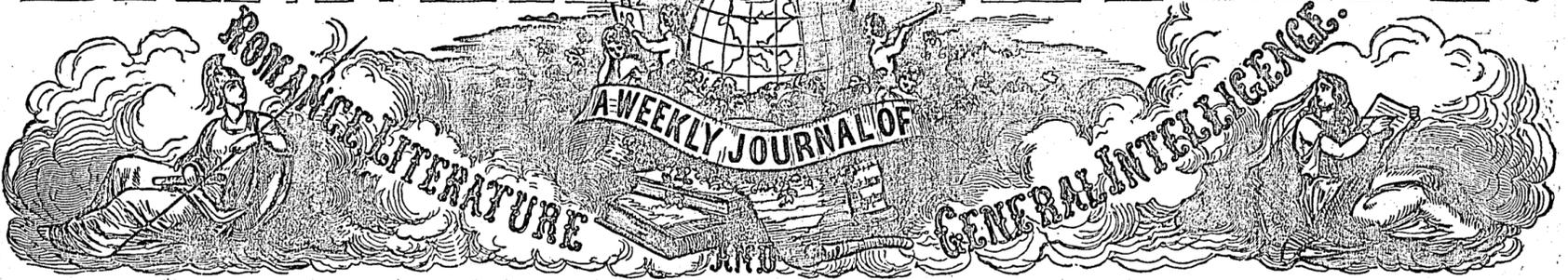


BANNER OF LIGHT.



VOL. IX.

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NO. 4.

Written for the Banner of Light.
THE SONG WE USED TO SING.

BY MARY BURT.

Out of the past comes a voice to-night,
Cheerily over the grass-grown years;
And the tones sound strangely familiar—
As I listen, my eyes dim with tears.

'Tis his voice, who left us, long ago,
For a home on the "other shore,"
Whose feet grew weary ere yet it was noon
And faltered, then—walked no more.

Suns have risen and gone to their rest,
And months have grown into years,
Since the still small voice I have heard to-night,
Made music for my ears.

I remember the day that the angel came,
Though we saw not his shining wings;
He folded them round our blue-eyed one—
Since then—with the angels he sings.

And the song he is singing floats down to us
From his shining home above,
And it sounds like one we used to sing,
The one that he most did love.

We have sung it oft at the twilight hour,
In the olden days, long gone,
And it drops on my heart with a healing balm,
Every word of that dear old song.

And I love to think, as I sit to-night,
He remembers it all as of yore—
For the angels have taught him sweeter songs
Since he lived on their own bright shore.

We shall sing it again, I know we shall,
That song of songs which we love;
I will practice it here, earth-taught awhile,
Then together we'll sing it above.

Milan, Ohio, March, 1861.

Written for the Banner of Light.

JUDITH; OR, THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER VI.—CONTINUED.

On our way home, the events of yesterday were narrowly discussed.

"Now confess, mamma," exclaimed Miss Blackburn to Lady Orford, "that you do admire Sir Wilford?"

"I own his fascinating manners, and of course I can never cease to feel deeply grateful to him. I admit that these emotions have made sad inroads on my dislike."

"I am so glad, for do you know I have promised myself much enjoyment in his society, and I could not bear you to disapprove him."

"I should be wretched, Alethia, if I thought there were any danger of your taking a warmer interest than friendship," Lady Orford hurriedly rejoined, with ill-concealed agitation, which struck me as being disproportionate to the cause, "but you would not so openly praise him, if there were even a tendency that way."

"You are quite right," replied Miss Blackburn, "I could never be in love with Sir Wilford. But I do like him immensely, do not you, Judith?"

"Most certainly," I answered slowly, still recurring to the singular resemblance to my cousin.

"Why, I declare," said Alethia, laughing, "you answer so absently that I doubt you know what I asked."

I repelled this charge, but stated that I was thinking of the likeness Sir Wilford bore to an old friend of mine.

"I hope I need not repeat the warning which I gave to Alethia's cousin," said Lady Orford, smiling uneasily. "Sir Wilford Dudley is not a marrying man."

"Indeed, mamma, I cannot help laughing; you seem to have taken a sudden spite against marriage, or at least, in the case of the gentleman in question, pray what has he done that he shall end his days a bachelor? Do you fear he would prove a Blue Beard?"

And Alethia gave way to the mirth which this amusing pertinacity of her mother provoked.

"You speak very lightly, my dear," replied her ladyship, gravely; "there are other Blue Beards than such as behead their wives. Some blot the heart, and cruelly spare consciousness. That is suffering worse than death."

Miss Blackburn was silent from respect, but I was pained to have a doubt of Sir Wilford's chivalry suggested. Why did not Lady Orford with her accustomed frankness say what she had against him that even her debt of gratitude could not cancel? But did she not expressly state when his name was first mentioned that she had only a prejudice inherited from a friend? With a sigh I gave up the subject, wondering if mystery were to be my portion and surrounding through life.

At dinner that day the gentlemen renewed the discussion; but devoted as Lady Orford was to his stepmother, and unanimous as they generally were in opinion, it was Captain Yarrington who now agreed with her ladyship, while Lord Harry warmly sided with Miss Blackburn. I hardly knew to which side I belonged. I was favorably impressed with the part our new acquaintance had played thus far, yet I could not disregard the judgment of two such sound and mature minds as were against us.

"Here is Miss Kennedy now," said the Captain, "who says nothing—under which King, Benjamin?"

"I am puzzled," I answered. "Sir Wilford's countenance is certainly impassible, yet I think he was not always thus seemingly cold and exclusive—he may have seen sufficient sorrow to chill a once impetuous nature."

"He has certainly caused enough to make him look grave," exclaimed Lady Orford with a slight tremble in her voice; "he is not a bachelor—but was the husband of a lovely woman who was devoted to him, and he broke her heart in return."

A sudden silence succeeded; then Lady Orford resumed:

"Perhaps I have done wrong to speak of this matter which is forgotten by nearly all but the principal actors; I could not, however, hear you wasting your sympathies on him and remain silent."

"I heard something of this while abroad," remarked Captain Yarrington, "but I was not sure of my informant's correctness, and then there are always two sides to these reports."

"Yes, indeed," added Lord Orford; "now this wife may have had two faces under one hood, and death may have released Sir Wilford from martyrdom."

"My dear Harry," exclaimed Lady Orford, "I assure you that she was a truly angelic woman."

"Then, *belle merr*, I can easily comprehend that she might have been wearisome beyond expression—for my part, I shall never marry until I can ensue Petruchio to a Katherine. Ah, now!" he continued, coaxingly, seeing an expression of pain on her ladyship's face, "I beg pardon if I have wounded your feelings, but there are so many slanderers who especially delight in attacking matrimonial reputations, and magnifying disagreements, that I am very cautious of crediting rumors to that effect. I can cite you an instance in point. There is a worthless half-pay captain, whom one meets at every fashionable place of dissipation in Europe—he is an unprincipled, but clever fellow, the younger son of a branch of the Saville family; I dare say you've met him time and again," turning to Captain Yarrington, who nodded acquiescence; "well, he had a lady-like, broken-spirited, invalid wife, as all these aristocratic spendthrifts who live by their wits have, and a daughter that not even the confusion, neglect and exposure of their wandering Dedouin-like existence could contaminate—she was as shy and beautiful as a fairy, but as enthusiastic and artless as a child. I never knew the exact circumstances, but I heard that she married a young Englishman—they eloped, I think—and his friends were informed by some mischief-maker that he had thrown himself away for a miserable, low-born woman, the associate of gamblers, and the incarnation of everything that is crafty and shameful. Without giving the poor child a chance to refute these slanders in person, this young man's mother disinherited him forthwith. Do not you remember hearing the story, Dick?"

"Perfectly. Miss Saville was deserving of your praises; but I believe you mistake about the elopement; there were some very romantic circumstances though; she only lived about a year afterward, and fortunately her husband had property of his own, so she did not suffer from having caused his ruined fortunes."

My heart beat quickly. Might they not be speaking of my cousin?

"Do you recollect the gentleman's name?" I inquired, as calmly as possible.

"It was Scotch—Murray. Were you acquainted with these events?" replied Captain Yarrington in surprise.

"I knew a family of that name—but then there are so many Murrays."

"His christian name was—?" (I suppose the Captain understood the entreaty in my eyes that he would not proceed, for he concluded:) "A surname, as is the case with so many of those clanlike Scotchmen, they are difficult for strangers to recollect."

I breathed more freely. I was sure it was Richmond of whom this episode was related, and having never mentioned that he was married, I disliked that Lady Orford should now hear his history. And I had thoughtlessly told Captain Yarrington that my cousin was free; I could not recollect if I had mentioned his name; if so, why should not the Captain have told me these circumstances when we were speaking of him the evening previous? If I had not, the identity need never be known, or I supposed to be ignorant of the facts.

"At any rate," Lord Orford remarked, "this lovely young wife of Murray's was an angel almost, and yet persons were not wanting sufficiently malicious and untruthful to represent her in such a light as to cause her husband's disinheritance. A few similar cases have taught me great caution."

"I agree with you generally," said Captain Yarrington; "I only believe my own feelings and perceptions in judging another—in comparison with that test I pay but little heed to the good or evil reputation a person bears with others. Even public facts are deceptive—unless you know the hidden springs, you may put any but the right construction on them."

"But we are wandering from the subject under discussion," interposed Miss Blackburn, "we were settling Sir Wilford Dudley's claims to our confidence and esteem. Here is Miss Kennedy, who is almost a witch for arriving at correct conclusions, and she ought to give us the benefit of her opinion."

"I is indeed," responded Lady Orford; "I never saw keener insight."

"I am particularly interested in your decision," said Captain Yarrington, in a low voice, fixing his eyes on me with an expression I could not define. Were his words mere compliments, or did they veil some deeper source? For, though a gallant, he was not an insincere man, and this unreserved demonstration surprised me. Instantly, however, I reflected that circumstances like those we had so recently shared, alter after-intercourse materially, and with my previous frankness, replied:

"I hope you will agree with me in favorable opinion, Captain Yarrington, for I owe more gratitude to him than to any other person save yourself, and I should not wish our opinions to conflict."

"Then you side with Harry and Miss Blackburn against Lady Orford and myself?"

"If you are hostile, sir. But I can understand her ladyship's reasons for looking unfavorably on Sir Wilford. Your sentiment has not so clear a cause."

"I can hardly account for it myself—one of those refusals to affinitize, that no chemists of humanity have yet sprung up to explain."

However decided the opinions expressed, they seemed to influence future actions but slightly, for Sir Wilford became almost as frequent a guest as Captain Yarrington, between whom and himself a certain distance, amounting to coolness, never diminished, but rather increased.

CHAPTER VII.

Not long after the conversation above recorded, as I sat one afternoon under the shade of a fine old tree on the lawn, sketching a favorite bit of landscape, I heard mingled voices, and directly after, the whole of our new increased family party came through the walk where I was seated.

"Come Judith," said Lady Orford, "we are going to stroll about; will you join us?"

I declined, on the plea of finishing my sketch while the light was most favorable to the scene before me; and, although the others urged me, I remained firm, Sir Wilford declaring I would not go lest I should fall to his lot during the walk. Even that failed to move me, and they were soon gone, Alethia leaning on the arm of Captain Yarrington, while the other gentlemen took places each side of Lady Orford. As I looked after them I could not but notice how the tact with which the Captain supported Miss Blackburn disguised her infirmity, and how animated her fine dark countenance was with her wide-brimmed gipsy hat shading the rich flush of exercise, and play of expression. Her companion was uniformly fascinating, but there was a tenderness in his manner as he supported her steps that bespoke a devoted delicate nature, worthy any true woman's heart.

"It is evident Miss Blackburn will not sign that name much longer," I meditated; "she will make a wife one can be proud of, and doubtless become more suave than now—yet I should hardly have supposed her capable of awakening such compassionate softness, as her slightly defiant disposition did not invite it."

Gradually I became absorbed in my occupation, when a shadow fell across my paper, and to my surprise I beheld Captain Yarrington advancing toward me, wearing an expression I could not analyze, and quite alone.

"I thought you were taking a ramble," I said; "where are your companions?"

"You are not aware how long it is since we left you—more than an hour; and as the ladies are taking a siesta after their fatigue, I concluded to remain out of doors rather than share the smoking room with Harry and Sir Wilford."

There was a slight symptom of irritation in the Captain's voice, which I did not understand. Had Alethia wounded him by some sharp speech?

"May I look over your sketches?" he inquired, taking my portfolio from the seat.

"Certainly; but you will find little to interest you—they are principally unfinished, mere suggestions to be worked up at leisure."

"You draw figures as well as landscapes, I perceive," remarked the Captain, holding up a crayon of Miss Blackburn.

"I have not much proficiency in portraiture," I replied, "but Lady Orford requested me to make the attempt. I am aware it is a poor one."

"It is like. The features are quite exact, but there is a peculiar expression that I consider more pleasing than the one selected—allow me, since you are not desirous of retaining it." And taking a crayon from the box, with the skill and rapidity of an artist, he retouched the picture. The effect was magical—the rare but brilliant smile which had irradiated Alethia's face, as she had passed me, leaning on Captain Yarrington's arm, that afternoon, was transferred to paper, by a few altered lines and arrangements of light and shadow.

I was delighted, and inquired if such success always attended his efforts.

"That depends on the original. Anything marked is more easily copied than a harmonious sweetness; but whom have we here?" he exclaimed, as he resumed his inspection of the drawings.

I had been so impressed with the resemblance between Sir Wilford and my cousin, that I had made water color portraits of both, and in so doing had been more than ever struck by their similarity.

"I do not understand these, Miss Kennedy. Are they of the same person?"

"Oh, no; do not you recognize either?"

"To be sure. This is Sir Wilford Dudley; but this—were you endeavoring to picture him as a young man?"

"I intended different individuals. But why do you ask if I were trying to portray Sir Wilford as a young man? You surely don't consider him an elderly one?"

"Elderly has various degrees, Miss Kennedy," responded my companion, smiling; "but if you mean, do I look upon him as a man no longer young, I reply Yes."

"I have supposed him about thirty, but he has the appearance of one who has lived much in that time."

"Thirty is a low estimate, in my opinion, but you will think me entirely prejudiced after the many occasions on which I have differed from you in regard to him."

"I do not think it prejudice, but one of those singular cases where total absence of sympathy repels all association."

"Whatever the cause, our repulsion is mutual, as I presume you have noticed, Miss Kennedy?"

Thus appealed to, I could not avoid answering that

I thought they were attracted to each other less than to any member of our party, while both were favorites with all."

"I must confess myself at a loss for a reason," said the Captain, "but I have a theory that all inexplicable dislikes are grounded on injuries past, present, or to come; that is, they are either instinctive, though ignorant resentments, or warning impulses, which should be more regarded than they are generally."

"But don't you think such a theory likely to bring about the best result?"

"I do not think it causes, it merely prophecies the inevitable."

"What a lovely old place," Captain Yarrington resumed, after a short silence, and holding up a picture of Morton Manor.

"That was the scene of my happiest hours; it is my cousin's homestead."

"The one you spoke of some time since?"

"Yes, sir."

"Singular that he should choose to remain abroad, especially when he has a congenial female relative to make his home cheerful."

"Meaning me?"

"Exactly, for I suppose you must be attached to the place, and willing to reside there if he should return."

"I never anticipate that."

The words escaped my lips before I was aware how much they implied a mystery, and my companion looked slightly surprised.

I might have said that his health demanded travel, or coined some other fashionable subterfuge, but I was not given to them; and had I been, Captain Yarrington was the last person to whom I should have offered deception. A sudden thought came over me—here was one who must know something of Richmond—perhaps had actually met him. A longing to hear of my cousin possessed me, and the Captain was eminently discreet; under these united temptations I ventured:

"Do you recollect the incident Lord Orford related of Miss Saville who married that young Englishman?" I inquired.

"Perfectly, you are acquainted with the parties?"

"Not with both—but you said the gentleman's name was Murray, and I may know him."

"Were the circumstances we discussed new to you?"

"Some of them. I heard of Mr. Murray's marriage with an adventurous, as 'thy' was called, but nothing subsequent. Were you a friend to either party?"

"I was to Miss Saville—Mr. Murray I never met."

"Then you do not know where he now is?"

"The last I heard of him was that he had fallen heir to a large property."

"Yes, by the death of his mother."

"I understood that she disinherited him on account of his marriage."

"Nevertheless he is her heir—there was no will found."

"So he gets his rights, after all; pity the forgiveness should have come so late. I felt sure his mother could not have denied that his wife was a sufficient excuse for a hasty marriage."

"It was a very sad thing. I doubt, however, that Mrs. Murray would have been reconciled to her son, as I think she had selected a wife for him, and was more incensed at the destruction of her plans than anything else, otherwise she would have waited his account before judging."

"Pardon me if I am intrusive; but, if Mrs. Murray had a preference in regard to a daughter-in-law, was her son aware of it?"

"That I do not know; his marriage was so sudden and youthful, that perhaps she had not thought it time to speak of it; beside, he was ever in the habit of consulting her, and the news came like a thunderbolt."

"You are an intimate friend of Mr. Murray's, I presume?"

"He was a relative, sir."

"Indeed! Then of course you understand his character. As I have said before I was deeply interested in his wife, and consequently any particulars concerning him at the period of their marriage are interesting to me. May I ask what you suppose his motive was in not announcing his intentions to his family?"

"There again I am ignorant. Directly the news came, all mention of his name was prohibited, and as I was not in correspondence with him I had not heard from him since, except through one short letter on business chiefly."

"But still you probably have some opinion—and if you choose to give it to me I should be pleased."

"First then, I was quite sure that he was blameless throughout, and that he would never disgrace himself by any low connection. Further than that there was absolutely no room for conjecture; now that I know his wife was a lady by birth, even if not happily circumstanced, I wonder he did not signify his intentions, but I am sure he had a good reason."

"Mr. Murray is a favorite with you, Miss Kennedy?"

"I have a thorough confidence in him, sir. I had an intimate knowledge of him as a boy, and he was all that was true and noble. He could not be Richmond Murray and become otherwise."

At this moment the sound of the piano reached us.

"Miss Blackburn is playing one of Sir Wilford Dudley's favorite airs," said Captain Yarrington, hurriedly; "she too is in favor of him; he is a most fortunate person to secure the esteem of so many fair critics."

I began putting away my drawing materials, and the Captain absently assisted me. Our walk to the house was silent. What was the cause of my com-

panion's repressed excitement whenever Sir Wilford was in our family circle? Was it jealousy? As we stepped on the parterre we saw through the drawing room window that Sir Wilford was leaning on the piano while Miss Blackburn executed with great feeling a plaintive aria. As our steps reached her ear, she turned her head, and the look of sadness was exchanged for a gay recognition, while Sir Wilford, on the contrary, appeared a trifle colder, if possible, than usual. Captain Yarrington remarked, in a voice full of some subdued emotion:

"How finely Miss Blackburn plays! Do you object to leaving your portfolio with me a short time?"

I gave it into his hands, and went to my room to prepare for dinner. While dressing, my mind was busy reviewing the day's incidents, that seemed to indicate a mingling of interests.

There appeared to be little doubt of the attachment of Captain Yarrington for Alethia, and I was quite as certain that she was not indifferent to him; but what was the magnet that drew Sir Wilford so frequently to the house? His resemblance to Richmond led me off to more immediate interests, and I rejoined the family in that state of mind which sad retrospection causes. As usual, music was the amusement of the evening, and I noticed with surprise that while Miss Blackburn played, it was Sir Wilford, and not Captain Yarrington, who turned the leaves and suggested the pieces. In a formal meeting this distinction would have been due the superior rank of the baronet; but during this season of seclusion, etiquette was set aside, and equality established between all admitted members.

The Captain consequently divided his attention between Lady Orford and myself, and if he were dissatisfied or jealous, his manner, serene, and full of its usual charm, betrayed nothing of it:

The evening was oppressively warm, and I suffered from the heat in an unusual degree. Lady Orford noticing my flushed cheeks, remarked:

"You must have a headache, Miss Kennedy; I believe I never saw you with a vestige of color before, except a passing blush. Did you get overheated today?"

"The wind was sultry as I sat sketching, and my black dress makes me warmer."

"You should wear grey or lavender—you know it was admissible some time ago."

"I am so used to dark colors now, Lady Orford, that I should feel unlike myself in anything else."

"I suppose you were much attached to your aunt, but I really think you should change for the sake of comfort."

I presume your authority as regards feminine apparel, is unquestionable, Lady Orford, but Miss Kennedy appears to me to have been specially formed for wearing mourning. It may be because my first associations of her are in black, but I am quite sure it would take some time to reconcile me to an alteration.

"But then you know, Captain Yarrington, a young girl cannot always be clad thus, and though Judith was doubtless much attached to her Aunt Murray, the time for resuming colors must come sometime."

Aunt Murray! So now there was no secret on that head between the Captain and myself, I believe I felt a sense of relief, as I was sure he would not reveal the identity of Richmond with the hero of Lord Orford's story. Though I was certain that Captain Yarrington must have connected the threads into a distinct web, no look or gesture indicated such to be the case—his delicacy did not permit him to know anything beyond what I confided.

Mean while Miss Blackburn and Sir Wilford were absorbed in their music, until Lady Orford, with the uneasiness that only the latter awakened in her uniform temperament, managed to draw them into general conversation. It so chanced that the subject of antipathies came under discussion. Sir Wilford Dudley talked remarkably well, but it appeared to be a faculty acquired by long cultivation, and his views were cynical, while Captain Yarrington possessed the gift of rare eloquence; the thorough experience of life, which evidently was his, also, had elevated and developed a noble nature, and, when he spoke, there was a magnetic conviction in his hearer's hearts, while Sir Wilford merely succeeded in confusing the intellectual forces. One felt and believed—the other reasoned and doubted.

"For my part," said Miss Blackburn, "I am amazed that there is so much admission to social ease. This creed of loving one's relatives before all outside the family circle, is monstrous to me. We do not choose our kin, yet they consider themselves privileged by mere consanguinity to dispense with that politeness which makes life endurable, and then claim from accident what others expect from merit."

[TO BE CONTINUED.]

One of our exchanges tells us the following laughable incident:

"A servant girl in Newburyport recently went to the venerable Dr. Spofford for advice, declaring her ailment to be a pain in the bowels. The venerable Doctor gave her a cathartic, and requested her to call again in a few days, which she did. He asked her if she had taken the medicine, to which she replied in the affirmative. He then asked her, 'did anything pass you after taking it?' 'Yes, sir,' said she, 'a horse and wagon and a drove of pigs.' The Doctor collapsed, remarking 'I think you must be better.'"

A Dutchman, the other day, reading an account of a meeting, came to the words, 'The meeting then dissolved.' He could not define the meaning of the latter word, so he referred to his dictionary and felt satisfied. In a few minutes a friend came in, when Hoaty said, 'They must have werry hot wedder dere in New York. I met an agent of a meeting where all do peoples had religion in Christendom.'

Wherever God in his Providence places you, there and nowhere else are you to seek to glorify Him, and to obey his will, and to fulfill your obligations. The post of duty is holier than altar or shrine—it is the holiest place in Christendom.

Written for the Banner of Light. THE WINDS OF SPRING.

BY A. P. M'COMBS.

The balmy winds of Spring are here, From emerald isle and tropic vale, With song and sunshine in their rear, And Flora with her blooming trail.

Written for the Banner of Light. KATE MALINE. A HEART'S HISTORY.

BY PIERRE OWEN.

It was a June evening, balmy and fragrant. The air was heavy with the perfume of roses and the plum-like loust flower, drooping thick from the branches of the graceful trees which clustered round the stately mansion of General Maline.

"Kate, you must not borrow trouble; it is the night-air causes your chill; come home, or your father will read me a lecture for keeping you out."

ling alone in the parlor, with my guitar in my lap, not playing, but humming one of his favorite songs. The windows were all open, and the sweet autumn air filled the room.

took me off, and it was many weeks before I could quit her bedside. A slow nervous fever kept her down, and Spring was again on the earth before I was free from the sick room.

Original Essays. NOTES HERMENEUTICAL AND CRITICAL. BY HORACE DRESHER, M. D., LL. D. NUMBER TWO.

NAMUNA BI BOSHIAH EIS BOSHIAN—means or things potent to give thee wisdom in respect to thy welfare. Notwithstanding the high estimate placed upon them, we plainly discover that he deems them deficient in one element of power; let that be infused—taken in to the mind of their receiver and student, and they will become mighty instrumentalities. Here is no dissuasion to their continued uses, but they are deemed and declared to be a dead letter without the vitalizing impulses of faith in the Messiah, of whom they all along make mention—mere exponents of a coming era, of another and better age of the world, of the establishment of the kingdom of heaven among men on the earth—*NA MISTOS TEN EN CHRISTO JESOU—through faith, a faith in the Gospel of Jesus.* We depart here from the common translation, "through faith which is in Christ Jesus." It will be observed that the words *Christ Jesus*, in the Greek, are not in the same case; taken literally and signifying the same person, it would seem that we should find them agreeing in case, both of them in the dative, or both of them in the genitive, and hence in apposition, to use the language of grammar. They are often found thus posited, and almost always in the same case. But sometimes the word *Christos*, by metonymy, is put for the word or doctrine of Christ—the Gospel—the Christian religion. In the present instance all difficulty is obviated by the use of the figurative, instead of the literal meaning; accordingly we have chosen to use the former.

2. *PASA GRAPHIS: Every writing whatsoever—not the scriptures of the Old Testament alone, to which reference has just been made, but the writings of poet and philosopher, of whatsoever age and nation of the world, come as well within the all-embracing category of just claim, to impart their power also in the spread of knowledge and truth, in their contribution to the humanities.* Homer and Hesiod, Plato and Socrates, are here to instruct and make wise the young disciple of Christianity, as well as Moses and Job, David and Solomon, provided they evince the breathings of divinity—qualifications indispensable in each. The so-called sacred and profane have been marshaled in beautiful antithesis—let the Apostle settle their claims and dispose of them according to their fitness to help humanity. His transition from speaking of the scriptures so sacred to the Jew, to those of the Gentile world, and bringing them both into immediate and collateral comparison of uses, are remarkable features in the passages chosen for this present criticism. His origin and education had qualified him above all men, to pass an impartial judgment in respect to the relative value of each, in the matter of well-being; born a Jew, but a Roman citizen; brought up in the Jew's religion, but a Christian; the Old Testament to him classic, but no more so than the writings of the men of Greece and Rome; to the dweller at Jerusalem quoting the Hebrew prophets, but to the sages on Mars Hill, at Athens, rooting from Aratus; to Titus, Bishop of Crete, polishing a paragraph with a passage from Epimenides. We deem it safe to heed his declarations, set forth in a familiar letter to his adopted son, on the immensely interesting subject of Faith in the Gospel of Jesus. The occasion certainly called for candor, and his knowledge and wisdom in divine things afforded him abundant illumination to teach truly. We accept his arbitration in the premises.

3. *THEOPNEUSTOS: God-breathed, God-inspired, breathing of Deity, divinely inspired.* such Paul designates the quality of the scriptures or writings that are useful in the affairs of life. All scripture—every writing—most certainly has not such quality, though the Common Version declares it has, thus: "All scripture is given by inspiration of God." No limitation here; but everything written is scripture, and everything written is, therefore, given by inspiration of God! How widely different is the Greek—*every writing divinely inspired* is profitable, etc.—limitation here to what is God-inspired alone. It should not be forgotten in this connection that the words which we are considering are found in the letter containing the charge in respect to the duties and doctrines which a beloved son was to observe in the course of his ministry as the bishop of the church of the Ephesians. His part as a preacher of the gospel of a Higher Faith, among a people of such culture and refinement as obtained in the cities of Greece, at that time, would seem to demand of him various learning and comprehensive views of affairs—hence the suggestions touching the importance and value to him of becoming familiar with all literature, ancient and modern, sacred and profane. Paul himself had known its advantages in the wide field of his labors, then drawing to a close. His great learning and resources had extorted from the Roman Agrippa the declaration, "Much learning doth make thee mad." This letter was dated at Rome when he was brought before the Emperor Nero the second time, and suffered martyrdom. Hear him say in this incomparable valedictory from which we have chosen the passages for the present notes: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith—henceforth there is laid up for me a crown of righteousness."

4. The literature here recommended is deemed *ORISIMOS, beneficial, profitable, useful, serviceable; PROS DIDASKALIAN, for instruction; PROS ELEGHON, for demonstration; PROS EPANORTHOISIN, for emendation; PROS PAIDIAN, for nurture; TEN EN DIKAIOSUNE, a nurture in piety.* Thus equipped for the work of a preacher, not limited to the learning and books of the Jew, which without faith and practice in the doctrines of Jesus, it is implied, would not bring safety more than any other writings, but at liberty to draw upon the learning and libraries of the universal Republic of Letters, for all of inspiration that they may contain, do we behold the pupil of the Apostle. That he judged all these things necessary for a herald of the Higher Faith, appears distinctly in the next section.

5. *INA ARTIOS, etc.* We give the sentence this version; that a man of God may be complete—fully prepared for every good office. The words *TOU THEOU ANTIOTIMOS, man of God*, are not intended to designate a bishop more than any other teacher or receiver of the doctrines of Faith in Jesus, more than any man of piety, more than any Christian. A bishop in the time of Paul, and in his mind, meant merely a public teacher of the Christian Faith—it did not then as now in the Roman and Anglican Church, signify a superior grade or class of clergy.

Though not referred to by the Apostle in the text taken for this occasion, that reference being solely to what kind of literature he would have his model preacher at Ephesus study to make himself complete, there is one other matter seen in other parts of his letters to his pupil, which should not be omitted here, as an important item among the things which go to swell the catalogue of qualifications for completeness of the man of God. This thing had been mentioned in the early pages of the Epistles—we mean the mediumship, in the modern sense of the word, of Timothy, whom Paul himself helped to de-

velop, to use another word of modern sense and application. Once in each letter he brings it to his consideration and urges its importance. He uses this language, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Again: "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands." We have not space here to dwell upon the question, what was the kind or nature of his mediumship? His great patron deemed it something not to be neglected—something worthy of being aroused and pressed into the service of his Master; not, like the modern clergy, denying the existence of such gift, and denouncing those who believe in and exercise it.

We feel justified, from the examination which we have given of the selections from Paul's Epistle, to present the following version:

15. And that ever since an infant thou hast been acquainted with the sacred writings, things potent to give thee wisdom in respect to thy welfare through faith—a faith in the Gospel of Jesus.

16. Every writing breathing of Deity, is beneficial, for instruction, for demonstration, for emendation, for nurture—a nurture in piety:

17. That a man of God may be complete—fully prepared for every good office.

SPIRITUALISM VS. POPULAR THEOLOGY.

I noticed an article in the BANNER of Feb. 2, headed "Professor Anderson and Spiritualism in California," in which the Professor tries to prove that (in California, at least) Spiritualism is a fruitful source of insanity.

The able reply by R. B. Hall very fully and truly refutes the scandalous charges, so unblushingly published, by one who acknowledges he gets his living by humbugging and deceiving the public.

I have taken considerable pains to investigate the subject of Spiritualism for several years past; looking at its facts and philosophy, its practical workings upon individuals, and its influence upon the human mind.

I have never yet known of a case of insanity caused by Spiritualism; although I have taken special pains to make inquiries when I have heard of such cases in the papers, headed, "Another victim to Spiritualism," &c. There was the case of Mr. Upson, of Waterbury, in this State, who, after heavy losses by fire, became low-spirited and committed suicide. This case was extensively published in the papers as applicable directly to Spiritualism. I wrote a letter to Mrs. Upson, and the reply was published in the Banner and Telegraph some two years since, showing most conclusively that Spiritualism had nothing to do with it.

I recently saw a statement that a man in the eastern part of this State had become insane by Spiritualism. I notice that about once a year such reports go the rounds of the papers; and every suspected case is sure to meet with the greatest publicity.

Two years ago I fell in company with Dr. Butler, for many years and still the able physician and superintendent of the Insane Retreat at Hartford, and had a lengthy conversation with him on the principal causes of insanity. I asked him particularly if any cases of insanity from Spiritualism had come under his care. His reply was in substance like this: "We have occasionally had patients brought here, said to be insane from the above cause, but I never considered them really insane, but more properly under the influence of a miserable delusion, and they generally soon get over it; we never have had many such cases to attend to."

Dr. Butler also gave me the full particulars of the case, only a few years since, of a wealthy gentleman of Chicago, Ill., (his name I cannot now recall) who became a convert to Spiritualism, and in following its teachings, strove to relieve the cases of suffering and want that came to his notice by the free use of his money, and was really enjoying "the luxury of doing good." It was soon noised abroad, and the "hoirs expectant" of his property became alarmed, and conferred together as to the most successful method of preventing him from squandering his property. They finally decided upon a plan which would apparently accomplish their object. Under false pretences they deceived him from home, put him aboard of the cars, hurried him away more than a thousand miles, and confined him in the Insane Retreat at Hartford on the alleged plea of insanity. Dr. B., with his long experience and thorough knowledge of insanity, in all its various manifestations, was not long in discovering that his patient was the victim of a cruel conspiracy, and that he was not really insane at all. Dr. B. at once conferred with the Mayor of Hartford and other prominent citizens, and the unanimous conclusion was, that they would clear their hands of all complicity in the matter. The result was, they released him from confinement, and sent him on his way home rejoicing.

The opponents of Spiritualism, the Pharisees of to-day, have changed but little from their brethren of nearly two thousand years ago. Even our great spiritual leader, Jesus, was often accused of being under the influence of Beelzebub, the Devil, &c.; and we read that on one occasion "his friends went out to lay hold of him, for they said, he is beside himself."

Ancient historians, speaking of Jesus and his followers, call them the infatuated victims of a miserable delusion.

I do not think it need excite wonder or surprise that some persons of peculiar temperament, when the truths of Spiritualism first dawn on their minds, when for the first time the joyous truth that their loved ones who have passed from the form still live and demonstrate their presence and affection for them, should be fairly delirious with joy; but the mind soon becomes tranquil, and, as Dr. Butler truly said, "such cases are easily cured."

I will now as briefly as possible state some of the fruits of the popular theology in producing insanity. I have traveled considerably in many of the United States, and find that the effect is the same South as at the North, that our popular religious teachings often produce insanity, more especially during times of great religious excitement, called revivals. Examples are so common as scarcely to excite remark. They are found in every community.

During the great religious excitement of 1857-8, there was a fearful increase of insanity, as reports of our Insane Hospitals will attest; and out of the whole number I did not see a case reported in one of our religious papers, and very rarely in the secular papers, and then the cases were so smoothly worded, that no ignorant of the facts would not know the true cause. Why is this studied concealment, or entire suppression of facts on this subject?

I wish some competent person would publish a volume calling the public attention to the subject; he would not have to go far for abundant material. Such a volume would reveal most astounding facts which are now studiously concealed.

Dr. Ananias Brigham, formerly Superintendent of the Insane Retreat at Hartford, afterwards Superintendent of the Lunatic Asylum at Utica, N. Y., more than twenty years ago, published a volume entitled "Influence of Religion upon Health, and the Physical Welfare of Mankind," which created considerable sensation among theologians, and was rather severely criticised by the religious press. Dr. B. had made the subject of insanity, in all its forms, his special study for many years; and probably but few, if any, could have done the subject more completely. He showed in a masterly manner the fearful ravages of insanity, and traced a large part of them directly to religious excitement. His statements and arguments were supported by a long array of facts. Names, places and particulars were given, and no candid reader could peruse the book without being convinced of the dangerous influences on our popular theology, more especially during the periods called revivals. The book created a profound sensation at the time, as the whole was so painfully true; and could be verified in every community by witnessing some poor shattered intellect, made so by the teachings referred to.

And still theologians are blindly pursuing the same course, well "knowing how their ox is wont to push with the horn, and they would not restrain him." Some of them know better, while charity would lead us to hope that the most of them, owing to their early training and ignorance of the results, are more to be pitied than blamed. Of all such we would say, may God forgive them, "for they know not what they do."

I could give many facts, some of them painful and distressing in the extreme, which have come under my own personal observation, verifying the statements I have made.

Not a reader of this, or scarcely a person of adult age, but who has witnessed some cases of insanity caused by the awful doctrines of hell-fire and eternal torments, an angry, offended God, and the fiery billows rolling beneath.

Thank God, these monstrous doctrines are losing their hold on the human mind. The glorious light of Spiritualism has again dawned upon the earth, and is rapidly dispelling the mists of ignorance, superstition, and intolerance which has so long bounded the human mind, and we hear the glorious news from every quarter of the globe, of the gradual spreading of our beautiful philosophy, which is destined surely to bring "peace on earth and good will to man."

D. B. HALL.
Collinsville, Ct.

Written for the Banner of Light.

THE IDEAL ACTUAL.

I walk with shadows as in dreams:
Bright forms around me rise
Within the watch-light clear that gleams
From Memory's sleepless eyes.

Impalpable the Phantoms glide
My spirit's pathway o'er;
And yet I see them at my side,
Companions ever more.

A Puritan grandfather bold,
Firm treading, kind, but grave,
Seems saddened that I left the fold
He deemed alone could save.

Yet, with the troubled look of grief,
A hope seems blending there,
Which calmly says—"I wish 's one relief:
The Sanson arm of prayer!"

His stately partner 's at his side,
'That ne'er knew woman's fears;
But shared her love, the living tide,
And sympathy and tears.

I see them now—they're in my ways
Where'er I rest, or roam—
The lingering light of early days
Round childhood's sunny home.

But nearer glide, and hand in hand,
The two that blest my birth—
They've joined again the severed band
'That linked their lives on earth.

He, sound of mind as hale of frame—
She, fragile as the flower;
But strong in love, the quenchless flame
That makes e'en weakness power.

A brother, plucked in manhood's dawn—
An only sister dear—
How full their cherished forms are drawn,
In heart-light, warm and clear!

Ah! I holler visions still I greet!
A mother and her child!
The wife and daughter!—forms more sweet,
More seeming, undelled!

They smile to rest the stern alarm,
As in the days of old;
And grasp my hand, as when this arm
Was steady, strong and bold.

Their coming is not such as seems,
When evening shadows fall—
Not airy emptiness of dreams,
But spirit-presence, all!

They ne'er have left me—ne'er will go,
Awake, or when I sleep;
But, night or day, or cheered, or low,
Their vigils round me keep.

Kindred and friends, loved less or more,
Are ever with me here—
I see them as in days of yore,
With joy, and oft a tear.

I know they wait my advent, where
All mortal sorrows cease—
Where on hills that I ill can bear,
Bring the sweet boon of peace.

I know that still their consciousness
Of unguessed past, abides;
That felt by them is each success,
Or trial that betides.

The change from life to life has broke
No tie that bound us here—
From out Death's shadows they awoke,
To life more pure and dear.

So walk I now as one that dreams—
With phantom shapes that rise,
And seek me where in spirit gleams
The light of Memory's eyes.

Be such an earnest to my heart,
Of clearer sight, above
The clouds that earth and heaven part;
And ties of spirit love. MARCO MILTON.
New London, Ct., 1861.

There is in Spiritualism that which comforts the mourner, and binds up the broken-hearted; that which smooths the passage to the grave, and robs death of its terrors; that which enlightens the Atheist, and cannot but reform the vicious; that which cheers and encourages the virtuous, amid all the trials and vicissitudes of life; and that which demonstrates to man his duty and his destiny, leaving it no longer vague and uncertain.—Judge Edmonds.

Correspondence.

Spiritualism in St. Charles, Illinois.

Will you allow me, through the columns of your welcome paper, the privilege of informing the friends of progress spread broadcast throughout the civilized world, what the light of the New Dispensation is doing for us in this place?

Last November you will recollect that you published the proceedings of a three days Spiritual Festival we held the last days of October. Since then we have been wonderfully blessed with frequent spiritual showers, or in other words with lectures from some of our best trance and inspirational speakers; and have a promise of a continuation of the same blessings. We have had, in all, thirty-seven lectures since the festival closed. Among the speakers who have delivered regular courses of lectures, I may be permitted to mention the names of the following, as worthy of patronage by a deserving public:

Miss Bell Scougall is a trance speaker of great merit—a young lady who sprang up from the humble walks of life, and is now, under the power of spirit control, confounding the most highly educated Doctors of Medicine and Divinity, and bringing thousands to a conviction of the truth of spiritual intercourse.

Bro. E. V. Wilson gave us a course of his very best lectures, calling out large audiences, who, on leaving at the close of each lecture, were anxious to return the next evening to hear more of the strange and new, yet pleasing doctrine, and wondering that they had never before seen that the Bible was full of proofs of the doctrine of spiritual intercourse.

Mrs. A. L. Streeter, whose name was mentioned in the report of the Spiritual Festival, has been here again and delivered a long course of masterly lectures. She is a wonderful medium—had very limited advantages of education, was married at the age of fifteen years, has a family and three children, and has always been in very limited pecuniary circumstances; yet in spite of all adversity, she has been developed to a plane of mediumistic powers truly astonishing. She will, although a little frail woman of twenty-four years, hold an audience spell-bound for two hours at a time, with a voice that fills a large church, and repeat it every evening in a week and three times on Sundays.

Brother J. H. Randall gave us a course of his beautifully logical and metaphysical lectures. He has a remarkably fine intellect, and uses chaste language, and is brilliant in the expression of thought. He is just the medium to settle down and lecture to a good, well organized society of Harmonical Philosophers.

Brother H. P. Fairfield, one of the very best lecturers we have ever had, gave us five of his very excellent lectures, the last of which was from the control of the eccentric Lorenzo Dow.

Among the very pleasant and agreeable spiritual treats we have had this winter, has been an exhibition of the spiritual paintings by the celebrated artist-medium, E. Rogers, now deceased. These paintings are owned by Brother W. E. Jamieson, a young trance speaker of promise, who is now exhibiting them to the public. They are worthy of patronage. They commence with the death scene, then trace the spirit through various unfoldings in the spheres, showing spiritual scenery of great beauty and interest.

This evening Mrs. Stowe commences a course of three lectures. We are expecting Brother S. B. Whiting here to lecture to us next week. Our beautiful church, which the Universalist Society so kindly tendered as the use of for the ensuing year, is usually well filled at our lectures; and although it has been almost a protracted series of lectures during the evenings of the past winter, yet the interest in the great cause of "Harmonical Philosophy" is greatly on the increase, and rapidly extending among our very best citizens. The same interest felt in this place is being extended to adjacent towns and villages. I remain fraternally, S. S. JONES.
St. Charles, Ill., March 25, 1861.

Centre Lisle, Broome Co., N. Y.

Between the Sundays of Oswego and Utica a call for laborers brought me from a contemplated rest, a visit down the Binghamton railroad to Lisle, where I switched off in a buggy three miles to this little Centre village, where the people have erected two houses for the worship and glory of God, and the trustees here closed both of them against such heretics as Jesus and his disciples taught and practiced, and excluded the teachers who show any of the signs of believing his doctrines. Brother Root, who had borne willingly his share in building one church and supporting preaching, but who had become too spiritual to feed on husks all the time, being refused the use of the church for preachers of the living gospel when it was not needed for the old and dead, resolved to bear, and have those who had ears, and were desirous to hear such as had new religious, scientific, or moral truths to proclaim, and for that purpose he built, furnished and furnished a neat and commodious hall—called the speakers and invited the people, and the prospect is, what might be expected, that soon the other churches will be "empty and to let." Several speakers have been here before me, and more are engaged.

The people come in freely and contribute liberally for such preaching as is in harmony with science, nature, reason, common sense and the religion of Jesus. Hundreds of places which I have visited could by a like effort of one or more friends get up a neat and commodious hall like this, and then have no difficulty in supporting speakers who are competent to feed the multitudes which are almost everywhere "an-hungered" and will continue so until they get some better food than Orthodox pulpits furnish them. Today (Friday) I am to have two meetings, because I cannot stay over Sunday, and the people are anxious to hear more than I can say in two evenings. All through this region of Central New York the people are awakening and calling for honest, earnest and enlightened teachers of spiritual truths, of the life to come, and intercourse between the two spheres of human existence.
WANNEN CHASE.
April 5, 1861.

A New Speaker.

Please mention, under the head of trance lecturers, the name of "Mrs. Jennette J. Clark, care of Wm. S. Everett, Esq., East Princeton, Mass." In behalf of Mrs. Clark, who is a most worthy and estimable woman, I would state that she has entered upon her mission as a lecturer, by the urging of our spirit friends, who are now aiding and prompting her onward (as they say) to a noble and glorious work.

Already in the "circle," she has given some very remarkable tests; but her mission hereafter is to lecture mainly, and from those already given by her in this vicinity, we have much to hope for her in the future. Wherever she may be called, she will take such compensation only as the friends can afford to give.
JOSEPH W. NYE.

From the Cleveland Plain Dealer.

The Light Blinded in Darkness—See Ye Only Who Will.

TO THE EDITOR OF THE PLAIN DEALER:—Please allow me through your independent Democratic PLAIN DEALER, a little space in vindication of the right against the wrong, of the true against the false, of the wisdom of the unseen spheres against human weakness and folly.

A few evenings since a party of gentlemen and ladies were invited to the house of a well known and highly respectable citizen, to witness the manifestations of spirits through the mediumship of Mr. H. M. FAX. Among those present were two gentlemen who are well known as skeptics and hostile to this order of phenomena, and we have no doubt honestly so. At an early hour one of these gentlemen announced that he had brought with him a cord, with which he proposed to tie the medium so that he would not get released until he was lost to mortal hands. To this Mr. FAX very justly objected, as he did not claim spirits could untie a string or small cord. After some discussion, in which the medium was called an impostor and other epithets not of a flattering character, the party was assembled in the room set apart for the occasion, the friends of the medium ordered by the gentleman aforesaid on the back seats, while they took such as were nearest the medium, so as to be handy to catch him when he "left his seat" to float the violins over their heads.

With such an arranged circle, every one who knows anything of the philosophy of physical manifestations of spirits will readily understand but little could be done by spirit power, while no obstacle whatever to deception, if these phenomena are such, would thus be interposed. A medium could of course tie and untie himself as well in the immediate vicinity of a skeptic as that of a believer. Had the miracles of Jesus been of his own power, he would never have left the record that he could do no mighty work in Nazareth, in consequence of the unbelief of the people—a fact that in these skeptical times would be deemed a rather severe comment upon the character of a medium.

Manifestations being slight, it was finally consented that a young lady, who is a Spiritualist and a medium, should take a front seat, on condition that it should be between the gentlemen who had thus far dictated the circle; which, with a few other changes being made, a voice through the trumpet requested that all but a few who were named should leave the room. This request complied with—amid much irrelevant talk and unseemly jeers from a few of the persons passing out—we were promptly told through the trumpet that manifestations could not and would not be given when parties present contemplated breaking up the circle by acts that met of necessity destroy all power to manifest. Here was a decided manifestation of intelligence, foreign to the medium, and which was vouchered for by a party who, by his near proximity to the conspirators, overheard the plan.

The gentlemen who were thus excluded because they would not regard the regulations of a circle, of course left, no doubt thinking it was their superior sagacity and acumen that had prevented interesting demonstrations in their presence, instead of the fact that they had violated natural laws of which they were ignorant.

The circle having re-assembled, the medium was soon tied and submitted to a committee of two, to see if he could place himself unaided in the position found, when the light was struck. One of the gentlemen instead of reporting upon the question, soon announced that he could release the medium's hands. This was as positively denied by other parties; and the medium having lost in some degree his usual forbearance, under all the imputations and abuse of the evening, declined to submit to any forcible manipulations not in the order of investigation. The question was not whether spirits could tie his hands so that mortals could not untie them, but, rather, that he was tied in such a manner as to preclude the possibility of his doing it himself.

With this dominant spirit again manifest on the part of guests, in violence to all courtesy and order, the circle was dismissed by announcement through the trumpet, and a few, who had come there ostensibly to see demonstrations of spirit presence, by which man's immortality is brought to light, went away with the gratifying reflection that they had so interfered with conditions that they had seen and learned nothing of importance.

These details, which of themselves are by no means interesting, suggest several ideas which are of more or less importance to the philosophical inquirer. No more common mistake is made than that of assuming unbelief, or skepticism to be a mark of sagacity and wisdom. This is the origin of more opposition to new developments than anything else. Pride of opinion masters such men. Watch them and you will find they are ever ready to accept a popular delusion. Unbelief in that which is true is a mark of ignorance. Deacon Himespon could not believe the world turned over, because he did not understand the philosophy of the earth's motion. The mind that cannot discern the principles involved in certain phenomena, sees them as vulgar, isolated tricks, and no amount of argument or demonstration can convince such a person for he has not grown in capacity to the condition for their reception.

Franklin said the great error of mankind was in not believing enough. In spiritual matters, Jesus taught that through belief came development, and consequently salvation. That egotism which commits a man to the assertion that a certain thing cannot be true, because he has not been convinced, against the combined testimony of all who have had a fair opportunity to judge, is one of the weakest traits of human nature, and ought to take its place among the defects of character which forbid confidence in his opinions.

The common assertion that the physical manifestations of spirits in tying a medium to reveal their power, and, in speaking through a tin trumpet to manifest intelligence, are low and vulgar, is also evidence of a very limited view of the subject. Does the wise builder rear a superstructure without first having laid deep and broad the foundation in rough stone? Shall Spiritualism that takes in all of God, man and matter, and is already the mightiest power that wields the destinies of mankind, be devoid of a basic structure in elementary facts, because some persons of limited conceptions see in them only the rough external development? Thank God, time is without end, and the law of man's being is progress, and therefore there is hope even for all such. While the Lords and Ladies of London are eagerly investigating this phenomena, and the Emperor of France holds dark circles in his Palace, shall it be said that persons in Cleveland assume to denounce these demonstrations of that which man is most anxious to know as low and vulgar? It is only those who live a purely external life that can entertain such views.

Again, the skeptic is constantly knocking his head for the want of brains—against the invariable law of conditions, claiming that fraud and deception are intended, because these things are not done in open day. Every phenomenon in Nature has its special conditions. It is only through certain and invariable conditions that man has a being, and some of these are such as it is deemed proper to mention only in the most secret chamber, and yet human life is not a delusion, simply because all its phenomena are not brought to daylight investigation. A broad philosophy, and intuitional powers make believers, while ignorance and a dull perception make skeptics and bigots.

One more point and I have done. God, our Father, knows no distinction between his children—he reveals himself as fully to one man as to another; and therefore, when among men it is deemed important that one should be saved, or convinced of a great truth, more than another, discomfiture is sure to come. In a large experience among investigators, I have never seen a man convinced of the truth of spirit communion until he first learned to be honest with himself and others, and treated the matter with sufficient decorum to permit his spirit-friends to approach him. Whoever has learned the power of the human will, knows that it may be to the spirit what iron bars and bolts are to the mortal. None are blind as they who will not see.

C. D. GRAYBOLD, M. D.

Special Contributions.

BY A. E. NEWTON.

The contributor to this department is responsible for no other portion of the paper. Letters and communications designed specially for him should be directed to care of Box 2235, Boston.

SPIRITUALISM IN RELIGION.

NEW SERIES.

No. III.—Consecrated Houses.

Co-extensive with the religious sentiment in the human race, has been an instinctive demand for holy places, or consecrated houses, in which to perform the ceremonials, or engage in the contemplations enjoined by each peculiar system of worship. Hindooism has its "dewals;" Buddhism its "lamaseries" of various grades, from the humble huts of hermits to the "Eternal Sanctuary" at Buddha La; Egypt, Persia and Greece had their uncounted temples to the gods; Judea her synagogues and her "Holy and beautiful House" on Mount Zion; Mahometanism has its "mosques," and its chief temple at Mecca; the Roman Church her chapels, cloisters, churches, cathedrals, all surmounted by the unapproachably magnificent St. Peter's at Rome; Protestantism of all sects, has its churches, chapels, meeting-houses, and lecture-rooms. All these are set apart with more or less exclusiveness, for solely religious uses, and with the idea that some special benefit accrues from devotions or religious acts performed in such consecrated places. And even that simple child of Nature, the North American Indian, has his "Sacred Lodge," in which alone, by the aid of mystic rites and incantations, he thinks to obtain on urgent occasions, the surest responses of the Great Spirit to his earnest calls.

It seems almost self-evident that an instinct or impulse so universal in humanity, must have some substantial foundation, or subserv some important use which may be made apparent to the understanding of men. So clear is this, that even "Positivism," the latest form of Rationalistic Philosophy—which claims to ignore all authority, all "revelation," and all speculation as to causes in religious matters, confining itself solely to the severest scientific observation of demonstrated results—even Positivism recognizes the value of consecrated places for meditation and worship. It prescribes, if I mistake not, not only houses set apart for public religious exercises, but a sacred apartment or apartments in every dwelling—an oratory, with suitable embellishments, fitted up for the sole use of each member of a family, into which no other person should ever be allowed to intrude.

Religionists in general, seem to have either obeyed this impulse as a blind instinct, or they have taught it as a duty resting on arbitrary requirements of Deity. God is represented as being especially gratified with having a house or temple exclusively devoted to Himself, and hence inclined to confer peculiar favors on those who worship within its sacred precincts. A large portion of the religious world, including the great majority of Christendom, seem to feel that the more gorgeous and magnificent this temple, the more richly endowed with treasures of gold and silver and art, the greater the satisfaction it affords to Deity, and the greater the benefits He deigns to bestow on worshippers. On the other hand, a small and decreasing faction of Protestantism has maintained the opposite extreme, fancying that God could be pleased alone with unsightly architecture, bare walls, and appointments in every respect neglectful of both beauty and comfort.

Perhaps it is not strange, then, that as a reaction from such palpable errors, there should be a class who regard this instinctive desire and reverence for "holy places" as a mere superstition. There are Rationalists, and even Spiritualists, who scout the repugnance manifested by some religious people to having their houses of worship used for promiscuous or "secular" purposes, as altogether groundless and whimsical.

But Spiritualism has supplied us with a definite and rational philosophy of this common instinct, showing it to grow out of natural and universally operative causes.

All Spiritualists who have had any familiarity with the rudimental phenomena of the movement, are fully aware of the importance of certain conditions to the successful manifestation of spirit-power and intelligence. Among the conditions universally insisted on, are, a degree of quiet and harmony, with the presence of some person or persons whose organisms furnish a certain quality of aro-mal emanations, or magnetism. In order to the production of sounds (raps), or movements of physical substances, it is always required that sufficient time should elapse to allow of the "charging," or impregnation with this magnetism, of some portion of the furniture of the room; and it is well known that such phenomena are most successfully produced in an apartment that has been repeatedly used for the same purpose, and thus become more fully charged in every part. Hence many persons have been instructed and induced to prepare and set apart rooms especially for physical demonstrations of various kinds.

The same rule of conditions has been found to apply equally to manifestations of a more intellectual character. In fact, the more delicately susceptible persons are to the influence and impressions of spirits the more sensitive are they also to disturbing influences from any source around them, and the greater the need of protection or isolation from that which is incongruous.

It is, furthermore, a well-ascertained fact that every person is constantly giving off emanations which partake of his own quality—that is, of the quality of his thoughts, desires, aspirations, as well as of his physical condition, whether healthful or diseased. These impregnate or saturate everything around him. From them, good psychometrists will tell—by simply feeling of his clothing, or a scrap of his writing, or any article he may have carried about his person, or the chair he has occupied—his general physical, mental and moral characteristics, and the feelings that may have been prevalent at the time.

We thus leave the impress of our characters and thoughts on everything and every person around us, as we move through the world, even though we speak not a word! Momentous truth!

Clairvoyants sometimes see these emanations as they have crystallized about an apartment. Those which are purer and clearer in quality present the appearance of delicate frost-work, penetrating the interstices, and glistening upon the surfaces; while those which are more turbid, are a foul stain, a filthy blotch, occasioned by an angry word, a malevolent thought, or a lustful desire, which it may take a long time to purgo away.

It follows, then, that the more exclusively an apartment is used for one specific purpose, whether industrial, amusemantary, or intellectual, the more fully does it become charged with the special kind of

aroma or magnetism peculiar to and favorable for that purpose; and the more unmixd and powerful will be its influence upon all who enter it. This is why we are unsuccessful in any employment in a new place, until we get to feel "at home" in it. Writers or literary persons are especially aware of this; to write their best things, they must be in their accustomed chairs, in their favorite nook—that is, in the focus of an invisible magnetic battery which has been gradually constructing around them.

It follows, also, that if we have a room into which we enter only when in the exercise of the highest and holiest aspirations of our nature, that room must be charged with only the quality of emanations peculiar to that state, and hence favorable for its best exercise. And this, too, furnishes the best conditions for the presence and direct action upon us of the purest and holiest beings with whom we are capable of coming into interior communion. The benefit is derived from no capricious pleasure on the part of Deity, but results simply from adaptation of conditions.

Thus we see the philosophy of "consecrated houses" and "holy places." To some it may seem altogether fanciful; but no well-informed Spiritualist can question it. All sensitive and impressive persons are familiar with experiences which confirm its truth. Trance and inspirational speakers well know what depression, restraint and torture of spirit they undergo in attempting to speak in certain halls, and before some audiences; and they know, too, the freedom and power of utterance which they experience in other surroundings. The open air, the leafy grove, the mountain side, where the atmosphere cannot become surcharged with human emanations, has always been found peculiarly favorable for inspirational teachings.

We see, also, the use of a special consecratory service, when a room or edifice is to be set apart for a specific use. If the personal emanations of an assembly do actually permeate and adhere to the substances of the walls and furniture, it follows that those which are first imparted penetrate most deeply and affect most permanently its quality. So that if an act of consecration is a real thing, and not a sham—if it calls forth the deepest and holiest desires of our hearts, it may produce a great and sensible change in the condition of an apartment.

It is plain, too, that there is a reason for making a consecrated house both a model of architectural beauty, and a repository of gifts—of offerings of gold, and precious stones, of paintings, statuary, and the creations of high art. The religious sentiment is intimately associated with the love of the beautiful. In fact, it is the love of moral and spiritual beauty, and hence the love of material beauty is but its proper counterpart or complement. The two can never be divorced in healthful minds. Besides, all works of art, which are produced under a lofty and pure inspiration, and no one others should be tolerated in such a place) are charged with the magnetism of such inspiration, and thus tend to reproduce it in others. The precious metals, too, as gold, silver, and gems, are the best absorbents of the finer magnetisms. Hence the instinctive tendency to enrich religious temples with all such treasures—in consequence of which they become, in process of time, batteries or centres of a potent influence which strongly impresses every receptive person who enters within their precincts. Impressive persons who have visited the ancient churches and cathedrals of Europe, know the difference between their atmospheres and those of the dreary, barnlike "meeting-houses" of Puritanism. No doubt, however, one tendency of such places is to develop a religion which consists more in a blind and sentimental reverence, than in perception or love of right; and hence the need of its counteraction in Protestantism and Puritanism. The rational mean will be found between the two extremes.

A word of practical deduction, and I close. Every dwelling should have its consecrated room, or rooms, kept wholly sacred to religious contemplation and spiritual communion. Our domestic architecture in general makes no provision for this; just as, till recently, it made no provision for ventilation, bathing, etc. It is as unspriritual as it has been unphysiological and unhealthful. Spiritual men and women will demand a new and improved style. Each will require

"An oratory dim, But beautiful, where he may stray, Unheard of men, his daily hymn Of love and gratitude and praise; Where he may revel in the light Of things unseen, and in the bliss And learn how little he may be, And yet how awful in his sight, Ineffable Eternity!"

This room should be at the top of the house, above the noise and bustle of busy life. It should, if possible, be lighted from above, giving opportunity to gaze up into the blue depths of infinity, and upon the quiet stars. It should be furnished only as will best tend to facilitate its purposes. Some persons would prefer to have only bare walls, with no object to attract the external senses, in order that internal abstraction may be more complete. Others of different organizations, would be aided by appropriate pictures and symbols, in order to impress the internal through the senses. Each should follow his or her own bent, and worship in his or her own way. An hour spent in such a room, in the early part of the day, with a reverent opening of the interiors to divine influx, would be no waste of time, but an immense help to its most wise, energetic and useful employment.

By thus regarding these simple laws of our being, and surrounding ourselves with proper conditions, having first consecrated ourselves to right and true living, we may come into the daily realization of a life en rapport with the celestial heavens, and vastly nobler than most people have yet conceived of.

Charles Colchester, the Test Medium.

From an interesting communication in the Herald of Progress, we extract the following notice of the mediumship of Mr. Charles Colchester, of New York:

"Mr. C. has been used by spirits as a medium but eighteen months. He discovered his powers accidentally, while engaged in a social chat with an acquaintance, in an ice-cream saloon. The conversation turning upon Spiritualism, his companion, who was a partial medium, asserted that he could give Mr. C. the name of his deceased father; and to his surprise the name was given correctly. 'Father,' exclaimed Mr. Colchester, astonished at the unexpected result, 'if you can do this through a stranger, you surely can manifest in the same way through myself.' Do you remember that you promised, when I was a lad, to grant the first request I might make when I became of age? My twenty-first birth day is but just past. I now ask of you to fulfill this promise by making of me a medium.' Immediately his hand was controlled, and written, and his powers as a test medium have continued from that hour uninterruptedly. He received his education in England, and possesses the bearing of a gentleman. He is courteous and considerate to investigators, leading himself cheerfully to any test demanded by their doubts. Names, ages, place of death, tests of identity, are given with un-failing success."

Banner of Light.

BOSTON, SATURDAY, APRIL 20, 1861.

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SECESSION—WAR—COTTON—RUMORS.

Never before, in the history of our nation, were the people at large so excited with alternate hope and fear regarding matters with which their progress—may, their very existence is bound up, as now. It is one of the most difficult things to say just what is best to be done. Shall the central government announce its determination to collect the revenues and enforce the laws, even at the cost of human life and a terrible shock to the prevailing sentiment of the age? It is a difficult question to answer; for if it be answered Yes, then the result may be the driving off of thousands of men in the States that have already seceded, who are only waiting for an opportunity to take this whole affair in hand themselves, and are chiefly sensitive to the least interference of the general government. If, on the contrary, it be answered No—it may be, as is not unfrequently represented, that the Union party throughout the South which is waiting but for some leading, guiding movement like this, will wither and die entirely for want of support and outside sympathy. The chief difficulty attending a final decision on this question occurs from the impossibility to get at the real facts. If the administration could be accurately informed relative to the temper of the public mind throughout the Southern States, it would, of course, know exactly how to proceed; as it stands, guess-work and shrewdness and instinct are all that are left to work the problem out with.

It is very difficult to say whether we are to have war, or not. One thing seems to be certain; that, if we do, it is going to be provoked by the bold and defiant conduct of the leaders who at present hold control of the government machinery in the Southern States. President Lincoln has certainly abstained, whether by word or deed, from asserting his preference for violent interposition on the part of government, and the country is bound to accept his conduct thus far as dictated by the considerations of genuine patriotism. They who would cavil at that, are plainly determined to be satisfied with nothing. And although we have little doubt that there is a strong element in the present cabinet that is strongly set for war-like operations, and with as little delay as may be, still it is a consolatory offset to know, likewise, that there is a peaceful and conservative element there, too; and, between these opposing tempers and inclinations, the country will be likely to get all the advantage possible. When men, like the leaders on both sides of this political issue, stand angrily threatening one another, there is great danger of a collision; and violence once undertaken and entered upon, to attempt to reason before passion has fully sated itself, is to waste the breath.

But allowing that the Gulf States accomplish their plan, and set up for themselves the political Utopia of which their over-enthusiastic statesmen dream. What then? Will the struggles and convulsions through which they have been compelled to pass in order to realize their scheme be instantly permitted, in the natural order of events, to go by without leaving any results? Are established arrangements allowed to be violently broken up and overthrown in this way, without the payment of any of the penalties? It cannot be so. Whenever a change is effected in the existing order of things, and by a violent wrench, it is expecting what cannot be, to look for any improvement before the hurt has first been healed.

Concerning the effect which these convulsions of political opinion and prejudice will have upon the production of cotton—on which our brethren in the Gulf States are ready to stake their future fortunes—the London Times remarks, and with an air of truth, as it strikes us, that they will determine this peculiar branch of human industry, gradually but surely, into different directions and localities. "The office of producing raw material for British cotton mills," says that journal, "is eagerly and clamorously sought after. In Asia, in Africa, in Australia, and in America, people are ready and anxious to undertake the duty. Egypt, Ethiopia, Abbeokuta, India, New Granada, and a dozen of other countries beside, are competing for our orders. Which tenders may be ultimately successful, we shall not now inquire; but one thing is certain, and that is—that the absolute monopoly of the Southern States will be lost!" This from the giant organ of cotton and commerce, too! from the press that, with all its professed love of liberal ideas and fair play, could never afford to turn its back upon its patrons and supporters, or the men who set commerce in motion!

Another European paper, in commenting on the above extract, says that though it may in a sense be exaggerated, so far as the prediction may refer to immediate results, "the fact is undeniable that great energy will be thrown into the capacity to produce cotton in countries where climate and labor are available for the purpose; and it is equally certain that the effort will be more or less successful. It may extend over a considerable time—months and years even may elapse before anything in the shape of a formidable competition can be originated—but the interests at stake are too weighty, the amount of capital involved too large to permit the uncertainty which has hitherto ruled, to occur again."

This secession may itself be the very key that, in good time, if philanthropists can but wait upon God, who made white and black just as they are,

will unlock the whole problem of African slavery. Principles, even of progress and benevolence, must needs be wrought out through human means and instrumentalities; they are worth nothing to the race as long as they remain mere abstractions, but become of value at the exact moment when they are rendered practical. And he does not yet fully comprehend the plan of universal benevolence for the human family, who is unwilling to see great and permanent good even in temporary crosses, and doubts, and evils.

The flying rumors about the daily changing state of parties are almost painful for their uncertainty. With nothing but such materials for an opinion that is to be worth much, its texture must be flimsy indeed. One day Fort Sumter is to be evacuated, and Major Anderson to be taken off by a government steamer; on the very next, it is all fixed so that there can be no possible mistake about it, this time, that reinforcements are speedily to be thrown in, at any risk of human life, and at any cost of government treasure. One day the President has given definitive assurances to the Southern Commissioners that, in no contingency, are troops to be sent South for purposes of invasion, or for any hostile purpose whatever; and, on the next, he is reported as mum over his determination as a shut tomb, and the Cabinet will give up their ominous secrets about as readily as one of Herring's Salamander-Safes will squirm and curl up in the fire. One thing, anyhow, is settled and decided, that the telegraph has lost all its freshness and originality in the work of lying; this business of transmitting such important news in the morning and contradicting it with such emphasis in the evening, is getting to be looked upon as a nuisance scarcely deserving hearty contempt.

In the midst of conflicting sentiments and opinions, the country is thrown into a state of mind that, in some lights, may be thought exceedingly unfortunate; but we have faith—it is an instinct with us—to believe that happy consequences are certainly to be wrought out. As we have before remarked, our people were fast becoming too grossly material, and putting their trust too entirely in money; social position was bought, rather than earned, showing the social standard to be so low that its interpreters were capable of being bribed and corrupted. These troubles will at last tend to sift out the chaff from the wheat; and men will be all the better for being put upon their good behavior, upon their resources, upon their nobler instincts, their sense of charity, and benevolence and humanity. If a better day is to come, events like the present are just the ones to hasten its approach and dawn.

Give us Proof.

I am a good deal entertained by these Spiritual Messages; but how comes it that there are no responses published? With all the circumstances given by the Spirits, are there no persons living who can either confirm or deny what is stated? If they cannot be confirmed, it would seem that Spiritualism is a magnificent tissue of lies. O. J. P.

We can only put these messages before the public as we receive them. In former years we investigated to our own satisfaction, and built up a faith in the manifestations in our own mind. It is impossible for us to investigate as we used to do, as business presses upon us. We are as desirous, however, to have reports from those messages, as any one can be, and have made many loud calls upon the friends who reside at places where they can investigate them, to do so, and give us the result. Many are recognized, but the persons who know of their truth are satisfied with the proof it is to them, and do not seem to realize the importance of telling the public the same. Many is the instance, where a communication has been published for over six months, that some person informs us it "was correct in every particular." Now had these simple words been written immediately after publication, they would have been of as much importance and value to the public as was the message, and would have added to the message untold weight.

We are satisfied that more than half of these messages are thus heard from at so late a day, that it is useless to publish their confirmation. But we will remind our friend, and many others who ask the same question, and who are suffering from the neglect of parties to write a few lines, either denying the truth of messages published, or giving the facts bearing upon them, that the fact that there are no denials of them, or attacks upon their truth, either by individuals or papers, is presumptive evidence of their truthfulness. We have invited refutations of the messages we publish, and are as ready to publish such, if true, as confirmations; for if they can be proven false, neither ourselves nor the medium who sits for them, would lend aid in propagating falsehood.

We again call the attention of our friends to the vast importance of their investigating the statements contained in this department of our paper. Indeed, we earnestly entreat them to devote a little time to it, when any spirit who lived near them manifests, and write us the result of their researches.

No one thing would give greater interest to the BANNER OF LIGHT, or do more to strengthen the hopes and faith of investigators, than brief statements (no matter how brief) of the result of inquiries made in reference to the messages published by us. We feel sure that if the friends knew how important this is, they would not content themselves with their knowledge of the truth—would not rest until they had imparted it to us, and through us to the public.

The Free Negroes.

It is undeniable that this class in our national population is very poorly off for chances, especially in the Slave States. It is unfair to take away from them the few privileges they have so long enjoyed without molestation, particularly without giving them any warning. Their case is certainly a hard one. The Philadelphia Ledger sums it up in this manner, in speaking of what has been done with them recently by the various States:—"The legislature of Kentucky passed a law, which stipulates that no slave shall hereafter be emancipated, unless removed from its limits; and any free person of color entering the State shall be liable to an imprisonment of not less than one, or more than five years. A bill passed the Georgia legislature, which provides that every free person of color found therein after the first of May, 1852, shall be liable to seizure and sale as slaves for life. The governor of Delaware recommended the repeal of the law of 1855, allowing this class in Maryland to remove and reside in New Castle and Kent counties, in that State; and the legislature enacted that any free person of color may be sold to the highest bidder for debt. The same element of population in Alabama have been warned to leave at once, or submit to extreme measures. The city councils of Charleston, S. C., have so heavily taxed the free colored people of that city, as must speedily result in universal abject poverty, or their sale into slavery."

Ourselves and Europe.

It is surmised, since our own political troubles have fallen upon us, that England, France and Spain have an eye to their own special interests on and around this continent. The outbreak in St. Domingo is possibly a token of what may be expected. The rumored sailing of the united fleets of these three nations for our shores does not look well, either. They may be coming over only for purposes of "observation," with the shy intention of putting in good look for themselves, as they find occasion permits. If this is really so, we think that those persons and parties whose impracticable theories—more inhuman and unfortunate in fact, than philanthropic—have brought us as a nation to the verge of ruin, must take a slight of comfort with their reflections. It is truly, as the slang phrase goes in New York, a "big thing" for us to destroy a powerful nation over our impracticabilities, and because we cannot bear to wait on God's good time, and thus let in a legion of selfish and devilish influences where at least Order did once reign to some practical purpose.

England and France and Spain, all three, are ready enough now to step in with their fleet of "observation," and pick up a crumb or two on private account. How much better are we going to be for their armed presence? or how great will be the improvement to the slave? It is well enough for us all to remember that self protection is the first law, and that, unless we first take care of ourselves, we can certainly do nothing for anybody else. A great and thorough lesson will have been learned, in more than one quarter, before we have done with these troubles; and one certainly is, that it will not do to drive human nature, even on a good road, like that of Reform, any faster than it feels fit for its own interest to go. External government has been relied upon for moral advancement, long enough; if people do really improve, they do it themselves, of themselves, and within themselves, and not because so compelled. And this is our homely upon the rumor that foreign fleets were preparing to visit our shores.

A Healthy Heart.

It is not often that we can point to a public man whose heart is so fortunately placed as to be able to keep his ambition balanced; and when we can, it is desirable that the most should be made of the example. For instance, what could be more fresh and delightfully human than an extract like this from the diary of Sir Charles Napier? Or what, coming from a military man, could present the horrors of war in a more striking light? Or who could paint the charms of affection with more freshness and grace? Thus:—"Nineteen long letters from Lord Ellenborough! He has made me Governor of Soinde, with additional pay! and has ordered the captured guns to be cast into a triumphal column, with our names. I wish he would let me go back to my wife and girls, it would be more to me than pay, glory and honors. This is glory! is it? Yes. Nine princes have surrendered their swords to me on the field of battle, and their kingdoms have been conquered by me, and attached to my own country. Well, all the glory that can be desired is mine, and I care so little for it, that the moment I can, all shall be resigned, to live quietly with my wife and girls; no honor or riches repays me for absence from them. Otherwise this sort of life is no life to me; is agreeable only as it may enable me to do good to these poor people. Oh! if I can do anything to serve them where so much blood has been shed in a country war, I shall be happy. May I never see another shot fired! Horrid, horrid war! Yet, how it wins upon and hardens one when in command. No young man can resist the temptations—I defy them; but thirty and sixty are different."

The Wonders.

This world of ours is filled with wonders. The microscope reveals them not less than the telescope, each at either extreme of creation. In the insect creation, particularly, there is so much to know that has never been dreamed of—wheels within wheels, without computation or number. Let us take a rapid glance at the proofs of this statement. The polyphus, it is said, like the fabled hydra, renews new life from the knife which is lifted to destroy it. The fly-spider lays an egg as large as itself. There are four thousand and forty-one muscles in the caterpillar. Hooke discovered fourteen thousand mirrors in the eye of a drone; and to effect the respiration of a carp, thirteen thousand three hundred arteries, vessels, veins, bones, etc., are necessary. The body of every spider contains four little masses pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread; all the threads, to the amount of a thousand to each mass, join together when they come out, and make the single thread with which the spider spins its web; so that what we call a spider's thread, consists of more than four thousand united. Leuwenhook, by means of microscopes, observes spiders no bigger than a grain of sand, and which spun threads so fine that it took four thousand of them to equal in magnitude a single hair.

Spirits all Around us.

Rev. Dr. Peabody, the editor of the North American, has written in a very un-Orthodox way about the presence of spiritual beings all around us, and we trust his friends will not take offence if we quote an extract into our columns, to show how perfectly he agrees with us in belief and sentiment. Says the Dr.: "We know not the laws of the Spiritual life; but if, even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all that they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all to their purer vision may be light around us. And I would fain think that there are blessed thoughts coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping love of the departed. Sure I am that our danger is not from too great faith in the reality of the spiritual world. That world, where is it? Is it not the teaching of reason, that it is 'all around us'? God grant that we may feel the moral power of this idea of spiritual presence!"

A Word to Leo Miller.

A subscriber, residing in Sparta, Canada West, requests us to notify Bro. Miller, who, he says, lectured in that place some four or five years since against Spiritualism, that it is the desire of many who listened to him at that time, that he should endeavor to revisit them by all means, and give a course of lectures on his experiences in and happy conversion to the only true religious philosophy. He would be cordially received by all classes. Here is a large field to work in, he says—the harvest is great, but laborers none.

Literature. Evil: Its Source and Remedy. An Address, by A. E. Newton.

This is a Tract, or Treatise, of twenty-four pages. Its author's purpose is to define Evil, which includes an account of its source and nature; to fairly and fully state the problem of its uses in the divine economy, the various complications of that problem, to portray the application of a spiritual theory of Evil to the affairs of men, to consider in what way the removal of evils may best be promoted and secured, to understand exactly what are the uses of evils of all sorts and what special services they do in divine economy, and the grand remedy for all Evil, as it is found operating everywhere in the minds of the human race.

Mr. Newton is a clear perceiver of Spiritual truth, a logical reasoner, and able to make himself understood by all reading and reflecting classes. He incidentally reviews Dr. Child's book, "Whatever is, is Right," and throws out ideas in that connection which, though not new, are nevertheless very necessary to keep familiar with in reading that book or any other upon the same subject.

Sold by Bela Marsh, Boston, for five cents the single number, half a dollar per dozen.

FIBRILLA: a practical and economical substitute for Cotton. Embracing a full description of the process of cottonizing flax, hemp, jute, china grass and other fibre, so that the same may be spun or woven upon either cotton or woollen machinery. Together with a history of the growth and manufacture of wool, cotton, flax, etc., in Europe and America. With illustrations from microscopical examinations. Boston: L. Burnett & Co., 22 Phoenix Building, 1861. For sale by Crosby, Nichols, Lee & Co., 117 Washington street. Price \$1.00.

This book is a novelty that promises great usefulness to Northern and Western agriculturists, and indeed to the whole community. It presents a new feature of interest to the whole agricultural and commercial world. It claims, and tells how the fibres of flax may be substituted for those of the cotton plant for the manufacture of shirting, sheeting, calico, and cambric, making a stronger and more durable fabric with the same expense that cotton cloth is now made.

Discussion. Bro. John O. Harris writes us from Auburn, Me., that a discussion is to be held between G. B. Stebbins, of Rochester, N. Y., in the affirmative, and such person or persons as R. R. York, of Yarmouth, J. C. Welcome, of Richmond, and O. R. Fessett, of West Poland, Me., preachers of Second Advent doctrine, may select, in the negative. It will take place in Lewiston, Maine, Monday, Tuesday, Wednesday, Thursday, April 29th and 30th, and May 1st and 2d. Each side to occupy half an hour, and two hours to be occupied each evening. Judge Smith is to be chairman of the discussion. The question is: Resolved, that reason, nature and philosophy teach that all men will live eternally; that the Bible is not the infallible and miraculously inspired word of God; and all questions of religious faith, of life and immortality, cannot be decided by its teachings.

Miss Hardinge at the Music Hall. We learn that Miss Emma Hardinge is invited to speak at the Music Hall on Sunday morning, April 14th, by invitation of the Twenty-Eighth Congregational Society, (the late Theodore Parker's.)

Mr. Mansfield in Boston. Mr. J. V. Mansfield may be found on and after April 16, at No. 12 Avon place, leading from Washington street, between Nos. 262 and 266.

Force of Imagination.—One hot day at New Orleans, there was a great scarcity of ice in the market—indeed, the supply was very nearly exhausted, and they were wholly out at the St. Charles. What was to be done? A lucky thought came to the bar-keeper. He procured some thick, small pieces of plate glass, and threw them into the punch and juleps, nor was the trick discovered. The next day a vessel opportunely arrived, laden with the real, delectable and refreshing article.

Three Representative Men.—Senator Andrew Johnson, of Tennessee, commenced life as a shoemaker, Senator Wilson, of Massachusetts, followed the same occupation, and Senator Douglas, of Illinois, was once a journeyman cabinet maker. These three mechanical legislators represent their constituents with an ability and talent rarely witnessed, and never exhibited by any than those who sprung from the laboring ranks.

Luoy F. Bigelow, Grand Rapids, Mich.—The communication must have been mis-laid, if sent. What was the subject?

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, APRIL 10, 1861.

SUBJECT.—"The Apostle Paul and his Writings." DR. H. F. GARDNER, Chairman.

Rev. Mr. Thayer.—This subject may be considered in various aspects. I think Paul has given us some excellent rules by which to judge of and estimate human character—and not only the character of men and women, but of the book in which his own writings are contained. He said on one occasion, "Try the spirits, whether they be of God." And I understand by this that he would have us judge in the same manner of the character of a book. As a rule by which to judge of the character of men and women, Paul's command is not very much regarded by the masses of the people. As a test for official patronage, character is not regarded—only politics. In religion, too, church membership is of more account than Christian character. We must learn to judge of men and women by their hearts, and not by their heads.

Mr. Wetmore.—I believe in every age all the great examples of reformation that have become matters of history, have come generally at times when it was about right for them to make their appearance. In a great measure, if not altogether, such advance or change has been according to the character of the men associated with it; and I can never look at the church in any aspect without seeing a strong tinge of Saint Paul, coloring, at times, the whole fabric. As we see the church fifty or a hundred years ago, the upper crust, the under crust, and the mines inside, were all Saint Paul. The advent of Christ produced a great change in the religion of the Jews. I respect him, and can find no fault with what he taught, but he seems only like any other good man who has helped the civilization of the world. He would at this time have amounted to nothing if his thoughts and words had not been embodied and carried by the strong-minded and energetic people who surrounded him. It is not for me to say that Christianity would not have existed had not lived. Jesus, with his love of humanity, and his overflowing affection for man, lived out his religion, but he was without the power to impress it upon the age, without the aid of strong-minded people like Saint Paul, to save it from the wreck. But if Paul had not done this, some other would. To-day I look upon Paul as the theologian of the world, though Christianity is one thing, and theology is another. We trace, I think, Christianity back to Christ; and with just as much truth as we trace back to Paul, the great fabric of ecclesiasticalism—of theology. He was the power who embodied the doctrines of Christ, and spread them all over the world in the form we have them.

Henry C. Wright.—I have a great admiration for Paul of Tarsus, and of Saint Paul, and I wish to call attention to one trait of his character—that of unflinching fidelity to his convictions of right. One of the noblest men known in human history, is Saint Paul. He illustrated his nobleness of character, when he abandoned his position in society—a position of wealth, honor and respectability, gave up his future prospect in life, laying them all on the altar of the weak and crucified Jesus, because he beheld in him the world's promised Messiah. As to his belief, I have a right to judge. Nothing is wrong because Saint Paul opposed it, nor right because he favored it. In respect to Paul's honesty and faithfulness to his highest convictions, he is an example for the world. Would to God all Spiritualists were as true and unshrinking in their devotion to their high and holy mission, as Paul was to his, and just as ready to forsake all things in order to vindicate the glorious truths of a religion which was to lift the mind from a plane of sensuality to one of purity and spirituality. Are you willing to make the sacrifices for principle that he did, and like him be cast down, but not disheartened? For us to live then, would be Spiritualism, and for us to die would be Spiritualism. I admire his indomitable energy, and his fidelity to his own ideas, together with his willingness to open his mind to the reception of every higher idea. Thus much for the man: now as to his writings. The first question is, Have the writings of Paul benefited mankind? Most assuredly! Are they infallible truth? Most assuredly not more than the writings of Thomas Paine, or any other good man; and neither Paul nor Paine knew the whole truth. Paul was brought up a polygamist, and polygamy was the doctrine and practice of the Jewish nation. But after he was converted, he went to the opposite extreme, and I think it is clearly demonstrated that had he lived at this day, he would have been a thoroughgoing and consistent Shaker. He regarded marriage as a thing of convenience, but recommended something better. He saw no other way to heal the diseases and sufferings of mankind, than by absolute continence—by strict celibacy. He said men and women could serve the Lord better single than married—because if they have got a wife or husband, they have got to do something for them. He recommended marriage only where it is better than something worse. He taught a doctrine of celibacy, and learned it from Christ; and how any believer in the New Testament can avoid the conviction the Shakers come to, I do not see. A Bible believer must be a Shaker or a Mormon—or the other. I don't go for either extreme, for both are absolute monstrosities. Paul thought the celibacy extreme would save the world—but, to my mind, it would be as disastrous as the other. On this idea of Paul's, the Catholic Church has based the doctrine of monasteries, where the priests, compelled to live without marriage, may retire, and isolate themselves from the world, and also the nunnery system, where women may do the same thing. But then the monks and nuns are always very near together, and are always married together. The monastery is the husband, and the nunnery the wife. How much better it would be for them to come out on a natural plane, and seek salvation through each other—though not infrequently they bring damnation upon each other! I believe there is nothing in the Bible that teaches the true conjugal relationship of one man and one woman. The Bible was written by earnest men, but mistaken, though we can do with it better than we can without it. Luther inferred Paul was a polygamist and justified the having of as many wives as Solomon had, and only limited the priesthood to one wife. This doctrine of non-marriage is one Paul taught. The other was the vicarious atonement. There is nothing in the world worse than this doctrine of vicarious atonement. The doctrine of human sacrifices is the corner-stone upon which the Christian Church rests. That God demanded the life of one man to expiate the sins of the rest of the world, is a monstrous doctrine. I do not depend upon any sacrifice for my salvation. If I am saved at all, I shall be not by grace, but by my own works. If you are saved, it will be because you can't help it, and no one can damn you.

Mrs. Thomas.—Paul says, "Let your women keep silence, and be subject to their husbands;" but if he was here now, his ideas would be enlarged. He would see woman as the salvation of the world—the crowning point of man's existence. Let her be at her husband's will only for her own good. She should speak the truth that flows from her lips, and man should profit by it; for she is his preserver and his salvation.

Mr. Vincent.—I stated that the writings of Paul had done great harm to the world in two respects. First, in the doctrine of marriage; secondly, in the doctrine of vicarious atonement. But in another respect have the writings of Paul done infinite mischief to the world—where he says woman was made for man, and not man for woman. This is a monstrous doctrine, and I don't see how any woman can believe Paul was inspired when he wrote it. He says man is the glory of the world, and woman must look up to God through her husband.

Chauncey Barnes.—After taking a ride from the Rocky Mountains in Vermont, I feel abashed to come here and hear the gentleman in question so severely handled, when he has not an opportunity to speak for himself here. As a Reformer and Spiritualist, I would not think it my duty to go and pry up what Brother Paul said and did, more than for you to pry up what I was doing some years ago. I believe he was sometimes inspired, as I am, and he told some good things; and I think some of us should speak of his good deeds. There is too much fault-finding among Spiritualists. I believe Paul did better than any other medium ever did. As for woman, if analyzed, she will prove to be better made than man—more rarified in her composition. Let her rise and shine, for out of her wisdom is obtained. Let us take the Bible's truth and build upon it, and not pull it to pieces. A few years ago I drank, swore, and sold rum; but my angel mother came and taught me to be a man, and forsake the evil traffic. You don't get reformation in the Church, but in the lower spheres; and if Bro. Wright had been there, he would not find fault with anything. How should you like to have your works torn to pieces, and held up to ridicule, as you are doing to the works of those who are now inhabitants of the spirit-world? I am ashamed of you. You are retrograding.

Mrs. Cooley.—I have some sympathy with Saint Paul, as all professing Christians have. I think somewhere, he says, "Love your wife as you love yourself." If this rule were carried out, I think there would be no trouble. I have sometimes thought Paul was rather severe on women, and I've often wished he lived on earth now, so that I could speak to him face to face, about it. I think we should rely upon man for his strength and judgment, when we know they are better than our own. Man is God's noblest work; but woman is not a step behind him. I was myself brought up a rigid Roman Catholic, and was destined for the nunnery, but would not go. I have had a bitter experience, but I thank God for it, for I have profited by it. I live on earth to bind up the broken-hearted, and do what good I can, and I can sometimes shed a smile, if nothing more. Jesus had something else to think of, and Paul had not time to marry. This is probably the reason of the course they took.

Dr. Gardner.—I have great respect for Paul, but little for his writings. I think him a noble character—a true man. One of the greatest evils the world is groaning under, is the fear of what Mrs. Grundy may have to say. Many fear the old lady, and dare not utter their highest thoughts. I am not afraid of the venerable dame, and so shall speak my convictions. Paul's was a character I would strive to imitate—both for his honesty and his unflinching integrity. He uttered his thoughts freely, and I applaud his outspoken honesty; but I have no sort of sympathy with his sentiments in regard to polygamy and monogamy. I can erect a standard only for myself; and Paul erred in trying to erect a standard for other people. What is one man's meat is another's poison. I guard my own rights jealously, and wish to guard others as well as my own. I have no fault to find with Bro. Wright and what he has said, but if he had tried to erect a standard for all others, the same as his own mature requires—which he has not done—I should oppose him. In some of his writings, I think Saint Paul fully and freely advocated love, and in other places he advocated a total and entire abstinence from the sexual relationship; his doctrine of salvation through Christ is likewise somewhat obscure and contradictory. But after all, he is the most able and logical expounder of the Christian religion we have, in spite of his ambiguity and contradictions.

Mr. Wright.—Paul says a great deal about the subjection of woman to man, but not a word about the subjection of man to woman. I believe this subjection should be mutual, or not at all. I am willing to be owned by a woman, but I own my own soul. Let Paul be criticized; he ought to be—just for the sake of criticism, but to bring out the truth; though universal Christendom denounces you if you criticize anything claiming authority. I overhauled Paul, and criticized him as much as any one, and if he is here, I think he will approve of my course, subject to the God that speaks in both our souls.

Rev. Mr. Thayer read some consecutive passages from the moralizings of Paul, to show his inconsistencies. The same subject will be discussed next week.

ALL SORTS OF PARAGRAPHS.

ON THE FIRST PAGE OF THE BANNER.—Poetry: "Judith, or the Mystery of Merion Marsh Manor," (continued.)

SECOND PAGE.—Poetry: A fine Spiritual Story, compiled, by Phebe Owen; "Notes Hermetical and Occult," by Horace Dresser; M. D., LL. D., to which we call the reader's attention especially.

THIRD PAGE.—"Spiritualism vs. Popular Theology," by D. B. Hale; Poetry—"The Ideal Actual," by Marco Milton; Spiritualism in St. Charles, Ill.; A letter from our racy correspondent, Bro. Warren Chase; An account of physical manifestations in Cleveland, with comments thereon, by C. D. Griswold, M. D.

FOURTH AND FIFTH PAGES.—A host of good things as spread before you, reader.

SIXTH AND SEVENTH PAGES.—Three columns of Spirit Messages, spoken through Mrs. Conant—some on the subject of American Slavery, and one on Morals in America; Poetry; Spiritualism in St. Charles, Ill.; A letter from our racy correspondent, Bro. Warren Chase; An account of physical manifestations in Cleveland, with comments thereon, by C. D. Griswold, M. D.

EIGHTH PAGE.—Pearls; A Lecture by Cora L. V. Hatch; A Lecture by Miss Emma Hardinge.

Some anonymous writer still persists in sending us long communications of a "flighty" nature—i. e., of such easy development of mind, that we fear, should we publish them at the present time, none of our readers would be able to comprehend them. We have given them into the custody of our printer's "imp," who will preserve them for the columns of the Banner when "the time comes" that they will be "fully appreciated by a discriminating public." In order to save expense, he had better not forward any more until the government becomes "frank" enough to allow all letters to go "free." So bids your time, Mr. Anonymous.

THE BRIDE. But where is she, the bridal flower, That must be made a wife ere noon? She enters, glowing with the moon Of Eden on its bridal bower.—[Tennyson.

A correspondent at Arlington, Hancock county, Ohio, states that a few days since, Dr. Bushong, a member of the M. E. Church, of that place, while lying at the point of death, was conversing with Col. E. B. Vall, of the same place. Said he: "Colonel, do you believe a spirit in the body can leave it and return?" "Certainly," said the Colonel. "I do."

The doctor then remarked that he knew it could, for he had just been away, and could look-down and see his emaciated form lying on the bed. He also advised his wife never to ridicule those of her neighbors who believe in Spiritualism, but to assist them if they were in need.

M. C. GAY has removed to 624 Washington street. The N. Y. Commercial says the report that Jefferson Davis had telegraphed to Charleston not to fire on the vessels conveying men and supplies to Fort Sumter, is confirmed by despatches from Charleston to a shipping house in New York.

The Texas Legislature has passed a bill dividing the State into six Congressional districts. Also a bill to issue State bonds to the amount of \$1,000,000, to be secured by a special tax.

The past winter was one of unexampled severity in Syria and Palestine. Snow storms were heavy and numerous; but they did the staying before the snow came.

A Havana letter of the 5th, to the N. Y. Express, says that the annexation of Dominica to Spain is fully confirmed. The army to sustain the movement consists of seven thousand men; together with several Spanish steam frigates. The whole matter only awaits the Queen's ratification.

A lady in Charleston, S. C., a few nights ago had three children at a birth. Prentice makes the event an occasion to say that Charleston continues to be a port of delivery.

SCRATCHES ON HORSES.—Wash their feet and legs clean, and when dry, paint them with white lead. One or two dressings only will be needed.

We clip the following from the Boston correspondence of the Southbridge Journal:—"Miss Hardinge, of Spiritualistic fame, is now engaged in a noble work, and one that commends itself strongly to philanthropists and all lovers of humanity—that is, for the redemption and establishing a home for abandoned women, who are driven, from want or motives unfathomable, to a life of shame. And isn't it singular, that the severest opposition she receives is from her own sex? What a comment upon human nature!

The New Mexico correspondent of the St. Louis Republican, says the citizens of Arizona, in convention at Mesilla on the 10th ult., voted themselves out of the Union. Gen. C. J. Jones, formerly of Missouri, has announced himself as a candidate to represent Arizona in the Congress of the Confederate States.

Hon. Joseph T. Buckingham died at his residence, in Cambridge, on Thursday morning, April 11th, at the advanced age of eighty-four years. He was the oldest editor and printer in the State.

Hon. John G. Palfrey took possession of his office as Postmaster of Boston on the 11th inst. The Massachusetts Legislature adjourned on the 11th inst., having been in session over three months.

It cost a young man in Somersworth, N. H., \$1.92 for kissing a young lady there against her will. Cheap enough.

At Pensacola, from the Navy Yard to the new light-house, two and a half miles, all the rebel guns are arranged to bear on Fort Pickens and the channels.

AN EDITOR GETTING UP IN THE WORLD.—The Washingtonian says its editor is "on the wing."

Joseph S. Hewins, the driver of a stage running between Falmouth and Monument station on the Fairhaven Branch Railroad, has been indicted and held for trial before the U. S. Circuit Court, for robbing the Falmouth Mail pouch in October last, of a very valuable package intended for the Suffolk Bank, Boston, and containing \$5,000 in money, notes, drafts, etc.

Jenny kissed me when we met; Jumping from the chair she sat in; Time, you thief, who love to get Sweets into your list, put that in. Say I'm weary, say I'm sad; Say that health and wealth have missed me; Say I'm growing old, but add— Jenny kissed me!

The Massachusetts Legislature has granted \$5000 to the Washington Home, 35 Charles street, Boston. We learn that the Institution will shortly be removed to a more central location, where the accommodation will be ample.

HE WOULD HAVE HIS JOKE.—In the Methodist Conference, recently, the examination of elders was in progress, when the name of a Chaplain of a House of Correction being called, the Presiding Elder remarked that "as he had an increasing congregation, who were all, to a man, under conviction, his return to his appointment was unanimously desired, and it was hoped he would succeed in converting many of them, as they were very constant in attendance on his preaching."

TOLERATION OF CHRISTIANITY IN CHINA.—The Shanghai Herald of Jan. 12th, says that an edict for the toleration of Christianity in China has been issued from Nankin, by a young prince, only twelve years old, son of Sinsien, "Celestial King" of China under the rebel dynasty.

The bill to suppress fortune telling before the Pennsylvania Legislature, was amended by the Senate, by striking out the provision relative to "spirit-rapping." During the debate upon the bill, Senator Finney said: "I am rather inclined to think that there is a communication between the material and spiritual world. I think, at least, there ought to be. If we can progress so far in humanity as to become assimilated to a spiritual state, we may have some such communication."

VOLUME NINE. The features of the BANNER OF LIGHT for the following year will be as follows:— Select Domestic Stories. Essays on Reform Topics. Progressive Editorials. A. E. Newton's Contributions. Spiritual Communications. Mrs. Conant's Department. Correspondence. Reports of Boston Conference. Reports of New York Conference. Abstracts of Boston Spiritual Lectures. Abstracts of New York Spiritual Lectures. Poetry, Wit, News.

Lecturers. Mrs. M. B. KESSEY will speak as follows: In Charlestown April 21st and 22d; in New Bedford, May 5th and 12th; in Charlestown, May 19th and 26th; in Quincy, June 2d; in Newburyport, June 10th; in Gloucester, June 23d. Her address is Lawrence, Mass.

H. B. BOLWEN will give tricot lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. Dr. L. K. COOLEY, Trance Speaker, and Mrs. S. A. COOLEY, Reciter of Poems, both Clairvoyants, and Spirit Seers, expect to attend the Convention at Sturgis, Michigan, this month. They would be glad to devote their time for a few months to come in Michigan, Wisconsin, etc. Terms always at the option of those by whom they are employed. Address, Sturgis, Mich., until further notice.

THE HERALD OF PROGRESS. Andrew Jackson Davis, Editor, assisted by an association of able writers and correspondents. Cosmopolitan in every department of knowledge; its crystallized thoughts are intended to furnish a beacon-light for the future. Its columns are open to communications upon every subject. Its work is, to elevate the mind, and to add to man's material comforts. Particular attention is given to the department of Health, with new and progressed methods of treating disease, by the Editor. Devoted to no sect, belonging to no party, not given to one idea, it presents itself to a liberal-minded community and asks their co-operation. The Herald of Progress is published every Saturday on a double folio of eight pages, for two dollars per annum, or one dollar for six months in advance. Specimen copies forwarded gratis. Address A. J. DAVIS & CO., 274 Canal street, New York. April 20.

Brown's Bronchial Troches. Whoever is troubled with Coughs, Hoarseness or Sore Throat, will find these "Troches" a most admirable remedy. Indeed, at this season of the year, those at all inclined to bronchial complaints should not be without them. They are prepared by Messrs. John I. Brown & Son, who, as Apothecaries, rank among the first in this city, and are sold by all the principal druggists.—[Boston Journal.

Western Lecturers' Conference. For the general good of our cause in which we are engaged, and in co-operation with our co-laborers of the East, we hereby invite the lecturers on Spiritualism and connected reforms to meet at Sturgis, Michigan, on Tuesday, April 23d, for a four days' Conference. The objects of this meeting are substantially the same as those of the Quincy Convention at Oswego, N. Y., in August last, by which the lecturers, to the end that we may understand and appreciate each other, utilize our efforts, and establish a general co-operative feeling among Reform Lecturers. The calling of a National Convention at Oswego, N. Y., in August last, by the "Quincy Committee," being contemplated, we hope that the Lecturers, as far as possible, will attend this Conference and thus become interested in and add strength to the general movement. Although this call is particularly by letter, we heartily desire the attendance of all friends of reform to meet and enjoy with us the exercises of the Conference. Our friends at Sturgis have kindly entered into the use of the "free Church," also the hospitality of their homes, and will do all in their power to make the Conference interesting and beneficial. It is hoped that Lecturers who are interested and cannot attend, will indicate their co-operative views and suggestions by letter. Address "Lecturers' Conference," Sturgis, Michigan, care of J. G. Walte, or either of the names attached hereto.

FRANK L. WADSWORTH, ANNA SMITH, CHARLES HOLT, MRS. L. K. COOLEY, MRS. S. A. COOLEY, MRS. S. J. FINNEY, Wm. DEXTER, JAMES COOPER, M. D., HUDSON TUTTLE.

NOTICES OF MEETINGS.

ATLANTON HALL, DUMFRIES PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2 1/2, and at 7 1/2 o'clock in the evening. The following speakers are engaged: Miss Emma Hardinge will speak the four Sundays of April.

CONVENTION HALL, No. 14 BROADWAY, BOSTON.—The Boston Spiritist Association will give every Wednesday evening, at 7 1/2 o'clock. (The proceedings are reported for the Banner.) Subject—"St. Paul and his Writings." A meeting is held every Tuesday evening, at 7 1/2 o'clock, for the development of the religious nature, or the soul-growth of Spiritualists. All persons desiring to attend Spiritual meetings are held every Sunday at 10 1/2 A. M. and at 3 and 7 1/2 P. M. P. Clark, Chairman.

OHANLEZON.—Sunday meetings are held regularly at Central Hall, afternoon and evening. GANNINGSPON.—Meetings are held in Williams' Hall, Western Avenue, every Sunday afternoon and evening, at 3 and 7 o'clock. Seats free to all. The following named speakers are engaged:—Mrs. B. Spence, during April; Mrs. Annie B. Feltow, May 12th; Miss Fannie Davis, May 19th and 26th; Mrs. M. B. Kessy, June 2d and 9th; Mrs. L. E. DeForest, June 10th, 23d and 30th; Mrs. F. O. Hizer, during August; Leo Miller, Esq., during October; Miss Emma Hardinge, Sept. 1st and 8th.

LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, at 10 1/2 o'clock, in Wall's Hall, Corner of South and Water streets. The following are engaged:—Mrs. F. O. Hizer, during April; Mrs. F. O. Hizer, during May; Miss Lizzie Dotson in June; R. F. Ambler in July; Mrs. M. M. Macomber in August; Mrs. M. B. Kessy, during three first Sundays in September; Miss Fanny Davis in October.

GLOUCESTER.—Spiritual meetings are held every Sunday, at the Town Hall. The following named speakers are engaged: Mrs. Elizabeth Clough, April 21st.

New Bedford.—Musie Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged:—Wm. E. Cleveland, and Mrs. E. Robinson, April 21st; Mrs. M. B. Kessy, May 6th and 13th; Mrs. R. H. Burr, May 19th and 26th; Miss Fannie Davis, June 2d, 9th and 16th; Dr. A. B. Child, June 23d; Rev. S. Feltow, June 30th; Miss Emma Hardinge, Sept. 1st; Rev. S. M. Scovell, Dec. 1st, 8th, 15th, and 22d.

Foxboro.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 1 1/2 and 7 1/2 P. M. Speakers engaged:—H. B. Borer, April 21st.

FERRIS, CONN.—Engagements are made as follows:—Warren Church for May; Miss E. A. DeForest, August. PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 1/2 o'clock. Speakers engaged:—Miss E. Davis, April 21st and 28th, and May 5th and 12th; Mrs. M. B. Kessy, April 21st, May 5th and the first Sunday in June; Mrs. M. M. Macomber last four Sundays in June; Miss Lizzie Dotson during September; Miss Laura DeForest during October; Mrs. Anna M. Middlebrook during November.

PROVIDENCE.—Speakers engaged:—W. Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. E. O. Hizer in June; Laura E. DeForest in July; Mattie F. Hulet in Aug.; Mrs. A. M. Spence in September; Mrs. M. B. Kessy in October; Mrs. M. M. Macomber the last two Sabbaths of Oct.; Belle Bougall in Nov.; Leo Miller in Dec.

OSWEGO, N. Y.—Meetings are held every Sunday afternoon and evening at 7 and 7 1/2 o'clock P. M., in the Universalist Church, on Sunday forenoon and afternoon in Wall's Hall, 87 Broadway, N. Y. The following are engaged:—E. W. Wilson, J. H. B. Stone, J. H. B. Stone, June; Miss Emma Hardinge, July; Miss A. W. Sprague two first Sundays in August; Mrs. A. Currier, November.

NEW YORK.—Meetings are held at Bowdoin's Hall regularly every Sabbath. Mrs. Cora L. V. Hatch will speak every Sabbath till further notice. Meetings are held at Lamartine Hall, on the corner of 27th street and 8th Avenue, every Sunday morning.

ADVERTISEMENTS.

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

MEDICAL TREATMENT.—NUTRITIVE PRINCIPLE. DR. ALFRED G. HALL, M. D., PROFESSOR OF PHYSIOLOGY, and author of the New Medical Practice on the Nutritive Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most protracted cases, and a warranty of the confidence of the afflicted. All the Medicines used are purely vegetable. No 265 Washington Street, Boston, Mass. Oct 1.

SPLENDID OFFERS.—A CHANCE FOR ALL! Send stamp for full particulars to NORTON & CO., Manchester, N. H. April 20.

S. A. WAKEFIELD, Lecturing and Healing Medium, No. 5 Lantry Place, leading from 299 Harvard street, Boston. 499 April 20.

AN IDEA CONCERNING THE ORIGIN OF THE WORLD AS RELATING TO NATURAL RELIGION.

A NEW and interesting pamphlet by "D. M." Price fifteen cents, postage two cents. Address A. J. DAVIS & CO., 274 Canal street, New York. 14 April 20.

REMOVAL. MRS. A. C. LATHAM, of New York, Magnetist and Clairvoyant Physician, has removed to 232 Washington St., up stairs, corner of Bedford St., Boston. Having completed arrangements with the most celebrated Magnetist, she is now in possession of power in all cases that shall require it, she has secured in saying that her facilities for the cure of diseases are surpassed by none within her knowledge. Her past success and increased resources unite in guaranteeing that disease will surely be cured. Room open every evening. April 18.

Wheeler & Wilson's SEWING-MACHINES. NEW IMPROVEMENTS—REDUCED PRICES!

THE WHEELER & WILSON MANUFACTURING COMPANY, beg to state that in the reduction of the price of their Sewing Machines, the public shall have the benefit of the decisions of the U. S. Courts in favor of their patents. This reduction is made in the belief that they will hereafter have no litigation expenses in defence of their rights. The Wheeler & Wilson Sewing Machines will now be sold at rates that will pay full profits on the capital invested, cost of manufacture, and expense of making sales—such prices as will enable the Company, as heretofore, to sell first-class machines, and warrant them in every particular. They are adapted to every want that can be supplied by a Sewing Machine, and approved alike by Families, Dress Makers, Corset Makers, Gaiter Fitters, Shoe Binders, Vest Makers and Tailors generally. Each Machine complete with a Tommor. OFFICE NO. 505 BROADWAY, N. Y. SEND FOR A CIRCULAR. Dec 8. 1st

BOARD IN THE COUNTRY. MRS. C. F. AYRES will re-open her house, 1st of May, for the accommodation of a few boarders from the city, in the healthy and pleasant village of New Canaan, Ct., 1-2 hours from New York by New Haven, and 10 miles from Darien Depot. Every attention paid to the wishes and comforts of those who may favor her with their patronage. For particulars of location, facilities, etc., will refer to A. F. Carter, 21 Park Row, N. Y.

TRACTS FOR THE PEOPLE. No. 1.—"Spiritualism Defined," 4 pages, 1 cent. No. 2.—"What Does Spiritualism Teach?" 4 pages, 1 cent. No. 3.—"Spiritual Progression," 8 pages, 2 cents. No. 4.—"Evil: Its Source and Remedy," 24 pages, 5 cents. The whole series, sent by mail, postage included, on receipt of 10 cents in stamps. Address A. E. NEWTON, Box 3235, Boston. Sold also by BELA MARSH, and Spiritualist booksellers, generally. April 6.

A HIGHLY INTERESTING WORK. THE Narrative of Dr. H. A. Ackley, late of Cleveland, Ohio, since his entrance into Spiritism, 100 cents. For sale by BELA MARSH, 274 Canal street, Boston. April 6.

SELF-CONTRADICTIONS OF THE BIBLE.—144 propositions, proved affirmatively and negatively, by quotations from Scripture, without comment. Says a correspondent of the Herald of Progress:—"The most-astounded reader of the Bible will be amazed and overwhelmed at every step in going over these pages, to find how numerous and plain-blank are the contradictions." Sixth edition. Price 15 cents, post paid—eight for a dollar. Sold by the publishers, A. J. DAVIS & CO., 274 Canal street, N. Y., and by all liberal Booksellers. 10th Oct. 27.

DR. S. B. SMITH'S "FIFTY DROP MAGNETIC MACHINE." Wonderful Improvement in Magnetic Machines. Invented by Dr. S. B. SMITH, of 322 Canal St., New York, by which his DIRECT CURRENT Magnetic Machine is increased in power ten-fold, reducible also to a minimum power for EXTRACTING TEETH WITHOUT PAIN. The Zinc never requires cleaning. Expense of running one cent a week. With full directions for its medical use and for extracting teeth without pain. PRICE, \$13. Sent by Express, and by mail, postage included, on receipt of 10 cents in stamps. Address F. FRANCIS H. SMITH, Baltimore, Nov. 3, 1860. 322 Canal St., New York 10 copiers.

THE NEW BRICK MACHINE. IS gradually extending over the United States and Canada—is worked by one man, by horse and by steam—takes from 4000 to 25000 bricks a day—costs from \$75 to \$100. For further particulars in a pamphlet giving full instructions on brick setting and burning, send for one to FRANCIS H. SMITH, Baltimore, Dec. 8. copiers

on his knee and inspired into me the substance of spiritual love. And lo no man deride the relations of father and child, for, in so doing, he commits the sin against the Holy Ghost of the Universe.

But, in this matter of identification, assertion is of no real value; the thing uttered will take care of itself. Yet identity has been brought to the experimental crisis, and been proved, and it will continue to be so proved; for by my opinion is that physical demonstrations of it will go on increasing in life and power for ages yet to come; because it is of the last importance that it should be established. First in value among the evidences of identity, because carrying us beyond the possibility of psychical doubt, is the construction of a living, moving body, obedient to the will and intelligence which produced it. Second in importance (as is well and properly stated by Judge Edwards) is the moral portraiture of the party deceased, showing traces closely corresponding with qualities manifested in this life. Third, (and this form of proof has great force when joined to the others,) we have the evidence given in the feelings of an honest, sensitive soul, on the occasion of communion with what purports to be the presence of some well known relative or friend. If any individual will retire sufficiently from the consciousness of the body, the lust of gain, and the stir of the outward world, he will feel the presence of angels. In the state of mind thus produced there is of course great liability to illusion, yet friend Adams, for instance, is able to sow broadcast among you proofs that the eternal of the soul may go forth and lay hold of other spirits, and give you the gatherings of his observations in the form of descriptions. This belongs to the third class of evidences I have enumerated—a class not to be despised, though the most difficult and delicate to estimate, the most subject to illusions, and the most likely to lead to disastrous and even immoral results in practice. When, from the nature of the case, identity cannot be demonstrated, I do not think it of any importance; but the giving of great historical names, as authority for communications, is a dangerous proceeding, because the majority of mankind will be carried away by the dignity of the title. But when you are on a plane where identification can be made out, it is of the greatest importance to human happiness and morals that it should be established; for when a spirit thoroughly identifies himself to me, I know that there is something of a solid revelation as to what I am to expect in another life.

Dr. HALLOCK.—Jesus stated the universal principle governing the matter of identification, when he said that where two or three were gathered together there was he in the midst of them, that is, persons who were on the same plane of moral being must touch somewhere, or communications would be impossible—similarity of purpose is necessary. I presume that every believer in Spiritualism bases his belief on supposed intercourse with some of his departed relatives. When an honest inquirer purposes to sift the evidence in this matter, what person would be so likely to occupy the open point of contact as some one he had loved in this life? Would not the awakened affections of the persons cause them to meet, through this very purpose of ascertainment? A man is conjoined with those with whom he is in affection, whether in or out of the body; and in order to secure to himself the presence of the pure and good, he must aspire after the good and pure. Mr. COLES remarked that he was not sufficiently sensitive in this respect to identify the persons of spirits; but the evidence which had been obtained by his wife he considered satisfactory, as it had been confirmed by tests. As to the theory, according to which a great proportion of the communications might be produced by mesmeric transfer between our own minds, he thought it was erroneous, and that it tended to throw doubt on the whole philosophy of manifestations, so as to lead to the questions of our friend as to whether after all there was anything in them.

Dr. GRAY asserted that the physical facts which had been obtained—the reproduction of a body in time and space, settled the whole question.

SALLIE AND I.

By ANNIE M. DUGANNE. We're in the market—Sallie and I— There's no backbiting wanted to buy? None who have wisdom enough to propose? None who have outdone enough to disclose That they've shirtd without buttons, and pants without straps, They have vests with fringed edges, and coats with torn flaps. And their last winter's hose are minus of toes, And their unbecoming necks are like to get froze, For lack of such bodies as Sallie and I— To attend to the wants and the woes we espay? We are no coquettes—Sallie and I— So free loving daughters need not apply— Beauty's admirer, or wit's devotee, Need not approach, for we never shall please; But we know of a circle whose names are untold In Fame's shining temples or mansions of gold, Whose lives without spot, or blemish or blot, Have won them the honor the world giveth not— For such, worthy bachelors, Sallie and I Still wait in the market—will ye not buy? Unsullied Virtue, Sallie and I Only can offer to those who apply— Hearts warm and loving we've striven to blend With hands ever ready to befriend; And our lips seldom gossip, our feet rarely roam Beyond the charmed precincts of childhood's sweet home. And to wash, brew or bake, small splutter we make, For "Quiet and Thrift" is the motto we take. Oh! rare of such housewives as Sallie and I— Lonely old bachelors, will ye not buy? We're in the market—Sallie and I— Shall we be left in the market to die? Swiftly youth's fleeting years over us go, Dimmer the rays from Hope's beacon-light glow, And the dimples where Cupid had chosen his bed, Too long left unloved, will be wrinkles instead— And our hearts like the May, will forget to be gay, If Love's fragrant blossoms ne'er dawn on our way. Such the petition Sallie and I Offer to bachelors—pray, will ye buy?

OBITUARIES.

On Monday, 18th inst., deceased, the infant boy of ROSANNE and WASHINGTON A. DANFORTH, Jr., was withdrawn from the material covering in which he had been enshrouded—was lifted above the chilling atmosphere of earth, and borne by angel hands to that quiet clime where gentle zephyrs, laden with perfume from the flowery fields of spirit-land, will ever fan his brow. As the earthly shell was laid within the ground, four angels from the home of light, caught up the little spirit-form and placed it softly on a downy couch by golden canopy of prayer. Celestial choristers sang joyously their songs of praise to Him, who drew energies over the little ones of earth. Groups of little spirits floated around the tiny altar, scattering benedictory flowers upon his couch, and trying to win a smile, or catch a glance from him who soon will join them in their gladsome sports. Attendant upon these little ones came a score of beauteous maidens, with voices more melodious than the sweetest tones, warbling sweet songs of welcome to the new born spirit. Hovering just above a band of matrons came, five in number, from the home of light, conveying to the little spirit his glad greeting with tears of sympathy—their voices breathing words of comfort for the mother's heart. "No evil to thee, mother. Hath the solemn angel wrought! His funeral anthem is a glad evangel— Thy babe dies not." Thus they spoke, and through unseen, their words were not unheeded; for the mother's sadness was changed to gladness; the father's sorrowing heart was soothed. With trust unflinching they consign their loved one to the care of angel-hands and feel that all is well. Baltimore, March 21, 1861.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing hours. Sample copies sent free. Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible. Mrs. AMANDA M. BRADY will lecture in Cambridgeport 5 Sundays in April, Taunton, 4 do in May, Providence, 5 Sundays in Sept. Her first 3 Sundays in June, Bridgwater in June, Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above place, or New York City. Miss L. E. A. DeFONDS will lecture at Decorah, and Danversport, Iowa, in April; at Plymouth, Mass., in May; Providence, R. I., in July; Quincy, Mass., Aug. 4th, 11th and 18th; Bangor Springs, Me., 25th, and 29th; Putnam, Conn., Sept. 8th and 16th; Concord, N. H., Sept. 22d and 29th; Portland Me., in Oct. Applications for work evening lectures, addresses above, will be received. WARDEN CHASE lectures in Providence, R. I., April 21st and 28th; in Danversport, Iowa, in May; in Hartford, June 2; in Willimantic, June 9; in Windsor, June 16; in Otisville, June 23; in Bethel, Vt., June 30; South Hardwick, Vt., 4th Sunday of July. Will be at the Worcester Convention in April. He will receive subscriptions for the Banner of Light at club prices. Mrs. LAURA McALPIN, lectures in Elkhart, Ind., April 21st; will attend Speakers' Convention at Bangor, Me., 28th; will speak through the month of May in Elkhart and Goshen, Ind.; the three last Sundays in June in Toledo, Ohio. Will answer calls to lecture in any of her Sunday appointments on week evenings. Address, care of Mrs. H. C. M. Brown, of Cleveland, Ohio; C. North, Elkhart, Ind.; E. C. Gale, Goshen, Ind.; and Henry Breed, Toledo, Ohio. Miss EMMA HARRISON will lecture in Boston, in April; in Providence, R. I., in May; in Danversport, Iowa, in June; in Worcester and Bangor, Maine, in July, in Oswego, N. Y., Postoffice address, care of Julia Marsh, 14 Broadfield street, Boston. Mrs. L. MILLER will speak in Hartford, Conn., April 21st; Bridgeport, April 28th; Philadelphia, four Sundays in May; Bangor, Me., four Sundays in June, vicinity of Bangor through August; Cambridgeport, four Sundays in Oct.; Providence, R. I., five Sundays in Dec. Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ct., or as above. N. FRANK WHITE lectures at Toledo, O., two last Sundays of April; four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, Springfield, Conn. Applications from the east should be addressed as above. FRANK L. WADSWORTH speaks in Sturbridge, Mich., April 21st and 28th; Adrian, Mich., May 5th and 12th; Toledo, O., May 19th and 26th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays of July. Address accordingly. Mrs. ANNEA G. CHASE will lecture in Boston, in May; the first three Sundays in June in Danversport, Ill. the fourth Sunday, she will speak in the Eastern States until late in the fall, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Walker, Lowell, Mass., or as above. Miss BELLE SCOVILLE lectures in Elkhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sundays of Nov.; New Bedford, Mass., the four first Sundays of Dec. Will receive applications to lecture in the Eastern States during Jan., Feb. and March of 1862. Address as above, or Rockford, Ill. Mrs. EMMA HUSTON designs passing the summer months in New Hampshire and Vermont. Those wishing to procure her services as a lecturer will please address her at East Broughton, Mass., she lectures in Boston, N. H., the four last Sundays in June, the 10th, 16th, 23d, and 30th. H. P. FAIRBANKS speaks in Adrian, Mich., 21st and 28th of April. For engagements in the West and south, address, care Lemuel Martin, Esq., Adrian, Mich. JOHN MAYNE will be for the next month or six weeks lecturing in Ohio and letters to St. Louis, Mo., to Mrs. J. H. Mayne, care of Davis & Guppy, Dayton, O., and to May let care of Mrs. H. E. M. Brown, Cleveland, Ohio. Miss LIZZIE DROWN will speak the last two Sundays in April, in Willimantic, Ct.; four Sundays in June, in Lowell, Mass. Address, Plymouth, Conn. Mrs. CHARITAVA A. ROMANS lectures in Hammon, Atlantic County, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon. Mrs. F. O. HYZZE will lecture through April, in Vermont; during May, in Lowell, Mass.; during June in Providence, R. I.; July in Quincy, Mass. Address 111 April, Spencerport, N. Y. Prof. J. E. CHUBBELL started for the West, Jan. 1st, 1861 to lecture on the subjects of Phrenology, Psychology, Magnetism and Clairvoyance. Will speak for the brethren on route. Mrs. MARY M. MAWSEY will lecture the last two Sundays in April at Taunton; four Sundays in June at Portland, Me. Mrs. ELIZA D. SIMONS will lecture in New York during April and May; in New Boston, Mass., in June, and July 7th and 14th. Address, Bristol, Conn. G. B. STRENGTH will be in Massachusetts through the month of April, if his services are required. Address, Ann Arbor, Mich. Miss M. MUNSON, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscriptions for the BANNER. DAZENB DANA will speak in the Webster Street Church, East Boston, Sunday afternoon, April 21st, at 5 o'clock P. M. Mrs. M. B. TOWNSEND will be addressed at Lowell in April; at Portland, Me., in May; at Bridgewater, Vt., in June and July. Afterwards at Taunton, until further notice. CHARLES HOLT will spend the summer months in New England. Address until the last of May care of Mrs. H. E. M. Brown, Cleveland, Ohio. W. B. SPOONER speaks during the month of May in Oswego, N. Y. Address as above. W. K. RIPLEY will speak alternate Sabbaths at Hampton and Lucicut, Me., until May. Mrs. E. COLTON, trance speaker, 2 Dillaway Place, Boston. Mrs. H. H. COLLE, care of H. Marsh, 14 Broadfield st., Boston. Mrs. FANNY BUNBARK FRITON, No. 23 Kendall st., Boston. Mrs. J. H. B. STANLEY, care of B. G. Clark, 14 Broadfield st., Boston. Dr. O. H. WELINGTON, No. 202 Northampton st., Boston. H. L. BOWEN, Natick, Mass., or 7 Davis street, Boston. JOSEPH H. BICKFORD, trance speaker, Boston, Mass. Dr. H. P. GARDNER, 151 Harrison Avenue, Boston. M. C. QUINN, 151 Harrison Avenue, Boston. LEWIS H. MONROE, 14 Broadfield st., Boston. Mrs. R. H. BURT, 60 Carver st., Boston. CHARLES H. OWENELL, Boston, Mass. Dr. P. H. TAYLOR, No. 21 Prince st., Boston. C. H. DELAFIELD, box 3314, Boston. BENJ. DANFORTH, Boston, Mass. Dr. O. G. YORK, Boston, Mass. CHARLES G. BLAKE, 46 West st., Charlestown, Mass. Mrs. SARAH A. BYRNES, 25 White st., C. Westchester, Mass. Mrs. E. F. ATKINS, Cedar Avenue, Jamaica Plain, Mass. Rev. SILAS WYLLIE, No. 48 Warren Street, Roxbury. Wm. E. RICE, Roxbury, Mass. Wm. H. HAYES, No. 11 D. Westboro, Mass. Mrs. J. PUFFER, Hanson, Plymouth Co., Mass. Mrs. BERTHA B. CHASE, West Warwick, Mass. Rev. JOHN PERKINS, West Warwick, Mass. Mrs. A. F. PEAR, South Westwick, Mass. Mrs. M. E. B. STANLEY, Bridgewater, Mass. Mrs. J. B. FARNSWORTH, Stillbridge, Mass. FREDERICK ROBINSON, Marshfield, Mass. Mrs. B. MARIA HILLS, Springfield, Mass. E. R. YOUNG, box 109, Quincy, Mass. Rev. STEPHEN FELLOWS, Fall River, Mass. A. O. ROBINSON, Fall River, Mass. ISAAC P. GREENLEAF, Lowell, Mass. CHARLES P. BRADY, Lowell, Mass. N. S. GREENLEAF, Lowell, Mass. H. A. TUCKER, Foxboro', Mass. F. G. QUINCY, Duxbury, Mass. J. J. LOCKE, Greenwood, Mass. Mrs. H. B. WADSWORTH, Lawrence, Mass. Mrs. E. O. CLARK, Lawrence, Mass. J. H. CUMBER, Lawrence, Mass. E. T. LANE, Lawrence, Mass. JOHN HOBART, Indianapolis, Ind. Everett, E. Princeton, Mass. CHARLES A. HAYDEN, trance speaker, Livermore Falls, Me. Mrs. SUSAN SLEIGHT, trance speaker, Portland, Maine. Mrs. ANNE LORE CHAMBERLAIN, Portland, Me. ALONZO H. HALL, East New Sharon, Me. Mrs. H. B. THOMAS, Bangor, Me. Mrs. CLINTON HUTCHINSON, trance speaker, Milford, N. H. Mrs. A. P. THOMPSON, Holderness, N. H. Mrs. J. B. SMITH, Manchester, N. H. CHARLES T. JONES, Ashby, Mass. FRANK CHASE, Sutton, N. H. EZRA WILHELM, Williamstown, Vt. Miss FLAVIA HOWE, Windsor, Poquonock P. O., Conn. ANNA M. HENDERSON, Box 429 Bridgeport, Conn. Mrs. H. H. HAYDEN, 200 West 10th St., N. Y. City. LEWIS C. WELCH, West Windham, Conn. Mrs. M. J. WILCOX, Stratford, Conn. J. B. LOVELAND, Willimantic, Conn. DANIEL W. SWELL, No. 21 Prince st., Providence, R. I. L. A. COOPER, Providence, R. I. Miss SUSAN M. JOHNSON, trance speaker, Brooklyn, N. Y. Miss ELIZABETH LOW, Lowell, Cambridgeport, Co., New York. Mrs. M. L. VAN HANDBORN, 308 1/2 10th St., N. Y. City. GEORGE H. TOWNSEND, Bangor, Schuyler Co., N. Y. Mrs. A. W. DELAFIELD, No. 5 King street, New York. Mrs. J. E. PRICE, Waterbury, Jefferson County, N. Y. Mrs. SUSAN M. JOHNSON, No. 239 Green street, N. Y. J. J. BROWN, 100 1/2 10th St., N. Y. City. Mrs. FRANCES O. HYZZE, Spencerport, N. Y. Mrs. B. L. CHAPPELL, Phenix, N. Y. JOHN H. JONES, Jonkeville, N. Y. JAMES D. GARDNER, N. Y. Mrs. E. A. KINGBURY, No. 1045 Pine street, Philadelphia. Mrs. S. E. COLLINS, 35 North sixteenth St., Philadelphia. Mrs. CLARA B. F. DANIEL, Westfield, Medina Co., Ohio. Mrs. H. M. MILLER, Abertonia, Abertonia Co., Ohio. ALBERT E. GARRETT, Abertonia, Abertonia Co., Ohio. S. P. LELAND, Middlebury, Summit Co., Ohio. H. MELVILLE FAX, Akron, Summit Co., Ohio. J. D. FRANK, Clyde, Sandusky Co., Ohio. Dr. JAMES COOPER, Bellefonte, Pa. Mrs. SARAH M. THOMPSON, Toledo, Ohio. LOVELL WEBER, North Ridgewood, Ohio. Mrs. FRANCES RICE, Box 814, Cleveland, Ohio. Mrs. H. B. WADSWORTH, Cleveland, Ohio. J. W. H. THOMAS, Cleveland, Ohio. W. A. D. HOME, Cleveland, Ohio. Mrs. J. R. STREETER, Crown Point, Ind. JOHN HOBART, Indianapolis, Ind. Mrs. FLAVIA E. WASHINGTON, trance speaker, Rockford, Ill. MATTIE F. HULETT, Rockford, Ill. Ad. L. GOY, Chicago, Illinois. Rev. J. G. HUBB, Three Rivers, St. Joseph Co., Mich. Mrs. ANNE CHANDLER, Linden, St. Joseph Co., Mich. Mrs. M. J. RUTZ, Cannon, Kent County, Mich. Mrs. C. M. BROWN, Vandalia, Cass Co., Mich. ELIZABETH WOODWORTH, Lehigh, Mich. A. B. WINTER, Abieen, Mich.

Boston Advertisements.

CAPILLARY DISEASES.

DR. PERRY, THE CELEBRATED DERMATOLOGIST, and the only man in this country who has ever made the treatment of DISEASED SCALP, LOSS OF HAIR, and PRURITIC Eruptions, a specialty, has established himself at 25 Winter street, Boston, (formerly the residence of Dr. Reynolds) where he can be consulted by all who are afflicted with any disease of the Scalp, Loss of Hair, or Premature Blanching. Dr. Perry is prepared to treat successfully the following Diseases, all of which are productive of a loss of Hair: 1. Inflammation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Disruption of the Cuticle, Inflammation of the Sensitive Skin, Matted Secretion, Extension of the Scalp, Hair Falter, Distended or Swollen Roots, and Premature Blanching. This is the only method based upon Physiological principles which has ever been presented to the public for the restoration of the Hair. Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It is not doubtful will commend itself to every intelligent and reflecting mind. There are eighteen Diseases of the Head and Scalp, that cause a loss of hair and in some instances premature blanching, each requiring in its treatment different remedies. Where loss of hair has resulted from any of these diseases, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion can pass off, and in every follicle that is open, new strands of hair will make their appearance. The philosophy of premature blanching is this: Iron and Oxygen are the principal constituents of dark hair; Lime and Magnesia are the principal constituents of the grey hair. Between the skin and an excess of Lime, the suppressed secretions of the stranda, causing the hair to turn white; by opening the pores the accumulation of Lime passes off with the secretions, the natural components of the hair resume their ascendancy, and the hair assumes its natural color. Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made worse by their use, they should not be discouraged in their search for a remedy. No one compound can be available for a dozen or more diseases; it may remove some difficulties, in other cases is useless, and in some positively injurious. The method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is producing a loss of hair, or premature whitening, prescribes such remedies according to the nature of the disease, and the hair resumes its natural color; hence his great success in treating Capillary Diseases. As to Dr. Perry's ability and success in treating Diseases of the Scalp, Loss of Hair and Premature Blanching he has in his possession the most reliable testimonials from Physicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his office, 25 Winter street. All consultations free. All inquiries or other communications should be addressed to DR. B. C. PERRY, box 2837, Boston, Mass. March 23.

MY EXPERIENCE; OR, Footprints of a Presbyter: to Spiritualism. BY FRANCIS H. SMITH, BALTIMORE, MD. Price 50 cents, bound in cloth. Sent, postage free, on receiving the price in stamps, by the author, or by July 7. WILLIAM BERRY, & CO., 31-2 Brattle St.

THE GREAT LECTURE OF ANDREW JACKSON.

Recently Delivered through the Mediumship of MRS. COEA L. V. HATCH. Will be published immediately and ready for delivery on the 4TH OF MARCH. This Lecture was listened to by a large and discriminating audience, and elicited the warmest praise. It is the most marked and characteristic of the series. Price, 15 cts., or \$10 per Hundred. All orders will be promptly attended to. Address, S. T. MUNSON, AGENT, PUBLISHER, 143 Fulton Street, N. Y.

THE HAMMOND LINIMENT. G. L. BEAN & CO., PROPRIETORS, No. 17 Tyler street, BOSTON.

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

SEWING MACHINES.

RESPECTFULLY calls the attention of the public to his complete assortment of FIRST CLASS SEWING MACHINES; SEWING MACHINE NEEDLES, BINDERS, HEMMERS, GUIDES, SHUTTLES, BOBBINS, AND ALL OTHERS—Sewing Machine Fixtures. The above will be sold low at prices to suit the times. Persons taught to operate machines. SEWING MACHINES TO LET. At SEWING MACHINE EXCHANGE, Dec. 8. 6m 17 FRANKLIN STREET, BOSTON.

THE STIMULATING ONGUENT.

FOR BOTH SEXES, entitled, "The Medical Companion," prepared by an experienced Physician of this city. It treats of Chronic Diseases in general; second of Diseases of the Sexual System of both sexes, their symptoms and remedies; third, the Abuse of the Reproductive Organs, and an exposure of advertising quacks. Sold by W. SPENCER, Bookeller and Stationer, No. 24 Washington Street. Price, 50 cents; three stamps extra, if sent by mail. August 18.

THE NEW METALLIC PEN.

WARREN & LUDDEN would call the attention of all business men to their new PATENT COMBINATION PEN, which slides upon a wood pencil. This is the most flexible, clearest and consequently the most desirable pen in use. It is durable and pointed, and gives entire satisfaction. The testimonials received from numerous sources—and which will appear from time to time in the press—are of the most flattering character. The great excellence attained in the production of this pen has been accomplished by a series of experiments extending over eighteen years. It is reasonable to suppose that ere long this pen must take the precedence of all others now in use. All orders will be promptly attended to, and on the most reasonable terms. Address WARREN & LUDDEN, 160 Broadway, Room 3 Quincy Building, New York. March 10.

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

THE BEST IN USE—One dollar will pay for a grocer sent to any address by mail, postage paid. J. F. SNOW, Hartford, Conn. Dec. 15.

ASYLUM FOR THE AFFLICTED!!

DR. CHARLES MANN, No. 7, FAIRVIEW STREET, Boston, Mass. THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over the establishments, it does claim equality with them. The Doctor gives particular attention to the cure of CANCERS, ULCERS, TUMORS, and SORES of all descriptions. Fits not of a hereditary nature, treated in the most satisfactory manner. He would call attention to his newly discovered REMEDIES! BLOOD PURIFIER, PULMONARY BRONCH, DIARRHOEA, NEURALGIC DOLOR, GOLDEN TWEEDER, LIVER PILLS, &c., &c., &c. manufactured from directions received while under spirulinoence. Persons intending to visit the above Institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival. Those who desire examinations will please enclose \$1.00, a lock of hair, a return postage stamp, and their address plainly written, and forwarded to the Doctor. Office hours from 9 A. M. to 12 M., and 2 to 5 P. M. The doctor would call particular attention to his invaluable DIARRHOEA CORDIAL, A medicine much needed at this season of the year. July 21.

TO THE AFFLICTED!

CHARLES H. CROWELL, Medical Medium, Rooms, No. 31-2 BRATTLE STREET, BOSTON. (Banner of Light Building.) Mr. C. is controlled by a circle of reliable Spirit Physicians, who will examine patients, give diagnoses of all diseases, and prescribe for the same. Those who reside at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing. Examinations and Prescriptions, at office, \$1.00 family rate \$2.00; by letter, \$1.00 and two three-cent postage stamps. Office hours from 9 to 12 o'clock A. M., and from 3 to 5 P. M. Family practice respectfully solicited. The best of references given. August 18.

MR. J. V. MANSFIELD.

THIS distinguished Writing Test Medium for answering sealed letters may be found at 153 Chestnut St., Chelsea, Mass. He fees 3 dollars and four postage stamps. Persons who desire to be written to, or to write any communication on the letter they desire the spirits to answer, but seal it so that it cannot be disturbed or tampered with without detection. The answer and the sealed letter will both promptly be returned to the writer. Mr. J. V. Mansfield, from Providence, Independent Clairvoyant, Medium, and Trance Medium, can be consulted at No. 29 Court street, Boston, a few doors from Washington street, where he will treat all diseases of a Chronic nature by the laying on of hands. Spinal diseases, contracted limbs, nervous prostration, and all those afflicted in body or mind, will do well to call and test his mode of treatment. Office hours, from 9 to 12 A. M., and 1 to 5 P. M. April 6.

SAMUEL GROVER, Trance Speaking and Healing Medium, Rooms No. 2 Jefferson Place, leading from Bennett, near Washington street, Boston. Hours, from 9 to 12 A. M., and 2 to 5 P. M. Sundays and Festivals, from 9 A. M. to 4 P. M. at 153 Court street, Boston, Mass. Nov. 3.

MRS. M. G. GAY, Business Clairvoyant and Trance Medium, Office, 641 Washington street. Sittings daily, from 9 A. M. to 5 P. M. Orléans, Tuesday, Thursday, and Saturday evenings. Sittings 50 cents; Oracles 12 cents. If March 30.

MRS. E. K. LITTLE, Test Medium and Medical Clairvoyant, No. 33 Beach street, Two doors from Albany street. Terms, \$1 per hour; written examinations, by mail, \$2. Nov. 17.

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

MRS. S. C. JEWELL, a blind lady and a Clairvoyant, No. 100 South Street, Boston. Examinations Free. Prescriptions \$1. 1mo 7 April 6.

GRACE L. BEAN, Writing Test Medium, No. 3 Lathrop street, leading from 200 Hanover street, Boston. April 6.

MRS. L. B. NICKERSON, seer and trance medium, may be found Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. M. to 4 P. M., at 185 Hudson st., Boston. 4c. Mar. 29

MRS. L. F. HYDE, Writing, Trance and Test Medium, at No. 70 FINE ST., near 2 Lagrange Place, Boston. August 25.

MRS. S. J. YOUNG will continue her private and public office as usual at 33 Beach street, until the first of April, 1861. if Feb. 9.

MRS. JENNIE WATERMAN, Trance and Test Medium, 8 Oliver Place, from Essex street. Terms according to time. 4m Dec. 22.

MRS. E. D. STARBUCK, Rapping, Writing and Test Medium, No. 4 Osborn Place. 1mo 9 April 6.

MRS. C. A. KIRKHAM, Seer and Trance Medium, 140 Court street, Boston, Mass. 6m Jan. 14.

MRS. MARY A. RICKER, Trance Medium, Rooms No. 145 Hanover street, Boston. 6mo Dec. 22.

New York Advertisements.

DO YOU WANT WHISKERS? DO YOU WANT WHISKERS? DO YOU WANT A MUSTACHE? DO YOU WANT A MUSTACHE? BELLINGHAM'S CELEBRATED STIMULATING ONGUENT, For the Whiskers and Hair.

The subscribers take pleasure in announcing to the Citizens of the United States that they have obtained the secret, and are now enabled to offer to the American public, the above justly celebrated and world-renowned article. THE STIMULATING ONGUENT Is prepared by Dr. C. P. BELLINGHAM, an eminent physician of London, and is warranted to bring out a thick set of whiskers in from three to six weeks. The article is the only one of the kind used by the French, and in London and Paris is in universal use. It is a beautiful, economical, soothing, yet stimulating compound, acting as if made upon the roots, causing a beautiful growth of luxuriant hair. If applied to the scalp, it will cure baldness, and cause to spring up in place of the bald spots a growth of hair. Applied according to directions, it will turn grey or lousy hair black, and restore grey hair to its original color, leaving it soft, smooth, and flexible. The "ONGUENT" is an indispensable article in every gentleman's toilet, and after one week's use they would not for any consideration be without it. The subscribers are the only Agents for the article in the United States, to whom all orders must be addressed. Price, One Dollar a box; for sale by all Druggists and Dealers; or a box of the "ONGUENT," (warranted to give the desired effect) will be sent to any who desire it, by mail (direct) securely packed, on receipt of price and postage—\$1.18. Apply to or address, HORACE L. HEGEMAN & CO., DRUGGISTS, 270 Feb. 23. 6m 21 William Street, New York.

SOMETHING ENTIRELY NEW!

THE NEW METALLIC PEN. WARREN & LUDDEN would call the attention of all business men to their new PATENT COMBINATION PEN, which slides upon a wood pencil. This is the most flexible, clearest and consequently the most desirable pen in use. It is durable and pointed, and gives entire satisfaction. The testimonials received from numerous sources—and which will appear from time to time in the press—are of the most flattering character. The great excellence attained in the production of this pen has been accomplished by a series of experiments extending over eighteen years. It is reasonable to suppose that ere long this pen must take the precedence of all others now in use. All orders will be promptly attended to, and on the most reasonable terms. Address WARREN & LUDDEN, 160 Broadway, Room 3 Quincy Building, New York. March 10.

The Early Physical Degeneracy of AMERICAN PEOPLE.

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Causes of the Early Physical Degeneracy of the American People; the Cause of Nervous Debility, Consumption and other Diseases. This work is one of high moral tone, written in a clear, yet thrilling language, and appeals directly to the moral consciousness of all, Fathers and Grandfathers especially, as well as to the feelings of the American People; the Cause of Nervous Debility, Consumption and other Diseases. It will be sent by mail on receipt of two cent stamps. Parents and Guardians fall not to send and get this book. Young Men! fall not to send and get this book. Ladies! you too, should at once secure a copy of this book.

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

A class of males prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. These diseases are very imperfectly understood. Their external manifestations or symptoms, are Nervous Debility, Irritation and Exaltation, Mania, or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great palpitation of the heart; asthma, bronchitis and sore throat; shaking of the hands and limbs, aversion to study and to business or study; dizziness of the eyes; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lameness, dyspepsia or indigestion; irregularity of bowels; deranged action of the kidneys, and other glands of the body, as leucorrhoea or flux, album, &c. Likewise, epilepsy, hysteria and nervous spasms. Now, in ninety-nine cases out of every one hundred all the above named diseases, and a host of others not named, as Consumption, Catarrh of the bladder, Gonorrhoea, and other forms of Consumption of the Spinal Nerve, known as Tubercular Diseases, and Tubercular meningitis, have their seat and origin in diseases of the Arteries. Hence the want of success on the part of old school practitioners, treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygienic Institute, is now engaged in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institute is new; it is based upon scientific principles, with new discoveries in the treatment of chronic diseases. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from accurate descriptions of their cases, by letter; and have the medicines sent them by mail or express free of charge. Printed instructions will be forwarded on application. Consumption, Catarrh and diseases of the throat, cured as well at the homes of patients as at the Institute, by sending the Gold Medicated Inhalant Balsamic Vapor, with suitable and ample directions for their use, and direct correspondence. The system of treatment which has been found so universally efficacious, practiced by this Institute for Consumption and Tubercular Diseases, is the Gold Medicated Vapor, one of the new discoveries of the age. Patients applying for interrogatories or advice, must enclose return stamps, to meet attention. The attending Physician will be found at the Institution for consultation, from 9 A. M. to 9 P. M., of each day, Sundays, in the forenoon. Address, DR. ANDREW STONE, Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 86 Fifth-st., Troy, N. Y.

TO FEMALES—MRS. DOCTRINE STONE, THE AUTHOR OF THE INSTITUTION.

Who is thoroughly read in the pathology of the many afflicitive and prostrating maladies of modern origin, will devote exclusive attention to this class of disease peculiar to her sex. Among the many diseases daily met with, and which she treats with unobscured success, are Catarrh of the bladder, Gonorrhoea, and other forms of Consumption of the Spinal Nerve, known as Tubercular Diseases, and Tubercular meningitis, have their seat and origin in diseases of the Arteries. Hence the want of success on the part of old school practitioners, treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygienic Institute, is now engaged in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institute is new; it is based upon scientific principles, with new discoveries in the treatment of chronic diseases. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from accurate descriptions of their cases, by letter; and have the medicines sent them by mail or express free of charge. Printed instructions will be forwarded on application. Consumption, Catarrh and diseases of the throat, cured as well at the homes of patients as at the Institute, by sending the Gold Medicated Inhalant Balsamic Vapor, with suitable and ample directions for their use, and direct correspondence. The system of treatment which has been found so universally efficacious, practiced by this Institute for Consumption and Tubercular Diseases, is the Gold Medicated Vapor, one of the new discoveries of the age. Patients applying for interrogatories or advice, must enclose return stamps, to meet attention. The attending Physician will be found at the Institution for consultation, from 9 A. M. to 9 P. M., of each day, Sundays, in the forenoon. Address, DR. ANDREW STONE, Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 86 Fifth-st., Troy, N. Y.

SCOTT'S HEALING INSTITUTE, NO. 8 BOND STREET, NEW YORK. ONE OF THE MOST CONVENIENT, BEAUTIFUL AND HEALTHY LOCATIONS IN THE CITY OF NEW YORK.

JOHN SCOTT, SPIRIT AND MAGNETIC PHYSICIAN. This being an age when almost anything in the shape of a profession is considered a humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half, but in justice to ourselves we do. We have taken a large, handsome, and commodious house for the purpose of accommodating those who may come from a distance to be treated. Hot and Cold Water Baths in the house; also Magnetism and Galvanism, adapted to peculiar medical complaints. In fact, we have made every 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 prompts us to state, unhesitatingly, that those who may place themselves or their friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them. Those who may be afflicted with anything and describing symptoms, will be examined, disease diagnosed, and a pack of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment and application of the medicine, will secure relief and medicine. The money must in all cases accompany the letter. JOHN SCOTT, N. B. Receipts and medicines sent by express to any part of the country on receipt of the proper amount, and the case may require. Particular, in ordering, to give the name of the Town, County and State in full. Spirit Preparations. GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND STREET, NEW YORK.

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Pearls.

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

THE MAGIC BAND.

By woodland belt, by ocean bar, The full south breeze our foreheads fann'd, And under many a yellow star, We dropped into the Magic Land.

Many people, like fairy tales, are simple in person, but contain some subtle maxims, some cunning truth, in their moral.

THE HIDDEN WORLD OF FEELING.

There are joys too bright for song, There are griefs too deep for hymning; Not to earthly lyres belong Thoughts with which our souls are brimming;

Who spends more than he should, shall not have to spend when he would. "TRY IT AGAIN!" Come hear what the bird on the hickory sings,

Those who shun society are either very strong or very weak.

IN THE SPRINGTIME.

"In the Springtime, when the birds are singing And the grass is green and the flowers springing,

Labor to keep alive in your breast that little spark of celestial fire, conscience.

SECESSION AND ITS CONSEQUENCES.

A Lecture by Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, March 31, 1861.

Every subject, national or individual, presents two sides for argument. You have often heretofore been addressed on the probable origin of our present national difficulties—and the questions pertaining to the material and social interests of North and South, respectively, have been fully canvassed.

Without dwelling on the right or wrong, policy or impolicy of slavery in the abstract, we shall attempt a decision of the practical question forced upon us, and point out the inherent and necessary instability of any government which has for its acknowledged foundation the enslavement of human beings.

For instance, the heavy taxation which will be necessarily imposed, will directly rob the wealthy of their surplus; and those who are poor will have to betake themselves to labor for which they are entirely unfitted, or leave the Confederacy.

Our own government, you are aware, was established on the broad principle that the right to "life, liberty and the pursuit of happiness" is common to all men of whatever nation or origin; and so universally applicable was this maxim, as conceived by its founders, that they seem to have considered that it would render our country a great center, whence the light of liberty should radiate over the whole earth, and guide all nations to the same happy destiny.

wealth produced by slavery; and we cannot deny that the North does derive some compensating advantage from this connection; but the directly injurious results of the institution are to be seen among the people of the South themselves, upon whom it evidently acts as a moral miasma.

Recent occurrences have rendered us too familiar with the real value and results of Southern government, financing and diplomacy. We see them in a plundered treasury, ruined credit and a distracted Union.

So much for slavery, de facto; let us now consider the policy of this government. The great commercial and manufacturing interests of the North are maintained by the demands of the South in almost all that appertains to arts and agriculture; and even for a great portion of their food and the coarse garments of their slaves, the latter depends on importation.

But first, the treasury of the Southern people would soon be exhausted; for they require, besides the high-sounding title of the Confederate States, a standing army of not less than half a million men; next, the products of the soil are all required for the sustenance of masters and slaves; money they have not, except for the transactions of business which is largely carried on by credit; and when that shall be gone, they will be absolutely paupers.

As we have already described the higher classes in the South, they are incompetent, from lack of deep and thorough cultivation, to conduct with judgment any government, much less one so anomalous as that of their free, slaveholding, democratic republic; whose constitution proclaims, in the name of a free people, that slavery is the corner-stone of their political fabric—presenting at once the highest and the lowest phases of human existence.

On the contrary, the true policy, the necessary effect, of a good government, is to bring about a fusion of the various elements of the population, and remove such as cannot be assimilated; and if the African race is indeed so radically and irreconcilably diverse from our own, it should either not have been introduced among us, or be now got rid of as quickly as possible.

Slavery, then, in the first place, is morally wrong; secondly, it is impolitic; thirdly, according to the best-known evidences given by the success of countries in which it has existed, it does not secure that general prosperity, peace and happiness, which are the proper objects of all just governments; consequently, the people of the South, by adopting it as their fundamental institution, cannot develop their resources, or do justice to themselves.

Free laborers from the North will not go there; and even the educated Southern gentleman is too indolent to undertake the instruction of his own children; and, therefore, either sends them abroad, or procures a teacher from the North. Any attempt on the part of the South to manufacture for herself, must, therefore, prove entirely abortive.

ted the slave population, it must be sustained by the wit and energies of its citizens, or it will speedily be paralyzed. Were the country covered with mines of gold, they could never be made available without the intelligent labor of white freemen; and something of Yankee tact and ingenuity are absolutely required to maintain in working order the machine of representative government.

One mistake in legislation, on the part of the North, it is true, is to be especially deplored, at the present juncture, and that is the new tariff, which virtually excludes from your ports what otherwise would find its way directly here instead of to the South; and which, therefore, contributes to encourage that Confederacy.

But before the flame of Liberty shall be thus trampled out, there are twenty millions of Northern hearts to be subdued—hearts which still beat with the love of country, and thrill to the undying memories of the past.

Reported for the Banner of Light. THE TRANSMIGRATION OF SOULS.

A Lecture by Miss Emma Hardinge, at Alston Hall, Boston, on Sunday Evening, April 7th, 1861.

Miss Emma Hardinge again addressed, under spirit control, the audience at Alston Hall, Boston, on the afternoon and evening of Sunday, the 7th inst. The subject of her evening discourse was, "The Transmigration of Souls; or, The Pythagorean Doctrine."

The speaker read, by way of introduction, an illustrative passage from Bayly's "Festus," commencing, "There seems a sameness among things."

And to love well, ye must know well. To know well, search the scriptures well. Whence came your affections? Whence were born your fates and predilections? In what vocabulary did ye learn to name them? By what instruction, or what rule did ye discern? Out of earth's millions, who gave you that exact glance which defines and marks out individuality? Ye say, "I know;"—when ye have searched the causes well, compared the ancients' thought, the minds of the great dead, with the living facts, through books, through observation.

We are sometimes told that the doctrine of the Transmigration of Souls originated with certain Hindoo sages. Sometimes the idea is attributed to Pythagoras. Neither assumption is true. The idea of the Metempsychosis, together with your affections and predilections, came with those whisperings of the spirit that were before all systems. Pythagoras and Swedenborg defined them best into systems—Pythagoras the musician, the metaphysician, the physiologist, the spiritualist, the seer—the mathematical Pythagoras, who, in the ages of the past, taught all things, and through so clear and perfect a medium, that the world has immortalized his glorious name.

Swedenborg, on the contrary, widened the view of the Samian seer, opened up the heavens, traced out the destiny of man, not only through this, but illimitable spheres of space, in each one of which he recognized in the famous Doctrine of Correspondences, precisely the same idea that underlies the Metempsychosis of Pythagoras.

When we attempt to trace the origin of the doctrine of the Metempsychosis, we find it standing on the very threshold of time, originating—if we may so speak—with those ancient philosophers, the first who ever attempted to teach the people. This was the central idea which they attempted to embody. They recognized that the soul was a part of God, uncreated and uncompanied; that, as it appeared to be subject to no merely material advantage, but, as far as observation could pronounce upon this most subtle essence, that it sprang from a rule, the most guide, the law, the triumphant superior of matter; therefore they assumed that the soul must be a part of that Infinite Essence, which ever was.

Such is the life of man, and such his origin. We do not conceive that it lessens the dignity of his creation. But what power, and what a sublime destiny it stamps upon his future. From what he has been, what he may be looms up in such radiant glory, that we are fain to proclaim—it is good to

We believe that the original doctrine of the Metempsychosis was not the material one that subsequently obtained. It was nothing more than that vague transcendental view in which the Oriental delighted to picture the soul's progress, pointing to the different spheres of animal life as the types, or else the actual realities, through which the soul may pass. Remember, these ancients did not conceive of that universal system of progress which the experiences of this world are now beginning to define to an absolute certainty. They had not the spheres of observation that belong to the moderns, which would have enabled them to determine that life was a vast progress. The dim shadows of the coming morn seemed to them to be a memory of the past. Hence they conceived of retrogression. In the midst of their fatalism, they also attributed to man that power of choice which enables him to carve out his own destiny; although the most ancient Hindoos were accustomed to say that Brahma inscribed the destiny of every living creature on his skull, they yet attributed to every act the responsibility that should inure the absolute reward or punishment. Hence they determined that man was able to fall as well as to rise; but by a constant series of oscillations, probationary experiences, alone, could the soul regain the lost estate from which it had fallen.

They pointed then to the various spheres, the different species of animal existence; each one of these, they said, represents the working of some one of those passions that drag the spirit down, by which the wings of the soul have been lost and shrouded in the thick prison-house of matter. This was the origin of the doctrine of the Metempsychosis. They could not fail to realize that in every animal, however rude, there was some fragment of that thought, that spiritual perception of higher and better things which finds a voice in man. Those creatures, like humanity, are capable of improvement; and hence it is impossible to define or mark the difference between reason and instinct. The moderns talk of this difference, but the ancients could not find it. "That," they said, "which is capable of improvement at all, must be throughout infinity." They found, therefore, no line of demarcation between the partial and the entire growth of the spirit. Hence, they reasoned, the spirit is a unity; it is the form alone which is the prison of the spirit; it is only that which crawls the earth; breaking through this narrow captivity, existence would ascend from the grub to the butterfly, from the butterfly may soar in to the magnificent eagle, and this again is but the prison-house that may itself be elaborated into the glorious temple of man, once more a grub of a higher estate, to be eliminated into the immortal butterfly of soul.

These were the central doctrines of the ancients. In the doctrine of Pythagoras we find a wider sweep of teaching, the system that was taught by the ancients beginning to take the form of progress. Claiming that he, the "thrice-born man," could remember the scenes through which he had passed, he attributed his finer susceptibilities, his capacity to appreciate the grand music of the spheres, the shining of the stars as they passed through ether, his perceptions of the inevitable law of the square, and angles of all creation, his marvelous system of calculation and the harmony of numbers—all the deep and soul-like perceptions of Nature and her laws, which made him the wonder of the age—to a great variety of earthly experiences, the dim recollections of past ages, which, in all possibility, stored up in the treasure-houses of the spirit-worlds, finding in him a receptive organism, and flashing before him in the fires of inspiration, appeared to him to belong to his own experiences. The thoughts that found an echo in his brain were to his perception the memories of the past, and he thought himself one who lived again and again upon the earth, and whilst he left the sphere of human existence, gods themselves might become incarnate.

He bewildered the minds of his followers by narrowing down the hereafter to this earth, instead of directing their aspirations to that better, that progressive sphere, which it is the joy of the Spiritualist to believe will be freed from the incumbrances of materiality, where the soul shall escape, once and forever, from all the tyrannous restrictions of mortality, and never again be condemned to bear the burden of earth and its woes.

The doctrine of Swedenborg takes a yet wider range. It teaches that on this earth the mortal woof is spun, once and forever; that, instead of a retrogression, every step in life is an advance. What then? The seer looked down upon the earth, and beheld in all its lower forms that mighty system of chemistry which man was a part. He traced back, by the aid of material science, his own present existence, to the day when the earth was "without form and void" when it was a mere vaporous mass. Through material experiments he was enabled to determine the quality of matter; and though he could only faintly perceive that spirit, the triumphant lord over all, must have been, at some period, dependent upon matter for its externalization, he recognized, chemist as he was, that in the doctrine of the Metempsychosis there was at least some foundation connecting it with the idea of progress for all—the chain which binds up all physical forms.

Such is the hypothesis, in this day of spiritual analysis, of bold, out-reaching speculation, when free speech and free thought are married, and the wildest conjecture is recognized to be nothing more than a distorted fact.

Such is the life of man, and such his origin. We do not conceive that it lessens the dignity of his creation. But what power, and what a sublime destiny it stamps upon his future. From what he has been, what he may be looms up in such radiant glory, that we are fain to proclaim—it is good to

live, it is glorious to be born, it is a mighty thing to be a living soul! Tell this to your children; write it on their foreheads; pointing down to the earth, tell them, in their abasement, that they came from this; but with the other hand point to the shining stars, and tell them those atoms are marching up to God, and they are parts of the great matter on which this march is written.

There are other considerations growing out of the deep and earnest investigations of this doctrine, that belong to the future life of man. Swedenborg, and many others of those who presented this Metempsychosis doctrine in its most tangible form, all pointed dimly to a previous state of existence. We perceive upon this earth every gradation of forms; we recognize from the absolute necessity of the immensity of creation, as well as from all that we can derive from the teachings of higher authorities, that there is an infinity of states in the hereafter. We cannot look upon this earth without a recognition of the fact, that for every human soul there must be a future condition analogous to that which it now occupies. The view which we are compelled to take of the eternal wisdom of our Creator, renders it impossible to conceive of any present state of being that is not to bear fruition in all its parts.

We believe that in the eternal scheme there are as many marches of existence below this earth, as there are above it; but we do not recognize the earth itself as one. The conditions of mind and matter are absolutely defined and settled. There is no sort of relation between the viewless, immaterial spirit, and the gross, material body. There is no more relation or likeness between the two than there is between these fair lilies and the coarse ground from which they sprang. Hence, there existing no conceivable condition of matter now existing, that can be a resultant from spirit; nor can we imagine the spirits of lower worlds passing again into this material sphere. We might as well expect the eagle to re-enter its shell, the acorn, which has given birth to the oak, once again to encase the gnat of the forest. The butterfly does not return to the grub, nor the soul to the mould in which its form has been fashioned.

Hence do we claim, too, that this earth is not yet complete; that here is one starting-point in the great chemistry of life, and that there are myriads and myriads of them; and to every world its better world, to earth its better earth; to this, again, the high, the spiritual heavens. The physical world is more excellent now than once it was. The atmosphere is clearer, the fires are brighter, the seas more translucent. Not only is this so by the absolute and inherent necessity of progress, but man, also, has contributed to this glorious result.

From out the human form there passes a subtle fluid, of which we another time will speak. Man call it Magnetism. It is that by which the psychologist is enabled to determine character; for this subtle influence, adhering to all objects with which the body has come in contact, proclaiming that the body and the soul go forth together. If all things, then, reveal your sphere, what is the result to them? If these bodily emanations, thus charged with character, are found in every place where you have been, does not that character affect the earth, the atmosphere, the forms by which you are surrounded? It is the very necessity of the eternal chemistry. In an atmosphere charged with the breath and emanations of many human beings, if it be submitted to careful analysis, there is first found a strange vegetable matter, and from this, by subjection to certain conditions, appear microscopic forms of life. We know that these were said to be hyphae, until within the last few years. But in this realm of hypothesis, some daring minds have trod, and verified this theory.

What follows? The air is dim with your character. The very atmosphere you breathe is fashioned by yourselves. The air is prating of your whereabouts. The dread artillery of heaven proclaims vengeance or compensation. Your deeds return in rain, bringing health or pestilence, just as you have sowed. Above you and above you yet, up to the most distant realms of space, stretches one constant chain of atmosphere; and your least action or lightest word is felt throughout the infinite universe.

Everything that tends to produce inharmonious in this grand scheme is a failure, and must die. Every bitter word, every unkind tone, every ungentle deed, every harsh, malicious thought must come into judgment with this supreme good. But whatever harmonizes with the progressive life of man, whatever brings more light, more peace, whatever helps the world up to its great salvation, that will live forever; it is that permanency which we call eternal life—the rest that remaineth.

In view of this constant scheme of changing form, the last dread enemy, so long feared, is at last found to be the most beneficial, the most necessary of all the agents for the world's salvation. Death breaks up that which is imperfect. Death it is, that, destroying the form, permits the spirit to go free, and in a higher and holier world fulfill some advanced and progressive mission.

In the constant transmigration of the spirit of all things, from a lower to a higher development, we recognize death as the universal agent; no more the herald of a reign of terror, but the beautiful Liberty Angel who opens the gate for the good and true to pass to a diviner sphere.

The Pythagorean doctrine, and that of Correspondences, then, are true, in the great system of universal chemistry, from the simple dual elements which attraction and repulsion have externalized, in hydrogen and oxygen, to this beautiful world of forms—the transmigrations by which the immortal spirit has passed through all outward manifestations, until it reappears on this most glorious image of the Deity, man, the temple of the Holy Ghost.

NEW BOOK BY EMMA HARDINGE NOW READY, THE WILDFIRE CLUB, BY EMMA HARDINGE. "That the dead are seen no more, I will not undertake to maintain, against the concurrent testimony of all ages, and all nations. There is the people rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as human truth is disseminated could become universal only by its truth." Vide "Dis-solutes."—[Dr. Johnson. 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 Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Brookwood. Life: A Fragment. Margaret Infill, or a Narrative concerning a Haunted Man. The Improvisator, or Torn Leaves from Life History. The Witch of Lowenthal. The Phantom Mother, or The Story of a Recluse. Haunted House, No. 1: The Picture Spectra. Haunted House, No. 2: The Sanford Ghost. Christmas Stories, No. 1: The Stranger Guest—An Incident founded on Fact. Christmas Stories, No. 2: Faith; or, Mary Macdonald. The Wildfire Club: A Tale founded on Fact. Note. BOSTON: WILLIAM BERRY & COMPANY, 8 1-2 Brattle street, 1861. Price \$1. Booksellers, and controllers of public meetings are requested to send in their orders early. Price per dozen, \$8. Sent to any part of the United States (except California) postage free, on receipt of \$1. Feb 23, JOB PRINTING, OF EVERY DESCRIPTION, NEATLY AND PROMPTLY EXECUTED At this Office.