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NO. 6.

Written for the Banner of Light. VOICES OF HOME.

BY MISS A. W. SPRAGUE.

I hear the sound of the tinkling rills, The rush of the mountain streams; They mingle with every waking thought, And they haunt me in my dreams. I catch the voice of the singing birds,

Through aisles of the forest shade. And my heart responds to their joyous song As when in my childhood made.

The tall old trees, how they stretch their arms! How they wave and beckon to me: And the evening breeze keeps whispering there, Waiting, yes, waiting for thee.'

The vales and dells, and the old hillsides, In sunshine and flowers are dressed; They know by this they shall win me back, Like a child to its mother's breast.

My favorite nooks have watched for me long. They did not forget to prepare The hanging boughs and the carpet green, And the moss-grown rocks are there. And I feel that strange, mysterious thrill That comes when a friend is by;

This tone keeps haunting my soul for aye. Where art thou, the summer is nigh." It comes, and the voice of the world grows faint,

Far away seems its strife and din; It comes, and the phantoms of life are laid, And the Angel of Peace comes in. I'm weary of wrestling with sin and wrong, It needeth a stronger tlian me;

My hills, my streams, and my mountain air, World-weary, I turn to thee. Away, then away with the scenes of strife,

Away with the thoughts of pain; With thee I'll forget that the world has cares, With thee be a child again. For there 's one that is waiting long hours for me

Mid thy hills, Green Mountain Home; My mother is watching the bursting flowers That tell of my hour to come.

Then, hills that I love, I hasten to thee, Like a bird to its woodland nest; I am weary and faint with the toils of life, And I know thou wilt give me rest. I will cast it aside—this crown of thorns, Too deeply it pierces my brow; My mother will take me, her wanderer back-Proud world, I forget thee now,

Written for the Banner of Light.

## JUDITH;

THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER VIII.

We were again settled in Park Lane, and although the first symptoms of the fashionable season had manifested themselves, I was still with Lady Orford. After our return to London, Miss Blackburn had seemed more like her old self, and my stay had been so in accordance with Lady Orford's wishes, that she would not allow me to answer any advertisements, saying she should find me a place with some friend presently.

The seaside had transformed Alethia. Her once pale countenance was now tinged with color, and the lameness had so far yielded to the mode of treatment prescribed, as to be imperceptible, only a liability to weakness after over-exertion remaining. With the vigor of health came a desire for society, and the triumphs she might now reasonably expect to command. It was, therefore, settled that she should be formally brought out, and presented at the first drawing room.

Now that I was regarded as almost a member of the family, I saw more of Lady Orford's visitors, and was especially attracted by one of them, who was an the conversation fell on the last opera debutante. old and intimate friend. Lady Eugenia Meredith Lady Eugenia contended that the character chosen was the loveliest blonde I ever beheld; although probably forty years of age, there was a rare delica- that she did not understand how any singer could cy of feature and complexion, suggestive of youth. I doubt she would have been taken for more than thirty. The charm of her soft, trusting eyes and manner was heightened by a most musical speech, and I could not wonder that she was an object of attention, even in the presence of younger and gayer beau-

Lady Orford evidently esteemed her highly, and from her remarks, I judged that sorrow had passed over this exquisite woman, though sparing external

Lady Eugenia lived comparatively retired, and though without any family, had a residence in town and country, their precincts being generally enlivened by her cousin, Mrs. Berkely, a dashing young widow, who actively represented her relative at parties, operas, and on reception days. But this round Do you not sympathise in the fancy, Lady Euof excitement was distasteful to her ladyship, and as she was sure of a quiet morning at Lady Orford's. who had not yet commenced the fashionable routine Alethia desired, she was frequently at Park Lane.

Still the weeks glided by, till one morning while at the National Exhibition of paintings, a gentleman standing near the entrance turned from a picture as we crossed the threshold, and discovered to our view Captain Yarrington. The pleasure of the meeting was mutual to every one but Miss Blackburn, who received his inquiries and congratulations on her improved health, in the same distant manner which she had adopted subsequent to the memorable afternoon on the sea-shore. The Captain joined our number, and while passing through the rooms, managed to fall back beside me, saying in a low voice-

"I have been to Morton Manor, Miss Kennedyhow levely the old place is. No drawings can do it to recline quietly on a lounge, refusing every restor-

I was delighted to hear from the homestead by so recent a visitor, and inquired:

"You talked with the housekeeper, of course. Is she not a perfect original?"

"Yes, indeed. She asked so many questions about you, and seemed much gratified to learn of your welfare and happiness."

"You saw the family portraits also?" "Certainly. Yours is not among them-how hap-

pens that?" "I belong to another branch. My mother was a younger sister of Angus Murray, the former owner. He died before I went to Morton."

"I noticed several likenesses of your cousin. Do you consider them good?"

"I do not think his charm of manner and play of expression could ever be portrayed, but they were considered excellent when taken-especially the

"Was there thought to be a strong likeness between him and your aunt?"

"No sir; indeed, I never could discover any, but then there was as little to my uncle, not even a family resemblance."

o" Singular. However, we sometimes have to look beyond the parents to account for features or expressions."

A remark addressed by Lady Orford interrupted the conversation and drew the Captain to her side. My thoughts went flying back to the spots he had so recently seen, and I was alive to few external impressions until we had finished the tour of the rooms, and Yarrington bade us good morning, receiving a cordial invitation from her ladyship to call at Park

Not many days afterward, the Captain was announced. I was answering a question of Lady Eugenia's, who chanced to be with us in the drawingcom, instead of Lady Orford's boudoir, as was generally the case. I could not but notice the peculiar. emotion in her countenance, when she first saw the new comer; it was scarcely describable, but in a moment had vanished, so that when he was presented to her, only a wistful earnestness remained. Yet her gentle nature seemed stirred to its very depths under the placid manner which resumed its usual sway. Her eyes were frequently fixed on Yarring. ton with a dreamy sadness, and although she did not join in the conversation, every word and gesture on his part seemed to interest her; no one else observed these peculiarities, being otherwise occupied; but my sympathy with her ladyship induced various speculations concerning the cause.

After his departure, Lady Eugenia inquired conrning his parentage, and seemed disappointed at the result. To my surprise, Alethia, who could not have failed to perceive his superiority of heart and mind in the freedom from conventional restraint during the summer at Ventnor, made several halfslighting remarks, and I was convinced that her coolness had its origin in something more lasting than caprice or petulancy. From the influence which Sir Wilford Dudley had appeared to exercise for the last few weeks at the seaside, I believed that he had prejudiced her against Yarrington-unjustly I did not doubt, for both report and observation were in favor of the latter. Miss Blackburn's irritability toward me, however, was scarcely attributable to the same agency, as Sir Wilford was uniformly polite and friendly in his manner.

From this time fate seemed determined to bring Lady Eugenia and Captain Yarrington together, for he never called at Lady Orford's that she was not present, and still the hidden agitation on her part existed as at first. There was a tenderness in the glance that lingered on his face when his attention was diverted from her, and yet I could not decide if his presence was most productive of pain or pleas-

ure. An incident occurred which settled this point. They both accepted an invitation to dine with Lady Orford, who had invited no other guests, and on our assembling in the drawing-room after dinner, was very unfavorable for a first appearance, adding consent to take the part at all.

"But surely, you admit the brilliancy of the music?" Alethia inquired.

"Of course. Yet it is a terrible opera to witness." "The famous 'Brindisi' contains beauty enough to dilute into a whole act," said Yarrington.

"Still I agree with Lady Eugenia," remarked Lady Orford; "I have seen the character finely represented, yet I feel no desire to witness it, as in the case of other tragedies. What a monster must that woman have been whose history furnished such instances of depravity! Indeed, none in modern times offers a parallel."

"The name itself is indelibly associated with evil and orime," said Alethia. "I can see no beauty in it—and how any one can give it to a child is strange. genia?"

Looking at the person addressed, I saw that she was deadly pale, and the taper fingers that clasped the fan which she nervously held were apparently rigid. As I was about to ask if she felt ill, I was prevented by her reply.

"I do. To me it is most significant of misery and wrong."

"You disagree with us?" inquired Miss Blackburn of Yarrington, who seemed unusually grave.

"It was my mother's name," he simply answered. What apologies would have been offered I cannot say, but our attention was diverted to Lady Eugenia, who fell fainting from her seat as the Captain concluded, and he was barely in time to support her.

Before the consequent confusion subsided, her senses returned, and she insisted on being suffered

and solicitude that pervaded his attentions toward all | tional powers for my entertainment with marked sucwomen. Lady Eugenia remained silent, sometimes cess .-olosing her eyes; but such a happy expression overspread her face that by degress the others fell into conversation again at her request, satisfied that no did not feel conspicuous as a stranger. He accompaness of her nerves, and the evening passed as cheerfully as if nothing unusual had occurred.

display itself. I was anxious to procure a home elsethat Lady Eugenia Meredith was desirous to have me more than a year, I left Park Lane.

A totally novel life now opened to me. Mrs. Berkely was exceedingly affable to the new claimant expressed a hope of seeing me often during the seafor her hostess's regard, and felt more at liberty, to son; but I replied that Lady Eugenia Meredith, pursue the gay round so in accordance with her with whom I resided, seldom went out, and the subtastes, since Lady Eugenia was not lonely during her ject was dropped. absence. The entrance of the lively little widow alinto her cousin's luxurious and quiet boudoir. So mount guard beside you the whole evening, when full of news and good-natured gossip was her con- others so much more desirable were desirous of his versation, that although I had no previous knowl | place." edge of the persons mentioned, they soon grew to be familiar characters, and were generally pointed out taining person, as I thought even she would confess to me during our drives in Hyde Park. Miss Black- on greater intimacy. burn, who had been brought out, was a frequent subject of conversation; her brilliancy and large fortune attracted, while her sharp wit caused her to change my opinion." be feared as well as flattered.

One morning Mrs. Berkely was unusually thoughtful—a sure sign of some new plan; which was presently divulged.

" I wonder, cousin Eugenia," she said archly, "how far I can presume on your good nature?" "A long way, Jennie," replied her ladyship, smil-

ing. What scheme are you revolving so earnestly?" "Borrowing Judith, occasionally."...

I looked up with such simple astonishment, that the speaker burst into a merry laugh. "Judith will probably see gayety such as she never

magined, if she is to accompany you," remarked Lady Eugenia. "Nevertheless, I promise myself that pleasure parative kindness to his actual treatment of her; Mrs. Cecil was captivated with her singing the everand she was too lovely and forgiving to expose him ning of your last coiree, and is longing to obtain the to the world; only her family knew the facts. Of

name attraction for her musical re-union next Thurs- course they never can forgive him, though I presume day. She has obliged me in various ways, and I he is not solicitous that they should." would like to gratify her, if Miss Kennedy will con-"Indeed, I leave it with Lady Eugenia," I an-

swered, much amused at the naivete with which Mrs. Berkely proposed to pay off her social debts with my vocal powers.

"I should really like the child to see your friend's fine collection of paintings," said her ludyship, "and the set she will meet there would be agreeable to her, I am sure. What do you say, Judith? Will you see a little of the fashionable world under the auspices of my gay relative?"

It was settled therefore that I should go, and im mediately Mrs. Berkely, with whom dress was an instinct, begun planning a suitable attire. Every her especial favorite. She had placed him in a counknown color and shade was discussed and discarded try adorned with unfading verdure and unnumbered as unsuitable, although it was decided that I should flowers. lay aside mourning.

"Oh, dear!" oried the vivacious lady, who seemed to regard me as a child would a doll to be dressed, you are going to prove troublesome. I do n't doubt, after all my pains, you will look as out of place in Mrs. Cecil's rooms, as an antique statue in a ball

Even those who opposed it, seemed to feel that, after all, mourning was my wear, and so it was couceded that white crape and violets should be chosen.

To say that I was not in a pleasureable state of anticipation, would be to assert a superiority of mental balance seldom possessed by young persons on their first entrance in society. On the evening in quesations. Not an ornament was allowed, but violets and foliage relieved the dress, while in defiance of descended on each side to the shoulder. As I crossed the room to go down stairs, I caught a full length view of myself. Was that stately stranger the quiet girl who daily performed her simple toilet before its depths? For the first time I realized the fact that never comes to any without a thrill of wonder and joy-that I was handsome. Not a doll-like beauty, nor a brilliant belle, but statuesque, peculiar, dis-

This discovery effected one good result-it gave me more confidence, and I felt that I could meet the curious stare of Mrs. Cecil's guest without the consciousness of provoking unpleasant comments.

To my surprise, the elegant drawing rooms were filled to overflowing on our arrival-it was scarcely not. Suddenly his eyes were dazzled with a light my idea of a musical reunion, and I could see that ineffably splendid. A vast cloud, variegated with my chaperone was unprepared for such a crowd. In gold and azure, diffusing around the most exquisite reply to some expression of the sort, after my companion's salutation, our hostess said:

"I know the number of invitations has rather exto hear the promised treat you must excuse me."

Mrs. Berkely was too prominent a person not to be speedily surrounded by several fashionables to whom oh! Zemin? Tell me, that I may remove them." I was introduced with the laughing assertion that that evening. While listening to the remarks of In sylvan shades I wander, and in enameled meadnear the door-it was Sir Wilford Dudley, who ex- joy which on once beholding them was mine. The pressed great pleasure at meeting me again, and crystal streams no longer sweetly sing their songs; where he had left Lord Orford. I presented him to lima, once the fairest, has now no thrilling charm. Mrs. Berkely, whose reception was, as I thought, rath. Divine enjoyment long since yielded to the drowsy er cold; she left me at liberty to converse with him reign of satisty. My heart beats still, but with inative, but allowing Captain Yarrington to fan her, by giving her attention to an acquaintance on the describable vacuity. Oh! thou great genius, for

which he did with the same charming tenderness other side, and Sir Wilford put forth his conversa-

With the most delicate consideration he appointed himself my escort throughout the evening, so that I unpleasant result would follow the temporary weak- nied me to the piano, turned my music, held my bouquet, and so unobtrusively contributed to my comfort that I regretted my measured gratitude for his kind-Miss Blackburn's dislike to me again beginning to ness. The mystery that attached itself to his motives and acts in the eyes of others, did not give me where, when, to my delight, Lady Orford announced the impression of being excluded from equality in his estimation. Indeed I fancied, that with me a reside with her if agreeable to myself. I could not corner of the curtain was lifted, and his inner life have chosen a more satisfactory change, and with unguarded, for I was not only at ease with him, but sincere gratitude for the kindness I had received for haunted by a consciousness of acquaintanceship before the summer at Ventnor.

When Mrs. Berkely prepared to leave, Sir Wilford

"Ah! how I pity you," exclaimed Mrs. Berkely, as ways seemed to bring the entire gayety of West End she sank back in the carriage, "to have that man

I assured her that Sir Wilford was a most enter-

"Never!" she ejaculated; then, in a more quiet tone, "I am too much biased against him ever to

There was another comparative stranger who shared Lady Orford's sentiments. What could this eminently refined, discreet gentleman have done to create such violent prejudice? "Do not think me actuated by idle curiosity," I

said; "but I have heard your sentiments expressed before, and yet my knowledge of Sir Wilford gives me no clue to any reason." "I dare say he is entertaining; but he must have

a depraved heart to cause such misery as he has inflicted."

"I heard Lady Orford mention his neglect of his

"Neglect!" repeated Mrs. Berkely, "that is com-

[TO BE CONTINUED.]

Written for the Banner of Light

ZEMIN:

AN ORIENTAL VISION.

BY J. ROLLIN M. SQUIRE.

Zemin lived in those early ages of the world, in those happy times, when men were under no other restraint than what the harmony and felicity of society endcared to them. Fortune had been lavish of every gift in her power to bestow, and Zemin seemed Immense forests of cedar and palm were his; in

quiet valleys, through which sang fertilizing streams. gazed his countless flocks; and every pleasure of primeval elegance and simplicity was his. Easily can the felicity of Zemin be imagined. But when man refuses to give attention to the voice of his internal preceptor, sure is he to become dissatisfied with his lot. however beautiful may be his surroundings, and however bountiful has fortune been to him.

The youthful Zemin was endowed with a most benevolent heart and cheerful disposition, yet the ardor of unrestrained youth soon made him deviate from the path of rectitude, led him into many errors, and excited innumerable desires. In the haption, Mrs. Berkely herself superintended my prepar- py state he enjowed he at last beheld nothing but insipid uniformity. He was assailed incessantly by new ideas and new wishes. Bountiful as Nature all prevailing styles, my hair was plaited, and a curl had been, there was nothing that could satisfy the now unreasonable Zemin.

Reclining on his downy couch one day, wearied with the reveries of fruitless wishing, Zemin fell into a profound sleep, when Azor, the spirit to whose care the genii has entrusted the whole earth, undertook to rescue the youth from his delusion, by the imaginary scenes, and ideal events of a dream.

In a dream, then, Zemin was removed to the foot of a tall cedar on the summit of a lofty mountain: away as far as his eye could see stretched his fertile possessions. Instead, however, of viewing them with delight, and feeling a proper spirit of content, he burst into complainings, offering all his posses. sions for some imagined joy, for something he had fragrance, slowly descended from the sky. In its midst appeared a celestial, whose look, benign and sweet, stilled the terror which his sudden appearance ceeded the original design, but so many were anxious inspired. It was the great Azor, who, without making himself known, thus addressed Zemin:

"What melancholy thoughts disturb thy peace. "My life," answered Zemin, "is a burden to me; she was engaged to play the part of dowager for the livelong day presents forever one unvaried scene. those about me, a gentleman advanced from a group lows, yet find I nothing new; no longer do I feel the stated that he had but just returned from abroad, all things wear a dreary sameness to my gaze. Se-

such thou dost appear, make of these insipid scenes a country vast and beautiful, like that where celestial beings dwell, that I, in endless and in various joys, in variety and voluptuousness of pleasure, may reap unutterable and undiminished costacy." Scarcely had he finished these words when he

fainted away at the feet of Azor. In an instant the whole country assumed a new appearance. Nature bowed to the creative power of the celestial messenger. Tivoli's translucent streams, Tarentum's vast luxuriant woods, the fragrant bowers, where reposed Venus and Adonis on their bed of roses, would but imperfectly portray the richly varied beauties of this new Elysium.

Zemin recovers from his swoon and views the scene with wonder and astonishment. He is scated on a bed of violets; balmy zephyrs waft fragrance to him from ten thousand flowers. Rising, he wanders through delightful groves, where unwonted harmony incessantly salutes his ravished ears, and his enraptured eye knows not where to rest. So after the many perils of a tedious voyage, with costasy the worn and weary mariner views afar off the Canary Isles, styled justly and anciently the fortunate. So sees he yet distant the beauties of their hills-so forgets he toil and weariness as he senses the delicious redolence of their woods, and catches the dying cadence of some plumy native's melodious song. Zemin is lost in the ecstacy of delight and admiration. Now he only sees - now he only hears. Suddenly seven nymphs, more charming than houris of Paradisc, appear before him. All the enchanting beauties of the landscape fade before his enamored eyes. They flee before him to some distant thicket, pursued with all the ardor of desire-nor does he long pursue in vain. Happier than the fated son of Priam, his transports are not confined to a single Helen. With all the attractions of variety, and with charms peculiar to each, these youthful beauties by turns allure him. But days went by and the moments grew sluggish in this dream of rapture. New desires, more impetuous than before, sprang up in the bosom of the restless Zemin. He tears himself from the arms of his nymphs and seeks the lonely embowering shades, and to Echo vents his sad complaints. "Unhappy Zemin!" he exclaimed. "When, when art thou to enjoy serenity and peace? What felicity canst thou hope for, if the most exquisite pleasures are succeeded by satisty? I have mistaken the objects of desire. I long for more than this base enjoyment, this utter slavery to sense. I see how inglorious it is to spend life in indolence and inactivity. My views expand. I feel myself formed for purposes nobler far. I long to vie with heroes, and to win immortal renown by ways up known to the voluptuary. I will no longer be imprisoned in a myrtle bower-no longer live unheard of and unknown. Ah! if Azor would once more be propitious! Now indeed feel I desire worthy of myself and of his applause. I would see my possessions the world-my power formidable to my subjects. I would be lord of mankind, a god on earth, hurling thunder with one hand and dispensing blessings with the other. At this moment Zemin was lifted up by an invis.

ible arm and borne swiftly through the air. Under neath him he saw an extensive country, intersected with forests of lofty cedurs. Mighty rivers thundered upon the sides of rugged mountains, and distributed themselves into innumerable canals, which conveyed all the blessings of opulence and plenty throughout the empire.

As he sped on, vast cities rose in the midst of fertile plains, with glistening domes and magnificent turrets. "All these," said the invisible genius, " are thine." The heart of Zemin was exalted, as he beheld the fruitful lands and thickly populated cities of which he was to become sole ruler.

Azor alighted on the earth, and Zemin found himself at once in the midst of a venerable assemblage of sages and heroes, who, before he could recover from his astonishment, proclaimed him unanimously their sovereign. How great art thou now, oh, Zemin! A nation prostrates itself at thy feet. and their acclamations fill the air with thunder. A troop of warriors conduct their new monarch to a magnificent palace; his subjects repair in crowds to do him homage, and kiss the footsteps of his throne; innumerable crowds bring him the riches of the provinces, the gold of the islands, the gems of the East, and the fragrant spices of Arabia. Jerusalem, in her grandeur, did not surpass his capital. Rome, in the glory of her people, was not as

Zemin was delighted with the warlike sound of the trumpet and the parade of military pomp. But ambition asserts her sway in his restless bosom, and . longs to wield the sceptre of the world. .

A mighty array gathers at his command, and at its head he marches against the princes whose domains border on his own. The clash of arms and the groans of the wounded and the dying are sweet music in his ears. Success crowns his expedition, and he defeats them with fearful slaughter.

Ambition, fed by the acclamations of triumph and victory, gives Zemin no rest. Soon his successful arms deluge another nation in blood, and he goes on from conquest to conquest with rapid steps. His empire stretches from sea to sea, and the highways of the world pour all their wealth at his feet-yet is he unsatisfied.

He is tortured by the idea that other nations exist who have not experienced the invincible power of his arms; and he mourned, like the Great Alexander, that Heaven had not created other worlds for him to conquer.

Millions of slaves were abject enough to worship him, yet among these a few illustrious dared to suggest to him the duties of humanity, and propose a model for princes in the example of Deity, who is all-

powerful only that he may do good. Zemin turn da deaf car to their counsels. Unmoved by the elequence of tears, and deaf to the cry of slaughtered innocence, he scorned attention to the precepts of Wisdom and Justice, and they became his unrelenting judges, and his downfall was near at hand. Ambition satisted, resigned her reign, only that Tyranny and Oppression might assume the rule. A powerful nation that had long enjoyed the blessings of liberty and independence, excited his anger by their contentment.

He marched against them. They sought no aggressive war. Fighting for all that was dear to them as citizens and men-liberty and their homesthey first successfully resisted his attack, and at last totally defeated him. Zemin fled and saved himself from the just fury of the victors.

The late deified here now perceives he is but a man. After inexpressible fatigue, he finds himself in the middle of a valley surrounded by lofty monasteries, where the stillness of the scene invites him to repose. He throws himself down beside a fountain, where solitude and his sad reverse of fortune lead him to serious reflection.

"Ah! Zemin," said he, "how hast thou been deceived by visionary hopes? Where now are fled those blissful dreams of greatness that made thee image thyself a God on earth? Wretch that thou art, in what miscry has thy own folly involved thee? Cruel war, didst thou not know that my request, if granted, would be all fatal to us? Oh! ye happy tenants of the forests, how freely do ye range through all your native glades, unenslaved by the passions that forever agitate lordly man! Proud reason gives not to him what simple instinct gives to youthe sweet enjoyment of all the blessings of which parental nature is so lavish. At this instant a gaudy butterfly perched on an adjacent flower. Awhile he beheld it fluttering, with fickle pleasure, from the rose to the lily, from the lily to the rose. "Oh! Azor," exclaimed Zemin," twice hast thou too readily granted the request that was to be so fatal to me. Hear me, for the last time, when I ask, what will insure me felicity? I envy in my present state the lot of youder insect. I have been the slave of desire—the master of the world, and they have brought me misery I now would wander in blissfulness among the beauties of Flora. Transform me into a butterfly. His body in an instant dwindles into the shape of a worm, and four painted wings display their beauties to the sun. The soul of Zemin wonders to find itself confined within so small a space, but his desires are now more moderate and do not lead him beyond his proper sphere. The new butterfly, eager to try his wings, leaves the flower, then suddenly alights, rises again, and flutters with caution into an element to which he had never been accustomed. With costacy he enjoys the exhalations of a thousand flowers. Away he hovers over the numberless beauties, and declares his transports to them. He flutters to the lily and delves into its silver cup, which, gently swayed by the balmy zephyr, lulls him to rest-he settles upon the rose, and glides over its leaves with exquisite delight-he nears the side of a little brook of water, whose opposite border is lined with flowers of every hue, and rising upon his gilded wings, directs his course toward them. Suddenly, a cruel enemy to the insect tribe-a rapacious crow, darts toward him; the water below him affords no escape, and straining his fragile wings, he makes for the shore; but his speed is nothing to the certain sweep of the crow, who seizes him in her bill, to carry him as food to her young. The fear of death had such an effect on Zemin, that he awoke. He started and looked about him, and was overjoyed to find the danger to which he had been exposed was but a dream. He finds himself on his couch, his Selima. by his side, who never appeared more beautiful

"Yes," cried he, it is some benevolent spirit, perhaps Azor himself, who has deigned to procure for me this vision, so instructive. His guardian care has performed during sleep what could not have been effected while the faculties were awake, and the body had all its influence over the mind. I am convinced, at last, that my life has hitherto been nothing but the dream of a soul disordered by error, and in a state of abject slavery to the tyranny of the passions. What new and nobler thoughts spring up in my mind! How little now do all the grandeurs of the world appear! Why have I been so long a stranger to the truly sublime views that now clevates my soul? O! Eternal Being, guide my footsteps by the light of thy unerring wisdom Already do the mists of error that veiled thy attractions vanish before me.

than now. Zemin reflected on his dream, and was

astonished to find those desires so clearly pictured

in it, by which his bosom became so often agitated.

Beautiful Selima, with pleasure do I return to thee, and all the fervency of my earliest and sincere love comes up to crown thee. Henceforth my own heart shall be the only empire I shall aspire to govern. Not conquest of others, but self-command shall be my duty and my delight. Vain and visionary all joys, save those which piety and virtue, temperance and moderation, contentment and a grateful heart, never fall to bestow.

Paris, France, 1861.

## The Destruction of Jerusalem.

Now, while civil war is raging in our beloved country, it is not inopportune for us to print the following thrilling description of the destruction of Jerusalem, from a lecture by Sir E. Bulwer Lytton :-

Six years after the birth of our Lord, Judea and Samaria became a Roman province under subordinate governors, the most famous of whom was Pontius Pilate. These governors became so oppressive, that the Jews broke out into rebellion; and seventy years after Christ, Jerusalem was finally beseiged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of appalling terror as are to be found in the history of this seige. The city itself was rent by factions of the deadliest war with each other-all the elements of civil hatred had broke loose-the streets were slippery with the blood of citizens-brotherslew brother-the granaries were set on fire-famine wasted those whom the sword did not slay. In the midst of these civil massacres, the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua-they sallied forth and scattered the eagles of Rome. But this triumph was brief; the ferocity of the ill-fated Jews soon again wasted itself on each other. And Titus marched on-encamped his armies close by the walls-and from the height the Roman general gazed with awe on the strength and splendor of the city

Let us here pause-and take, ourselves, a mournful glance at Jerusalem, as it then was. The city was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of | Jones, and owin' Brown, and owin' everybody.'

that tower the sentinel might have seen stretched below the whole of that fair territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings-life roof of cedar, its door of the rarest marbles, its chamber filled with costlicst tapestries, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all, on a precipitous rock, rose the temple, fortified and adorned by Solomon. This temple was as strong without as a cltadel; within more adorned than a palace. On entering, you beheld portices of numberless columns of porphyry, marble and alabaster; gates adorned with gold and silver, among which was the wonderful gate called the Beautiful.

Further on, through a vast arch, was the sacred portal which admitted into the interior of the temple itself-all sheeted over with gold and overhung by a vine tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, was set over with golden spires, to prevent the birds settling there, and defiling the hely dome. At a distance, the whole temple looked like a mount of snow, fretted with golden pinnacles. But, alas, the veil of that temple had been already rent asunder by an inexpiable crime, and the Lord of Hosts did not fight with Israel. But the enemy is thundering at the wall. All around the city arose immense machines, from which Titus poured down mighty fragments of rocks, and showers of fire. The walls gave way-the city was entered, the temple itself was stormed.

Famine, in the meanwhile, had made such havoc, that the besieged were more like spectres than living men; they devoured the belts of their swords, the sandals of their feet. Even Nature itself so perished away, that a mother devoured her own infant: fulfilling the awful words of the prophet who had first led the Jews toward the land of promise:-" The tender and delicate woman amongst you, who would not venture to set the sole of her foot upon the ground for delicateness and tenderness-her eye shall be evil toward her young and the children that she shall bear, for she shall eat them for want of all things secretly in the seige and straitness wherewith thine enemy shall encompass thee in thy gates."

Still, as if the foe and famine were not scourge enough, citizens smote and murdered each other as they met in the way-false prophets ran howling through the streets-every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish amid its ruins.

It was a calm, summer night—the 10th of August -the whole hill on which stood the temple was one gigantic blaze of fire-the roofs of cedar crashedthe golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shricks ran back from the hill fof Zion to the Mount of Olives. Amongst the smoking ruins, and over piles of the dead, Titus planted the standard of Rome!

> Written for the Banner of Light. "PEACE, BE STILL."

BY S. PELLOWS.

The winds were fair, the waves were clear, The azure heavens were calm and bright, And every prospect wafted cheer, As sunk the daylight beams in night.

A boat was on the restless wave. And joy was in the boatman's breast, And while the ripples gently laved Their boat, some slept in peaceful rest.

No fears disturbed their quiet mind-They saw no danger in their path, They knew not of the rising wind, They dreamed not of the tempest's wrath.

But while they slept it wafted near-The blackened clouds the sky o'ercast: And now its fearful voice they hear. As in its might it rushes past.

They quickly rose, and looked around. And saw their craft by wild waves tossed : They heard the breakers' rushing sound. And thought themselves and vessel lost.

Darkness and terror press around !-They soon expect the enguising wave-Their only thought—they must go down

And find a dark and watery grave ! Ah, they forgot the Master, then. Who slept within the vessel's side;

How glad that thought arose to them-

Perhaps he rules the storms and tide! hey quickly sought him where he lay, And cried, "awake-we sink-we die! Thy voice divine the storm may stay-

Oh'save, for death and ruin's nigh!" He rose and spake! the tempest ceased...

The angry waves obeyed his will ! And all were calmed to quiet rest, By the blest mandate -.. Peace, be still !"

A higher lesson claims a thought, As from the simple page we turn ; With heavenly wisdom it is fraught, The best man ever seeks to learn.

However calm the present hour, To pleasure given, or quiet rest, The storms of human passion lower In some dark corner of the breast.

If present scenes are passing bright, And skies are calm, and waves are clear. All sail alike into that night, Where storms and darkness ever neer.

See, then, the Master of the soul Within abides, a welcome guest; Whose heavenly voice its storms control. And calm its winds and waves to rest!

All nations should this wisdom seek, To guide their "Ships of State" aright; For if without our Master; meek, They're wrecked, and lost in storms and night! The storms of life, the waves of death,

All yield obedient to His will; And every wind will hold its breath, At His blest mandate-" Peace, be still," Fall River, April 17th, 1861.

GOT THREE CENTS' WORTH .- The Portsmouth Chronicle says that in one of the churches in that city spirit-land. For, let me say in one breath, the means well-dressed and respectable looking man walked up of spiritual safety are also these of success to the highest the aisle in front of the preacher, and stood looking ends of human endeavor. Aim, therefore, to secure the him intently in the face. After the hymn was read, the paster motioned to the stranger to be scated, and and fear none of its Perils. Voluntary Communion he immediately sat down upon the rostrum, and re- with all the inhabitants of the spirit-world, secundum mained there until the prayer was commenced, when he suddenly jumped up, and fixing his eyes upon the and therefore the only method of escaping all the man of God, looked at him until he had got through with his petition. He then handed the minister a three-cent piece, and unceremoniously departed.

"I think I have seen you before, sir. Are you not

## Original Essays.

THE AGE OF VIRTUE.

DY GEORGE STEARNS.

TENTH PAPER-FOURTH SECTION. SPIRIT-COMMUNION-HOW TO EVADE ITS PERILS IN REACHING ITS DENEFITS.

The first section of this paper contains a copious pecification of contingent evils, to which are commonly exposed not only the votaries and practitioners of mediumismic communion with disembodied spirits, but all mankind, however the multitude disclaim Spiritualism and repel the name of Spiritualist. Later meditations on this subject have convinced me that this point has been neither, put in extravagant terms nor pushed with all the force of argument which its bearing upon human interests and its implication of unconscious danger, fitly demand. Two sections have followed, disclosing such human advantages to be derived from a general converse of men and angels as none of the living can afford to lose, whatever perils may be incurred in gaining them. Besides, the most foolish of all expedients for eluding these perils, would be a resolve to "have nothing to do with the spirits." Indeed, one might with better reason abandon human society, ince the free intercourse of mankind is fraught with more alarming dangers. But to counsel either. were about as practical as the thought of never eating again after hearing that somebody has got choked at the dinner-table. No sentient being can exist long without commun-

ng with one's species. For this reason the life of a hermit has been rarely attempted and never realized. It is a very common but mistaken notion, that a man is essentially different from an angel. In verity, all souls are of the same species, and the embodied are more intimately related to the disembodied than is revealed to our benighted senses. The nhabitants of the spirit world are not at all isolated from mankind; though, for want of spiritual discernment, their sublunary presence is not always manifest, and their personal approaches and special influences are but rarely perceived. The thought of non-intercourse with those of our former associates who have merely put off the sensuous garments of the spirit, but remain otherwise where and as they were, indicates our want of information. To clairvoyant eyes, as well as to clear-knowing brains, the two worlds are one, the two spheres of life being intermerged like the union of body and soul in a living man. Every society on earth; every family and social circle; every organization for human culture or escape from earthly evil; every tribe, nation and empire, is largely composed of disembedied members, as united in purpose, as divided in opinion also, as the living bats of sense. The old inhabitants of the New World have not wholly departed. The veterans of the first Revolution are citizens of the Yankee Nation to-day, and are soulfully siding with the two great gathering parties now about to contest the political motion for another. The present conflict of dissenting States is yet to be overruled by unseen actors. The destiny of our growing Republic, like that of all the old empires, while it seems to turn on the conventional will of the people, or the vacillating course of rulers and statesmen, is decided by the rivalry of super-mundane powers. It is so also in private life. Solitude is a fancy. One is never less alone than when one thinks to be; and something more than common sense must be employed by such as would choose their company. But few are aware of this latent Spirit-Communion. and in this-Ignorance, with its unlucky progeny, Presumption, consist all its lurking dangers.

Ignorance of Human Nature, especially of its spiritual department, including the psychical attributes of Humanity in both worlds-ignorance of the diverse character of disembodied spirits, of the various modes of Spirit-communion, and of the clandestine influence which one soul may exert upon another, either consciously or unconsciously, whether in or out of the body-this is the root of those mortal evils, the cause of those unwitting personal exposures, the external description of which was given in the first section of this paper. The human mind is never idle; and its operations in reference to things unknown, are called Imagination, which, when penetrated by later information, generally proves to be Presumption. The inductions of fancy concerning the spirit-world and its characteristics, are often determined by the religious prejudices of individual training. These several agents of false thinking give birth to three prominent presumptions. 1. That all disembodied souls are holy, or at least harmless, and may or may not commune with mortals. 2. That departed spirits differ in character, but that the righteous only are previdentially permitted to approach mankind, as missionaries of human good. 3. That there is no spirit-world—that a man gives up the ghost and perishes; or, if there is, that no intercourse is possible hetween the living and the dead. These presumptions are respectively cherished by multitudes; and any one of them puts the presumer in negative relation to all denizens of the invisible spheres, and welcomes all teachings, all influences and all impressions which seem to descend, with no question of a spurious Inspiration. Such being the consistence of the dangers I would expose, the reader cannot fail to see that the warning applies not to Spiritualists alone, but most emphatically to the larger portion of mankind, who unbelievingly imagine they have no interest in "the humbug of table-tipping and preteuded spirit-rapping." I respectfully suggest to all such imaginers that the part of prudence demands of everybody so much investigation of the unaccountable "imposture" of unknown tricksters as will procure a rational assurance of safety in indifference.

Ignorance is the universal sphere of danger. In any part of God's dominion, whether in or out of the body, there is no safety for a soul without intelligence. Investigation is the only remedy for ignornoce, the only corrective of presumtion. Seek the science of spirit-life, if you would escape all psychical exposures to disease, temptation, deception, enmity and arroganco-if you would know how to select the invisible companions of your soul in its earthly sojourn, and so be prepared to enjoy the best Uses and Ulterior Benefits of Spirit-Communion, artem, is the only medium of spiritual intelligence, chance evils of involuntary and unwitting fellowships, both embodied and disembodied. Knowing this much, who does not wish to learn the art of voluntary Spirit-Uummunion, and perhaps regret to find Owen Smith?" "Oh, yes, I'm owin' Smith, and owin' it an undeveloped art, yet to be born of experiment?

what they must practice for Heaven's sake.

fessional character, for the purpose of testing the nito to be their own avengers. overwhelming testimony of recent times to the fact liberate perusal, and study their implications.

never disposed of.

the democratic ranks of souls in Hades. These mesmay readily deduce momentous answers to the deep | that ye know not of." questions of human hope.

You will also take the Herald of Progress-the is Social Beneficence. I do not mean by anything I oughly, "Nature's Divine Revelations." You will munion.

salutary Communion with all the diverse spirits primal ignorance. Let us, then, rise magnanimously that "walk the earth unseen," idle, wanton and above the antiquated sentiment of inate malice, and tempt to explain the philosophy of Inspiration, good-will. Let us reduce this thought to sentiment. which I do not fully understand, but merely assert Let us strive to feel its truth, until our hearts go the fact that it is an influence less certainly divine out in pity for the disreputable sufferers in Hades. than has been generally imagined, though not less Let us begin to think in carnest if we cannot do positive as a principle apparently good or evil, ac- something for their relief, and in this spirit we need over-ruled. There is a class of inspirational think- state of mind is the best of all safeguards against us: that is, they are somehow in a manner unknown to themselves, occasionally exalted in mind, so as to malignant purposes, however secret and insidious. discourse in a style above their ordinary capacity, yet without being entranced or entering the superior condition of the Seer. Such mediums are consciously inspired, or impressed with abnormal intelligence. but they know not how. It is a mooted question with others also, whether the agency of such mediumship is directly and singly personal, or whether many spirits conspire to produce a spiritual influx of thought. Some, indeed, have queried whether this inspiration is not subjective; that is, whether the supposed mediumship is not a fluctuating capacity, which causes the brain now and then to take long breaths of aural intelligence with which the very atmosphere of earth is supposed to be saturated. This is rather opaque and improbable. The truth is doubtless contained in one and perhaps both of the foregoing hypotheses, which are meant to explain only an external fact, not a principle having many phases of manifestation. It is relevant to ask right here, why an impressible mind may not be influenced to act below as well as above itself; and whether derangement, intoxication, unusual despon dency or perplexity, would not be likely to facilitate such a compromise of self-hood, in case that a controlling agency, sufficiently perverse and abandoned own confessions are almost as blind as ever? Here to a motive, should chance to be at hand. I have read of persons having been sent by impression beyoud the limits of their own information to feed the earth, the cold waters of poverty constantly rushing starving, administer relief to the sick, or convey a wildly over them; and because they are poor, they turned to the credit of good spirits. Why should not reads her message help this loving mother to save bad spirits sometimes do the reverse, since both her daughters? Other poor spirits are praying for acters, who seem ready to serve the Devil in anywise, dency, dare not look up. Will we not let them look and on very unreasonable terms? In my opinion, down to us? If the reader will do me the favor to with which the very respectable fact of Inspiration spicy little narrative entitled, "Natty, a Spirit," and is shrouded, to see an implement of most alarming danger to mankind, in the hands of the invisible workers of iniquity. There is the same proof of hellish inspiration as of heavenly. How shall we avert the one in wooing the other? I have said that Self-Discipline is the second step

to this end. To see this we must consider the reason why all are not equally süsceptible of inspirations, either good or bad, and why there are different practical Beneficence toward the living "spirits in manifestations of the same general principle. All are doubtless impressible at times, in some degree; malignity of "villains" and executed criminals is but all are not sensible of exotic suggestions, either inflamed by the memory of wrongs endured in the for want of that kind of mental culture which is body, at the hands of rulers and the law-making needful to acute observation, or because of a natural people. Social evil is thus the seed of posthumous sluggishness of temperament. There is also a rad-lenmity. To kill a man is not the way to dispatch ical difference between suggestions of thought and an enemy. If governments were wise, they would desire-between the excitements of intellect and not let loose their worst offenders, to repent their those of appetite, as well as much disparity in the crimes by proxy, and bycond the reach of human suasive force of distinct sentiments. Beside, man- constraint. For hanging is no cure of depravity; kind are exceedingly various in character, because and "punitive justice," while it is not compensaof their variegated cranial developments. This is tive to any party, exasperates its disembodied subwhy all do not act alike in like circumstances, and ject and provokes an age of infernal retaliations. A why all cannot be influenced alike by the same force general substitution of Beneficence for punishment, But the earnest are never hopeless; and such will not | and quality of inspiration. Herein we discover tha | with a reasonable reliance upon educational means,

falter when I promise to show them only how to begin virtuous character is obstinate to immural inspirations. Good men and women are not controlled by bad spir-The first step in this undertaking is, as I have its. They may be impressible with evil thoughts. already said, Investigation. But how to investigate, but not with evil desires; those will be abortive, and is the question. Well, you may commence this be those not even conceived. Good angels can hardly ginning of the work with the consultation of medi- dissuade evil-minded persons, and evil spirits have ums, if you please. Every locality is supplied with little to do with such as are striving to be virtuous. one or more of these; and I think it advisable to it is the morally careless that is likely to be temptprocure the services of such as are of unquestiona. ed, while the willingly vicious is the readlest tool ble reliability. I mean as to moral as well as pro- of such of the ex-eriminals of earth as return inceg-

Let not the most temperate liver be suspected of of Spirit-Communion. But I want you to mind also too rigid a discipline. The best exemplar of man-In what character you engage in this business. Do kind did not esteem himself perfect, notwithstanding not go to, a medium as you may have been accus his self-surrender to the will of the Father. Out of his tomed to go to meeting, to gape at the minister with own experience he framed the exacting preceptunscemly reverence, or shut your eyes and clon. "Strive to enter in at the straight gate; for many gate your face for witless devotion. Beware of mar- who seek to enter are not able." This gate of vel. Keep your eyes and ears open, and your intel- | Heaven is righteoueness, without which we must lects awake. Beware of self-deception. Have a care ever fail of reaching the Benefits of Spirit-Communnot to believe too much, nor predicate any authority ion. If we would escape forever the insidious inupon the mere source of what is proposed for your fluence of evil spirits, we must maintain a positive consideration. Nevertheless, eschew all captious relation to thom by the comparative dignity of our ness, diseard unreasonable suspicion, and play no own characters. We must have health of body and cunning tricks. If you would make the most of a sound brain as the habitation of a same mind. oral communications, reduce them to writing for de- To this end we must eat, drink, sleep, labor, and also think; and these exercises must be defined The best evidence of progress in this private way, and regulated by enlightened Reason. We must will be a quickened appetite for spiritual informatelelevate the soul and keep the body under. We must tion—a craving for principles as well as facts, de- out loose from all downward affinities by seeking manding larger methods of investigation. You will Truth, choosing Right, and worshiping Worth. We then attach yourself to some circle of Spiritualists must wish to be wise, aim to be just, hope to be whose united object is sought only through "Light! Godlike. Thus, if we would get out of all bad com-MORE LIGHT!" and you will not wait for my advice pany, we must get into the society of good angels, to patronize the Rostrum of trance-speakers, or to by keeping our brains and hearts always receptive carry your queries to the Conference room where toward the highest inspirations of intelligence and free thoughts are entertained, and free speech is purity. To this nobler end we must obtain "the Magic Staff" of Equanimity, and follow the spirit-You will of course provide yourself with the BAN. unladvice of Galen to one of his carthly favorites-NER OF LIGHT, which, beside being an able and dif- " In all circumstances keep an even mind." Avoid exfuse teacher of Spiritualismic principles, prints citements of every kind; beware of excess in eating some half a dozen communications every week from and drinking; abjure all carnal indulgences; in a word, be as unselfishly blest as Jesus. Then will you sages, coming as they do from all sorts of charac- begin to realize the Benefits of Spirit-Communion; tors, constitute collectively a most rare development though in one sense, but a lonely blessedness in your of life in the spirit-world-a record of supermun- earthly sojourn, enabling you to retort on the dedane experiences from which the rational student votces of luxury as he did-"I have meat to eat The third step in the way to Spirit-Communion,

mouth-piece of the clearest seer and most lucid me- have said for caution's sake against the influences dium of celestial intelligence that ever had a hear- of "evil spirits," to counsel their heartless repulsion, ing among mankind. You will become convinced or even neglect. It were perhaps better to call them that the Harmonial Philosophy is a piece of Inspi- undeveloped, unfortunate, or even abused spirits; ration, or a result of clairvoyant researches in the since their depravity is clearly traceable to earthly spirit-land; and hence you will perceive the impor- causes over which they had no control, and for tance of learning that as a desirable preparation for which others are more responsible than they to the life to come. You will wonder that you have so parental mistakes, and to later social wrongs and long neglected, and will now begin to read thor- circumstantial constraints. It is the great foible of mankind hitherto to overlook these negative sources make five wholesome meals of "the Great Harmo- of ill-nature, misname its manifestations, and misnia," and finally resolve to have the whole library of conceive the natural deserts of its victims. I have spiritual truth. Indeed, to become "wise above what employed the same exceptionable terms in former it written" every way of Human Nature and Des- paragraphs, for the purpose of deepening the imtiny, is the normal aim of the earnest investigator, pression of dangerous associations. I now pray to who is taking the first step toward Spirit-Com- be absolved from every seeming intention to calumniate the weakest and most wretched of God's crea-The second step in this beginning of human wis- tures. It is the last rational step to universal symdom is Self-Discipline. Investigation will produce pathy, to discern all impressions of guilt and ill-deintelligence of something to be done to the end of a sert as relies of error—as the sheer prejudices of mischievous, or as ministering angels to the sick, cherish and act upon the truthful conception of helpless and outcast, of mankind. I shall not at misrepresented want, untaught aspiration, mistaken ndulge no fears of their malign influence ers who speak or write from impression, as they tell immoral inspirations. A soul imbued with such a motive is proof against all seductive sussions and

> Nor do I offer this counsel merely for safety's sake. Something can be done for the immediate consolation and prospective elevation of the downcast exiles from the sphere of sensuous life. I appeal to the sixth page page of this journal for illustration of what I am saying. Multitudes of homesick spirits are constantly in attendance at the time and place. appointed, awaiting an opportunity to improve the human means provided by Mr. Berry, for making known their sublunary wants. "Please print this message and send so and so," is the common request of these eager invisibles, who talk like real men and women. "I want to commune with my wife-my children-my folks. I have been in this new world one year-two, five, ten or twenty years. and this is the first time I have been able to return in this way. Bless God and all concerned for this privilege. Will you have the kindness-"

Now would it not be cruel, shameful, wicked, to refuse the reasonable requests of these earnest petiioners-to turn a deaf car to their prayers, merely because they were not as good as they should have been when alive on earth, and according to their is Rebecca Collins, who, in a recent number of the BANNER, says she has "three dear children here on warning to such as were unconsciously exposed to sin; and because they sin, they suffer." She is full injury or death; and such acts are very reasonably of trouble in their behalf. Can not somebody who worlds are plentifully supplied with desperate char- light; some of whom, full of penitence and despenwe have only to draw aside the veil of ignorance, turn from this question to the 143d page of that read the whole chapter on "Spirits in Prison," I shall be understood. The author's advice on this subject is excellent, and I wish it might be practiced by all Spiritualists. Such labors of love as he describes from experience will surely have their reward; though I suppose ALLEN PUTNAM, is one of the last of mortals to think of that.

I will only add to my reflections on this topic, that prison " would equally favor the end in view. The ber of wloked emigrants to the spirit-world.

sary to be taken by those who would initiate individ- ancient Orientals, spiritualized the sun, moon and ual Spirit-Communion. It is plain, however, that stars, and invoked them as witnesses to their sinthis heavenly want cannot be fully realized—that is, | cority. They believe in witchcraft, and like Moses. to the degree of its ultimate Beatitude, before the will "not suffer a witch to live." Their Seers, era of Universal Rectitude; and this also is the nat- Prophets, or Medicine men, make their calling and ural sequel to the birth of Human Nature. There election sure in their labors with the spirit-world by is, antecedent to this, an all important lesson for preparatory sceam-baths; thus proving that "cleaneach and all to learn, which human experience is liness is akin to godliness," and that an apt condijust beginning to teach. It concerns the principle tion of the body, is fitting for the proper inflowing of Parentage and the unfathomable responsibility of of the spirit. parents. It is a hopeful reflection, that every ugly soul was born of a handsome woman; that all evil saw a vision, at which my spirit was much troubled. spirits have been brought up by men; that every end trembling at that doleful sight, a spirit cried Godlike angel was once a laughing baby in the lap aloud Behold my son whom I have cherished," &co. the Devil, and his ghost will be laid forever. Let of Job, when the hair of his head stood up. We are man and woman learn the Divine Art of angel- assured by an Indian, now in the spirit-land, that cestors will have outgrown their infernal reputation, and none but the gracious scraphim will return to wondrously of one of the same sort before Manoah of Human Nature. Then the lion of Self-love will declared that he was only one of his brethren. lie down with the lamb of Sympathy,

And neither fear nor danger, Of lurking foe or stranger, Will trouble any ranger Of "Paradise regained," Or Heaven on earth attained; For Wrong's a self-avenger, And Heart a Love-exchanger, When Life is once explained. West Acton, Mass., February, 1861.

o I now see that the mystical term in this saying of Jesus is susceptible of another interpretation in addition to those given in the beginning of this paper; and that, according to the above conception the proposition ept in the Greek text, is correctly rendered by upon in the received English trans-

ANOIENT GLIMPSES OF THE SPIRIT-LAND.

NUMBER TWENTY-SEVEN.

From every point of view is manifest the God demon, soul, or spirit-world, with a priesthood as mediators, whose work has ever been to submerge the free and healthy uprisings of the human mind. Like trembling slaves, we have feared to stand face to face with the ghost-world, the spiritual counterpart of ourselves, but have sought to placate its lower plane by bloody sacrifices, by tithes of mint, anise and cummin for such as we have created our gods, though human like ourselves. However veiled in mystery, behold the common origin of all religions, with no exception of the Bibical record gourd, the rustling of Ezekiel's dry bones, or the -suns, stars, stones, in transformations of a dark and undeveloped humanity. Moral precepts in all are overlaid in the interminable rubbish of gross rites and superstitious ceremonies, the supposed way of life to the kingdom of God. The mind thus closed and rivited by priest, by school, and by church, the preponderant residuum of slime submerges the beautiful growths from above. We are taught that God spoke his infallible word only, in some savage Scriptures of old time, but the mind, more fully grown, wants something more

"Than a successive title long and dark, Drawn from the mouldy rolls of Neah's ark."

Our own day is about to behold a more republican or democratic state of things than the blindly worual status, or the confining of present wine to Judean bottles. Old wares, old clothes, whether Jew ish or Gentile, will be taken at their current worth in the market. Thus "every scribe instructed into the kingdom of heaven," is ready to redeem the old coins at their true worth in the larger unfolding and more brightly shining of the new, not with arbitrary balances to weigh some as holy and infallible, and others as profane and alloy, when analysis shows them of a common metal.

Besides ventilating and purging the ancient floors the work of our day is to open new ways to the spiritworld, to classify its phenomena, to observe the laws thereof, to scan the interblending links of mesmer ism, somnambulism, trance, &c., and to rend the veil of mystery and priestcraft, which have so long affrighted undeveloped humanity with their "Gorgons, Hydras, and Chimeras dire;" " for," in the language of Dryden,

"Priests of all religions are the same, Of whateve or descent their Godnead be, Btock, stone, or other homely pedigree."

The Westminster Review foresees that the American mind will not much longer be subject to "Jewish speculations;" and well may it be so when there is no longer any speculation in the oldreyes to glare with. Mr. Mayo, of Albany, an onward preacher of the coming day, forsees in Spiritualism the outline Saint Paul was caught up to the third heaven. The of the coming "American religion." 'Mr. Conway, of the Cincinnati "Dial," a capital harbinger of the taken up into heaven, where he saw angels sent by new inflowing, also forsees the old superstitions, as the Great Spirit, who spoke thus to him-"The Great being rolled together as a scroll to be burnt, while from their ashes will be gathered whatever may remain as precious gems, to be set in the new galaxy of briliants of the new heavens and the new earth.

Finding in the old theologies the common origin of their varieties, we are at liberty to arrange and all appearance dead for three days." While thus in classify according to Darwin's "Natural Selection." We have already had a shy at the good and evil principle of Persia, since engrafted upon Christendom as the Lord and the Devil in certain balancing proportions, equivalent to the good and bad demons of Hindu, Babylonia and Greece. We have also taken a cross cut through the hely land of Palestine, where the Lord created both good and evil, nor shall we fail to find the similar phenomena in the Indian powwows of North America; or in the witchcraft in all other spiritual gifts the Indians were nothing and revival meetings of Christian civilization; for behind the very chiefest of old Jewry. In just dealall are outgrowths from the spirit-world, darker or lighter, according to mediumstic surroundings.

The North American Indians, says Major Rogers, besides their general idea of Deity, " have some idea of angels, or spirits of an higher and more excellent "Black Hawk is an Indian. He has done nothing for nature than man; to these they attribute a kind of which an Indian ought to be ashamed. He has immensity, supposing them to be everywhere present, fought for his countrymen, the squaws and papooses, and are frequently invoking them, imagining they against white men, who came year after year, to hear them, and act, or endeavor to act, agreeable to cheat them and take away their lands. You know their desires. They likewise hold of an evil spirit or the cause of our making war. It is known to all demon, who, say they, is always inclined to mis- white men. They ought to be ashamed of it. The chief, and bears great sway in Creation," but as white men despise the Indians, and drive them from "this kind goeth not out but by fasting and prayer," their homes. But the Indians are not deceitful. The though the Indian knew nothing of the Christian white men speak had of the Indian, and look at him plan, yet did they "fast for several days, in which spitefully. But the Indian does not tell lies; Inditime they expect the good genius, or propitious spirit ans do not steal. will appear or manifest himself." O They un- An Indian, who is as bad as the white men, could visions," &c. This author supposes these things to masters; they carry false books and deal in false

would both humanize mankind and reduce the num- be "religious impostures as among the Christians," so difficult it is for a materialist to comprehend the v I have now indicated three steps which are neces- outpouring of the spirit. The Indians, also, like the

The Indians saw and conversed with spirits. "I of maternal love. Let mankind desist from raising This is equivalent to the spirit in the ancient vision making, and there will be no more abortions in the when he now appears to his brethren in the flesh, he shape of muscular rascals or evil spirits. Natural is supposed to be the Great Spirit, the same as were children only will then be born, to be transformed similar apparitions in ancient Judea, as when the into good angels. By that time all our savage an-Hiebrew children "saw the God of Israel" in the wrestling of one with Jacob, and the performing commune with mortals. Thus and then "ye shall and his wife. Though the same infallible Word desee Heaven open, and the angels of God ascending and clares that " no man can see God and live," and that descending upon the Son of man; those being the "no one hath seen him at any time;" and when the spiritual offspring, and this the NATURAL CHILD of revelator, John, was about to worship a ghost or Adult Humanity-the complete earthly development spirit as God, he was forbidden, because the ghost

Drake, in his " Aboriginal Races of North America," comparing the Indian religion with the Christian or biblical, says that "It so happens that in attempting to substitute one faith for another, in the minds of the Indians, the one proposed admits of no better demonstration than the one already possessed by them; for their manner of transmitting things to be remembered, is the most impressive and sacred. That anything false should be handed down from their aged matrons and sires, could not for a moment be believed; and hence that the stories of a strange people should be credited, instead of what they had heard from day to day from their youth up, from those who could have no possible motive to deceive them, could not be expected; and therefore no one will wonder for a moment that the gospel has met with so few believers among the Indians." They had their dealers in mysteries, powwows, coniurers or priests, who healed them when sick, or appeased the wrath of invisible spirits. Their spiritland for the "brave and virtuous, was a place of perpetual spring, with everything that the most perfect happiness required. Now, as a belief in any other religion promised no more, is it strange that a new one should be slow in gaining credence?"

Nor were miracles at all wanting in their plan of

alvation, in the various gifts in the manifestation of the spirit for every one to profit withal. " Green leaves could be caused to grow in winter, trees to dance, and water to burn," quite equal to Jonah's strange fire from the Lord. The Sagamore, called Squando, had a vision of God as a tall man dressed in black clothes, who "commanded him to leave his drinking of strong liquors, to pray and to keep Sabbaths, and go to hear the word preached." This was doubtless the spirit of a clergyman from the other side of the Jordan, speaking in the name of God, as did the ancient spirits by Moses and the prophets. We are rather pleased with the proscription of strong liquors as enjoined by Squando's God. The similar God of Israel was also quite as explicit in the minutia of keeping Sabbaths, and other small ways of the Lord. The Indians were quite as philosophical in their disposal of witches as were their brethren in old Jewry. As late as 1821, a woman of Red the traditions of the elders. The executioner of the decree was brought before the white man's court to be proceeded against. "The witch doctrine of the Senecas"-thou shalt not suffer a witch to livewas much ridiculed by the Americans." Red Jacket was a witness, and replied, "What! do you denounce us as fools and bigots, because we still continue to believe that which yourselves sedulously inculcated two centuries ago? Your divines have thundered this doctrine from the pulpit; your judgeshave pronounced it from the bench; your courts of justice have sanctioned it with the formalities of law, and you would now punish our unfortunate brother for adherence to the superstitions of his fathers! Go to Salem! Look at the records of your government, and you will find hundreds executed for the very crime which has called forth the sentence of condemnation upon this woman, and drawn down the arm of vengeance upon her. What have our brothers done more than the rulers of your people have done? and what crime has this man committed by executing, in a summary way, the laws of his country, and the injunctions of his God?"

In visions, in trance, and in prophecy, the Indians were nothing behind the other religious of the world. prophet brother of Tecumseh, was likewise entranced, Spirit is angry with you, and will destroy all red men; unless you refrain from drunkenness, lying and stealing, and turn yourselves to him, you shall never enter the beautiful place which we will now show you." A head chief of the Delaware nation "lay to the Spirit, "he saw a man in white robes, who exhibited a catalogue of the people's sins and warned him to repent." Lambert, cited in a note to Drake, rather dryly supposes that text from Revelations will be quoted to prove that the Indian is a false prophet. Of course, how can there be a true prophet outside the pasteboard barriers of the Bible!"

By long fasting, the Indians could sometimes see the Great Spirit, as could Daniel in Bibledom; and ings, the Indians have ever been superior to the Christian whites. Probably Black Hawk, as well as any one, shows the way of the Christian whites in loving their neighbors as themselves. He says-

dertake to unfold the mysteries of religion and a fu- not live in our nation; he would be put to death, and ture state, to solve and interpret all their dreams, eat up by the wolves. The white men are bad school

actions; they smile in the face of the poor Indian visit the "possessed" of London. "On the morntheir confidence, to make them drunk, to deceive rior of the Uraulines. My patience was put to the and beset our paths, and coiled themselves among us some artifice. For that reason, after paying her my like the snake. They poisoned us by their touch; compliments, I begged her to show me the characcoming like them, bypocrites and base adulterers, on her hand while she was being exercised; she -they poison the heart; it is not pure with them. meet him there and commend him."

who esteem themselves to be saints, or the chosen cle. of God, and their neighbors Heathen, created for the use of the Saints. We do but perpetuate the Mosaical impersonalities in exterminating such as we may deem God to have accused, as if an all righteous Supreme could ever curse any of his people. The Hebrew Lord could not drive out the Jebusites subject to be of much more interest than it was because they had chariots of iron; but he swore ter-Heathen, whose lands we are to go in and possess as the Lord our God has given us, without money and dispel the darkness, which has from the beginning without price, or, to be balanced by a gospel of rum; for the earth is the Lord's, and the fullness thereof. Drunken Noah curses Ham. This typifies the African children accursed forever, as per Dr. Lord of Darthmouth College, and very much of modern Orthodoxy. Thus, in the words of Dryden:

·By education most have been misled: So they believe, because they so were bred. The priest continues what the nurse began, And thus the child imposes on the man."

The Jews, a headstrong, moody, murmuring race. As ever tried the extent and stretch of grace; God's pampered people, whom; debauch'd with case, No king could govern, nor no God could please; Gods they had tired, of every shape and size That God smiths could produce or priests devise; Where Sanhedrim and priests enslaved the nation, And justified their spoils by inspiration."

In our bibliolotries, we are but the blind worship ers of the old Spiritualisms, mystified by our priesthoods. In vain does Gasparin try to extricate the biblical from the parallel planes of unfolding, and grandeur beyond description, of turmoil and ruggedyet he admits that "Nothing is more badly classi- ness. It is generally conceded that the first develfied than the Divine and the Satsnio prodigies. We are all disposed to rank among the former the wonders of our friends, and to leave the latter the wononly Satanic Prodigies."

This author completely stultifier himself through within the pasteboard boundary, but nothing withhis own positions, and prove the identity and perpetuity of such Spiritual modes of being alike outside as within the Bible; and alike in their sources; as in old Jewry prophetiodom, and in early Christian Apostolates. See Josephus and Philo Judaeus as testimonies for old Jewry: nor has Spiritual Chris tinnity ever been entirely without a witness of con-

tinuous Spiritual gifts. Gasparin, like many others, would close the opening heavens when ready to pour out its spirit upon all flesh, so that the old and young may dream dreams and see visions quite as orthodox as any in tongue," &c.

So. too, with the Cevenol prophets, among whom, even children of the tenderest age were in the spirit and uttered oracles. Thus from the mouths of babes and sucklings did the spirit-world manifest itself. In one case, an "infant, three or four months old, was lying wrapped up in the cradle, and it had never spoken or walked of itself. When I and my friends entered, the child spoke distinctly in French, in quite a loud voice, considering its ago, so as to be plainly heard in every part of the chamber. It exhorted to repentance, just as I have seen others do when in a state of inspiration. We all prayed and wept around the cradle. After the costacy had passed away, I saw the child in its ordinary condition. oo A boy, only fifteen months old, was in the spirit, and spoke as though God were speaking through his mouth, always making use of this expression to give certainty to his words: "I tell thee, my child," equivalent to "the word of the Lord came unto me." Many other children, as well as grown persons, were thus seized and spoke as the spirit gave them utter ance; and one author does vainly try to extricate the "spirit of God was upon him" in like manner: in revival meetings.

cal page. He says "this magnetism, is to be met it must not be permitted to score the "riddles" and earth. dark sayings" of the Bible. "Touch not mine anointed, and do my priests no harm." Spiritual-

It would appear that the Catholic nuns knew how who, with many others, had had the curiosity to combination of properties which was required to

and cheat him; they shake them by the hand to gain ling of the 8th of May, 1615, I went to see the Supethem, and ruin our wives. We told them to let us test by being obliged to wait in the parlor more alone and keep away from us; but they followed on, than a half hour. This delay made me suspect we were not safe; we lived in danger. We were be- ters that the demon who possessed her had marked lazy drones, all talkers and no workers. O The complied with my request, and drawing off the white men do not scalp the head; but they do worse glove from the left hand. I saw in letters of blood on the back, beginning at the wrist and extending Black Hawk will go to the world of spirits to the little finger, the following words, Jesus, Mary, contented. He has done his duty. His father will Joseph, and Francois de Sales." Upon close scrutiny, this handwriting by the finger of God, proved to be The kingdom of heaven is rather far from those quite as genuine as the modern cantharidian mira-C. B. P

LIFE.

The recent debate on the question of Life, before the Boston Spiritual Conference, as published in the Banner of Light, has exhibited the generally supposed to have. The debate has preribly against Ameleo forover. The Indians are our sented it in a different light, one which is calculated to awaken thought, which in time will increase and covered the revelation of Life in the development of organic form. This view of the subject is a very important one, and will be so admitted by all, who on investigation are enabled to trace the result of action along the highway which Life has opened, and marked with the footprints of development. If the knowledge of Life is important, it is in this world only that we can avail ourselves of the means to assist us in searching into the mystery of that power of substance, which is without doubt the highest revelation to man. To learn the truths of Spiritualism, we are compelled to ask the intelligence producing the phenomenon; in like manner, if we would learn of Life, we must seek in the character of its productions the cause of their existence, and the purpose of their development. Geology reveals to us that there was a time before the introduction of organic form, when the earth was one vast waste of rock and ocean, presenting a scene of opment of organic life was a seaweed of the most simple-character, a stem without joint or branch, the offspring of a soil with as few properties in acders of our adversaries. Catholics, Jansenists, Prot- tion as nature could combine and cause to produce. estants, each attributes the extraordinary acts of the | The soil was evidently the detritus of the primitive others to the Devil. They all reserve miracles to formations, deposited in some favorable nook on the themselves alone, according to their adversaries ocean shore, exposed to light, moisture and heat. In this first successful effort of nature to vegetate, the highway of Life was opened onward and upward. his one thousand pages in trying to make it appear No one will deny but that the development and conthat the Bible is an exceptional record in the way of struction of forms are modes of action for a definite Spiritualism. All is miraculous or inspirational purpose; admit this, and form is but a motion of Life caused by a combination of properties being out. Protestant, Catholic and Pagan, are alike de. placed in a favorable condition for action. Crystalinied any other or later spiritual gifts; and yet his zation is the instrument by which Life selects and collections of Spiritual phenomena completely nullify arranges particles to build the form which the combination can produce and sustain. From this we learn that however wonderful and glorious the productions of Life are, it has evidently seen the day of such as the invoking the Hol) Christ, laying on of small things. The first development of Lie was hands, and otherwise conveying the spiritual influx, simple from necessity; it could not have been otherwise, because it had but few properties in action, and they in a crude state. In the same rock wherewe find the form of the weed, we also find a fossil bivalve, the birth of sensation and instinct. In the plant were treasured the life-sustaining properties. of the animal, and as the vegetable was evidently the offspring of the mineral, we may with safety infer that the animal was the development of the life-principle of the plant. Supply invariably preshiping of Jewish mundane, or transmundane spirit- Jacket's tribe was condemned and suffered death as a old Jewry. Such democracy of the kingdom of cedes the demand. The harmony of the mineral, witch, in accordance with the laws handed down by heaven is as gall and wormwood to the priesthood; vegetable and animal kingdoms, indicates the relahence they would divine by the old gifts of the Bi tion they bear to each other. The evidence that ble, and by none others. Yet tell, if you can, the vegetable and animal forms of life were developed difference of the outpouring of the spirit on Cama- in the first instance without a propagating cause. raid of France, or on Hebrew in Palestine. We cite is proof positive that there was a way, and that from Gasparin. Elle Marion expresses himself as this way was opened by a motion of Life. We find follows: "When the spirit of God takes possession toward the close of this period that organic forms of me, I feel a great warmth in my heart and its had disappeared, and when in the succeeding forvicinity, which is sometimes preceded by a shudder- mation they again appeared, they were a new garb. ing of the whole body. At other times, it seizes me manifesting that they were the offspring of new comall of a sudden, without my experiencing any pre- bination of properties, the children of a now condisentiment of it. When I find myself seized, my tion. The constant change of the surface of the eyes immediately close, and the spirit causes an agi- globe by upheaval and depression, the disintegratation of my body, making me sigh heavily and tion of the rocks, and the accumulation of vegetagive vent to broken sobs, as though I had difficulty ble and animal matter, caused the appearing and in breathing. o Indeed, I feel that this spirit disappearing of the productions of the earth reperforms in my mouth the words he wishes to make peatedly; every change of forms was in the adme pronounce. O During the whole time of vance, manifesting the progresseive development of these visions, I always feel my spirit tend toward oreation. The birth of organic forms dates to an my God. . It is to God that I entirely aban. extreme distant period, even from the time when the don myself in my extacies, in the government of my tops of the mountains were islands of the seas. Since then Life with her thousand fingers has been crumbling and changing the primitive condition of matter, until we have some ten miles of secondary formations, in which we find recorded the rise and progress of the vegetable and animal kingdoms, which exhibit a harmonious relation throughout. ever changing, yet every change developing a higher organization, until form has merged into the present. The evidence that creation progressed harmoniously over the whole earth at the same time, is the uniformity of the rocks, and the marked advance in the construction of organized forms. The position of rocks in dispute, have been determined by the scale of progress evinced in their fossil

remains. There are many theories to account for this: but the only natural cause to which can be attributed the uniform progressive development of Life throughout unnumbered ages, is the progressive property of motter. If Life and Matter are distinct in natures, the one subservient to the other, how came they so intimate in relations, that action is evidently the offspring of inertia? and wisdom without a manifestation, except it wanders outside of infinity them from the category of old Jewry, as if Lane and to express it? It is far more reasonable to suppose his company were in an epidemic of prophecy when that the physical universe is the seat of Life, and the foundation of all structure. The only manifest. and so of pentacostal mediums, who spake in various ation of Life we are capable of receiving, is in our spiritualistic tongues; and so, too, of the possessions | physical nature; the highest is in ourselves, where the essential is ontworking the immortality of mind "Animal Magnetism" suffices for our author to by the arrangement of particles. The grosser parts cover all mysteries of Godliness not upon the Bibli of substance we can analyze; the essential, the organized living principle, we cannot comprehend,-it with in all secreey, both ancient and modern," only is spirit, and only spiritually discerned, yet all of

Every species of vegetable and animal life, are the offspring of a natural combination of properism on Hebrew ground is divinity, on Gentile ground ties, and every combination (forming the sum total is magnetism, and so sauce for the goose is not of action) has in the scale of creation produced a sauce for the gander; and it is a good rule that wont living form. As an evidence of this, we would nowork both ways. Such is the logic of the old theole- tice the failure of every attempt to perpetuate Hybrids by causing generation to take place. The fact is, no such combination exists in nature; if to work the miracle in the handwriting on the arm there was, the Hybrid would have been a species. by the finger-God quite as well as some of our Man is the offspring of the full developed condition modern mediums. Gasparin cites M. de Monconis, of the Earth; he embraces in his construction that

produce every animal and vegetable that ever existed. Not one form could have been emitted and the same result obtained, for Man is the ultimate of substance, and all forms below are parts of the ultimate. Harmony, equality and adaptation have over manifested that action embraces wisdom and goodness. As means multiplied by the progressive development of matter, so has there been an over increasing display of a wise superintending care, by making all things work together for the happiness of Earth's population in all conditions and in all ages. The animal kingdom, particularly in its adaptation, manifests that every changing condition of the Earth's surface was transmitted through the supply in quantity and properties, in constructing each species of animal in size, form and habit. The harmony was so perfect, that there is written on every page of creation,-goodness and happiness are inseparable to action. In surveying the magnitude of evidence amid the ruins of ancient worlds, in which are so wonderfully displayed the mysterious elements of matter, which have progressed in oreation from the crude primitive earth to the machinery of thought giving expression for Deity-we can but be struck with the infinity of wisdom in every action of Life, so elaborately illustrated by adaptation to condition, that the whole manifests that adaptation is Life, and is ultimated in man by the development of mind with an ever increasing capacity, through which the Deity of Life within, will forever unfold the attribute of wisdom in love.

Troy, N. Y.

Written for the Banner of Light. THE SEARCH FOR TRUTH.

BY ELIZA A. PETTSINGER.

There comes a time upon my memory dawning. Ere dreams of care along my soul had crept, When smiles I sought, which like the dews of morning

By winds are often swept-I did not deem that those we then had trusted Could e'er our young and truthful hearts betray. I sought for Truth-Oh! would she come and brighten The shadowy way?

I sought her in the friends that hovered round me. But learned too soon that blandest smiles deceive, I looked beyond the throng that long had bound me For what it did not give ;

From out the faithless crowd I saw upspringing. A little world of beauty all my own-; There came but two or three around me olinging, The rest had flown.

And in this little world we were unchanging. Faith. Love and Truth together did entwine Around each heart presiding at our banquet A sacred charm divine :

I there did find for what I 'd been despairing. Kind, faithful hearts, whose smiles did ne'er betray, Patiently each other's sorrows bearing Along the thorny way.

But soon our peaceful nook must be molested. Capricious Fortune, with herfchanging tide. Bore us apart-whose stern and willful bidding We did not chide.

Each in separate paths again were straying, Oft sighing for the pleasures left behind. And one with sorrowing heart was praying This little world to find.

It came anon-the fervent prayer was answered: The few and faithful still again were found. Like wheat remaining, while the tares were scattered By adverse gales around. As Time, her dusty chariot onward speeding,

Brought fervent aspirations to my soul. I sped along—the adverse winds unheeding That o'er my pathway stole.

Dwelling apart from haunts where Fashion lingered. Or trod in hollow pride her beaten way, My heart looked forth from out a night of dreaming Into the opening day.

The misty clouds that o'er me hung so dreary Were all dispelled by the sun's first dawning light, Whose peaceful rays to my patient soul were bringing A day more bright.

On Nature's fair, unsullied page outgleaming, New secrets sprang harmonious to my view. The thirst for knowledge in my soul was springing

Known only to the few; New heauties rushed upon my rantured vision. To etherial realms my soul then took its flight, And slaked its fevered thirst at founts elysian, That played in liquid light.

Bright, radiant forms then came and hovered near me And on a banner borne by one I saw Distinctly traced in letters bright and golden-

Truth—the higher law. The Prophet-Bard was there with Wisdom glowing. And as he touched his Harp's electric string. A strain of liquid barmony outflowing Upon the air did ring.

Then other minstrels came with Harps, undying, To Love and Wisdom tuned, whose wondrous song Along the Imperial arch resounded In echoes loud and long.

These anthems in my soul an echo found-The voiceless tone within that long had slumbered Had caught the sound. And now is found the boon—the priceless treasure

In new delights and joys I then did revel.

Which o'er my soul doth shed her peaceful rays. Now leads me onward where a higher pleasure · Perchance my coming stays. Her image, ne'er despoiled-nor ever changing.

But beaming brighter still along the coming tide, Shall be the beacon star my path to brighten. My steps to guide. My soul hath found a voice—hath found a duty;

Along the thorny way now blooms the rose. The Tree of Life to fair, unfading beauty Harmonious grows.

My sad and sighing Harp no longer slumbers; Its feeble tones to Truth shall e'er be given, And if one heart shall echo back its numbers,

'Twill lead me nearer Heaven. San Francisco, Feb. 19th, 1861.

A family recently lost an infant child of exceeding beauty. After his death, a lady inquired of his little. sister, scarce four years old, if she knew where Eddy was? Her reply was, "Oh, yes; Eddy was so pretty that God was in a hurry to see him, and so he sent for him."

ADVICE GRATIS, BY DIGBY .- Picture to yourself,. oh, fair young reader, a worldly, selfish, graceless, thankless, religionless old woman, writhing in pain. and fear, and without her wig. Picture her to yourself, and ere you be old, learn to love and pray.

AN OLD STORY. As in a narrow public way As in a marrow public way
A girl was passing with a tray,
It chanced to jostle from his path
A testy lad, who in his wrath
Cried out, "Deuce take it!"—but the maid, Quite unabashed by what he said, Passed gaily on. exclaiming, "Nay— The Deuce, you see, can't take the tray!"

A distinguished clergyman being requested to open. the services with prayer, but not having been invited. to preach, declined, saying, that "as his friend was going to the mowing, he might what his own scythe."

### Special Contributions. BY A. E. NEWTON.

O 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 3235, Boston.

WHAT IS REQUIRED OF US AS SPIRIT-UAL TEACHERS?

[Remarks of A. E. Newton, at the Conference at Worcester, Mass., April 18th, 1861.]

[CONCLUDED.]

Allow me, then, to add a few suggestions as to what constitutes a fitness for participation in so great a work, and how it may be attained.

We all feel, at the outset, a necessity for unity, mutual recognition, respect, and fraternal co-operation. Nothing constructive can be done without these. Accordingly we find an instinctive desire to draw together begining to develop itself.

In the address at Quincy, already alluded to, some of the essential pre-requisites to such co-operation were pointed out, if I do not misjudge, with convincing clearness. These seem to me of sufficient importance to require a brief recapitulation here.

1. Broad views of the work to be done, embracing every department of human interest and improve-

. 2. A recognition of the different capacities of individuals, fitting them for different departments of labor, which each must choose for himself.

3. A concession of the inability of all minds to see alike in matters of belief; and hence a respect for all honest differences of opinion.

4. An understanding of the law of growth and gradation, which renders one incompetent to deny or sit in judgment upon the perceptions or experience of another who is in a different or more advanced stage. Hence a respect for all genuine soul-experiences, and a reverent study of them, as pages of God's varied revelation.

Unselfish and sincere devotion to one's own views of truth and duty. Impure lives and hypocritical pretences render all respect and trust impossible. And we must become so strong in sincerity and earnestness, that self-seckers and pretenders will be uncomfortable in our society and " secede" from us. This can come only through self-renunciation and spiritual regeneration.

6. The removal of all personal prejudices and misunderstandings, by means of frankness, mutual confessions, deference and teachableness.

7. Most of all, a baptism of that Divine Spirit which shall abash all our self-conceit, purge our human loves, and unscal in us the fountain of divine, celestial life.

When we have attained these pre-requisites, we shall be fitted for a far greater work, than perhaps, we can now imagine. Let us see what they im, ly.

I have said that the New State must grow out of the New Church. They who have begun to attain the well-rounded regenerate life, thus briefly outlined, have begun to have the real "New Church" in themselves. It has begun to descend in all its beauty and radiance "from God out of heaven," into their own souls. The "kingdom of heaven," or the reign of justice, love, and peace, has commenced within them. They become plastic and obedient instruments for the use of the wise Master Builder. They become living stones, fitted to take each his appropriate place in the great Temple of Redeemed Human-

He who, through the crucifixion of self, becomes reverently submissive to the Divine will in his own inmosts, and only he, can be moulded and moved to the largest and noblest uses. Like the segregated atom in the soil, which lovingly yields to the attraction of the flower-germ, and is thus builded into a form of beauty and of use, such an one becomes a member of an invisible organization—the great Body of Redcemed Humanity.

It is not we -it is not the greatest nor wisest of us, that are of ourselves to build the Church or the State of the New Age. It is the universal Cie ative Spirit, working in and through us, according to our several capacities, as we are reverent to truth and obedient to our inner monitions. And hence it has been true, in every age, that all reverent souls have

"Bullded wiser than they knew."

True, there must and will be human leaders in this reconstruction-individuals of larger capacities, greater skill, foresight, inspiration, than othersand these we shall follow as instinctively as the flock of wild fowl follows its head, the herd its leader, or as all Italy acknowledges her Garibaldi. But only as we become emptied of self and infilled with the Universal Spirit, and thus ready for any service, however humble, can we find our true place. and be fit either to lead or to follow. The greatest among us is he or she who can perform the most useful services to the largest number.

When we talk of constructing a New Government or New Social State, many begin to think of constitutions and codes of laws, of legislators, executives, judiciary, and all the usual paraphernalia of external systems. We may feel that we are incompetent to frame better than those which exist. This is not the kind of competency most needed. It is rather that of being ready to do little things-the first thing that comes to hand which you feel needs to be done—if no more than to give a crust of bread to the hungry beggar at your door; to wash the first dirty-faced child you meet in the street, or mend its tattered garments; to look well to the comforts and health of your own households, or become nurses to the wounded and sick with whom .our communities are soon to abound; anything which the divine prompting within you points out. By being faithful in little things we become competent for greater. Great organizing minds, of large culture, and vast attainments, are no doubt needed; and these are being prepared by disciplinary processes for their place and work. Perhaps now they may be filled with self-conceit, actuated by personal ambition and selfish loves; and miserable because their claims are not acknowledged. When all this is taken out of them, and they become docile as little children, so that they may be filled with a true humanitary love, and inspired by a divine energy, then will all their vast capacities become available in the work of reconstruction.

The greatest of qualifications, then, and the most indispensable of all, is emptiness of self, humility, receptivity. Cannot we each and all attain

Let me mention one or two others:

As Spiritual Teachers, we must be able to speak from the heart as well as from the head-must feel and live the truth, else it is unvital, unproductive in others. Our words, however brilliant, learned, logical. effective upon the minds of others, will be powerless upon their lives, unless they grow out of on bearts.

generate no life. The magnetism which accompa- course, are strongly tempted to acts which have been nies them, like fruit without seeds, has not the repre- stamped with the severest condemnation of popular ductive element in it. This is why our beautiful morality. Perhaps in most cases there is a mixtheories and angello toachings produce so little effect ture of all these kinds of attraction-and the last and probed to the bottom-must be plowed up to the to develop itself in time, Should it be indulged? very core, so as to disclose to ourselves every subtle evil lurking there-must be bruised and broken, until the fount of celestial life and love shall gush himself and herself. forth within, before the celestial element will pervade our magnetism. This only can quicken the inmost life in others.

This celestial magnetism, like a penetrating baptism of fire, will permeate and thoroughly purge jury to ourselves and others, and therefore wrong. those who receive and do not quench it. There is a baptism of water, and a baptism of fire. The first but cleanses the outside, makes us respectably moral of things, for such wrong. on the surface, and fit, perhaps, for membership in one of our pupular churches. The second penetrates the interiors, and burns till all the dross is consumed. This process sometimes (perhaps necessarily) stimulates into activity for a time all the passions of the soul. Under it, some intense and turbulent natures are rendered almost frantic; they should judge them. Yet let each and all understand rush hither and thither for relief, and plunge into that they act in such cases at their own peril, and wild excesses. Some of you already know what this it behooves them to consider well all consequences. baptism means; others will, if sincerely desirous of purification. Where such sincerity is wanting, you same educational and disciplinary experiences in this the ranks of Spiritual reform. God grant the "trial by fire" may go rapidly on!

One more qualification 1 must mention-though it involves a delicate subject which some may wish should be passed by.

It is this: As Spiritual Teachers at the present of certain emotional or affectional experiences which are becoming notoriously common, both among Spiritualists and members of the popular churches. This is requisite, not only because the right relation of the sexes lies necessarily at the basis of a true loves of a higher grade of life. If you have idols to society, but also that we may give salutary instruc tion to hundreds of perplexed and suffering souls who are calling for wisdom on this subject.

These "attractions" are not peculiar to the pres ent day, though perhaps unusually frequent. They have appeared in every time of great spiritual quick ening, from the days of Jesus and Paul till now: and they indicate a law of our common nature which we do well to understand. None can expect to understand them without some degree of personal | put to your own lips, until you unlearn contempt and

They who are without experience of this nature are as incompetent to deny or sit in judgment upon | hand by loving apgels or a wise Father. that of others, as are they who know nothing of mediumship to pronounce upon its varied phases. The head cannot give laws to the heart; the latter must kept closely to one's self? dischase its own nature in its own way. Let the head take note thereof, and learn wisdom.

I do not profess to have thoroughly sounded this matter, but am earnestly in quest of the truth; and will venture a suggestion or two for the consideration of the candid.

It has been said that to attain our highest power for good, there must be a softening and purification of our hearts—a mellowness of our whole affectional natures, an expansion of our sympathies, so that they may embrace all classes of people. Now how the best use of them; especially when they are can this be done, except by first quickening and call forced upon our notice, as on the present occasion, ing forth our human affections? Love is the heat hy a power beyond our control or that of the narrawhich melts, renders plastic, and expands our whole natures. They who have never felt its power-we all know what shriveled and powerless oreatures they become-mere ciphers in society.

Now, the greater the capacity one has for loving humanly and selfishly, the greater capacity also has he or she for loving divinely, when, through regeneration, human love shall have been superceded by colestial. And, correspondingly, the greater powsympathy.

If this be so, and if celestial teachers have taken any of us in hand with the design of educating us to our largest capacities of usefulness, we may expect to be so disciplined as to call forth the full measure of our affectional natures, and then to purge these affections from all dross of selfishness, raising them from all human and ephemeral objects to such only as are divine and everlasting. We too often mistake the nature and end of our human loves or attractions. We are too apt to imagine that the one great end and aim of existence is to find a "true, conjugal partner," or an "eternal affinity," and then suppose we shall find a heaven in forever caressing each other and being caressed! Experience sooner or later turns all such selfish heavens into hells. No! selfish enjoyment is not the end of life or of love; but rather energetic action, purification, growth, manly and womanly self-reliance, and large capacity for usefulness to others. Hence the bitterest disappointments, the severest trials, the severest lacerations, may be the very best experience we can have. Loves and griefs, hopes and sorrows, are but the stepping-stones from the human to the colestial degree of life; and the greater their intensity, the longer the upward stride we may take.

" Not enjoyment, and not sorrow Is our destined end, or way, But to act, that each to-morrow Find us further than to-day.'

Am I told that the suggestion I have made leaves the door wide open for the justification of all the abominations of "free-loveism," so-called? By no

means. Let us look the matter candidly in the face : attractions, when unauthorized by the common rules undermined the government and broken it up. of morality, are simply temptations, and to be sternly and perseveringly resisted. Others regard them as absolutely necessary to a larger growth-to the purity. As the thunderstorm purifies the atmodevelopment of our fullest capacity for good, and as the inevitable efforts of the colestial fire kindled within, softening and melting down the whole nature, so that it may be recast in a larger, diviner mould Hence they hold that to resist and stifle the process, revolutions in England and France, and the Revoluis to stop growth, to restrict development, and to tion of 1776 in our own country. It will develop make wretchedly stinted and dwarfed specimens of

These opposite opinions are conscientiously entertained by intelligent and pure-minded men and wo- larly civil war-is to try men's soul, and to render men. I candidly confess that I am unprepared to de- salubrious the moral and political atmosphere. War cide between them. Much may be urged on both

I will only submit some important discriminations, and leave each to judge and act for himself on ble of wielding the destinies of the nation, but the his own responsibility.

are of different kinds or qualities. In some persons a similar catastrophe for the next half century. they seem to be purely of an intellectual nature, in others purely spiritual, or religious, in others artistic, and so on -each party feeling quickened, strengthened, and sometimes wonderfully illuminated in all the higher departments of their being, through the presence and communion of the other. In other it will gain in lustre what it may lose in bulk." cases they are more of a physical nature, and impel to physical contact; the parties think they can

Truths of the head are light without heat-they hardly live out of each other's presence, and of upon our hearers. Our own hearts must be stirred mentioned, even if not apparent at first, is very apt I must state what seems to me a fundamental

> It is this: that any indulgence of, or yielding to the impulses of our animal natures, for mere pleasure or solfish gratification, and against our interior monitions, when we have power to resist, is an in-

> principle of morality, and leave each to apply it for

He or she who does this is sure to suffer, sooner or later, the penalty, inevitably fixed in the nature

But as I do not know the hearts of others, further than their words and acts disclose them, (and am not infallible in interpreting these.) I cannot rightfully undertake to pass judgment upon any; and since all wrong-doers are sure to incur the full punishment deserved, it is not necessary that I or you

I am asked, Must all persons pass through the will shrink away, and soon be known no more in regard? I think not. These must doubtless differ with different temperaments, organizations, and the uses for which individuals are being prepared. Where a strong self-will and vicorous passions exist to be subdued, a correspondingly vigorous and painful discipline will be required. But If the constitution is naturally pliant and submissive, one may attain time, we should understand the cause and meaning the desired end without these terrible conflicts and sufferings.

The great end to be reached in all cases is the overcoming of the selfish will, and the death of all selfish loves, that we may be lifted into the joys and which you cling with selfish tenacity-whether they be children, or husband, or wife, or reputation, or wealth, or standing in society-be sure they must be willingly laid on the altar, or they will be forcibly stripped from you. If there is pride or self righteousness in you heart, be sure it must be taken out. If there is uncharitableness or contempt for others on account of their seeming follics or weaknesses, very likely the same bitter cup will be cease to judge. All this is just as certain as that your discipline and regeneration have been taken in

Again, I am asked, should these peculiar affectional experiences be disclosed before the world, or

In my judgment, this also will be different with different temperaments and different uses, Some persons, whose natures are positive, impulsive, demonstrative, it would seem, cannot keep such things to themselves. They must tell somebody, or they feel impelled to take up the cross for the benefit of others. I can concieve of a use, to some portion of the community, in such disclosures. My sensitivenesss and my poor wisdom might incline to keep them back; but if they must come, let us all make tor, let us receive them calmiv, and let results decide. They may serve to give a ray of light and hope to some poor tried soul, struggling in the dark against powers which they do not understand.

There are other persons who feel to keen such experiences closely shut up within their own bosoms, scarcely whispering them even to their most confidential friends. Undemonstrative and skrinking in their natures, they may perhaps be moved as deeply, probed as thoroughly, and suffer as intensely under the baptism of fire, as do the other class; but they keep it shut up, as a fire in their bones, till all dross is consumed, and the whole nature mellowed and purified. I think I have met such. Though they may tell me nothing in words of their life-story, yet I see it written in the softened lines of their faces; I hear it in the rich, mellowed tones of their voices; I feel it in the sweet, clear, celestial aroma which envelops their persons, abashing all unholy lesire. These are mighty as redeemers of the sinful, though in their own gentle way.

The one class may be called "Sons [and Daughters] of Thunder," wielding sledge-hammers of truth, needed to break up the flinty incrustations in which some souls are encased. The others are angels of consolation, who can pour the grateful balm upon crushed and bleeding souls, when the hour of their healing has come.

### The Country's Orisis.

Among the many comments that have been made on the present state of affairs in this country, we have met with nothing that expresses, in so few words, so much general truth as the following from the columns of the New York Herald:

"For the last half century there has been no war worth mentioning in which the United States played a part. The Mexican war was of brief duration, and not upon our own soil. It not only did not exbaust the nation, but in its result added greatly to its material resources. Prosperity has consequently abounded in a greater degree than was salutary. One result of this prosperity was public corruption. Everything went on so smoothly that the people let It is the honest opinion of some that all personal the politicians have their way, till they have at last War, civil war, is now both a scourge for our na-

tional vices and the instrument of restoring health and sphere, so does the tempest of war. It will sweep away the miserable wire-pullers and politicians, and it will bring forth a new set of men, with lofty ideas, high purposes, and brilliant talents, as did the the moral and intellectual qualities of men who have hitherto sought the shade, and can only be brought out in great emergencies. The effect of war-particuhas its terrors, but it has also its uses. It will bring the gold brighter out of the fire, and separate the dross; and not only will it raise up statesmen capasufferings and sorrows which it inflicts, and the les-In the first place, these attractions and blendings sons which it conveys, will be effectual in preventing

Son e hing was lacking to consolidate our strength, and to prepare us for further progress in our mighty destiny, instead of stagnating in our prosperity, and becoming and effeminate and enfeebled nation. The trial is great; but, the metal being the right kind

Why is B like a hot fire? Because it makes oil boil.

## Bunner of Tight.

BOSTON, SATURDAY, MAY 4, 1801.

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THE NEW.

At last the New is at hand. It is to come by no miracle, but strictly after nature's regular methods. The Old is falling apart-is being torn down, and momentary chaos appears, frightening those who are not grounded in faith; but it is passion and pre- Maryland and Virginia, for a time, certainly. Gen. judice that are called to do the necessary work of Scott has, by his foresight, protected Washington destruction, ofter which calm reflection, spiritual from the hands of the enemy, for which posterity foresight, all embracing sympathy, and enlightened | will never cease to thank him. reason will step in to do their work. It is not their time now, but it will come. The rubbish of that a rowdy came behind the last platoon of the the decaying Old must first be cleared away, and Massachusetts Regiment, caught a musket from a then the New will be laid on broader and deeper soldier, and shot him in the back, killing him infoundations than ever.

The truly spiritual man holds fast by his faith now, or he clearly shows that he has none. He stops to deplore nothing, for well enough knows he that all these things must needs come; nor does he suffer passion to lift him off his feet in her terrible gusts, because it is appointed to passion, like all other instrumentalities in their season, to do its own perfect work. If war must come, it follows plainly that war has been appointed to clear the field for the calm and heroic and clearer-sighted workers who are to come after, and not that those workers are called on to perform the rude service which war demands. We are to wisely acknowledge and accept the use of all the instrumentalities which help bring about the ulterior end. They who take the sword are not the same who reconstruct and rebuild; it is of no use for the latter to think they can do the work | quent treatment of those who voted against the ordiassumed by the former, or can lead and marshal

It is an easy matter, all circumstances concurring, to tear down, to demolish, to overthrow, to deman affairs; but it is not to be lost sight of that such sentiments. those can only be a means to an end, and are not to lacking in profound spiritual faith.

actual responsibilities, uncon and brain, developing their charities, and their sympathies for man to the largest limit possible, emulous of no strife, and leaving such work to those whose work is strife, and as little aware themselves they who even now know them not.

War may be a method, but that is all it is; it accomplishes nothing, save as it may chance to pave the way. War and Orthodoxy are very, very closely related principles, as recent events have very and, we hope, finally destroyed one another, by the permanent peace and calm joy of the Future, bayonets and ball will have lost their power; then we shall hop; to have established a larger and truer fraternity, a higher and purer and more actual civization, and a religion whose law is love, and whose fruits are righteousness, and peace, and perpetual blossings.

### Miss Rosa T. Amedey.

Miss Ameney departed this life April 22d, aged 29 years, after a lingering illness of about five months. In the last part of her illness she was resigned and happy; peace and joy filled her soul, more and more, as she approached the confines of the spiritual world. She died happy-triumphantly happy. On the 24th, funeral services were held at Jairus Beal's residence, 32 Allen street, Boston, and were conducted by Rev. Mr. Blagden, of the old South Church, and Miss Emma Hardinge. The prayer of Mr. Blagden and the remarks of Miss Hardinge were very impressive, and caused many tears to

At the request of Miss Amedey before her death, her remains were removed to Hingham and deposited in the beautiful tomb of a dear friend of hers. At Hingham, effective and touching remarks were made by Rev. Mr. Lincoln, Mr. Cragin and Miss Carver.

Thus ends the physical career of a faithful and efficient medium, who for the five years last past has adopted country. It will do yeoman service. been a prominent and acceptable advocate of the beautiful doctrine of Spiritualism.

Peace to her ashes, and a cessation of conflict, disease and suffering to her beautiful immortal

By this event called death, though her physical are not lessened, but increased. Miss Amener visited a private circle last Thursday

evening, the 25th, but she was unable to speak. She wrote through the medium's hand, in her own peculiar chirography, as follows: "I wish I could speak to you. Oh, how strange it

is !-not as I supposed. The machinery is so vast. Oh, what a lesson you have had to night. Care for even the old orange women tossed all their oranges your mediums-all of them."

surround them, and those from which they should sion!

### THE GREAT REBELLION

Virginia has passed the ordinance of Secession, by the force of which the men who now control her affairs, believe she resumes her own severeignty again entire. It originally took two parties to make her membership of the common Union complete, but now, it seems, it requires one side to cancel the obligation. Very well; on Virginia's head must fall the consequences. (It may be the sorriest day her present leaders have over seen.

- We hear that some of the Abolitionists call for the stirring up of a bloody negro insurrection among the blacks of the Southern States. If the conduct of England in the times of the Revolution, in exciting the Indians to fight against us was condemned as the crown of barbarism, what shall we say of those inhuman persons who deliberately counsel and assist in projects of a nature so much more beyond the limits of civilization or humanity! The very thought of such a consummation is enough to make one's blood run cold.

- Massachusetts gives the first blood in this encounter of arms, her Sixth Regiment baving two men killed outright in passing through Baltimore to Washington, to defend the Capitol. By a strange and striking coincidence, this slaughter occurred on the memorable 19th of April. The troops, however, went through, and are now quartered in the Capitol building.

- It looks as if the seat of war was to be in

--- The origin of the trouble in Baltimore was stantly. The order was immediately given to fire, and several of the men were killed.

- The Flying Artillery, which left Boston for Washington, are the most efficient arm of military service in the State. They will be pretty sure to cut their way, let the obstructions be what they may. The corps have taken with them their battery of six brass six-pounders, and a good supply of ammunition, together with seventy horses, furnished on short order by the Metropolitan Railroad Company.

- They have formed a "Coast Guard" in Boston; another in Marblehead. They talk of the same thing for the coast of Maine.

- The manner in which Secession was rushed through the Virginia Convention, proves it to be anything rather than a popular movement. The subsenance, sufficiently shows the same thing. It was, and has been from the first, a part of the original conspiracy of certain uneasy, disaffected, and traitorous political demagogues, to get their States out stroy; and nothing is more certain than that it re- of the Union. The Richmond mob overawed the quires only the excitement of the surface passions | Convention, and, long before the Secession Act itself to perfoom such work. If so it must be, and the old was passed, it is well known that troops were marchcan be got rid of in no other and no better way, ing on Harper's Ferry, gathered from all parts of the there is nothing to, do but submit in sllence to the State. If these things prove to us that the people temporary sway of such operative elements in hu- wish to leave the Union, it is a new way of showing

- From the first, it has been the deliberate. be taken for that end or confounded with it. And plan of Jefferson Davis and his co-conspirators to they who are guilty of this error, do but show them. steal a march on the public mind of the South, and selves short-sighted, superficial, and, to that extent, by precipitate, rash, and even bloody measures, to so far convert the people of that section to their own They who are to come forward in answer to the projects, as a matter of pride, of security, and of new wants of the age, will do so not until they are passion, that they would actually be forced to go called and the time is fully ripe. They stand in along with them in their infamy. We do not yet besmoke and fire of no contests now, but afar off, si- lieve that a fair majority of the Southern people are, lent, thoughtful. They are no seekers after fame, or were, ready to leave their sister States of the or notoricty, but dwell to-day in retirement, ponder- Union; and, certainly, even, if we grant the right ing well the weighty thoughts that are speedily to of secession, it follows that States cannot constitutionally go out, unless by the act of the people of sciously qualifying themselves for carrying with those States, and not of their leaders, or their conease the burdens that shall soon be laid on heart ventions. They ought to use, certainly, as much formality in going out as they were required to in com-

ing in. -It is reported that the District Attorney of Southern New York has called on the Judge of the of the actual labor to which they are to be called as United States Circuit Court for a special Jury, to bring to justice parties in this city who sympathise with the rebels. That is going pretty far. If popular opinion, through its thousand modes of demonstration, cannot effectually perform the work needed, it is usclesss to appeal to laws that have no root or clearly proved. Both will have done their work, basis but in tyranny. Overt acts are always open to legal cognizance; but human sympathies must, in a time when the genius of true Reform (which is but free country, be left free altogether. The very granreconstruction of old elements,) is called in. ' In the deur of the present uprising of the people lies in the fact that the common sympathics, are, so healthily, all on one side, and that the side of their Govern ment and country.

- Says the N. Y. Times :--

"The South is entirely at the mercy of the North in their innumerable points vulnerable to attack. They want 200,000 men as a defence against 100,000 on board a well-appointed fleet. One day this force could threaten Norfolk; the next Wilmington; the next Charleston: the next Savannah; then Florida, Mobile, New Orleans and Galveston. No one could cell where the blow was to be struck, and consequently every menaced point would have to be well guarded. Such a flect and force could, in six months, put the whole South in a perfect frenzy, by constanty hovering upon their coast with hostile demonstrations. They could not touch it, and could only regard it from their shores with impotent rage."

- Ex-President Pierce (of course) stands by his country's government, though some very netilesome hot-heads have presumed to say that he is a "rank traitor." The sooner these edious and exaggerated terms are dropped, the better it will be for us all. The Stars and Stripes are the flying emblem of political principles dear as life to all of us; and he is suspicious himself, who mischievously goes about caves dropping under other men's windows.

The " Irish Regiment" of Boston is full. It is, to a man, full also of devotion to its generous

--- The "True Blues" of the North End are rallying at the tap of the drum. They mean, they say, to march through Baltimore.

-Col. Ellsworth, of Zouavo fame, has recruited a regiment, numbering 1000 men, of firemen in New York, which will probably be one of the most effitongue is silent, her powers to influence the living cient of any body of infantry in the field, in the coming war.

---- The Massachusetts troops were served like princes in their march through New York. The old men cried in the streets as they passed, the ladies threw boquets, the cigar folks ran out and thrust hendfuls of the weed in rolls into their pockets, and freely among the ranks. The true blood is up. The The spirit referred to a communication just given old times are back again. Pray God it may hold through the medium, on the care that should be ta- constant and steady to genuine patriotism, and nevken of mediums, and the influences which should er degenerate into miserable, self-destroying pas-

-The Governor of Virginia sent a messenger

to Wheeling, justructing the Collector to seize the government property there, but he refused, and arming himself and others, announced his determination to stand by the government.

- We hear of several lustances where fresh reoruits have been murried to their sweethearts before leaving home for the wars. They preferred to run the risk of leaving widows to dying bachelors! As chivalrous as brave.

--- Ten thousand muskets were on Wednesday forwarded from the Watertown Arsenal to the seat of war. Orders have been received to manufacture field pieces and thirty-two-pounders. Musket cartridges are being made at the rate of 10,000 per day. Adjutant General Schouler recently contracted for a part of eternity. 20.000 Minnie balls.

- We learn that a steamer has been chartered by the State authorities to convoy supplies and provisions to the Massachusetts Volunteers at Annapolis and Washington. She will be supplied with an effective armament from the Navy Yard.

-The act of Lieut. Jones in destroying fifteen thousand stand of arms at Harper's Ferry, together dition of unjustly inflicted suffering. Whenever a with the ammunition and shops there, is probably man raises his hand in wrath, he makes a martyr, one of the most important in the progress of affairs unless the blow is struck in defence of God's broken thus far; for Virginia volunteers had been mustered in sufficient force to use all these arms in primeval simplicity, are enough for man. In the their intended raid upon Washington; but by this wildest state of nature, the beast of the forest, and not they go, if they go at all, unarmed.

-The New York Times remarks of the naval power of the North in this contest with the South: "We hold in our hand the very element of their existence. We could reduce them to beggary without moving or equipping a soldier. A few ships stationed off their forts would do all this: With the mercantile marine in our harbor, which could be got ready for sea in a week's notice, we could almost instantly throw 100,000 men upon any point to be attacked. We might threaten a dozen points at the same moment, and so divide and distract the enemy, that resistance at the point where the blow was to be struck would be impossi-With the command of the sea in our hands, the South, with ten times their present means, could not defend themselves. They have more than five thousand miles of frontier line to protect, requiring thrice the number of men they could bring into the field. With such a frontier to guard, how supremely silly are all threats of invading the

It is quite as certain that Kentucky will follow Virginia ia her secession movements as anything else. That is the way even the Union men talk there.

- According to the army register, the military force of all the States is estimated at upwards of three and a half millions of men, distributed as follows:

2,336.816 Northern Free States Confederate States of the South Border Slave States,

Total m'litia of the country, 3,313,244 In case of a general war, a large number of confederate troops would be compelled to remain at home to provent servile insurrections.

- We discover very little bitterness of feeling toward the people of the South as such, but an unflinching determination to oppose rebellion, and sustain good order. Very many who enter the contest, will do so feeling that they are fighting the battles of the better portion of the people of the very States which, under the forced rule of disloyal

leaders, have passed the secession ordinance. Gentlemen from South Carolina Thursday, say the Southern troops were in excellent condition and discipline. It was the intention of the South- the want of the superfluity that falls from the rich ern Confederacy to march to the North fifty to sixty man's table. No matter what the cirpumstances thousand men, expecting fifty thousand additional in Virginia.

twenty light steamers for three months' service, to be armed with nine inch pivot guns, and fit them for sea.

Mr. Simonton reports that Judge Robinson. of Richmond offered General Scott, a commission as commander-in chief of the Confederate army forces. The General interrupted him with the declaration that if he went any further in making such a proposition he, (Robinson) would not be permitted to get back to Richmond alive; adding that, having sworn to support the Constitution of the United States, he from the cheek of the young and the happy; we have realized all-the honorable obligations of that oath, and should of course observe it.

A Northern man with Southern principles consistent with the present state of the public mind | gers, may share the courteous speech and the kindly in these parts, a young man in the store where the glance; but all the bitterness, all the rancor, is malcontent happened to be, seized him by the slack of his pantloons behind, run a holsting hook through the cloth, and hoisted the gentleman high into the the family hearth upon which they have laid up, as on air, where he was kept with legs and arms stretched an altar, their hearts best treasures. They can bear out, much like a frog in the act of leaping, till he gave three lusty cheers for the Union, three for Major Anderson, three for Abe Lincoln, and three for

- The celebrated New York Seventh Regiment. with full camp equipage, have been ordered to Washington.

--- Advices from Ohio state that twenty thousand men will be raised there in addition to the quota of thirteen thousand asked for by Government, tale of orime is enacted, some hideoue raid upon the Arms are being purchased for one hundred thousand men.

From the White Mountains to the ocean, New Hampshire is ready to do her whole duty for the Union.

-Orders have been received at the Navy Yard to fit out the frigate Colerado and the eloop-of-war Perry. The former is in a state of forwardness, and workmen have commenced removing the roof which py; and you little know how they toiled like beasts has protected the hull from the weather while the vessel has been in ordinary. The Perry will require a thorough everhauling and repairs.

- The Baltimore American has a letter dated Annapolis Wednesday morning, announcing the arrival there of the steamers Baltic, Contzacoalcos. Columbia. R. R. Cuyler, J. S. Shriver, Ariel, Harriet Lane, Boston, Maryland, and a tug from Havre de Grace, with eight thousand troops, provisions, &c.

- The Massachusetts and seventh Regiments marched for Washington on Wednesday morning. - It is stated that the Constitution has been

ordered to the mouth of the Potomac river, to block ado Baltimore.

- The Baltimore American says the Federal Government is rapidly reinforcing Washington. via Annapolie. Officers of the Norfolk boat report hav- this night read the illustration, is the most terrible, ing passed five ships, supposed to contain Government troops.

the Mexicans are getting up another guerilla war soul," that lives forever? That soul no death, no on the Rio Grande, above Brownsville. The town change, no falling dynasties, no crashing instituof Roma has been pillaged and burnt, and many American families murdered. Brownsville has also been threatened.

Reported for the Banner of Light. MARTYRDOM.

A Lecture by Miss Emma Hardinge, at Aliston Hall: Boston, on Sunday Evening, April 21st, 1861.

The subject of Miss Hardinge's discourse at Allston Hall, on the evening of Sunday, 21st inst., was "Martyrdom;" introduced by reading the account of the martyrdom of Stephen, in the 6th and 7th chapters of Acts.

Martyr! To most minds the word conveys the vision of a sea of blood, the shadow of a leaping flame, the shrick of suffering, the sigh of the broken six thousand cannon cartridges for six-pound brass heart. For a dark veil has obscured the perception of both cause and effect; the world has looked on the martyr only as a fragment of existence, not as

One of the grand revenlments of Spiritualism, is to unlook the cause for which the world's martyrs have suffered, and bid us trace the effects of that suffering. We cannot judge by fragments. The hour of the present flings about us, as it were, a vast winding sheet; death is everywhere. If we know not whence it comes, whose hand has dealt the blow, all our knowledge of the present is incomplete.

Comprehensively defined, martyrdom is a con-

What is this law? The laws of God, in their the savage of the plain, are never subject to disease or crime. All crime results from diseasa. Crime is the effervescence of a diseased, abnormal state of the body. It is the engreation of some particular organ, producing a corresponding result in what we term the mind. The mind, in sympathy with the body, outworks diseased action just as surely as the body becomes the subject of some abnormal depression or elevation.

With the artificial wants of civilization, with the lines of demarcation mapped out between the strong and the weak, come those artificial passions whose indulgence produces disease; and, as the sins of the fathers are visited upon the children, so do crimes radiate everywhere, almost to infinity. To sustain the criminal—the strong criminal, or to sustain those who have absorbed wealth or power, there must be laws which press upon the weak.

These are man-made. The laws of God provide for every human soul, for every living thing. For every appetite which belongs to the animal world, a supply has been ordained. Therefore, that every conscious existence shall live in harmonic relation to God's universe, every appetite, in moderation, should be gratified. There is pain, and wrong, and antagonism, and wrath, and oppression, wherever there is the least attempt to narrow down these laws by any artificial systems of man, or to change or convert them.

The consequence, therefore, naturally arises, that man-made laws, unless they are in direct harmony with God's, inflict suffering upon some human being; and they who thus suffer are " martyrs."

The penalties that grow out of the violation of God's laws are neither punishment nor martyrdom. They are wholesome lessons, that teach the ignorant and recall the vicious to the sense of duty. They are the school-books in which man reads the character and works of the Deity; and whenever he fails to learn his lesson, though he may haply stumble on the knowledge in act, yet, if he so fail, the penalty of suffering will force him back to the book. This is not martyrdom.

Thus, the diseases inherited among men are not traceable to God's laws: they are the man-made excesses from time to time the fathers have visited upon us, and are one form of martyrdom. Suffering forms no part of the Divine plan, except for the violation of that law to which suffering alone can recall the transgressor. Blessed is chastisement thus inflicted; but we denounce overy species of suffering which one human being forces upon another, whether it be through the crime of the fathers, or through the artificial systems by which some live in luxurious excess, and others perish for

The case of holy Stephen is not our only illustratration of martyrdom. It is martyrdom of one Commander Breese has been directed to charter kind, the worst, it is true; but there are others, which are endured in the world around us ex There is martyrdom in governments. The true principle of government insists that the gover-nor should be the father, the legislator the mother, the subjects the children; and wherever this paternal care is not exercised, wherever this maternal

subjects or a happy family.

There are martyrs, too, of the family circle. What martyr can suffer a more perpetual flame of fire eating into the soul, than the hapless wife subject to the oruel scourge of a hard, unfeeling husband's tie of rule. We have seen, day by day, the rose fade seen the wasting worm gnawing the brow and marking deep furrows upon the uncomplaining forehead of her who is compelled to endure the daily martyrdom of a crushed heart. The oppressor's smile is having given vent to some sentiments not wholly diffused on all around, friends, companions, stran-

love is not represented, look not there for obedient

stored up for the helpless martyr at home. There are martyrs of kind, strong, good men, that labor and toil, and look for the sunshine of home, the rough, grating angles of life, day by day and hour by hour, if there is but the holy of holies, at last, where heavenly rest shall smile upon them, the fond bosom to shelter them, the true and loving eye in which they can read comfort and peace. know not the daily martyrdom they inflict, who deny sunshine to the home, light to the household hearth. The martyrdoms of daily life are in the minutes, not in the hours.

There are martyrs of the garret, martyrs of the cellar, of whom the world knows little. Who made them what they are? Now and then some terrible city's peace is made from out this dark band of martyrs. They are the victims of that which preceded them. They are either driven, pressed, crushed down by false systems of education or systems of punishment, or they are the fatal inheritors of their parents' crimes—martyrs to civilization.

There are martyrs that have adorned you this day, that have spun your carpets and your garments, and decked your houses with their industry. that have made you fine and comfortable and hapof the field, and for what pittance they toiled. God help them ! They are your martyrs. The gay col ors and the fair forms, the beautiful order in which you sport, is stained with their blood, is burning with the flames of their wasted lives. Still you cry We know it not!" and still the pitying angels may echo the words of Jesus, "Father, forgive them they know not what they do." But the hour is coming when, in this great analytical age, you can no longer live ignorant of these things. It is a part of the spirits' work to show you the sympathetic rela tion that subsists throughout humanity, how you are all bound up in one chain of cause and effect. It are all bound up in one chain of clause and elect.

Is from the martyrdoms of the past that present ills are welling up. Wherever there are starving lips, cold and houseless wanderers, pitful beings craving for bread, and longing to work, and striving to carve themselves a way in the world's uses, and cannot do

it; these are the martyrs of this and every age. But that species of martyrdom of which we have because it is the most useless and the most senseless martyrdom for religious opinions. Our religions are more precious to us than all our worldly inter-- Late accounts from New Orleans state that ests. "What shall a man give in exchange for his

> The standard for the conduct of human life, is absolute justice. The world acknowledges this. But in religion we cannot find the standard. There is I gratified to know that he can return.

tions, can extinguish.

nothing from whence we can appeal, nothing to which we can appeal. We pretend to found religious opinions upon revelation. The revelations differ in every climate, every country, every time, under the different conditions of civilization or savageism.

The revelations that come to man, to be revelations at all, must be adapted to his state. They cannot be infinite; for man is finite, and can grasp nothing more than is adapted to the time. No revelation, therefore, can transcend its time. 'You grow and your revelations do not; you change, and your revelations stand still. One revelation is not suffi-

The revelators may be dishonest, interested; the revelation may be misunderstood; the revelation is narrowed to the speech, costume, condition of the time. But a perpetual stream of revelation, when it is in harmony with Nature; the perpetual flashing before the eyes of the eeer, of the bright and better land; the perpetual footsteps of angels, treading the sands of time, and deepening, but never effacing those footsteps; all this in harmony with the angel within, proclaims forever and forever the immortal

Life-practice, too, is defined in the same way. All that you do bears fruit; the ground you walk on, if well used, will return its uses to you; the flowers you culture, if well cared for, will smile with gratitude in your face; the works of your hands will repay you according to the faithful care and attention you bestow upon them. The works of the soul will do the same.

O. Justice! Spirit of Justice! most beautiful, most perfect Law! We need no commentators, no Coke or Blackstone, no courts of justice or equity or law. Thou art a universal court in thyself. Thou holdest thy solemn tribunal on every mountain-top and in very valley. Thou dost smile forth thy dictates from the brow of infancy; thou dost gleam and dance in the sunlight of the loving eye; thou dost speak from the lips of silent gratitude; thou dost proclaim thyself in the moistened eye and in the fond grasp

of the hand of friendship.

Justice! Queen of all law and equity and rule! Thou art the life of the spirit, the incarnate Word of God, the "Logos," the Reason. This is the standard of life-practice, the eternal source of all religion. Appeal to this, and there shall be no difference amongst you, no scotarianism, no variety. There

can be no persecution for religious opinion. There are martyrs this day-martyrs in homes and hearts, martyrs of bereaved mothers, martyrs of anxious sisters, martyrs who see torn from the m their bright and peaceful and happy institutionswho see everywhere a great sword, dripping with blood, suspended over their once peaceful and prosperous land. Who made these martyrs? There is wrong somewhere; and those who rise to redress that wrong, fight on the side of God. It is His purpose that every human creature shall be righted; and when injustice is done, He gives to His vicegerent, man, the reins of power, and calls upon him to do His work. But look to it, that when you take the whether it be the sword of justice or the sword of war, that you are fighting for the right. Look to it, that when you attempt to teach, or atcompt to set right your fellow-man, that you are set ting him right. Fear not, then, though all the world be against you: those that fight for God are never

Mahomet, the tradition tells us, fled from his ene mies with only one companion. In the darkness of night they heard the tramp of the pursuers, and concealed themselves in a covern by the wayside. As the sound of the horsemen and the chariots drew nearer and nearer, the trembling companion cried, "Oh, prophet, they are many, and we are but two!"
And the prophet replied, "There are three of us;
God is with us!" Oh martyrs! if God be with you, who shall be against you?

To-day there are martyrs of a different kind from those whom history and the world's consenting acclaim have made glorious-martyrs whose voices will not be heard. We shall look upon young, dead faces, upturned to the skies, and call them martyrs. They are not martyrs; they are at rest, spared from all the dark stains of human life; they have trod their pilgrimage, short though it be; and in the halo of glory around their risen spirits they find more than a recompense for the sharp agony of partition. It is the lonely and bereaved hearts, that are the

martyrs, and that will wear the martyr's crown. Lord of the martyrs! Spirits of the martyrs! We have prayed that thou wouldst be with us. Our prayer was indeed superfluous. Whose hands are they whose work is all around us? Whose marching footsteps do we hear when the tramping rmies of destiny are upon u feel our own powerlessness to carve out that destiny, to change the purpose of the Infinite,-it is only then that we recognize that we are forever and forover in the hands of the Living God. His name is Truth, and His ways are right. Though He conducts us through the thick darkness of night, it is only then that the stars come out, and we recognize his immensity. In the broad, garish light of day and prosperity we forget Him. The light of the world around us is all we know. But the twilight comes, and deeper and deeper falls the veil of night, and then, one by one, shine forth the sister worlds, until we fail to count them. And every one of these is full of God; and every one adds another link to that immense chair of power that reaches from one eternity to another. And every one of these is a of comfort, echoing the cry of Isaiah, "Comfort ye, comfort ye my people." For the arm that was strong enough to build up those worlds, and lead them up into the courts of Heaven, each one in its place, to fashion and round them, and launch them into space, to fill them with living creatures, and to adorn them with beauty, is strong enough to conduct his work to the end.

## ALL SORTS OF PARAGRAPHS.

Rarely will our readers find in print a more able series of articles than the "Age of Virtue," of which we publish a section this week. The writer's ideas will commend themselves for their own truth and plausibility to all who will take time to read the essay. On the third page may be found another paper

on " Ancient Glimpses of the Spirit-land." The late foreign news tends to show that ere long the whole continent of Europe will be in a blaze of war. The nations are rapidly preparing for the strife. We fear, ere another year shall have elapsed, the whole earth will be deluged in blood. Truly, the " avenging angel" hath drawn his sword. We should continually pray that pestilence and famine may not follow in his

We are indebted to Lita H. Barney, of Providence, for an elaborate report of the Spiritual Conven tion at Worcester last week. The last day's proceedngs will be printed in our next issue.

wake.

J. H. Currier, of Lawrence, has removed to Cambridgeport. Those desiring his services as a lecturer. will address accordingly.

The red, white and blue-the red cheeks, the white teeth, and the blue eyes of a lovely girl-are as good a flag as a young soldier in the battle of life need fight for-ofter he has fully protected the flag of his coun-

Mind is the result of spirit and matter, yet in some men spirit predominates, in others matter. In the former, thought is always purest; in the latter, reason may be greatest.

A young man from one of the rural districts, who is anxious to serve his country in this hour of her greatest peril, visited Faneuil Hall for the purpose of joining Fletcher Webster's regiment. He was told that the companies were about all full, and it was doubtful if he could get a chance to enlist. He was greatly disappointed, and remarked to the officer-" It seems to me rather hard that when a fellow wants to go to war he can't get a chance." . He was taken. Digby says Jeff. Davis should n't object to Northern

troops being quartered in the Capitol.

The Rev. Thomas Whittemore has several times com municated through a medium, since he passed to spiritlife. His identification was positive. He feels highly

1. K. Coonley called upon us on Thursday last, says the Cleveland Sunbeam, on his way to Detroit, Michigan, and the Sturgle Convention. Dr. Coonley and lady have given lectures in Buffalo and Rochester, N. Y., to large audiences recently. We are glad to learn that the friends in Buffulo are hungering for spiritual food sufficiently to turn out in large numbers after a winter of spiritual famine. Dr. Coonley and lady expect to labor for some months in Michigan and Wis-

It is said many of the Southern troops keep pretty well corned. When Scott shells some of their cities, the Cobbs will probably get damaged.

The Woman's Rights Bill that has been before the Ohio Legislature for sometime, has at length passed. and become a law of the State. Women have, at last secured to them by law, the use of their own property -all the rents, issues and profits of real estate, and also the avails of their own separate labor. This is a great step in advance.

The cobbler sticks to his last, but the printer sticks to bis "stick."

Jo Cose, seeing a U. S. flag upon the scales of a man who on Boston Common affords our citizens an opportunity of being weighed, casually remarked, pointing to the flag, that indications were that the Union would have its way. Nobody could see the joke, except the blind man who near by sells cigars.

Publishers of daily journals are getting rich in consequence of the present national troubles. We understand the Boston Journal prints daily an edition of ninety one thousand. No wonder they are in futnated !

of the ellicacy of prayer, of its miraculous power of years of ago, unobserved by the mother, and, st, ange to eay, healing the sick, &c., so he thought at once that he the child has never been troubled with it since. Before me, would try it. Accordingly, he stuck the handle in its would try it. Accordingly, he stuck the handle in its

tion expires with No. 17, Vol. 9.

### NOTICES OF MEETINGS.

"Woman's Sphere."

A meeting is held overy Thursday evening at 71-2 o'clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jucob Edson, Chairman.

Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 3 and 7 1-2 P. M. P. Clark, Chairman.

OHABLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening. Camenthosport.—Meetings are held in Williams' Hall, CAMBRIDGEFORT, — Meetings are held in Williams' Hall, Western Avenue, every Sunday Afternoon and Evening, at 3 and 7 o'olock. Seats free to all. The following named speakers are engaged; — Mrs. Fannie B. Felton, May 12th; Miss Eannie Davis, May 19th and 29th; Mrs. R 11. Burt, June 20th and 9th; Miss L. E. DeForce, June 10th, 23d and 30th; Mrs. F. O. Hyzer during August; Mrs. Macumber, during October; Miss Emma Hardinge, Sept. 1st and 8th.

October; Miss Emma Indinge, sept. Ist and off.

Lowell, —The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon in Wells's Hall,

Speakers engaged: —Mrs. F. O. Hyzer, during May; Miss

Lizzie Doten in June; R. P. Ambler in July; Mrs. Mary M.

Macumber in August; Warren Cluse three first Sundays

in September; Miss Fanny Davis in October.

he Town Hall.

New Bedford.—Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Mrs. M. B. Konney, May 5th and 12th; Mrs. R. H. Burt, May 16th and 26; Miss Fannie Davis, June 2d, 9th and 16th; Dr. A. B. Child, June 23d; Rrv. S. gellows, June 3ist; Miss Emma Hardingo, Sept. 15th; Miss Belle Scougall, Dec. 1st., 8th, 15th, and 22d.

Foxnoro.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 51-27. F. Steakers engaget:—Mrs E. C. Clarko, May oth: Mr. G. B. Steutins, May 10th; Mrs. M. B. Kenv. June Sath.

PUTNAM, CONN.—Engagements are made as follows:—Warren Chase, for May; Miss L. E. A. DeForce, Aug.

Warren Chase, for May; Miss L. E. A. DeForce, Aug.

FORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence on. Lectures afternoon and evening at 3 and 71-2 o'clock. Speakers engaged:—Miss F. Davis, May 5 and '12; Mrs. M. S. Townsend, last two Sundays in May and the first Sunday in June; Mrs. M. M. Macumber last four Sundays in June; Miss Lizzle Deten during September; Miss Laura DeForce during October; Mrs. Anna M. Middlebrook during November

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

Osweoo, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock P. M., in the Universalist Church, (formerly Episcopal.) Seats free. S, cakers engaged:—H. B Storer, May; N. F. White, June; Miss Emma Hardinge, July; Miss A. W. Sprague two first Sundays in August; Mrs. A. A. Currier, November.

NEW YORK.—Meethings are held at Dodworth's Hall regularly every Babbath. Mrs Cora L. V. Hatch will speak every Babbath till further notice. Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Bunday morning.

## Monroeness and Sore Throat.

This unpleasant and Daigful result of " Catching Cold." or unusual exertion of the vocal organs, may at any time be renoved by allowing one or two of "Brown's Bronchial Troches." or Cough Lozenges, to dissolve slowly in the mouth. Hence, Singers and Public Speakers will find them of peon

"We have found them of great service in allaying Bron-chial Irritation, and in supduing hear eyess produced by chial Irritation, and in subduing near eness produced Colds."—Rev. Daniel Wise, late editor of Zion's Herald.

### J. V. Mausfield

Is with us again. This distinguished Writing Test Me lium, through whose hand more than one hundred thou and tests of Spirit identity have been given, to sealed letter and otherwise, has taken parlors at No 12 Avon Place, Bos ton. For the time Mr Mansfield gives to each letter, he requires \$3 and four three-cent postage stamps, to, accompan. the blank letter. Privat: Seances at his office daily.

Pawners' Bank-Auction Notice. The undersigned will sell at Public Auction, on Wednes day, May 22d, and following days, in the Great Hall over Union Market, the whole of the forfelled Merchandise on de

potite at the Pawners' Bank. Renewals and redemptions can be made up to Saturday receding the sale. Catalogues and full particulars hereafter CLARK & SON.
BINTZENICH & GUILD, ,} Auctioncers.

### ADVERTISEMENTS.

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

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE.

D. ALFRED G. EALL, M. D., PROFESSOR OF PRYSICIOST,
D. ALFRED G. EALL, M. D., PROFESSOR OF PRYSICIOST,
Outrative Principle, may be consolited 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 prostrate cases, and justly worthy
of the confidence of the afflicted. All the Medicines used are
purely vegetable No 250 Washington Street, Boston Mass.

Oct 1. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE

CALEB THOMAS, Healing Medium, Camden, Maine, ex-amines discuses by letter; names of persons and reci-dende only required. He calls attention to the following cor-

is climates:

I. Job Gray, of Camden, Kent County, State of Maine, dodepose and say, that I was taken stee of a fever, about a year since, which let my right leg paralyzed. For three weeks it was entirely useless. My physician said that it would be necessary to place a soton in my side, as a last resort. At this juncture I sent for Capt. Caleb Thomas, and he was with me about an hour and a halt. During this time a severe prickly sensation was felt, and before he left me I crose and walked acress the room, and the next day I went out around the village by the help of a came I soon threw that aside, and have suffered no inconvenience from it since. Before me, N. C. Fletcher, Justice of the Peace.

Camden, April 11, 1801.

I. Charles Wetherbee, of Camden, in the County of Knox.

Camden, April 11, 1801.

I. Charles Wetherbee, of Camden, in the County of Knox, State of Maine, do depose and say, that, in January, 1804, my wife had been unwell for some days, and was taken in the night with the diarrhea and severe cramp and vomiting She could not keep any food upon her stomach; and I considered it a very severe case. Capt Caleb Thomas was called in, and after having been with her about an hour, she was relieved of her distress, and was but slightly affected at terwards, but once. I should call it an instantaneous relief. I had about given her up; and her friends, with myself, thought she must die, as everything had been done for her Before me,

N. C. Fletcher, Justice of the Peace,

thought sno must up, M. Before mo, that we could do. Before mo, N. C. FLETCHER, Justice of the Peace. I. Mrs. Joel Mariner, of Camden, Knox County, State of

I. Mrs. Joel Mariner, of Camden. Knox County, State of Maine do aver and state, that my son, aged fifteen years, had the Mumps, in March, 1869, and having exposed himself after leaving the house, he took a violent coul, which contined him to his bed. He was very foverish, accompanied with spasms; every treatment was resorted to usual in such cases, so well known to mothers, but without any effect. The norvous spasms grew more severe, until there was overy indication of the lockjaw. In this situation, being almost exhausted myself, I came to the conclusion that death might ensue unless the patient was immediately relieved. Being a stranger in the place, I was not acquainted with any physician, and was at a loss what to do. A pediar was fortunately at my house, and having learned of the healing influences which Capt. Caleb Thomas possessed, he adviced me to send for him, being about ten miles from my residence. My husband immediately went for him, and so critical uid we deem which Capt. Callo Thomas possessed, he advised me to send to the National House. Haymarket Square, spread to the breeze, from a staff forty feet in length, a flag fifteen feet wide by twenty four feet long, on Thursday last. It was hoisted by three young ladies, and when the folds of the Star-Spangled Banner shook themselves to the breeze, there aross three hearty cheers from the spectators below.

Sharen in the Faith.—A friend of ours, of rather liberal belief touching religious teachings, relates an anecdote of himself and of the event which made him rather skeptical in the matter of prayer. When he store with a small jug for molasses. In coming home, the jug fell from the handle. The boy had heard much of the efficacy of prayer, of its miraculous power of health, and hos mo faith whatever in the healing powers of age, unobserved by the nother, and, at ange to eay, healing the sick, &c., so he thought at once that he

would try it. Accordingly, he stuck the handle in its place, affed held it there whilst he repeated the Lord's prayer. That was of no avail, the handle would not stay on; the lad then held the handle in its place once more, whilst he repeated the child's little ditty of "Now I lay me down to sleep," &c. That did not effect a cure; the handle was not joined to the jug. He fect a cure; the handle was not joined to the jug. He then gave it up in despair, and his faith in prayer from that moment was lost.

Answers to Correspondents.

John Russell, Evansville, Ind.—Your subscriptions of the local typic of the residuacies of the practice, was truly wonderful. Capt Thomas was with montimed that I was so for the local typic of the residuacies for the first a short season (having exposed myso, I) since I was relieved that I was so for the local typic without being subjected to dusing, as is usual in other practice, was truly wonderful. Capt Thomas was with montimed than half an hour, and I teet thankful that I was so fortune a as to meet with a man postessing such I. Thomas Richards, of Lincolnville, in the County of Knox. was so fortuna c as to meet with a man postessing such strong healing influences. Sworn to before me,

N. C. FLETCHER, Justice of the Peace. Camden, April 8th, 1861. ALLETON HALL, BUMSTEAD PLACE, BOSTON.—Lectures are given here every Bunday afternoon at 2.45, and at 7.15 o'clock in the evening. The following speakers are one pagged: Mrs. Macumber the two first Bundays of May; Lizzle Dutan the two last.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.—The Buston Spiritual Conference meets every Tuesday evening at 712 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—
"Woman's Byhere."

A meeting with Capt. Thomas, with whom I have long been acquainted, he described my situation, and voluntarily offered to relieve me if 1, would step into his office I checrfully evening at 712 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—
"Woman's Byhere."

A meeting with Capt. Thomas. I was with him about half an hour, the Banner.) I have been told by bythysiclaus that my lungs were affected, and other difficulties. my difficulties, and felt like a now man. I have been told by physicians that my lungs were affected, and other difficulties in consequence of the disarrangement of my internal organs, and I hat come to the conclusion that I should never be able to perform my accustomed labors; but after leaving Capt. Thomas, I returned home and immediately recommenced my work in the lime quarries, and around the kilns, which is very laborious, suffering no inconvenience whatever from my former difficulties. From that time to the present I have culoyed perfect health.

Before me,

N. O. Flexforten, Justice of the Peace.

These cases are given as slecimens. Many others could be

N. O. Fletteilen, Justice of the Peace.

These cases are given as specimens. Many others could be
added in this place, and in other towns within the circuit of CALEB THOMAS.
May 4. Camden, April 10th, 1801. 1to

DYSPEPSIA AND FITS.

DR. O PHELIS BROWN, was, for several years, so badly afflicted by Dysploysis, that for a part of the time he was confined to his bed. He was eventually cured by a prescription furnished him by a young clairvoyant girl. This prescription, given him by a more child, while in a state of trance, has cured everybody who has taken it, never having falted once. It is compally as any or cases of Firm as of Dysplates. failed once. It is equally as sure in cases of Firs as of Dyspersia. The ingredit are may be found in any drug store. Those who are afflicted with Consumption, Bronchitts and Asthma will receive immediate relief from using my remedies. I will send this valuable prescription to any person on the receipt of one stamp to pay postage. Address
DR. O. PHELPS BROWN.

May 4. 1to No. 2t Grand St., Jersey City, N. J. DR. J. R. NEWTON will leave Boston on the 25th of April-After May 1st he may be found at No. 32 East 18th street, New York.

May 4.

M RS. ISAAC THOMAS, of Camden, Me, Medium for Physical Manifestations and Trance Speaking, offers her services to the public in both these capacities; the former are after the manner of the Davenport Boys. All letters directed to her, ca e of Bela Marsh, Boston. tf May 4. MISS JEANNIE WATERMAN, Clairvoyant and dium, No 8 Olivor Place, Boston. 4mos May 4.

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NEW BOOK

BY EMMA HARDINGE

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THE WILDFIRE CLUB.

EMMA HARDINGE.

"That the dead are seen no more, I will not undertake to naintain, against the concurrent testimony of all ages, and il nations. There is no people rude or unlearned, among whom apparitions of the dead are not related and believed. Fits opinion which prevails as far as human nature is diffused could heaven universal call, but the testing the second universal call. d could become universelss."—[Dr. Johnson. ome universal only by ita truth."

Spirit is like the thread whereon are strung The beads or worlds of life. It may be here, It may be there that I shall live again— o But live again I shall where'er it be.—[Fistus.

CONTENTS.

The Princess: A Vision of Royalty in the Spheres.
The Monomaniae, or the Spirit Bride.
The Haunted Grange, or The Last Tenant: Being an Account of the Life and Times of Mrs. Haunah Morrison, sometimes styled the Witch of Rockwood.
Life: A Fragment.
Margaret Infelix, or a Narrative concerning a Haunted Man.

Man.
The Improvisatore, or Torn Leaves from Life History.
The Witch o' Lowenthal.
The Phantom Mother, or The Story of a Recluse.
Haunted Houses. No. 1: The Picture Spectres.
Haunted Houses. No. 2: The Banford Ghost.

No. 1: The Stranger Guest-An Incldent founded on Fact. Christmas Stories. No. 2: Faith; or, Mary Macdonald, The Wildfire Club: A Tale founded on Fact. Christmas Stories

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## The Messenger.

Each message in this department of the Bannan we claim was spoken by the spirit whose name it bears, through kins. J. H. Conant, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may reconstructed them. cognize them.
We hope to show that spirits carry the characteristics of

We hope to show that spirits carry the characteristics of their earth-life to that beyond, and to do away with theorromeous idea that they are more than runtz beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.

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

### The National Troubles.

We find ourselves unable to pursue our usual course, or that we have heretofore pursued, in consequence of inharmony in the elements of the human mind. They are so inharmonious, that we find it difficult to control our mediums at all: and this afternoon will be used by us in experimenting. We purpose to see what we can do under existing con-

It is not necessary for us here to state the cause of the inharmony, for you all know it; but it may be necessary to state that each and all of our mediums are being largely drawn from at the present time.

You will ask why they are drawn from. We answer, to aid that spiritual army which is engaged in this conflict-those unseen forces that are ever present with humanity, assisting in whatever they deem right and good. We will now answer any questions propounded to us by those present.

Question.—What is to be the result of the war be-

tween the North and South? Answer .- We are told that the "agitation of thought is the beginning of wisdom." Suppose we were to tell you the present excitement shall build you a foundation of peace stronger than you ever stood upon? You have long been shrouded in death. You have not understood yourselves or the country at large. Now these dead elements are to be acted upon, and brought to life. Out of evil good always comes. The present condition of your country is one we may well weep over, looking at it from a material standpoint. But seeing the result, we thank God that things are as they are.

For the last twelve years darkness has enshrouded you, notwithstanding so much spiritual light has been given you. Brother has been against brother, friend against friend, and each for himself. Perfeetly natural, we admit: but all have been looking to individual interests, and not to the good of the

We apprehend much blood will be shed in consequence of this agitation of thought. But what is that to the good you will receive? We believe there will be many widows and orphans among you. What shall you do for them? Do what the Lord your God bids you to do—not the God you have worshiped in the past; but the God of to-day-your own souls.

Q. .. Will the slaves gain their liberty? -Not as many expect.

It shall be as the opening of the door leading to Liberty's Temple; it shall be like the morning star betokening the coming day; it shall open up to them better things, and give them a better under-standing of themselves and those they are connected with. It will not set them free at once; but it certainly will open to them the door of liberty. As men learn wisdom, they must free themselves

from bonds and shackles. They can no longer be slaves when they have gained wisdom. The great conflict, for great it will be, will benefit

them as it will you.

Q .- Will it result in two distinct Confederacies? A .- Certainly it will not. The South has ever been dependent upon you of the North, as you of the North have depended upon them; you cannot stand separate. We see what you came from, and what are your natures and capacities. We therefore say you cannot live separate. Prophetic was that ech. "United we stand, divided we fall." You may

exist divided for a time, but not for long time.

Q.—It is thought the North contains elements, as does the West, to enable them to live independently of

the South. Is it not so?

A.—The North, the South, the East, the West, may think they can exist without the other, but they cannot. They do not see the hidden things that keep them in their proper places. We repeat it, they cannot live alone. You were wedded together by a power higher than yourselves, and vain it is to seek to sunder yourselves from that which has been your sustenance, for you cannot.

Q.—It is the opinion of many that the slave is not brought into

dom. Do you hold this opinion?

A:-It is the nature of man to rise continually; day by day, and hour by hour, we leave the old and join the new. The slave is fast coming up to your standard of intellect. But how is he so doing? By simply coming in contact with you? No. But by the mingling of races. This is the natural mode of raising him. You talk of colonizing them, but this will never be. That slavery that you may look upon within your own borders, at your own doors, is far worse than that at the South. The people of the North are continually putting their heels upon the necks of the poor of the North. That you have here is worse, inasmuch as your poor are more intellectual than the slave. This agitation of thought shall not only tend to liberate the Southern slave, but the Northern slave also, for it will give him a betterknowledge of all around him, and there shall be such a mingling of thought that you shall all know each other better than you have heretofore.

We do not advocate Southern slavery. In the abstract we see it wrong. But inasmuch as the black is not fitted for liberty, we say wait until God shall give him wisdom to break his shackles, which in time he will. If he were here at the North you would require more of him than he could perform. If he could not perform what you expect, would you sustain him? The slave is of no use to you; he is to the South, and by virtue of the law of self the slaveholder must take care of the slave. In one respect he is himself; for a man's property is himself in a certain sense. A man will part with life rather than to part with property. They must sustain the slave; you could not do it. So, viewing the slaveholder and the slave, both of the South and North, we can but cry out, "Oh, Lord, we give, this work into thine own hands—take care of it as thou wilt. April 24.

## Slavery.

If I know what faith is, and I believe I do, I consider it to be a sword-a two-edged sword-which God has placed in the hands of men by which they may bring all things they desire to themselves. Before I left my mortal tabernacle, I had faith to believe that God would liberate the slave. I had faith to believe that his arm was mighty enough to work out the salvation of the poor negro; and today I think I see some of the fruits of my faiththat I can look into the not far distant future, and see the future I prayed for, and had faith to believe God would set up upon earth.

I look upon that poor degraded class of beings you call slaves, and leee them receiving power from the Almighty, their God and my God; and that power is teaching them how to act, so as to become free men and women. I see a deadly fear taking possession of the masters, and courage and hope, such as I never before saw, taking possession of the slave. I see the power that has lived in the master transferred to the slave: and before long the slave will proclaim his freedom to the eye of an astonished world. I can look into the future with a prophetic eye, and see the slave a free man. And I can but thank the Father of the slave, that he has come to their rescue in good time; that he has called forth the armies of the spirit spheres and of earth to act in their behalf. Oh, bless him; because he hath visited you and the slave; in mercy and thank him that faith is beginning to walk in your midst; that the Ethiopian is looking up to God. I care not who rises up in your midst, to tell you that the slave is not capable of enjoying his freedom. I believe he is. I alone am responsible for this. It comes from the inmost recesses of my be-It comes up from all life: "Ethiop shall be

his seal upon the brow, is entitled to freedom.

the slave and the freeman, shall we thank than it subserves a true need or mutual use? thee for this glorious manifestation of thy power? My friend, whose communication has been publish-Wilt thou receive the praises of our souls? We feel ed, has had two or three sittings since, which were thou wilt not cast them away as worthless. So, oh, equally productive. Last night his wife orgafted a April 24.

#### John Brown.

When I was called upon to meet the messenger, Death, I thought it was very hard to be called away went so far as to think God was not on my side, for

conquer, and not be conquered.

What was the killing of my body? It was only the opening of the door to set my spirit free, that I should not be conquered spiritually. Now I feel that God was right and I was wrong. God never stood nearer than when he called my spirit here. Did he desert me? No. But he said, "Come up hither, John Brown, that you may work more effec-

tually.' I am here to tell Virginia that I live, and live to call to freedom the slave. From the depths of my soul I thank Virginia for what she did for me. She never did mankind so good a service before.

Once again let me thank God I am here to actfree from the shades of mortality. Man's power is very limited when in the body; but when he loses that—more particularly when his spirit is torn from it while it is in full health-he cannot know the power the spirit has. Thank God, there are many left on earth so like myself, that, through them, I can work effectually. April 24.

### James Burns.

Faith, I would think it both God and the other chap what's helping him. For myself, I like peace all the time. Every one has a right to speak what he likes here. For myself, I don't think niggers are worth fighting for. But that 's my own thinknobody's else.

They showed me in here to speak about this time, that I may make peace where somebody else made war. To change the magnetism thrown upon the medium by the earth spirit.]

It was in South Boston 1 lived when I was here last. I was sixty-four years old. I have got two name was James Burns. I'll say this: I do not like ever did in my life. Affairs of real life, peculiarisons here; one has gone off to fight, I suppose. My taking this place after somebody else has come. That old fellow talks about being helped by God; but I think it's the other chap that helps him.

I'd like to talk to the boy left behind. James has gone to the war, and Patrick has got his head full of it. James belongs to the Hibernian Society. I died most three years ago. I lived in Silver street once. I died on B street. April 24.

### James S. Lapham.

I am at peace, and would not return. I cannot speak here to-day. All is confusion, and we feel it oudly. [This was written.]

Tell Eilen I should like to come to her, if I could. John is in the East Indies, and well. I told you I would tell you this as a test; so here it is. I sometimes think I should like to be on earth a few months, just to go down South and see what I could

Now do not think me descending from an imaginary high state, for I am now no more than I was in the flesh; and for so much you must consider me. will come and talk to you as soon as I am able to. You will recollect it is now two months and cleven

lavs since I left vou. You told me not to give anything but my name; wait for you to ask me more. James S. Lapham. April 24.

### Peter Faneuil.

As Wisdom shall be diffused among the Nations, April 24. they shall learn war no more.

### CASTLES.

BY T. B. ALDRICH.

Time, that blunts the edge of things, Dries our tears and spoils our bliss; Time has brought such baim to me, I can bear to speak of this

She was seven and I was nine-Pretty people we to plan Life, and lay it grandly out— She the woman, I the man

Sang the river on the shoals, Sang the robin on the tree: Earth was newly made for us— Later Eve and Adam we.

Lightly fell the apple blooms, Paved the road with red and white; Sunshine floated through the day, Silvery atoms through the night.

Seven years have come and gone;
Drop the curtain, change the scene !
Life, when one is nine years old, Does not say the thing it means.

Other arms have clasped my Eve, Other lips have called her fair-Ah! but little wind blows down
Spring-time castles in the air!

From this window I can see Up the road to Meadow Farm; That is she upon the porch With the baby on her arm.

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

### Tuesday Evening, April 9, 1861.

QUESTION :- The Identification of Spirits.

Dr. Young related an incident tending to show that Mrs. Cora Hatch speaks in a genuino trance state. Not long ago one of her audiences was singing a hymn to a particular tune when she passed into the trance; and, when she had concluded her address, they raised the same tune, which had the effect of embarassing her, by giving her the idea that she had not gone into the trance state at allwas totally unconscious of the interval between rising and resuming her seat.

DR. GRAY read a paper by John H. Hunt, on the Answer, sometimes Yes, and sometimes No: according to the laws governing the case, which are: 1stidentify or find out other atoms or beings, and this genuine, bonafide instances of communication. faculty or power is infullible within, and only within certain limits. But, 2d, no one finite being or upon the diligence and fairness with which the recipient shall seek the truth.

Then that which hath been robed in dark- tal or spiritual use therein, that elevates such me- in any part of the house. On another occasion, in voice I had heard Mary read in, a hundred times or cally arranged. What I have received at such mo-

ness, shall see the light. Men shall know beyond a chanical propulsions into mental or spiritual com-doubt that every son and daughter of God, who bears munications? And can communications between minds or spirits be actual or perfect, any further

God, we praise thee for the works of the present form which was made visible by the spirit-tilumination, and performed several physical acts, and by which he was kissed on the forehead five or six times, with an audible sound. He did not see the features this time. She attempted to call him by name, but the medium was so terribly agitated and from my place of action—or the only place where it shocked by the unearthly, guttural sounds which seemed to me I could move and act aright. I even were produced, that this manifestation was considerably interrupted. All this must sound to most if he had been he would have kept me in my body. hearers, in the last degree incredible, and yet my But now I see he set my spirit free, that I might wife has been repeatedly kissed in this way, and hearers, in the last degree incredible, and yet my that with a hearty, old-fashioned smack, sufficient almost of itself to recall the memory of the spirit who performed the osculation.

Dr. Bertholler remarked on the illustrations which might be adduced, in support of the positions taken in the paper just read, from the laws of chemical combination and crystalization. As to spirit-identification, and the question whether spirits out of the form can be assisted by them in the form, he believed that if comunications were necessary to benefit our friends in the other life, we should have them, if otherwise, not; and it is as wrong for us to ridi-cule the efforts of undeveloped spirits in this direction, as for the scholars in a higher school to ridicule those in the primary department.

Mr. Allyn.-There are instances where persons have identified large numbers of spirits. Last Oc tober I arrived in this city from ship-board, a total stranger, and, being shortly afterward at a medium's, she became entranced, and represented the death scene of a person dying of consumption-distressed for breath, coughing, &c. Now I have lost two brothers by this disease; one ten years, and the other one year ago; and the manifestation at first reminded me of the latter; until the medium took out a watch and pointed to it with a peculiar smile. which recalled to my memory the brother ten years deceased, who was a watchmaker by trade. shows that the idea in my mind did not influence the medium to perform the action which led to iden. tification, because the idea was suggested by the action, and must have previously been in an inactive latent state.

Next day I called again, and held a conversation with my brother as directly and confidentially as I ties of temper and disposition, &c., were spoken

of with entire accuracy.

A farmer in Obio named Dennison, whom I knew well, stated that he could see a number of spirits together in a room, and recognize their features as certainly as while they lived. He also saw many whom he did not know—and this shows he was not psychologized into his belief in the former case. When a person entered the room for the purpose of investigating who had not been in the habit of attending circles, he would almost immediately see and describe, clearly and satisfactorily, some deceased friend of that person.

Mn. Colles wished to know if Mr. Partridge had been correctly reported as saying that he thought no more of impersonations by spirits, than of similar performances among ourselves on the part of good actors or mimics.

Mr. PARTRIDGE replied, that he had no correction to make in the report. He had merely intended to indicate the distinction between conclusive and inconclusive evidence. His idea was, that spirits in the other world are persons still, as they are here; and, if spirits there choose to mimic another, he did not know why they should not do it, as well and readily as when here. Therefore such evidence is not, in itself, conclusive, because a spirit might even create an organism to represent another. He desired to set aside all that class of evidence which is derived from external facts, as it regards the question of identification; and to sift the mass of testi-mony, in order to arrive at what should be accept. ed as conclusive and solidly reliable. "I was in hopes that by this time the Conference had taken up a new question, for I think we are in the habit of running our questions into the ground, and making our hearers sick of our discussions. When we have said all we have to say on a given topic, we should out off debate at once, and not keep up the pretence of firing at the same mark, while we are really aiming at everything else as well.

The question I should like to have brought up is one which is more fundamental even than that now in dispute, viz : what is the essential nature of this thing—this spirit, we speak of identifying, in certain cases? Some worthy persons have an idea that we Spiritualists profess to bring before them a galvanized image, say of George Washington, in his cooked hat and kneebuckles, which is the only idea they have of a human spirit's appearance; whereas, we know that absolute identity has nothing to do with externals. We have to put spirit into direct and intimate contact with spirit in order to obtain full and solid identification. Now, what is this which we thus identify, as distinguished from all external surroundings? Friend Hunt's idea, in the paper read this eveneng, is, that the human being is a centre of conscious vitality, which recognizes itself in consciousness, and, therefore, necessarily recognizes its surroundings. No centre of vitality can recognize itself, without discriminating between itself and its surroundings. The consciousness of life foreverthat is immorfality; and no form of being below this grade of conception has immortal existence. Now the thing we recognize as a spirit is a centre of conscious being, the I am, the Me, which we are here trying to identify. I think it important for Spirit-ualists to try to find what this essential thing is. That by which we prove absolutely your identity here, that same evidence will prove absolutely your identity in the spirit-world.

Mr. Coles .- Do I understand Mr. Partridge to say that the mimicing impersonation is done by the medium, or by the spirit, itself? If by the spirit, then it appears to me far less difficult for a spirit, possessing as it does the power to read my thoughts, to reproduce them in manifestations, and thus deceive me into the notion that I have identified some other spirit. I think each of these different modes of manifestation affords reliable testimony to the minds for which it is suited; hence the great variety in the manifestations so that all minds may be appealed to. If we take as our standard the opinions of one solitary mind, we shall soon have to reject the phenomena in toto.

Mr. Partridge observed that the preceding speakproblem, "Can a medium identify a communicating er's objections appeared to be identical with those ho spirit?" of which the following is a brief abstract: had bimseif stated against all external testimony to identity. Such testimony, he repeated, should be looked upon as simply showing the means by which It is possible for atoms and beings of all kinds to spirit aims to come into contact with spirit, in all

MR GOODWIN .- Before I took hold of Spiritualism, I was much opposed even to investigating the subject entity possesses this faculty in an unlimited degree. but, in St. Louis, I happened to become acquainted with One law, however, seems to underlie and control the a lady medium who induced me to call at her house. identifying faculty in all phases and manifestations, When, there, she showed me into an ordinary sittingviz., the Law of Use, as is shown in the discrimina- room, I going in first, and there being no third perting power among the elements of air and water, with- son present. Immediately on my entrance a table, out which power we should have those elements only placed against the wall, turned right over, without in a state of chaos, and vegetable and animal life visible agency, as if with the intention of smashing a would be wholly precluded from our planet. In like a looking-glass behind it. I stepped forward to premanner, to admit that human beings really exist, is vent this, when a tremendous rapping announced to admit that they also possess this power of dis- that my friends wanted to communicate—the medicriminating or identifying, which is indispensable to um sitting, all the time, two or three feet from the their existence. Now, as any law is co-extensive table, and not touching it and among them was my with the plane it governs, it follows that the Law wife. I thought of a thorough test, which I desired of Use must extend to every part of the moral and her to answer; and put my ear to the table, the bet-spiritual planes, as well as to the planes below them; ter to catch the response, when I was astonished by and, therefore, the degree of certainty or reliabil-the sound of labored breathing, so loud that it could ity and identifying will depend partly upon the im- be heard at a considerable distance. Now my wife, portance of certainty to the recipient; and partly during her last illness, suffered under a disorder of the respiratory organs, which made it distressing to hear her breathe, and the sounds she then made The following was propounded as a collateral pro- were exactly like those I now heard. I had not said blem :- How far does this same Law of Use regulate a word to the medium about the character of my the power of spirits and of men to communicate or test question, which had been propounded mentally, interchange desires and ideas? or, language, wheth- and she was an entire stranger to myself and my er that of signs, raps, or vociferation, being in itself history. After conversing on other subjects, I asked but a dead system of mechanical results, is it not for a repetition of the manifestations, and it was the discerning, or at least the existence of a men-again given, so loudly that it might have been heard

nized her, and was much affected. I have had soveral such demonstrations, through at least five differrily then in such instances, and if we doubt such evidence we shall by and by begin to question our suddenly off, by saying: own existence and that of the Almighty.

Mn. Bnown.—Last October, at a circle in this city, a spirit manifested itself through a trancemedium, when I was paying very little attention to the proceedings, but whom, after a while, I thought I recognized by the gestures. I crossed the room and accosted it, and soon found out that it was a man who was the last I expected or wished to meet, either in or out of the body, namely, a Catholic priest, who having committed a murder which I was instrumental in detecting, had escaped the vengeance of the law and fled to parts unknown, swearing revenge against me and my family. He was a man of education and previous respectability, but fell a victim to woman's wiles, and committed the crime repetition of which question, it replied in an angry tone, "You know me!" I felt rather uneasy, but mustered courage to approach, and offer my former this blood-stained hand?" I glanced at the medium's hand, and remarked that I saw no blood on "You cannot see it, was the reply, but I do."

Then the medium began to pace up and down the ing over chairs, and brushing rudely against ladies.

I threw myself in her way, and was handled rather roughly. At last she seated herself on an ottoman, where she remained some thirty minutes silent, with her face buried in her hands. I went up to her, but was seized and hurled violently across the floor. reply. "Shall I pray for you?" . "No! I want you to weep—weep—weer—for me!" I could not help weeping, for the scene was such as I never saw beand never wish to see again. It continued In the evening I returned to the circle, when the same spirit immediately took possession, and, weep ing bitterly, kept up for two hours a scene of terri ble excitement and bad feeling. I became satisfied that there was no mistake in my identification though I had not thought of this person for more than ten years. He has communicated with me a dozen times since, and is now in a calmer state, and rather given to the discussion of moral and religious topics.

Mn Gould.—I suppose we are all agreed as to the great importance of identifying spirits. It is very desirable we should adopt the method which is most certain and satisfactory. I apprehend with some the purpose and object of identifying is not properly as the inquirer depends upon second-hand evidence A few months ago, being applied to by some ladies I directed them to Mr. Foster as giving very good manifestations; and, when we got a sitting, we tations to which I could take no exception; but, afterward a gentleman present, who was well acquaint-ed with legeritem in, explained, as seemed to me very completely, how all these feats could have been means of slight of hand, so that I rank imposture, had it not been for my other experience. Any Spiritualist who fails of obtaining the requisite manifestations with himself, will always fall short of complete satisfaction.

Dr. Gray.—My purpose in pursuing this inquiry as a member of the Conference is, not to make myworld the facts which have come under my observavestigations into this subject, so, that they may be may have come in their way. I do not look on this Conference in the light of a church or a place of moral discipline, but as a kind of missionary society, to give all the valuable facts that we have, generously, faithfully and accurately. The importance of considering the question with reference to the truthfulness of facts is evident when we find that, from the most fallacious evidence, mediums claim to be in- I would ask, what is language, but sensation? spired by such spirits as Franklin, J. C. Calhoun, such claims. It is not important for us to show that we take pains to discriminate in our examination of upon unsubstantial, illusory, shadowy fragments.

## Spiritnal Phenomena.

EXPERIENCE AND OBSERVATION.

CHAPTER XI.

DY A. H. DAVIS.

ANOTHER TEST THROUGH THE MEDIUMSHIP OF JENNIE WATERMAN-MARY AND MY FATHER AGAIN-POWER-FUL ELECTRICAL CURRENT PASSED THROUGH MY ARM-WHAT I EXPERIENCED AFTER LEAVING MRS. WATER-MAN'S-A PIANO PLAYED WITHOUT ANY VISIBLE AGENT -BEGAN TO CONVERSE WITH SPIRITS-HOW IT IS DONE -MY EXPERIENCE OF THE SENSATION-WHAT, MAY, AND WHAT MAY NOT BE CONSIDERED RELIABLE.

On the afternoon alluded to at the close of the last chapter, I took the cars, and, accompanied by my falling of drops of water, or the vibrating motion daughter, I went to Boston. After ten o'clock I of a pendulum; and with every vibration there went to find Miss Waterman, and called at No. 222 came the impression of a distinct word or syllable. Harrison Avenue, the place where I was directed by thus: "We-want-you-to-give-way-to-imher advertisement; but when I arrived there, I was pressions-to-night-" told that she had just moved to the corner of Eiliot and Carver streets. I allude to this because I think at a time; and could ask questions, and receive anit may have some connection with what was com. swers to them. This marked manner of receiving municated through Mrs. Childs: "Go, and if you do impressions, however, I do not regard as at all nenot find her at home the first time, go again." I cessary, only, to enable the medium to distinguish then went to her place of residence, and was met at the action of his own mind, and the force operating the door by Mrs. Waterman, the mother of the me. upon and external to it. And, indeed, I regard imdium. Mrs. Waterman asked me in. I took a seat pressions produced in this manner the least reliaon the sofa. Jennie was seated by the door in the ble; and at the present, at least, I should not give opposite part of the room. I told Mrs. Waterman them to the public as reliable. These I regard as my object in calling. Mrs. Waterman replied:

not sit this evening."

next day-that it would be just as convenient for upon by other agencies, external to their own being. me-and, on the whole, I preferred to call then.

Up to this point, Jennie had not spoken; but she was entranced, and said:

"Just over the head of that gentleman, I see a lady. She is a bright spirit, and seems to be sur- the world has ever yet dreamed of. rounded by a band of children-Mary. Just above her. I see a man-William." (The Christian name cognizance of a power operating independent of my of my father.)

the room, and when she came to the folding doors, ating. But what is received will be considered the which were open, she stepped back quickly, as genuine product of the external mind operating, just though frightened at something she saw. I said to so far, and no further, than the medium is abso-

"What do you see? Anything to frighten you?" spirit-mind controlling. "Oh, no," she replied, "but he is so tall."

side, I took her hand. Again she went on and de- inditing thoughts new and beautiful. In this conscribed the personal appearance of Mary. She also dition I have had verse after verse of poetry pass

the presence of my little daughter, the medium per- more, twenty years before. She laughed and joked sonated my wife so completely that the child recog. me, just as she was wont to do when I knew her in the form; and, at the time, it seemed so life-like, ent mediums, all strangers to me. I cannot conceive that I almost fancied I heard her voice, and saw her how it is possible to identity spirits more satisfacto- form, as in "by-gone days"—those days long to be kept in happy remembrance. All at once she broke

"I have a friend with me, who wants to come! He is a powerful fellow. He is an Indian!"

At the word Indian, I started back; I was having -what seemed to me—so pleasant an interview with Mary, I felt as though I did not care about the Indian's coming, then. As though she saw my feelings, she said:

"No matter. He need not come now."

She then went on in the same lively strain as before; when, all at once, I began to feel a powerful electrical current passing through my arms. Up to this time I had never experienced anything like it, to hide the consequences of his folly. Without disclosing these circumstances at once, I asked if the spirit recognized any one present; after the fourth since then I have had the same current passed since then I have had the same current passed through my arms till it burned like scalding water, without the aid of any visible agent. The reader enemy my hand; when he said, "Would you touch may discredit this. But I shall not blame you, for without the experience I have had, doubtless I could not believe it possible; and yet it is true to the very letter. In relation to every other particular, room with an appearance of angry agitation, knock- Mrs. Waterman can bear testimony with me; for she was present in the room during the whole interview. And here I would also remark, that neither Mrs. Waterman nor Jennie knew me or anything concerning me: not even my name-which I did not give them until the next day, for I had determined that I then began questioning at a respectful distance. If the spirits had any test to give, they should do so I asked, "What can I do for you?" There was no without any sid from me Consequently during without any aid from me. Consequently, during most of the interview, I kept silent.

I left Mrs. Waterman's that night, at a late hour, my soul filled to overflowing; and passed through until past midnight. My mind dwelt on it all day. the least frequented part of the city, where, under ordinary circumstances, I should not, at that time of night, dare to pass without a fear; saying, as I went along, "I am so happy, I am so happy, I will never doubt again /" But a voice came, clear and distinct-I heard as plainly as ever I heard any audible voice-" Yes, you will; yes, you will!"

Next morning I awoke early, and felt impressed to get up and converse with my sister, with whom I had not as yet conversed on the subject of Spiritualism. While I lay thinking about it, I heard the piano in the room immediately adjoining mine strike up, as though some one's fingers run sevregarded, and they aim at it in a wrong direction, eral times briskly over the keys. I thought my sis-Spiritual intercourse cannot remove doubts, so long | ter was up, and immediately I got up, and putting on my clothes, I went into the room where the piano stood, but no one was there. Next I went into the sitting room, but no one was there; next I went into tained answers to test questions, and other manifes- the kitchen, but all was as silent as midnight there. My sister's bed-room led immediately out of the kitchen. I went to her door and spoke to her; but I had to call three times loudly, before I could arouse ner sufficiently to obtain any response. In a word, should have denounced Spiritualism on the spot as a no one was up in the house, nor had there been that morning.

From this point I began to converse with spirits But this, I am aware-excepting to those mediums who have been brought into the same or a similar condition-will not be understood; for, to underself more certain of our survival of the life of the stand it clearly, would be to experience the same. body; nor yet to purify my own moral state—that Yet I should not fulfill my whole duty in relating my is entirely a private affair. It is, to give to the experience without alluding to it. If others will tion, and afford them the benefit of our extended in- not believe, because they have not experienced the same, I cannot help it. What I experience, I know. saved from making a bad use of the few facts which With me, it is not a matter of belief, but positive knowledge.

The reader may ask, "How do you converse? Do you hear any voice?" I answer, "No!" But the language is just as intelligible, as though I heard the articulate sounds of a human voice. And here,

Articulate sounds vibrate in the air, and strike &c., and that consequences most injurious to our the auricular nerve, or nerves, and from thence are conveyed to the inner man-the Spirit, or the Soul of man. So it is by sensation, after all, that we these phenomena; and that our belief is not based hear, and not by sounds; which, simply considered, are meaningless. Or, in other words, by the impression which one spirit in the form makes upon another spirit in the form, through the agency of sound, which is nothing more nor less than sensation, or impression.

> Spirits out of earth forms, have the power of causing this sensation upon another spirit out of the form, and upon mediums in the form, who are brought to the right condition, without the aid of sound; that is, they have the power of making their thoughts felt.

Now I think I shall be better understood in relating what I have experienced on this point.

Almost immediately after the manifestation at the house of Mrs. Waterman, I began to experience this sensation. It came embedied with thoughtslow measured-like the ticking of a clock, or the

In this way, I was sometimes impressed an hour the first, or rudimental form of spirit language. But "We have been moving this week; and, besides, there is a higher form, experienced by those medi-Jennie is not very well, and I prefer that she should ums who are susceptible to spirit-impression, when they are brought into a passive condition; that is In reply, I told her that I should be in the city the to say, when their minds cease to act, and are acted At those times, thoughts come flowing into the soul, like the gliding waters of a gentle rivulet-calmly, while we were arranging for a sitting the next day, sweetly, harmoniously, or intuitively; and the language conveyed needs no harsh sounds to give it body. Of this class of mediums, there are more than

These marked impressions enabled me to take own mind; and yet I do not pretend that my own She then arose from her seat, and walked across mind does not in part act with the influence operlutely negative, or, in other words, passive to the

There have been times when I have been brought She then went on and gave a full and clear de- into this condition; when I have seemed to feel and scription of the personal appearance of my father. | know that my own mind was absolutely passive; She now took a seat; and taking a seat by her and that an external influence was operating and sang, and read poetry in the same modulations of through my mind, most beautifully and symmetriments I have not been able to retain. This latter I consider pure spirit-language, or impression. Ordinarily, I receive the best impressions that I can retain, when writing. The sensation experienced, have explained in Chapter X. At the same time, be as correct as possible. I usually feel a slight pressure on the top of the head. This pressure I always feel when impressed, whether writing or not; and if it is continued much over an hour at a time, it becomes disagreeable, and sometimes even painful. At first, this off in a short time, and as soon as free from the influence, I was all right again.

I will finish my experience on this point in my next chapter.

### Two remarkable tests through Mrs. L. F. Myde, Test Medium.

I have for years been investigating the truth of Spiritualism, as evidenced by the various phases of mediumship so rife in your city, but until very lately, have never received anything to satisfy my mind upon the subject, though I have consulted many mediums and visited many circles. My attention was attracted to a communication a few weeks ago, in the Banner of Light, which claimed for Mrs. L. F. Hyde superior powers as a medium, and enumerated several tests she had given, which certainly did seem striking and conclusive. Understanding Mrs. Hyde to be a public medium, I called at No. 48 Wall street, but was informed that she had taken rooms at No. 8 La Grange place, off Washington street.

Accordingly the next day I found her at her rooms, and in my turn (for there were quite a number of ladies and gentlemen waiting, who came before me,) had my sitting. In a few minutes Mrs. Hyde was entranced, when a spirit purporting to be that of my mother, came and called me by name, with an endearing familiarity which my mother always employed toward me. My mother's name was then given correctly, a very singular one indeed, Charity Ann, when she proceeded to speak of the business I thought of engaging in, declaring with an energy of emphasis, that if I ventured, I would lose all, and that ten days would divulge the unworthiness of the party with whom I was about to associate, either as a gentleman or business man, The ten days have passed, and I can only say, this timely remonstrance of my mother, (for I cannot doubt it was her watchful spirit spoke,) has spared me a personal humiliation, and saved me at least six thousand dollars from irretrievable loss.

As a spirit test, it may not have been my mother (pray who was it then?) but as a business test, I must feel grateful to the medium at least, who thus gave me this timely warning.

Since that time I have frequently had sittings with Mrs. Hyde, and roceived many evidences of spirit intellegence, which, for positiveness, staggers all unbelief. I have also introduced several friends to Mrs. Hyde, who felt interested in the subject from hearing me speak of the test above stated. One of these gentlemen is a wholesale merchant on Pearl street, and was addressed by a spirit claiming to be his brother E ---, who, after giving his name, the name of his business, where and when and what he died of, proceeded to say, " have nothing to do with any paper having the name of B- upon it." No reason was assigned for the distrust thus implied, but events have elapsed since then, proving that had this counsel been followed, my friend would have saved between three and four thousand dollars.

In both these cases, the results so truthfully predicted, but so little expected to be truthful, we have proof of strong business capacity at least in the medium, if not in the spirits controlling her. I would say, however, in justice to Mrs. Hyde, that she has given me the most convincing tests of spirit intercourse that I have ever received, although I have consulted many mediums reputed very good.

Mrs. Hyde is a very ladylike woman, and without solicitation, I most cheerfully award her this public acknowledgment of my appreciation of her worth as a medium. Yours very respectfully, A MASSACHUSETTS SENATOR.

### Mr. Mansfield in New Orleans.

I am pleased to know that Mr. J. V. Mansfield has returned to his home in Chelsen in good health, from his Southern tour, including his sojourn in our city. He arrived here during the excitement caused by the secession of this State. The astonishing course of these events intensely occupied for a time all minds rendering his mediumship unnoticed.

When a more quiet state of the public mind occurred, his rooms were the mart of many inquirers, who received a knowledge of the future life which was till then but dimly imagined or unknown.

Members of the different professions, persons of all sects, parties, and classes of society, have receiv ed through Mr. Mausfield's mediumship communications, most of them, I learn, satisfactory, and wisely adapted to convince those to whom they were given or directed of the fact of universal spirit-life, instructive and beneficial to them without intermeddling with domestic, social or political relations.

I feel that great benefit has resulted from his visit; that it was at the right time, though seemingly at first inauspicious, a waste of time to him, and pecuniary loss. He has the satisfaction of having the good wishes and kindest recollections of all here with wnom he has been associated. His truthfulness, sincerity and benevolence have enrolled for him a large band of friends in Louisiana.

The mediums and Spiritualists scattered over this city and vicinity are grateful to him for his kindness, and the opportunity they have enjoyed through him of free communion with the denizens of the higher world. They look forward with hope and confidence to another visit, when conditions are more faworable, and when he may be here more generally known and better rewarded for his devotion to our peaceful and glorious cause, whose gospel is peace; whose cardinal principle is fidelity to self, family, friends and country, in all their relations, under all circumstances, and wherever located, recognizing the eternal present as the time and place for action.

> Yours ever, E. C. HYDE.

April 8th, 1861.

### I THINK OF THEE.

Ask the prisoner to think of liberty; Ask the hungry to think of food; Ask the weary to think of rest, But ask not me to think of thee.

As hope is to the broken hearted. As the sunlight is to the floweret. As cooling water is to the feverish lips, So are the thoughts of thee, to me.

All that is beautiful in art or nature. All that would make my life most dear, All that can raise my soul to heaven. Comes with the blissful thought of thee.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BARNER, and are requested to call attention to it during their lecturing tours. Sample copies sent free. Lecturers named below are requested to give notice of as far as the movement of the hand is concerned, I any change of their arrangements, in order that the list may

Mus. Amanda M. Spanca will locture in Taunton, 4 Sunin May. Providence, 5 Bundays in Sept. Banger, 1st, 2d and 5th Sundays in June. Bradley, 3d and 4th Sundays in June, Gambridgeport 4 Bundays of July. Banger 4 Bundays of July. Banger 4 Bundays in Oct. and I in Nov. Address, the above places, or New York

MISS EMMA HARDINGE will lecture in Providence, in May; used to alarm me; but I soon found that it wore Postoffice address, care of Bela Marsh, 14 Bromileld street,

Boston.

Miss L. E. A. Del'onoe will lecture at La Harpe, Illinois, 4th to 7th of May; Vinconnes, Indiana, May 7th to 13th; Newburgh, May 14th to 20th; Onelda, N. Y., May 20 to 30; Plymouth, Mass., two first Bundays of Juno; Cambridgeport, 3 last; Providence, July; Quincy, Mass., two Sundays of August; Now Bedford first, and Saratoga Springs, N. Y., inst of August and let of Sept.; Putnam, Conn., 2d and 3d Bundays, and Concord, N. H., two last; Portland, Mc., Oct. Address as above.

Oct. Address as above.

WARREN CHASE loctures in Putnam, Ct., in May; Stallord,
June 2; in Willimantle, June 9; in Windsor, June 16; in
Chicopee, Mass., June 23; Bethel, Vt., June 30; South Hardwick, Vt., 4 Sundays of July. Will be at the Worcester Convention in April. He will receive subscriptions for the
Banner of Light at club prices.

MRS. LAURA MOALPIN will speak through the month of May in Eikhart and Goshen, Ind.; the three last Sundays in June in Teledo, Ohio. Will answer calls to lecture in the vicinity of her Sunday appointments on week evenings. Address, care of Mrs. H. F. M. Brown, of Cleveland, Ohio; C., North, Eikhart, Ind.; C. Cole, Goshen, Ind.; and Henry Breed, Toledo, Ohio.

Mrs. Fanny Burbank Felton will lecture in Worcester, May 5th, 17th and 24th; in Cambridgeport, May 12th; in Taunton, June 23d and 30th; in New Bedford, July 7th and 13th; in Stafford, Conn., July 25th and 27th; will spend August in Northampton; lectures in Springfield, Sopt. 1st, and in Chicopec, Sopt. 8th. Address, No. 25 Kneeland St., Roston.

Mas. M. B. KENNEY will speak in New Bedford, May 5th and 12th; in Charlestown, May 19th and 26th; in Quincy, June 2d; in Newburyport, June 16th; in Gloucester, June 23d. Her address is Lawrence, Mass.

LEO MILLER will speak in Philadelphia, four Sundays in May; Bangor, Me., four Sundays in July; vicinity of Bangor through August; Cambridgeport, four Sundays in Oct.; Provi-dence, R. L., five Sundays in Dec. Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ct., or as

N. Frank White lectures four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, at Seymour, Coun. Applicatous from the cast should be addressed as above.

FRANK L. WADSWORTH speaks in Adrian, Mich., May 5th and 12th; Toledo, O., May 10th and 20th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

MRS. AUGUSTA A. CURRIER 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. Currier, Lowell, Mass., box 815, or as above.

MISS BELLE SCOUGALL 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 re-ceive applications to locture in the Eastern States during Jan., Reb. and March of 1802. Address as above, or Rockford, MISS EMMA HOUSTON designs passing the Summer months

in Now Hampshire and Vermont. Those wishing to procure her services as a lecturer will please address her at East Stoughton, Mass. She lectures in Sutton, N. H., the four last Sundays in June, the 9th, 16th, 23d, and 30th.

ABRAM and NBLLIE SMITH will answer calls to locture in the West during the Spring and Summor. Mr. Smith (en-tranced) will improvise music on the Molodeon when ac-sired Address, Phico Bycors, Mich.

Miss Lizzie Doten will speak four Sundays in June, in Lowell, Muss. Address, Plymouth, Mass. Mrs. F. O. Hyzer will lecture during May, in Lowell, Mass; during June in Providence, R. I.; July in Quincy, Mass, Address till April, Spencerport, N. Y.

Mns. Mary M. Macumber will lecture four Bundays in June at Portland, Me.

Mns. ELIZA D. Simons will lecture in Now York during May; in New Boston, Mass., in June, and July 7th and 14th. May; in New Boston, M Address, Bristol, Conn. Miss M. Munson, Clairvoyant Physician and Lecturer, San

Miss M. Munson, Clairyoyant Physician and Locurer, san Francisco, Cal. Miss M. is authorized to receive subscriptions for the Banner.

Mas, M. S. Townsend may be addressed at Portland, Me., in May; at Bridgowater, Ve., in June and July. Afterwards at Taunton, until further notice.

W. ELLERY CUPELAND will accept calls to lecture, under Spirit influence, on Spiritualism and kindred subjects. Post-office address, Roxbury, Mass. W. K. Brrikk will speak alternate Sabbaths at Hampdon and Lincoln, Me., until May.

and Lincoln, Mo., until May.

H. L. Bowker will give ticket lectures, or otherwise, on Montal and Physical Anatomy. Address, Natick, Mass. Mrs. E. Cloudh, trance speaker, 2 Dillaway Place, Boston. Mrs. M. H. Coles, care of B. Marsh, 14 Bromfield st., Boston. Mrs. M. H. Goles, care of B. Marsh, 14 Bromfield st., Boston. Dr. O. H. Wellington, No. 202 Northampton st., Boston. Joseph H. Bickford, trance speaker, Boston, Mass. Dr. H. F. Gardner, 46 Essex street, Boston, Mass. M. O. Question, 151 Harrison Avenue, Buston. Lewis B. Monros, 14 Brounded St., Boston. Mrs. R. H. Burr, 66 Carvor et., Boston. Charles H. Chowell, Boston, Mass. Dr. P. B. Randolph, Boston, Mass. C. H. Dellfield, box 3314, Boston.

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L. Judd Parder, No. 882, 16th street, New York.

Mrs. J. E. Price, Watertown, Jofferson County, N. Y.

H. B. Storer speaks during May in Oswego, N. Y.

Mrs. S. L. Chappell, Phomits, N. Y.

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THE CELEBRATED DERMATOLOGIST, and the only I man in this country who has ever made the treatment of Diseased Scalps, Loss of Hair, and Premature Blanching, a speciality, has established himself at 20 Winter street, Boston, (formerly the residence of Dr. Reynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Blanching.

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Dobilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Inflammation of the Sensitive Skin, Matterated Secretion, Ex

flammation of the Sensitive Skin, Matterated Secretion, Exzens of the Scalp, Hair Estors, Distended or Swellen Roots, and Premature Blanching.

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Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It no doubt will commend itself to every intelligent and reflecting mind. There are eighteen Diseases of the Head and 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 those 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 porce open so that the secretion can pass off, and in every follicle that is open, now strands of hair will make their appearance.

The abblescalve of promyters blanking is the.

pearance.
The philosophy of premature blanching is this: Iron and Oxygen are the principal constituents of dark hair; Lime and Magnesia of light hair. When the suppressed secretions between the skine contain an excess of Lime, it is taken up by

tween the skins contain an excess of Lime, it is taken up by the strands, causing the hair to turn white; by opening the pores the accumulation of Lime passes off with the secretions, the natural components of the hair resume their ascendency, 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. The one preparation system for any class of discasses, must necessarily prove a failure. No one compound can be available for a dozen or more discasses; it may remove some difficulties, in other cases is uscless, and in some positively injurious. tively injurious.

Dr. Perry's method is in accordance with the law of cause Dr. Purry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is producing a loss of hair, or premature whitening, prescribes such remedies according to its nature and requirements, as will remove the disease; honce 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 Physisicians, Clergymen and others in every city where he has sicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his office, 29 Win-

or street.

A37 All consultations free.

All inquiries or other communications should be addressed to DR. B. C. PERRY, box 2837, Boston, Mass.

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August 18.

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August 18.

MRS. A. C. LATHAM, of New York, Magnetic and Clairvo ant Physician has removed to 203 Washington St., LYI voyant Physician has removed to 203 Washington St., up stairs, corner of Bedford St., Beston. Having completed arrangements with several Healing Mediums for a combinaarrangements with estoria neuring accounts for a combina-tion of power in all cases that shall require it, she feels se-cure in saying that her facilities for the cure of diseases are surpassed by none within her knowledge. Her past success and increased resources units in guaranteeing that disease will surely be cured. Room open day and evening. April 13.

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nature by the laying on of hands. Spinal diseases, contracted limbs, and nervous prostration, and all those afflicted in
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April 6. Smos

April 6.

Samos

AMUEL 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 6 r.m. Sunday and Wednesday afternoons excepted. Examination \$1. Will attend funerals. Can be consulted 3 to 0 F.M. Unitationd funerals. Can be consumer mination \$1. Will attend funerals. Can be consumerable nings at his home, No. 3 Emerson street, Somerville, Smos April 6.

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M 188 M. C. GAY, Business Clairvoyant and Trance Medium, Office, 641 Washington about 2014 Office, 641 Washington street. Sittings dully, from 9 A. M. to 5 P. M. Circles, Tuesday, Thursday, and Saturday evenings. Sittings 50 cents; Circles 12 cents. if March 50. MRS. B. K. LITTLE, Test Medium and Medical Clairvoyant, No. 35 Beach street, two doors from Albany street, Terms, \$1 per hour; written examinations, by hair, \$2.

MRS, E. M.T. HARLOW, (formerly Mrs. Tipple.) Clairvoyant Physician, 48 Wall street, Boston. Patients at
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tf MRS. L. S. NICKERSON, seeing and trance medium, may be found Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. M. 10 4 P. M., at 98 Hedson 81, Boston. 41° Mar. 23 MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 8 Lagrange Place, Boston. August 25.

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

M 188 JENNIE WATERMAN, Tranco and Test Medium.

8 Oliver Place, from Essex street. Terms according to time. S. A. WAKEFIELD, Clairvoyant and Healing Medium, No. S. a Lathrep-Place, leading from 299 Hanover street, Boston. April 20.

MISS E. D. STARKWEATHER, Rapping, Writing and Test Medlum, No 4 Osborn Place. 1mo April 6, MRS. C. A. KIRKHAM, Seeing and Tranco Medium, 140 Court street, Boston, Mass. 3m Jan. 14. MRS. MARY A. RICKER, Trance Medium, Rooms No. 145 Hanover street, Boston. Smo Dec. 22.

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This work is one of high moral lone, written in chaste, yet thrilling language, and appeals directly to the moral consciousness of All, Parenta and Guandians especially, actualing scientific and reliable aids and treatment for cure. It will be sent by mail or receipt of two 3 cent stamps.

227 Parents and Guardians! fail not to send and obtain this book. Young Men! fail not to send and got this book. Ladles! 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 maladies prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperfectly understood. Their external manifestations or symptoms, are Nervous Debility, Relaxation and Exhaustion; Marasmus 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, bronchills and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lumbago, dyspersion of the kidneys and other glands of the body, as loucorrhead or flour albus, &c. Likowise, epilepsy, hysteria and nervous spasms.

sections of the Ridneys and other glands of the body, as leucorrhear or flour albus, &c. Likowise, epilepsy, hysteria
and nervous spasms.

Now, in ninety-nine cases out of every one hundred all the
above named disorders, and a host of others not named, as
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Dorsales; and Tabes mesenterica; have their seat and origin
in diseases of the Fevre Vicera. Hence the want of success
on the part of old school practice in treating symptoms only.

Dr. Andrew Stone, Physician to the Troy Lung and Hyglenic Institution, is now on engaged in treating this class of modern
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adopted by the Institution is new; it is based upon scientific
principles, with new discovered remedies, without minerals
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medicines sont them by mail or express. Printed interrogatories will be forwarded on application.

\*\*Dr. Consumption, Catarria and diseases of the throat, cured

Consumption, Catarrh and diseases of the threat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Inhaling Balsamic Vapors, with inhale r, and direct corresponding to their use, and direct corresponding to the contract of the c

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

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

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

The Medicated Ascending Douche: a most important curative, for arousing the nervous forces. Price, \$4 and \$6.

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1y Matron to the Institution, Troy, N. Y. SCOTT'S HEALING INSTITUTE.

JOHN SCOTT. SPIRIT AND MAGNETIC PHYSICIAN.

selves that we do not claim half, what in justice to ourselves we could.

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 Gold Water Baths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made overy arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we nave met with since last January prepares us to state unhesitatingly that all who may place themselves or 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.

EXAMINATIONS.

tion and medical JOHN SUUTT.

N. B. Recipes and medical sent by express to any par of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of the Town, County and State in full.

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COOSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supercede their use and give health and hope to the jafflicted thousands, Price 25 cents.

PILE SALVE.

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

FOR Totter, ETYSIPEIRS EAST RINGUM, and all Scrofulatic eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

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This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has nover, in a single instance, failed to effect a permanent and positive cure, no matter how aggrated the case. It will be found triumphantly efficacious o itself alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complants will answer the purpose. Price, \$10.

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N. B.—All medicines sold at this establishment are prepared by D. White, M. D., formerly of "White's Homocopathic
Pharmacy," St. Louis, Mo. The attenuated preparations are
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D. WHITE, M. D., 38 Bond street, New York.

July 7.

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96 Fifth-st., Troy, N. Y. TO FEMALES.... MRS. DOCTRESS STONE,

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This being an ago when almost anything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half, what in justice to ourselves we could

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a pack; age of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the confinuation of the treatment will cure. Torms, \$5 for examination and medicine. The money must in all cases accompany the letter.

Spirit Preparations.

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This preparation is guaranteed to cure all kinds of inflammatory rhoumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed.

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This astonishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not claim for it the reputation of a cure all, but we do regard it as a Gure of Many. It has proved startlingly and amazingly successful in the worst kinds of Rheumatism, Neuralgia, Sprains, Brulees, Dislocated Joints, Chilbiains, Frosted freet, Stiff Neck, Tetter, Sore Broast, Sore Nipples, Spinat Complaints, Baldness, etc. Price \$1 per jar.

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BOOKSELLERS' AND NEWS-VENDERS' AGENCY.

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

WEDNESDAY, APRIL 17, 1801 .- EVENING BESSION. The meeting opened by a few remarks by Mr.

MR. LOVELAND.-The idea was thrown out this afternoon, that we had nothing to do with the past, nor particularly the future, but only the present. We must remember that the present carries us on to the future, and is meaningless unless associated with the past, its mother, and the future, its child. It will be allowed that mankind constitute one unity, by vital relationships. The grand manhood is great er than the individual man. Have we any standard for the duties of life? H. C. Wright says "there is an immutable standard of right;" this to me is what seems to be truth, after I have investigated. Spiritualism covers the whole ground of our material, moral, intellectual and spiritual natures; thus we shall see that Spiritualism means nought but the entire interests of man. Proving a future life to me, and nothing more, is meaningless, but when I see that my joy is the joy of all others, then I see a sublimity in experiences and wonder, that standing as we do, in rapport with the spirit-world, we can allow a single care or doubt to raise its snaky head. Heaven is more hopeful of earth, since it sees humanity more true to itself. Theu Spiritualism will have reached one culmination, which will only be a foundation from which humanity will take its upward flight along the endless pathway of eternal progress.

Mrs. Spence.-We have a powerful quality of mind with us, if not a quantity, this evening. We meet for an examination into experiences. It is impossible to prevent the tremendous power which excites the nation from being perceptible to us. Many cry Union, not because they are united, but they fear the consequences. This is lip-cry, and not from the heart. If I were a man, I might be hissed, but a woman never belongs to the Union, and so you cannot hiss her out. I have been a secessionist for ton years, have seceded from everything that I saw to be false, and shall continue to do so, until I secede into another life. Spiritualism is beautiful to investigators until they begin to be scholars; then it is a little more rugged. (The speaker went into an account of many of her experiences, which were in-tensely interesting, but it is not judged best to report the experiences of the mediums.) I found that all I passed through was in order for me to come into sympathy with, and advise those who were suffering like myself. One teaching is this: that all true marriage is monogamic. Another, that the Bible death is true—we die to live; die in the natural, to live in the spiritual. These sufferings come not as a judgment, but a consequence of the augularity of our natures. Every time you feel insulted or hurt, it shows you are not quite dead yet, and must be killed a little more, so that these things will not affect you. A great good will come out of this struggle throughout the country, and after the smoke clears away, the angel-world shall come down and walk with man.

Mr. Nuwron said that many had felt shocked at the recital of the strange experiences of our sister, but he always thought that people had a sore spot,

Adjourned until 9 1-2 o'clock Thursday morning.

THURSDAY, APRIL 18 .- MORNING SESSION.

This morning commenced the session of the General Convention. It was not considered necessary by those present to enter into any particular organization, and A. E. NEWTON, the president of the Quincy Committee, presided over the meeting. The names of the mediums present, as far as could be collected, yesterday, but which were somewhat increased this forenoon, were as follows :-- A. E. Newton of Boston, Leo Miller and lady, Heury C. Wright, Mrs. A. M. Spence, J. S. Loveland; H. B. Storer, Chauncey Barnes, Miss A. W. Sprague, Mrs. M. S. Townsend, Mrs. E. C. Clark, Mrs. J. B. Farnsworth, Mrs. Nichols of Lowell, Mrs. Washburn and Mrs. Marble of Worcester, Mrs. Slocum, Mrs. Jane Clark and Mrs. Rose of Providence, R. Thayer and W. E. Copeland of Boston, J. R. Hamilton, of Lewiston, Me., A. P. Pierce of Philadelphia N. S. and Isaac P. Greenleaf of Lowell, Wm. B. Potter, M. D., Dr. W. L. Johnson of N. H., Mr. and Mrs. Thomas of Me., H. Melville Fay, one of the "Fay Boys," of Akron, O., Warren Chase, Susie Johnson of N. Y., Mr. Lincoln of "True Flag," Boston, D. J. Mandell of Athel Depot, Prof. Hall of New York, M. Maria Macumber, and Wm. Burgess of Killingly, Conn., Dr. Cutter of Lowell.

After singing by the congregation, when a young gentleman, of superior talents, whose name we have unfortunately forgotten, of Worcester, presided at the instrument, MR. NEWTON stated that this Convention was invited here, by the people of Wordester, for various reasons set forth in the call, the most prominent of which was for the advancement of speakers, that it was not intended to put any Resolution to vote, and the question for to-day would be the same as yesterday: "What do the times de-Mr. LOVELAND protested against the lip-service

alluded to by Mrs. Spence last evening, and presented the following resolution:

\*\* Resolved, That in the present exigency of our nation, we, a Conference of Spiritualistic Lecturers and Teachers, proffer our ardent sympathy for the Government of our common country, and our earnest hope for its success in the speedy suppression of the wicked and troasonable rebellion inaugurated for the destruc-tion of liberty and the perpetuation of slavery."

MRS. SPENCE .- I said that the feeling of people was hypocritical; not that it was intended so, but that they did not oriticise their own hearts, and have cried for union, for fear of an impending war. Mr. Loverand denied that it was through fear or

hypocrisy, but that men understood themselves. Mr. Thaven was gratified by and endorsed a sentiment of H. C. Wright, that we should ever be ready to evince a proper regard for truth and right,

without reference to others. Mr. Newton made quite lengthy remarks in continuation of the subject spoken upon by him at the Quincy Convention, which will probably appear in his special department of the Banner.

Adjourned until two o'clock. AFTERNOON SESSION.

Mr. Butts of Hopedale, presented a series of Resolutions.

Resolved. That the Spiritualistic Movement is radical and revolutionary; that its principles demand of us a full exposure of the errors of all existing instiof us a full exposure of the errors of all existing insti-Littions; that as opposers of despotism, we shall not hide ourselves behind the robes of angels, and say "we have nothing to do with the politics of this world," for we have everything to do with them; that while we are not sectarians, nor politicians, we agree with John Wesley, that "slavery is the sum of all villany," and with Wm. Lloyd Carrison that "the Constitution" is a "Covenant with death and agree-ment with hell," and hold that the civil war in which we are now involved is their legitimate offspring.

we are now involved is their legitimate offspring.

Resolved, That we sympathise with the Angle-Saxon sufferers, whose fate may be linked with the war, yet north and south, orging to them, "assert your free dom," and to the master, "let the oppressed go free."
If he says he believes in Progress, but ought not to
take his foot too suddenly from the neck of his fellow,

we say. "That sort of Spiritualism you may preach to slaves, but not to freemen." Resolved. That the Spiritualistic Press, with few exceptions, is scarcely less truckling to the tyrant, Public Opinion." than the majority of religious journals, and that we bear witness to its comparative cowardice, and lack of material backbone in relation

to vital errors of the "body politic."

Resolved, That we regard Spiritualism as a friend and fosterer of all reform, and extend our appreciation and "Godspeed" to Emma Hardinge, Henry C. Wright, Father Beeson, Geo. Trask, Adin Ballou and William Lloyd Garrison for their faithfulness in each of their avowed fields of labor, and to all others who endeavor to benefit mankind."

Mr. Loveland, moved that the resolution concerning the "Constitution" be stricken out.

Mr. Chase, said he supposed Mr. Butts meant that as a part of his speech, and unless the Convention were inclined to take action upon it, it would stand

ion upon any resolution presented.

Min. Chase, hoped there would be no bitter discus. I will call her my guardian, friend and educator. sion; wished no one to vote on his opinion. "Our garments, nor our opinions will fit others." Ms. Burrs would be glad to have a free expression

f opinion. Mit. Manuell thought we had no time for discuslon.

PROP. HALL .- All true Spiritualists do not believe ither in " Death" or " Hell," and therefore I move bat it be stricken out.

MR. NEWTON .- Our present sessions are held to please the people of Worcester, and not to discuss these questions. Our friends here wish to hear from the different speakers present.

SUSAN M. JOHNSON took the stand, and said she wished to, and felt she could learn from the expericuces of others, even the most sinful. We must become fully acquainted with these in order to give, as I respond to each want of it, I become permeated or coudenin our brothers and sisters. I do not wish to go to heaven to help them there, but to work for elevated cast of mankind. those of the earth.

MRS. TOWNSEND .- We all have our experiences; but may help some one. I have learned that all erted to cultivate any weeds that might exist, instead our duty to leave her, or to tell her we thought her wrong? I know of no one capable of judging them-selves, much more others. She concluded with a good poetical improvisation.

ISAAC P. GREENLEAF Was happy to be, where he had long wished, among those who co-operated with him, and this was his first opportunity. We should find whether it is our truest ambition to be great before the world, or to be great in manhood and womanhood. The age demanus that suffering be changed to happiness. The age for externals has passed away, and I trust we have felt the deeper demands for a wider unfolding of our interior spirits. We must find where the lack is, before we can supply it, and not go forth blindly. Much is said upon national difficulties. Before we can teach concerning them we must learn the causes which have led to them. Shall shall we meet the guns, face to face? If we as, teachers, have not a broader and deeper sense of these great truths, than to fear to stand in an unpopular position, we are unworthy of the post we have taken. We must be willing to stand in our own place, and do our own work, and encourage others. Let us lay broad and deep our foundations, and then the superstructure will be glorious. Let us sustain each other, and our hearts be warmed with a divine

WM. E. COPELAND thought not one year ago to be called away from the walls of Harvard, but was happy and proud to be there to-day. "Be ye one with me, even as I am one with the Father." What we believe to be a duty, is no self-sacrifice. Our sister has laid everything upon the altar, and received a greater strength. Be ye filled with the same spirit. had some of my old prejudices left, but am glad to find here, and that I have come into so noble a body of workers. I think if some of those professors who yet, were present, they would go away with a different feeling.

Mrs. Spence. - I do not represent myself merely as a member of the Convention, but as being so generally represented by it, in what I said last evening. gave myself up to the influences around me, and as well as mine. If I had not had the experience of others coming upon me in a flood for the past three months, I should have shrank, as others have who wished the chairman to prevent my finishing my speech. But as many have thanked me as have

We have had moralizing long enough. See the temperance movement and the war spirit. Then, if people still have their appetites, even though they know intemperance degrades them, all that is said has failed to help humanity. We see then that wherever these conditions are developed, these manifestations occur. I have learned that I am most to a spiritual one, and that, therefore, I have work to do in my own garden. We must learn to look leniently on the experiences of mediums, for they may come to you. All moral transgressions are moral diseases, and should be treated as such. Who pities the drunkard and the outcast female? None, They are kicked out, while consumption, &c., is pitled. I said I did not believe in a God, and I do not. You speak of a God that is intelligent. Food and water are not intelligent, but when incorporated into your system, become so. Lay hold of principles, and not deal with effects. Do as H. C. Wright says: "Take care of your head, and not your hat." Be true to any truth you receive, and if you do not like your con stitution, make yourselves better, and you will make constitution of better materials. Adjourned until seven o'clock.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE,

WEDNESDAY EVENING, APRIL 23, 1861.

Subject.-" Woman's Sphere." DR. GARDNER, Chairman.

DR. N. B. WOLFE. - I do not understand what is meant by "Woman's Sphere." I do not know that brave woman can best rule the world by the examshe has a limit to act in. From the announcement of the subject, I infer she has, but I do not know who has prescribed that limit. I believe her sphere to be as wide as the Universe, and the range of her action limitless as the mind. Custom has spoken of her as an inferior animal, worthy of a cage; and speaking of her sphere would seem to reflect this dea. There may be some justice in this opinion when applied to " millinary make-ups" and painted courtezans, but I tell you it is a base libel upon he character of true womanhood. Mary, the wife of Joseph, and the mother of his boys, James and esus, was a model woman. I cite her as the most llustrious, because she was the most illustrious mother, and maternized the most perfect organization the world has yet inherited—her gentle-hearted and inspirational son. All honor to the maternal function of woman. Let us not forget that she is the mether of Humanity—the mother of Heroes, Poets and Philosophers. I will not argue woman's inequality with man in all that is great, noble, and elevating, for I have never permitted myself to doubt it for an instant. I know that the airogant mind, wholly engrossed with the contemplation of its little self, will be shocked at this, but truth has been known to kill fools, who have liedd by falsehood. What department of human industry is there, in which woman has not vindicated her capacity to cope with her brother man? Her genius is stamped with immortal dyes, in everything she touches; entage, to bring out woman as an ended of the world; for she stands open to receive the inpoetry and painting, scall ture and philosophy, all attest her facile power to equal her brother. the world has made a mistake in assigning to woman in inferior position in social or public life. Mrs. Ciller.—Love is at the bottom. This idea is the outgrowth of the theology of total and when a woman is married, she first begins to depravity, and the app. m, to of Eden's bowers. Let live. I have no trouble in finding what my sphere the gross and sensual view her as they may, their is in this world. I think I ought to be in the kitchopinions of her will but reflect their own unhappy en, instead of my husband, and I would not have do-

Mn. Newton, said he would prefer to have no ac- man in a helo of love and light, and with the gentle memories of my childhood and my mother about me.

Ma. Wernenner. - I must confess I am a" woman's rights" man. I believe fully in the doctrine that women have inherent rights; but it is only at this age that she has reached that point. I am not surprised that it has not been done long ago. If woman had always been recognized as man's equal, both would have been vastly benefitted; I think we are nearing that point now. The received dectrine of Christendom is, that man was created, and from his rib God made woman to be his helpmeet. I do not recognize this as fact-only as poetry, as is the sentiment of Burns, who says :

"His 'prentice han' He tried on han,

And then He made the lasses, O. Were this sentiment true, we should say woman was superior to man, for it is the law of nature that each newer birth is an improved one, over the one just preceding it. I do believe men and women were we are often required to, to benefit others. If I see created at the same time, equal in number, and of persons living true to a principle of right within, the same capacity. I think women possess intuition, I will work with them, even if they arrive not at but men excel in reason, which goes a roundabout the same conclusions as myself. I only despair road to get at what intuition gives first-handed. of man, when they do not express their true convic- All brave and great men have been the children of ions. Humanity, to me is divine, and inasmuch as smart, noble souled mothers. Because woman has been denied her sphere, man has been kept down; with divine life. Let us not slander, misrepresent but as fast as women are developed, men are likewise; and woman's recognition will bring us a more

Mr. Thaver .- One of the great mistakes that have been made by our sex, is in regarding woman they seem of more profit to ourselves than to others, inferior to ourselves. Our friend has referred to the Bible account of the creation of man and woman. our institutions are based upon selfishness; and as Whether it is true or not, it suggests to us some good such, are crumbling. Political influence has been ex- thoughts. God said, "Lot us make man in our own image." But he did not make that image perfect, of learning the people to love each other. We should concourage the good in others, instead of building on their errors. Disorganization and disintegration are dicated his prayer to God as our Father and our could only be had by throwing a rope around one-half of the country to hold it; but wish all could come together in the bonds of lave. The idea suggests a perfect propriety. to all our inspirations. I was sorry many were too sea, the birds of the air, and the beasts of the field sensitive to stay and listen to Sister Spence. Is it When he said, multiply and repleuish the earth, he commanded one no more than the other! Where do we get the authority for the superiority of man over woman? If woman had not been interfered with, she would have done vastly more for the world than she has; and we shall never behold the good time come, till woman is recognized as man's equal.

Mr. Burke .- I wonder what is meant by "sphere' here. I think it means "place." If woman has a place which belongs to her, has not man the same? if so, is there not some way by which we may de-termine it? I think it is not man's sphere to be all the time in the kitchen. I think you will agree with me if he stops there, he is out of his sphere. If it is not his sphere, whose is it? Without using much logic, it would be safe to say, it is the sphere of woman. Yet I would not confine her there always, but let her change when she needs to. I suppose no those who ory "Union," have nought to do with it, or body will deny that woman has done great good in the world; but terrible havoe is made when she gets out of her sphere into man's. The zealous defenders of woman's rights say she has a right to rule in war and in council. But as a general thing, when she has assumed the reins of government, it has been disastrous to the governed.

Mrs. Cooley .- I was doing housework, and sewing shirts, to-day, and felt comparatively happy; but I don't want to do housework all the time, without cessation. I believe we women are man's equal, but would not like to see any of my siste: a going up to the polls. Women do n't like to see the men in the kitchen, or meddling with the pastry. We can attend to those things; and in doing it, we are doing as important a work as our husbands are in their sphere.

Mr. Cushman .- When the subject was announced, I had considerable anxiety that the question should be illustrated. To say that woman is equal with have them dissipated by the unity of spirit which I man, we do not get a hint of what her sphere is. I believe woman is equal with man; and, further, I believe man is equal with woman - which fact many were going to make a report, and have not made it ignore. But I do not see that it is necessary both yet, were present, they would go away with a differ-should be kitchen maids, be kings and warriors, or dig in the garden, to be equals. I have no such conception of the equality of men and women. Woman is as much out of place in the field, as man in the wet-nursery and embroidery room. Man's sphere is limited, indeed. He is, and knows comparatively know of nothing which people could object to, except that I might be telling too much of their experience, out of their natural sphere. If woman can teach you, listen to her; coming from woman or man, wisdom is equally good-equally useful.

Lizzie Doren.-There can be no correct definition given of the sphere of woman, more than a correct standard of beauty, or morality. illimitable as humanity. Where there is pain to soothe, grief to assuage, the feeble to aid, or the young to educate, there is her sphere. She is, on the other hand, limited by the maternal function But though woman gives birth to the child, man shapes its mind, and their spheres are in a degree interblended. To give birth to a child is her function, and it is man's duty to stand by her during blest by those who curse me. It shows me that I the delicate period surrounding the birth; if he fail, am not entirely dead to this human life, and alive or neglects her during the hour when she needs his love and sympathy more than ever, we will not say let him be accursed -for he is accursed. If the woman is true in the domestic world, she rules that world individually. One speaker has referred to the female politicians as having a disastrous influence on society. He might have spoken of Madame Roland, who stands a star of the first magnitude in history. Through her husband she exerted a power felt in the councils of the nation. No man ever surpassed her in judgment and instincts. She was a mighty, a brave mind, and showed what woman may be when circumstances call her forth. There is no question but that she has been crowded down by Church and State, to an inferiority not hers by right. Man is stronger physically, but in the softer sym pathies and finer arts she is far his superior. hem alone, and both man and woman will move in their proper sphere. Woman is weak, and man is her defender; and for his care she repays him in other ways. There are female doges, and female drones: and there are the true women between the two-and I do not believe there is one here but would say such a woman is the equal of man. But Heaven forbid that she should become a politician! It is bad enough for our fathers and brothers to go to the ballot box, and control by their votes the government as it has been controlled for the past few years. A ple she can enforce at home. In her soul is a strength not to be measured by the hands of giants!

DR. GARDNER -I regard woman as in every respect the equal of man. If a nice and careful could be adjusted between the two, the merit would not sway a hair's weight on either side. Man's relation to the woman at the period between conception and birth, is a peculiar and important one, and on him depends the condition of both. Both have a duty to perform in this direction, and there can be no separation. I believe it would be better had woman a voice in the council chambers of the nation, and had she had, we should have been a better people than we are. Our halls of legislation would not have been the scenes of such rowdyism as have characterized our Capitol at Washington for the last few years. We need woman's influence in humanizing our laws. Our criminal code will never be what it should be, until woman's influence remodels it. In physical strength, as has been said, man is woman's protector; but she will amply repay him in kindness, sympathy and care. Man can fight; woman can bind up his wounds. In all the departments of life, man and woman should go hand in hand, through the world, and the world shall grow better for it. Had woman been appreciated, and allowed her rights, the human race would have been nobler than it is. It seems to be one purpose of the present age, to bring out woman as an educator, a teacher Verily, spiration of the higher world, and with it the

Mrs. Cilley,-Love is at the bottom of marriage conditions; but I will still enthrone my type of wo. mestics around. I believe the house is woman's

sphere. When my kitchen duties are done, I like to nunciations, the works he wrote remain to this day go in the parlor sometimes; and when my husband comes home, to sit by his side while he reads the newspaper. I like to go out to evening meetings, and to have him go with me. When he comes home from his day's work, it is in my sphere to have things ready for him-to have a clean collar for him, and to take care of the children. A true woman will always try to regulate herself by her husbaud's circumstances, and never embarnss him by her extravagance. I am never too proud to see my minister or my friends, if I have been at work in the kitchen; and when I got to talking with them, I forgot all about it.

ME. WETHERBEE.-I agree with my sister. I supmaid of Orleans, who led the armies of France the other. against the hosts of England, and to victory; or to Queen Elizabeth, whose reign was characterized as the Golden Age of English literature? In proporhave been its best rulers.

Reported for the Banner of Light. THOMAS JEFFERSON ON THE DECLA RATION OF INDEPENDENCE.

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

The voice of my country calls, and I must obey; the voice of humanity speaks, and I cannot remain a nation and its posterity.

political affairs.

of a monarch who cared nothing for the real inter- suit of happiness." ests of his distant subjects, it was not at all unnatural that minds accustomed to think and act on freedom and happiness of the Colonies.

conditions:

that people have had no voice in raising. 2nd.—When laws made by the voice of the people

rightfully made to go into execution at all.

pposition and revolution. this ago, exploded. It was an mosed that the seanrity for the success of the new nation was three-fold.

power: 3rd., the fundamental soundness of the sysgovernment which they proposed to establish. While I do not deny that every subject owes allegiance to the Government which protects him. still, when that Government takes the form of tyranny, he may ignore its power altogether; and this I conceive to have been the position of these colonies. It was thought by them, whether truly or not, that and the best wisdom in the world; and that no powthe people could better understand their own re-

interest in them, save as connected with their valuable sources of revenue. Therefore, the war of 1776 was predicated, first, apon the voice, and interests, and happiness of this sterling integrity which exists in this country. people; secondly, upon the truths of which were sur osed to lie at the foundation of their government; and thirdly, upon the success which such government must meet with, if managed with intelligence

quirements, than a remote and dissolute monarch.

and probity. For the democracy which was here to be the rul ing power, was not that untamable and capricious monster which, in other countries, has so often shattered the fair fabric of Liberty, by its selfish contentions-but the voice of a people morally, intellectually and spiritually raised above the reach of lawess ambition and unarchical strife; and, therefore, it was confidently assumed that a government so founded could not but succeed and flourish, more and more, as generation after generation should spring up, each an improvement on its predecessor. To day, it shows far otherwise; but before passing to he, present state of things, let us point out the meaning of the instrument which declares the purpose of the leaders and founders of your govern

While we appreciate the honor that surrounds the name of Washington, his proved worth and integrity, it is not to be supposed, that, as an individual ie was by any means the author of the principle upon which this government is predicated. On the contrary, those who were retired from public observation were perhaps the real framers and leaders in bringing forth and manufacturing the means which he employed with such success, and in directing his ments toward the final triumph. Personally, it has been attributed that we had much to do with framing the Declaration of Independence, but such is not the case; for the leaders of public sentiment were requested each to frame and present to Congress a document which should convey his ideas of the causes and predicates of the existing revolution; and the majority were to choose from these the one which most clearly expressed the vews of the representatives of the people; and it has been said that we framed the greater part of the document; but such is not literally the case; the authors were numerous; and among the most prominent, in fact the real author of the Declaration of Independence, was the author of the "Rights of Man and the 'Age of Reason," than whom, with due deference to religious prejudices, be it said, a sounder statesman and diplomatist never lived. In spite of all bigoted de-

uncontroverted, and the principles which he embodled in the "Rights of Man" are found concentrated in your Declaration of Independence. All the states. men and diplomatists of your country have since adopted his method and style of conversation and correspondence, as most proper for a democratic peo

We are not going to talk upon religion but we propose to show that morality is not bigotry; this was the conception of the founders of your government; this is your conception to-day. Morality has been growing among you; prejudice and bigotry have been disappearing, as education and intelligence have advanced. Democracy means, in a dispose we all agree in the propriety of having our tinct sense, the voice of the people; and while it is bomes pleasant, and everything clean. All this is supposed by fanatios that the authors of the Declavery nice; but some women would be wasting their ration intended to refer to a certain class, known as strength and usefulness if they stayed in the kitchen, slaves, they are much in error. It was in behalf of when they ought to be out in world, doing the world good. It appears to me Emma Hardingo, conjining jected to British tyranny, that the document was herself to the kitchen, would deprive the world of composed, in order to show the Christian world that much good; and Harriet Beecher Stowe can do better we knew what ground we stood upon. Prisoners stirring people up with books like "Uncle Tom's and chattels, of course, were not included in that Cabin" and the "Minister's Wooing" than in darning Declaration. Slavery was then a British institution, stockings and mending clothes. Many points of this entailed upon the colonies, with which the founders question have not been touched upon. Some men of our liberty desired to have nothing to do, and talk about women's rights, who will stand by their which was not referred to in that manifesto of a free, wives and let them wear their fingers out, with sew | enlightened people; and it is worse than absurd to ing, and then support themselves with the money the poor women have carned. Until within a few years, its principles are catholic, they are at the same time woman could not keep her own wages from her conservative; and its expressions were prompted by loafer husband; but the laws are now changed, and the needs of the people, and the predicates of the gov-she may carry on business on her own account, if she likes. Bro. Burke alluded to female rulers, and sion of the sense of that document can only be atpoliticians. Why did he not speak of Joan, the tributed to fanaticism, whether of one extreme or

There is but one way of securing a democratic form of government; (I dislike the word republican, for it sounds like funaticism, and prefer democratic, betion to numbers, I think the Queens of the world cause it sounds like the blended voices of the vast mass of intelligent freemen) and that is by observ-ing the will of the great body who select representatives. Again, much is said about the clause of the Declaration which affirms that all men are born free and equal. Well, now, of course in the literal interpretation of the terms, all men are not born equalrich and poor are not equal; a child cradled in luxury is not like a child of poverty, the latter may surpass the former in intelligence and worth. There is not an equality in the worth of individuals, as compared with each other; but as compared with the government under which they live, the rights of one deaf to its importunities. The spirit of right and are as important as the rights of another; and therethe question of human government have ever been, fore, if the rights of any one are neglected he claims and are to-day, the most important theme which can the protection of government, and it the government occupy the mind of the philanthropist, statesman, fails, then, of course, in consequence of their equal-or orator; and to day I am called upon to witness ity, all men are born free and equal. We meant, not the threatened overthrow of that which it was supthat the negro slave was the equal of the white man, posed would be the greatest boon ever bestowed upon who can understand the principles of freedom; nor that the wild Indian, the Malny, or Hindoo, could The question involved does not so much concern comprehend our forms of government, though perthe forms of law and functions of government, as haps they are superior to the white races in some their application to the requirements of the people; respects; but that all men, according to their condi-and this should enlist the attention not merely of them, other things being equal, are free, politically; monarchists and diplomatists, but of all who have that the man who tills the soil, if honest and just, the welfare of humanity at heart. Scarce a century is equal to a king in that degree, and may be equal ago, those who gained the battle of liberty supposed in intellect, though his abilities have not the same scope. Therefore, a day-laborer and the man who fills tions to redress the real or supposed injuries of their the highest office in the State are equal, if both are countrymen, and to give them the privilege, due to able to govern themselves. Therefore was the assertheir intelligence and vigor, of controlling their own tion made, that all men are born free and equal. Again, interpolation, false representation, and fa-Separated by a wast expanse of water from the natical randorings of the purport of the Declaration parent government, the rights belonging to that gov- have been based on the clause which says that all ernment being perverted by the baseness and treachry men have the "right to life, liberty, and the pur-

Unquestionably, according to all rules of government every man owes his life, liberty and opportusuch topics for themselves, should desire to drive out nitles of happiness to the government under which a system of mal-administration destructive of the he was born; therefore the predicate of the assertion was, that every man who binds himself to absurd Liberty, it is true—but a liberty which should laws which he has had a voice in framing, has a kel-bind them body and soul to the interchange of mu- ter security for life, liberty and happiness, than antual favors and concessions, without giving any other who is controlled by laws he had no share in ruler the power to deprive them of their right; this making. Therefore, it is conceded, by all enlighten d was the vital principle underlying the struggle of people, that a man cannot lawfully deprive himself 1776. It is the same question which now calls for of his own life; therefore a man's life is not his the decision of the people, and the same instrument own, literally speaking, nor can he sell himself abin which its leading ideas were proclaimed to the solutely into bondage to another man, and the conworld has been subjected to the basest misconstruc-tract be a legal one. The pursuit of happiness is tion on the part of those who seek, at this time, to what every one is joining in, as the object and aim deprive the people of their legitimate rights. of life; and happiness is mostly conferred by doing The right of the people to throw off allegiance good to others; consequently any gain of happiness to the government has been declared by all states through pure selfishness is truly impossible. When men and historians to be limited to the following a man belongs to a government under which he is prompted to devote all his thoughts to the welfare 1st.—When said government shall so far raise it- of others, he is happiest. This is what is meant by self above the people as to promulgate laws which the clause referred to. You comprehend that a man who is free, in the sense of being unrestrained by any moral, religious or social obligation, is, in fact, are executed in the spirit of oppression and tyranny. of all men the most enslaved, because constantly in 3d.—When the monarch refuses to allow laws fear of death and disappointment, and because he ightfully made to go into execution at all.

| does not know what his liberty means. The man Under these circumstances, any people has the in a well-governed community, who has the most obright to resist oppression; first, by remoustrance and ligations to di charge, is the most free. Laws of appeal, and, if these prove unavailing, by forcible any sort do not hurt him, for he is willing to be bound by them for the sake of the benefits they con-The theory of a monarchial government is based for on society at large. Therefore, the term Liberty, upon the legitlmate right of kings to the obedience as applied to your Union, means the mutual comt their subjects; the notion of divine right being in pact of its people, for the sake of mutual protection. I always had confidence in the voice of that number of people who can so understand and control 1st., the intelligence and probity of the citizens; themselves, as to make laws and abide by them. I 2nd, their distance from the seat of the oppressive still have confidence in the hearts of and minds of a people who have, through long experience, example and precept, known the benefit arising from such a state of things; and I know that, at this day, another nation does not exist, so moral, virtuous and intelligent as that of the United States of America. I therefore know that the voice of the majority of your people will be the voice of the highest morality

er of oppression or tyranny can ever avail to uproot the principles engendered by the Constitution, or who had no knowledge of their characters, and no the methods of thought and feeling to which you interest in them, save as connected with their valu- have become accustomed. The knowledge you have gained cannot be destroyed, and it is out of the power of any class of fanatics to destroy the force of that I have the greatest confidence in the people.

know them to be filled with honor and integrity. I know, also, that there are corrupt, fanatical and bigoted men among them; and more in proportion than elsewhere, because of the greater freedom to propagate their doctrines. But I know that the great voice of this people is a democratic voice; a voice of unity and harmony, predicated upon inevitable principles which were in operation nearly a century ago: and its results alearly demonstrate to my mind, that, however certain sections, through diversity of interests, may have outgrown the bonds of union, still the nation itself is fixed; and all I have to deplore is, that strife which is born of hot and angry contentions, and that an instrument in end. ed to answer purposes of enduring harmony should be perverted to purposes of war.

CONCLUDED NEXT WEER.]

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