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BANNER OF LIGHT



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MARCH! MARCH! MARCH!
Hymn of the Volunteers.

BY JOHN S. ADAMS.
Arouse, arouse, for our country calls
Her gallant sons to-day;
On the field of war there's work to do,
Arouse, arouse, and away!
The flag of the Stars and Stripes, that long
Has floated broad and free,
Is trampled to earth, and rent in twain
By millions of Slavery.
Chorus. Then arouse, arouse, arouse, arouse,
At Freedom's call to-day,
With the Stars and Stripes above our ranks,
March, march to the field away.
They think us weak but they shall know,
We will meet our country's call,
With the nerve that fought on Bunker Hill;
And the strength of Faneuil Hall.
We fight for Freedom's priceless boon,
The heritage that came
From Concord and from Lexington,
And Charlestown's field of fame.
Chorus. Then arouse, arouse, arouse, arouse,
At Freedom's call to-day,
With the Stars and Stripes above our ranks,
March, march to the field away.
We proudly raise the Stars and Stripes,
And Freedom's flag unfurl,
Hurrah! hurrah! for the rifle shot,
And the clouds that upward curl!
For they mark the spot where Slavery yields
To Freedom's onward way,
And the loud huzzas of a grateful world,
Will crown our deeds to-day.
Chorus. Then arouse, arouse, arouse, arouse,
At Freedom's call to-day,
With the Stars and Stripes above our ranks,
March, march to the field away.

JUDITH;
OR,
THE MYSTERY OF
MORTON MARSH MANOR.
BY M. V. ST. LEON.

CHAPTER VIII.—CONTINUED.
"Yet his countenance does not indicate cruelty; I know it is cynical, but I should judge he has become so through possessing a sensitive nature."
"Life seems a burden to him."
"At his age, too—"
"Why, child! he is old enough to be your father. I know he appears young," she continued, noticing my surprise; "but hard-hearted people hold their looks wonderfully well."
The remainder of the way was passed in silence. I was meditating on what had been said, and Mrs Berkely did not interrupt me. Lady Eugenia having retired, we separated immediately on our arrival home, and my dreams were filled with incongruous images, the distorted repetitions of what I had seen and heard.
When the incidents of the previous evening were discussed at breakfast, I noticed that Mrs Berkely made no mention of Sir Wilford; convinced that the omission was intentional, I followed her example.
"By-the-by," said Lady Eugenia, when her cousin had sufficiently described the satisfactory result of my debut, "Lady Orford was with me last evening after you left, and is in great anxiety; Harry is seriously ill at Nice, and she will be obliged to leave Alethia just in the height of the season."
"Plenty of chaperones can be found for a brilliant young heiress," remarked Mrs. Berkely, dryly.
"Of course; but there are few capable of exercising much influence over so independent a young girl."
"Thank fortune the attempt is not likely to fall to my share," said the pretty widow, shrugging her shoulders, for Miss Blackburn was no favorite with her.
"Lady Orford greatly regretted the caprice that led to her coolness toward Judith," continued Lady Eugenia; "then addressing me, she said that while your influence continued it quite relieved her of care, and that if it still existed she could go from home content to entrust Alethia to friends."
"I do not envy her uncle's family," said Mrs. Berkely, "as I presume she will stay with her guardian."
"Yes; Lady Orford observed that if I went more into society she should rely on our old friendship and request me to take charge of Alethia, but that she could not presume on your good nature, even if the presence of Judith in my family did not prevent."
Mrs. Berkely was indignant at Miss Blackburn's freak. I had chanced to interest her, and warm-hearted in her likes as she was, she was not in her dislikes, she resolved to carry out a whim in regard to me. I must promise that being resolutely bent on remaining a widow, she had no jealousy of conquests, and was a famous match-maker; she had been gratified with my appearance and reception the evening before. They had reflected credit on her taste and discrimination, and I afterward discovered, suggested to her fertile brain the idea of procuring me a desirable settlement in life. With proper material for the enterprise, I cannot say she might not have succeeded, as she had a charming way of making innovations popular, and a natural gift at obtaining obedience.
Thus it came to pass, that before long I was included in Mrs. Berkely's invitations, and Lady Eugenia was so much more desirous for me to accept them than to remain with her, that I had no choice left but to do so. I was not unfrequently in company with Miss Blackburn, whose recognition was merely civil, and whenever Sir Wilford was also present, he was her favored attendant, but in so quiet a manner, that he never appeared conspicuous.

Remembering her almost exclusive acceptance of Captain Yarrington's escort at Ventnor, I inwardly accused her of being a flirt, and conjectured that Lady Orford's anxiety had chiefly arisen from this trait of character. Although I did not feel that degree of tender interest in Alethia as before she had repulsed my friendship, I was sufficiently grateful to her mother for past favors to regret such frequent association with a person whom I knew Lady Orford disapproved. Yet I was powerless to effect any change. To Alethia I could not speak, and I did not think myself authorized to mention the matter to any other. Accident befriended me.
While taking an airing with Lady Eugenia one day, we passed a carriage containing Alethia and her chaperon; the former was gaily chatting with Sir Wilford, who rode beside the barouche, and her companion, a young married cousin, was occupied in watching the movements of her pretty infant in its nurse's arms opposite.
Lady Eugenia leaned impulsively forward, and as she quickly shrunk back before she was seen—but both Alethia and her escort saw and saluted me.
"Are you acquainted with that gentleman?" Lady Eugenia inquired in surprise.
"Somewhat. I met him while with Lady Orford last summer."
"Miss Blackburn appears to be on very friendly terms."
"He saved her life," I replied, and added a short account of the luckless boating excursion.
"Did Alethia manifest any particular preference for his society during the remainder of your stay?" asked Lady Eugenia.
"She was much more frequently with Captain Yarrington until the last few days."
"Is it possible that they met?" murmured her ladyship; "but you say there was a change—do you think she still prefers Sir Wilford?"
I felt justified in speaking freely, as I did not doubt that Lady Orford's views would be known by her friend, and perhaps some good consequence might follow; at all events there was no risk in repeating anything to Lady Eugenia. I therefore gave a description of Alethia's conduct, remarking that I believed it more the result of coquetry than any implicit affection.
"But Sir Wilford?" Lady Eugenia inquired, "does he seem equally heart-free?"
"I cannot say—he is so impossible that it is hard to decide; but his manner is so flattering toward ladies, that each might think herself in turn the exclusive object of his thoughts. The evening I was at Mrs. Cecil's soiree, he was there too, and knowing I was among strangers, was very attentive throughout the evening."
"Do you see him often in company?"
"Very frequently; but he is with Miss Blackburn constantly when she is not dancing. He never takes any part in that amusement, and as I do neither, he generally exchanges a few words with me between the sets."
"Does he know that you are with me?"
"Oh yes,—he learned that at once."
Lady Eugenia leaned back quite pale, and, after a few moments' silence, said:
"Why did you not mention these circumstances before?"
"Mrs. Berkely avoided doing so from the first, and although she did not request me to follow her example, I supposed I ought."
"This must not continue," said her ladyship anxiously; "Alethia may become fascinated before she is aware; and yet I cannot add to Lady Orford's cares at this time."
For a long time she sat silent, and then taking her note case, wrote a few lines on a blank leaf, and directed the coachman to drive to Alethia's present residence. Finding that Miss Blackburn had not yet returned, Lady Eugenia left the note, and gave the order for home.
Just before dinner, Alethia was announced, and was immediately closeted with Lady Eugenia. The conference was rather long, and when the ladies rejoined us, the elder was exhausted, and her companion scarcely recovered from some agitation that had left a flush on her cheeks and a fire in her eyes. Alethia having an engagement, did not remain, but promising to call soon, hastily departed.
The effect of this interview was perceptible, when I next saw Miss Blackburn in company with Sir Wilford. She was courteous but reserved, and finding a change, the gentleman transferred his attentions to another quarter. During the evening I found myself in her vicinity, and after a few preliminary remarks, Sir Wilford said:
"How do you like society in its aspect of thoughtless gaiety?"
"It is quite amusing to watch it," I replied.
"You do not seem anxious to take a more active part."
"No, I should not go out so much if it were not that Lady Eugenia desires to gratify her cousin, whose whim it is."
"Lady Eugenia is an invalid, I believe?"
"Not exactly, but fonder of retirement than excitement."
"So I have understood from Miss Blackburn, who visits her frequently, I believe."
I at once divined that Sir Wilford wished to ascertain if there had been any interview between the two ladies since morning; but I gave him no light, and the cause of Alethia's distance remained a matter of conjecture.
When Lady Eugenia inquired if there were any change in the previous intimacy, I frankly told her the extent of my observations, and noticing that she seemed deeply interested in Sir Wilford's movements, frequently mentioned him, supposing her anxiety arose from a desire to watch over her friend's daughter without active interference. Alethia however continued to avoid the companionship of Sir Wilford, and became less gay and lawless than during the

first of the season. Her loss of spirits puzzled me. I had not thought her remarkably susceptible, yet on two occasions she had engaged in decided flirtations, and at their close exhibited depression of mind, although they had ceased of her own free will.
Captain Yarrington, during Lady Orford's absence, had been a frequent and welcome guest at Lady Eugenia's, whose manner was full of suppressed tenderness that could not for a moment be construed into any attachment incompatible with her age and dignity. The freedom from etiquette which was accorded to him soon rendered us as much at ease with each other as friends of long standing.
One evening I sat in the drawing room alone, awaiting the return of Lady Eugenia and Mrs. Berkely, who were dining out, when Yarrington was announced. As I shook hands, I noticed a spray of honeysuckle in his button-hole; it struck me oddly. One sees roses, carnations, mignonette, and various other flowers occupying that position, but there are varieties that would look unnatural in the atmosphere of a fashionable London season. I presume a sense of this called up the remembrance of a famous clambering honeysuckle at Morton, which tossed its luxuriant branches of homely, old-fashioned white and pink in at the library windows, where many a time my cousin and I had sat in the deep ease with the summer moonlight streaming in, building air castles, or planning exploits.
Following the direction of my eye, the Captain said, "You think my choice an humble one?"
"I commend it; there is something dear to me in the associations that cluster about it."
He immediately offered it for my acceptance.
"Take it," he urged; "it was gathered for you. I saw a porch covered with the blossoms, as I was returning from a ride to-day, and, knowing your rural penchant, begged a little. But are you particularly fond of the fragrance?"
"I believe so; it reminds me of Morton Manor, and Richmond."
"I think you are a pattern cousin."
"Why?" I asked, laughing, and yet coloring.
"Because you cherish so many pleasant thoughts of him; one might be jealous of the superiority that makes him so well remembered."
"You must bear in mind, sir, that my girlhood was very meagre of friendships. I was a shy, grave body, whom none understood but my cousin, and he was always so thoughtful; no wonder that in the absence of many attachments I clung closer to the few I enjoyed. How sweet this spray is! Dear old Manor! it is in full luxuriance now."
"Miss Kennedy," said Yarrington—and I looked up with surprise, for there was a significance in his voice I had never heard before—"what shall I do to be as kindly regarded as your cousin?"
I was silent from astonishment, scarce believing I had heard correctly.
"I do not think you are aware how gratefully I regard my benefactors," I at length replied.
"Gratitude will not satisfy me—nothing short of the same tenderness I feel for you."
I was quite speechless now.
"Judith," he said, taking my hands within his, and with a mournful energy underlying the soft tones, "I am a lonely man; though young, I have felt the heat and burden of the day, and longed for rest and shade. With you I find it, and with no one else. Do not think this a sudden knowledge—you have always had a soothing charm for me, and it seems so natural to seek your society, that I can scarce imagine a future in which you have no part. Is there any answer in your heart to this appeal?"
The peculiar absence of all embarrassment or haste, the thorough home-like feeling which pervaded his manner, infected me so that I experienced no agitation as at first. It appeared the most consistent thing in the world for me to be situated just as I was, and I replied:
"There is an answer—if you find happiness with me, may you ever do so."
"Spoken like yourself," was the comment; "you shall never regret this decision."
We sat silent, for several minutes.
"Judith," then said my companion, "when am I to claim you exclusively? What should prevent my doing so at once?"
"Oh, Captain Yarrington!" I exclaimed, for my thoughts had not yet outrun the present moment; and I paused, for I had really no reason to offer in opposition.
"Judith, you must call me by my Christian name—will you not gratify me thus far?"
I assented, and, with some hesitation, pronounced it.
"It seems odd," I remarked.
"Yet it is not unlike Richmond—that you experience no difficulty in speaking," he answered, smiling. "Now to me, Judith comes more naturally than the stiff address I have taught my tongue to utter so long."
"You surely have not thought of me by that name?" I inquired, in surprise; for I was a novice in the usages of Cupid.
"I am afraid I must plead guilty to having done so a long time," and the mischievous brilliancy that on rare occasions so lighted up his face, played about every feature. "But to return—you have not given me a satisfactory answer to my last question. Unless you can give some weighty reason for delay, I shall insist on attending you to church at once."
After some time I battled so successfully with his exorbitant demands as to gain the promise that if he were allowed to speak with Lady Eugenia that night he would abide by her advice. Thankful to have shifted the responsibility on some one else, I now gave myself up to the enjoyment of the present, until my lover was satisfied that my usual unobtrusiveness was merely the result of that loneliness and self-reliance which had been forced on me.
When Lady Eugenia returned, and matters were

explained, she did not seem nearly so surprised as I had expected, but congratulated us both, and entered into our plans with hearty interest.
"And where do you purpose taking Judith after the happy event?" inquired her ladyship, smiling, yet looking at Yarrington very earnestly.
"Wherever she chooses," he replied, glancing at me.
"Ah! there are bounds to your powers," I retorted.
"You cannot offer Morton Manor to me, and that is my idea of an earthly paradise."
A peculiar expression passed over his face, but he merely responded:
"Love works wonders, you know."
Lady Eugenia seemed puzzled for a moment, and then resumed her usual aspect.
How familiar and at ease I felt with Captain Yarrington. I even called him Richard unhesitatingly, before the evening was gone, and at his departure consented that he should call early the following forenoon.
If Lady Eugenia had not been astonished, Mrs. Berkely made ample amends. She was absolutely indignant at what she termed a conspiracy against her plans.
"To think of your being so ungrateful," she remonstrated with me. "I had everything so finely arranged. I assure you, Judith, that Lord Porlock is much taken with you, and only waiting a proper opportunity to declare himself. Come, do not throw away such a match."
"Ah, Jennie!" exclaimed Lady Eugenia, "you are an incorrigible match-maker, but I doubt if Judith could be enticed by fifty Lord Porlocks, Captain Yarrington aside."
"Indeed, I much prefer to marry nearer my own station," I said.
But Mrs. Berkely was not to be appeased.
"Station!" she contemptuously ejaculated, "I would like to know what right a girl has to a distinguished style, if she does not keep it for the society that appreciates it."
"Jennie," said her ladyship, archly, "you are not the only one who prefers preaching to practice. The Hon. Miss Chichester married plain Mr. Berkely, a far less prudent choice, in a worldly sense, than this under discussion, and thereby greatly discomfited a certain suitor who offered a remarkably pretty coronet to her inspection. You are the last person, my dear, to cry down a love marriage."
Mrs. Berkely laughed, but declared that before she would have my prospects spoiled by such infatuation, she would beguile Captain Yarrington from his allegiance, and jilt him as soon as I had become Lady Porlock, through pique at his desertion.
I now no longer spent the evenings from home among heated crowds, but when Yarrington called, in Lady Eugenia's boudoir; while her ladyship seemed to enjoy much in seeing our happiness. In this new life I unfolded traits I had never imagined I possessed, and not a cloud marred the sky, until about a week before the time set for my marriage. Then I noticed a sudden change in the Captain's expression—he evaded questioning, assured me of his freedom from illness, but that whole evening was his request, filled with music, so that I had but slight chance for critical observation. Just before he left, he placed a small package in my hand, saying:
"Guard this for me, Judith—if I do not claim it before three days, you may examine its contents."
As he said this, he held my hands standing by the doorway; he hesitated a moment, then impulsively drew me toward him, kissed me, and hurriedly exclaiming:
"Good-bye—God bless you!" was gone from the room.
A strange dread filled me—the clang of the hall door struck on my ears with a desolate meaning, as if hope and joy had departed thence to return no more. I glanced at the packet—it was without address and yielding in texture. I tried to think what the reason could be that I was to wait so long before examining it; there was no absence intended or I should have been notified, and the longer I pondered the more apprehensive I became.
Contrary to the usual custom now, I did not see or hear from Yarrington the next morning; but toward evening Lady Eugenia came and leaned over my chair as I sat listlessly at work on a drawing I was finishing for her.
"Judith," she said, "you are a brave girl; but I have something to tell you that is very trying. Shall I speak openly?"
"You cannot exceed my own terrible thoughts," I replied.
"I have just received a note," continued her ladyship, "from Captain Yarrington, in which he states that he is wounded, though not dangerously, but is forbidden to leave his room for a day or two, and requesting me to break the news to you."
"A duel!" I exclaimed faintly, for I was aware of the consequences, in such encounters, to the unharmed party.
"Yes, my dear, and with Sir Wilford Dudley. It is incomprehensible to me. I had not supposed Captain Yarrington a duelist, and cannot divine what cause his opponent's actions could have given, slight as their intercourse was."
I was too bewildered to offer any suggestion, but begged Lady Eugenia would conceal nothing from me. She assured me that Richard was not seriously injured, but that Sir Wilford's situation was critical.
"How rash to remain here! Why did he not leave the country till the case was decided?" I exclaimed.
"There is no danger from the law," replied her ladyship; "none but the seconds witnessed the encounter, and Sir Wilford has given out that his wound is the result of accident. Fortunately there are no suspicious abroad."
When I unclosed my eyes after a few moments' silence, during which I had been trying to realize the sad news, Lady Eugenia's expression commanded

my attention. She was mechanically slipping a ring up and down on her finger, and looking into vacancy with a sad, dreamy look that startled me. Rousing herself presently, she said:
"I must need to inquire after Sir Wilford—it would be terrible if the worst should happen," and she shuddered nervously.
Even in my present mental distress I wondered what was the secret of her interest in Richard—so deep and uncontrollable as to produce such emotion.
"Do not alarm yourself, dear Lady Eugenia," I ventured to say; "let us hope for the best, and perhaps when we see Captain Yarrington he may cheer us."
"Oh, life! what a terrible mystery it is," she cried, unheeding my words. "Judith! I never take the first step on uncertain ground—one does not sink alone, but drags others down with him, sooner or later. The innocent suffer as well as the guilty, till no one can say where the curse stops."
And she rose with tightly clasped hands, seeking relief in motion. Could this agitated, suffering woman be the calm, passive Lady Eugenia Meredith? Half my own trouble was merged in sympathy for her. After a time she advised me to write a note to Richard, as he must be anxious to hear from me; and then, pale and exhausted, seated herself by me. I drew my writing desk toward me, but, still tremulous, did not place it securely on the table. It fell with a crash, bursting open and scattering its contents. I commenced gathering them up, when, with a quick cry, Lady Eugenia snatched a card that had fluttered on to the lounge beside her.
"Where—where did you get this?" she hurriedly inquired.
"Among my aunt's papers," I replied, too much startled to reason on the propriety of reserve.
"Your aunt—who was she?"
"Mrs. Murray."
"The Mrs. Murray whose hand-writing I see here—Lucretia Murray?"
"The same." I answered with a nameless dread, for the card was the one I had found in that drawer which the masked stranger had rifled at Morton Manor.
"Do you know that hand?" she inquired, pointing to the first date which was evidently penned by a gentleman.
"I do not, Lady Eugenia."
A look of relief crossed her face, but she gazed earnestly at me, and said:
"You are not like your aunt; though you have her height, complexion and regular features—still you are not like."
"She was my uncle's wife; but her kindness to me always made her seem nearer than her husband, whom I never saw."
"Then she was not your relative—"
"Did you know her, Lady Eugenia?"
"Very slightly. How fearful her power was over those she came in contact with!"
"She must have been handsome."
"She was magnificent. Oh, my child! she has caused endless heartaches."
The mystery of Morton Manor began to unfold; here was a connecting thread—would Lady Eugenia unravel it? She seemed disposed to speak further, but finally said:
"I hope Captain Yarrington will be out in a day or two. Has he told you nothing, Judith?"
"He left a package with me the night he was here last, which I was to open, if he did not call for it in three days. I suppose he will claim it now."
TO BE CONTINUED.
The Hauble, Fame.
If we go into a school exhibition, our ears are defended by declamation addressed to the ambition. The boys have sought out from literature every stirring appeal to effort, and every extravagant promise of reward. The compositions of the girls are of the same general tone. We hear of "infinite yearnings" from the lips of girls who do not know enough to make a pudding, and of being polished "after the similitude of a palace" from those who do comprehend the commonest duties of life. Everything is on the high pressure principle. The boys, all of them, have the general idea that everything that is necessary to become great men, is to try for it; and each one supposes it possible for him to become Governor of the State, or President of the Union. The idea of being educated to fill a humble office in life, is hardly thought of, and every bumpkin who has a memory sufficient for the words, repeats the stanza:
"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."
There is a fine ring to this familiar quatrain of Mr. Longfellow, but it is nothing more than a musical charm. It sounds like truth, but it is a lie. The lives of great men all remind us that they have made their own memory sublime, but they do not assure us at all that we can leave footprints like theirs behind us. If you do not believe it, go to the cemetery yonder. There they lie—ten thousand upturned faces—ten thousand breathless bosoms. There was a time when fire flashed in those vacant orbits, and warm ambitions pulsed in those bosoms. Dreams of fame and power once haunted those hollow skulls. Those little piles of bones that once were feet, ran swiftly and determinedly through forty, fifty, sixty, seventy years of life; but where are the prints they left? "He lived—he died—he was buried"—is all that the headstone tells us. We move among the monuments, we see the sculpture, but no voice comes to us to say that the sleepers are remembered for anything they ever did. Natural affection pays its tribute to its departed object, a generation passes by, the stone grows gray, and the man have ceased to be, and is to the world as if he had never lived. Why is it that no more have left a name behind them? Simply because they were not endowed by their Maker with the power to do it, and because the offices of life are mainly humble, requiring only humble powers for their fulfillment. The cemeteries of one hundred years hence will be like those of to-day. Of all those now in the schools of this country, dreaming of fame, not one in twenty thousand will be heard of then—not one in twenty thousand will have left a footprint behind him.—Timothy Titcomb.

Written for the Banner of Light. WAMP OF TANY AND WOOL OF FIC-TION.

The cleftlan strode his lightning blade, The way was scorched and dusty— Yet, not a moment stopt, or stayed, His spurs, begrimed and rusty: On flew the blade, 'mid cloud and foam, And bore the hero lusty— Whose battle-plume, so long at home, Had faded grown, and musty. With iron frame and locks of gray, And eye of eagle's starting, He sat erect, and rode that day, A very fiend of daring! Endurance ne'er had marked his bounds, The utmost line declaring; And foot-sore laggards, like his hounds, Ho urged with threats and swearing, On madly rushed to gain the field This veteran son of thunder; Whose ponderous arm such brands did wield; Old Mars looked down in wonder! 'Till reached he quite the reading flood That tore his way asunder; And plunging there, so fierce for blood, You quailed to see him under! But horse and rider were but one, The moment of embracing; Straight through the ford the bank is won, Not stopt for breath the chancing! And soon the scene of conflict there, The welded two are facing; When rose his war-ory on the air, All fear of death erasing— "Ho! give the Red-coats Yankee fight! We conquer ere the morrow; Or else a widow, lone to-night, Sleeps Molly Stark in sorrow!" And when the war-god led the plain, And night fell on the meadow, No son of Stark wore Briton's chain, Nor slept his Moll a widow! New London, Conn. MARCO MILTON.

Original Essays.

NOTES HERMENEUTICAL AND CRITICAL.

BY HORACE DRESSER, M. D., LL. D.

NUMBER THREE.

The pulpit has hitherto exercised a monopoly in the matter of Biblical learning. Its sway over the minds and affairs of men, in this country at least, has been well nigh omnipotent till within the last fifty years. The Reformation of Luther, so memorable and so much lauded, as an event in which the Sovereign Pontiff first began to feel the vibrations of a moral earthquake, that has since so shaken the foundations of his seat on the Seven Hills that it is no longer a safe lodging place for his Holiness, did not relieve the people from clerical bondage—certainly not those who have ever remained faithful adherents to the Regency of the See of Rome—and, we think, most sincerely, as certainly not those who protested against its jurisdiction, and finally ruptured the ligaments that bound them to the Papacy. We think so, because the bondage exercised by a single pope has been partitioned among many, and their multiplication has only enhanced the power and extent of the evil not relieved from its dominion. The Reformation was an element of division and diffusion—not of decay—not of destruction of ecclesiastical bondage. Thunders from the paragonage and bulls from the parish pulpit, have always had equal potency with the like agents emanating from the Vatican.

Theology has continued to establish its own exclusively religious and dogmatic schools and seminaries not only, but to fill almost all the principal chairs of learning in the colleges and universities, with its professors—its hold in this behalf has never been weakened nor its progress in this direction ever been checked or impeded. Once it held unquestionable sovereignty in New England over all the people—it placed in all the pulpits men who had received its fostering care and teaching at its strongholds of learning—and from these so-called sacred places, the pulpits, there were alone obtained all the information on spiritual and religious matters that ever reached the minds of the masses, and nearly all they ever received on literary and scientific matters, these sometimes being brought before them collaterally to illustrate or prove some proposition or argument in a discourse. The meeting-house or lecture-room, was the only Lyceum Hall—the people who were its main attendants and supporters, were the elect, the chosen, the church, par excellence. The minister settled there on a salary, for life, during good behavior, or until deposed or dismissed by his fellows, to whose association or consociation he belonged, or some one of the members, in exchange of pulpits for a Sabbath day, was town teacher—secular and sacred preacher—and general supervisor of the marriages of men and maidens, of the baptisms of babes, of the burials of all classes!

But knowledge of all kinds, and especially that which once came only through the doctors of divinity, now reaches the minds of men through other means—the press has come to relieve the anxious student and honest inquirer after truth, and to break the bondage which held such multitudes in subjection. The difference between yesterday and to-day, is this: then, conditions were involuntary—now, none need wear shackles—men may run and not be weary, walk and not faint. The press has popularized Science, Literature and Religion. The people now have within their reach, through the newspaper, what they once were obliged to get through the pulpit, if obtained at all. The ponderous review and theological magazine were the store-rooms of the learned disquisitions of the day. They were too learned and technical and costly for the common reader. The professional few alone could afford them or well understand them. They were not written for the people—the elite, the elect only, were to be admitted within the sacred penetralia.

Popularization of theology and of general learning has increased so fast and gone so far by means of the press, schools, etc., that the pulpit has lost its prestige to a certain extent, and is now only a secondary affair, a shorn institution. The pews upon which the pulpit once poured its treasures of learning, have been evacuated by the earnest and sincere seekers after truth and knowledge, and their successors have converted them into soft sofas, for a solemn or smirking, as the case may be, sentimentalism to sit upon, on Sundays, whose visible flesh and blood embodiments make handsome exhibition of perfumed and sweet-scented dress and fashionable attire—Sanctuary in these days, vying with saloon or show-shop of gawgaws and gay frivolity. For the man of sense, of thought, of research, the meeting-house and its fellow edifice, claiming to be holier, and he calling itself the Church, have but little attractive and less of profit. The peaceful, quiet fro-

side and the library stocked with books and the current periodical literature, cannot fail to afford greater entertainment, and to be productive of larger spiritual profits.

We close our introductory reflections here, and hasten to note our views and thoughts upon paragraphs taken from the first Letter of Paul, written from Philippi, a city of Macedonia, to the Corinthian receivers of the Higher Faith. They present striking instances of what, to-day, we would call speaking mediocrity, and mind-reading, or mental discernment by mediums. The common version only imperfectly conveys the idea of the Apostle.

ENGLISH VERSION.

1 Cor. 14 Chap., Sec. 21.—In the law it is written—With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Sec. 22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.

Sec. 23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

Sec. 24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

Sec. 25. And thus are the secrets of his heart made manifest—and so falling down on his face, he will worship God, and report that God is in you of a truth.

GREEK TEXT.

Korinth. A. Keph. id. Schi. 21. En to nomo gegrapta: Oti en eteroglossia, kai en cheilesin eterois lalasin to iso touto, kai outo outos eiskousasthai mou, legri kurios.

Schi. 22. Oste ni glossai eis semion einai, ou tois pistousin, alla tois apistosin; o de propheteia, ou tois apistosin, alla tois pistousin.

Schi. 23. Ean oun sunethe e ekklesia ole epi to auto, kai pantes glossais lalasin, eisathosi de idiotai e apistoi ouk erousin oti mainesthe.

Schi. 24. Ean de pantes propheteousin, eisathos de tis apistos, e idiotes, elegchetai upo panton, anakrietai upo panton.

Schi. 25. Kai outo ta krupta tes kardias autou phanera genetai: kai outo peson epi prosopon, proskunesei to theo, apaggellon oti o theos ontos en umin esti.

1. EN TO NOMO GEGRAPTA. The term nomo truly translated law, is here put for the Old Testament; it was used by the Jews for their entire Scriptures, comprehending the law, the prophets, and all their sacred writings, whether by Moses, their law-giver, or by their prophets, men who were the mouth-pieces of spirits in giving utterance to what is called the poetry of the Bible. As law is defined to be a rule of action, and as these writings were such rule to the Jews, they properly and very justly dominated them the Law. The quotation which follows, refers to a passage in the Prophet Isaiah. It may be found in Chapter 23, Sections 11 and 12.

2. OTI EN ETEROGLOSSIA, ETC. A comparison of the language used here by Paul with that of the prophet, plainly enough exhibits their relationship, though the words differ in some respects. What was said by the prophet, poet, or seer, all these terms properly having the same signification, was verified most wonderfully on the day of Pentecost, as may be seen in the second Chapter of the Acts of the Apostles. On that memorable occasion men spake "with other tongues as the spirit gave them utterance." The men who thus spake were Galileans, but they spake in languages not their own, so that what they said was understood by the visitors at Jerusalem, at this time from all parts of the known world. These persons were Jews coming from "every nation under heaven" travelers and sojourners there for purpose of trade and traffic—and no wonder that they were amazed, every one of them hearing these Galileans speak in his own vernacular. These foreigners are thus represented as saying—"Behold, are not all these which speak, Galileans? And how hear we every man in his own tongue, wherein we were born—Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia—Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. We do hear them speak in our tongues the wonderful works of God." This power has ever since been manifested in some degree somewhere in some age of the world; but as it was said by the prophet, the people will not hear. "As it was in the beginning, is now, and ever shall be," the men of to-day are few who are willing to hear. But he that hath ears to hear, let him hear. "To-day if ye will hear his voice, harden not your hearts."

The clergy tell the people that the speech in foreign languages on the day of Pentecost, was the work of a miracle—that the days of miracles are gone by forever, and hence, that what we declare, viz: that these speeches were no miracles, and that the same works are manifested to-day in our midst, being the exhibitions of the everlasting operation of the laws of Deity, "with whom is no variableness, neither shadow of turning," and whose laws know no change, world without end, or ages upon ages, should not be credited by them, is wicked heresy—will endanger their salvation. The Lord have pity on both priest and people, and speed the coming day when such blindness shall obtain no longer. Literally, EN ETEROGLOSSIA, would require to be rendered, in those with other tongues; and this is seen to be true even in its most literal sense and application, by all who have witnessed spirit-utterance in or by the tongues of mediums, whether speaking in their own or in another language. So EN CHEILE SIN ETEROIS, should be rendered in other lips; this is equally true also, literally, for the spirit words come in or by the lips of mediums; but by figures of rhetoric it is lawful, and besides, the idioms of language require, that there should sometimes be a departure from a literal version; in the times before us, therefore, as we see that the longus and the lips of a person are the instrumental causes of words spoken, or language, we are authorized to put the effect for the cause, in our translation; it will then read, by those who speak another language, and in other dialects, will I speak, &c.

3. OSTI NI GLOSSAIS EIS SEMION, EISIN, ETC. These words literally read, therefore tongues are for a sign, &c.; but the tongues in the mouths of persons, surely are not here meant, but figuratively that which is produced by tongues, to wit, words or language: NI GLOSSAI, we therefore render, languages. The idiom of the English seems to require here that SEMION, a sign, in the common version, should be rendered evidence, and that EISIN, from EIMI, should be rendered answer. We have, therefore, this reading—languages answer for evidence. Spirit speaking, therefore, through mediums entranced, in a language never spoken or learned by the medium, is here declared to be the most proper evidence or sign, to convince the skeptic of spirit agency. He cannot say the medium makes the speech himself, is practicing a cheat, for he knows, perhaps, that the medium never learned any language other than his mother language, and he hears

him talk in a foreign one. On the contrary, a DE SPIRITUS, is put in direct opposition to the speaking of a spirit, through a medium entranced, in a language not his own, not only as to the kind of language, but its weight of evidence with a skeptic. It has an opposite meaning in this, viz: trance-speaking in the vernacular. The word in the common version, is prophecy, and is generally understood to signify a foretelling of an event; but it is not used here to indicate foretelling; it is used to convey the idea of the spirit speaking through the medium, in the native language of the medium. This, it is said, will not convince an unbeliever in spirit manifestation by the use of language, for he will, perhaps, say the medium makes the speech himself—it is in his own every day language. Prophecy, therefore, or spirit speech in the medium's constant language, as evidence, falls far below spirit speech in a language unknown to the medium. This is what the apostle endeavored to show in section 22.

4. EAN OUN SUNETHE E EKKLESIA OLE EPI TO AUTO, ETC. We discard the common version of EKKLESIA. It does not necessarily mean the church, as the word is now used—it does mean any congregation, and here it is applied to a gathering or assemblage of those who believed in spirit-communication, the communion of saints in its legitimate signification—a meeting composed of persons whose faith and practice were quite unlike what is called or known, in these days, as the Church—a body of believers in Spiritualism, whom those to-day calling themselves the church fail not to denounce when they denounce and defame those of like faith and practice in their midst. The Corinthians, to whom Paul is here writing, were neither more nor less than Spiritualists; and chapters 12, 13, 14, and 15 of his first letter to them contain his views, hints, directions, &c., to them as such. He puts the inquiry, whether if there should happen into such a meeting idiotai, those who are ignorant, not of science nor of letters, but of the principles of the New Faith; or, ARISTOI, those who are faithless as to the truth or reality of spirit-utterance and conversation with those yet in the flesh—and they should listen to talk in foreign languages, whether, indeed, such persons will understand the matter, or not understanding what they see and hear, will not say such people are deranged? His words imply that when those who are thus ignorant and faithless, do come to understand the principles of the faith he teaches—of Spiritualism—then the speaking in languages not known or understood by the congregation, and in no other languages, instead of being evidence of insanity, will be the best evidence to convince of spirit-agency in the production of such speech. He taught this in the preceding section, to one entirely ignorant of spiritual phenomena, and withal unbelieving, on entering a congregation and hearing all who speak use a language foreign to their own and his own, with no one interpreting, it would, indeed, seem that such congregation were mad or crazy. But such strange exhibition will be the more convincing as soon as his ignorance is removed, and he understands the methods of spirit-influence.

The common version renders idiotai, unlearned, and there leaves it to the reader, who very likely will think it refers to unlettered persons—ignoramuses; we render it ignorant, and confine that ignorance to spiritual phenomena, of which Paul says in the first section of the twelfth chapter of his first letter to the Corinthians, he "would not have them ignorant." How would it do in these days to call the clergy idiotai? The term can as well be predicated of them as of the wise men or philosophers whom Paul encountered at the Areopagus, in Athens, and to whom he spoke of spiritual manifestations, and who "mocked" him for his faith and these doctrines of him, which he was endeavoring to dig out of the faulty translation of his writings. These Arrogantes were ignorant of these things, but profoundly learned in other matters—in art, science, literature, philosophy.

5. EAN DE PANTES PROPHETEUSIN, ETC. Let the reader remember that in the preceding section Paul has brought before him, in a congregation of Spiritualists, in old Corinth, certain persons called in the English version, unlearned—unbelievers; we call them in our version, ignorant—faithless—and he supposes them to listen to speaking by spirits, through mediums, in foreign language alone; but in this section he supposes such a person to listen to speaking by spirits, through mediums, in his and their native dialect alone, so that the listener understands all that is said. We have shown above, that to prophecy, is to utter words, by a spirit, in the vernacular, while entranced—in this place, PROPHETEUSIN requires the same rendering. Being able thus to understand what is said, the ignorant or faithless person who has been present, learns that, ELEGCHETAI, he is manifested, UPON PANTON, unto all—that, ANAKRINETAI, he is discerned, UPON PANTON, by all. This is clairvoyance; this is mind-reading; he is manifested unto all, he is discerned by all the mediums or seers; not, "he is convinced of all, he is judged of all," as in the common version, which gives the passage quoted no other sense than nonsense, as is made plain in the next section, where the results or consequences of an exposure by spirit-sight and spirit-language, are set forth, to which we hasten.

6. KAI OUTO TA KRYPTA TES KARDIAS AUTOU PHANERA GENETAI, WHICH WE RENDER, AND IN THIS WAY THE HIDDEN THINGS OF HIS HEART ARE MADE APPARENT; KAI OUTO, AND ON THIS ACCOUNT; PESON EPI PROSOPON, FALLING UPON THE FACE, PROSKUNESI TO THEO, HE WILL DO HOMAGE UNTO GOD; APOGELLON OTI O THEOS ONTOS EN UMEN ESTI, DECLARING THAT GOD IS VERILY WITHIN YOU.

7. FROM THE foregoing it follows that our readings of the Greek selections from Paul, will run thus:

Sec. 21. It is written in the law—By those who speak another language, and in other dialects, will I speak to this people—and notwithstanding they will not hearken to me, saith the Lord.

Sec. 22. Therefore languages answer for evidence, not to believers but to unbelievers—and trance-speaking in the vernacular, answereth not for unbelievers but for believers;

Sec. 23. If therefore the entire congregation be convened at a place by itself, and all speak in other languages, and there enter in the ignorant or the faithless, will they not aver that ye are demoted?

Sec. 24. But if all speak in their vernacular, entranced, and there come in any unbeliever, or any one ignorant, he is manifested unto all—he is discerned by all;

Sec. 25. And in this way the hidden things of his heart are made apparent—and on this account, falling upon the face, he will do homage unto God, declaring that God is verily within you.

SPIRIT-COMMUNION.

It is common to caution seekers as to the truth of Spirit-Communication to be careful, and not be imposed upon by the medium or undeveloped spirits, and see that the tests are reliable and come from your friends &c., &c.; in other words, be sceptical in your seeking. Now my advice to the earnest seeker after this beautiful truth, is not to go doubting, but be willing to receive as truth whatever makes you happier—that calls upon you to "look up," and realize the truth of your own immortality. PAUL PRY.

SPIRITS, AS CULTIVATORS AND WORKERS WITH MANKIND.

BY AMANDA M. SPENCER.

ARTICLE ONE.

There are two distinct classes of spirits in the interior. Both of them are related to the inhabitants of the earth; but in very different ways, with very different motives, and in very different capacities. These two classes are the developed and the undeveloped, or the regenerated and the unregenerated, or the human and the divine.

The regenerated or developed spirits are those whose spiritual nature has reached its adult state, and who, consequently, having ceased to be selfish and human in their loves and affections, and in the quality of their life, are living in the supremacy of their divine nature, with its unselfish loves and affections.

The unregenerated or undeveloped are those whose spiritual nature is yet, more or less, in its rudimentary state, and whose life and loves are still of the human type; that is, they are still impelled by lust, anger, revenge, partiality, prejudice, love of fame, and all the selfish and limited feelings, passions and emotions which form the life of the vast majority of the inhabitants of the earth.

The unregenerated or undeveloped class, therefore, are more closely related to the inhabitants of the earth on account of this sameness of life—this identity of feeling, passion and emotion. Hence, this class of spirits are in more immediate sympathy with the earth sphere; and, by entering into rapport with the feelings, passions, lusts and desires of men and women, they re-joy the earth and its pleasures, and thus are enabled to complete that essential growth and experience which can only be completed through the agency of the earthly life, with its joys, sorrows, pleasures, pains, contentions, strife, impulses, desires, passions, fruitions, aspirations, &c. Rapport with the earth is therefore necessary to them.

The developed or regenerated class of spirits, having reached the divinity of their nature by growth, can no longer participate in the pleasures, feelings, passions, emotions, joys and contentions of the human nature; and hence, they cannot enter into rapport with men and women who are living the human life.

These statements will be easily understood by an analysis of things as they manifest themselves among ourselves here on earth. For instance, the present national excitement, which is right and proper for those who are susceptible to such feelings, reaches and arouses, by its magnitude and intensity, similar feeling in every one who has even the feeblest trace of a combative (human) nature, or of a patriotic (human) love. The rapport is irresistibly established between all such persons. They delight in the rapport, and delight in intensifying the feelings upon which it is based. Upon the same principle, there are millions of spirits in the interior who participate in the excitement, blend with the stimulating magnetism of a nation aroused to a pitch of wild enthusiasm, and add their energizing influence to the already excited passions of men and women—all for the pleasure of the rapport, and the pleasure of the excitement. While the excitement is up there is, of course, but little care, or little thought as to whether they are tending. But regenerated, divine men and women, can no more participate in such feelings than the full grown man can cease to be a man and become a child again. Not their volition, but their growth, makes it impossible for them to get into rapport with any such excited states of the human nature. There are but few divine men and women—few Christs on earth, at present, the vast majority of the inhabitants of the earth being still in the selfish or human state; therefore, speaking in general terms, the rapport of the earth is with the undeveloped, unregenerated sphere of the interior, not with the divine sphere.

Let it not be supposed, however, because the sphere of divine life cannot enter into rapport with the inhabitants of the earth, that it is, therefore, completely isolated from them, having no relation whatever with them. Such is not the case; for there is a relation between the two—a relation which is the most important fact in the whole Spiritual movement, and without which Spiritualism would not be worth defending; because it would then be just what its enemies declare it to be—that is, a destructive intercourse with a world of demons, blindly consuming themselves and those of the earth who blindly court the rapport with them.

The man controls the child; because, in the order of nature, increased development gives increased power and a larger grasp of the elements, or leverages by which power is multiplied and concentrated. Therefore the divine sphere, which is the adult sphere, is superior to, and controls the human, or rudimentary sphere, in both its mundane and its spiritual departments. This superiority is exercised in accordance with the life and loves of that sphere; that is, it is not exercised in obedience to passion or impulse, or any selfish feeling, partiality, prejudice or preference, based upon mere friendship, blood-relationship, or any attachment growing out of the accidents of time or locality; but is exercised in obedience to the dictates of matured love and wisdom, which have no passions, no impulses, no partialities, no prejudices, no friendships, no attachments of time or locality, no blood-relationships to gratify, having shed all these, and being superior to their circumscribing influences.

Has the class of regenerated spirits any definite object to accomplish in their relation with us? It would be inconsistent with matured love and wisdom not to have such a definite object in view; and, therefore, they cannot do otherwise than relate themselves to us, and work upon us with an object and a plan, which are in keeping with divine love and wisdom. What is that object and that plan? Is it that our friends and our kin may tell us that they still love us? Is it to amuse us with the wonderful things that they can do? Is it to cure our sick people? Is it to teach us the principles of science and the laws of our physical, mental, moral and spiritual natures? These are all very good things. But is there not some other work which would be better and nobler than all of these combined—some work to which all of these should be tributary and secondary, and to which (if sacrifice must be made) all of these must be sacrificed—some work which, being the most exalted work we can conceive of, must therefore be, in our estimation, worthy of the highest order of intelligences of which we have any notion? Suppose that I have had the benefit of all the above mentioned, obvious works of the interior; that is, suppose I am convinced that spirits exist; that I have received loving messages from all my departed friends and kindreds; that my body has been healed; that I have seen the most wonderful of all the manifestations, and that I have even had them done through my own mediumship;

that I have been taught all the sciences in all their endless departments; that I have been taught the laws of my physical, mental, moral and spiritual natures; but suppose, with all this, that my life and loves have been left untouched; that I am still the same selfish being that I was when the work began with me; that I still love my gold and silver; that I am consumed with lust, anger, revenge, jealousy and other devouring passions; that I still make blood, locally and circumstance the limit and the boundary to my affections; that I still yearn and hunger after the applause of the world; that I am still prostrated and paralyzed when people condemn me; that I still look outside for a broad, well-beaten path to walk in, instead of looking within myself for a guide to my wandering feet; suppose, in short, that, in my life and loves, I am still a rudimentary, human being, instead of an adult, divine being—has the power which has done all the rest for me and left this department of my nature unactivated, unimproved—has that power done the best thing it could have done for me; or, rather, has it not left the best thing undone?

Then the class of regenerated spirits have something to do with our human nature, and something to do with our divine nature. The former it aims to take from us; the latter it aims to develop in us, from its slumbering, germinal state to its adult state. The regenerated spirits, then, are related to us as cultivators. They are cultivators of our interior natures—cultivators of our loves and affections, which are our life—cultivators of our human, or mortal natures, until they ripen into death, and cultivators of our divine natures until they ripen into immortality. I can conceive of no higher, nobler work, and as I find that there is such a work to be done, and as I know that there must be an order of intelligences somewhere who are equal to the work, I believe it is in their hands. This inference, drawn from the nature and necessities of things, is confirmed by what I find to be actually going on, in the irresistible operations of interior love and wisdom upon the interior natures of men and women.

But is the work of which we have been speaking so difficult, and does it involve such a profound knowledge of man's interior nature, and of all the forces and agencies that can affect it; that man himself is not competent to perform it; but that interior wisdom must undertake it? We will answer this inquiry in our next communication to the Banner.

THE NEW TARIFF.

On the 27th of April, you say under this head—"The central principle of our theory of government is, that the many shall be benefited and elevated, rather than the few," and then you go on to denounce the new tariff, and incidentally, what is called the "protection principle," on which it is supposed to be based, as an invasion, perhaps subversive of the "central principle" you refer to. "Free trade" is a very loose term as generally used by many political economists, and may seem to be a startling proposition, when I say that real free trade and real protection are the same thing—for the benefit of the many and not of the few. Free trade, properly understood, gives to the many the right to dispose of what they have to sell in the dearest market, and to get what they wish to buy in the cheapest market; therefore, whatever legislation is adopted by government which produces those results, whether directly or indirectly, meets the case. Protection, properly understood, while it gives increased employment to our own labor, reduces the prices of commodities; thus enabling the many to dispose of their great commodity—if I may so call it—Labor, in the dearest market, and to supply their wants in the cheapest market; so producing the same result of benefit to the many rather than the few.

Experience is the great teacher, and wherever we can walk by its light, it is safe to go; I shall, therefore, instead of making a long argument based upon theories which not one in ten would understand, appeal directly to the light which experience is shedding upon the matter in hand in support of my positions.

Take the manufacture of cotton, for example. It was said many years ago that cotton could be as well and as cheaply worked up in this country as elsewhere, except for two reasons—namely, that capital and labor were both dearer here than abroad. It was also said that if we could once get the manufacture fairly going, that in time American ingenuity and industry would overcome these obstacles to success—or rather offset them—and that we should be able to make cotton cloth as cheap as it can be made in Europe, while the competition between home and foreign manufactures would reduce the price of cloth to the lowest figure at which capital could get a reasonable return. But in order to produce this result, a sufficient rate of duty must be levied on foreign cloth to protect our infant manufactures from foreign competition until they were fairly established, and the genius and industry of our people employed in them fully developed. That measure of protection was granted, and has long been continued. The result has been that in all the coarser fabrics the duty now is merely nominal; because we have become so expert in the business, that the vast amount of cotton cloth required by the many is produced in this country cheaper than elsewhere. The best evidence of this fact is, that we not only supply the home market, but have been exporters to foreign markets, in competition with all the world. Our export of cotton fabrics this year will probably exceed \$10,000,000. So far as we have yet found them, protection has given employment to a vast amount of labor—a great part of which would have been comparatively valueless—and reduced the price of coarse cottons to a lower point than they would ever have reached under what is called free trade. It has fairly carried out the great principle you lay down. More than that; it has not only enabled the many to sell their labor—all they have to sell—in the highest market, but it has opened a market for female labor where none existed before. And, on the other hand, it has given the millions a large part of their clothing cheaper than they can buy it elsewhere, even if—under so called free trade—they could get money to buy it at all.

If cotton manufactures had never been protected, they never would have existed. In that case, instead of being exporters of \$10,000,000, we should be importers of \$60,000,000; and instead of paying out \$18,000,000 for the labor of our own people, they would be driven into the market to compete for wages, and so reduce all wages; and instead of having cotton cloth at present prices, the many would have to pay more money for it and have less money to buy it with. The cry has always been that protection is for the benefit of capital. The truth is, that it always has been, and always will be, in the nature of things, for the benefit of labor, primarily—of capital only incidentally, if at all. Every new factory put in operation increases the demand for labor, while competition diminishes the profit of capital. And competition is always sure to increase in any business that pays a profit in the start, till that profit is reduced to the lowest point—often till it results in absolute loss.

Written for the Banner of Light. 'TIS MIDLIGHT, LADY.

BY G. G. M.

'Tis midnight hour, my lady fair, Moon nature is all hush'd and still, And soft upon the balmy air Falls yonder laughing rill.

The coolook sings, the sky's serene, The balmy dew glows on the lea, The air is soft, the mead is green, Then come, my love, to me.

What joy 't would be to me to-night, When everything is hushed and still, To meet thee in the pale moon-light ' By yonder crystal rill.

The stars shine bright, the air is calm And silent is the moon-lit grove: Nature exhales a soothing balm— Wilt thou not come, my love?

'T is happy hour—in sylvan bowers Is heard the echo of my lay; Come, spend with me this stilly hour Among the daisies gay.

The breeze that fans the stilly glade, And rustles in the sleeping grove, Seems to woo us beneath its shade To whisper words of love.

Saint Louis, 1861.

Reported for the Banner of Light.

SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Tuesday Evening, April 16, 1861.

QUESTION:—What is the difference between the Spiritual manifestations of the past, and of the present; and which contains the most proof of immortality to the examining mind of to-day?

DR. GRAY.—This question appears to ask first, what is the difference between the Spiritual manifestations recorded in the Bible, and those with which we are now personally acquainted? One point of distinction seems to me quite apparent. The accepted theory in the old times, respecting persons in the trance state, was, that their inspiration was not human, but Divine. Especially was this doctrine prominent in the different branches of which sprang from the Hebrew stock, theology, viz., the Jewish; the modern Hebrew, or Christian branch; the Mahometan, the Swedenborgian, and the Mormon. All these are assumed to be sanctioned by inspirations derived from the Lord God of the Universe, and from Him alone. The other ancient revelations were supposed to proceed from Duty also; that is, from human heroes who had risen to be Gods; whereas, the modern system, which we believe in, proceeds from identified and identifiable human beings.

The next division of the question asks, which of these two systems of communion with the other world tends to create a faith in the continued existence of man? It seems to me that a system of revelation which includes the identifying of a human being, after he has left the body, must tend more to create such faith than a system which says nothing about him after that change. Although the ancient Hebrews had their divine oracles of law and government, they were, nevertheless, always in doubt as to the immortality of the soul; and, at a later period they were divided, as to this doctrine, into two opposite sects, the Pharisees and the Sadducees. This shows that their religious system did not carry the same amount of proof of immortality as does the one in which we believe; but this should not be regarded as any demerit of theirs, nor as any merit of ours. It is the result, in great part, of the improved state of society, especially in respect to religious toleration. If our grandfathers had sat in circles as we do, for the purposes of spiritual investigation, they would have been considered insane, and have been subjected to great persecutions. So that I would make no boast of this superiority of the modern system of Spiritualism. The bright gems of Truth contained in both sections of the Bible render it worthy of our serious study; and its lessons are even more impressive than if they were given to-day, because they have come down to us from past ages, consecrated by the most influential affections and associations of our moral nature.

The identification of the departed human spirit was not satisfactorily made out in the ancient system; though we see something like convincing evidence shadowed forth in the story of the apotheosis of Romulus, who was spirited away in a great tempest from the assembly of the senate, and never seen afterward, except by one man, who identified him, and carried a message from him back to the city. But the hero in this case was said to be Divine itself, and therefore these stories, and others like them, which prevailed in those ages, did not make out so strong a case for the immortality of the merely human spirit. Yet I would not make a disparaging comparison, for I believe that Romulus did appear after his death, and did send a message to Rome, and thereby contribute to lay the solid foundation of Roman civilization; and so I believe as firmly, that Jesus of Nazareth appeared to men after his execution, as that I stand here.

So also I believe in the truth of the legend recorded in the New Testament, of the appearance of Moses and Elias to Jesus, on Mount Tabor; but, from the nature of the case, the identification could not possibly be made out.

The only sure ground for our hope of immortality, aside from general reasonings from analogy in favor of it, in which reasonings the ancients were as expert as we are, is given by the appearance here, to us, of those who have left the body, and by their making their mark so that they cannot be mistaken. It does not seem to me that this topic has breadth enough to occupy much time; and, indeed, I think I have already exhausted it.

DR. YOUNG.—I apprehend that the spiritual manifestations of the past and of the present are identical in character, but differ in the mode of narration. The first idea of the immortality of the soul arose from spiritual manifestations, [A voice—"No doubt of it!"] but the historical accounts of those manifestations have reached us through a conservative class of minds, so as to be shorn of their beauty and power, by being made doctrinal and dogmatic, instead of vital, intelligible truths; and the teachings of Plato have no doubt undergone a similar process. We are told that angels came to Abraham and sat at meat with him, and here was given the same kind of evidence of immortality that we have now; for, undoubtedly, these angels were the spirits of men who had lived in the body; although the tradition has invested their appearance with an awful idea of miraculous agency. So with the angels who came to warn Lot—they were men, and young men at that. This agrees with the universal belief among the ancient Greeks; but the men of those past ages never had an idea of human immortality but what they derived from these manifestations. The evidence afforded by the spiritual phenomena occurring among ourselves, must of course be the more prominent and convincing to us; because of those which occurred among the ancients we know nothing, except through vague tradition.

DR. HALLOCK.—It appears to me that a perfect illustration and commentary upon the old system, is afforded by the fact, that, under that system, prior to the introduction of the new philosophy, there had been a steady progress among all classes of men toward absolute skepticism as to the immortality of the soul. This is well known to all conversant with the history of the last century. As Dr. Bellows remarks in his able discourse on the "Suspense of Faith," the idea that the only attainable immortality was to die for your Fatherland, represented the highest thought of modern Europe on this subject. Since the advent of the new system, there has been a growth of faith in immortality; but, prior to that advent, there existed an influential party, to whom I myself belonged, who were avowed materialists, and published the works of Tom Paine, &c., as the expo-

sitions of their creed; but since the spiritual doctrines have become generally known, I have looked in vain for a reprint of these old arguments in favor of materialism. Here is the difference in results between the new and the old faiths. Now it seems to me very easy to draw a parallel in this, without instituting a comparison of superiority; for, so beautifully is the supply of human needs regulated by their gradual demands, that we are not made any happier in virtue of what we call the new dispensation granted us in these latter days. The child is just as happy and contented as the grown man; and we see in all generations the same democratic distribution of blessings; the same average of enjoyments suited to their respective stages of youth, in consequence of that adaptation of means to ends which universally prevails throughout nature.

The Spiritualism of old time took a form of authority, and purported to be the voice of God, on the same principle that our earthly father requires the implicit obedience of his children; and we find no Pharisees or Sadducees in the time of the Jewish prophets, because the nation had not yet attained to that stage of moral and mental growth in which they were competent even to raise the question of immortality. In our time, manifestations are less imposing, but vastly more philosophical, and admit of argument, which the old manifestations did not. As the stimulus of growth prompted the questions which arose in our day, the answers came, at all events, to a greater degree of satisfaction, and with more of minuteness and practical instruction. Yet we cannot say we are happier than our ancestors, for all this. I am no happier, I think, in being able to travel on iron roads at forty miles an hour, than was my grandfather, who jolted through his journeys in a stage-coach; that want of rapid locomotion was never born in him, which afterward resulted in the achievements of a Fulton and a Stephenson.

Now, there was and has been a growing question in regard to what death is. Science had already resolved many questions as to the part played by many agents in the economy of human life; and it was but natural for the inquirer at length to put the question, what does death do? If the question had continued to be put with increasing eagerness without an answer, we should be rendered miserable; but the contrary has been the will of Providence. Yet, does it not take more to make us happy than to make a Hotentot happy, according to our relative capacities? How beautifully all these things tend to one point—the love of the one universal Parent! The great distinction between man's present and past conditions, is not so much in the fact itself, as in his relations to the fact. For instance, Paine laughs at the statement of the Evangelist, that, after Christ's crucifixion, "those that slept arose, and were seen of many"; but I can now suppose that, at the time, the disciples had their spiritual sight open, and actually saw many of the good men they had known in this life.

MR. J. W. SEEVER.—I think one of the most marked instances of spiritual re-appearance in the Bible is that of Samuel to Saul and his son, the particulars of which are given more minutely than in any other case. To arrive at a correct conclusion respecting it, we must look at the manner in which it is received by the Christian world. So far from being regarded as a natural occurrence, it is said by commentators to be a miracle wrought for a special purpose, and not in accordance with general laws, and they allow no other explanation to be consistent with the truth of the narrative; and so with the vision of Moses and Elias at the Transfiguration, and the appearance of the ancient prophets to John. Now, modern manifestations, on the other hand, are claimed to be in accordance with natural law; they are supposed to follow from circumstances that may and do occur to almost all spirits that have left the body; and this distinctive fact goes further, in my view, toward demonstrating human immortality than anything we have on record. The mind of to-day, requires absolute demonstration. Young America wants something more from his religious teachers than, "Believe or be damned!" As our spiritual faculties enlarge, our questions become more searching and urgent. The response comes through our spirit friends, whom we have mourned as lost and gone, returning and demonstrating, not only that they are immortal, but that they retain their interest and affection, as well for individuals as for nations and friends, as for nations, states and communities. They seek to overturn despotism and inaugurate the reign of more liberal views, better principles and greater harmony throughout the world.

I think the manifestations of to-day are much better adapted to strengthen and extend the belief in immortality, than were those of past ages. A man came to me to-day, whom I had not seen since years ago, and knowing me to be a Spiritualist, he had taken occasion to allude sneeringly to my belief. I then made him a pointed reply, which, it seems, he had treasured up; for to-day he took me aside, apologized for his unbecoming expressions, and stated that a little son of his had appeared to him from the other life, and had brought him such convincing evidence, that he is now very far from his former view of the subject. I tell you, similar experiences are being multiplied throughout the length and breadth of the land, for the great and important purpose of removing this scepticism, and planting in its stead the germs of truth, whose growth shall fill mankind with the knowledge of immortality, and aid their progress to higher and holier spheres. For our spirit-guardians feel a constant interest in giving the needed demonstration of their presence, and activity; they come with lines upon lines and precept upon precept, and not only a Napoleon will reveal himself for this purpose, to his imperial nephew, and great statesman rivaled favored ones among ourselves; but the humblest may be cheered and strengthened by his loved ones in another world.

DR. YOUNG remarked that the manifestations alluded to, which are recorded in the Old and New Testaments, were not announced to be miracles.

MR. PANZNER thought the difference between old-time manifestations and those of the present, lay in the fact that the former were asserted to be from God, through his true prophets. They could not all be true, because they did not agree with each other. Now, we have learned that our communications do not come from the Lord, but from friends who have passed into the spirit-world. That is, spiritual communications are better and better comprehended, in consequence of the natural progress and development of the race; which enables us to understand more and more the relations and conditions involved. For example, when a spirit manifested to Job, he could describe it no better than as a passing "breath"; because he had not attained to that stage of mental growth which enabled him to understand what a spirit really is. From a passage in the New Testament, I incline to the belief that either Peter or his angel, on a certain occasion, rapped at the gates; and that here is the earliest distinctly recorded instance of this species of manifestation. But at that time, communications in general only came through trance speakers. The difference, in my view, between the two classes of manifestations, ancient and modern, considered as evidence, is, that the former is mere historical tradition, of which I can affirm nothing of my own knowledge, while the other is what I know positively; and I am obliged to doubt everything recorded in history which is not supported by analogous experience of my own; and this is really the case with all, however loudly they may declare their implicit faith. Yet, so far as these historical manifestations are confirmed by modern occurrences, Spiritualists actually believe more of them than any class of Christians.

DR. GRAY.—All forms and instances of modern intercourse with the spirit world coincide in support of the maxim, that the human spirit, after rising from the body, enters into a more direct rapport with individual uses; in other words, that that world is a world of useful works. Now this is a novel and distinctive point, if, as I think is right, Emanuel Swedenborg be included among Spiritualists. The death of the body brings man into closer rapport with individual uses; such is the doctrine of modern Spiritualism. But the ancients merely followed vague, poetical descriptions of Elysian abodes; where the shades of heroes and sages, in a state of great leisure, and some tedium and listlessness, rested on "never withering banks of flowers";

and this corresponds very nearly to the vulgar idea of the Christian Heaven, as a place where the hardest work of the blessed is to consist in procreating at "Watts' Psalms and Hymns," and accompanying themselves on the harp. Modern manifestations show that men begin attractive and beneficent labors in other spheres, if opportunity be denied them here. The book of Job I consider as teaching the great lesson of a just and proper dependence on Divine Providence, in this state of being; but it does not refer to the occupations of another life; and herein is the great difference in favor of modern Spiritualism, according to which man is there to enter on the discharge of great and proper uses, according as he discharges his duties in this life. No idea of this sort appears to have been entertained among the ancients; unless we except Cicero's "Dream of Scipio," looking at it as the record of an historical fact, as I think it is, and not a philosophical figment of Cicero's imagination. Christianity in this respect has no advantage over Heathenism or Mahometanism.

But Spiritualists know they are about to enter on a joyful and useful life, where the order of industry is from above downwards; that is where they will be co-laborers with men in this sphere.

MR. COLES.—I am often asked by church members what good is effected by all these spiritual manifestations? I tell them they make us believe in immortality, when all the doctrines of the Church could not bring the conviction. I ask them, in turn why they cannot believe what they see and hear as well as what they read of as having occurred ages ago; upon which they denounce the present phenomena as wholly the work of the devil; and this is the sum of their argument. What we know of our own knowledge requires no further demonstration, and if it conflicts with that which is told us of the past, the latter loses all its value.

Reported for the Banner of Light.

THOMAS JEFFERSON ON THE DECLARATION OF INDEPENDENCE.

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

[CONCLUDED.]

I assure you the Declaration has no more to do with the present state of things in your country than has the constitution of France or Italy. It has grown out of a diversity of sectional and moneyed interests; and from such fanaticism, on the one side, and such deep bigotry on the other, as have plunged the nation almost into ruin.

In time, these parties must either exterminate each other, or become awakened to a sense of their mistakes, while the great body of the nation will not be harmed. We venture to affirm that the Declaration of Independence has always been considered as belonging exclusively to the people who were to be governed by its principles; not to any outside nation, nor to any far-off interest; it had nothing to do with this question of slavery, for it made no reference to the African, any more than to the Indian or Malay. It had to do solely with the people who were to be controlled by the consequences of victory on their side; with that class of enlightened minds who were to form the foundations of the government; and it is the same to-day. If you can benefit the African, or any other alien race, it is your duty to do so; but to introduce any outside people into our midst and make them a bone of contention among us, is entirely beside the question; and the consideration of slavery should be excluded from our legislation altogether. In this it should be simply recognized, as an institution engrained on our social system by the British government and people who now seek to evade their responsibility in the matter by repudiating their own offspring—American slavery. I would place that responsibility where it justly belongs, and not seek to deface the character of your forefathers with so vile a stain, as is implied by making it the stake for which the nation's safety is to be imperilled. I blush to acknowledge that there are those in your country who have so little regard to patriotic duty as to introduce into the national councils, a question so outside of, and beyond the pale, even, of rightful recognition. So long as it may exist as a sectional institution, it should not be allowed to interfere with the proper administration of the laws; it should not be made a question of disunion; its morality should not be thought of in connection with government. Let fanatics, and those who have nothing else to do, meddle with the question. It is an institution which will finally destroy itself; or, if not, will do no harm. But let not the high class of politicians who fill your offices of trust interfere with the subject. It may serve the purposes of those who never have filled and never will fill any important offices; who do nothing but talk; for philanthropists and moralists, who become flattered with some peculiar "ism," and follow nothing else, until it is exhausted; but it will not do for anybody who feels that he belongs, as citizen, statesman, or executive officer, to a community which is so sincerely and necessarily conservative as, in the main, this is. It is not that things may not require amendment, but that they should not be amended by fanaticism, or selfishness, or anarchy. Let those remember, who talk so loudly of honor, justice, and liberty, that this nation owes its success to the integrity and conservatism of the people, and that, if these are destroyed, the nation is destroyed with them, and the life of the tree of liberty sapped out. The conservatism of a free and enlightened people is always its strongest safeguard. There are always those in sufficient number who aim to discover new truths, and explore the regions of transcendental philosophy; but it is for the government to discuss national questions in a spirit of conservatism, sobriety, and wisdom, and never to introduce such elements as are calculated to set a seal of death upon its very foundation.

Practical common sense is the only means of success for the American people; and the voice and election of the democracy constitute forever the principles upon which the nation depends. You will never find safety outside of that; and less than that will not answer the purpose. Liberty is too rare; justice too seldom found; and integrity, so harmoniously developed, too dear to be trifled with; and cherished sentiments are too firmly fixed upon the rock of justice to be shaken by the denunciations who seek by fire, sword and howling to precipitate the people into bloodshed and rebellion. Therefore, may Peace, Justice and Integrity be yours; and never forget that principle upon which is formed the nation's integrity, honor and brilliancy; the voice of the people, which is my people; of the country which is my country, and my home.

Americans.

Sterling draws the following picture, which, with all its exaggeration, contains many traits of truth: "Some say the Americans have no physiognomy; a great mistake, I think. To me their physiognomy seems most strongly marked, bearing deep impress of that intensity which is the essence of their being. The features even of the young are furrowed with lines of anxious thought and determined will. You read upon the intensity of its desire. Every American looks as if his eyes were glaring into the far West and the far Future." Nay, his mental physiognomy is determined by the same earnestness of purpose. The American never plays, not even the American child. He cares nothing for those games and sports which are the delight of the Englishman. He is indifferent to the play either of the mind or muscle. Labor is his element, and his only relaxation from hard work is fierce excitement. Neither does he laugh. The Americans, I imagine, are the most serious people in the world. There is no play even in their fancy. French wit is the sparkle of the diamond that dazzles a saloon; the American imagination dashes its sheet-lightning over half the world. The same terrible earnestness is, I am persuaded, at the bottom of that ill health which is so serious a curse to American life. No doubt other things contribute—climate, stimulants, sedentary occupations, and so forth; but the deepest-rooted cause of American disease is that overworking of the brain and overexcitement of the nervous sys-

tem, which are the necessary consequences of their intense activity. Hence nervous dyspepsia, with consumption, insanity, and all its brood of fell disorders in its train. In a word, the American works himself to death."

Written for the Banner of Light. GOD'S LITTLE STARS.

A Poem for Children, BY MAHSIAL B. FIKH.

Little stars that cluster In the shadowy deep, When you lose your luster, Do you fall to sleep? Every day all summer, I have looked on high, For some star-eyed comer, In the sunny sky.

But you come at twilight, Peeping overhead; Through my chamber sky-light, When I'm gone to bed—

How I'd like to frighten You, cunning little star; Then my heart you'd lighten, And tell me who you are.

When to-night you glisten, In the sky so clear, I shall wait and listen, Till your wings I hear.

But the dew-drops' sprinkle, Shuts the flowers they keep; So the star-beams' twinkle, Closed her eyes in sleep.

Then each starry figure Formed some little elf; Fairy-like, no bigger, Than she was herself.

Round her had they linger, And her breath is calm; Touched by angel's finger, She is free from harm.

Hark! they ope dream's portal, And their voices call; "Little stars, sweet mortal, Never sleep at all.

Like the new-born spirit, We are bright above; Light we there inherit, From the fount of love.

There we always sparkle, In our homes of birth; But when night-shades darken, Then we come to earth.

We with light admonish, In some vision bright; And the wicked punish, With some fearful fright!

But the good who slumber, Angels hover near; And the souls they number, Rest and feel no fear.

So my little dreamer, When you see us shine, You will know the seamer Of this truth divine.

Now, sweet child, awaken— Morning cometh nigh; When our track is taken Homeward, to the sky!"

Then the sun o'erspread, Burst its bars of red; And the forms of vision, With the stars had fled.

But the day diurnal, Lit the path they trod, Till the light eternal Bore them up to God.

Rocklawn Cottage, April, 1861.

Correspondence.

Warren Chase in Providence.

The balmy air of Spring is around me. April showers and shines are opening the buds on tree and shrub; plants are bursting the soil to look at the sun and sky. Health courses through my frame, and I feel the quickening power of Spring and the bracing air of New England strengthening my outer self. The soul, too, has its sunshine and fragrance from the spheres above, and I feel the gentle zephyrs of the spirit-world breathing into my soul the inspiration and affection of angels. Oh, how delicious to a hungering and thirsting spirit—one that has yearned for years for its native element—now I hold up my little cup, and they fill it till it runs over, and sometimes other hearts catch them. All this is beautiful, delicious; but it may not be well to say it, for often the words will fall on stony soil or frigid hearts, and do no good—so I turn to another theme.

At night and morn, and all day long, the noise of drum and life, which always had a harsh and warlike sound to me, are heard in the streets; and men in uniform are marching and parading—not to defend the city, for never did every one feel more secure, for there is but one side, one sentiment, one feeling here. Troops are leaving. Even the Governor, whose patriotism is highly lauded, has gone, leaving a parting request to his brother to send ten men to take the place of each one that falls, and not to spare the money. Such unity of feeling, such patriotism, such loyalty is noble and deserving of all praise; but still to me it is a pitiful sight. I had hoped our country was above the war plane, at least the fratricidal war, and I believe much of it is, but some is not. As in some families there are murders and quarrels, so in some sections of our country they will beat up a war spirit and threaten and even destroy the peaceable citizens, and there seems no escape but to apply force to force, and defend and repel. I cannot fight; but if my life can save my country from ruin, our government from destruction, if I can bring peace and harmony, it is ready. My father fell and died at Plattsburg, in the war with a foreign foe. God forbid that another life should be required from this line, especially for a fratricidal war; still I cannot but justify and support those measures, and men who sustain the government and national flag. Our country has long been the hope of the oppressed millions of Europe, and I do hope it is not to be destroyed at a time when they are just beginning to feel its blessings. It has been the only land of religious freedom, and even here, only in some sections could the highest truths be taught; but we are fast gaining; it is the only country where education is beginning to be free to all, and only in some sections, but the principle is fast gaining. It is the only country where woman is being elevated and equalized with man, slowly but surely. These and many other signs of the good time coming and of human progress, make it the interest of every lover of his race to sustain that government, and be found on the side of humanity.

But while I would stay the destroyers' arm, I would not allow aught of vindictiveness to eat into

my soul nor aught of revenge to encamp in my feelings. Forgive and forget, and look leniently on those who have acted hastily and ignorantly of consequences, who, no doubt, feel justified in their course, although reason cannot excuse them, nor will the history of the times. Of one thing we are now sure: a power has been called out and awakened in the country that will drive every enemy of our national government to a hiding place. Whatever resists the government and the national flag and the Constitution must perish, for men and money are abundant, and a zeal and energy that will certainly conquer any force that can be raised against it on this continent. Already it is time to begin to talk about leniency and forgiveness; the storm has gathered and the destruction will soon be over; then we must rebuild what we have torn so rudely down. But this theme is not pleasant, and once more I will change it and run over another line.

When last I wrote you I was in Central New York, and the war-spirit had not been awakened. I spoke at Utica, April 7th, to good audiences, and found our cause was far from being dead there; it only needs true and strong teachers to make that a good point, and one where regular meetings can be kept up.

April 24. In Troy I had very large audiences, somewhat increased by the beautiful music and singing of Mr. Grannis, who delighted us all with his soul in song and song in soul. The friends in Troy have resolved to arise once more and be heard and hear, and have engaged me for October, and others for other times, and soon it will be plain that Spiritualism is not dead there.

From Troy I came to New England, the home (or what ought to have been a home) of my childhood, and at the Worcester Convention had a feast of friendship, such as I have not met for many a day, if ever before. It was good to meet the warm hearts, smiling faces and open hands of so many co-laborers in our cause, and to me it was a sunny and fertile spot in life's plain, and although it has come in that part of life which is rich and ripe with flowers and fruits to my soul, still it has its choicest blessings, and long will it retain its freshness in memory's gallery and garden. On Friday and Saturday we parted in bodies, but not in spirit, for we are one in spirit yet, and long may we remain so. But now we are at our several posts, cultivating our flowers, or feeding the hungry, or battling against winds and storms, according to our several surroundings and conditions.

I had excellent audiences here on Sunday, although the excitement in the city was terrible and rising from the frequent dispatches received; it is calmer and stronger now. WARREN CHASE.

Matters in Baltimore.

I have longed to see in your excellent paper some account of Spiritualism and its effect in the "Monumental City"; heretofore I have looked in vain.

"Deep rivers more in silent majesty;" so this great cause, the cause of truth, moves on silently, majestically, but surely, winning many hearts who are capable of understanding and accepting Divine Revelation.

On Thursday evenings we are instructed by an impressionable medium, (Mrs. Willhelm); her remarks are "right to the point." She is listened to with marked attention, both by Spiritualists and members of evangelical denominations.

Every evening circles are held in different sections of the city, visited by many divines, doctors and others, who, I think, lean a little further on our side than is generally supposed.

The work is progressing admirably. Many are awakening from the seeming lethargy into which they have been lulled by theologians, and coming forth into the ranks of truth and reason.

It has been but a little while since I became interested. I lived by "feeling," and would not follow the dictates of reason; but I had a father in the land of spirits, who has gently led me to the plane upon which I now am. He whom I mourned as dead, now holds sweet converse with me.

Error has long held sway over us, but truth now commences to glimmer through the darkness. Soon all will be light, for gaudy error must flee, when modest, plain truth appears.

In haste, I am your obedient servant, H. H. STEWART.

Baltimore, April 12, 1861.

Lecturers wanted in McHenry, Ill.

We want some one here to break unto us the bread of life. McHenry is fifty miles north of Chicago on the Fox River Railroad. This village has eight hundred souls. We have the Universalist Church one-half of the time; and of late Mrs. Streeter has been lecturing to full houses. We have formed a society called the Spiritual Progressive Society, of McHenry, and we want a speaker one-half the time. If we had a good faithful laborer, male or female, there could be raised from three to five hundred dollars per year. We want a man that is sound in the faith, believing the Bible to be a history of ancient Spiritualism, and one that will enforce moral obligations. We do not want a Pantheist, nor one who denies the existence of human souls; we want one that can preach by example as well as precept, and we do not want a brawler—one that is ready to tear down the churches and the clergy. Now if such an one can come, he can be sustained, for our society numbers more in this place than any other. We have got the wealth, and the right kind of a speaker will be well sustained.

We wish speakers coming to Chicago, to call upon us and spend one Sabbath at least. Send on your appointments and we will have a full house, and will try to see to it that you go not away empty. April 10, 1861. H. KELLOGG, Clerk.

Mrs. A. P. Thompson in Vermont.

After leaving Holderness, N. H., she spent a week in Sandwich and gave two lectures. Then she came to this place, Braintree, Vt., gave four lectures, and three in West Brookfield, the home of her youth, and the place where she has lectured in bygone days; After visiting many friends in Brookfield and Braintree, she spent a week in Montpelier, attended two circles, gave a lecture at each, then went to Duxbury, and gave two lectures; was in Jericho the third Sunday in March, and gave five lectures before she left for Cambridge, where she gave two lectures; then spent the first Sunday in April in Duxbury, but was unwell and did not lecture. The second Sunday she was in Stowe; gave five lectures in that place, and yesterday, which was the third Sunday in April, gave two lectures in the Free Church in Braintree. Her lectures have been well attended with increased interest everywhere. She has many friends in Vermont. She is now on her way to Holderness, N. H. She will lecture a few times before she gets there at places on or near the railroad, and in Holderness in May. J. A. STREAR.

Braintree, Vt., April 22, 1861.

Special Contributions.

BY A. H. NEWTON.

The contributor to this department is responsible for no other portion of the paper. Letters and communications should be addressed to the editor of the Banner of Light, Boston.

Inquiries Answered.

Bro. Newton—I was very much interested in your article entitled "Dying to Live." I have thought and felt much on the subject. It seems to me that the "Perfect Liberty of the sons of God" can come only through an entire submission to the Divine Will. But how shall we know what that will is? You say "we must first die to all selfish hopes and loves; and this means a vast deal more than most people have any idea of." I am inclined to think so, and I should be glad to get your idea of what it is somewhat in detail.

If one tries in earnest to live the divine life, will it not inevitably lead him to a kind of "hand-to-mouth" life, and unfit him for what we call business? If he works for universal ends, taking no thought for self, he will be apt to get the name of being shiftless and improvident; and with good reason, as far as the looker-on can see. (1)

In striving to live an unselfish life, one often gets into tight places. To illustrate: you are writing a series of articles for the Banner, as a labor of love; you have reason to think they are a source of happiness and good to many. But suppose your wife is of a different opinion. She thinks the Banner the Devil's own paper and calculated to do a great deal of harm—your articles in particular—and she cannot be happy unless you stop writing for the paper. What can you do? What will you do? Go on, and make her miserable, or stop, and cut off a source of life and joy from others? I do not think this case over-trivial; have you not been in places about as tight? (2)

You will see by the above where I stand. I am almost wholly with you in your late articles, in principle, or perhaps I should say in perception; but how to practice it, and have any property, or do any business, or be anybody, is not quite so clear. (3)

Brother, I have asked several questions in the above. If you can answer them and give me light, through the Banner, you can give me light.

This subject is of all others the most vital. The inner life is the real, the spiritual. It is time that men realized that

"We are spirits, much as they be,
And though our bodies made of clay,
We yet may teach them something, may be."
Bless you, my brother. S. C.

April 2, 1861.

Disembodied souls.

REFLEX.

(1.) The maxim of selfishness, generally noted on by the business world is, "Look out for number one!" The maxim of the unselfish or divine life is, "Do good unto all, as you have opportunity." The latter should not and cannot lead, in any really earnest soul, to either "shiftlessness," improvidence, or indolence. The motive prompting to exertion is changed; but if genuine, the exertion is more likely to be increased than relaxed. The selfish man finds his compensation in what he accumulates for his own enjoyment; the unselfish man, in what he can do for others—and the more he can do, the greater his recompense. True, so far as "business" is conducted on unjust and selfish principles, (as is the case, at present, with almost our whole system of business), a true man becomes unfitted to engage in it; but he will either find methods to conduct it on just principles, and exert himself to establish a better system, or he will turn his energies to some honest employment. If honesty, justice, and good-doing necessarily bring him to a "hand-to-mouth" life, he will be far richer in this than is the possessor of ill-gotten millions.

Unselfish living, however, does not require that we should waste our means or energies in ministering to the selfishness of others. This would be casting pearls before swine. A wise benevolence will lead us to insist that those whom we would help should at the same time do their best to help themselves. In the present selfish, isolated form of society, one needs to guard well the resources entrusted to him, both material and spiritual, less they be sapped and devoured by leeches and swine.

But there might be, and some time will be, a state of society in which all will be consecrated to the universal good—in which each, forgetting self, will labor lovingly to bless all others. In such a community there can be no want, no laziness, and no improvidence. On the contrary, it would be a universal providence over all its members, and by industrial economies accumulate resources for the help of humanity at large. Such a community would institute a truly angelic or divine life on earth, and toward its realization every earnest soul must aspire. But who is really ready for it? Many have tried it, or something like it, and failed. Ere long, some persons are to try, and succeed. When, through discipline, purgation and regeneration, any sufficient number of us are prepared for such a life, we shall doubtless find ourselves drawn together and inspired to its inauguration. Till then, we must "stand the fire," in the old order of things, as best we may.

There are doubtless persons who, for their own temporary discipline, or to fulfill special uses, are called upon to live the "life of faith," or of "hand-to-mouth" trust in higher powers for their daily bread. This, provided their energies are earnestly devoted to useful ends, may be wholly proper and commendable for them. They may be accumulators and distributors of spiritual goods, and for the time incapable of material accumulation. But there are others who are equally called to be producers and accumulators of material goods, for the benefit of humanity. Let each fulfill his own function, according to his inner light; and both, if alike unselfish, may be equal benefactors of their race.

(2.) Never having been placed in quite so "tight" a place, my opinion may not be worth much. But the general principle involved seems clear. Any step tending to sander so intimate and holy a relation as that of husband and wife should be, or to give distress to either partner, ought to be carefully considered. In such a case as that supposed, it would seem incumbent on me first to inquire, in all docility, whether the divine voice might not be speaking to me through the intuitions of my partner, to correct some possible mistake of my own. But when the conviction of individual duty should become plain, not even so tender a relation ought to interfere. There is nothing in a true marriage which authorizes one partner to tyrannize over the conscience of the other. Where this is attempted, it may be well that the usurper, whether male or female, should learn, even through bitter suffering, the lesson of respect for the rights of others. When once learned, he or she will bless God for every pang it has cost.

(3.) He who renounces self, and lives in the universal, of course, ceases to have "property" in the selfish sense. If any is rightfully in his hands, he is but the steward of it for humanity's use. He is, however, bound to preserve it from the grasp of selfish devourers, and to use it to the best advantage, either in honorable business or in wise charities. He may not be "anybody" in the estimation of

miser, self-seekers, or lovers of show; but in the sight of angels, and of his own diviner self, he is a true man.

THE WORCESTER CONFERENCE.

A passing word in review of this occasion, to which many have looked with interest and hope, may not be out of place.

Was it a success? The answer depends much upon what is taken to be its purpose. If that was, to produce an immediate and powerful impression upon the public mind, it could not be said to have accomplished much. Occurring in the midst of an intense war excitement, the most absorbing this country has experienced since the days of Seventy-six, it attracted little attention outside the ranks of active Spiritualists. The first two days were, moreover, attended by a very disagreeable storm of snow and rain. Hence the attendance was small, compared with what it otherwise might have been, though quite as large as could have been expected.

But the main purpose of the active callers of the meeting was not so much direct action upon the public mind, as upon those who are called to be teachers of the public, in promoting mutual acquaintance, understanding and confidence, and thus more individual strength and co-operation in their work. The small numbers present during the more private meetings, was favorable for this, rather than otherwise. The results, of course, cannot be fully represented in any verbal report.

Suffice it to say, that within the personal knowledge of the writer, some causes of separation and distrust between individuals were removed—some weak and tempted souls were succored—and many were strengthened anew for the battle of life. An unexpected degree of unanimity of perception, regarding the importance of the present crisis, and the duties growing out of it, was found to prevail among the inspirational speakers; and not a few must have received more expanded and profound impressions in regard to the momentous significance of the whole Spiritualistic movement.

The public speaking, for the most part, was more creditable, less tinged with crudities and extravagances of manner and matter, than has been common in our Conventions. Yet there were enough of these "thorns in the flesh" to prevent our becoming over-exalted at the advanced condition of the Spiritualistic body. There were not wanting the usual quota of persons who had come "hundreds of miles," charged with "great missions" direct from "God and the highest angels," and of tremendous importances to the world—which messages, when delivered, amounted to the usual illiterate bombast and enormously inflated egotism. These poor souls—spirits of unrest—must be borne with as patiently as possible, remembering that they are brothers in our common humanity. Perhaps when we become strong enough in humility and charity, we may be able to hold all such in check by silent moral-power.

One prominent speaker was moved to make some revelations of her own experiences as a medium, of a painful and trying nature, which disturbed the sensibilities of some hearers, and which many thought had been better suppressed. But the motive which prompted these statements was evidently a good one—namely, to encourage and strengthen others who might be led in similarly perplexing paths. It was affirmed that these experiences, though painful to bear, and at the time attributed to the malice of "evil spirits," were found, in the result, to have been a kindly discipline, needed for the eradication of selfish loves and other internal evils, and for the spiritual regeneration of the subject of them. This being so, the speaker felt confidence in recommending Spiritualism and spirit-influence, even with all the seemingly direful consequences sometimes resulting from it, as a sure and mighty instrumentality of individual and humankindly redemption. Viewed in this light, such disclosures may have a propriety and use, which all reasonable minds will admit.

This Conference, it may be worthy of remark, was conducted in a manner different from ordinary "Conventions." Instead of the usual formal machinery of organization, the Committee who called the Conference, undertook, as was their prerogative, to give direction and regulation to its proceedings. This course was deemed more favorable to order and harmony than the common one. No resolutions were passed, to be a dead letter in the records; and no statement of doctrines or duties was voted on, to excite acrimonious debate; but each member was allowed freely to express his or her own sentiments, to be taken only for their intrinsic worth, without compromising any other. The result (barring a few mistakes on the part of the chairman, arising from inexperience) is believed to justify the preference of the Committee for a "Conference," over a "Convention"—at least in these incipient efforts to arrive at greater harmony and co-operation among Spiritualists.

TO CORRESPONDENTS.—The undersigned asks the indulgence of his correspondents whose favors have not been attended to. Important duties, aside from Spiritualistic labors, have been very urgent of late.

A. E. N.

A Note from Mrs. Spence.

Messrs. Editors.—Commissioned as I was by the interior, I made a call some weeks ago, through the BANNER, upon Spiritual Mediums and Spiritualists, for their experiences arising out of their mediumistic relation to the interior, and also for their inquiries upon matters of fact and philosophy.

The numerous private responses which have been made to my call, and the general points of resemblance in many of them, make it proper, and in fact necessary, that I should make a general reply. Such a reply will meet the silent, unuttered questions of thousands who have not written to me, as well as of those who have. It will be in the form of a series of articles, which I propose publishing in the BANNER OF LIGHT, commencing with the one which appears in the present issue.

While I thus answer publicly, and in a general way, many important inquiries, I shall still continue to answer by private letter, the correspondents who have addressed me; and must again beg that they will be patient with me, as I assure them that I have been responding to them, and will still continue to respond to them, as fast as time and opportunity will permit. Those whose letters are as yet unanswered, will, I hope, find some aid from these articles, until I shall be able to give them my personal attention.

In conclusion, I would renew my cordial invitation and my earnest solicitation to mediums and others to write to me, giving me a free and faithful account of their trials and experiences, and also propounding such inquiries as they think that I can answer profitably to themselves.

Such letters will be diligently attended, and will become the basis of future articles, which I will, from time to time, publish in the Banner. Yours, truly, AMANDA M. SPENCE. New York, April, 1861.

Banner of Light.

BOSTON, SATURDAY, MAY 11, 1861.

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THE SECESSION THEORY.

In order to give our readers the clearest possible view of the meaning of the Constitutional compact, as held by the leading Southern men who participated in its establishment, we make the accompanying extracts from a letter of James Madison, in the year 1830, to Edward Everett, published shortly after it was written in the North American Review. Says Mr. Madison:

"It (the Constitution of the United States) was formed by the States, that is, by the people of each of the States, acting in their highest sovereign capacity; and formed consequently, by the same authority which formed the State Constitutions.

Being thus derived from the same source as the Constitutions of the States, it has, within each State, the same authority as the Constitution of the State, and is as much a Constitution in the strict sense of the term within its prescribed sphere, as the Constitutions of the States are within their respective spheres; but with this obvious and essential difference, that being a compact among the States in their highest sovereign capacity, and constituting the people thereof one people for certain purposes, it cannot be altered or annulled at the will of the States individually, as the Constitution of a State may be at its individual will.

Nor is the Government of the United States, created by the Constitution, less a government in the strict sense of the term, within the sphere of its powers, than the Governments created by the Constitutions of the States are, within their several spheres. It is, like them, organized into legislative, executive and judicial departments. It operates, like them, directly on persons and things. And, like them, it has at command a physical force for executing the powers committed to it.

Between these different constitutional governments, the one operating in all the States, the others operating separately in each, with the aggregate powers of government divided between them, it could not escape attention that controversies would arise concerning the boundaries of jurisdiction.

That to have left a final decision in such cases, to each of the States, could not fail to make the Constitution and Laws of the United States different in different States, was obvious, and not less obvious that this diversity of independent decisions, must altogether distract the Government of the Union, and speedily put an end to the Union itself.

To have made the decision under the authority of the individual States, co-ordinate in all cases with decisions under the authority of the United States, would unavoidably produce collisions incompatible with the peace of society.

To have referred every clashing decision, under the two authorities, for a final decision, to the States as parties to the Constitution, would be attended with delays, with inconveniences and expenses, amounting to a prohibition of the expedient.

To have trusted to "negotiation" for adjusting disputes between the Government of the United States and the State Governments, as between independent and separate sovereignties, would have lost sight altogether of a Constitution and Government of the Union, and open a direct road, from a failure of that resort to the ultima ratio between nations wholly independent of, and alien to each other."

It deserves to be carefully borne in mind, however, that this lucid and just exposition of the delegated authority of the General Government relates rather to cases in which local and general laws come in conflict, than to a case, like the present, where one or more States deliberately declare their purpose to be clear of the original compact of union. This is a case that, in a constitutional view, would seem to require distinct and different treatment. The seceding States do not say they refuse to obey the laws of the General Government, but to remain any longer parties to that Government, and that is the point in reference to which they have set up such an outcry against coercion; insisting that there can be no coercion, under this government of ours, except of the magistrature upon the person, and not at all of the Federal Government upon the States: "They hold—and we should be wrong not to try to understand their position as well as we do our own—that when the people of these States came out from the old Confederacy into the existing Union, the chief object was to bring the General Government to bear directly upon the persons of the people of all the States, thus making the government, as Madison explains, as directly operative on the individual as is any State government in its way; but, inasmuch as even the old Confederate Government could not coerce a State,—that is, use force against it—and inasmuch, also, as it was set aside for this very defect, and a more direct and personally related Government was established in its place, this last established government can much less employ force against a State than could the old Confederate Government; the latter could at least 'recommend' its measures to the several States that formed the existing league, which the present Federal Government cannot properly do; it operates on the individual only, and not upon the State.

Now, then, they reason, if the sovereign State comes forward and interposes its authority between the individual and the General Government, declaring that the latter shall no longer claim and exact obedience of the individual, what is the General Government to do? It cannot coerce the State, say they, because its sole coercive power lies against the individual, through the magisterial channels alone; or, if with military aid, then will that aid be made subordinate at all times to magisterial authority, and never rising to be its superior. In such a dilemma, they insist there is one alternative—between a peaceful and willing separation, and actual, outright force of arms!

And here stand we to-day, confronting one another. The heart of the North beats united and loyally to the authority of the Central Government, and would a thousand times prefer to save it by force than to have it overthrown, or superseded, by any process of force whatever. An Almighty Power overrules the event, and in His hands are all the great issues of the hour.

A Protest from the South.

EDITOR BANNER OF LIGHT.—If there be any truth in Spiritualism, I would invoke the Spirits of Wisdom, Justice and Peace to be active in the exercise of their divine endowments, by disseminating their genial influence upon the minds of all, and especially upon your people; for surely as the principle of Justice is the solid foundation of correct action, so sure will this great national turmoil, if that principle be adopted, result in Peace. Then, so far as you and your people are concerned, let that be the standard of your action, whether mentally or physically, individually, as well as collectively.

Your article in No. 5, headed "War," is so at variance with Wisdom, Justice and Peace, that I have thought fit to address you these hasty lines, inasmuch as in a former number of your paper I read an article which contained glimmerings of correct thought. Is it possible you can fail to perceive that the South has been acting all through this thing on the defensive? All the assailing is done by the general government, and by the people of the North. All that the people of the South want, is to be let alone. We of the South believe, as our sires of the Revolution, that Governments derive their just powers from the consent of the governed.

Will your people deny this? They cannot. Well, then, the Government of the United States, as administered by Lincoln, avowedly upon the principles of the Chicago platform, has not the consent of the People South. What then? Why, they must choose another Government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem best suited to their security and happiness.

These principles were contended for by us all as one people in 1776. Will your people contend against them now, and render yourselves as despicable as the British, whose steps you tread, and perhaps with no better success?

I know not what may be the extent of your influence, sir; but let it be little or much, I hope it may be exercised upon principles of Justice, Love and Truth.

REMARKS.

We publish the kind and friendly letter of "An Old Subscriber," with pleasure. Our attitude has never been favorable to war, but the reverse; but when brethren of the same household become so demoralized as to commence a civil war themselves, aiming not only to destroy us but the very institutions that represent our civilization, it was clear that, in sorrow rather than in anger, they must be made to suffer the chastisement due their wrong. Are we asked by our correspondent why we would not sooner reason than fight? He very well knows that we took that ground and held it all along; and precisely because we desired to maintain the principles of "Wisdom, Justice and Peace." We ever plead for a peaceful and friendly separation of the sections, if the proof was strong enough that so the South sincerely desired it, and to-day, our articles are published in the New Orleans papers to show (wrongly and deceitfully) that in an armed conflict between the sections, inaugurated in such a rash and barbarous manner, and upon such insufficient grounds, too, a large portion of the North would stand quietly by and allow even our own government to be pulled down over our heads! If States elsewhere wish to effect a revolution for themselves, they can do so, we suppose; but they have no right to plunge other sovereign states into similar disaster, nor yet to invade them with armed bands.

Did not South Carolina declare, over and over again, after the last Presidential election, that she had no complaint to make against the General Government, and consequently wanted no wrongs redressed at the hands of that government? Did she not say that this scheme of secession had been taught the present generation of South Carolina men twenty-five and thirty years ago, and that it had only now begun to bear fruit? Did she not thus admit that this was a regularly concerted plan, a conspiracy, not merely to go out of this Union, but to overthrow the Union, and afterwards reconstruct something more to their own purpose on its ruins? And all who have followed her rash and wicked lead in this matter are of course in the same category with her, in this regard; they even excuse now, her wanton outrage on Fort Sumter, and the great nation which its flag represented,—toward which she ought to have shown a very different feeling, if only out of tender regard for the past,—and would have us too, avow her to have been right, and the Federal Government wrong. It is not in common sense; it is not in human nature.

The specious (not well-founded) argument made by our respected correspondent as above in favor of the right of the South "to organize its sovereign powers (by states, of course), in such form as to them shall seem best suited to their security and happiness," by first breaking violently and wrongfully away from a sacred compact, merely because the government at Washington "has not the consent of the people South," will not stand alone, in this day of reason and common sense. He might as well have argued, twenty years ago, that the Democrats under Van Buren, who were so badly beaten at the polls by the Whigs under Harrison, had the same, or a similar, right to revolt. They did not form a geographical section of the country, we admit; and if the difference is of importance to the argument, it is simply a confession that the present case of the South rests on fear, and prejudice and passion entirely, and not on reason, not on any special love for security of constitutional liberty. The South could have had all their rights in the Union; none would have fought more earnestly and self-sacrificingly for them than a portion at least of Northern voters.

As for the doctrine of war—we are no advocates of it nor apologists for it. Still, it certainly is, if it comes, a divine instrument in bringing about a better ulterior end. Until the nations are prepared for peace—and for this state and condition has ever been our labor-war will come with its devastations. Thus do men gain experience, and thus do they learn better. They get sick of war by "supping full with its horrors;" and then reason returns; and then peace. War, considered philosophically, is a vast teacher and educator; we believe North and South will know each other better, after having measured their physical resources even on the bloody field of battle.

Renew Your Subscriptions Promptly.

Notices have been sent to those of our subscribers whose time has expired, in the shape of blank bills enclosed in the paper.

Prompt renewals will aid and assist us materially in carrying on our enterprise.

We are happy to state that the great excitement has not operated to our detriment in the matter of circulation.

Subscribers at the West will, if it be possible, re-

mit New York money or drafts upon New York or Boston, the current rate of exchange being on Illinois and others of the Western States nearly 80 per cent. discount.

Radicalism.

Little actual good comes of hurrying matters. Only let the truth be promulgated, and give it plenty of time to work among the affairs of men for itself. Haste and meddlesomeness work more harm, practically, than is thought for. A great many well-meaning men, seeing clearly enough so far as they see for themselves, and brought up under the pressure and operation of certain influences instead of certain other influences, are impatient and irritable because things do not get on as fast as they would have them, and, especially, in the way they would have them. But nature teaches her own lessons; it is well if we heed them in time.

A great many movements on foot in these disturbed times of ours, are going to result in a very different way from that calculated on; but they do not therefore result uselessly. On the contrary, they are but instruments in the hands of overruling powers, whose great directing centre is God. It makes little difference, then, if we are disappointed in this regard or that; suffice it that all works well to the grand result.

They who hope to make the world better by haphazard living in it, ought to show that they entertain perfect faith in the ability of God's truth always to take care of itself and stand alone. Hence it will not do for them to be either impatient or despondent. The spread and perpetuity of eternal truth does not rest with man merely, but is among the decrees of the divine authority. "Do not fret," and "do not be in too great a hurry," are both excellent injunctions to be borne in mind by the reformer who intends to give his life to the work; for it is plain there must be dull moods in men's natures when they are neither active nor receptive to truth; and then there are times when they will not consider these things, simply because other matters demand their more immediate attention. Such points should be allowed for, in carrying forward any progressive work for the general benefit; and then, if disappointments come, their edge will have been taken off in a measure, and they will conduce with all other influences to a desirable end. In reform, haste and radicalism require to be reformed as much as anything else.

Mob Passions.

In times like these, when popular enthusiasm all sets one way, and that in favor of protecting and defending the constitutional form of government under which we all live, although we admit that it is bad policy to discuss points and abstractions which just now are not exactly germane to the trouble in hand, we must, nevertheless, keep in mind that it is Freedom for which we make a stand, and not Tyranny in any form, especially the tyranny of mob power. There is no need, even in the excitement attending the best of causes, that we should be taken off our feet by a whirlwind of passion. If, here and there, men think this the proper time to declare in a proper way, that even a separation of the States in a peaceful method is better than drenching the land in blood with a civil and servile war, it does not help our case at all by setting an unreflected mob upon them, or calling out—a la lanterne!—at the tops of our voices. If this is the liberty of which we boast, let us at least show that it is the liberty of reason, and not merely a liberty that permits but one expression of opinion.

We detect too much of this cowardly disposition on the part of some presses, to exhibit the mob spirit against other presses, of which, even in a violent way, they would be glad to be rid; but it is as well to remember that this spirit is a two-edged tool, at best, that may be made to cut one way as well as another. We do not endorse the temper of the Advertiser, Journal, Bee and Transcript toward the Courier, and think that, in time, it will surely react upon themselves. No one questions the Courier's patriotic devotion to the government—both state and national—under which he lives; and it is sheer assumption for its journalistic foes to say ought to be the contrary. If they are indeed as strongly for Union as they declare, they would be very careful how they worked to bring about a divided public sentiment, on minor issues, too, at this particular crisis. If those papers have anything like a true conception of their responsibilities to the community and the government, they will forego their assaults on other papers till a more convenient season.

Law.

It is necessary that we should make a stand for Law, or all is gone. In the progress of great radical changes in government, the people must have assurances that order is to be rigidly observed, or it were better the revolutionary movement was never set on foot. If we are about making new arrangements and different combinations in public affairs, which, under Providence, are likely to lead to results better than the most hopeful of us now anticipate, is it not best that it shall be all done under the protection of the laws and in the shelter of institutions as they exist? And this is done but to ratify and substantiate the position we long ago took, and have all along labored to maintain, in relation to radical and revolutionary changes in affairs of government, viz: that these things came by growth and not by force; we think, perhaps, that we are all going forward in a certain direction, when events only show that we have been proceeding exactly in another. God rules; upon this let us never cease to be thankful.

No imaginable sight can be more cheering to the eye and heart of faith, than this which we have all beheld, in the past two weeks, of a people rising and asserting their belief in the supremacy of Law; giving in their solemn and yet most enthusiastic verdict in favor of order, even when vast changes in the body politic are manifestly taking place. We must stand fast by the present forms, even if they should happen to be insufficient for us, until we have got better ones. To let go what we now have, in the flush of hope for future improvements, is to throw up all; and that would be the height of recklessness and the most positive danger. Therefore, let us all stand fast by the old Constitution while it is our: until it shall have been altered or amended, it is the sole chart we have to go by; if we turn our backs on that, we surrender even our prospects of the ulterior good for which we profess to labor and pray. We will at least remain staunch and steadfast, let come what may; not by bloodshed, but by reason alone, can we come out of these shadows into the glorious liberty of the sons of light.

Western Lecturers' Conference.

The report of this Conference, received too late for publication, in the present number, will appear in our next.

THE GREAT REBELLION.

Affairs take a new turn weekly. The greatness of the consequences that are to flow out of this grandest of all demonstrations during the present century, if not in all history, are not to be forgotten by any one.

It has been recently rumored that Great Britain is going to aid the Northern States in their uprising to put down rebellion, and revolution, and armed conspiracy, with both arms and moral countenance; also that France will join England in the same demonstration, and that both together will aid in making efficient the blockade of the Southern ports.

It is supposed now that there are troops in abundance at Washington to defend it against all chances of surprise and capture. Gen. Scott is active and alive to his trust. Though already seventy-six years old, he labors with all the zeal and industry of a man just come to forty.

"Perley" writes the Boston Journal that some of the most threatening correspondents at Washington began to leave for points further North, as soon as it appeared that Washington was in real danger.

Baltimore has returned to her first love. Union meetings are holding there, at the present time, and mob law would seem to have gone under.

It is confidently asserted that Western Virginia will refuse to vote the ordinance of Secession on the fourth Thursday of the present month, and will adhere to the Union.

The Massachusetts eighth Regiment fortunately abandoned its mechanics and machinists, who were on the spot just in time to repair the tracks and engines that had been damaged by the mob, on the route between Annapolis and Washington.

A style of head dress for our soldiers, combining several suggestions of practical men who have seen service in warm latitudes, has been prepared and offered to our State Authorities by General B. F. Edwards.

Governor Curtin, of Pennsylvania, in his message to the extra session of the Legislature, will take high ground in reference to the outrage perpetrated upon the Massachusetts volunteers in Baltimore.

There are now twenty-five thousand troops in Washington. The Capitol and the Treasury are most effectually barricaded with barrels of cement, flour, and the cast iron plates intended for the completion of the great dome of the Capitol.

Prentice, of the Louisville Journal, who has written more kind things of John Bull, than any man living, thus comments on his defection from the Union: "A more sudden, and utter, and inglorious defection was never suffered by a scored and imperiled cause. It must excite unparelleled mortification, and disgust, and indignation in the breast of every true and enlightened lover of his country."

The Hartford Press is informed by a gentleman who left Mobile on the 23d, that 300 rebels were killed at Fort Pickens on or about the 17th, and others wounded. He says there is no doubt of this in Mobile. The fort was not attacked, but the commander opened his guns on some new batteries that were being set up, bearing on it.

A gentleman who arrived in New Haven, Friday, from Washington, states that he traveled through South and North Carolina with the escape-gallows, Wigfall, late Senator from Texas. Wigfall was offering all the way to "bot his life" that the rebels would take Washington and hang President Lincoln within thirty days.

Senator Hunter, Wm. C. Rives, William D. Preston and Judges Camden and Brockenbrough have been chosen by the Virginia Convention as delegates to the Southern Congress.

A soldier who escaped from Charleston states that he served at the guns during the fight at Fort Moultrie, and that nearly every shot from Fort Sumter killed somebody. Between three and four

hundred were killed, and a large number wounded at Fort Moultrie during the siege. The killed were collected in a mass and interred at night in Potter's field. Many were also killed in dwellings outside the Fort. The soldiers were threatened with death if they disclosed the facts about the killed. People are constantly inquiring for their friends, and are assured that they are at Sullivan's Island.

Another soldier who was at Morris Island, says that 160 were killed there, and 40 at Sullivan's Island. He makes the same statement relative to the dead being buried at night in the Potter's field. This is War.

A direct vote on the secession question in the House of delegates of Maryland, stood 63 against secession, 13 for it. The Senate has published an address denying any intention to pass a secession ordinance.

The whole number of troops called for by the government thus far is—volunteers by proclamation, 75,000; volunteers for three years' service, 40,000; regulars for five years, 25,000; seamen do, 18,000—total, 168,000. Even this falls short of the real number, as several States send double the number of regiments asked for.

The number of Federal troops which left Texas is about one thousand. They are abundantly supplied with provisions and means of transportation. About five hundred are in the neighborhood of Indianola.

The London Times concludes an article about American affairs thus:—"We would rather hope that the good sense of Americans and the peaceful counsels of this country may bring about a reconciliation before the dispute has been too far envenomed. As long as the two sections of the Union refrain from hostilities, it would be the height of arrogance and folly to interfere, but when the soil and seas of the new world are likely to be stained with blood, foreign nations may surely remonstrate in humanity."

John M. Botts, of Virginia, has written a letter to Mr. Bates, a member of President Lincoln's cabinet. It concludes as follows:

"Our streets may run with blood; our dwellings may be leveled with the earth; our fields may be laid waste; our hearthstones may be made desolate; and then, at the last, what has been gained? Why the government has exhibited its power, which has never been questioned but by the idle, the ignorant, and the deluded, and for the display of which there will be abundant opportunities without an effort now on either side, to cut each other's throats. So far from its being a betrayal of weakness by the other powers of the globe, will it not be looked upon in the present emergency as an act of magnanimity and heroism on the part of the more powerful party to propose terms of peace? Let me, then, as a strong, devoted, unalterable friend of the Union (if it could be maintained)—let me, as a conscientious and unchangeable opponent of the fatal heresy of secession, urge upon this administration the policy of issuing another proclamation proposing a truce to hostilities, and the immediate assembling of the national convention to recognize the independence of such of the States as desire to withdraw from the Union, and make the experiment of a separate government, which it will not, as I think, take them long to discover is the most egregious error that man, in his hour of madness, ever committed."

A bill will be introduced, by Mr. Ball, in the Pennsylvania House of Representatives, empowering the Governor to call beyond the forty regiments required by the present contingent, at least fifteen more regiments, and in case of imminent peril, to call out thirty. Also the power to appoint a Major General and two Brigadiers, and the men to be educated and bred to the use of arms; also proposes an appropriation of \$3,000,000; the troops to be the reserve, and sent where needed, be they cavalry, artillery or infantry, as the governor deems best; and a new camp to be established at Westchester.

The Webster Regiment consists of six companies raised in Boston, and one each from North Bridgewater, Abington, Weymouth and South Abington. The Regiment has been ordered to Fort Warren, Boston Harbor.

All eight of the companies of Capt. Cass's regiment has been organized, and all the companies of Major Clark's regiment. Two or three other regiments are forming.

Mr. Edward Taylor, a private in one of the Lowell companies, was severely wounded by being knocked down by a paving stone while going through Baltimore with the Sixth Regiment. As soon as he was able, he wrote to his father, who was greatly aroused, and resolved to go himself, but being in feeble health, he could not get an opportunity. He consented to have his son William go and fill Edward's place. He, with eight others, go out with Col. Cowdin's regiment to join the Sixth. We trust the good people of Lowell will remember the families of the first sufferers in this war.

North Carolina is prepared to furnish her quota to the army of the rebels. Bodies of men are advancing from Alabama and Georgia, whose destination is reported to be Lynchburg, Virginia. It is stated by the papers of Richmond that the ultimate destination of all the troops now moving from the South is a great camp, which is to be established at Dumfries, on the banks of the Potomac—a town about thirty five miles south of Alexandria. In the meantime large bodies of Northern troops are moving South, estimated to number about twenty thousand, and in a few days probably 60,000 will be in condition to operate against Virginia and other rebel States.

The Navy Yard at Norfolk, Va. is to be immediately retaken and rebuilt. Twenty-five additional vessels have been purchased by government, and every Southern port will be strictly blockaded within twenty days. Commodore Stringham commands the blockading squadron, and Capt. Pendergast the home squadron.

The troops at Fort Monroe are all well; provisions plentiful. The fort contains thirteen hundred men with four hundred and thirty guns. More troops will be sent there immediately. Mr. Humphrey, a wealthy ship owner in Thomaston, offers to arm and equip a company of volunteers in the most efficient manner, at a cost of \$10,000.

The lead works at Newport, R. I. are filling contracts for balls for Massachusetts and Rhode Island. They turn out 4000 an hour.

The Garibaldi Guard, formed in New York, is full and ready to move. All its officers and two-thirds of its privates have seen service in Europe.

The Union defence committee of New York city have expended in equipping and provisioning the various regiments from that city \$425,000.

Seventy-one thousand volunteers have offered their services to Governor Dennison, of Ohio, to fill the thirteen regiments required. Indiana's quota (six regiments) is now fully organized.

The Diplomatic corps have been furnished by the State Department at Washington with two proclamations of the blockade, against which they make no unfriendly manifestations, but show every disposition to respect the blockading force of Commodore Stringham, which will consist of at least fifty war vessels, accompanied by a sufficient number of steam transports for the accommodation of a land force of 20,000. Thus it will prove sufficient to make an efficient blockade of every inlet on the Southern coast into which a vessel drawing six feet of water might otherwise enter.

Advices from Pensacola of the 24th ult., say that the confederate troops are working night and day erecting batteries. Three gun batteries are being erected by New Orleans troops for the defence of the city.

Col. Cowdin's Regiment—the First, Mass. Vol. Militia—paraded on Friday, May 3d, with full ranks. The display was in every way creditable to them. They are uniformed in grey sacks and pants—a very serviceable and easy uniform.

The Washington correspondent of the New York Herald says the corps d'armee now collecting under the command of Gen. Patterson, will move in two columns through Maryland, one down the Northern Central and the other the Wilmington and Baltimore Railroad. Each will be ten thousand strong. Another corps of ten thousand will be organized at Annapolis, ready to march upon Baltimore in case of hostilities.

The Rhode Island Artillery, with six pieces of cannon, has arrived in Washington, and will be stationed upon Georgetown Heights, commanding the Potomac and the Virginian shore.

ALL SORTS OF PARAGRAPHS.

"Plant More Corn," is the advice given by a Brandon, Miss., paper. "Don't neglect," it says—"let your cotton suffer if need be, but raise every bushel of corn you can, for it will be needed before this time next year. Don't only raise corn, but raise meat of all kinds, and everything else in the way of provisions."

An special dispatch to the N. Y. Times from Baltimore says the Legislature is appalled at the strength of the Union sentiment in the State, and he does not believe they will perform any act of legislation tending toward secession.

Dr. JOHN SCOTT, whose advertisement appears on our seventh page, has removed to No. 50 Bond street, New York.

Mrs. E. M. T. HARLOW, MEDIUM.—This lady, at No. 49 Wall street, Boston, is one of the best and most reliable mediums we ever knew; and as a medium for examining and prescribing, in cases of disease, she has no superior. Before her clairvoyant eyes, by means of a lock of hair, the diseased body, no matter how many miles away, becomes as transparent as a glass vial, and she detects the symptoms of disease and prescribes the remedy with unvarying accuracy. As a test medium, too—though medical examination is her forte—she is unsurpassed, and we have received through her instrumentality in a single sitting, more of such evidence unasked, than we have through any other medium.

People seldom improve when they have no better model than themselves to copy after. If the mistress would scold less, she would generally have less need of scolding.

BRAD'S LAST.—Why is a corpse that has floated ashore on Minot's ledge like the Church of Christ? Because it was found dead on the rock.

Bishop Onderdonk died in New York, April 30th, aged seventy years.

Occupation is necessary to give us command over ourselves.

It is the ordinary lot of people to have no friends, if they care for nobody themselves.

LOSS OF LIFE AT FORT SUMTER.—The evidence accumulates of a considerable loss of life on the part of the Southern Rebels during the bombardment of Fort Sumter. A gentleman at Charleston writes to a friend in this city as a certain fact, that hundreds of soldiers lost their lives, and that a large number were buried in a deep hole made for that purpose. Another gentleman from the South states that on the Sunday after the bombardment, one hundred and forty funerals took place at Charleston. So our spirit-telegraph report, which we received a few hours after the bombardment, proved literally correct. Who will doubt, after this, that those who have passed to spirit-life, are not cognizant of mundane things?

Is there not some chosen curse, Some hidden thunder in the stores of heav'n's Red with uncommon wrath, to blast the man, Who owes his greatness to his country's ruin? Addison's Cato.

Judging from the past and the present, terrible disasters are to befall the human race in the immediate future. After sanguinary wars, there will be pestilence and famine. When men forget their God, and live entirely in the material, the judgment of the Almighty overtakes them. Then the mighty of earth shall be humbled, and the humble shall be exalted. The Father doeth all things well.

An arrival at New Orleans from Ruatan reports an insurrection in Yucatan, and that five English officers had been killed by the Indians. A British regiment had left for the scene of action. The English Government gives up the island on the first of June, positively, whether Honduras accepts it or not. An English war steamer arrived in the harbor on the 22nd ult., and left same day for Belize. Strawberries are selling in Mobile at twenty-five cents a quart. Our readers who may wish the services of a strictly honest and reliable medium for clairvoyant tests, are referred to the advertisement of Miss McCurdy, in another column. This lady has opened rooms at No. 7 Davis street, in this city. Her powers of clairvoyance are quite remarkable, and very many quite satisfactory tests of the presence of spirit friends, and highly prized messages from them, have been received by those who have had the good fortune of an interview with her.

An attempt was made May 1st, to blow up the State Powder House on Bramhall Hill, Me., containing one thousand kegs of powder, by building a fire at the hole outside. Fortunately, it was discovered and extinguished. That was a quaint inscription on a tombstone in a quiet New Jersey graveyard—Here lies the body of John Jones, who never held an office; an honest man."

EXTRA SESSION OF THE LEGISLATURE.—In all probability an extra session of the Massachusetts Legislature will be called, to take action in regard to measures connected with the war. The call, if made, however, will not bring the members together before next week. The Government has received intelligence from Paris that Minister Faulkner has presented the Southern Commissioners to the Emperor of France, Mr. Loudon refused doing so at London until he received instruction from Washington.

The President is determined to prosecute the war with vigor. Caleb Cushing has offered his services to the Government.—Exchange.

Dromy is anxious to know if such a *cash'n'* is needed at the seat of government. Whenever you recognize yourself to be bad, without a reaction against it, you become worse.

Prentice says there is a terrible war feeling throughout the whole country. Even the now-born infants are all in arms.

The New York Herald estimates the amount of money spontaneously given to the Government during the last fortnight by the loyal States at \$27,730,000.

POWDER AND PRAYER.—The Orthodox New York Independent says of the present national crisis:

"Let there be no lack of prayer. Prayer, at such an hour as this, is no substitute for deliberation and wisdom, for manly determination, or for manly effort. Yet prayer has its place in such a war as this. The consciousness that our cause is right—that God's great interest on earth, the interest of the world's renovation is involved in our cause—should bring the heart of this loyal people near to God in prayer. From every place of solitary worship, prayer for our cause is going up to God. Let it ascend continually, hallowing with its license all our sacrifices. Remember both parts of that old Cromwellian maxim, 'Trust in God, AND keep your powder dry.' Prayer is no remedy for wet powder; nor is the best of powder a substitute for prayer."

Through the agency of Gen. Wilson, Gen. Butler has received six large guns and two howitzers with equipments from New York.

The Government will sell to Massachusetts a portion of the unfiled cannon at Springfield.

The proclamation of President Lincoln, calling upon the rebels to disperse, gave them twenty days to return to their allegiance. This period expired on the 5th of May, after which, as the command will not probably be complied with, the Administration will be in a condition to "let slip the dogs of war."

Aaron Burr said law was whatever is boldly asserted and plausibly maintained.

OBITUARY NOTICE.

Passed to the better life the spirit of Mrs. LUCY A. CARR, aged 48, from Boston, April 9th, after a lingering sickness, (consumption) which she bore with true Christian fortitude and resignation. Her tropic of happiness beyond the confines of the material as daily she grew weaker in body, were made strong by the faith which she received from the knowledge of Spiritualism. She was attended by many kind friends during months of sickness, who were ever true and attentive. To him who watched by her side and smoothed the pillow of sickness by affection and kindness, and the brother and all the members of the band of Spiritualists that she so readily contributed to her work, we would say that she has laid aside the outer garment, and she will still watch around them, till they meet her in that home where there is no more sickness or death.

Sister, thou hast gone before us To thy home where angels dwell; We no more on earth shall meet thee, But God doeth all things well.

Soon will the hosts of heav'n descend, Calling, come to heav'n so pure May we gladly follow onward Happy be that bright shore, Where with loved ones gone before us, Parents, children, kindred all Will unite in one loud anthem, Praise to God, giver of all. Now her spirit soars above us, Now she hovers near us still; Back to loved ones speaks the message, She is happy, all is well. S. GARLAND.

Colds.

Now are aware of the importance of checking a Cough or "Common Cold" in its first stage. That which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. "Brown's Bronchial Trochee," containing demulcent ingredients, allays Pulmonary Irritation.

Meetings.

Geo. M. JACKSON and SOPHIA L. CHAPPELL will hold meetings at the following times, and places for the elucidation of Spiritual Truth.—Hingham, N. Y., May 15th and 16th; Manhattan, the 17th and 18th; Seneca Hill, the 18th; Catskill, the 20th, 21st and 22d; and Reynoldsville, the 25th and 26th.

Two Days' Meeting.

The Spirituallists of Schuylker County, N. Y., will hold their first annual meeting at Reynoldsville on Saturday and Sunday, 25th and 26th of May. Reynoldsville is situated on the stage route from Ithaca to Watkins. All the friends in this section are invited to attend. Good speakers will be present, and free expressions on all reform questions will find an open platform.

Pawners' Bank—Auction Notice.

The undersigned will sell at Public Auction, on Wednesday, May 22d, and following days, in the Great Hall over Union Market, the whole of the forfeited Merchandise on deposit at the Pawners' Bank.

ADVERTISEMENTS.

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

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE.

DR. ALFRED G. HALL, M. D., Professor of Physiology, & author of the New Theory of Medical Practice on the Nutritive Principle, may be consulted on the treatment of every form of human weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prostrated 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.

DR. A. N. SHERMAN,

Eclectic Physician and Healing Medium, WHOSE almost miraculous cures are proverbial through all the Northern, Eastern and Middle States, may be consulted at NO. 10 DOVER PLACE, near William's Market. A long course of study, perfected by an experience of twelve years travel, in addition to his remarkable power of renewing the vital forces by direct application, has eminently succeeded in his practice. His diagnosis is universally admitted to be correct, and made if desirable, without any previous information. Sprains, Dislocations, Fractures, Displacements and cases of Tortion lose half their terrors by his mode of treatment. Please call or send for a circular. Headache cured in one minute by simple application of hand. 149 May 11.

OH! YOUNG MAN!

You can never be cured by Medicine. Never! For a dime (no stamps) I will send you a full explanation of my new method for preventing Symplicities, safe and sure. Address L. A. ROY SUNDERLAND, Boston, Mass. May 11.

MRS. A. C. LATHAM,

Medium and Prophetess, would invite the attention of the afflicted, and those seeking truthful and reliable communications. Her powers are acknowledged of a high order and of broad scope. Her clairvoyance is so accurate that a single interview will give conviction that your case is thoroughly understood, both your bodily ailments and your mental, moral, and pecuniary. Office, No. 252 Washington street, corner of Bedford street, Boston. Reception Room, No. 3, up stairs, open day and evening. 3m May 11.

CLAIRVOYANT TESTS OF SPIRIT PRESENCE.

MRS. O. L. McCURDY, at Dr. Main's, No. 7, Davis street, offers her services to persons wishing clairvoyant tests of the presence and identity of their spirit friends, and such messages as may be communicated by them. Hours, from 10 to 12 A. M., and 2 to 4 P. M. May 11.

DEVELOPING CHOLE.

will be held on Monday and Friday evenings at the rooms of Mrs. MARY A. RICKER, 148 Hanover street. Admittance 25 cents. 21 May 11.

J. R. NEWTON

will leave Boston on the 23th of April. After May 1st he may be found at No. 32 East 5th street, New York. 219 May 4.

MRS E. C. MORRIS

will give sittings free of charge, at No. 35 Bond street, New York. If May 11.

BOARD FOR YOUNG CHILDREN.

Infants and young children can be accommodated with board and careful attention, on application to Mrs. J. M. Spear, No. 1, Newland street, near Dedham street, Boston. Terms reasonable. Oct. 13.

OPENING BATTERIES ON THE ENEMY.

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

DR. R. B. BRITTON and Dr. B. S. LYON, Electro-Pathologist and Magnetic Physician, have recently removed from New York, and established themselves in the quiet and beautiful village of Lancaster, Mass., where they will attend to the duties of their profession, bringing the most subtle and powerful agents in Nature—Vital Electricity, Galvanic Electro-Pneumatics, Magnetism—to their aid in the preparation of remedial agents, and the general practice of the Healing Art.

The location they have selected must be eminently suited to the wants and tastes of all who desire to seek health and pleasure in retirement, away from the noise of war, the glitter of fashion, and the strife of business. While the country about Lancaster has none of the bald features and rugged aspects that distinguish the scenery of Northwestern Massachusetts, it nevertheless possesses unusual attractions. The principal village is on a beautiful eminence that crowns the Nashua river valley. In addition to good society, pure air and water, productive fields and excellent roads, we have—open, agreeably diversified—all the charms that green slopes, fertile meadows, stately trees, and clear, flowing water, contribute toward a pleasing landscape, and a quiet but delightful summer resort for invalids.

Doctors Britton and Lyon have rooms for the reception of patients directly opposite the Orthodox Church on Main street, Lancaster Centre. Persons from abroad who desire to place themselves under treatment can be accommodated with board at reasonable prices, varying according to the means of the patient and the accommodations required. Office hours, daily from 9 o'clock A. M. until 5 o'clock P. M., Sundays excepted. Persons applying at other hours should call at the residence of the parties, at North Lancaster, one mile north of the Centre.

Letters addressed to either of the parties named, at Lancaster, Mass., will receive prompt attention.

Dr. LYON is an Eclectic Physician who was never shackled by medical creeds and formulas, and who brings to the discharge of his duties the results of a large and varied experience. Prof. Britton—in addition to his scientific, comprehensive and familiar knowledge of the laws of Electricity and Human Magnetism, and of the application of the Electro-physiological processes to the treatment of disease, and the equilibrium of the vital forces and organic functions—respectfully submits the following explicit testimonials FROM THE PUBLIC PRESS.

Professor Britton, whose philosophical lectures on the phenomena and laws of Life and the Mind have awakened a new interest on a profound subject, pursued the study of Electricity and Magnetism—a course so judiciously informed, some twenty-five years ago, under the instructions of the venerable Professor Stevie of New York, (deceased some years since) who was distinguished in his day as an electrician, chemist, and physicist. He has since been the pupil of Benjamin Franklin. For the last five years Prof. Britton has made the laws and laws of Vital Electricity and Animal Magnetism, in their relations to the human body and mind, his medical study.—Lancaster (Ky) Journal.

In a notice of Mr. Britton's contributions to the science of one class and popular; an enlightened philosophic spirit everywhere pervades them, and they abound in scientific facts and suggestions, in which all have an interest. Prof. Britton has evidently studied the laws of Electricity more thoroughly than many physicians and chemists of highest pretensions."

Professor Britton has not only been successful in explaining the philosophy of his subject, but eminently so in the practical application of it to the successful treatment of some of the most aggravated forms of disease. The case of Miss Sarah E. Lockwood presents a strong case; the facts are well known in this community, and they may be said to have occurred within the sphere of our own observation.—Stanford (Conn.) Advocate.

Mr. Britton's theory is, that the human will has a direct power over electrical agencies; by which means physiological effects can be produced. He illustrates this view by a large variety of illustrations drawn from the secret life record of a woman, as well as by his own private experiments.—New York Evening Post.

Professor Britton continues to excite great interest by his remarkable psychological developments. The relief administered by him in severe cases, is a very curious fact. To us outsiders it is a great mystery as to the nature of the cure, as well as by his own private experiments.—New York Evening Post.

Prof. Britton's discourses have attracted the notice of many medical men, who regard them as contributions of great importance to the healing art.—Jersey City (N. J.) Telegraph.

To cure the chronic unbelief of a boasting skeptic, "Prof. Britton gave him an emetic without a particle of medicine. The gentleman vomited in less than one minute. Those who need medicine, should take the Professor's intellectual pills, as they have no bad taste, and the operation is sudden and effectual."—Springfield Republican.

At the conclusion of a public lecture a young lady presented herself to Prof. Britton stating that she had a very bad cold and a consequent sore throat, and—wonderful to relate—less than ten minutes the young lady was entirely and permanently relieved of all hoarseness and soreness.—Jersey City Evening Advertiser.

We were much struck with Prof. Britton's wonderful experiments in illustration of his philosophy. His command over the functions of life, motion, and sensation in his patients, is apparently perfect and entire.—Brooklyn (L. I.) Daily Eagle. May 11.

CONSUMPTION AND ASTHMA CURED.—DR. H. JAMES discovered, while in the East India, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds and General Debility. The remedy was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. During the course of his following months, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is no charge for the Consumption that does not at once take hold of and displace. Night-sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles. Address: GRADY, ORK & CO. May 11. 110 225 North Second street, Philadelphia, Pa.

THE HERALD OF PROGRESS.

Andrew Jackson Davis, Editor. A Journal of Health, Progress and Reform, devoted to no sect, belonging to no party, not given to one idea. The following will continue to be distinctive characteristics of THE HERALD OF PROGRESS: QUESTIONS AND ANSWERS, MEDICAL ARTICLES, WHISPERS AND PRESCRIPTIONS, BY THE EDITOR.

WITH THESE AND OTHER DEPARTMENTS—SPIRIT MYSTERIES, THINGS OF THE FUTURE, VOICES FROM THE PEOPLE, DOINGS OF THE MORAL POLICE.

Mrs. Love M. Willis will continue her faithful historical portraits entitled, "Saints and Sinners." Also, "Spiritual Workers in and Around New York," admirable sketches from life by Miss Susan G. Hoyt.

THE HERALD OF PROGRESS is published every Saturday on a double folio of eight pages, for Two Dollars per annum, or One Dollar for six months, payable in advance. Specimen copies mailed free. Address: A. J. DAVIS & CO., Publishers, 274 Canal St., New York. April 27.

NEW BOOK

BY EMMA HARDINGE NOW READY, THE WILDFIRE CLUB, BY EMMA HARDINGE.

"That the dead are seen no more, I will not undertake to maintain, because the concurrent testimony of all ages, and all nations, there is no proof of intercourse, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as human nature is diffused, could be universal only by its truth." Vide "Hastings."—Dr. Johnson.

Spirit is like the thread of heron on a string The beads or words of life. It may be here, It may be there that I shall live again— But live again I shall wherever it be.—Plutarch.

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

The Improvisator, or Torn Leaves from Life History. The Witch of Lowenthal. The Phantom Mother, or the Story of a Redoubt. Haunted House. No. 1: The Picture Spectra. Haunted House. No. 2: The Sanford Ghost. Christmas Stories. No. 1: The Stranger Guest—An Incident founded on Fact. Christmas Stories. No. 2: Faith; or, Mary Macdonald. The Wildfire Club: A Tale founded on Fact. Note.

BOSTON: WILLIAM BERRY & COMPANY, 31-3 Brattle street. 1861. Price \$1. Bookellers, and controllers of public meetings are requested to send in their orders early. Price per dozen, \$8. Sent to any part of the United States (except California) postage free, on receipt of \$1. Feb 23.

The Messenger.

Each message in this department of the BANNER we claim to be spoken by the spirit who gave it...

Questions and Answers.

The class of Intelligences who have hitherto held control of the subject through whom I speak, now find themselves unable so to do.

It has been the plan of those who have held control heretofore, to receive questions from persons who saw fit to send them to this circle.

Question.—Where are those spirits who have controlled heretofore? Answer.—The higher one is in the intellectual sphere, the more harmonious he is.

Question.—May we not call this movement among us a spiritual influx? Answer.—Yes, you may call it thus.

Question.—Can it be prophesied from your sphere of life which of the forces will succeed, and how far bloodshed will extend? Answer.—We have as many secessionists with us as you have.

Question.—Will there be much bloodshed? Answer.—Blood is very hot at the South, and it can hardly be retained in the hearts of the people.

Question.—Then many of our troops will be left on the battle-field, and will not come back? Answer.—They will come back; but not clothed upon with bodies of clay.

Question.—Is it not better for man to die from old age, and not in the prime of life? Answer.—It is better for man to stay here until the spirit has worn out the tabernacle of flesh.

Question.—Is there not a correspondence in spirit-life to the antagonism around us in mortal? Answer.—The battle rages hotter with us than with you.

Question.—Will the effect be to liberate the slave? Answer.—I, for one, think it will result in the liberation of the slave.

Question.—Why do those who profess to be spirits, sometimes spell their names wrong? Answer.—Why do you fail to receive correct messages on your telegraph?

Question.—Why do spirits remain in darkness so long, if their chances are so many for education? Answer.—Because they do not choose to avail themselves of those advantages.

Question.—Are spirits employed in elevating those in darkness? Answer.—Each spirit is occupied in elevating himself, and hence he elevates those around him.

Question.—Is not the love of the mother unselfish? Answer.—The mother, even, is actuated by selfishness—the purest selfishness.

Question.—Can spirits lift a material body? Answer.—Yes, all spirits can exert their power to lift material objects.

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things in nature are ascending, yet while the form remains in any type it is governed by the laws of that type.

Question.—We find acres of land covered with pines—we cut them down, and oak takes the place they occupied. Why is this? Answer.—Nature is a mighty chemist.

Question.—Nature is a mighty chemist. By cutting off or down the pines before maturity, you change the elements entirely; you stop upon the external law and change it; and here, in one sense, you are a God, or God's vicegerent, and assist Him in calling forth new conditions.

Question.—Does the spirit consider that the Heathen world is in a better condition than the Christian world? Answer.—No; they are more material than you. They make themselves Gods of wood and stone.

Question.—How long have you been in spirit life? and were you an educated man? Answer.—I have been dead about forty years. I had a poor education in all save one thing—the knowledge of how to use to the best advantage my physical powers.

Question.—Will you give your name and history? Answer.—Should I attempt to draw a picture of my life on earth, it would not be a very beautiful one.

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overcome years before. Nothing you can conceive of will so blind the spirit to ignorance and misery as you. You call it a habit here; but it becomes more than that—it becomes so incorporated into your nature, that it is more than hard to free from it; and even after you are free from your own organism, you find yourself unwillingly bound to some other mortal like yourself—a slave to that mortal—and you remain so until you gain knowledge how to free yourself.

Question.—Does the spirit consider that the Heathen world is in a better condition than the Christian world? Answer.—No; they are more material than you. They make themselves Gods of wood and stone.

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of her own problem, for she has fostered within her heart that which she in her heart knows and feels to be opposed to the universal principle which she has seen in the earth's midst to proclaim.

There are those who have dared to justify their own purposes and passions by the plea of divine ordination. It may be true; God wills and God allows; but God also warns us, in results, that wherever there is wrong done to the least portion of the people, the whole will suffer.

But another question arises. What will be the result? Our dear, happy home, our peaceful land, our green fields and flowery meadows; shall these be drenched with brothers' blood? Shall the sins of the fathers be visited upon the children of this generation, when nearer home are sufferings to be assuaged, for all the abstract principles that ever man demonstrated by metaphysical or logical? This is the cry of the hour.

But not until the last farthing is paid, dare you ask to come out of prison. Not till the nation shall humble itself in true penitence before the Hand that has stricken it, would we bid you pray that the blow may be suspended, that the heavy doom may pass away, that the dark canopy may be withdrawn, and the stars shine out again.

Let God and the right be your cry, and you need not fear what the result of the present hour shall be. There are angels fighting on your side; there are Ezekeils in your midst; there are prophets to whom God has entrusted charge of the four winds of heaven; the dead are once more an exulting great army. The fathers of the republic, whose wise counsel and strong guidance the present so long for, are with you, not forgetful, in their beatitude of the homes and liberties they gave their best blood to secure.

And as they, too, wave the Stars and Stripes over you, in the broad canopy of heaven, they chant, as their national hymn, "Sweet Home," and now before heaven that America shall be free. They it is, now "ministers of flame and fire," that have been commissioned to uproot the wrong and plant the standard of the right. Not in them must you trust for deliverance and victory, but on that greater and mightier Spirit, whose will is that the hairs of your heads shall be numbered and saved, that the falling sparrow shall be cared for, and that every one of you, his best and dearest, shall be gathered into the safe fold at last, and rise triumphant, every one, like your own stars, above the stripes of oppression, and shine out in the firmament of nations, strong in your own right, and therefore strong to defend the rights of others.

REPORT OF THE SPEAKERS' CONVENTION AT WORCESTER, MASS.

THURSDAY, APRIL 18, 1861.—EVENING SESSION.

The meeting was called to order by the President, after singing by the congregation, H. MELVILLE FAR, of Akron, O., one of the "Fay Boys," often spoken of by our press as mediums for physical manifestations in common with the Davenport Boys, was introduced, and read the article by Mrs. H. F. M. Brown, entitled "It is not time for truth!"

He said, the same intolerant spirit of tyranny, as when the martyr of Calvary died upon the cross, pursues its victim with a ferociousness that might almost justify the doctrine of total depravity. And now, ages must pass, before the soul can rise superior, and live in a liberty unassailed and pure. Religious liberty does not exist, and never did; it is but an empty sound. Two of your most truthful mediums, the "Davenport Boys," have been imprisoned for this, and when they appealed to government, it was to that which was black with decay. But new and juster forms of government will soon rise, superior to the ruins of empire, and the tottering thrones of kings, for the rock slavery has rent it asunder.

There is a mental as well as physical slavery. We need profound lecturers, and mighty minds, to build up a more scientific religion; if we have more individual freedom, it will lead us higher, to an intellectual freedom. The march of this truth, that has come up from the cabin to the palace, cannot be stopped. He closed by repeating Gerald Massey's grand ode, "The coming up the steep of time!"

Mrs. SERRAQUE.—It is said that in certain emergencies the human mind speaks out, stronger than it knows, as if it reached out in the dark, and grasped the hand of some angel, to help it on, or as if it is yet to be, and this is a good of a seeming evil; it touches us to be true to the great gift of life. In times of political as well as religious exercises, there must be great spirits like stars to shine in the darkness of human life, until it blossoms like Eden. The Napoleons and Washingtons and Lafayettes are not dead yet, and we shall see them stepping forth upon the arena ere long. Each who has lived before, shall help on these new stars, even as Napoleon was helped by all before him. Think not there were but twelve Cæsars, or one Alexander; the same spirit lives to day, and comes forth in different forms, according to organization. No crown was ever shaken from a king, until it was as ripe as any fruit to fall. Could Luther or Calvin ever have instituted a church, had it not been half-built already, in the minds of the people? Out of these dark and fearful eras grow a firmness and nobleness of spirit, as in our Puritan fathers, which had not also been. People have been in the habit of ringing bells to celebrate any great action, but there is no need to-day—it will ring its own chimes. The moment we say we are enjoying liberty, we begin to lose our enjoyment, and find we are enslaved. We always let our chain get rusty, or else go the length of it to find we have one on, and then the mighty Hercules bursts them apart. This is a reason why Nature has such terrible emergencies, because there is such a letting down of divine principle. Some Washington is forgotten, or in worshipping the name they forget the spirit. But liberty is an immortal thing, and must last; it lives and creeps into the soul until it causes it to grow. Keep everything grand and noble that the past has bequeathed to you; you are poor indeed if you do not. How the world squanders the truth and strength of Socrates, and the great philanthropy of noble soul after noble soul. When we learn this, there shall go forth a race of great men and women, that shall be noble and beautiful in a purity of purpose stronger than any cannon or soldiers. Once touch the human soul, and every Savastopol and Gibraltar is obliged to capitulate. Be ready for an emergency, for there is always an emergency. Carry your own banner, and be as noble in all things as if it was the last moment you had to live, and you expected an orthodox hell.

Adjourning until 10 o'clock, to-morrow.

AFFLICTION.

BY JOANNA GRANT.

In night-black robe, with nun-like pace, Silent she glides from place to place; A veil of woe's darkness hides From mortal view her face;

And none its beauty e'er may know, Till first they know God's grace. All the gay pictures pleasures limed, At her approach are blurred and dimmed, And when to hall or hearth she comes, No welcoming songs are hymned, But cheeks are wan and lips are dumb, And eyes with tears o'er-brimmed, She comes an uninvited guest, sphered in persuasive gloom;

Pointing to forms of dead delight, within each haunted room, While hope that clung to time and sense, Is shrouded for the tomb, And the heart is struck with deathly shafts, Sped from the hand of doom, O, stricken heart, thou canst be healed, Thy sight by sacred truth unsealed; No more a form of dread shall see, In sable clouds concealed; But greet the heavenly minstrel, God's messenger revealed.

Then, when the blinding veil is rent, And the angel's starry eyes are bent Soul-searchingly on thine, Give heed to her whom God hath sent, To break the spell of earthly joy, And bid thee seek divine content.

THE SIGNS OF THE TIMES.

A Lecture by Miss Emma Hardinge, at Allston Hall, Boston, on Sunday Evening, April 28th, 1861.

[Reported for the Banner of Light.]

Miss Hardinge addressed the audience at Allston Hall, on Sunday, 28th inst., upon a subject appropriate to the present state of our National affairs, "The Signs of the Times." Her patriotic utterances were frequently and warmly applauded.

The vision of the Valley of the Dry Bones, in the 37th Chapter of Ezekiel, formed the text. Agitation is the angel that troubles the pool of reform. Forthwith comes out health. Not till this day have the waters of universal reform been troubled in one living mass. Hitherto, the footprints have been made in integral parts of the earth, now in one place, now in another. In this great day, one might say, reform is bubbling up around the feet of humanity. The universal cry of the race is Liberty.

The strong attraction of home and birth, it is, the charm of association that never can be broken by transplantation, nor by any change or chance, that engenders that glorious sentiment, Patriotism; this it is that makes the love of country, even in its egotism, even in its selfishness.

That man who is false to his native land, is the scorn of the entire race. Such an one can never be true to any other. Patriotism is the offspring of those laws that take their inherent root in the best and most natural affections of the human heart.

Therefore it is that national interests and duties must for a time swallow up all the grander, the more world-wide and sublime interests which we call religion or humanity. Therefore it is that at this moment every American heart is burning to redress America's wrongs; that the "Stars and Stripes" are waving over all the land of freedom.

All heaven is spangled with stars, yet patriots are now fain to look upon the narrow firmament of their own starry flag as the first heaven which they must serve. It is well that it should be so.

America, the young giant leaping from the arms of two oceans, springs into life at an hour of most peculiar interest in the world's history, when every possible governmental experiment has been tried; when civilization has so stamped individuality upon the race, that mind has already begun to displace physical force from the seat of power; and when the law of amalgamation is the law of progress. Behold her physical condition: a continent mightier than Europe in extent, yet without one of those natural barriers that of necessity cut up the lands of Europe into countries; possessing unsurpassed facilities for commerce and intercommunication; with no diversities of speech, no variety, or rather, one great unity of interests. Here, even the hapless red men, with every nation of earth, every variety and shade of color, all take their place in the vast system of amalgamation. America is not a nation. There is no actual nationality that can here prevail over another; all are fused together in one sublime and glorious universality of human life and human brotherhood.

Here, then, is not one single natural cause for disruption. What is the trouble? Let us search for the causes of this national disunion, if help we may find a remedy. There is manifest, then, an absence of that integral principle of right which is only to be taught and understood and recognized in a system of just religion. Had your religion been as just, and as broad, and as perfect as your conceptions of government, you would have had no compromise, you would have had not an instant's hesitation as to what was duty; right and justice to every individual that you sustain must have been engraved upon the banners of your religion; it is in vain to expect that while there is corruption in one portion of the body politic, there can be health in the rest.

Nature herself has stamped upon this great continent all that is required to make it the very culmination of the earth's history, and of its splendor, the central source of the nation's strength and support, as the sun is the centre of the solar system. There is no conservative principle, no, not one, that shall hinder America from thus becoming the mother of the earth, except her own internal rottenness. If she have this, just so long as that sore exists it will externalize itself in feverous outbreaks and rebellions, with terrible power, until health comes back. America stands, therefore, to-day, but the solution

April 19th.—MORNING SESSION.

Meeting called to order, and addressed by Mrs. Thomas, of Maine, who spoke of individual experiences, devotion to the cause, and determination to be true to the highest interests of humanity.

Parls.

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

NOTHING BUT LEAVES. Nothing but leaves: the spirit grieves Over a wasted life;— Sin committed while conscience slept, Promises made but never kept, Hatred, battle and strife; Nothing but leaves.

Nothing but leaves: no garner'd sheaves Of life's fair ripened grain; Words, idle, words, for earnest deeds: We sow our seeds,—to tares and weeds We reap with toil and pain;— Nothing but leaves.

Nothing but leaves: memory weaves No veil to screen the past; As we retrace our weary way, Counting each lost and misspent day, We sadly find at last Nothing but leaves.

Take the seed of thought and immerse it in the waters of Christianity till it germinate, and you have the young twig of happiness which may grow and blossom on earth and will bear fruit in eternity.

THE SCULPTOR BOY.

Chisel in hand stood a sculptor boy, With his marble block before him, And his face lit up, with a smile of joy, As an angel-dream passed o'er him; He carved it then on the yielding stone, With many a sharp incision; With Heaven's own light the sculpture shone; He had caught the angel-vision. Sculptors of life are we, as we stand, With our souls, uncarved, before us, Waiting the hour, when, at God's command, Our life-dream shall pass o'er us, If we carve it then on the yielding stone, With many a sharp incision, Its heavenly beauty shall be our own, Our lives, that angel-vision.—Bishop Doane.

No man has a right to do as he pleases, except when he pleases to do right.

WHEN DAYLIGHT CLOSES.

O, how sweet, when daylight closes, When the western sun reposes, And the dew is on the roses, Brothers, then how sweet to rove Through the meadow and the grove! O, how sweet, when toll is ending,— Day and night so softly blending,— Sweet to hear our songs ascending, Brothers, from the star-lit grove— Songs of gratitude and love! O, how sweet the bell's low pealing, On the ear so softly stealing! Home we go with grateful feeling, Pray to God who reigns above, And, with songs of praise and love, Sink to rest.

Great talkers are formidable in nothing besides their tongues.

THE SHEPHERD'S SABBATH SONG.

This is God's holy day— Now, one last matin bell I hear, Now, all is silent, far and near, As in the fields I stay. In prayer I bend the knee— Sweet dread! mysterious whisp'ring sound! As if unseen ones all around Were worshipping with me. The skies their glories ray,— The stainless heavens, far and near, Seen opening to my vision clear, This is God's holy day.—Uland.

The mother's heart is the child's school-room.

WAR FOR AN IDEA.

A Lecture by Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 21st, 1861.

Reported for the Banner of Light.

We illustrated, this morning, the different causes which are recognized among civilized nations for war, and showed that, from time immemorial, until recently, it arose from man's desire for bloodshed and love of brutal force, and has been marked by physical triumphs and indignities. In the more modern ages of civilization and Christianity there are other causes for war, of a moral and mental kind; and to these we may attribute all the modern revolutions of Europe; and, especially, the American War of Independence. In a government like this, it is almost impossible to conceive that there could be any causes of war, aside from those which might be furnished by interference on the part of European potentates, either by establishing protectorates on our continent, or by violating the rights of our citizens.

It is well known that monarchical governments rest their authority, first, on the idea of the divine, or legitimate right of kings, and, secondly, on the physical force of standing armies. The three great conservative influences in such governments are, the Statesmen, who make the laws, the Diplomats, who both make and execute them, and, lastly, the military power, which forms their physical support. European governments have a distinct organization, which makes it impossible for wars to arise between them without a definite cause, or for internal strife to prevail, to any serious extent, except it takes the form of a revolution against despotic oppression. Even Italy has not been the material cause of contention between the three great powers of Europe, but, from a feeling of moral and intellectual rivalry, none of them has wished another to control that country, and thereby interfere with her neighbor's prosperity.

In France, in Great Britain, in Russia, in the States of Germany, in Italy, we recognize the possibility of any kind of revolution or insurrectionary movement, whenever the people can no longer endure the oppression of their rulers. In these countries the governments hold their power almost at the point of the sword, and without such a protection they would soon cease to exist. On the contrary, the victories achieved by our own government must ever be on the side of the moral sentiment and feelings of the great body of its citizens. The Puritan citizen, were, themselves, those who had escaped from a moral and religious oppression; while the ancestors of other portions of the people desired to escape from the material tyranny of a bad and careless monarch. The neglect of the material interests of the colonies, by the home government, it is true, was among the "age causes" of your Revolution; but, that Revolution accomplished, the nation said, emphatically, "We will be a peaceful nation; we have conquered our oppressor, and we will henceforth be at peace with all the world; we want no standing army, to enable us to retain our position by terror; but we will proclaim, to the enlightened nations of the earth, the platform of our government in the Declaration of Independence. This shall be our moral sword, before which no enemy can advance to attack us." And thus, for more than half a century, the nation prospered, enlarging its boundaries, and increasing its population; and yet we have all the time had nothing which would be called a government by other nations, but simply a moral basis and principle of self-reliance, which in itself has constituted the nationality of this people. To provide against domestic difficulty, it was not

thought that there should be a standing army under the control of government, for this would be too expensive; but a volunteer force was organized, to hold itself in readiness for such emergencies; and this, in reality, is the army of the United States. It does not constitute even a portion of the government.

It is a remarkable fact, that, though your nation had no regular army, it really and effectually restrained all Europe from attempting any direct interference with political affairs on this continent; and even the remote States of South America were protected by the moral influence of its principles. If Spain, for instance, had attempted to resume the control of Mexico, we know she would have furnished us with a cause of war,—there would have been an approach of tyranny, which we could not have brooked. The United States proclaimed their wish and intention to remain at peace with all European nations, and refrain from interfering with their forms of government, if they would not attempt to contravene our fundamental maxims of policy; and this mutual attitude has been preserved, until our domestic disturbances have made monarchs more bold to attempt what they have long desired. And what are the existing causes of revolution among the people of this country? Civil war, with all its attendant horrors, is near at hand, and a gulf of blood seems opening beneath our feet,—and for what? No ruler or ruling body among us desires to oppress any portion of the citizens. There are no laws which in themselves or their practical workings, can be said to constitute any cause for hostilities. Your Constitution was voluntarily adopted by the whole people, and it remains unaltered, now that you have grown beneath its shield to a state of unexampled prosperity.

It seems impossible, in short, that there should be war among you, for generally speaking, there can be no physical war, without an adequate physical cause. Let us try to ascertain the reasons. A man who fights for his country, his fire-side and his liberty, is animated by the patriotic zeal, and other noble impulses, which constitute the glory of battle; but there are high principles of right which are nearer and dearer to him than even those blessings, or anything else in the world; and the liberty of the United States is founded upon these principles, registered in every freeman's conscience; and we have seen that it is the moral force of the great mass of the people which constitutes the strength of our government, and not any external physical powers with which it is endowed. Now there is and has been no cause of contention among us. You will remember that, when the Constitution was framed, there were disputes upon the subject of slavery; that the difficulty was, for the time, adjusted by mutual concession and compromise, in order that the government might go into operation. At that time most of the States were slave-holding, but gradually, from considerations of material interests as well as morality, slavery was driven out of the Middle States and confined below a certain line. Now, while there might be the utmost concord as regards the principles of government, the existence of such an institution in one portion of the country, and its prohibition in another, was a sufficient cause for the result we are now witnessing. As slavery disappeared among the people of the North, there grew a distrustful feeling toward those who persisted in cherishing it; while the Southern slaveholders, with whom everything was staked upon the existence of slavery, as a civil institution, at last came to regard their ancestral birthright, which they were morally and religiously bound to uphold and defend, as, in itself, a blessing to all parties concerned. Consequently, to interfere with slavery, or even to denounce it in the abstract, was to shock the tender sensibilities of the slaveholder's conscience. No such state of things can long exist between two sections of a people, without most disastrous results. First, the Northern abolitionists attempted to act upon the people of the South individually, by moral persuasion. When this failed, and when the South required that its political influence should be maintained in an equality with that of the North, by an extension of slave-tenantry, the North became more bitter and more fixed in its opposition, to the injury of the South in her material interests, as well as her feelings.

The North, not content with doing right, and giving good advice to others, endeavored by legislation to compel their Southern brethren into the path of duty. Many at the South, who did not approve of slavery, by itself, were led to vote for its introduction into new territory, on the ground of the equality of States. The positive sentiment of the North is, that slavery is altogether wrong and injurious, and that it should be abolished by whatever means; and that, if it was necessary to recognize it at the time of the formation of the government, it has now grown into an evil of such dimensions that no free, intelligent people can longer tolerate its existence; while the growing conviction of the South is, that servitude is the normal condition of negroes,—nay, that it is sanctioned by religion, and is beneficent and meritorious in all its workings. These two elements have grown into a state of bitter opposition, which the government and constitution have had no share in producing. The North has succeeded in confining slavery within certain limits; but when new territory has been annexed, the South has insisted on being left to expand its peculiar form of society; and this resolution has brought on war. There has been, first, a conditional declaration of hostilities on the part of the lovers of slavery, who have said, "If you do this or that, we will do the other;" and, lastly, they have absolutely declared war against the government, something in this wise—"If we do not beat you in the coming Presidential election, as before, we will take vengeance by seceding from the Union. We have received no harm from your government. You have not interfered with our rights; but, if you defeat our candidate, then we will make war by rebellion." This is very much like entering into a contest, and saying, "If I beat, very well; but if you beat, not very well!" or like playing for a wager, with the stakes all on one side. Perhaps but for this threat, the present Chief Magistrate would not have been elected, for the North was not to be bullied, and so united its forces and carried the day. The election of a Republican, however, was but the excuse for carrying out the long meditated idea of Southern politicians, who thought the whole Northern people looked upon slavery as a moral evil, to be corrected, if not by gentle compulsion, then by severe chastisement. The North has assumed its morality to be the only true standard, while the South has asserted its right to hold slaves, and consequently to share a share of the national territory as shall prevent the North from ever gaining an ascendancy over the favored institution. But there has been no real cause for the adoption of war. Rebellion is purely the result of heated imaginations, dwelling on injuries that have not been inflicted, and principles not entertained by a large majority of the Northern people. Among a people which is free from any other cause of internal dissension, this question of slavery has proved the apple of discord,—the bugbear which has been made a pretext for destroying the best government that ever existed.

This fact has no parallel in history. Because a free and enlightened people cannot be restrained from discussing a particular subject, that those who think differently should rise in rebellion against the common government, which has taken no part in the matter, seems worse than preposterous; and, if recorded of a heathen nation, 6000 years ago, we should have called it a mythical fabrication; and future generations, when they read the passage in American history, will close the book with a smile of incredulity. I cannot think that even the moderate degree of intelligence which the South professes, can have been exercised on this subject. They are the victims of a rapidly-spreading moral epidemic, which has filled their imaginations with the horrors of a delirious fever. Instead of rushing into rebellion, the South should have called upon the Government to put down anti-slavery at the North.

The government and the North make a common cause in battling slavery, and the South has consequently to contend, not against Abolitionism, but against a deep-rooted and universal intolerance of slavery; in other words, the real cause of War is the principle of Freedom against a supposed right in slavery. There are no aggressions, no persecutions, no tyrannical outrages, to be complained of

on either side, but each section, standing on the ground of principle, of abstract justice, says, "we are right, and we will cause our principle to be acknowledged." It is War for an Idea, and I may safely affirm, that, dear to them as are the associations which cluster around the national emblem, sacred as are all the thrilling incidents of the Revolution and the founding of our government, solicitous as they are for their domestic and pecuniary interests, the people of the North would surrender all, would see the government swept into pieces, rather than the national emblem torn to pieces, or that they should be decorated by the hands of traitors, or maintained at the expense of cherished principles.

When Liberty is trampled under foot, when the name and memory of Washington are so far forgotten, as to bring him into association with vile sectional prejudices, and cause his image to be decorated by the mockery of slaveholders, we say it is time they were forgotten in the American Union; and for one, whatever were my power, voice or influence, I would rather see the flag of my country buried and consumed to ashes, and the figure of Liberty trampled under foot and ground to the finest powder, and scattered to all the winds of heaven; I would rather that all the valiant deeds of our forefathers were blotted from the page of history, than that this Union should longer contain a single State which could insult the name of its foremost hero, or defile its banner with one word of disrespect.

And among you there is but one opinion; all men, from the tottering veteran to the eager youth, are ready, not only to sacrifice their homes and their aims in life, but the nation—the ship of State itself, rather than see it fall a prey to traitors. Like a garrison which destroys the fortress it can no longer hope to defend against a merciless foe you will tear down your Capitol, sweep away with your own hands the beauty and prosperity of every Northern city, and overwhelm this fair land with a sea of carnage and devastation, before you will surrender one divine principle, in obedience to those who, in the name of a new empire and a remodeled policy, are striving to erect the throne of Despotism.

There may be among you those who are weeping for kindred and friends whom this emergency has torn from them. The city is desolate under the loss of her best and bravest; but all the tears shed for this cause, will surely shine as jewels in that crown of light which will be worn by those who have struggled for Liberty.

May the God of Battles be with you, and bless those who go from your midst in defence of the right, with an immortal blessing in gaining that which no power of arms can destroy or snatch away from them.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, APRIL 30, 1861.

SUBJECT—"Woman's Sphere."

DR. GARDNER, Chairman.

MR. WETTERBERG—Identical with the progress of civilization has been the advancement of woman, and the sexes have gradually worked up to an equality, in all nations. Woman's sphere is, the same as man's, to do what she can do best, just what she pleases, without encroachment upon others. A great many good farmers become poor preachers; and many men are wasting themselves in a calling not large enough for their comprehensive nature. Woman has the same right as man to follow any honorable pursuit, and is just as apt to blunder into a wrong calling as he. I believe it is woman's sphere to do anything she can do well; no matter if she goes to war or to vote. There are some men who ought to change places with women, and tend the babies, while their wives go out to earn their support. On the throne, and in literature, woman has always been man's equal; and in painting, sculpture and music as well, and in contending against misfortune, they truly have the odds against us; for they can sometimes weather every storm, while the strong man breaks. To be sure, no woman has ever approached a Shakespeare, a Bacon, or a Newton; but in the middling condition of life, they are fully the equal of man.

MR. THAYER—This is an important question, and ought to interest us all. Both sexes have erred, as my brother Wetterberg has said, in choosing their proper place in life. Place woman in the same circumstances with man, and she will have as much mind as her opposite. Girls are as good scholars as boys, and generally better. Woman should rise higher than she ever has yet. She possesses naturally as much mind as man, and much more heart and goodness. MR. KAULBACK—It should be our motto, to let woman extend her influence for good. She appeals particularly to our affection; and this is particularly her sphere of action—and it will be for the world's good to place her in a position where she may exert her influence over politics and legislation. It is a lamentable fact that society debar her from certain proper spheres of action, such as for example, the retail dry goods trade, and other occupations which require less of muscle and more of taste and judgment. Her domestic labors are a serfdom in the highest sense of the term; and yet this state of affairs will be remedied when her rights are acknowledged.

MISS MUNDERT—I believe all should choose their own occupation according to their best judgment. If I was going to choose my occupation, it should be the domestic home circle. But I have not the power of choice, but have been sent into the world, for what purpose I hardly know. Some can do the most good in one place, and some in another. Each of us should make his or her own choice, and should so choose as to be satisfied with our condition in life, without continually murmuring with our lot. It seems my lot to be tossed on life's tempestuous ocean; and I pray God to make me contented with my lot, whatever its result may be.

MR. DRUCK—Providing any one did not know his sphere, I would advise him to go to Solomon, who was as good a judge of woman as ever lived. He said, "Bring up a child in the way he should go," etc. If woman has a sphere, man has one also. Who makes these spheres, except the people who live in the country where these spheres are established? In Germany, and some other European countries, it is woman's sphere to reap, and sow. The ladies here tonight would feel out of their place in such a sphere. We know every nation and community has its own regulations, and there is no other universal rule than that woman should fill whatever sphere nature has adapted her to. On two-thirds of this planet, woman is only a slave—in fact, she is, everywhere, but in our Christian land; and this is because the Bible gives woman her equality, and the teachings of the Bible have produced this result. Among the Greeks and Romans refined as they were, woman was only the plighting of her lord, and the Mahometans do not allow her to have a soul. Christianity is the only religion that does her justice. She was never calculated for a legislator, for her head is not long enough for intense thought and application. There may be exceptions, but this is the general rule.

DR. A. N. SHERMAN—I have been very much pleased with the remarks of those that have preceded me, but I think the last speaker made a slight mistake, when he referred to the Bible as elevating woman to a level with man; particularly the Old Testament. Or, even if you refer to the New, the idea of forbidding a woman to speak in their public assemblies, and refusing widows membership in their churches until they arrived at the age of three score years, and then, look very little like equality. Virtue and intelligence form the only true standard of worth—so, too, virtue, intelligence and adaptation must form the only true standard of elevation. The wide folds of this standard can never be exclusively applied to sex, creeds, nations or communities as a whole. For each integral portion, must, like water, find its own level, whether it be high or low, and like the aqueous element, can never rise above its own fountain. And I should be glad to see the hideous monster, prejudice, so far removed from us that all individuals, male or female, black or white, in the pursuit of the avocations they may see proper to adopt, might be estimated solely by this criterion,—that they might have acted out to them justice, ample justice, according to their respective merit. It seems to me to be the great mis-

take, not only of Christendom, but of the world, that prejudice and selfishness have been predominant, both in the elevation and depression of those around us. And while these form the main spring of action, the influence of caste must prevail, and inharmonious, unjust, violence, oppression, and misery must be sure to follow. I feel that among the worst things that ever I did in my life, was a neglect of courtesy to a lady who had called upon me to solicit my subscription to some book. I saw the marks of fatigue upon her brow, and of care upon the lineaments of her fair face; but instead of requesting her to be seated, and rest her weary frame, I simply declined to subscribe, and as she pressed her request, I remarked that I should only be taking her time and mine to look at her specimen. That want of consideration and courtesy has stung my conscience ever since, and could I know that person was here this evening, I would ask her pardon before this whole audience. I was not a little amused by the highly wrought picture drawn by our very eloquent friend on the opposite side, (Mr. T.) who would seem to have our teachers, lawyers, mechanics and farmers, relinquish their several callings, and take up the position of pastry cooks, nurses, and the duties of the laundry, while the feminine gender should assume the reigns of State, wield the sword, fight our battles, hold the plough, etc. Notwithstanding I derived the richest amusement, from the very brilliant colors in which this magnificent picture was drawn, I could but rejoice that opinions never alter facts; and although we might sometimes entertain some rather extravagant views, Nature would still continue to develop herself until her laws which are the laws of God, should, unperverted and unabused, hold undisputed sway over the nations of the earth.

DR. CUSHMAN—I have expressed my sentiments on this question before, very freely, and should prefer to say no more till my position is controverted. The very organization of the male and the female is the correct index of their spheres. No two in their organizations are alike; and this variety of taste and inclinations, is the surest guide to their fitness for their conditions of life. Some men are organized for mechanics, some for farmers, and once in a great while one for a physician. [Here I here!] Many men as well as women are out of their sphere, and hence so many trades and professions are disgraced by those unworthy of the place they fill.

MR. WETTERBERG—I do not believe any one who has uttered a thought here, has any desire to change at all the operation of the particular spheres of the sexes, nor have woman attend more particularly to the duties of men, by the exercise of anything like force. But we all know that many are playing away for want of those things their souls demand. We know there is a prejudice against woman's going outside of the domestic sphere, and many consult Mrs. Grundy more than they do their own judgment. I claim woman's right to be her own rational guide and protector, unless she chooses a better one. I do not think Solomon knew more than we do, if as much. We train up a child in the way he should go, and he does depart from it. We have departed from our early training, every one of us. The Bible, if it teaches anything, clearly teaches that woman is inferior to man; and the heathen were head and shoulders above the Jews in their treatment of woman.

DR. GARDNER—Woman's sphere is anywhere where she can be of use—in legislation, on the bench, on the jury, in the field, in the nursery, or in the forum. Wherever she feels drawn to go, there is her place. I believe she is as competent to form an opinion, and to perfect herself in the arts and sciences, and in literature, as man is; and in medicine she is vastly superior to any man. She has the power of body and mind, and her nature is best adapted to soothe the brow of pain, by the magnetism of her touch, guided by her sensitiveness and her superior intuition; and I prophesy, as woman is becoming educated in that direction now, she will, in fifty years, be vastly above all her male competitors in the practice and perfection of the medical science—the wise doctors of this Conference to the contrary notwithstanding. Again, woman can perform the duties of the tradesman as well as man can, and would, no doubt, be just as conscientious. She is as well adapted to the choice of fabrics as the male, and, of the two, I had rather trust to her taste and judgment. It is woman's sphere, too, to get an equivalent for her labor. I believe more than half the prostitutes of our cities are driven to that course of life by want, and because they cannot find employment. I lately met the case of a poor woman, sixty years of age, and who was in great want. I asked her why she did not get sewing to do, for such labor was much in demand, now, while the soldiers are being fitted out for the South. She said all the shops paid six cents, for making a pair of drawers, or a shirt, and out of that she must find her own needles and thread! Christianity should blush at such things, even if it does not. Women must be drawn into legislation. If the laws of the nation become what they should be, woman's voice must be heard in the Capitol, and her judgment should be blended with her brothers, everywhere.

MRS. COOLEY—There is a vast contrast between the labors of the female and of the opposite sex. It is difficult to obtain board for ladies, now. Boarding mistresses treat them suspiciously, and a poor shop girl has to submit to any amount of indignity from her own sex. Woman is truly her own persecutor. In ladies' boarding-houses, six girls are made to sleep in an attic, at two dollars a week; while the landlady would never think of putting six men in such a room. It is a burning shame that woman should be imposed upon by employers as she is. During the present revival of the needlewoman's trade, military caps are made at twelve cents apiece; and if the girl works as fast as she can, night and day, she can just about pay her board at this rate. I have lived in many spheres, and feel I am now contented with what I have to do. As Dr. Gardner has said, the advantage taken of weak woman by the stronger sex, is a thing Christianity should blush for; but, after all, it is not Christianity's fault.

Question next week—"What influence does War exert on human progress?"

The Bar on the Crisis.

At a meeting of the Suffolk Bar, held in Boston, April 30, patriotic addresses were made by the ablest lawyers of the city. Judge Thomas, a noble son of a noble sire, was called to the chair and spoke as follows:

"Brethren of the Bar,—I thank you for the honor of this service. I may not say of presiding over your deliberations. The hour for discussion and deliberation upon the issues involved in this controversy has passed. We are in a struggle for national life, for the existence of social order, for the supremacy of the laws over treason and anarchy, and robbery by land and by sea. Words are nothing, rhetoric is nothing, eloquence is nothing, logic is nothing at an hour like this. Nothing, indeed, is eloquent or logical now but vigorous, rapid, intense, united action. We are to be heard from the cannon's mouth, and our points are to be made with the points of the bayonet. The decree gone forth. The Union, the Constitution and the laws, and the glorious banner which is the symbol and emblem of them all, are to be vindicated and upheld at whatever cost of treasure or of life—the Gulf States and the Border States to the contrary notwithstanding. We are in the midst of civil war. It has been said to be the greatest of earthly calamities. I deny it. Civil war is indeed a great calamity, but compared with the loss of a nation's honor, compared with the loss of her self-respect, compared with the wasting and drying up of the fountains of her moral life, which has been going on for the last five months, compared with the loss of this goodly frame of government, this priceless inheritance of liberty and law, compared with one day's longer submission to this insolent rebellion, civil war is not a calamity. But whether a calamity or not, it is here, here without our seeking, here in spite of our patient, long-suffering, tender, not to say womanly forbearance, of conciliation pushed to the very verge of weakness; and we are here asking with tears of burning shame: "Have we not touched the bottom yet?—is there a lower deep of humiliation to which we must descend?—must

we bow forever low to violence, loyalty to treason Christian civilization to modern chivalry?" There is a limit to human endurance. It came with an act which will be regarded in all history, not only as an atrocious crime, but as an atrocious blunder. The booming of the first gun fired against Fort Sumter woke a great people from their lethargy to a new sense of life, and duty—was the hour of its great awakening. It was the beginning of the end. The bells that rang in Charleston over the fall of Sumter sounded the death-knell of the great conspiracy of treason.

Into Foreign Items.

In the House of Commons on the 18th, in reply to inquiries, Lord John Russell said that the government was without official information relative to the alleged annexation of St. Domingo to Spain. He also stated that the indemnity claimed by British merchants at Canton, for property destroyed, amounted to £450,000. In the House of Lords on the 19th, Lord Ellenborough asked if the government was doing anything toward reconciling the question between the King of Italy and the Pope. Lord Wodehouse said the government was engaged in negotiation, but whatever their policy, it was not to interfere in the Roman Catholic question. The Italian question in general was debated. The French occupation of Rome was deplored, and a prospect of collision between Austria and Italy was deprecated by all the speakers. Lord John Russell stated that the British Consul General at Japan and other foreign Consuls, with the exception of the American Consul, had left Jeddo to be protected by ships-of-war, in consequence of intimidation having been used toward them, which the Japanese government had not endeavored to check. A report that President Lincoln was dead was extensively circulated in England, and the American news was anxiously looked for.

The Paris correspondent of the Daily News says Russia has informed France that in consequence of events at Warsaw it will be impossible to join the French in any measure for the settlement of the Eastern question. The alleged reason of this is that Russia regards France as an accomplice in the Polish disturbances. Garibaldi took his seat in the Italian Parliament, and business was temporarily suspended by the applause. The action of the ministry in disbanding the southern army, and measures taken for its reorganization, was debated. Garibaldi made his speech so violent that it excited a tumult in the Chamber. He made offensive allusion to the ministry, and to the Count Cavour, and protested. The President of the Chamber put on his hat, and the sitting was suspended for a brief interval. Garibaldi, in resuming, spoke with more moderation. He defended his comrades in arms, and said that the formation of three divisions of volunteers, as decreed, was not sufficient for a national armament. General Bixio made a conciliatory speech. Count Cavour said he accepted the words of conciliation. Garibaldi explained several facts alluded to by Cavour, and expressed his belief that Cavour loved Italy. He designated the French army as the enemy of Italy, because it occupied Rome. On the 19th Garibaldi was again received in the Chamber with loud applause. A discussion took place on the organization of the Ministry of War. The excitement of the previous day had subsided, and the words of concord between Cavour and Bixio were applauded by all. Garibaldi expressed himself satisfied. Continued Austrian movements on the Po, near Ferrara, are recorded. An attack on Sardinia is considered possible, commencing with the devastation of the Duchy of Modena, which would not be an infraction of the Villa-Franca treaty.

Warsaw advises say matters are daily growing worse. It is feared that the exasperation of the people will lead to fresh disturbances. The victorious measures taken had not intimidated them. Gortschakoff had announced that an official communication will be made explaining the extent of the concessions granted. The troops were bivouaced in the public squares. The Russian force in Poland is to be raised to 100,000 men. The Correspondencia de Otago says the Spanish Government will accept the annexation of St. Domingo, as soon as it is confirmed by a vote of the people, if no foreign protests are made against it. Turkish vessels blockading Albania had captured a brig under the Ionian flag, loaded with munitions of war. The India and Bombay letters of March 27th, has been received. Their news has been generally anticipated. The whole Madras presidency is now bordering on famine.

IDENTIFICATION OF THE SOLDIERS KILLED AT BALTIMORE.

On Thursday afternoon the coffins containing the bodies of the soldiers killed at Baltimore, were opened for the purpose of having them identified. About thirty gentlemen visited King's Chapel beneath which the bodies were lying for this purpose. The first corpse was at once recognized as Sumner H. Needham, of Lawrence by two of his brothers. This coffin bore a silver plate, with name of the deceased, date and of death, placed there by the Baltimore authorities. The second was recognized as that of Addison O. Whitney, of the Lowell City Guards, by three persons who were his intimate friends. He was reported as among the missing when the regiment reached Washington, and was shot in the left breast. He was a spinner in the Middlesex Mills, has a sister at Lowell, and was born near Bangor, Maine. The third body proved to be that of Luther C. Ladd, of Lowell, also of the Lowell City Guards. He had not been heard from since the fight, and this morning a young man at Lowell received a letter from his brother in the regiment at Washington, stating that Ladd was missing. He at once informed a brother-in-law of Ladd, who came down and identified the body. He was eighteen years of age, a machinist, and was born in Lexington, N. H. He was shot in the thigh, and probably bled to death at once. His face was somewhat swollen, indicating rough usage.—Traveller.

NOTICES OF MEETINGS.

ALLEN HALL, BUNSTAY PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2.45, and at 7.15 o'clock on the evening. The following speakers are engaged: Mrs. Macomber the two first Sundays of May; Lizette Doten the two last. CONFERENCE HALL, No. 14 BROWNFIELD STREET, BOSTON.—The Boston Spiritual Conference meets every Tuesday evening, at 7.12 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—"Woman's Sphere." A meeting is held every Thursday evening, at 7.12 o'clock, for the development of the spiritual gifts of the soul, under the supervision of Spiritualists Jacob E. Deane, and Mrs. M. A. C. Gardner, Chairman. Spiritual meetings are held every Sunday at 10.1-2 A. M. and at 7.1-2 P. M. P. Clark, Chairman. CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening. CAMBRIDGEPORT.—Meetings are held in Williams' Hall Western Avenue, every Sunday afternoon and evening, at 3 and 7 o'clock. Seats free to all. Speakers engaged: Miss Fannie Davis, May 10th and 20th; Mrs. R. H. Burr, June 24 and 30th; Miss L. E. DeForest, June 10th, 20th and 30th; Mrs. P. O. Hizer during August; Mrs. Macomber, during October; Miss Emma Harding, Sept. 1st and 8th. LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon in Wells' Hall, Speakers engaged:—Mrs. F. O. Hizer, during May; Miss Lizette Doten in June; H. P. Ambler in July; Mrs. M. M. Macomber in August; Warren Chase three first Sundays in September; Miss Fanny Davis in October. GROUVER.—Spiritual meetings are held every Sunday, at the Town Hall. NEW BEDFORD.—Music Hall has been hired by the Spiritualists for the purpose of holding meetings, on Sunday, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Mrs. R. H. Burr, May 10th and 20th; Miss Fannie Davis, June 24 and 30th; Dr. A. B. Child, June 24th; Rev. E. F. Johnson, June 24th, 30th and 30th; Mrs. P. O. Hizer during August; Mrs. Macomber, during October; Miss Emma Harding, Sept. 1st and 8th. FAYETTE.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 1.1-2 and 5.1-2 P. M. Speakers engaged:—Mr. G. B. Stebbins, May 10th; Miss Fannie Davis, June 10th; Mrs. M. B. Kenney, June 10th. FURNACE.—Engagements are made as follows:—Warren Chase, for May; Miss L. E. DeForest, Aug. WATSON.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenoon. Lectures afternoon and evening, at 3 and 7.1-2 o'clock. Speakers engaged:—Mrs. M. B. Townsend, the first two Sundays in May; Mrs. F. O. Hizer in June; Mrs. E. DeForest in July; Mrs. M. M. Macomber in August; Warren Chase three first Sundays in September; Miss Fannie Davis in October. PROVIDENCE.—Speakers engaged:—Miss Emma Harding in May; Mrs. F. O. Hizer in June; Mrs. E. DeForest in July; Mrs. M. M. Macomber in August; Warren Chase three first Sundays in September; Mrs. A. C. Gardner, November. NEW YORK.—Meetings are held at Dodworth's Hall regularly every Sabbath. Mrs. Cora L. V. Hatch will speak every Sabbath till further notice. Meetings are held at Lamar's Hall, on the corner of 29th street and 8th Avenue, every Sunday morning. COLUMBIA.—The Spiritualists of this place hold meetings the first Sunday in each month in their church.