### VOL. IX.

#### NEW YORK AND BOSTON, SATURDAY, MAY 18, 1861.

NO. 8.

Written for the Banner of Light. INCOMPATIBILITY. BY JOANNA GRANT.

Fair Lady, I have sought thee long, To proffer love of mine;

I am a Knight of high degree, Sprung from a princely line.

This morn I saw thee take the path .That winds above the vale: I dared to come and seek my fate,

To win thee, or to fail.

Great store of wealth to me belongs. In my ancestral halls: And forman's foot bath never trod

Within the moated walls. My broad domains on either hand. Outstretching, thou may 'st see; A varied scene of hill and dale,

And forests waving free. Large flocks and herds crop the rich meads Along the river side: The dappled deer through woodland glades.

Doth roam in antlered pride. The stately swans, like milk white-clouds, Sail o'er the silver mere: And verdant lawns and gardens gay,

On every side appear. My hawks and hounds are matchlesss all. My steeds are fleet as air:

And trusty followers not a few. For me would do and dare. All these, and more, are mine:

And yet they failed to pleasure me Unless, O Lady, I may hope To give them all to thee."

"Fair words you speak, sir Knight," she said, "To make your purpose plain; And yet they fall upon mine ear Without a force or aim.

Your bold retainers and your flocks, To me, could bring no cheer; I would not follow hawk, or hound, To the downfall of the deer.

Your castle grand, your hoarded wealth, Your gardens, bright and gay, Could never lure one wish of mine On wandering wing to stray.

I see no chaplets round thy brow. By royal Thought inweaved; Thy hand bears not the signet stamp ... Of noble deeds achieved. No high renown has linked thy name With any glorious day;

Thine armor glitters well, yet shows No dint of mortal fray. Canst see you far off city, where

The Orient glory falls? My heart is with my happy home. Within those shining walls. Adown upon the shelly strand,

My pinnace waits the tides: E'en now the murmuring waves roll in To kiss her golden sides.

Then fare the well, thou gentle Knight, I leave thee on the shore: Thy Love still dwells in Terra's bowers, While mine has gone before.!'

#### Written for the Banner of Light. JUDITH;

THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER VIII.-CONTINUED.

Richard spent with us, and on my asking if I should retain the package, replied that he preferred to tell me its contents, written in case the meeting should prove fatal to him.

"But what provoked the encounter?" I inquired. A cloud settled on his face, and he said sadly: "I had intended to restrain mysolf under all trials,

but circumstances rendered it impossible. Judith. hear the affront, and then blame me if you can. I was fencing with a friend in a public gallery, when Sir Wilford Dudley entered the place, and engaged in the same exercise. By some accident a ribbon around his neck became unfastened, and a miniature rolled from his bosom to my feet. As I picked it up to return to him, I could not avoid seeing the face; it was beyond the possibility of mistake, a likeness of one whose claim to my reverence and love can end only with my life; and, startled by finding it in Sir Wilford's possession, I unthinkingly ex-

"How came you by this portrait?"

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"I am not disposed to explain the occasion of a lady's giving her portrait to her lover," was his in solent rejoinder.

"I knew the statement was false; and, exasperated by the calumny, I gave him the lie, at the same time demanding the miniature. He refused, and immediately left the gallery; a few hours later I received a challenge, but declined to accept it or retract what I had said, sacrificing my inclinations to principle. While yet irritated by these events we encountered each other, and further provocation from him destroyed my self-command utterly. You know the consequence, and can you condemn me assoverely as at first?"

I was obliged to confess that there was great excuse, but urged the folly of duelling, arguing that it was no sattlement of the question which was parently remonstrating with her, but she shook her right or wrong, but merely which was the better marksman.

"I know all that you would say," Richard antruth, when the trial came, opinion could not with! have no wish to stay."

stand provocation. And yet, although Sir Wilford has from the first of our acquaintance chosen to be antagonistic to me, there has been some peculiar impulse of forbearance underlying my irritability. that renders him the last man in the world with whom I would have sought a quarrel."

"Yet his society at Ventnor always affected you unpleasantly?"

"There was a reason for that, Judith. I believed he was attracted to you, and jealousy prompted the exhibitions you beheld."

"Are you quite certain it was not on Miss Blackburn's account, instead of mine?" I mighievously inquired, for now that he was exclusively mine, I was disposed to be sensitive regarding the past.

"Perfectly certain," he replied, with earnestness; you were then as now, the attraction, but I wished to study you with freedom, and there was a charm in seeing you at all hours and occupations, so unconscious and natural—it gave me a home feeling, to which I had long been a stranger."

"But Alethia evidently took your attentions to herself."

"Her heart could not be touched by the mere politeness of a preoccupied man; she is fond of power, and of displaying it, but there is little tenderness in her nature."

"Then why was she so moved as to forget herself that afternoon by the sea-side?"

"Pique-you did not chance to see what she did, and her self-love was wounded at my warm praise of a dependent."

"There must have been something very offensive to the sight, for I am sure your allusion might have been appropriated to herself."

"Not if my glance at you were rightly interpreted; but your eyes were fixed on the waves. Had you met mine, I should have declared the sentiments I had been betrayed into expressing prematurely, during our subsequent walk. How strangely lives are severed and mingled! trifles part, and force cannot unite, unless it is so decreed. Judith, I am becoming a fatalist."

" Why so?" "Because natural laws seem to govern nothing but matter. Mind is independent of any theory yet discovered. Oftentimes we cannot draw a correct inference from the simplest circumstances. For instance love and hatred are purely arbitrary, since quite as frequently we can give less reason for, than against either emotion. I am capable of affection as entire as most experience, yet it has never been fully called out till now."

"Indifference on the part of others is the last complaint you should make," I replied. "You are gifted with the power to draw persons to you. I need but instance Lady Eugenia; she is and has ever been a true friend of yours. Her interest is remarkable. Since this unfortunate affair, she has not failed to send frequently to inquire for Sir Wilford's condition. as I am persuaded, on your account. Indeed, what other motive could she have?"

"Lady Eugenia is very kind, Judith, and I appreciate her goodness, yet friendship is a poor substitute for those near and fond ties which I never have enjoyed: but I trust this cloud on the first bright phase of my life may belie its threatening aspect."

I could only express my earnest hope that Sir Wilford would recover, consoling myself by the thought that in any event he had forced the past on himself, without provocation.

### CHAPTER IX.

Sir Wilford became worse, until I dreaded the reports from hour to hour; while Lady Eugenia's suppressed excitement showed that she suffered equally.

The physician who attended him was also her medical adviser, and kept us informed of his pa-This supposition was correct. The next evening | tient's state, and after a consultation with him one morning, Lady Eugenia rejoined me in her dressingroom with marks of recent weeping. Alarmed at her dejected air, I inquired if the worst had hap-

> "No," she replied faintly, "but he is delirious-Dr. Gray has little hope of his recovery." She trembled violently for a moment, struggling with emotion, which finally overcame her, and then with a burst of sobs fell on my shoulder without further attempt to composure.

I intuitively felt that consolation was useless, and, full of sympathy, remained silent.

"Judith," she said presently, "Sir Wilford is constantly calling for you, and the doctor thinks it best to gratify him. If you go, I will accompany you."

I was surprised, but consented to any measure that should be deemed advisable, and it a short time we stood by Sir Wilford's bedside with Dr. Gray, who had dismissed the nurse from the room before our entrance, so there should be no restraint in our expressions. The sick man had fallen into an uneasy slumber, and his fine profile was sharply defined against the dark hair that rested on the pillow. Lady Eugenia knelt beside him and appeared to forget our presence, as with one hand gently clasped between hers, she gazed at him with a look that moved me, although I did not comprehend it, while Dr. Gray, who had known her from an infant, walked hastily to the window to conceal the tears on his wrinkled cheek, motioning me to remain with her.

The agenized expression presently gave place to a sad earnestness, as if memory were busy with a mournful past. Sir Wilford moved slightly and muttered something indistinctly. Lady Eugenia started back, and, pressing her hand to her heart, left the bedside and threw herself into an easy chair close by. Dr. Gray was with her in a moment, aphead, saying:

"No, it is not imprudent-I should be far more agitated at home. Here is my place, and I must reswered seriously, "and though convinced of the main, at least while he is insensible. Beyond that,

Sir Wilford now unclosed his eyes, but they were to repreach my memory or your acceptance—the dently failed to recognize me, his countenance light- as my motive-for I presume you will stay by me to ed up, and he stretched forth his hand. Perceiving the last." that I hung back irresolute, he became impatient; and when I went nearer, drew me to a seat, and clasping my fingers, appeared tranquil and happy. sang froid, and he closed his eyes to drive back the An indescribable train of thought, or rather fancy, tears that suffused them at my warmth of expresseized hold of my brain, so wild and causeless, that sion. soarce dared scan it closely. I magnetically felt the relationship between certain parties, and without in the respect I spoke of. Tell me you are not burbeing aware that the knowledge existed.

Delighted with the effect of my presence, Dr. Gray begged me to continue with Sir Wilford till some change should occur; and, despite the fears of the fered, sir, and assure you that there is one person who kind old physician, that she would suffer in consequence, Lady Edgenia remained with me, and to-overlooked by others, if your life has been desolate." gether we shared the duties of watching by the sickbed. There were times when it was heart-rending. Sir Wilford would rave of incidents and persons that in my unhappy life, duty and inclination agree." caused my companion to shudder and weep, as she convulsively clung to me for support. And again, fleeted on this bewildering turn of fortune's wheel, he would speak her name with a tenderness that A second time wealth was thrust upon me, and on was more touching to me.

A week passed thus, when the physician called me aside one night, previous to leaving for a few hours, and said:

"Sir Wilford's fate will be decided before morning. When he awakes from his present sleep, he will probably be conscious. I have induced Lady Eugenia to take some rest; so when he comes to his senses, and finds you with him, do not allow many questions, or mention her name. If, however, he is me, viz: that the man whom I had seen peering collected, and anticipates dying—by the way, I have into the chamber window the night I destroyed my never asked if you are experienced in such cases as

I signified that I was competent to any emergency, and he continued :

"I was so sure of it from your manner, that I have not thought to inquire formally. Very well; against my cousin was false, and I said: in case death is inevitable, and he has anything especial to say, as I judge he must have from his me and my past surroundings than my name and mentioning you so often, do not check him, but aid companionship to Miss Blackburn; but you are misall you can to spare unnecessary exhaustion. You informed concerning Richmond—he was never pamknow what to give him, and the quantities. I shall pered; on the contrary, he did not receive his debe back as soon as possible--perhaps before the crisis -meanwhile I hope for the best. Good night."

prepared the medicines, and then took my sent by he merited, but did not obtain?" the patient, while the nurse dozed in her chair at the further end of the room, hidden from sight by the him than the Manor a thousand times over. Oh,

Again I sat through the silent watches by a flick- tion that has met no return, pity my cousin." ering spirit, and the night when my aunt died passed | "He is no cousin of yours, Judith; oh, I am in in review before me. The hours passed—neither Lady my senses, and able to prove what I assert. But why Eugenia nor the doctor joined me, and the nurse had are you sure his mother was not devoted to him?" lain down in a chamber communicating, whence her heavy breathing filled me with that sense of desola- speak to you so freely; but dearly as I loved my tion felt by a wakeful person among slumberers.

While absorbed in a reverie, Sir Wilford moved anolosed his eyes, and feebly asked for drink. I held the glass to his lips, and when he had finished, he deeper motive than curlosity."

. "You were kind to come, Judith-I would not have missed seeing you. I suppose you know the cause of ety, till he left home in despair. And when he dismy illness?"

I nodded acquiescence. Ceremony was thrust

"You doubtless feel hard toward me, for Captain Yarrington's friends must now be my enemies; but you do dot understand all. With any other man I could have restrained myself, but the attempt in connection with him was absurd."

Yet his sentiments toward you were entirely opposite." I remarked.

A flush of anger overspread the pale, wan face be-

"Well they might be; he is pampered by everybody he comes in contact with. He once deprived me of all I held dear, and has turned you from me-you who are the only link to the dear past-"

I hastened to assure him of my sympathy and

"Are you not attending on me for Yarrington's sake—that you may repair the consequences of his prowess?" he eagerly inquired.

"No, Sir Wilford; I am here simply because you seemed soothed by my influence—it is injustice to consider me an epemy."

"Forgive me !" he exclaimed, "but I am so used till it is through with." to seeing those I love turned from me by misrepresentation, that I have grown bitter; but you have proved friendly throughout our acquaintance, which has been full of pain and pleasure to me. I have something to say to you now, and I wish you to not far distant. speak freely, as I know you will, Judith. I have no brothers, sisters or children-no one in this world who can feel wronged by whatever way I may choose to dispose of my property. Will you gratify me by becoming my legatee?"

I could not answer. This coincidence of circumstances was like a dream, in which the past is enacted, and I was half disposed to struggle and wake from it.

thinking me silent from pride or disapproval. " You cannot understand my motive, but it is pure and diotated by love for one whom I hope soon to meetfor I am no believer in church doctrines, child, and

His suppressed vehemence shocked me so that I involuntarily shrunk back. Noticing my movement, he smiled sadly, and continued, more gently:

"You will not refuse to let a dying man's spirit depart in peace, will you?" "Indeed, sir, I prefer you would make some other

disposal of your property." "Judith, your sensitiveness is morbid-you can-

not offer one good reason for it. I have no relatives After all, it was not so strange as might appear;

devoid of consciousness. Yet, when at Dr. Gray's breath of calumny cannot assail you. If you choose, request I advanced toward him, although he evi I can give your kind attention to me during illness

"Indeed, I will, sir," I replied, heartily.

Sickness had weakened Sir Wilford's wonderful

"Judith," he said, presently, "you will gratify me dened with a sense of unwelcome obligation to accede to a death-bed request?"

"I take your gift in the same spirit that it is ofappreciates those hidden traits which have been

"Thanks. You have removed a load from my conscience and given me a positive pleasure; for once He lay silent from exhaustion awhile, and I re-

this occasion successfully; but I was oppressed by the thought that Richard was to be enriched by a murder, in accordance with the laws of honor, as the world phrases it.

"You should be mistress of Morton Manor," Sir Wilford observed at length; "your cousin has no right to it."

A thrill shot through me; but the next second I dismissed the wild idea that had suggested itself to aunt's will, was Sir Wilford himself.

"You were sacrificed to a pampered idol-to Richmond Murray."

It was evidently not he-and I returned to my former blankness on the subject. But the charge

"I was not aware before that you knew more of serts."

"I don't understand how he failed to do so. I returned to the sick chamber, adjusted the light, Is he not master of Morton? What do you consider

> "His mother's love, which was more precious to Sir Wilford! if your life has been dreary from affec-

"Sir Wilford, I don't know why I am impelled to aunt, I must own that she treated her son in the most unnatural manner."

"How so? You may trust me Judith-I have a

"In every way, sir. She never caressed or indulged him; always repelled his fondness and gaypleased her by his marriage, she seemed content to have a good excuse for disowning and disinheriting

him." Sir Wilford's countenance was expressive of sad

and earnest thought. "Unnatural, indeed!" he said, musingly; "then my dislike has been founded on false grounds partly. have less to forgive than I thought. Judith, how

long have I been delirious?" "About a week, sir."

"You have been here all that time?".

"Yes; Dr. Gray thought it best." "What have I raved about. Did I startle you?"

"You have been in a stupor mostly. What you did say was disconnected?" "What hour is it?"

"Nearly morning, sir. I expect Dr. Gray every noment." Sir Wilford was exhausted, and we remained quiet

again. Before long the physician returned, and I saw at a glance that his fears were realized. "Doctor," said the patient, "I presume you are

willing I should see a friend to-day, and my lawyer? And I should like some stimulant to give me strength

Then, looking at me, he desired I would take some rest, saying I should be needed more in a few hours than now; and I left the room to report to Lady Eugenia, and recruit for the scene which I knew was

### CHAPTER X.

When I awoke the sun was shining brightly, and fearing lest I might be wanted I arose at once, made a hasty toilette, and went into the ante-chamber adjoining Sir Wilford's, to be in readiness. Dr. Gray rose as I entered, saying:

"Sir Wilford has just asked for you. He has a riend with him; but you will go in just the same." "Do not dony this request," resumed Sir Wilford, And opening the door for me to pass, he shut it immediately, remaining outside. It required all my self-control to suppress the ex-

clamation that sprung to my lips. Sir Wilford lay half raised by pillows, and at his side, holding his no barriers will prevent my seeking, aye, and finding band, sat my cousin Richmond! I seemed a prey to in the next world her from whom I was separated in some strange delusion; for, as I approached nearer, I saw that the new-comer was familiar in form and air. He held out his disengaged hand, and said:

"Do you not recognize me, Judith?" The voice settled all doubt, and with a rush of contending emotions, I realized that my cousin and Richard Yarrington were one! It was some time before I could speak. I sat opposite, scanning every feature, and studying how I had been blinded to the knowledge before.

the forehead and eyes, although beautiful, were peculiar only as they were perfect in form, color and expression. They were of the stamp often found among high bred, finely organized natures, and might have counterparts; the individuality of his countenance was in the mouth, chin and contour of the lower part of the face. These were so marked that they induced the belief of singularity in all, and much of the mobility which belongs to the eyes alone in many persons, was usurped by them.

Until now, Richmond had concealed the whole of these features by a long, silky beard and moustache. that permitted little more than his fine teeth to be seen. This had given him a thoroughly un-English, foreign aspect. The circumstances under which he was introduced to me, were unfavorable to recognition. for I received an impression of his history from Lord Orford's description to his mother, before his friend rejoined us on the evening of their arrival.

With the removal of the beard, several years were taken from his appearance, and although he was larker, graver, and more matured than when I had bade him good-bye on his departure for a foreign university, yet at twenty-seven he was the same Richmond who had welcomed me to Morton in his boyhood, and left us while yet a mere youth. Our separation had lasted during those years that effect the most marked change in a man, and I ceased to wonder at my lack of penetration.

The identity of a supposed stranger with my girlhood's companion, explained the frequent sense of intimacy I had experienced from the first with him, and though the attempt to reconcile two persons in one was somewhat confusing, it was not without its charm.

"Well, Judith," said Sir Wilford, after allowing my agitation and reflections to subside into a clear understanding, " is the revelation unpleasant?"

"No, sir; it is somewhat startling, though, and I dan scarce wonder that I did not recognize my cousin before." "We are not relatives, dear Judith," said Rich-

mond, taking my hand; "that happiness is yet in store for us." "You will next tell me that your name is not Richmond Murray," I exclaimed, hardly knowing

what I uttered. "Even that is correct," he replied; " my name is truly Richard Yarrington. But though changed by law, I had not a legal right to that I bore previously. l am not a Murray, though I have supposed so till this day." And with a yet more serious air he clasped the outstretched hand of Sir Wilford, who

said:

"Judith, you are not a woman to love lightly or unworthily. Could any circumstances connected with one whom you held dear weaken your affection for him, provided they were not brought about by flaws in his nature, and he was unchanged by them?"

There was a strange intensity, almost an agony of entreaty in Sir Wilford's tone and manner as he awaited my answer.

"No," I answered promptly; "I do not hold a man esponsible for anything but his own actions."

"I knew you were a self-thinking girl," he exclaimed: "forgive me for doubting your generous nature one instant—only my anxiety could have be-

He closed hisleyes, and a faint color fluttered into

his cheeks. When he opened them, there was a different look in their clear depths from what I had ever seen before. The impassibility which had been his distinguishing trait was gone, and a serenity amounting to softness took its place. "Judith," he said, "approaching death is a wonderful clearer of mysteries and misunderstandings;

the beliefs and sentiments of a life-time dissolve in ts breath to chimeras that we can hardly credit could have so enthralled us. I have this day secured to you what would be called my riches; but the chief treasure is yet unmentioned—take then with the blessing of his unworthy father, my son, whose heart is already pledged to you." My hand was lying in Richard's, and Sir Wilford

rested his upon them. As their faces were brought closer by the movement, I was startled at the exact likeness between them.

"But. Sir Wilford, why make me conspicuous, as you have done? Here is a claimant for your name. and a worthy successor."

"No, Judith," he replied; "I am proud of my son: would be glad to recognize him before the world-but it cannot be, it would blight him. No. it is through you that his rights must be obtained, as his happiness also must be your gift. Oh, the satisfaction of this hour repays me for all past sufering." A spasm contracted his features momentarily.

nains to be done. Richard, you can explain thesethings to Judith, while Lady Eugenia is with me." We left the room, and I went, at the doctor's request, to summon her ladyship.

"I am failing," he whispered, "and much yet re-

"Did Sir Wilford ask for me of his own accord?" she inquired tremblingly. I assured her of the fact.

"Oh, Judith! how did he seem? Tell me, that I nay be prepared to meet him." "He is completely changed-all the finer part of his nature is brought out, and he spoke tenderly of

"Go with me to the door. Is he much weakened?"

"Not in appearance, but he is sensible of a differ-TO BE CONTINUED.

ence."

An ignorant Dutchman, passing a number of railroad tracks, in the course of a day's journey, and never hav-ing seen any before, was nonplussed to account for their At length, after examining one of them for about twenty-five minutes, and scratching his head, he ejac-ulated: "Tey musht pe iron clamps, to keep der ert-quake from preaking up der road."

NORTHMEN, COME OUT! Dediented to the Massachusetts Regiments.

> BY CHARLES GODFREY LELAND. Air\_Burschen heraus !

Northmen, come out ! Forth unto battle with storm and shout!
Freedom calls you once again,
To flag and fort and tented plain;
Then come with dram and trump and song. And raise the war-cry wild and strong; Northmen, come out 1

Northmen, come out ! The foe is waiting round about, With paixhan, mortar and petard, To tender us their Beauregard;
With shot and shrapnel, grape and shell,
We'll give them back the fire of hell;
Northmen, come out!

Northmen, come out! Give the pirates a roaring rout;
Out in your strength and let them know
How working men to work can go.
Out in your might and let them feel How mudsills strike when edged with steel; Northmen, come out!

Northmen, come out! Come like your grandsires stern and stout;
Though Cotton be of kingly stock,
Yet royal heads may reach the block;
The Puritan taught it once in pain, His sons shall teach it once again; Northmen, come out !

Northmen, come out! Forth into battle with storm and shout ! He who lives with victory 's blest;
He who dies gains peaceful rest.
Living or dying, let us be
Still vowed to God and Liberty!
Northmen, come out!— Vanity Fair.

### Original Essays.

"Your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and the handmalds in those days will I pour out my spirit."—Joel.
"I would that yo all spake with tongues, but rather that ye prophecied."—St. Paul.

Prophecy is perhaps one of the highest gifts of "the spirit," inasmuch as it can result from no blind faculty or intuition of the human mind, but from a deliberate and scientific calculation. Then if "coming events cast their shadows before," the intelligence must be infused into the mind of the sleeper or medium by some unseen spirit friend, dear friend, who has a deep concern in our well-being, and who has made the calculation on scientific principles. For as the future, as yet, has no existence, it is impossible for the human mind to instinctively see down through the long lapse of ages yet unborn. Yet the

"All are but parts of one stupendous whole,"
Whose body nature is, and God the soul."

Neither is there any blanks or ruptures in nature. Milton's "great chaotic void" has no existence; but the whole universe is one

 Vast chain of being, which from God began, Nature's etherial, human, angel man, Beast, bird, fish, insect, what no eye can see, No glass can reach; from Infinite to thee; From thee to nothing."

In like manner uo event was ever isolated: but the whole past, present and future must constitute one unbroken chain of cause and effect; for the poet again declares

"All chance direction which we do not see."

The cars never run off the track without a sufficient cause; and our voluntary acts, and our thoughts, are all the result of causes. Any one then who can accurately and scientifically calculate this chain of cause and effect, can prophecy.

The scientific astronomer is a prophet, who can predict an eclipse, however far distant in the future. inasmuch as he can accurately trace out that chain of cause and effect that shall lead to its production. On the same principles an eclipse that has transpired, however far distant in the past, is calculated. The physician sometimes attempts to prognosticate the future course of disease on different principles. He says the disease will take a certain course, because it has done so in other like cases. But as there may be unusual causes operating upon the patient, the prophecy is often wrong, and seldom anything more than an approximation. Now the cause of disease is an inharmonious impression made upon the vital forces of the system, and hence evades our external senses. But from this very cause it is visible to our spiritual senses, when not dormant, and to the senses of spirits. Now if the physician could see the operation of the cause of disease upon the system. he might measure the resulting effects accordingly. This we claim spirits are enabled to do, and that from the first infusion of poison into the system, as is evinced by an abundance of examples like the fol-

Case 1. Some thirty years ago, a brother of the writer, after three or four days of most uncomfortable mental disquietude, received the impression, as if a voice had said, "you are going to be sick." Being several miles from home, he immediately made up his mind to return, and started without delay, when the disquictude entirely left him. He had been at home but a day or two, when he was taken with a typhus fever that continued several weeks. and would undoubtedly have proved fatal at any place where he should have received less care. How ardently the spirit, in this case, labored to save the life of the individual, is evinced by the long continued mental disquietude, which undoubtedly was the result of the attempt to impress him.

Case 2. Last autumn I attended a little girl nine years of age, sick with folicular inflammation of the bowels, which proved fatal. A short time before she was taken sick, and while attending a funeral, her mother said to her, "Let us go and see the children's graves; for perhaps we shall not be here again this fall." When immediately a voice seemed to say to her, "Yes, you will; Emma will be buried here." She afterwards dreamed that Emma fell into'" black, deep water, and sunk out of sight." Emma herself dreamed that her father, who was absent came home, and "she did not run to meet him." She also dreamed that she saw a wagon standing in front of their house, with a coffin in it. that "was neither very large nor very small," and headed toward a meeting house, and the graveyard, previously mentioned. There were also many other wagons headed in the same direction. When the father came home the little girl was very sick, and she merely recognized him and nothing more. She died, as the mother anticipated; the funeral was held in the meeting-house, and the body was buried in the graveyard, as above indicated. This was the mother's only child, and she loved her dearly; and though she continued to hope till she was informed intelligence. It was therefore a kindly warning.

CASE 3. Several years ago, a gentleman had a sister living near by, sick with consumption. He dreamed that a certain individual came and said to him, "Your sister is dying-she wants you to come." been dead a long time. He had a blank paper in lever heard.

his hand, and pointing to a knoll, below which was Many of these predictions were told to me before a brook, said, "The papers are not made out; Rox. her first illness, and they were all carefully recountend of the year indicated she died, and was buried for one moment doubted on the knoll that had been pointed out.

In all these cases there is much reason to believe that the poison had already infested the system, and hence the prime data of calculation on the part of the spirit.

causes than we do, and hence many circumstances of the case was wholly overlooked. Hence I obtainthat to us appear to be the result of the merest ed no information touching her illness till three or chance, they are able to calculate and predict with four days before its final termination, when I drove great accuracy. Several dreams well calculated to out to see her, taking three of her sisters, including show the remarkable sagacity of the communicating my wife. To our surprise, we found her laboring intelligence are published in Dr. Abercrombie's under a disease of the brain, and beyond all hope of work on the Mental Powers; some of which are recovery. Now every one was present that was to published in Owen's Footfalls. These were wholly be in that funeral train, and every one was absent inexplicable to Dr. Abercrombie, but at this day are that was not to be present, excepting my wife; and well understood.

But how is it possible for the prophetic spirit to became anxious to return. trace an individual's life years into the future, and predict a disease that will then take place, and many minute and very unusual circumstances connected with the funeral obsequies can be thus long nevertheless veritable facts.

eight years with consumption.

out was still awake, when he saw his former wife end of four years you will be sick again, and then but recovered. At the end of four years I was mony, without stinginess, he died nevertheless.

case third, Mr. Willard Lincoln, dreamed that he was in San Francisco; actually described the harbor, which he had never seen; saw one of two brothers, his neighbors, who were in California, embark and make the journey home. The other brother he did not see. Before this, and in the same night, he dreamed that there was a funeral gathering, and a testimony, which is often subject to more or less sermon preached at the home of the brothers; but no corpse or coffin was to be seen. It was more than a year after this when one of the brothers died in spontaneous, though the last mentioned lady became California. Several months later the intelligence ar- a highly develoded medium before her death, though rived and the sermon was preached as above indicated, after which the other brother returned.

CASE 7. A sister-in-law of the writer became troubled in her dreams. She dreamed repeatedly of always did after such dreams. She then dreamed and could not extricate herself; when looking around home. she saw that I was present, and I said to her, " follow me and I will lead you out." She followed with great difficulty; black water boiled up around her feet at every step. She got through, but was comand that her sickness would be at my house she saw my striped barn, which she well knew.

She next dreamed that she was in a strange looksurrounded by a radiance like the sun. He pointed but first go back and prepare yourself, and then you

She again dreamed that she had fallen in deep water, and while struggling to save herself, a sister sent?" She answered, no. She then said, "You will soon be very sick, but will get well again; but But to the question, will it be within three years she summons to action. obtained no answer at all, but her sister vanished' not related this till afterwards.

The coffin was brought in for the child in the evehave seen the coffin brought in. Next morning she form, had, in a series of years, collected a great told me she saw the coffin brought in for the child; quantity of very important manuscripts. Not being for; she said it was brought in by five or six men, sion he had been enabled to give the matter, and who sat it down. They then came and looked at knowing of no one into whose hands he could conwhether they should leave it or not. They finally felt that in some shape or other the world must have concluded that it would not then be needed, but the benefit of his considerations. I saw him therethought it would be required by and by. They then fore, deliberately consign the whole mass to the had before she had gone to sleep. Her first sick- thought which was more or less confided to the paness finally came on in the form of a typhoid fever. lucid moments, lost hope.

Not long after she had recovered from this disease, she dreamed that she saw a funeral train on the cars. Two sisters were present, besides her botherin-law's folks from Hillsdale, and myself. Her father and mother were absent, likewise a brotherin-law from Adrian, and my wife. It was a very long train of cars, and far ahead of the car we octhat she must die, she was not unprepared for the | cupied she found the coffin, in the mail car, among mail bags. It was enclosed in an outside rough box; and of this box a small spot on the centre of the lid was planed, as if some one had commenced planing it, and had then quit. She then looked, and found it contained her own corpse. This was accompanied He also dreamed that he saw his father, who had by very beautiful music, unlike anything she had in kind and degree corresponding with his pecu-

anna will live a year yet." Next night the individed again six months before her death, which took unl came and said, "Your sister is dying; she wants | place in September, 1859. Before that time I had. you to come." He went and told her that she would no expectation of ever finding one lota of spiritual not die then, but would live a year longer. At the truth in Spiritualism; since that time I have never

1st-The "life immortal:" 2d-The "Communication of Saints;" and,

8d-The "Gift of Prophecy." Her final illness came on about two and a half years after the former attack indicated, while at her Spirits exist more directly within the sphere of brother-in law's in Hillsdale. The grave character next day I drove home and took her along, as she

The prophecy now could not come out true without I should return, and there was no probability of which will prove fatal. And how is it possible that this, for I had several patients on hand, and no one of her sisters had any expectation that she could now receive any help. But next day one of the sisforseen. Such predictions, however incredible, are ters, while gazing at her, thought that she did not appear as sick as in her former illness, and that if Case 4. A clergyman, Mr. John Wilcox, some I was there I might cure her; and though she was years before the advent of Spiritualism, while plow-opposed by the other sisters, she nevertheless sent ng in the field, received a very vivid impression, as me a dispatch. This I received in time to get out if a voice had said, "Your wife will die at the end there next morning, only three hours before she died. of eight years." He instantly dropped his work, There were the bearers; the coffin enclosed in the went to the house and reported to her the intelli- rough box, with a spot planed on the centre of the gence that he had received. She died at the end of lid, the workman having undertook to plane it, but had given it up because he was pressed for time; Case 5. Some years before the advent of Spirit- her corpse was placed on the cars, and in the mail ualism, Perry W. Bates, being from home, had stop- oar among the mail bags; it was a very 'long train ped at an inn in Adrian. He retired to his room, of cars; the corpse was far ahead of the car that we occupied; her brother in-law's folks from Hillsstanding in the room. She talked to him, and said, dale, two sisters, and myself were present on the You will soon be very sick, but will recover; at the cars; her father and mother, a brother-in-law from Adrian, and my wife were not present; and all exyou will come where I am." In a very few days he actly as she had long foretold. The music, of course, was taken with a severe inflammation of the lungs, mortal ears could not hear. The funeral was held in Adrian. Her friends were all skeptics in Spiritagain called to him; he had taken the same disease; unlism; not one of them was looking for the fulfilland though I repeated the same treatment, bled, ment of any prophecy; and the fact that she had blistered, and gave calomel, opium, ipecae, and anti- made such predictions only flashed upon my mind for the first time while on the cars, and after every Case 6. The gentleman already mentioned in particular had already been fulfilled.

"Well, if the same predictions had been unfolded to me, and in the same manner," replied an atheist on hearing the last case recounted, I too would have been satisfied."

· But I do not offer the above as prophetic demonstrations to any one, for their truth depends upon suspicion-especially when the facts recorded are unusual. The cases that I have recorded are all the fact was hardly known to her friends. A true dream is nothing but recent recollections promiscuously jumbled together, and the great majority of dreamers are by no means dreaming mediums. Still eggs, snakes, &c., by which see remarked that she spontaneous dreaming mediums are not uncommon; knew that trouble of some kind was coming; for it many such are usually to be found in every neighborhood; and he who doubts our evidence, can unthat she was in the midst of a very miry marsh, doubtedly find an abundance of the same kind at DR. EPHRAIM LAPHAM.

THE SILENT VOICES OF POWER.

The degree with which the thought and meditation of our solitary moments affect the world at pletely exhaused—By this she said that she knew large, is but very little considered, and probably still that she should be very sick, but would recover; less appreciated, "Oh, that I could speak or write the thoughts of my innermost," is breathed as the said she knew, for while struggling in the marsh, she involuntary sigh of many a soul. Great seems the pity that such gems should be lost. But are they lost? Hath not a thing been accomplished even in the ing place, and saw an individual whose head was very act of thinking? And who shall say that the aggregate thought of the Universe has not been enout to her a beautiful place, which she thought must riched thereby?—that hitherto undefinable feeling be heaven. He than said: "You cannot come now, may not in this very effort, have found an organized

existence, such as it possessed not before? I will not undertake to say how many midnight writers' pens, or Sunday talkers' tongues, will be made more glib from this your seemingly fruitwho had been dead several years, came to her, and less meditation; for it is surely wondrous to besaid: "Do you know what this is intended to repre- hold how thought reports itself from mind to mind, even when it would appear fast looked within.

A thought is barely conceived before its inception soon after that you will be sick again, and then you is signalized throughout an entire stratification of will die." She then asked, how long before the last the mental world. It does not report itself immedisickness?-will it be one month, one year, two years? ately to the outer consciousness, but it is nevertheto which respectively she obtained the answer, no. less duly registered, and there awaits its fitting

Great, then, is the importance of right thinking; from her sight. Hence she said she knew that she that we arrive at a correct conclusion on a single should soon be very sick, and would then recover; subject, is a matter of consequence to the entire but between two and three years after that she Universe, even though our lips or pen utter it not. would be sick again, and then she would die. These Of a truth it will find expression from some other visions she had at her brother-in-law's, at Hillsdale, quarter all the sconer for its birth in us; for some twenty-five miles from my place,—and as I had two persons are as surely employed in the silent generachildren sick with typhoid fever, I sent for her. tion of thought, as are others in its enunciation While at my house the younger child died. This and elaboration. Some prepare what others express, she had seen in a vision laid out in the same place and yet is is rare indeed that the parties concerned and manner as actually took place, though she had recognize, if they at all understand, the mutuality of such relations.

I formerly had the acquaintance of a gentleman, ning; she had retired into an adjoining room to who, having occupied a portion of his time in writrest, and had shut the door so that she could not ing upon subjects of general improvement and reand she wanted to know what that large coffin was entirely satisfied with the arrangement and expresher, and were busily consulting among themselves sign them for a more perfect adjustment, he still took it up and walked off with it. This vision she flames, for the purpose of liberating the life of the per from the process of writing, and doing this in of the gravest character, and though she barely es- all faith, believing that the matter would soon ap. caped with her life, yet she never once, during her pear in its proper connections, and in better shape than he was able to arrange it-the truth of which opinion I think he has already in part, if not in full. realized.

This may be regarded by many as a very fine point on which to exercise faith, but nevertheless the fact is before you for what it is worth: and in view of the philosophy of the act, I have no personal apprehension that the example will be imitated to the serious injury of the Universe, but probably in very many cases, the result would be quite the re-

In this connection it might not be inappropriate to illustrate the way in which the quality of a person adheres to a letter, paper, or other substance, culiar thought and feeling at the time of contact;

not that the substance thus imparted may not con- very purpose and expectation to have these results, tain to a certain extent, the story of his entire and then turn to theology, and charge it to God. life, but more especially it represents his condition at the time of contact.

of community, but calls loudly for a general acceptance, as a great and important truth. Hoping thereby to throw some additional light

upon this subject, I will relate an incident I recenty witnessed at the rooms of Mrs. A. C. Latham, No. 292 Washington street, Boston. A lady of somewhat a skeptical turn of mind being present, desired to test the power of one person to describe tion by Christ," &c., &c., "instead of being dogmas, the character, attributes and physical condition of resting on authority of any book or teacher, are another, simply from the emanations that might ap- truths written in the very nature of our constitupertain to an article with which she had had con- tions." tact. She accordingly handed Mrs. Latham a note, which it afterwards proved she had been commistinuing to hold the note in her hand, entered into an hearts rather than in the head. immediate description of the writer, first, however, time executing.

imparted by the writer were sufficient to disclose! ings. undiscoverable to all outward senses, and yet sufficient to give access to the secret recesses of the writer's soul. Contemplate this, and with one of old exclaim, "How wonderful are thy works, oh God!" story of our life.

If then we are so impressing ourselves—as it the expense of returning it to your office. were repeating our entire nature in myriads of atoms—what potent sermons can we not be continually breathing, even in the silence of meditation: sermons which may kindle a flame in many a soul and echo from a thousand tongues and pens.

This then is thy mission, ye silent voices of power. We are the exponents of the divine nature which worketh too deep for expression. And though all be not cultured to declare thy secrets, as in the case illustrated, yet nevertheless they are the constant recipients of thy power, though it may be all unconscious to their outer nature. If then this be so, it ought to incline speakers and writers to great modesty in their claims to originality, while it should be a fact of encouragement to that unrecognized class of workers, who are none the less surely though silently exerting a powerful leverage for the elevation of the world. Yet to this class must come contentment that other hands shall pen, that other tongues shall tell the truths they know, but which are lodged too deep for expression. For when they seek their utterance, they simply learn their helplessness, and as is true of all, from acknowledging their helpiessness, they come to know a blessedness far greater than the happiness they sought from expression.

Thus doth the universe in ceaseless effort work to teach us our true uses. That we ask not to do all things; but all things being done, we rest contented in having done our part. We all clamor for the noisy places. Who then will do the hidden work, and thereby become sharers of that blessed grief felt by the great struggling spirit of Nature—even that same sacred grief which the "man of sorrow" knew, and which all must taste as they approach the Father.

Prof. S. B. Brittan.-A Tribute.

When the early dawn of modern Spiritualism brought the first notes from the other life, and sent them echoing over this-this watchman on the tower. and teacher of the most liberal Christianity, gave his ear and heart to the cause, and true to his highest feelings and noblest nature, left his post and pay in the old battery, and became a leader and pioneer in the ranks of the advancing innovators.

From that time to the present, no tongue has spoken more eloquently, no pen has written more ably and scientifically than that of Mr. Brittan. Many times he has had occasion to falter and look back; many times circumstances beyond his control have thrown him off the track in which he was laboring as a skillful engineer; but never has his countenance quailed, nor his heart faltered. He has borne a uniform testimony, and kept a steady aim, and when one route was lost, or too rough, has taken another, which led to the same goal. Sometimes for a few weeks we do not hear from him; but whenever we do hear from him, his tongue and pen are ever on the side of truth and the new Gospel.

He is practically and scientifically convinced of the truth, and cannot, with his honest heart, surrender it for the golden salaries which await his recantation. Weaker heads and vibrating consciousness might turn back to the "flesh-pots of Egypt," but he cannot.

Educated for a teacher, and sustained liberally by the society that employed him, he had to sacrifice almost the bread for his family, to become an advocate of those new truths; and often has his pay been to his heart and conscience, instead of to his pocket and larder; and often has he looked to and felt the congratulations and responses from the other world, where treasures are not of gold and silver, but of affection and joy.

For years I have watched with anxiety and the deepest interest the course of this early pioneer and devoted friend of our cause, and long have I hoped to see our friends able to support him as a teacher of the Harmonial Philosophy, at the head of a school where he could be well sustained, and teach by his eloquent tongue and silvery pen the important truths and principles which it must soon become our duty to teach and put into a practical education.

The time seems to me to be near at hand when we must start schools, to begin where other schools end, and put the scientific discoveries into use and practice, and educate for a higher, purer, nobler life. For instance, science has long taught that tobacco

is a poison, and ever pollutes and debases those who use it; and no class of men are better acquainted with this fact than physicians; and yet no class of educated men are more, if as much, addicted to its use, and often they are so filthy and their breaths so offensive, as to greatly annoy their patients.

Science has long since established the fact, that even at our colleges, it is a common article of diet. | phanes. Science has long since established the fact, that dis. eases-insanity, imbecility, vice, &c., are transmitted mate and marry our children, apparently for the per.

Is it not time we had schools, to put these and other great and important truths into our education, This subject is already familiar to a large portion and make them practicable? I know of no one more capable than Mr. Brittan to take charge of such an institution. WARREN' CHASE. Apřil, 1861.

Spiritualism and Theology.

The Rev. Mr. Newton tells us that Spiritualism teaches him that "Regeneration, Atonement, Salva-

lons."

My spirit friends give me no such teachings, and I have those, "orthodox" and plous in the highest sioned to bear to one of her friends. Mrs. L. con- sense of the term-i. c., their plety was in their

But, perhaps, from the last part of his sentence, I remarking that the note was surrounded by two do not understand his true meaning. If by "regenother atmospheres, which proved to be so; and she cration" he means that we must forsake our sins; further said that it produced the sensation as of by "atonement," that we must sorrow and repent passing through two doors in order to reach the of them; by "Christ, the God man," that although writer, of whom she gave a minute description, a man, he possessed a greater portion of divine in. mentioning a trouble which she possessed in her head spiration than any other; and "Salvation by Christ." and heart. Also stating that the substance she re- that by his teachings, example and power to aid ceived from the letter caused her to see all kinds of those who call upon him, we may become better landscapes and pictures, and feel as though she prepared for the higher life in the future-if such is wanted a brush and paints. One picture in partic- his meaning, why use terms that have befogged the ular impressed her very strongly. She then gave world for nearly two thousand years, instead of the general characteristics of the picture, which it those that all can understand and profit by? But if scems were identical with one the writer was at the Mr. Newton means "Atonement and Salvation by Christ," as understood by the church, then I repeat How great the tale which the few invisible atoms | that my spirit friends have given me no such teach-

I like the letter of Mrs. Warner, in a late Banner. It bespeaks a well balanced mind.

P. S .-- I have lost my "spiritual" cane-the bamboo with Chinese engravings. As a cane, it has but that every one of the little atoms that we are daily little value; but as the gift of a friend after he had shedding by thousands, has power to unfold the left the form, it is valuable to me. I cannot offer any reward to the finder, but my thanks, and to pay

April 28th. PAUL PRY.

OUR WHITE DOVE.

BY GERALD MASSEY. A White Dove out of Heaven flew. White as the whitest Shape of Graco That nestles in the soft embrace

Of Heaven when skies are summer blue It came with dew-drops' purity, On glad wings of the morning light, And sank into our life, so white,

A Vision! sweetly, silently! Balmily nestled our White Dove: Nestled and made our bosom swim With still delight and over-brim; The air it breathed was breath of love.

Our Dove had eyes of baby blue.

Meek as the Speedwell's by the way,
That looketh out as it would say—
"Who kissed me while I slept—did yon?" God love it! but we took our Bird,

And loved it well, and merry made; We sang and danced around, or prayed In silence, wherein hearts are hea It seemed to come from far green fields, To meet us over life's rough sea, With leaf of promise from the tree

In which a dearer nest it builds. As fondling mother birds will pull The softest feathers from their breast. We gave our best to line the nest, And make it warm and beautiful!

We held it as the leaves of life In hidden silent service fold About a rose's heart of gold. So jealous of all outer strife!

But all we did, or tried to do

When holy sleep in soothing palms
Pillowed the darling little head,
How lightly moved we round the bed,
And felt the silence fall in balms.

Our flood of joy it never felt; Only into our hearts would melt Still deeper those dove eyes of blue. Quick with the spirit of field and wood

All other birds would sing and sing, Till hearts did ripple, and homes did ring; Our White Dove only cooed and cooed. With every day some sweetness new And night and day, and day and night, It was the voice of our delight.

That gentle, low, endearing coo! God, if we were to lose our child Oh! we must die, poor hearts would cry; She looked on us so hushingly, So mournfully to herself she smiled.

One day she pined up in our face. With a low cry we could not still, A monning we could never heal. For sleep in some more quiet place.

We could not help, and yet must see The little head droop wearily,
The little eye shine eërily;
My Dove, what have they done to thee?

The look grew pleading in her eyes, And mournful as the lonesome light That in some window burns all night, Asking for stillness while one dies.

The hand of Death so coldly clings, So strongly draws the weak life-wave Into his dark vast silent cave : Our little Dove must use its wings And so it sought the dearer nest

A little way across the sea. It kept us winged company, Then sank into its leasier rest,

And left us long ago to feel A sadness in the sweetest words,
A broken heart-string mid the chords,
A tone more tremulous when we kneel.

But dear, my Christic, do not cry; Our white Dove left for you and me Such blessed promise as must be Perfected in the heavens high. The stars that shone in her dear eyes

May be a little while withdrawn, To rise and lead the eternal dawn For us, up beaven, in other skies. Our Bird of God but soars and sings :

Oft when life's heaving wave 's at rest. She makes her mirror in my breast— I feel a winnowing of wings.

And meekly doth she minister Glad thoughts of comfort, thrills of pride; She makes me feel that if I died This moment, I should go to her.

Be good, and you shall find her where No wind can shake the wee bird's nest, No dreams can break the wee bird's rest, No night, no pain, no parting there.

No echoes of old storms gone by ; Earth's sorrows slumber peacefully, The weary are at rest, and He Shall wipe the tears from every eye.

Be not grieved above measure for thy deceased friends. They are not dead, but have only finished that journey which it is necessay for every one of us to take. We ourselves must go to that great place of reception, and in which they are all of them assembled; Science has long since established the fact, that and in this general rendezvous of mankind we live to-swine's flesh is not suitable for human food, and yet, gether, still active in another state of being,—Anth-

Can any one tell how it is that a man who is too eases—insanity, imbecility, vice, &c., are transmitted poor to pay ten cents a week for a good newspaper, from parents to children; and yet we continue to say nothing of an occasional drink?—Exchange parents and marry our children apparently for the

said to have been translated into the Chinese and Tar-tar languages, written on rich slik, and suspended in the Imperial Palace at Pekin. The Emperor of Japan Fraternity with the children of God before the had it translated into the Japanese, embroidered in gold, and hung in the the Temple of Jeddo. It is grat-ifying to know that these nations have done them selves the honor to bestow such praise on this nable. selves the honor to bestow such praise on this noble

O thon Eternal one, whose presence bright All space doth occupy—all motion guide, Unchanged through Time's devastating flight, only God I there is no God beside. Being above all beings! Mighty One! Whom none can comprehend, and none explore;
Who fill'st existence with thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands, or the Sun's rays; but God, for thee
There is no weight or measure; none can mount
Up to thy mysteries. Reason's brightest spark.
Though kindled by thy light, in vain would try
To trace Thy councils, infinite and dark;
And thought is least are thought can some son so high. And thought is lost ere thought can soar so high, E'en like past moments in eternity.

Thou from primeval nothingness, didst call First chaos, then existence. Lord on thee Eternity had its foundation; all Spring forth from thee; of light, joy, harmony, Sole origin—all life and beauty thine,
Thy word created all and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shall be glorious! great! Life-giving, life-sustaining Potentate.

Thy chains the unmeasured universe surround,
Upheld by thee, by thee inspired with breath!
Thou art the beginning, with the end hast bound
And beautifully mingled life and death.
As sparks mount upward from the flery blaze, So suns are born, so worlds spring forth from thee.

And as the spangles in the sunny rays
Shine round the silver snow, the pageantry Of heaven's bright army glitters to thy praise.

A million torches lighted by thy hand Wander unwearied through the blue abyss; They own thy power, accomplish thy command; All gay with life—all eloquent with bliss. What shall we call them? piles of orystal light? A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lightening systems with their joyous beams?
But thou, to those, art as the moon to night.

Yes i as a drop of water in the sea.

All this magnificence in thee is lost;
What are a thousand worlds compared to thee I
And what am I, when heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against thy greatness—is a cypher brought
Against Julinity? What am I then?

Nought but the effluence of thy light divine Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought; but I live, and on hope's pinions fly Eager toward thy presence! for in thee I live and breathe and dwell; aspiring high, Even to the throne of thy divinity, I am, O God, and surely thou must be!

Thou art, directing, guiding all, thou art. Direct my understanding then to thee; Control my spirit, guide my wandering heart; Though but an atom 'midst immensity, Though but an atom 'midst immensity,
Still I am something fashioned by thy hand;
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realm where angels have their birth,
Just on the boundary of the spirit-land.

The chain of being is complete in me; In me is matter's last gradation lost,
And the next step is spirit—Deity.
I can command the lightning, and am dust—
A monarch, and a slave, a worm, a God.
Whence came I here, and how? So marvelously Constructed and conceived, unknown, this clod Lives surely through some higher energy; For from itself alone it could not be-

#### "LIBERTY, FRATERNITY EQUALITY,"

[Reported for the Banner of Light.]

spirit influence, on the afternoon and evening of the freedom of their institutions; to whiten with

men to be in carnest. The days which kings and nineteenth century, is it not indeed time to be in prophets have longed for, yet died without the sight, carnest, and to give a nobler definition to that holy past is about to be fulfilled. The world is trembling beneath the entry of that glorious Kingdom which just previous to their execution, was written in "cometh not without observation." The things of blood, upon the wall-" True liberty is of the soul." time are to be shaken once more before the spiritual This is the only true definition of liberty. The kingdom can be established. Men's souls grow great saints and heroes of past ages, who have fought and and strong; they leave fear and weakness; they conquered in the great battle of life, look down upon awaken their innate, slumbering power, and come forth ready armed for the contest. The times are written in the history of nations, and at the top of full of import. In the sounds of battle, borne to us the page they behold inscribed that sacred word, on every Southern breeze, not the gathering of em- Liberty. Let all the succeeding words be but a battled hosts is the mightiest of the signs of the definition and a description of that term. No longer

Mankind speaks a varied language. Through all the past, words of sublime and invincible power, spoken in every tongue, yet breathing the self-same sentiment, have from time to time become, as it were, the living exponents and asserters of humanity's

which proclaims the work of the Lord in our midst.

upon the fleshly tablets of men's hearts before it rise to power by stepping upon your free-born neck? sounded forth beneath the fierce rule of the Jacobins. Is this the fraternity which links heart to heart and Liberty, fraternity, equality ! . It was the prayer which came up from the heart of the gathered par- and joy through every soul? Is this the fraternity ticles of the world when they were first condensed in the spirit-world know, when, bending from the co space. "Give us liberty." said these powers, "lib- lestial heights, they reach out their hands to you, erty to grow and to expand, liberty to fulfill the mission which God has impressed upon us,"—God's own may feel and know that we are children of the selfspirit struggling up through these atoms, disinte- same Father?" It is rather the fraternity which grating them, and obliging them to take on other was known in the French Revolution, when, after forms of being, to change and progress, and assimicondemning a Girondist to death, the National Aslate with other particles of matter, until the universe sembly went forth and fraternized with the vilo, should be perfected before Him. In those vast soli- low, gross, grovelling mob, and classed assassins, tudes, untrodden by man, before the fiat had gone robbers, and thieves to their bosoms, crying outforth when man sprang up in majesty and might, to Hail, fellow, well met! It was such fraternity as comprehend and rule all things, the self-same polit- the North and South know-when you have conical, civil, intellectual, moral and religious trinity demned to death some of the holiest and noblest was declared. Man came, and gave it a form of measures that could be brought before men, and speech-"Liberty, O God! liberty for my expanding then gone out to fraternize with the Southern mob. soul. Let not the universe restrain me! I am of thee, But now the moral sentiment of this people has and a part of thee, thou Divine One! Thou, and thou risen up and rebelled against such selfish wrong. only, shalt be my limitation!" Although man under- After having compromised and bargained for stood not the secret of his own being, though he knew peace and temporal prosperity until your souls not this cry of his own soul, or how to translate it to shuddered with disgust at the contact with such conhis own understanding, yet, in the silent language of tamination, you have pushed the tempters resolutely the spirit, in "groanings that cannot be uttered," still from you, and said—No! stand in your own defence! he cried aloud for liberty. "Fraternity, frater we will no longer fraternize with death, destruction, soar through heaven, and shower around us your this power of tyranny in your midst, until we have mystic influences, are we not brothers and sisters? proved that we are sons of God, and worthy of the Did not the same power create us, O ye mountains, and rivers, oceans, rocks, hills, streams and forests? patriots that have gone before! May I not claim fraternity with the Divine Cause of the life within me? Shall I not arise triumphant, there is no equality, none under the face of the au-and rule ye all?" And they all answered with that gust heavens; for all men differ in kind and in delast cry-" Equality! equality! Ye may have your gree, " as one star differeth from another in glory." liberty, and your fraternity; but we are all of God. But there is a harmony in diversity which brings all creatures of His power, all have our sphere of about equality in your own sphere and your own action and of development. Equal rights, then, equal plane of experience. There can be no privileges for all. There is a harmony in difference. while one man does not respect the right of his Though you, as the last-born child of God, may brother; there can be no equality while there is one claim for yourself liberty, and claim with us frater, person who cannot stand up and say, "I must be

feeling and experience, so far as he was able to give aruth, and the right!" There can be no equality it utterance. Transcending his physical conditions, while there is not perfect freedom of speech—when through his power of intellect, he has obtained reign mobs can be raised in the Athens of America, to put and rule over the material universe; he laid his down a man who speaks from the deepest convictions hands upon the elements, he restrained their of his soul; or when mobs go forth to force a man

intellect achieved and asserted its supreme liberty. his dwelling, his office, or his place Then, when intellectual and physical strength But there is still a Ruler of the Universe, a hand

walked hand in hand, last of all came that moral element, which was the crowning glory of the sons lation from the Russian. It was written by one of their distinguished poets. "Lerquanir." This ode is relationship to higher powers. Invisible to the external cyc were these celestial presences. "Liberty!" tar languages. Written on tich silk and support and the contraction of th Universe."

But not all the children of men partock of this rapid progress. One after another they came up, slowly, upon the plane of advancement, unfolding gradually. Nation succeeded nation in power and culture, all claiming for themselves liberty, fraternity, and equality, according to their conceptions, and according to the limitations of their vision. But they forgot this underlying and overruling principle, that while they claimed liberty and equality for themselves, there was a law of fraternity abroad in the earth, and that they were but members of one great human family, and what they claimed for themselves was the right of all.

Here is the secret of national decay. When a people grow great in their own conceit, when they deem themselves to have absorbed and assimilated all strength and glory, when they feel that they may defy a heaven with their power, then it is that their doom is scaled-they are weighed in the balance and found wanting; their kingdom is divided, and given to the high and the low, the rich and the poor, to be disintegrated and scattered, until from the wreck and the relics a higher and more glorious

kingdom shall be built up.

That longing for liberty, which is, as it were, instinctive in the hearts of the people, which cannot be crushed out by time and circumstance, ever springs up and finds expression in the middle class first; and there it is most prominent.

The aristocracy fold their hands, and say-" We have everything we need; why should our souls be troubled about principles of reform?" The lower class are crushed too low; they are too abject to speak out. But the working, thinking, middle class it is, who proclaim and secure the triumph of the immortal principle of freedom for all.

The French Revolution was a lesson to the whole world. All revolutions in government are preceded by revolutions in thought. Ere the throne of the Bourbons began to tremble before the moral might of the people, there had been a revolution in the religious sentiment of the day.

Voltaire had promulgated his subtle philosophies; Danton, Mirabeau, Rosseau, and a host of others, had spoken the truth clearly and openly, and priest and prelate went down before them.

Infidelity, then so-termed, reigned in the hearts of the people; they almost doubted the existence and attributes of a Ruler of the Universe. They doubted the immortality of their own souls, and they were ready to wrestle fiercely with the elements of earth around them. Such, at least, is the historical picture of those times.

Lifeless forms and ceremonies could hold them, can hold you, no longer. When you begin to feel a desire in your souls to attain something higher and more worthy of your divine nature than present conditions of life and belief, then it is that you are fitting yourselves for an external and a political revolution. Already the spirit of this people has risen in rebellion against its own Constitution. You think that you rebel against the South, or that the South rebels against you; but it is the principle in your souls, in the heart of your brothers there at the South, that is orying out continually those three words of power - Liberty, Fraternity, Equality! Not those at the South who are arming themselves to strike the fratricidal blow, but those poor brothers of the dusky brow who have been crushed so long beneath the iron heel of oppression. They have spoken to your hearts, and you have responded nobly in the vote of last November. [Applause.]

This people know and feel, though they do not

confess it. that the very Constitution, whose strong arm is now stretched forth to crush this Southern rebellion, is wrong in itself. Give us the true liberty, say the hearts of the people; give us that liberty which springs from the uttermost depths of the soul, and declares its native majesty; give us that liberty which, like our religious faith, is not to be repent-

What is liberty? In the past, it has meant, in the mouths of tyrants, the right to rule the feeble many; in the hearts of the people, to indulge their own sins and iniquities without restraint. With Miss Lizzie Doren lectured at Allston Hall, under the people of the United States it has been, to enjoy Sunday, the 5th inst. The first discourse, upon the sails of their commerce every sea; to go forth gloriously beneath the protection of their Stars and Stripes; to boast of their independence, while the French Revolution," was substantially as follows: The day and the hour has come for men and wo-ling in abject bondage. O, men and women of the

our world, and see that a new leaf is about to be times; a great principle underlies all this change, let that definition be spoken merely by human lips, but let it be wrought out by human hearts and hands! [Applause.]

Fraternity—a word how little understood! The fraternity the world knows now is that which prompts to look your brother in the eye, and ask. in your heart-How can I best obtain the advantage dignity and right.

Of you?—how can I best serve my own selfish inThe war-cry of the French Revolution was written terests through your instrumentality?—how can I hand to hand, and sends a thrill of consolation, life. oried the soul of man. "O ye worlds that and sin! Stand apart, until we have subjugated

Liberty - fraternity - equality! In one sense, nity, we claim of you, before God, equality." myself, I cannot copy after any other man; I am an Man has given to the world the fruit of his own individual, and here I take my stand, nobly, for God, strength, he crushed them beneath his feet. Thus to hoist the Stars and Stripes hypocritically above

writing the destinies of man upon the firmament, a palsied. Seven thousand men marching through power that even now is stretching forth its sceptro your streets in a torchlight procession, meant someover the nations; and when the word is spoken, the thing more than the election of Abraham Lincoln; besom of wrath shall sweep away all oppression and meant a principle-meant that those torches could wrong. North and South; and then from these mingled elements shall spring up a greater and more
glorious Republic. There must be a change in the
affairs of men. The men of the North have a lesson
mentalities; and He has ordained that even the very to learn; and out of the flery trial of this hour they shall come like gold doubly refined. The disinterested patriotism of the Revolution is again to be manifested in this generation. You will deny it to our faces, but you are glad that this change has come over the spirit of your dream, even though you suf-fer in your selfish interests. A glow of exultant patriotism is kindled in your souls that you never the child is brought into subjection, it can sit quietly knew before. Among you there are patriots, philoso-and learn its lesson aright; but so long as it is viophers. politicians, of whom the world has never dreamed; but these stirring times are to call them of reason are in vain. Through your agency the into action; and they are to stand up noble and true world shall behold the traitors and the knaves receive before the world. All mere earthly ambition shall vanish away, and upon your banner shall be inscribed one word-Liberty ! and to that shall you stand firm, forgetful of all that tinsel glory and glitter which has seduced the kearts of the world so long. Oh, what is earthly glory? Ask Casar, when he fell At the base of Pompey's statue, slain by those he loved

so well; Ask the Carthaginian hero, when he kept his fearful vow, Ask Napoleon in his exile. Ask the world of spirits now — And one answer, and one only, from that viewless host

is given:
Man's highest earthly glory is to do the will of Heaven;
To rise and wrestle nobly, with a dauntless moral might,
Or to die for truth and freedom, for humanity and right!

#### THE DEMAND OF THE TIMES.

The subject of the evening lecture was, " The Demand of the Times." Text, " He that hath no swords

let him sell his garment, and buy one."-Luke 22, 36. We give our text, to-night, with a slight alteration rom the original, thereby appropriating to ourselves the privilege of many commentators and translators. Now let him that hath a purse, take it, and also his knapsack; and be that bath no sword or musket. let him sell his Sabbath-day garments, and buy one.

"Truth is mighty, and will prevail," whether it be advocated and supported by the eloquence of the rhetorician, the strength and power of the philosooher, or by the more forcible means of the sword the musket, the cannon, and the bomb-shell.

Much is said, in these latter days, about the Star Spangled Banner. It is, indeed, a great and glorious emblem. A free and noble people have looked up to its splendid insignia, and rejoiced beneath its protection. And yet, if it is only a poetical figure, if there is no principle nestling in its folds, it is no longer s protection to you.
There is a time for all things—a time for peace.

and a time for war. Change is, of necessity, the constant law of the world. Then he who cries country and his own interest. There are spirits from the celestial spheres who will come to you and counsel you, even now, in this trying exigency of your national experience, to say soft things. There senses than one-will take place, which will not only spread its virus through the veins of your na-tional prosperity, but will leave the blush of shame upon your cheeks for a future generation; and they who thus counsel are strong and brave and true; while in the secret purposes of Davis, and Floyd, and Wigfall, and a host of other traitors, the destruction of this Union is planned—aye, still more important, anew. While this has been going on, as they supposed, in secresy, another and a higher counsel, of Lovejoy and Brown and Parker, have been looking down upon the proceedings of these rebels, and saying, "Thus far shall ye go, and no farther." [Ap-

There is an influence in Heaven above that watches the affairs of nations and of men. And this nation, so highly favored in its beginning, has come of this day, which you will serve,—Slavery or Freedom? And thank God, the North, as it were with one united voice, shouts out, from the green hills of Berkshire, even down to the Potomac—"We and our house are for Freedom." Of what advantage is it now, that men shall stand up in Boston Music Hall, in October following-I think it was-I went to my or elsewhere, to preach to the hearts of men, when the times are so eloquent? Each man has become his own preacher. Each man who goes out from the comforts of his own home, tears himself away into a quiet, passive condition—a condition which to from the arms of affection, and declares himself a soldier of the truth and right, has become a more experienced since. At the time, and for weeks after, eloquent preacher than Chapin, or Beecher, or Theoout in stirring deeds, which moves the destiny of nations, is abroad now in your streets. Now is the dore Parker himself. That eloquence which speaks day of activity; now is the time to try a man's real strength. The man who puts his hand in his pocket and takes out his hard earned dollar, shows his sincerity more truly than he who stands all day crying "Lord, Lord, have mercy on this peo-ple!"

The past few years have been marked by intense and unprecedented mental activity in all classes of society. The newspaper has become the scripture of the people; and men and women begin to know what the action is doing. In every hamlet they have their lyceum lectures; and men have turned their backs upon the old theology, become thinkers in reality, able to discern truth, and to reason for themselves. Phillips, and Garrison, and Parker Pillsbury, and Remond, stood forth as teachers; seeds they scattered broadcast took root in your

hearts, and you were ready for this exigency. The slaveholding aristocracy of the South, premistaked in the mettle of the North: they know not that the sons of old Plymouth Rock had fibres and sinews of steel, and that if they were struck too in righteousness, or you will say unto the South,-Go ye your way; take the portion of goods that him. belongeth to you; but beware that you touch not that which belongeth unto us. [Applause.]

The times are stern, and strong, and energetic; they are speaking to men, and to women too, to come out from ease and luxury and elegance, and take part in the mighty work of the day. The times demand that all this teaching, and preaching, and intellectual cultivation of the past shall now b no falling back upon your interest. The times spindles wrought up and returned to them in the are ready to defend themselves and their sacred honor. [Applause.]

country is the world, our countrymen mankind." They are right. It is not a mere nationality that you are to defend, but an immortal principle; and

wrath of man shall serve Him. Eventually this soil is to be purged from the sin of slavery. There is no alternative between disunion and the entire abolition of that hydra-headed evil. 'Tis true that wisdom is better than weapons of war; but there is a time when Divine power and justice are manifested through the right arms of the sons of men. When lent in its outcries, fierce in its rebellion, the words their just deserts; and the poor and oppressed. which have cried daily unto the Lord, shall be raised up to liberty and to life.

Let him that hath no sword, sell his garment and buy one. Look well to the signs of the times. Standing here beneath the folds of your glorious flag, lift that sword which you have purchased by the sacrifice of self-interest, and swear to the God of Sabaoth that, as for you and your house, you will serve the Lord, and leave and inheritance of freedom to your children, which shall never be lost, but shall shine purer and more glorious unto the perfect

Spiritual Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER XIL

SENSATION EXPERIENCED WHEN WRITING UNDER IMPRES-SION-EXPERIENCE IN CLAIRVOYANCE-SAW AN INDI-VIDUAL DYING NEARLY TWO HUNDRED MILES DISTANT -COMMENCED SITTING IN MY OWN BOOM ALONE, WITH MY DOOR LOCKED. AND RESULT-DELINIATIONS-A TEST WRITTEN FOR C. W. HAZELTINE-THE DAYENPORT BOYS AT NATICK-THE CONDITIONS ON WHICH THEY CONSENTED TO COME VIOLATED IN THE OUTSET-A JO-NAH PRESENT.

I have been exceedingly careful, always, not to give the spirits too much credit for what is done; and yet I feel willing that they should have all the credit that belongs to them. When writing under influence, I find it difficult at all times to tell how much is really due to spirits, as my mind is usually more or less active; and unless they completely control the hand-which they sometimes do-I am not able accurately to discriminate. I seat myself to write. Perhaps I may have arranged the whole Peace!" where there is no peace, is a traitor to his subject in my mind. I take my pen, and the first I know I am impressed. The impression at first usually comes in the marked manner I have described. I copy the word, feeling at the same time the are others, who see the festering and cankering current in the arm. As soon as I have copied the wound; they see that a mortification—aye, in more word, another comes, and another, and word, another comes, and another, and another, and so on, without any marked impression, as fast as I can pen them. I write often without knowing what the next word is to be; but find, when I get through, bid you strike deep with the scalpel, and remove this strained that the connection is completed. In this way I sore before the public health is ruined. The men have sometimes given names and dates without knowing anything about the correctness of them. Sometimes I have been surprised while writing thus to find myself engaged in thought on some subject the chains of three millions of God's children riveted foreign to what I am writing, but most usually I follow what is being penned.

To write easily under this influence, I wish to be alone and passive; the least noise breaks the current. If my own mind becomes too active, and I supply thought, I immediately feel the backward motion to the hand-which was alluded to in chapter ten-und I have to stop to correct whatever is has now reached that point of culmination, written wrong. It is impossible to give the reader when the alternative is presented to it. Choose, a clear idea of what is experienced under these conditions: but in some of my future chapters I may again attempt to explain more fully.

In the course of her communication, Miss Waterman said: "You will soon begin to see." Sometime room, as I was accustomed to at noon, and laid down on the bed to rest. In a few moments I was thrown me was exceeding pleasant, and which I have often I regarded it simply as a state of gentle, quiet, niously, instead of waking gradually as I do from common sleep; and while my eyes were closed to external objects, I seemed to be conscious of what was passing around me; but as I never experienced it only while laying down to rest, I did not regard it as the trance condition, and perhaps should not. had I not been told afterwards by trance mediums that it was.

On the occasion alluded to I saw a man. He eemed to be sitting upon a bed, and bolstered up by pillows, or else supported by some one or more around the bed. I did not see any one else in the room. I saw him, and saw the bed; that was all I some rebelled against their words, yet still felt that did see. I saw him clearly, plainly and distinctly, they contained something of truth and justice. The so that I could have recognized him afterwards if saw him among a thousand persons. I was impressed that it was Orimel Drake, of Union, Me., dying. suming and encroaching continually upon forbear- I had never previously seen him to know him. Why ance, have repreached you with cowardice. They were I saw him then I could not tell, unless it was for a test to me. I knew he was sick, for his sister, at the time, was a member of my family, but she was hard the fire would flash forth. Now the point is at home on a visit, and we had just had a letter from reached where forbearance is no longer a virtue, her stating that he was better. When I went below We would not counsel you to brutal revenge; but I said to my wife, "The next time we hear from we would solemnly advise you, before God and all Maria, we shall hear that her brother is dead." She his glorious heraldry of angels, to defend the principles of the men of the Mayflower, of the men of Lexington and Concord and Bunker Hill, with your seen. When Maria returned, we ascertained by her lives, your fortunes, and your sacred honors. Take that her brother died the same day, at the same a solemn vow, either that this nation shall be united hour of the day, and in the exact position I saw

Late in the fall of 1858, I commenced sitting in my room alone. I usually went into my room about six in the evening, locked the door, and sat at least an hour at a time, and gave way to whatever came. This practice I continued all through the following winter. These sittings were for my own development, and I have but little to give to the reader conbrought into effective play. The times demand that cerning them, except to say I experienced in my own there shall be no shrinking, no shirking from duty, soul the fullest assurance of the existence of my soul the fullest assurance of the existence of my spirit friends; and often, in the fullness of my soul. speak out in your cities, your towns, and your villages, and their language is significant. The interests of Lawrence and of Lowell were bound to heard the cry of humbug from all quarters, all the South, which furnished the raw material their around me, but yet it did not reach me; for in that useful fabric and finished garment. Lawrence and room I had the fullest assurance that the cry was Lowell have now entered into another business relation with the South; and not alone, but with all the sympathy and encouragement in my views and the bristling bayonets of the North at their back, experience from others, but did not rely upon others for my belief; and it is well I did not, as I shall We know there are many men who are so far in- soon show. There was no visible medium there to dividualized that they will say within themselves— humbug me, and certainly I had no motive in de"We care but little for nationality; we feel that our ceiving myself.

During the winter of 1859 I began to delineate. The delineations I received by holding a sealed letter God is on your side. If you go down merely to to my forehead, when I received marked impressions crush the Southern rebellion, your hands will be (as given in chapter eleven) concerning the writer.

The writers-in most instances-were known to me at the time of delineating. From some letters I received no impressions at all; but when I did receive impressions, they were usually correct. I also seemed to receive impressions when I came in contact with certain individuals. Relating to this subject I will give only one test, although I might give several.

In the latter part of the Winter, or early in the Spring of 1859, Mr. Charles W. Hazeltine came to my room for the purpose of sitting with me to receive a communication. We were together nearly an hour without receiving anything. Just as he was about leaving I felt influenced to write. I took a seat at my desk, and the following came:

"The wind is blowing hard upon the briny deep, the ship is tossed too and fro; and in that ship is one who for a long time has been a familiar acquaintance of him who sits at your right. He will know who is meant."

After reading this to him, I asked "Charley, what does this mean ?"

"I do n't know," he replied. "It is all Greek to me. I have no acquaintance at sea."

I replied, "It is Greek to me;" but handing him the paper, I remarked : " You had better keep it, and see if anything ever comes out of it."

Probably I should never have thought of the circumstance again, had it not been that some time after, when I was in Maine, I received a letter from him, with the same scrap of paper enclosed, in which he remarked:

"I here enclose a few lines which you gave me for a test, and which at that time was all Greek to me, but my friend has arrived from a voyage at sea, and is now with me. At the time I received the the test from you, my friend says they had a heavy gale at sea and came very near being lost."

About the middle of March, this year, the Davenport Boys came to Natick. As their advent in Natick was attended with intense excitement, and as the opponents of Spiritualism considered this the deathstruggle of Spirituaism in this place, I shall give, somewhat minutely, the facts in the case, so that the friends and foes abroad may have a correct basis of judging; and if I state anything that is not true. I shall be happy to be corrected. And here I would say at the time, I had no particular anxiety to witness the manifestations which came through them. True or false, it would not have changed my belief in Spiritualism, for my faith is not based upon what I have witnessed, but upon what I have experienced. Furthermore, I took no part whatever in getting them here, but when they came I was bound to witness the manifestations and judge impartially; and, also, to treat the boys, to say the least, with common civility. M. V. Bly had already been in Natick and exhibited his pretended expose of Spiritualism. His spleen seemed to be vented principally upon Mr. Mansfield, Mrs. Coan and the Davenport Boys, and in my opinion, he could not have chosen four more difficult mediums to overthrow than these; and he may find, if he lives long enough, that he would have acted with more wisdom if he had taken the the advice of Gamaliel to the council of the Jews who tried the Apostles: "Refrain from these men. and let them alone! for if this council or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

The question of spirit manifestation had also been

freely discussed in the Lyceum, and some of the

friends seemed to feel that in order to allay the

strong current of prejudice that was existing in the

community, pro and con, they must get the Davenport Boys here. Accordingly, Mr. H. L. Bowker of this place, made arrangements for them to come; that is, so far as to feel authorised to state in one of Mr. Bly's exhibitions that they would be at Natiok. Soon offer this, Mr. Rand-agent for the Roys his way to Milford, stopped at Natick, to see what arrangements could be made. This was Saturday afternoon. He saw Mr. Herring, and told him that the Boys would come to Natick the next Tuesday; and that it was his wish, to have only a small select circle at first; and to invite only a limited number; and only those who were Spiritualists, or friendly to the cause. The object of this, was, that the friends might have an opportunity to test them; and afterwards, if it was thought best, they would exhibit in public. Mr. Herring came to me, and requested me to make the necessary arrangements. At first I declined having anything to do with it; but finally consented to prepare the requisite number of tickets. and see that they were distributed. These I prepared, and the next morning placed them in the hands of two or three professed Spiritualists for distribution. On Tuesday, Mr. Rand and the Boys arrived at Natick, and I offered them a home with me, while they stopped, which they accepted. That afternoon, Mr. George O. Willard, then editor of the Natick Observer. came to me and asked me for a ticket. I told him that the circle to be held that evening, was to be a private one, in order to give the friends an opportunity to test the Boys, and that I had no authority to admit him. At the time, I thought that his object in asking a ticket, was to investigate the phenomena; I therefore introduced him to the Boys, stating that he was connected with the Observer in this place, and would like to be present that evening. They replied. Admit him by all means. It is our practice to admit members of the press." I mention this circumstance to show how some other circumstances came about. At the very time (I was afterwards told) Mr. Willard was negotiating in that mean and underhanded way. to gain admittance to our private circles, Mr. Bly. was in his office. How Mr. Bly got his ticket, is not positively known; but it was probably obtained in the same way that M. Willard obtained his .-These were the conditions that were being prepared to manifest in; and those familiar with circles. can judge how much might be expected. When the hour came, the room was jambed full.

There were probably a third more present, than there had been tickets issued. Among those who came in, was a stranger. He wore spectacles, or goggles-I am not certain which-and a long flowing false beard. He afterward introduced himself as "Jonah;" and I verily believe he may have had some relationship to that worthy; or perhaps, the spirit of Jonah had come back and taken possession of him: for his after conduct very much resembled that of Jonah, when he sneaked away to hide himself from the Lord, to prevent others from gaining a knowledge of the truth. But Jonah, we are told, repented; so there must have been some mistake about t being the spirit of Jonah. It must have been some false or lying spirit-for we read about such; perhaps the Devil, assuming to be Jonah, come, if possible, "to deceive the very elect." What followed, I shall attempt to give in my next chapter. Without expressing an opinion as to the genuineness of the manifestations, I shall confine myself, as nearly as possible in relating the facts; and leave the reader to be his own judge of what may, or what may not be the origin of the manifestations, witnessed through their mediumship.

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

O The contributor to this department is responsible for no other portion of the paper. Letters and communications designed specially for him should be directed to care of Box 8235, Boston.

#### THE TIMES.

It is not easy, in the present whirlwind of popular excitement, to confine one's self solely to the elucidation of abstract spiritual truths. It is difficult, in such a mental tempest, to find the quiet necessary for the clearest thinking or best flow of inspiration. These are times, moreover, the signs of which Spiritualists, of all others, should be able to read and understand:

There are those whom the 'present disruption of national peace has not taken by surprise, and who feel no anxiety as to the final result. Forewarned again and again, from higher realms, of the imminence and severity of the storm, and assured of the nobler peace and truer prosperity which lie beyond, they are and will be enabled to possess their souls in patience and calmness, even amid the wildest commotion.

They see in this violent outbreak but the natural ultimate, on the physical plane, of a conflict which has for years existed and gathered strength in the minds of men-nay, in the superior forces which lie back of men, moving and wielding them as instruments, according to their states. Words have come to blows, thoughts to bullets, and ideas to cannon balls and bursting shells. The latter are but the material correspondences of the former. The forces of Conservatism and Progress-of Barbarism and Civilization-of Oppression and Freedom-are and forever must be antagonistic. When embodied in institutions, supported by arms, they must and will now and then break forth into physical contest. The "irrepressible conflict" between these principles is no invention of politicians; it exists in the nature of things. True, the present contest is not ostensibly between these forces. The issue presented is the maintenance of the Government against an organized rebellion. Yet who does not know what interest has mainly prompted this rebellion?

War is a terrible thing; but there are other things still more terrible. Among these are prosperous iniquity, base servility, legalized wrong, and consent that this wrong may be perpetuated to future generations. There can be no real peace in any nation without substantial justice and equity among all its people. Such are the laws of human nature-Buch its instinctive abhorrence of injustice-that it cannot long rest under the burden of a conscious wrong. And in this day, when the spiritual forces of mankind are coming to act with increasing energy and celerity, revolutions must follow each other with unwonted rapidity, until at length justice shall be inaugurated. "Liberty, Equality, Fraternity," is the "irrepressible" cry of the awakening nations; and the demand is for a Givernment which shall act as a paternal providence over all its subjects, irrespective of race, color or sex.

This demand must sconer or later be heeded. Should the present revolutionary struggle by any means be brought to an end without meeting this demand, such a result will only postpone to another day what ought new to be accomplished; and render necessary another and perhaps more fearful revolution. Let us hope, and pray, and labor, that the work may now be done for centuries to come. Nothing is ever settled, that is not settled right. Treason against a rightful government may be a great crime-but treason against Humanity is a greater; and this crime is committed by every Government that neglects or overrides the rights of the weakest

War, is indeed, a terrible evil; but, like other vils, it has its compensations. It calls for self-sacrifice, for manly courage, for heroic devotion. Young men are tearing themselves from the endearments of home, from the arms of sisters and loved ones, in obedience to what they deem the call of duty. In many cases, no doubt, it is the highest sentiment they know-the greatest sacrifice they can make. In so far as it is genuine, it ennobles them, and calls for respect and veneration—the same on whichever side it is exhibited, or however mistaken it may appear to our view.

War arouses mental activity and every dormant energy. A half century of thinking is done in a year, and boys are educated rapidly into men. By a severe and exhaustive war, avarice is checked, and its votories are taught that something has value besides the almighty doller. Men are thrown back on first principles, humbled, and made receptive of wisdom. War does the same for a nation, that private reverses and sufferings do for an individual.

Let us, then, neither be terrified by the sound of war, nor covet a false peace. No wise lover of his race or his country can ask to have this terrible discipline averted, till it shall have executed its mission -till men shall have been made to discover its cause, and to apply the remedy. Neither section of the country is alone responsible, nor can either expect to escape the penalty.

Would that men were wise enough to settle their differences by more rational and humans methods ! Would that all, even in this "enlightened" country, were capable of being governed by the principles of fraternal justice, and the love of social order. Some time it will be so. But until this shall be the case, the arbitrament of the sword, and the rule of might, must be expected to continue.

## Atonement, &c.

Mr. A. E. Newton: -Sir-In one of your communications in the Banner of April 27, I find the folowing paragraph:

Regeneration, atonement, Christ the God, man, salvation by Christ, living union with Christ, &c., &c., have now to me a much broader and grander significance than I dreamed when in the church."

With regard to the signification of the terms, regeneration, atonement, and salvation by Christ, I would like to ask you whether you mean by them the same that is meant by them with Orthodox people generally? If you do, I would like for you to present through the Banner the arguments by which you would support that view. If you do not mean the same, then will you be kind enough to state what you do understand by these terms, and oblige a

### REPLY.

In my first series of articles on "Spiritualism in Religion." published in the Spiritual Age, the true meaning of these terms, as I undersand them, was given. I will however, here repeat a brief definition of the words, hoping at some future time, when the series shall have been completed, to republish the whole in a volume.

"Regeneration" is the quickening and birth into conscious life of the spiritual or divine nature in man; which nature is as distinct from his human self-hood or soul, as the soul is from the body. (The philosophy of this was explained at some length in an article entitled "Spiritual Progression," put-

lished in the Banner of March 9th, and since reprinted in a tract.)

"Atonement" is simply reconciliation, or at-onement-the bringing of the impulses and appetites of the human nature into subjection to and harmony, with the spiritual, or, which is the same thing with the universal Divine Will. It means essentially the same as "harmonization." The process or means by which it may be effected, is a distinct question.

"Salvation by Christ," amounts to substantially the same thing as both the other terms. The "Christ," in the large sense, is the Divine in the Human, or "God manifest in the flesh," which is prop erly "the Son" or offspring "of God." Jesus of Nazareth was a pre-eminent example of the Divino Incarnation, or the Christ. So far as I can judge from history, he was the first and only so full incar nation of Deity in human form, at least up to his time. But "to as many as received him gave he power to become sons of God,"-just what he was.

"Christ" IN US (which Paul in his old age rightly considered the central "mystery" or hidden truth of Christianity-Col. I. 27) means the quickened and fully developed spiritual or divine nature in us. which is the result of regeneration completed. This inmost spiritual or divine nature is one and the same in all, so far as developed; it is the One Universal Life, indivisible, pulsating in the inmosts of all beings. Those in whom it has become positive, have ower to impart it to, or to quicken it in others who are receptive; hence Jesus could give power to as many as received him to become sons of God.

"Salvation" is the state of complete harmonization and purification brought about as above described; and evidently it can be realized in no other way than by the full supremacy of the "Christ" or the spiritual within us; and for one I am very glad to receive in this process the personal aid of the living Jesus, who is to-day a present power for spiritual renovation to as many as will receive him.

These definitions seem perfectly simple and almost self-evidently true. Probably they will not be regarded as "orthodex" by Andover or Princeton, by the Boston Recorder or New York Observer. Nevertheless, I trust they are not far from "orthodoxy" in the true sense-that is, of correct opinion. At any rate, they do not rest for their truth on the authority of any book or church, but on the nature and relations of the human constitution, as apprehended by spiritual insight and experience. And it is interest. ing to me to find that modern spiritual experience and insight correspond substantially with those of the writers of the New Testament-though the latter have often been grossly misinterpreted by their blind followers, and as grossly decried by their superficial

#### Rev. J. S. Loveland

It is not always wise, perhaps, to speak of individual men, in whatever field of labor engaged, in terms of unqualified praise, and in no case does it seem advisable to institute comparisons between men, or classes of men, who are doing manfal work for the and all they now seem to insist on, is, that they shall great causes of human enlightenment and advancement. There is danger, of course, that while some might become disheartened, and remit to a considerable extent their exertions in behalf of the race, that they will find little or nothing to complain of others would become unduly impressed with their in either of these particulars. We do not think it self importance, and lapse into that state of uncom- is the policy of the President and his legal advisers fortable selfishness, which seldom results in any to do anything more than to retake and possess good, but invariably and inevitably produces reac- again, on behalf of the Government that owns them, tion against the cause they advocate.

the service of his fellow-men; nor does he lay down within the limits of the President's imagination.

leading orators of this country, in the pulpit, at the dency was made known. thinker and a logical reasoner.

Loveland does not possess-such as fallness of stat- present finds its hiding-place. Let but Maryland capital and extremely satisfactory illustration of false and vicious influences that have seemed to obthe kindness with which such unimportant short- tain in those States for the past few weeks, and the comings are overlooked, may, forgotten, when the game of forcible secession is clearly up; for Virtongue takes up its task, and his ready thought ginia will straightway be strengthened by the peomight in some measure induce also imperiousness of erring sisters, aided opportunely by the power of an fails to satisfy a thinking assemblage -- occasionally more to do with shaping the future of this question, or acrimonious sarcasm; always just and fair deal- comes ing; indeed, I do not remember ever to have known For ourselves, lifted above party and section, as him to attempt the under or side passage at the bars | we hope we are, we have confidence in the sagacity which the sects have erected across the forbidden and superior wisdom of Abraham Lincoln. It does pathways to heaven. His custom is, not to let them appear to us as if Nature had kept him out of sight. down, but to take them out one by one, and lay them and out of the destructive influences of public life, aside, so that those who come after may pass without for this very hour. Had he been a politician all his

I am happy to assure you that Mr. Loveland is to punish now; and that work must naturally have becoming exceedingly popular here, as he deserves to warped his mind and prejudiced his efforts in this be, and that he is doing wonders in awaking this great crisis. As it is, he is free and clear of all the community to thoughtfulness and action for the ordinary alliances and entanglements that accom-

good cause of Spiritualism. Willimantic, Conn., March, 1861.

### Frederick Robinson in New Bedford.

We had two splendid discourses from the Hon. F. Robinson—in the afternoon on matter and the formation of all matter from the beginning, to its high est organization; in the evening on theology and theocracy from the beginning, and the operation on man from barbarism to civilization. We recommend Mr. Robinson to our brothers and sisters wherever he can be had, for truly his lectures will give them a higher and truer idea of their individuality than any it has been my destiny to listen to.

April 30th, 1861.

Tis as cary to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves.

[J. R. Locell.]

# Bunner of Night.

BOSTON, SATURDAY, MAY 18, 1861.

OFFICE, 3 1-2 BRATTLE ST., BOSTON

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#### THE PROSPECTS.

It is the most difficult matter in the world to attempt to unravel the intricacies of the present hour. Some men, who ought to enjoy credit for sagacity. too, undertake to foretell the establishment of a stronger central government, after this, as if the crisis had served to make one people of us all more than we ever had been before; while others, not a whit less well informed on matters of public interest, profess to believe that it will end in separation at last, by which each section will go its own way and work out its own problem of civilization, until both shall be satisfied from experience that they are,

in spite of one another, but parts of the same country. At all events, to our mind's interpretation, it appears plain that one of two results must be reached by our passage through our present demonstrations; either the latent Union feeling in the Southern States, which is supposed to be overawed by the tvrannic haste of ambitious leaders, is very soon to be developed, and to find expression in consequence of the gathering strength of the general government in those localities, or else the fight is to be prolonged, by an attitude of armed firmness on one side, and defiant resistance on the other, until the fact becomes established beyond the need of further controversy, that we cannot live together in peace, and so we shall finally agree to separate.

Just now, it looks more favorable for the former theory. The ultra speakers and presses of the extreme South are rapidly lowering their tone relative to flying their rattlesnake flag over the National Capitol, and marching their victorious armies across the country unharmed to the banks of the Hudson; not be molested where they are, on their own soll, and around their own homes, nor that they shall be forced to remain partners to the old Union. We apprehend the fortresses, arsenals, harbors, navy-yards, custom-These reflections have been in operation for a con- houses, post-offices, and mints, that have been seized siderable time in my own mind, to deter me from by the ringleaders in a wicked rebellion; as for carspeaking out as I would have done respecting a gen- rying on any "war of invasion" against the South, tleman who has devoted the best years of his life to or against any part of it, we cannot believe it to lie

his work. Each Sunday, and many days of each | Having thus asserted the authority of the Governweek, find him alert and active; dealing blows of ment, and made its constitutional position good again terrific force and power upon the walls of the old in the eyes of the country and the world, the Admin. fashioned Zion, until they begin to totter most alarm- istration will keep perfectly quiet, leaving the peoingly for those credulous souls who have hitherto ple of the seconded and disloyal States, to enjoy every supposed them so nearly impregnable, that absolute possible opportunity for reflection. As for trying to safety could be found behind them. I refer to the "subjugate" them, or any one of them, it is not to Rev. J. S. Loveland, who has now taken his abode be thought of for a moment; and, in fact, the arms would drop from tens of thousands of hands in the Mr. Loveland is a man of so modest mein that he North to-day, if that were to be given out as among blows no trumpet of his own. He used to blow what the designs of the present grand movement. What was called the "Gospel trumpet," or one of that the South especially needs—we mean the body of class of instruments, but long since lost it, or his her people—is, time for reflection. It is something faculty for blowing; and is now one of the most they have not had since pettish South Carolina quiet and pleasing public speakers I over listened hurried herself out of the governmental arrangement, to. It has been my privilege to hear many of the so soon after the election of Lincoln to the Presi-

bar, and in political discussions; and I affirm with. Already Maryland is coming up right, upon the out hesitation, that Mr. Loveland is head and shoul- "soher, second thought" of her people; and we ders above the majority of them all, as a profound firmly believe that the same result will be found to have been accomplished in the case of Virginia, as I am an admirer, perhaps to an undue extent, of soon as the Federal authority shall fairly assert some of the attributes of the true crater, which Mr. itself at those leading points where disloyalty at ure and deepness of voice; but in him we have a and Virginia get the upper hand themselves of these takes tone. More stature and a heavier voice would ple of the States of Kentucky, Tennessee, North Caradd certain graces to Mr. Loveland's oratory, but olina and Missouri, whose potent influence over their dry, very dry, but when dryest, deepest also-frequent efficient blockade of the far Southern ports, will manner, the absence of which is now one of his speedily bring back affairs in that section to their very pleasantest characteristics. Mr. Loveland is old status, and even to a better status than besometimes most thrillingly elequent; and he never fore. The passing two weeks will probably have ly outting like steel with a keen, but never a bitter than any so short a period of time, either past or to

days, he would have friends to reward and enemies pany political life; and thus he is hindered in no wise from doing his duty to the whole country, and from practicing that justice, without which the very idea of authority becomes too hateful to endure. Let us be patient; we may be just on the eve of a much firmer brotherhood than we ever knew before.

### Evidences of Modern Spiritualism.

A. B. Whiting, well known as a lecturer to Spiritualists, has sent us a copy of a pamphlet, with the above title, being a debate held at Decatur, Mich. between himself and Rev. Joseph Jones, upon the following Resolve: "Resolved, that the origin of Modern Spiritual Phenomena is entirely hypocritical, and therefore, the revelations from that source are not at all reliable."

It is reported by C. C. Flint, of the Chicago Democrat, and is well spoken of by several western Order and Law.

Order, says the adage, is Heaven's first law. We patient ones, who think that because marked changes first series of manifestations. are taking place, all nature is therefore to be turned The light was again put out, and after a few mofusion of mero advancement.

It is essential, at this present time, that men front of him, even more tightly than before, and everywhere revert to the principles of the liberty then lashed to his right thigh. A member of the which we all profess; that they bear in mind that circle then tied his limbs to the chair, and putting it is not an irresponsible license, whether civil or a sheet of white paper under his feet, traced with a military, but all-the while a liberty that is kept, and pencil, the outlines of his fect as before. A bell was still to be kept, within the restraints of law. For also put upon the table, and the light extinguished. liberty without order is not liberty, but the merest As before, there was pounding upon the floor and anarchy. Hence, let the provocation be what it may, table with the horn, and talking through the horn; and the temptation amount to as much as it will, it then the bell was lifted from the table and rung very would not be right or politic for any of us to over | loudly, about midway between the medium and the step strict constitutional bounds, in the settlement of circle, and seeming to sweep over an arc of five or our present troubles, as many persons are begin- six feet at each stroke of the clapper. During the ning openly to advocate.

surrection at the South. Is that the object of this as described, with his feet within the pencil lines. uprising all over the North? or does this demonstra- A large bright spot, an inch and a half in diamethe riot of lawless passions in any form or for any his feet within the pencil lines. pretended purpose.

#### Bulwer a Spiritualist.

This great novelist has long been known in England, as an openly avowed believer in the truths of modern Spiritualism. Every little while, we find in his writings passages parenthetically introduced, which tend to embellish this belief. Take for example the following extract from his novel of "Lucretia :"

"We live till our destinies below are fulfilled; till our uses have passed from us in this sphere, and rise to benefit another. For the soul is as a sun, out with this noble distinction, the sun is confined in its career—day after day it visits the same lands, gilds the same planets, or rather as the astronomers old, stands the motionless centre of moving worlds. But the soul, when it sinks into sceming darkness and the deep, rises to new destinies, fresh regions unvisited before. What we call eternity, may be but an endless series of those transitions, which men call deaths, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age, the spirit, that glorious Nomad, may shift its tent, fated not to rest in the dull Elysium of the heathen, but carrying with it evermore its elements, activity and desire. Why should the soul ever repose? God, its principle, reposes never. While we speak, new worlds are sparkling forth—suns are throwing off their nebulm-nebulm are hardening into worlds. The Almighty proves his existence by creating.
Think you that Plato is at rest, and Shakepeare only
basking on a sun-cloud? Labor is the very essence of spirit as of divinity; labor is the purgatory of the erring; it may become the hell of the wicked, but labor is not less the heaven of the good."

#### Remarkable Manifestations through H. Molville Fay.

Deeming the following extraordinary facts worthy circumstances herein stated.

semi-circle in front of the medium, and the table any member of the circle. six or eight from them, and with their hands joined. which gave every member of the circle the assurance that his neighbors, on his right and left, retained their position in every one of the experiments herein related. The lights were then put out and the company ordered to sing. In a few minutes, a light was called for. The medium was found still sitting in his chair, with his hands crossed behind him at the wrists, which were firmly tied together, the knots being between the wrists, and the rope being wrapped around each wrist so tightly as to press into the flesh and obstruct the venous circulaends of the rope were then passed upon the inside lishing firm in New York: Another rope was found wrapt firmly around his legs, just above the knees, and tied tightly, while a third rope secured his ankles in the same manner. In this condition, we were satisfied that the medium could neither have tied himself, nor could be untie himself, nor use his hands, nor walk, nor rise from A member of the circle then placed a sheet of

feet, and traced the outlines of his feet, with a penalmost immediately, the horn was seized by a power of some kind, and struck upon the table and the floor repeatedly, rapidly and very violently, so as to make deep indentations in the table. A mouth also seemed to be applied to the horn, and conversed atcd considerable sensation, and depressed English through it, freely and rather jocularly, at times, funds slightly. 'The Times considers it inexplicable with the members of the circle. The articulation of blood shed. the words was as distinct as that of a person in the form when speaking through a horn. The sound French will evacuate Syria on the oth of June. was that of a full male voice, and the tone somewhat louder than the tone of common conversation. Another voice, fainter, somewhat gutteral, and with a less distinct articulation, also, at times, conversed with the company. A light was called for, and the tion is expressed thereat. Garibaldi left Turin after the Narquis Benglingeni's apparently ceased; but at the call for the light, the ropes were found removed from the medium's ankles in Poland are occupied by the military. Arrests conand knees; his hands, however, were still tied, as tinue to be made. There were reports of intended already described, and his feet within the pencil demonstrations on the 29th, the Czar's birth day. lines upon the white paper. Again the light was French troops. put out, and again the pounding and the talking through the horn were resumed. Then followed an to oppose Mr. Gladstone's Budget.

order for singing, which was continued for a few moments, when the light was called for, and the tie to bear that in mind, during the progress of our- medium was found untied, sitting in his chair, with rent affairs, or all is lost to us. There are many im- his feet within the pencil lines. This closed the

topsy-turvy; and so they go ahead "full chisel," see | ments sluging by the circle, the light was struck, ing nothing of, and caring nothing for the original and the medium was found tied with one rope purpose on foot, but enveloped in the smoke and con- around his ankles, with another just below his knees, while with a third his wrists were tied in ringing of the bell the medium repeatedly in a loud It shocks a mind that has been taught to pay any voice, exclaimed: "I am here, I am here," thus asrespect even to the nominal rights of others, to dis- suring us that he was still in his chair, while the bell cover that appeals are making by many of our re- was at a considerable distance from him. The light sponsible Northern journals for exciting a slave-in- was ordered, and the medium was found still tied

tion simply mean that we are making a stand for ter, was now made upon the back of the violin by Law, for Order, for Constitutional Liberty? If it is rubbing it with phosphorus. The light was put for lawlessness and license, under the sting of con- out, and very soon the violin rose six or seven feet tinued provocation, (whether fancied or real,) then above the floor and floated rapidly around in the air, we may as well lay down our arms first as last, for making a large sweep at times, of seven or eight under no such sign as this can we expect to conquer. feet. In its movements it could easily be followed If we are for breaking up the foundations of social by the eye, as the phosphorescent spot made upon it order, because we charge our opponents with aiming was distinctly visible; it was also easily followed at the same thing in our own case, then it is nothing by the car, as its strings were thrumbed upon durmore than a contest between brute force and heated ing its flight. As the violin floated around, the mepassions; and it is preposterous to hope that even dium repeatedly exclaimed, in a loud voice: "I am any transient good for the race can come out of it. here, I am here," giving us the assurance that he No: rather let us keep before us the one fact, that we was still in his chair and not following the violin in rally for institutions that rest on principles of order its movements. The light was called for, and the and of law, and not for invasion, for revenge, or for medium was found tied, as already described, and

A member of the circle next placed a tumbler half full of water upon the table and a slip of paper between the medium's lips. The light was then extinguished. After a few moments singing by the circle the light was ordered, and the tumbler was found empty, with no trace of the water upon the table or the floor, the medium being still tied as last described, his feet within the pencil lines, and the paper between his lips dry. Again the light was put out, and agaio relighted in a few moments, when the medium was found untied. This closed the second series of experiments.

Mrs. Spence now sat near the medium, and facing him. A gentleman then sat between the two, so as to place his right foot upon Mrs. Spence's feet, his right hand upon the medium's head, and his left hand upon Mrs. Spence's head. The medium then grasped the gentleman's right arm with both hands, each hand grasping at a separate place, while Mrs. Spence grasped the gentleman's left arm in the same way. The light was put out, and after a short interval, it was again struck up, when the parties were observed to be still in the relative position just

The gentleman then stated, that neither the medium's nor Mrs. Spence's hands had been removed from his arms; yet, while the light was out, he distinctly felt the fingers of a hand playing upon his face, pull his nose, slap him upon the cheek, making a noise that was heard by the rest of the circle; also that he was repeatedly tapped over the head with the violin, making a noise that was very perceptible to all present.

Another gentleman then took the first gentleman's place, and he also stated that he was handled and of being placed upon record in an authenticated struck in the same way; and so each member of the form, we forward them to the Bannen for publicatoricle, taking, in turn, the position just described, tion, with our signatures attached, as evidence testified to having been touched, handled, and struck that they occurred in our presence, and under the about the face and head, by what seemed to be a hind, and sometimes also by the violin; all, however, On Wednesday evening, May 1st, we met the me- while the light was extinguished, but while the medium, H. M. Fay, by appointment, at the residence dium's hands and feet and also Mrs. Spence's were of Mr. W. B. Hallock, in New York. The medium secured as described. This closed the third series of seated himself near a table, upon which were placed experiments, in all of which, as well as in those of a tin horn, a violin, and three separate pieces of the first two series, we are satisfied that the manifersmall-sized bed-cord. The company were seated in a tations were not produced either by Mr. Fay, or by Yours truly,

CHARLES PARTRIDGE, R. T. HALLOCK, Mrs. Sarah P. Clark, MRS. MARY S. HALLOCK. MRS. AMANDA M. SPENCE, MISS ALLA BRITT, WILLIAM BLONDEL, WILLIAM P. COLES. W. B. HALLOOK, B. FRANKLIN CLARK, PAYTON SPENCE.

N. York, May 3, 1861.

Self-Concert.-Our slow-moving cotemporary, the Boston Evening Transcript, gives the following notice tion, so that the hands became much swollen. The of a pamphlet recently issued by a Spiritualistic pub;

of the back of the chair, and then brought round SECESSION is continually developing new and more and tied, one to each of the front legs of the chair.

Serious evils. Among these, we are bound to record the attempts on the part of the Spiritualists to disturb the well-carned repose of Andrew Jackson, especially in the "Lecture on Secession," which the latter, tak-ing Mrs. Cora L. V. Hatch as his medium of communication, most unwillingly delivered at Dodworth's Hall, on January 19, 1861. A printed copy of this lecture has been sent to us, which we respectfully decline to read.

How competent our pedantic triend is of judging of the merits of such a production, the last clause of his paragraph will indicate. His style of criticism rewhite paper upon the floor, under the medium's minds us of the discriminating strictures of Parson Wilbur, on the sentiments of Hosea Biglow, when he cil, upon the paper. The light was put out, and, says that he is infected in no small measure with the peculiar notions of a certain print, "whose heresies I take every proper opportunity of combatting, and of which, I thank God, I have never read a single line."

> LATE FOREIGN ITEMS .- The Fort Sumter affair oremany a bar-room difficulty having occasioned more

Circumstances confirm the statement that the The difficulties of the great houses at Marseilles

were being adjusted by the co-operation of the Banks of England and France.

A perfect reconciliation had taken place between

medium was found still in his chair, bound hand passing a few days at the Marquis Depallacent's. and foot, as already described, and his feet within movements in the Neapolitan province was spreadthe pencil lines that had been traced around them. ing, and martial law had been proclaimed in Abruzzi The light was again put out, and soon the horn com-and other places. Italian soldiers had been repulsed menced its pounding and its talking as before. The circle was next told to sing, and the manifestations apparently ceased: but at the call for the light the Affairs at Warsaw are unchanged. All the towns

The garrison at Rome is being relieved by other

The London conservatives had resolved sremuously

#### THE GREAT REBELLION.

Gen. Scott told some gentlemen, recently, who Gen. Scott told some gentlemen, recently, who came to see him from Virginia, that the present Adions enough for two years, and plenty of ammuniministration meant merely to take Harper's Ferry, ions enough for two years, and plenty of ammuni-Norfolk, and Forts Sumter and Moultrie, this season, ion except percussion caps. There are several perand to hold them until at the next session of Congress it should be determined what course it was best to pursue. He declared that, though he did not pretend to speak for the Administration, he would undertake to assert that "invasion was no part of the President's policy, but the simple assertion of an oath to assasinate President Lincoln and Gen the Government's authority where it possessed au- Scott. thority, and the determination to keep the National Capital open for the North and West. The old General is past his 76th year, and rather feeble in body than otherwise. But, his vanity aside, he is a glo rious old fellow.

- Gen. Cushing offered his services to the Governor of Massachusetts in any capacity during the war, and Gov. Andrew is said to have declined them in a tart and highly satirical note. Every one will make his own comments.

- Major Anderson has been most kindly received by the officers of the Government. They express their thanks for his gallant defence of the honor and flag of the country, and fully approve his conduct in the evacuation of the fort.

- Captain Meigs states that for a long time Lieut. Slemmer had only ninety men under his command in Fort Pickens, but succeeded in concealing the weakness of the garrison from the enemy until reinforcements had arrived.

- Maryland is coming round Union.

- A distinguished Massachusetts gentleman member elect of the next Congress, who has traveled recently through nearly all the Southern States, reports on reaching home, that the people throughout those States are nearly a unit, and are fully determined to resist the North to the last extremity. He gives it as his opinion, after a careful survey of the seling in these States, that Tennessee and North Carolina will join the Southern Confederacy, and that Kentucky will eventually follow in the same direction. He says they are arming themselves to the teeth, and will fight to the bitter end.

- The conviction prevails in the Administration circles, that no matter how soon the secession fires may be extinguished in the rebellious States by force of arms, the increase of the regular army just ordered by the President, should be a permanent one. A recommendation to this effect is expected to be made to Congress.

- The burial of the " Massachusetts dead." who fell on their march through Baltimore, was solemnized at Lowell, with great public ceremony. The effect on the popular mind was plainly visible, and will not soon pass away.

- Ex-Senator Dickinson, of New York, denies that he ever said in a speech, that we must now wipe the South out of existence. We never believed he did say so; it's not the way sane men talk in times of ex-

- Thieving, violence, and the utmost dishonor are the characteristics of the new Southern movement. It is nothing but anarchy, and anarchy can be kept up only through terror, which converts it into despotism. So long as the dispute concerned the right of secession, it had a grave, respectable aspect, and there were influential persons in the North who sympathized with the secessionists, and who were averse to their coercion. But when the seconders became violent, and exhibited themselves in their true colors, stealing property and lynching individuals, the question lost its abstract character, and became one that concerned the very existence of social order. The opinion of the North became united against men who had begun a revolution without a grievance, and who had carried on their work like robbers.

- The New York Herald says :- "There is but one single sentiment pervading the entire West, in all localities, and among both sexes and all classe of the people. Even in places where there was a strong democratic majority last fall, the same una nimity of feeling and of action, too, prevalls. Party feeling is completely buried. Party lines are completely obliterated. Party issues have vanished like an unsubstantial pageant, and have left no trace behind. The people of the West recognise but one party-the party of the Union and of the country. sustained, even at the sacrifice of personal feeling."

- Ohio is determined to be behind no State in practical, efficient loyalty. Seventy-one thousand of her citizens tendered their services to the State government as soldiers, in twelve days after the President's proclamation was issued.

Of General Butler, the New York Journal of Commerce says:—" Few men possess better qual-ifications for a military command, especially in difficult or trying emergencies. With undoubted courage, remarkable presence of mind, and promptness in deciding difficult questions, and a manner calculated to inspire others with confidence, he is well suited to the critical service with which he has first been entrusted, of extricating the gallant men hemmed in at Annapolis and vicinity, from their peri-lous position. Gen. Butler is in the vigor of manwith a powerful constitution for endurance, and should the war continue, he will be quite likely to make his mark in the military annals of the

- A private letter from Capt. Follansbee to his friends in this village, says the Amesbury Villager, represents the health of the troops now quartered in Washington as good, with only some few cases of diarrhoea. They have excellent quarters on the Senate Chamber floor, and while writing his letter-on Senator Douglas's desk-"honest old Abe." standing in the room shaking hands with the sol-"If we are called into action you will hear a rades spilt in Baltimore, I am very much mistaken in the material this regiment is made of."

-The cannon shot against Fort Sumter, says Wendell Phillips, was the yell of pirates against the Declaration of Independence: the war-cry of the North is its echo. The South, defying Christianity, clutches its victim. The North offers its wealth and blood in glad atonement for the selfishness of seventy years. The result is as sure as the throne of God. I believe in the possibility of Justice in the certainty of the Union. Years hence, when the smoke of this conflict clears away, the world will see under our banner all tongues, all creeds, all races—one brotherhood—and on the banks of the Potomac, the Genius of Liberty, robed in light, four and thirty stars for her diadem, broken chains under her feet, and an olive branch in her right hand.

-Three hundred and seventy-three companies had been accepted by the Commander-in-chief of New York State up to this time—a force equal to (Clark's,) also received a bottle of liquor, and those twenty-eight thousand seven hundred men. This is independent of the fully equipped and uniformed regiments of the State, which is equal to thirty thousand. This does not include the volunteers formed soldiers, purging them freely, and he thought they into regiments in New York city and other portions of the State, which would swell the present military force of the State to seventy five thousand men.

On the 7th inst. Virginians seized the heights on the Maryland side of the Potomac, and were engaged in fortifying them. The number of regular troops was 6000, which was subsequently increased by the arrival of 1200 Kentuckians.

Several arrests were made at Baltimore, on the 7th inst., of parties charged with participating in the attack on Massachusetts troops. Many others suspected suddenly disappeared in consequence.

-Orders have been given by Gen. Scott for the ropid concentration of forces at Washington.

The N. Y. Herald says the Confederate troops are to be withdrawn from Pensacola and marched to be dispatched North.

Richmond, reports that he was arrested and put un- from Chili to Java.

der guard for refusing to enlist, but managed to escape. He says large numbers of troops are pouring in from the South. Nearly a thousand men are emsons in the Northern cities trying to get a sufficient supply of the latter.

-Jeff. Davis has notified Gov. Letcher of his intention to command the troops. The same informant reiterates the report that five men have taken

--- It is rumored that three or four hundred negroes, armed and formed into a company, are committing depredations in Owen County, Kentucky.

- May 10th, the New Jersey Legislature passed the two million loan bill; also a bill authorising the Governor-to raise and equip four additional regi-ments, and to purchase ten thousand stand of arms. The vote in both Houses was almost unanimous. Resolutions were passed in both Houses sustaining the President, and pledging the entire resources of the State to putting down rebellion.

- Confident expectation prevails in high circles at Harrisburg, Pa., that a battle will be fought be tween Richmond and Washington, within ten days.

-The Massachusetts sixth regiment have at last gone into camp. Heretofore they have lived in houses made of boughs and brush. One of the men is dangerously poisoned, and, it is feared, will not

- The N. Y. Tribune correspondent says that Gen. Prentiss has received positive information that Gen. Pillow has chartered steamers Ohio. Rell Morris, and Hill, for an attack on Cairo.

#### ALL SORTS OF PARAGRAPHS.

A LECTURE ON THE VARIETY OF RACES, by Ed. ward Lawton, M. D., will be printed in our next issue. It is a production that will be read with interest.

For a full report of the Western Lecturers' Con. ference, see sixth page. Also, a report of the Spiritual Conference at Clinton Hall, New York, April 23d.

A synopsis of two interesting lectures by Miss Lizzie Doten, at Allston Hall, Boston, on Sunday, the 5th inst., may be found upon our third page.

The suggestions of Dr. Gray, at the New York Conference, of a plan for the formation of a scientific society of Spiritualists, for the purpose of collecting and registering authenticated facts bearing on the relations between the spiritual and natural world, will be found in another part of this paper. It is a capital idea, and should be at once inaugurated. Tangible facts, properly authenticated, are what the public demand, instead of the desultory matter usually given in our Conferences.

DOLLIE DUTTON'S LEVEES .- This little fairy creature will again appear before a Boston audience in a week or two-after her engagements are filled in the adjoining towns. She has just completed an extensive and successful tour in the West. Her levees are rendered doubly attractive by the playing and singing of Miss Murdoch, the popular balladist, whose sweet voice has added so much to the happiness of so many of our readers at the spiritual meetings in Boston.

DO YOU WANT NICE STRAWBERRIES !- See advertise ment of the best strawberry plants known. Now is the time to set them out.

Miss Jennie Waterman, business and medical clairvoyant, and test medlum, has removed from No. 8 Oliver place, to 22 Eliot street.

Unroll the banners wide ! For ever now let timorous counsels cease;
Only beyond the bloody battle-tide
Lie the fair fields of peace.

UNWORTHY SONS OF WORTHY SIRES .- There are exceptions, we are sorry to say, here and there, to the present glorious uprising in favor of Union and Order. We have just heard of a captain of a military company in Exeter, N. H., the grandson of a Revolutionary hero, who resigned his office as soon as he heard there was danger of being summoned to active service, thus leaving the only military organization in the town in They have but one flag-the honored Stars and a state of demoralization! What makes the matter Stripes. They are moved but by one watchword- still worse and worse, the town called some two or The Union, now and forever, one and inseparable, three meetings on the subject, and out of the whole nd death to all traitors. They are determined that agitation they could make nothing at all! Poor Exethe Government and the Administration shall be ter! take care that the ghost of old John Stark do n't walk through your streets, some quiet night this Spring, and beat a tattoo that will startle you like the resurrec-

> The convicts at the Charlestown States Prison have enlisted --- to make minnie rifle bullets, tin caps, towels, &c., for the Massachusetts troops.

It will be seen by the notice in another column. that Messrs Moody & TREAT will hold a public discussion in Charlestown, next Thursday evening, on Spiritualism.

General Butler has taken the Relay House. We have no doubt he "can keep a hotel."—Tri-weekly

Prints of Darkness-Mourning calicoes. The editor keeps the world's day-book-the historian

the ledger.

One of our exchanges says :-- 'Rev. Mr. Higginson purposes raising a company of picked men, to be em ployed in picking off the rebels."

The .. chivalry " of the South are already beginning to shiver at the might uprising of the North. The spirit of '76 is indeed abroad. "Why is a beehive like a bad potatoe? Because a

bechive is a bee-holder; and a bee-holder is a spectator, and a speck-tator is a bad potatoe!"

Among the old Greeks Mercury was the god of good report from the 'Bloody Sixth,' as they call thieves. This fact will account for the Charleston us here. If we do not avenge the blood of our com-Cobb.

E. G. P. Wilkins, formerly of Boston, and for the past eight years attached to the editorial corps of the New York Herald, died in that city May 4th, aged thirty-five years.

Some poet defines "beautiful extract" to be helping a young lady out of a mud puddle. This is almost as bad as the wit of Hartley Coleridge, who being asked which of Wordsworth's productions he considered the best, answered-.: His daughter Dora."

TRAITORS IN OUR MIDST .- On Wednesday some nerson sent a bottle of whiskey into the quarters of Captain Porter D. Tripp's company of volunteers, and all the men that drank thereof, thirteen in number, were made quite sick, so that the services of a physician were required. The companies under the command of (Clark's.) also received a bottle of liquor, and those who drank from it were made very sick. Surgeon T. J. W. Kennedy was called in and prescribed for the would soon recover from its effects. This, in our opin ion, is but the beginning of devilish acts which will be perpetrated by black-hearted traitors. The authorities and all loyal citizens cannot be too vigilant in this our hour of peril.

Geo. Foster Hodges, of Roxbury, a graduate of Harvard University of the Class of 1855, and a member of the Charlestown City Guards, has been promoted to the office of Paymaster on the Staff of the Fifth Regiment, now in Washington, by Col. Lawrence.

The Pennsylvania Yearly Meeting of Progressive Friends at Longwood, Pa., will not be held this season, in consequence of the excited state of the public

Mendoza, in Chili, was shaken to pieces by an North. All volunteers from the extreme South are earthquake on the 20th of March, whereby eight thoufirst ordered to rendezvous at Montgomery, and then sand persons were killed. Another fact to show that scourges are active-war, famine, earthquakes, inun-- A Northern gentleman at Washington, from dations, and other grand plagues, troubling mankind

The Salisbury Mills have commenced running a por-

antiquarians, but they do not give up the hunt for its origin, and one of them says he has found out that the turkey had but one feather in his tail, and was so poor that he was obliged to lean against the fence to gobble.

FAITH. Lady, there is one star, and one alone, That tells the future. Its interpreter is in man's heart, and is called conscience:

The star, true faith : the future that it shows Is beyond human life .- [G. P. R. James.

Mrs. Emily P. Lesdernier, a niece of Rev. John Pierpont, and a Spiritualist, quite well known in the neighborhood of Boston as a popular reader, is now giving readings in London, at Portman Square, with marked success.

A PATRIOTIC PARADOX. - Our patriotism flage, when we are most patriotic. Brad thinks there is no reason why sailors should

not be proud of the vessels they sail in, for they are prowed of themselves. Death is not an evil. It is the idea we have of it

which makes the word so terrible. On the appearance of a thunder-storm, the Indians invariably leave their pursuits and seek shelter under the beach trees. In Tennessee, it is also considered a

complete protection, as it is never known to be struck with lightning, while other trees are shattered to splin-A green one, who had crossed the Atlantic, told a story of a storm, when the rain poured down in such torrents, that the ocean rose six inches. "There's no

mistake," said he, " because the captain kept a mark on the side of the 'vessel " Little Fred, the son of a friend, who had been accustomed to regard the elephant as the embodiment of all that was frightful, induced his father yesterday to take him to see one now on exhibition. Fred looked at it timidly awhile, and returned in silence. After he had been at home a short time, he went up to his mother and asked her if God made the elephant. She replied-" He did, as He made all things." He sat

done ?" Though the mills of God grind slowly, Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all.

[From the German,

A bacholor observed that he would marry, if certain of a wife perfectly good. A bystander begged him

to bespeak one, as none such were ready made. A man once applied to be shipped before the mast, "Are you an able seaman or a green hand?" asked

the cantain. "Why, no, not an able seaman nor a green hand. I have some knowledge of the water."

"Ever been on a voyage?"

" No i"

"Well, what then do you know about the sea?" .. Why, I have tended saw-mills !"

No detective police force was ever more keenly on the alert for midnight depredators, than are a certain class of gossip mongers in the eager pursuit of some-thing to feed their merbid and depraved appetites. Cleveland Sunbeam. A gentleman having a musical sister, being asked

what branch she excelled in, declared that the piano Submission is the footprint of faith in the pathway

of sorrow. Rich gold discoveries near Bodega, Sonoma county, Cal., are reported. Gold had previously been known to exist there, but not in sufficient quantity to pay for

working. THE WOMEN COMING .- While a Cincinnati steamer was stopping at Leavenworth, Ind., one day last week, a company of volunteer women, armed with rifles, marched down from the common where they had been drilling, and fired a salute. They seemed to handle the arms with ease, and presented a very creditable

.. A little bright-eyed four-year-old came running up one lovely day in summer, exclaiming, "Oh, Leel as if I wanted to hig the morning, it is so beautiful!"

Believe not each accusing tongue, As some weak people do, But ever hope that story wrong, Which ought not to be true.

Lord Palmerston, at the recent dinner given by the Lord Mayor of London, said that there were not less than a half a dozen unsettled questions of European policy, and each might involve a general war, but he hoped, by wisdom and forbearance on the part of rulers of nations and leaders of parties, that peace would be preserved.

A rare combination-dollars and sense.

Whatever economy is right to be practiced, we should never be ashamed of.

There have been found, in England, in rocks which were deposited long before the creation of man, a frog's bones of such size as to indicate clearly that the animal when alive must have weighed from 800 to 1500 pounds.

A man who had been married twice to ladies both named Catherine, advised his friends against taking LOVE.

Man, while he loves, is never quite deprayed. And woman's triumph is a lover saved .- Lamb

It is a mistake to suppose that time is money. We know of one or two railroad companies that make first rate time, but no money.

"PIANINOS" OR SHALL PIANOS .- We take much pleasure in recording the outerprise and mechanical talent of our townsman, Mr. Brackett, in the highly them of our townsmin, Mr. Brackett, in the nighty successful experiment of constructing instruments of the above name, which combine two very desirable qualities, viz., a square Piano of a small size and a Piano which costs only from \$140 to \$175. Of course it would be of no particular merit to construct small riano white tools only from \$140 to \$115. Of course it would be of no particular merit to construct small or even inexpensive Pianos, for any common order of genius could accomplish that,—but to construct a very small Piano that will give a very large tone of the best quality, is a desideratum not before obtained; therefore do we think it a pleasure as well as a duty to make known the same, that any person interested in these matters may visit Mr. Brackett's manufactory and examine for himself. Persons of limited means will be the first to gain the benefit, for the reason that they no longer will be driven to purchase the small priced Melodeon instead of the high priced Piano, although their preferences were toward the latter. It is a pleasant duty at all times to record inventions or improvements that bring within the reach of all, such humanizing influences as go largely toward making cheerful homes for the mass of our people. Music, and necessarily a Piano, figures among the best means to that end—therefore do we heartily wish success to Mr. Brackett's Pianos.—Transcr.pt.

### Answers to Correspondents.

E. P. WOODWARD, PROVIDENCE, R. I .- The paragraph you refer to was taken from an exchange paper. This is all the information we can give upon the

S. S. L., STONEHAU. -The lines addressed to the Sixth Regiment," contain sentiments which we heartily endorse; but they do not possess sufficient possess sufficient address DR. E. K. OHANDLER, White Pigeon, Michigan. heartily endorse; but they do not possess sufficient poctic merit to appear in print.

OBTUIARY NOTICE.

The Salisbury Mills have commenced running a portion of their works on full time, for the manufacture of cloth for the army and navy.

The Clarion.—Bro. Clark's smart little paper has come to us from its new place of publication—Hammonton, N. J.—looking much improved. Bro. Clark's goald, loving spirit looked out through the violet eyes of the editorial abilities and his great perseverance, coupled with the same qualities in his assistant editor, Miss King, cannot fall to make the Clarion as much appreciated in its new home, as it was in old Auburn.

Government has issued proposals for a new loan, to the amount of \$13,978,000. The day for closing is the 30th of May.

"As poor as Job's turkey," is a phrase that troubles antiquarians, but they do not give up the hunt for its L. Policy of the ablest trance speakers in the field.

Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry W., the only child of Anna W. Another bright spirit was born into the Morning Land on the 18th ult. Farry M. Another bright spirit was born into the Morning Land on the 18th ult.

fluences, and fuct that their daring has but been transpanted to bloom in spirit-life.

J. L. Potter, one of the ablest trance speakers in the field, delivered a beautiful and appropriate discourse upon the occasion, to a large and attentive audience, and many became so interested as to wish to know more of this Philosophy that to interested as to wish to know more of its victory, robs Death of its sting and the grave of its victory.

Nellie.

#### Reform Bookstore at Chicago

By a reference to our advertising columns it will be seen By a reference to our advertising columns it will be seen that a depository for Spiritual and Reform books is about to be opened at Chicago Ill. We congratulate the friends of Progress of the Northwest on their prospect for increased facilities in procuring liberal works. Mr. Bruson is the Publisher of Miss Hardinge's late book, and enters upon the new work with a commendable spirit. We trust the enterprise will be well supported.

With Mr. Bruson's Reform Bookstore at Chicago, and Mrs. H. E. M. Brown's at Checkand, parties at a distance from the

H. F. M. Brown's at Cloveland, parties at a distance from the Boston and New York Publishers will be able to procure new works without the risk of sending long distances by mail.—Heratd of Progress.

#### Meeting of Friends of Progress.

The next Quarterly Meeting of the Indiana Friends of Progress will be held at Cottage Grove, Union Co., on Saturday and Sonday, the 15th and 16th of June, 1861. It will be a Grove Meeting, if the weather is suitable—if not, it will be held in the Frie Hall. Speakers and others who may be passing this way, are cordially invited to attend. We propose to have a good time.

passing this way, are cordinally invited to att post time.

JNO, SWAIN,

SETH HIMBHAW,

AGNES COOK,

VALENTINE NUCHOLSON,

WILSON D. SCHOOLEY, Committee.

For particulars, address Owen Thomas, Corresponding Secretary, Richmond, Ind. May 18. •

#### Two Days' Meeting.

The Spiritualists of Schuyler 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 Ithica to Watkins. All the friends in this so tion are invited to attend. Good speakers will be present, and tree expressions on all reform questions will find an open

A. Bronson, Charles Potter, H. S. Hendrix, A. G. Donnelly, A. Bementh, Silab Gardner, Committee of Arrangements

Home for Outcast Women. Any benevolent persons who are willing to contribute fur. niture, bedding linen, stock or stores, for the house or garawhile in deep thought, and at last said-" Do n't you den, to aid in forming a small experimental home for the think God was a little afraid of it when He got it above unfortunate class of persons, to be commenced immediately, are respectfully invited to call on, or write to, Miss Emma Hardinge at 18 Shawmut Avonue, Boston. Persons of the above character, sincerely desirous of reforming and

May 18.

### becoming inmates of a home where kindness and industry J. V. Mansfield

prevail, can apply as above.

Is with us again. This distinguished Writing Test Medium, through whose hand more than one hundred thousand tests of Spirit identity have been given, to scaled letters and otherwise, has taken parlors at No 12 Avon Place, Becton For the time Mr Mansfield gives to each letter, he res quires \$3 and four three-cent postage stamps, to accompany the blank letter. Privat, Scances at his office daily. .. May 4.

#### Pawners' Bank-Anction 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 forfelted Merchandise on deposite at the Pawners Bank.

Renowals and redemptions can be made up to Saturday preceding the sale. Catalogues and full particulars hereafter.

CLARK & BON, BINTZENIOH & GUILD, , Auctioneers. May 4.

#### Public Discussion. A public discussion of the issues of Immortalism and

Spiritualism will be commenced in the City Hall, in Charlestown, on Thursday, the 16th instant, at 7.45 r. u . by Joseph TREAT, of Ohio, and Dr. Louise Moody, of Malden.

Question:—Will man find his bliss in dismissing spirit-worlds, and spirits in them, from his mind and from exis-tence? Admission 10 cents, to defray expenses.

### To Singers.

Hoartenest.—A must beacher in the "Southern Female College," Athens, Tenn, says of "Brown's Bronchial Troches," or Cough Lozenges: "Having tried almost every expectorant for Hoarseness without much bouefit, I seemed cured by the use of one bex. I am highly pleased with them."

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

SPIRITUAL AND REFORM PUBLICATIONS.

### NORTH-WESTERN

#### HARMONIAL BOOK DEPOSITORY Located at Chicago, Ill.

THE friends of Reform and Progress throughout the North-west have loug been in need of an establishment like the above, where their desire for knowledge of all the important topics of the age can be gratified. Consequently, by the earnest solicitations of friends and advocates of Liberalism and Progress in the West, a Reform Bookstore has been opened on the corner of Monroe street and Post office Avenue, Chicago, Ill., where a general assortment of Liberal, Reform, and Spiritual Publications, can be purchased at Easters prices. The books that are advertised in the Herald of Progress and BANNER OF LIGHT can be obtained in Chicago, at prices same as quoted in these papers. Orders from the country solicited.

Authors and Publishers of the various Liberal and Spiritual Books will find it to their interest to correspond and send a specimen copy of their publications, with trade prices, as soon as issued from the press. Address W. C. BRUSON, Publisher.

May 18

### NEW BOOKS.

NEW BOOKS.

TVIDENCES OF SPIRITUALISM: Being a Debate held known Trance Speaker and Poet, and Rev. Joseph Jones, a celebrated Western divine of the Methodist Church. Sald Debate was reported verbatin by C. O. Pint, of the Chicago Democrat, and makes a neat pamphlet of nearly 150 pages. Sent free to any address ou receipt of forty cents, or four delars per dezen. Also a work on "Religion and Morality," being a Criticism on the Characters of all the noted Bible men of God, Early Church Fathers, &c., with a Defence of Spiritualism, by A B. W. This book contains historical information that cannot be found in any fifty volumes, or in the English language. Sent free for thirty couts or three dellars per doz n. Address A. B. Will Ting, Albion, Mich.

May 18.

CHOICE STRAWBERRY PLANTS. VILSON'S ALBANY SEEDLING" is the most prolike Strawberry known Single plants have yiele of
370 burries. The fruit is of excellent flavor, and often measure from four to five inches in circumference. A limited
number of plants can be furnished this season at \$1 a hundred,
or \$8 a thousand. Orders left with Dr. A. B. CHILD, No. 15

a thousand. Orders left with Dr. A. B. CHILD, No. 15 ont Row, Boston, will be promptly answered. BUY THE BEST.

NOW'S PENS will be sent to the readers of the Banner, by mail, pusinge paid, at the regular gross price, fine or circular points, as ordered. Address J. P. SNOW, Hartford, Conn. Superintendent Snow's Pen Company N B.—Mediums and Lecturers will be supplied at half the list price Send for a circular. If Dec. 8. SPIRITOSCOPES.

W. E. HALLOCK, Evansville, Indiana, is manufacturing the Spiritescore of Dial, and is prepared to ship them to any part of America, at \$2 each. They are neatly constructed, and well packed in boxes, ready for delivery. Address, enclosing \$2, to WM. F. HALLOCK, Evansville, Ind. May 18.

THE REVELATOR: Being an account of the Twenty-one Days' Entrancement of Abraham P. Pierce, Spirit Aledium, at Bollast, Maine, together with a Sketch of his Life. Price 25 conts. A new supply of this highly interesting work is just received and for sale by BELA MARSH, 14 Brumfield strees, Boston.

24 May 18.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE.

D. R. ALVRED G. HALL, M. D., PROVESSON OF PRYSICLORY, author of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humer, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the must prestrate 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. 1sly

#### OPENING BATTERIES ON THE ENEMY

He is the best Physician who most alleviates the sufferings

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

Prop. S. B. Brittan and Dr. S. S. Lyon/Electropathic and Magnetic Physicians, 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 subtite and powerful agents in Nature—Vital and Galvanie Elec-ricity and Human 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 bold features and regged aspects that distinguish the scenery of Northwestern Massachuseits, it novertheless possesses unusual attractions. The principal village is on a beautiful eminence that overlooks the Nashua river valloy. In addition to good seelety, pure air and water, productive fields and excellent reads, we have—most agreeably diversified—ail the charms that green slopes, fertile meadows, stately trees, and clear, flowing waters contribute toward a pleasing landscape, and a quiet but delightful summer retreat for invalids.

Dectors Britten 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. Bundays excepted. Persons applying at other hours should call at the residence of the parties, at North Lancaster, one mile north of the Centro.

Dn. 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. Brittan—in evidence of his claims to a comprehensive and familiar knowledge of the laws of Yital Electricity and Human Magnetism, and of the application of the Electro-psychological processes to the treatment of disease, and the equilibration of the vital forces and organic functions—respectfully submits the following explicit testimonials

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Professor Brittan, 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—we are credibly informed—some twenty-five years ago, under the instructions of the venerable Professor Steele of New York, (deceased some years since) who was distinguished in his day as an electrician, chemist, and mechanical philosopher, and as having been the pupil of Bonjamin Franklin. For the last fift een years Professor Brittan has made the facts and laws of Vital Electricity and Animal Magnetism, in their relations to the human body and mind, his principal study.—Louisville (Ky.) Journal.

In a notice of Mr. Brittan's contributions to the science of

mind, his principal study.—Louisville (Ky.) Journal.

In a notice of Mr. Brittan's contributions to the science of Man, the Home Journal cays: "They are written in a style at once classic and popular; an enlightened philosophic spirit everywhere pervaces them, and they abound in scientific facts and suggestions, in which all have an interest. Prof. Brittan has evidently studied mun much more therebughly than many physicians and chemists of highest pretensions." Professor Brittan has not only been successful in explain-

Processor Srittan has not only been successful in explaining the philosophy of his subject, but eminently so in the practical application of its principles to the successful treatment of some of the most aggravated forms of disease. The cure 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.—Stamford (Conn.) Advocate.

Mr. Erittan's theory is that the human will have a direct

Mr. Brittan'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 accredited records of science, as well as by his own private experiments.—New York Evening Post. Professor Brittan 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 as great a mystory as the milk in the cocoa nut.—New York Daily Tribune.

Prof. Brittan's discoveries 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 skepte, "Prof. Brittan gave him an emetic without a particle of medicine. The gentleman vomited in loss 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 couclusion of a public lecture a young lady presented herself to Prof. Brittan, stating that she had a very bad cold and a consequent sore throat, and—wonderful to relate—in less than ten minutes the young lady was entirely and permanently relieved of all hoarsenes and soroness.—Jersey City Sentinet and Advertiser.

We were much struck with Prof. Brittan'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 Raid.

NEW BOOK BY

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EMMA HARDINGE. "That the dead are seen no more, I will not undertake to maintain, against the concurrent testimony of all ages, and all nations. There is no people rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as human nature is diffused could become universal only by its truth." Vide "Rasselas."—[Dr. Johnson.

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

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

Man.
The Improvisatore, or Torn Leaves from Life History.
The Witch o'Lowenthal.
The Pinntom Mother, or The Story of a Recluse.
Haunted Houses. No. 1: The Picture Spectres.
Haunted Houses. 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 Whidfire Club: A Tale founded on Fact.
Note.

Life: A Fragment.

Margaret Infelix, or a Narrative concerning a Haunted

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### The Messenger.

Each message in this department of the Bannan we claim was snoken by the spirit whose name it bears, through Mas. J. H. Conant, while in a condition called the Trance. They are not published on account of literary merit, but as tosts of spirit communion to those friends who may recommend them.

cognize them.

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

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

#### Our Circles.

We commenced regular sittings on Wednesday, May 8th. Admittance ten cents. Free tickets for those who are unable to pay will be given.

#### MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course. Will those who read one from any one they recognize, write us whether true or

Wednesday, May 8.—The uses of war; Clara J. Webber; Mrs. Wing; Thomas Fitzgerald, N. Y.

#### Kate.

" Blessed are the pure in heart, for they shall see God," not only in the church, the Bible, or the hearts of the professing Christians, who build around their temples a wall of adamant, made up of the tears of the unblessed throng who dwell outside of the pale of churchdom, but in the soul of the prostituteshe who bears the mark of infamy upon her brow, branded thereon by the scorching reproof of the would-be God's chosen.

Blessed, doubly blessed are they who can see God

in this part of human life; and, shall I say, cursed. doubly cursed, are they who cannot see him here. Yes, for upon every act of their's is written a curse more terrible than the fabled fires of eternal damnation. Oh, ye church going thieves of woman's virtue; ye whose outward sanctity the world can see, but whose inward festering seres the world knows nothing of, boware! for soon ye shall stand unmasked in the world of spirits; and then who shall give you a garment to hide your many deformities? Not they who are living-not dead witnesses against you. The mountains will but echo back your cry for aid, and the valleys will mock at your unquiet spirits.

A few short months ago I was in the full possession of my earthly body. Now that body is fast going to dust. Yes, I lost it in the prime of my womanhood, and my spirit entered the etherial life far too soon for my own good, though the world may say it was a pity I did not die sooner. But the world and God are two, and I am now dealing with the latter. But why did I pass on ere the frosts of old age had settled on my brow? I will tell you why. It was by reason of the false condition of society. That false condition not only induced me to wander from the path of virtue; but with stern, unyielding command, bade me forever to remain in the shadow that has folded so many in her embrace. Yes, society commanded this; and to society, then, I owe my untimely death; and believe me, many millions have the same charge to lay at its feet.

What, then, shall ye do to reform society? First reform the individual, and then society will change her garments for others more becoming. Ask your-selves, oh, ye would-be holy ones, if the blood of the millions who pass into untimely graves annually, is not crying unto you. And if it is not, then you may well fold yourselves up in the mantle of righteous ness, and expect the highest seat in the kingdom of Heaven. But until you can acquit yourselves of all sin, you have no right to condomn even the lowest of God's creatures. And if you do, you shall only make more hideous your own sins, and more lasting your own misery, both here and hereafter.

A few weeks since, I was drawn to the home of my earthly joys and sorrows, by the strong magnetism of sympathy that came fresh from the soul of Miss Emma Hardinge; and after coming into full rapport with earth and its mediums, I found I had something to do in behalf of my fallen sisters. The multitude who gathered around to listen and learn of Miss Emma Hardinge, told me I was possessed of powers by which I might benefit that class to which I once belonged, and to which I still claim to belong-outcast women. For a time I questioned as to how I should aid them. Should I use my power to rid the earth of my tempters and deceivers, or should I use it to enlighten the tempted? The latter I chose: and am now engaged in visiting and communing with that class in whose behalf the noble soul, Miss Hardinge, is so zealously, and, allow me to say, so effectually laboring. The world and Christianity say they cannot be reformed. The assertion is false -false as the source from whence it came-and when once the proper kind of an institution shall rear its walls to shield them from the world and Christianity, then woman, the weak, the fallen, shall be a liv-

witness to the lie. I do not come to earth to plead with the world and Christianity in behalf of the outcast, or to tell them that I am now repenting my course of life on earth. No: I now see them in all their blackness, and I scorn them as they once did me.

Do not start in pious horror, oh, ye virtuous Christians! Ye here see but the reflex of your own sins. I am but throwing back that which you cast upon me; or, in other words, your sins are fast finding you out. But I come back to do what I may be able to do toward raising those over whom your Juggernaut cars of false judgment are continually rolling. KATE.

Reported for the Banner of Light.

SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

### Tuesday Evening, April 23, 1861.

QUESTION: - What is the inculcation of Spiritualism relative to Human Government?

Mr. PARTRIDGE had not had much time to consider the question, having been engrossed by his exertions in behalf of our natural government. Manifestations of spirits are from their elements of love and wis-. This is true of the Supreme spirit, and no less so of our departed friends; and these elements are manifested more strongly and clearly in the other world, because not interfered with by the impulses and sensations of the physical organisms, as is the case with ourselves. But man is placed here to grow in these elements to be developed more and more toward perfection in love and wisdom, in each successive generation. Spiritualism, then, must inculcate principles of human government proceeding From these elements of love and wisdom in the spirit; and the Declaration of Independence is the clearest and fullest proclamation of such principles, because it acknowledges all men to be free and equal, which is precisely the doctrine taught by Spiritualism, for that tells us that all spirits are equal so far as respects their right to enter such spheres, in the other world, as are best adapted to their condition. And this was intimated by Jesus, when he said, "In my Father's house are many mansions." He signified that there are as many planes or degrees in the other world, as there are degrees of life and development among human beings. Hell is nothing but the condition of being out of your proper place or sphere, like a fish out of water, which is the height of misery, whether in this world or the next.

As all creatures and things are developed by degrees, there can be no one law adapted to all time. for any class of beings; and in accordance with this rule our Constitution provides for peaceable, orderly changes in the form of government, as often as may be required by the advancing needs of the people, through the exercise of their elective franchis this also agreeing with Spiritualism, which, having nothing to do with physical sensations and disturbances, always proceeds by peaceable methods. Hence Spiritualism does not recognize Revolutions, since Risdom, Love and Equity always prevail in the other world, as they would in this, but for physical perturbations; for the spirit is always right; and only seems to turn traitor through the pressure of bodily wants, which must be gratified, even by un- turned toward us, the light being held in front, be- strength. We are like children in the market place, duty of Speakers:

with their diversities of love and wisdom, can be

a state of war and anarchy.

Among the most profitable inculcations of Spiritualism, are those which relate to the mode in which government can be changed in a peaceable, orderly manner, just as the various and constant changes in the universe of God are accomplished, where no convulsions occur which can stop or turn back the beto break up a government whose plan and constitu-

the majority; claiming that it cannot result in any injury to individuals or communities, and is in ac cordance with the highest principles of Spiritual-

it follows that those of you who love spiritual man- nition. By raps-" I can appear in different colors." festations, and regulate your lives by them, are God-men and God-women. I want to show you that opment, in a natural direction, will never make them and an evil tree will never bring forth good fruit.

which is necessary, because the people are not to be trusted. An all embracing and self-sacrificing the witness, of which I entertain no doubt, be admitspirit of human sympathy is the first plane of ad-What spirit in the other world but would be perfeetly willing to let the South withdraw and govern herself as she pleases? In this contest, nothing not be engaged in this conflict, for you would acknowledge and act upon that Divine truth which requires of a man that he shall lay down himself.

Dr. Gray read the following further testimony from the gentleman whose narrative has previously been related to the Conference, respecting the iden-

tity of his wife: Thursday evening, April 18th, 1861.—Present, Miss Fox and myself; the door looked, and a heavy trunk against it. The light was extinguished and ve were requested not to ask questions. After sitting quietly for nearly an hour, I became impatient. The raps replied, " Be patient, wait, and you will be Soon after a tremendous knock upon the table startled us; it was lifted from the floor; the door was violently shaken; the key turned rapidly backward and forward in the look; the window was raised and shut several times; in fact, everything movable in the room seemed in motion. Questions were replied to by loud knocks on the door, on the window, cofa, table, ceiling, everywhere. After these nowerful manifestations, an illuminated sub stance, like gauze, rose from the floor behind us, with a heavy rustling sound like silk, and moved to ward the door. The key turned and was taken from the lock. I requested the light to come in front. As it passed, the key was struck upon the sofa, and upon the top of the table, and, finally, was placed in my outstretched hand. The previously described electrical rattle became very vigorous as the figures now distinctly h table, and, approaching our faces, touched mine. The gauzy substance was shaped as though covering a human head, and seemed drawn down tight at the neck. After touching me it receded, and again approached. Upon close examination, the substance now seemed in folds over a melon-shaped oblong, concave on one side, and in this cavity an intensified brilliant light. Into this I looked intensely for a

By raps, I was requested to "look beyond the As it again approached, I looked as directed, and saw an eye. Again receding, with the rattle, the light became brighter, and re-approaching, the gauze had changed in form, was grasped by a female hand, and, like an unfolded handkerchief, was held before a face, concealing the lower part from the nose down, but revealing to me, in a thrill of indescribable happiness, the upper half of the face of my wife, the eyes, forchead and expression in perfection. The moment the emotion of recognition had passed into my mind, it was acknowledged by a succession of quick raps, as though a spirit-audience had thus expressed applause at the success of their efforts. She now reappeared several times, the recognition becoming each time more nearly perfect. The expression of serenity and blessedness I will ning. not attempt to describe. I asked her to kiss me. and received a kiss upon my forehead. Then, passing around the table to my left, the light approached my face; an arm was placed around my neck, after upon my lips through something like fine muslin. lecturers, &c. Adopted. This was frequently repeated, and was audible in A greeting from the r every part of the room. A head was laid upon mine, the hair falling luxuriantly down my face. We were seated about ten feet from and facing the white wall of the room; the light moved to a response thereto. point about midway between us and the wall, when the rattling increased in vigor, as also the light, figure was of the form, size and height of my wife, all sides from those with whom we the ceiling, remained suspended for a moment, then not otherwise. descended and disappeared. An effort was made to speak aloud, but the sounds being unpleasant, I favor of the movement for three reasons: 1st were made during the sitting, which I have not

time to describe. Sunday evening, April 21st .- Present, Miss Fox and co operate. His experiences had been very bitter myself. The room was carefully examined, the doors ocked and a large trunk placed against them. I am positive no person could possibly have entered during this Conference and its kind a preventive of such the sitting. The light was extinguished, and after nearly an hour of quiet, interlarded with a few raps in reply to scattering questions, a startling rap came the movement. Wished that every lecturer could upon the table, the door was pounded open and shak- and would sympathise with every other lecturer. en, the window was raised and lowered, and a gen- Discourage none who were not equal in experience eral commotion took place among the movables of the room. The light, accompanied by the rustling C. H. and electric rattle, rose from the floor the moment ity. Hoped we could live up to our professions, these noises ceased, and, approaching my left, the Referred to expense of travel, and advised an effort same female figure previously described appeared, for half fare. but, in this instance, showing the upper part of the S. C. Cossinberry, after considering all the benefits figure—head, neck, arms and waist; the head sur- to be derived here by Conferences, saw a far greater rounded by a luminous halo, two to three feet in di- benefit in the future, continuing on through eternity. ameter. The back of the figure was, in all cases, Our magnetic influences one for another give

awful means. Hence, Spiritualism must inculcate tween it and the wall. My overcont, which was upon some government, as the only means whereby spirits, the sofa ten feet distant, was here brought and with their diversities of leve and wisdom, can be placed upon my shoulders. The light being behind, stendily and harmoniously developed; for otherwise I turned to look, when a hand was placed upon ciththis end could no more be accomplished, than the or shoulder and I was turned back to my former pophysical resources of a country can be developed in sition. Hands were placed upon my forchead, my head caressed, a head placed upon mine, the hair falling down my face into my hand. I grasped the hair-to all intents and purposes, human hair-but it cluded my grasp, and incited or vanished, but was afterward whisked at me playfully, creating as much wind as an ordinary fan. The spiritual robe was frequently dropped over my head and face, as posnessent course of things. Just as impossible I deem itively material in substance, for the time being, as it in this age for any sudden and violent revolution cotton or muslin, of a very sine texture. The light always appeared inside this substance, encompassed tion must be considered to have been inspired, at by numerous folds. At one time, the globe was at least indirectly, from a higher sphere of wisdom. (The speaker dwelt on the fundamental principle suddenly to within a short distance in front, was viof our government, viz.: the implicit submission of clently shaken with a sharp rattle, shining brightly the minority to the constitutionally expressed will of upon, and revealing the full head and face of my wife-every feature and lineament in perfection, but spiritualized in shadowy beauty, such as no imagination can conceive, pencil delineate or pen describe. In her hair, just above the left temple

Mr. Pink.-It has just been asserted that Spirit- a single white rose, the bair being apparently arual manifestations are always from the love and ranged with great care. The light was sometimes wisdom side. If so, they must be from God—in fact, shaken twice, sometimes three times, before recedthey must be God. Now, when I have claimed being, as often showing the face. We were frequently fore you to be taught of God, and to know God, I requested to close our eyes, opening them as the rathave been considerably laughed at and interfered the became loud to find the light near our faces. with; but now, Spiritualists, indirectly at least, claim streaming upon the spirit-face and lighting it up, quite as much as I do. If your position be correct, till there could be no possible mistake in the recog-

The next appearance revealed the same face, with a pink rose instead of a white one. The whole head human governments are here only because men are and face were shown us at least twenty times, each not lovely, wise, divinized; and mere growth, devel- time being recognized by me-the perfection of the recognition being in proportion to the brilliancy of so; just as an oak, however large, though sprout the light. The klases, real as they are, have now being from a mere acorn, never is anything but an oak; come so common, in these manifestations, that I no longer record them as wonderful in comparison with Man is produced imperfect and selfish, and such ho the more stupendous wonder of seeing my wife and will remain through all the stages of his natural recognizing her face to face. An effort to speak aloud was crowned with success, so far as calling As to our national government, it is based on the me by name; but the effort to converse was not ensovereignty of the people, who, if they were perfect, tirely so, the sounds being at times unpleasant. Would need no laws or government; whereas, in fact, Cards were written upon, in explanation of the phe-

vancement toward spiritual perfection. This is expressed in the command, "He that has two coats, let him give his brother that needeth one of them," &c.; you had this spirit, you would not now think it there should be only one witness in the case. right for men to go forth to murder each other. The had himself seen some very striking manifestations two sections of the country are both fighting for exactly the same objects, self-preservation, and self- land, with the purpose of more widely investigating aggrandizement, and what they call vested rights, which are nothing on either side but vested wrongs. sons present, after which a spirit hand, wearing the same rings, had appeared, and scattered them over the table. On another occasion, in presence of sevwill be gained in a spiritual point of view, unless it shall teach both sides that they are in the wrong. If you of the North were on God's side, you would Ohio, such as playing on instruments including a Ohio, such as playing on instruments, including a large bass viol. That these things are done in darkened room, is no objection to their genuineness, which, indeed, is confirmed by that very fact, since articles are moved very forcibly, yet with such caution and accuracy as to injure no one in the circle.

(In last week's report, instead of Rev. Mr. Bliss as the name of one of the speakers, read Mr. Sprague.)

#### WESTERN LECTURERS' CONFERENCE.

TUESDAY, APRIL 23-FIRST DAY.

According to the published call the Conference convened in Sturgis Free Church at 10,30 A. M. At the suggestion of F. L. Wadsworth it was moved and declared that S. P. Leland, of Ohio, act as President pro tem ; W. F. L. Von Vleck as Secretary, pro tem. F. L. Wadsworth, E. Whipple, of Ohio, and E. Woodworth of Michigan, were appointed a Committee on permanent Organization of the Confer-

The attendance in the morning was small. Lecturers present: S. P. Leland, Ohio; J. H. Randall, Edward Whipple, Ohio; E. Woodworth, A. C. Stowe, Michigan; W. L. F. Von Vleck, New York; F. L. Wadsworth and Gilman Clark, Maine.

Remarks were made by F. L. Wadsworth and S. P. Leland.

The Conference then adjourned till 2 o'clock, P. M.

Met according to adjournment. The following speakers were present in addition to those in attendance at the morning session : S. C. Coffinberry, J. T. Rouse, Harriet Bishop, Michigan; G. W. Holliston, and Chas. H. Holt. Missouri.

The Committee on permanent Organization not being ready to report, remarks were made by F. L. Wadsworth relative to the immediate purposes of the Conference. He was followed by Messrs. Rouse, Randall, Holt, Coffinberry, Holliston, Woodworth and Harriet Bishop.

The Committee on permanent Organization made the following report, which was adopted by the Conference: President-Hon. S. C. Coffinderry, of Michigan.

Vice Presidents—S. P. Leland, Harriet Bishop. Secretary—F. L. Wadsworth. Assistant Secretary—W. L. F. Von Yleck. Business Committee—F. L. Wadsworth, E. Whipple,

Mrs. C. M. Stowe, J. T. Rouse, J. H. Randall, E. Woodworth, G. W. Holliston. The President, Mr. Coffinberry, returned thanks for the honor conferred upon him, concluding with a few remarks pertinent to the occasion, after which

### Mr. Wadsworth, from the business committee, laid

the Conference adjourned until 7 o'clock in the eve

hefore the Conference a plan of procedure during which, by a lock of my hair, I was drawn gently the several sessions, allotting the morning to speaktoward it, and a palpable, real kiss was implanted ers, ten minutes each; afternoon and evening to

A greeting from the members of the Worcester Conference was then read. On motion, the President appointed Mr. Rouse, Mrs. C. M. Stowe and Mr. Holliston, a committee to draft for this Conference a

Mr. Wadsworth was then called upon and gave a history of the movement, commencing with the which gradually illuminated the wall, and brought Quincy Convention, showing the relation that existout in perfection an entire female figure facing that ed betwixt reform laborers and the increase of har-side of the room and back toward us. The light mony and strength that may result from such gathwas apparently in her hands, and was at intervals erings. To-day we have been greeted by a band of shaken, the arms moving in the act. This shaking co-laborers hundreds of miles away. How quickly was repeated whenever the light grew dim. The our hearts beat a response. Assured of sympathy on and remained visible during fully half an hour. By strength becomes two-fold. This present crisis, the raps then came the following—"Now see me rise." worldly tumult, calls for our greatest effort; it can Immediately, in full brightness, she rose gently to be made through harmony, by "unity of feeling,"

Mr. Rouse expressed himself unreservedly in requested they should be discontinued, which was had felt the need of unity among speakers. 2d-He answered in a loud whisper, and my name and her deemed Spiritualism the hope of the world: thouname were repeated, and my questions answered, sands of the poor and needy were looking to it for affirmatively or negatively. The figure also ap-peared before the mirror, and was reflected in the be prepared to rid the world of theological bondage; nid. 3d-By this time, by co-operation, we would glass, and many other remarkable manifestations 'tis not our object to "number Israel," but to do

J. H. Randall deemed it essential that we should during the past winter, the result of being a stranger to Western speakers and people. He considered inconveniences.

Mrs. C. M. Stowe expressed her sympathy with

C. H. Holt wished all to be looked upon with char-

one with berries, another with flowers, &c.; each can dispose of his or her own. We can exchange indispensable to the advancement of humanity in that with each other to mutual benefit. He thought these Conferences would not only be a benefit to lecturers have this object in view one with berries, another with flowers, &c.; each Conferences would not only be a benefit to lecturers

but to the people.

Mr. Whipple heartly coincided with the speakers whom he had heard. What mean these Conferences? Do they not indicate the want of our natures? Why these differences in our natures? All differ. This a suffering and enslaved humanity.

life is the garden of the human soul. Study your Resolved, That as a majority of Reformers court innatures-bring yourselves into harmony one with

S. P. Leland offered the following, which were accepted for future consideration:

Resolved. That the memorable sentiment embodied in the Declaration of American Independence, that all men are created equal, that they are endowed by their Creator with certain inalicable rights—that among these are life, liberty and the pursuit of happiness "-is an outgrowth of the highest development of human justice.

Resolved, That if is infidel, in its nature, according

to the definition given to that term by Christians.

Resolved, That while we are proud to incorporate
this sentiment into the universal self-hood of our phiosophy, we hold that its application is religious as well as political, is for the soul as well as for the body, is without limit, boundless as the universe, and infinite as the deathless ambition of an immortal soul. Conference adjourned till to-morrow morning.

#### WEDNESDAY .- MORNING SESSION. F. L. Wadsworth presented letters of sympathy

and co-operation from H. F. M. Brown, J. M Peebles. (now in Cal.,) H. P. Fairfield, James Cooper, M. D., Stephen J. W. Tabor, M. C. Bent. G. W. Holliston spoke to the following queries, viz: 1st. Are speakers essential to meet the exigencies

of the times? 2nd. What do they propose to accomplish?

3d. How can speakers associate and systematize their efforts so as to better answer the demand for the same, and escape the embarrassments which now partially paralyze their efforts?

4th. How are communities to associate their efforts so as to give better support, and more efficiency to laborers, and secure that sympathy they so much nced?

He thought that the necessity for speakers had, by some, been repudiated; he so understood Dr. Child. It is essential that speakers understand well their position. They are to supply a certain public demand, and should be able to know what particular wants they can individually supply. There is a necessity of system in the labors of re-form lecturers. They should have an understand. ing together, so that a repetition of ideas by different speakers in the same place may be avoided.

Mr. Wadsworth thought Dr. Child was misun-

derstood. From personal acquaintance he could say that such were not his viows. He thought that the reformers of the present age had less to contend with than those of any other—that each one would receive what they absolutely needed. It becomes us as men and women to overcome, as far as possible, by our own innate powers, perplexing circumstances. We all have to "grub" before we can sow; sow before we can reap. Early pioneer experiences, though hard, are a necessity, and we are benefitted by them.

liberal enough to pay for what they really received. Further remarks were made by Messrs. Holt, Von Vleck and Holliston, when the Conference ad-

#### AFTERNOON SESSION.

S. C. Coffinberry spoke of the lecturing system, and approved of the present mode of itineracy, giving it a preference over any association yet produced. He considered Organization detrimental in its influences upon the human soul, and hoped that we should labor on manfully, nobly, for the degree of advancement made by us was so much toward liberalizing and elevating humanity.

J. T. Rouse said, We find ourselves in the midst of agitating thought. Everything goes by steam and lightning. The nearer we approach to divinity, the greater is our velocity. Old things are being analyzed—nothing is considered too holy for the cru-We may sometimes become fearful of this agitation. For one, I fear it not. What I consider truth to-day, I may cast aside to-morrow. If anything, men are too fearful of conflict, and spend too much time in watching their "record," that now may be consistent with yesterday in belief. We want men and women who can speak of great thoughts in reform-in all reforms. We are all "parts of one great whole"-all essentials. Our efforts are co-operative. What do we propose to do. I must give my best thoughts, let the results be what they may. We can only expect people to receive according to their wants. "Blessed is he that findeth his work and doeth it." I must determine my own work, and then be devoted to it. It does not follow that all such will have good hearings. Those who speak most fearlessly, suffer most. Their reward is in "conscience void of offence." This is of more importance than plaudits or money. We may be mis-understood, but I know we have strong hands, warm and willing hearts to help us. Whatever we may do, let us do it in such a manner that the world will know that we are in carnest. Then we make a gain.

The queries of Bro. Holliston were called up. Bro's Benj. Farley and L. K. Coonley were added to our number. Bro. Coonley being called upon, expressed his interest in the queries before the Conference, and narrated some of his experience bearing upon them

He believed that the Spiritualists were the noblest class of people on earth. Remarks were made by Harriet Bishop and J. H. Randall. The Conference alljourned to 7 o'clook in the evening.

### EVENING SESSION.

The Sturgis choir favored the Conference with one of their beautiful songs.

J. H. Randall read a poem entitled " Reautiful and Beloved." After which he gave his view of Policy and Principle." He said, men generally do that which they consider is for their best interest; it is natural for them, and this is what I call Policy. Principle is a primordial substance—a cause self existent. I do not approve of catering to public opinion, nor of sacrificing principle to time, being elf-aggrandizement. I think we should look ahead; that is, work for all. I have no doubt that men do at times question the policy of a movement, prompted by the purest motives, as well as a devotion to principle. That there are individuals who sacrifice a noble for a mean policy, is evident. A mean policy is based upon negative; a good, upon positivo principles. We should make use of the good. There is not a philosopher who does not sanction the use of a There is a good and divine policy in good policy. our efforts to disperse established customs, and introduce better ones.

Truth has been, is, and will be, persecuted; yet it lives—it does not ask to be tolerated—it tolerates itself. It is for our interest to reform, or to remove anything which is injurious to us, or that will in any way impede our progress. Let us act as be-comes reformers. Gird on our armor and make our policy accord with our principles. The choir again interested the Conference with a

beautifully pathetic song, entitled, "Come this way,

J. T. Rouse had received a revelation. He said. when re-revealed, however, it proved to be one of his witticisms in the form of a burlesque, on dictatorial Organization. Pithy and appropriate remarks were made by

others. After which the Conference adjourned. [Note.—Mr. Abram and Mrs. Nellie Smith, lecturers, are new arrivals to night. Audience-good; interest manifestly on the increase.—Reported.]

### THURSDAY .- MORNING 'SESSION.

Mr. Wadsworth presented letters from Bros. John Mayhew, F. L. H. Willis, G. B. Stebbins, Buxport, Me.; S. S. Jones, St. Charles, Ill.; Miss Laura E. A. DeForce and Mrs. S. E. Warner.

J. H. Randall offered the following as an expression of his feelings touching the relationship and

Resolved, That they should cultivate a fraternal teoling, seek to strengthen each other, to become appreciative of each other's labors, and inspire anow those who are weary, worn, or discouraged, in their efforts to alleviate the pains and remove the bonds of

discourse delivered upon a free Speech," that every discourse delivered upon a free platform like this, whether by a Normal, inspirarational or Trance Speech, er, is public property; hence we have a right, and ought, to criticize with manly and womanly noblen as those who work with us, as well as those who are against us.

Mr. Randall and others advocated the resolutions. They were adopted. Bro. Rouse offered the following, which were no-

epted for discussion, and laid on the table: Resolved. That while we regret the open hostility now existing between the North and South, we can but rejoice at the inauguration of any revolution which

promises in the future to strike down the chattelhood, and establish the selfbood of Humanity.

Resolved, That wo recommend to the laborers in the field of reform, to avoid that dastardly and reprehensible silence on vital questions for which the popular

Pricathood has been distinguished. F. L. Wadsworth read further communications from the Worcester Conference, recommending the appointing of a committee to co-operate with the Quincy committee in carrying out the designs for a

national convention. Referred to the business committee. Conference adjourned.

#### AFTERNOON SESSION.

G. W. Holliston advocated the "Necessity of a moral Science." We, to-day, are reaping fruit, the seed of which was sown by our angestors. It was often sown in sorrow and tears. Its growth is the result of energy; direction to energy is given by knowledge. In all ages of the world, in all departments of life, we have enjoyed according to our capacities; suffered in proportion to our ignorance of hings. Humanity loves truth, and worships at its shrine. We want a knowledge of the means of attainment. Men strive to live up to their highest aspirations. We cannot have a government in advance of the people. If you are tired of wars and bloodshed, you must raise the people above it. You cannot force an existence of that which is not legitimate with the capacities of the people; we need a moral science, based upon knowledge. Why are we as we are as a people, as a nation? Because our moral culture and advancement have not been equal

with improvements otherwise. Bro. Rouse's resolutions were taken up, which he advocated. Further remarks were made upon the same, favorable to their adoption, by S. P. Leland, . H. Randall, E. Whipple and L. K. Coonley. Conference adjourned.

EVENING SESSION. S. C. Coffinberry spoke to Bro. Rouse's resolutions,

after which they were laid on the table. The resolutions of Bro. Leland, introduced at the econd session, were taken up. He (Mr. Leland) S. P. Leland was glad that things had shaped discussed them at length, taking the ground that themselves as they had. He believed that Spirituall could claim equal rights, but we differ in capacities. aliem must become scientific. That speakers must He marked the periods in human history when have something to tell the people. That they were these rights had been claimed, to the dismay of oppressors and overthrow of governments. He dealt unsparingly with the oppressors of the past, and not less so with the political and priestly rulers of the present. They were wresting from human beings, black and white, the rights that were inalien-

> J. T. Rouse, S. C. Coffinberry, L. K. Coonley and Sojourner Truth, (colored) made time pass quickly by their remarks and remarkable hits.

A change having been made in the order of exercises for the morrow, the Conference adjourned until 9 A. M.

[Norm.—Up to this time the Conference and interest NOTE.—Up to this time the Conference and interest have been constantly increasing; the excitement consequent upon the war news is great; novertheless, a good degree of harmony and carnestness pervades the meetings. To night the "Free Church" was full and frequent demonstrations of approbation were indulged in by the auditors .- Reporter.]

### FRIDAY .- MORNING SESSION.

F. L. Wadsworth, from the business committee, reported S. C. Coffinberry, Constantine, Mich.; J. T. Rouse, Fremont, Ind.; Mrs. H. F. M. Brown, Cleve-O.; G. W. Holliston, New Berlin, Wis. J. W. Tabor, Independence, Iowa; Miss Belle Scougall, Rockford, Ill.; Mrs. C. M. Stowe Vandalia, Mich., as a committee, to cooperate with the Quincy Committee, in carrying out the proposals for a National Convention, with the recommendation that they be empowered by the Conference to convene-local conventions in the West, if in their judgment it would prove profitable.

He reported further, that the committee, In considoring the suggestions made by Bros. Willis, Mayhew. and others, relative to the reduction of railroad fare in favor of spiritual lectures, recommend that the matter be referred to a committee, said committee to consist of G. W. Holliston, Wis.; Mrs. C. M. Stowe, Mich.; and E. Whipple, O. Report adopted.

L. K. Coonley offered the following, which he advocated, after which it was adopted.

Resolved. That we suggest to lecturers in different lo-Resolved. That we suggest to lecturers in different lo-calities the experiment of forming unitary circles, to consist of such as may voluntarily agree, for a certain period of time, to labor consecutively in places that may be selected by the agreement of friends who de-sire to have a succession of lecturers, thus unitedly forming circuits, which will give each location interested a different speaker, weekly or otherwise, and thereby lessen the expense of travel, secure union and, regularity of effort to both speakers and hearers. Mr. Von Vleck offered the following, which were

adopted: Resolved. That it is pleasant and profitable for true Reformers to come together, as an opportunity is thus afforded for a social and intellectual exchange.

Resolved, that we are a fraternity, and will do all

e can for one another informally.

Resolved, That it is useless to go a begging for sympathy, and unnecessary to have an organization for in-dividuals to lean upon; but that with a great good will for all people, we will individually do all for humanity we can, and subsist as best we may without

grumbling.
Resolved. That we should seek to establish a community of feeling; and as a step toward such, we should each guard against being morbidly sensitive, or wounding the feelings of others.

J. H. Randall offered the following: Resolved, That the plan proposed by Miss Emma

Hardinge, to establish a self-supporting institution for the benefit of our unfortunate sisters, receives our hearty approval. Adopted. Mr. Leland's resolutions were taken from the ta-

Mr. Coonley thought that all men were not created

qual; circumstances before birth changed them. Mr. Leland thought that men were equal in rights, ot in capacitles.

Mr. Wadsworth thought we were essentially the same..... we differ in externals only." Mr. Holliston did not think there was an anatomical difference in the races.

Mr. Rouse believed that a white man was as good is a black man as long as he behaved himself. Mr. Coffinberry considered that the Indian had

purer conceptions of spirit-life than the Christian. The resolutions were adopted. E. Woodworth offered a resolution embodying the idea that matter and spirit are distinct-that spirit is the great controlling power of the universe; which he advocated.

Laid upon the table.

Harriet Bishop offered the following, which she advocated at length.

Resolved, That woman has just claims for sympathy, and action for her elevation, and equality of rights with man. Laid upon the table. .

Whereas, The institution of marriage lies at the foundation of all society; and, whereas, we discover much inharmony and misery growing out of the re-straint thrown around the affectional nature of human

beings, by marriage laws in their present form;
Resolved. That the continuation of the marriage relation, contrary to the wishes of those most deeply in-terested, and whose happiness and posterity is most immediately affected thereby, by legislative enactment, is unjust, and subversive of man's and woman's natu-

ral right.

Resolved. That this Conference recommend to those engaged in the field of reform, the agitation of this question, to the end that universal freedom, absolute individuality, and consequent harmony, may be established.

The resolutions were advocated by Messrs. Rouse, Coffinberry, Hoyt, Holliston, Von Vicek and Holt. Laid upon the table.

Mrs. C. M. Stowe repeated the beautiful poom "Over the River," after which she said man occupies a position which enables him to take a broad view of things. In the contemplation of his life, he finds that he holds a relation which prompts him to call Nature his mother, and God his father. The spiritual gospel to him may be called the everlasting gospel. As the leaven, it "leaveneth the whole lump." It places no man above another, and yet it bids him not grope in darkness. It penetrates flounces and ruffles, and finds the woman. It searches the dandy, to stir his manliness. O, poor dejected mother, there is a help for you you know not of—the spirit-world is near you, around you.

Men should not believe without evidence. Let not the opinions of others go beyond their own vital worth. You will serve God by serving mankind; not by forms, but by living truly can we be spared the rod. As long as there is inharmony here, there will be in spirit-life. Go forth, all, and battle for the

By request, Mrs. Stowe repeated the highly meritorious poem, entitled "The Outcast." Adjourned.

AFTERNOON SESSION.

Mr. Rouse's resolutions on marriage were taken up and further considered by Messrs. Randall, Coffinberry, Gardner, (of Sturgis) and Wadsworth. They were adopted.

The committee appointed to prepare a response to the greeting from the Worcester Conference, reported the following, which was adopted by the Sturgis Conference:

The Speaker's Conference, now in session in Sturgis Mich., respond to the fraternal greeting received from brothers and sisters of the Worcester Conference. We acknowledge with gratitude the words of cheer and sympathy with which you are pleased to favor us, and are happy to extend to you in return our sympathy and chappy to extend to you in return our sympathy and chappy to extend to you in return our sympathy and chapter of the control of the co hearty co-operation in the efforts now being made to establish between the Eastern and Western lecturers a more thorough acquaintance and fraternal feeling.

Our Conference thus far has been characterized by have a knowledge of.

harmony and good will.

Hoping that most or all of us may have the pleasure Hoping that most or all of us may have the pleasure of meeting you at the Oswego Convention, where a better understanding may be promoted and an endearing fraternity established, we again assure you that we are with you for the triumph of truth and right, and the inauguration of an era of peace and good will to man-

L. K. Coonley—trance speaker—was then intro-duced. He said the great question in this country is the African race and the bonds of chattelhood. Mind is ever antagonistic to matter, always subduing, and by contact elevating the apparent grosser of nature. All matter is life, and consequently never at rest. Man is a representative of the universe, both physically and spiritually; even a single drop of blood contains every primate, every attribute of the universe, even Jehovah. In the sublimation of ence sine die; and, Resolved, that we meet, as many of what we call gross matter, that is, all below the hu-man plane of development, in ascending to the high-there to continue and enhance the unity and love we er, or what we call spirit, must pass through the hu- have inaugurated here. man to reach the spiritual; and in the reverse, all
that is spiritual must pass down through the human
to invest earth matter with the divine; so the differthat, the inability of many to be with us, who would ent races, though ever distinct, must pass through each have been but for the condition into which the counother in adversion and reversion; thus the highest try has been thrown, "hard times" being the uni-Caucassian element must mingle with the lowest Af-

holy," to the shame of others. Emigration and civilization are ever tending westward, because the grosser is ever tending eastward.

Therefore the theory that the earlier inhabitants of
America came across the Pacific or Northern ocean,

Charity, I trust, will be allowed to cover the mulis philosophically untrue; but that the people of titude of mistakes that may be made, while we reAmerica crossed westward to Asia must be a truth
in science. These nations emigrating eastward alation and genuine good will manifested.

ways fail to maintain their identity.

There is a horizontal movement to the earth not yet recognized by science, that changes the relative condition of the races to the influence of the planetquarter way around the globe every two thousand years, thus in process of time giving the deserts of Africa all the advantages of Europe or America. God and nature are no respecter of persons, nations or countries. The lowest devil shall mount to highest heaven, and the highest God may be found in hell. Heaven must go through hell to learn sympathy by suffering, and hell shall taste of the joys of heaven, that the songs of redemption shall resound from the

mountains of celestial glory. Mrs. Nellie Smith was introduced, and delivered a discourse upon the "Mission of Woman." The effort was one of great beauty and merit, equalling any thing that we have seen or heard. "If we meddle we shall mar," so forbear an attempted synopsis. The Conference unanimously requested, if agreeable to Mrs. Smith, that a copy for publication be furnished the "Banner."

The Conference adjourned to seven in the evening.

EVENING SESSION.

Charles Holt said-I find a text deep down in the human soul to-night. It is individuality. Be thy-self: do thy duty thoroughly. In various times individuals have stood forth; they in part have been the benefactors of the race; they have shown their individuality. We find also that men are absorbed. as in a Christ, a Swedenborg; that there are those who have truths which they harbor in their souls that they dare not utter. We can never have a thorough reformation of the human family as long as such is the case, and we want brave men-men who have a brayery of the soul to dare and do.

E. Whipple followed with a discourse of thirty minutes, claiming the spirit's immortality from the evidences produced by nature. Space will not permit a full report of the lecture. A partial, disconnected report would be unjust to the speaker. Suffice to say, it was well timed and well received.

F. L. Wadsworth spoke of the present condition of society. He said, We find religious, social, and polit ical discord to be world wide. We need a conscious ness of future life based upon fact, and thereby an appreciation of religious worth, which will result in the cultivation of the same, which, when extended and applied in social circles, great or small, will of necessity remove all conflict there. The same continued, carrying with it, as it will, justice to all mankind, will remove the causes of contention. I know not how peace and purity can be lastingly inaugurated in society, except by establishing it, by earnest culcivation, in the individual members thereof.

Mr. Wadsworth, from the business committee, then offered the following, which was adopted by the Conference:

Greeting to our Brothers and Sisters in the West: Before we separate, we can but extend to you the hand of fraternal regard. Your letters have come to us, every one of them, laden with assurances, (which we cannot distrust) of sympathy in our Conference and profiers of co-operation in our works.

All of these are cheerfully accepted, and as cheerful-

All of these are cheering accepted, and as energin-ly and surely will we work with and for you. "These are the times that try men's souls," and who, more than we, should be brave, and strive for a oneness of feeling, based upon honesty; a "unity of purpose," based upon individual devotion to the labor we love." Co-laborers, we trust our meeting has not been fruit-less; we have touched hands, heads and hearts, with those who were, but are not now, strangers to us. We feel better for it -we recommend this movement for acquaintanceship and exchange of sentiment and feel: ings to you. We co-operate with the East, and trust by kindly circumstance, to be able to meet many of you with our Eastern friends in Oswego, N. Y., in August next, where a genuine soul feast will be ours.

The following Resolutions were adopted:

Resolved, That we tender to the President of this Conference, Mr. S. C. Comberry, our unfeigned thanks for his services as presiding officer during our seasions; and that we hereby assure him of our ap-preciation of the kind and courteous manner in which he has performed the duties devolving upon him.

Resolved. That this Conference do horeby unreservedly express to the friends of Sturgis their heartfelt gra itude for their kindness : lst. In tendering to us the use of this commodious house for our Conference sessions.

2d. In granting to us without stint, the hospitality of their homes.

Resolved, That to the "Sturgis Choir" we give thanks for their favors in song.

In consequence of the general good feeling that existed, it was voted that the Conference hold an extra session, commencing at 9 o'clock, Saturday morning.

Adjourned accordingly. [Norn. The sessions to-day have been marked with

His, interest and good will toward all. The attendance increased. I know of none who are dissatisfied with the result.—Reforter.]

SATURDAY-MORNING SESSION, (EXTRA.)

The Lecturers all present with a good number of friends. No special business being before the Conference, the subject of "God worship," was familiarly introduced by Bro. Rouse. He believed that "God worship" as usually understood, was debasing. He had no respect for, and thought he owed no allegiance to, the popular Christian God.

F. L. Wadsworth thought that we as reformers needed a change in expression. Our views of God and worship are not justly conveyed; he had confidence in, and aspirations toward the will and wisdom manifest in Nature.

S. C. Coffinberry discarded the idea of God and worship, and substituted therefor, cultivation, improvement of that which we have within us. human mind is the highest manifestation of intelli-

gence.

E. Whipple said, is there not a worship true and noble? Does not the soul go out to the all pervading spirit of the universe? He believed that worship was necessary to man's nature.

S. P. Leland did not believe in worship of any kind-did not believe that the organ of reverence (phrenologically established) had reference to wor-

Mrs. C. M. Stowe thought we had three classes of faculties-each had a function to perform-that worship was a part of life.

Miss Harriet Bishop thought that worship was an

expression of goodness. W. L. F. Von Vleck said he had a consciousness of

immortality-was willing to admit the existence Charles Holt thought that God-worship indicated

L. K. Coonley believed that the worship of God was the most elevating and refining of anything we have a knowledge of. "There are Lords many and Gods many."

Mrs. A. C. Stowe said-Worship is admiration.

love for the lovely devotion to the good.

J. H. Randall, could not comprehend God. He accepted the existence of matter and mind, and had inexpressible feelings of devotion, of admiration to and for these great principles.
G. W. Holliston objected to the term worship,

and accepted reverence. He worshiped nothing—he reverenced all things which to him appeared good. The question was then dismissed. Congratulatory remarks and proffers of general

good will and feeling were made. In a word, the Conference resolved itself into a committee of one, to

rican, and vice versa; so that no one can say "holy, sarily mengre; perhaps some may think it unjustly holy," to the shame of others. was Chairman of the Business Committee, and fur-

> Charity, I trust, will be allowed to cover the mul ation and genuine good will manifested.

We can not close without speaking of Bro. J. G. Waite and others, of Sturgis, who have so nobly aided us. Verily, we expect on the other side of the condition of the races to the influence of the planetary system, so as to move the human family one
from Sturgls, as were ever ferried o'er by the boatman pale." F. L. WADSWORTH, Secretary.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. Sample copies sent ree. Locturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

Be as correct as possible.

H. Melville Fay lectures in Quincy, Mass., the fast Sunday in June; two first Sundays in August in Stafford, Ot. With hold circles for physical manifestations through May in New York City and vicinity, and in Cambridgeport, Quincy and Boston the latter part of June and first of July. All business letters for engagements addressed Onmbridgeport, care Geo. L. Cade, 379 Main street; Quincy, care Mr. Rogers; New York, care Prof. Spence, 183 East Broadway. At all the lectures and circles the Life, History and Imprisonment of the Davenport Boys can be procured, he being the only authorised agent for the sale of these works in the East.

Mas. Amana M. Spence will locture in Taunton. 4 Sun-

Mus. Amanda M. Spence will locture in Taunton. 4 Sun In May, Providence, 5 Sundays in Sopt. Bangor, 1st, 2d and 5th Sundays in June. Brailoy, 3d and 4th Sundays in June. Brailoy, 3d and 4th Sundays in June. Cambridgoport 4 Sundays in July. Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York

MISS EMMA HANDINGE Will lecture in Providence, in May; Worcester and Bangor, Maine, in June; in Oswego in July, Postoffice address, care of Bela Marsh, 14 Bromfield street Boston.

Myss L. E. A. DeFonce loctures at Vincennes, Ind., Ma Miss L. E. A. Defonce loctures at Vinconnes, Ind., May 1910; Nowburgh, May 14th to 20th; Oncida, N. Y., May 20to 30; Plymouth, Mass., two first Bundays of Juno; Cambridgoport, 3 last; Providence, July; Quincy, Mass., two Sundays of August; Now Bedford first, and Saratoga Springs, N. Y., last of August and 1st of Sopt.; Putnam, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Mc., diet. Address as about Oct. Address as abovo.

Wannen Chash lectures in Putnam, Ct., in May; Stafford, Juno 2; in Williamutte, June 9; in Windsor, June 16; in Chicopee, Mass. June 23; Bethel, Vt., June 30; South Hardwick, Vt., 4 Sundays of July. Will be at the Worcester Convention in April. He will receive subscriptions for the Banner of Light at club prices.

MRS. LAURA MOALFIN will speak through the month of May in Eikhurt and Goshou, Ind.; the three last Sundays in June in Tolede, Ohlo. Will answer calls to lecture in the vicinity of her Sunday appointments on week evenings. Address, care of Mrs. II. F. M. Brown, of Claveland, Ohlo; C., North, Eikhart, Ind.; C. Cole, Goshon, Ind.; and Henry Breed, Tolede, Ohlo.

Mrs. Farmy Burbark Friton will locture in Worcester, May 5th, 17th and 24th; in Cambridgeport, May 12th; in Taunton, June 23d and 30th; in New Bedford, July 7th and 13th; in Stafford, Conn., July 20th and 27th; will spend Argust in Northampton; lectures in Springfield, Sopt. 1st, and in Chicopec, Ecpt. 8th., Address, No. 25 Kneeland St., Reston.

Mns. M. B. Kenner will speak in in Charlestown, May 10th and 20th; in Quincy, June 2d; in Newburyport, June 10th; in Gloucester, June 23d. Her address is Lawrence, Mass. Leo Miller will speak in Philadelphia, four Sundays in May; Bangor, Me., four Sundays in July; vicinity of Bangor through August; Cambridgeport, four Sundays in Oct.; Provi-dence, R. I., avo Sundays in Dec. Mr. M. will answer calls

o lecture week evenings. Address, Hartford, Ct., or as N. FRANK WHITE loctures four Sundays of May at Detroit. Mich.; the five Sundays of June at Oswego, N. Y. Address through July, at Seymour, Conn. Applicatons from the cas should be addressed as above.

Frank L. Wadsworth sneaks in Toledo, O., May 19th and 20th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

Mas. Augusta A. Cunnten will speak in the Eastern States until late in the Fall, when she will again visit the West, lecturing through November in Oswego, N.-Y. Address J. W. Currier, Lowell, Mass., box 815, or as abovo.

MISS BELLE SCOUGALL lectures in Eikhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sundays of Nov. New Bedford, Mass., the four first Sundays of Dec. Will re

ceive applications to lecture in the Eastern States during Jan., Feb. and March of 1802. Address as above, or Rockford, MISS EMMA Houston designs passing the Summer months in Now Hampshire and Vermont. Those wishing to precure her services as a lecturer will please address her at East Stoughton, Mass. She lectures in Sutton, N. H., the four last Sundays in June—the 9th, 16th, 23d, and 30th.

J. H. RADALL may be addressed at Clyde, Sandusky Co., O., until June; and thereafter, until further notice, in care of Mrs. H. F. M. Brown, Cleveland, O. Those in the New England States who may desire his services as a lécturer next Fall and Winter, will please address him soon.

ABRAM and NELLIE SMITH will answer calls to lecture in the West during the Spring and Summer. Mr. Smith (en-tranced) will improvise music on the Melodeon when de-sired Address Three Rivers Mich. Miss Lizzie Dotes will speek four Sundays in June, in Lowell, Mass. Address, Plymouth, Mass.

Mns. F. O. Hyzna will lecture during May, in Lowell, Mass luring June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencerport, N. Y.

Mas. Many M. Macuusen will lecture four Bundays in func at Portland, Me.

Mns. ELIZA D. SIMONS will lecture in New York during
Mny: in New Hoston, Mass., in June, and July 7th and 14th.
Address, Bristol, Conn.

Miss M. Munson, Clairvoyant Physician and Lecturer, San

Francisco, Cal. Miss M. is authorized to receive subscripons for the Bannen.

Mns. M. S. Townsend may be addressed at Portland, Me. in May; at Bridgewater, Vt.. in June and July. Afterwards at Taunton, until further notice.

W. ELLERY COFELAND will accept calls to lecture, under Spirit influence, on Spiritualism and kindred subjects. Postofico address, Roxbury, Mass.

W. K. Ripley will speak in Bradford, Me., each alternate Sabbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskeag. H. P. FAIRFIELD will speak as the friends may wish in Vormont, New Hampshire and Massachusetts, the menths of July, August and September. Address, Elkhart, Indiana.

July, August and Soptember. Address, Eikhart, Indiana.

H. L. Bowker will give ticket lectures, or otherwise, on
Mental and Physical Anatomy. Address, Natick, Mass.

Mrs. E. Clouch, trance speaker, 2 Dillaway Place, Boston,
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The philosophy of premature blanching is this: Iron and

pearance.

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### Bearls.

And quoted edes, and lowels five words long, That on the stretched fore-finger or all time Byarkle forever."

#### JANETTE.

When I was young, and you were young, Janette, my own Janette,-When merriment was on the tongue. And eyes were seldom wet; Ah I how I loved my darling one, Red-checked and laughing-eyed 1 . In all the lands beneath the sun Who had a fairer bride?

Nor ever summer sunshine fell More brightly than your hair, Nor could the tales that poets tell With your gay smile compare. How loved we one another then! How glad we were at heart! But now at three-score years and ten How quick the tears will start!

For I am old, and you are old, Janette, my own Janette! Nor are your tresses bright as gold. Your lips like crimson yet; For you have kissed the brow of Care, Sung Resignation's psalm, But underneath your snowy hair, Your brow is very calm.

My white-baired bride !-my patient wife ! Our bark of youth is wrecked; Yet will I, on this shoal of life, "Love, cherish and protect."

[Springfield Republican

We should cultivate peace and good-will toward all men; but we should form intimate connections alone with those of wisdom and probity.

#### THE MAY-PLOWER.

The snow still lay in shady dells: Still, nightly, Frost rebuilt his shrines, And though all day in sapphire cells Clepsydral drops rang crystal bells, Chill night-winds moaned among the pines.

Yet through the forest sped a sound, As if of dryad-whispering shrill; A sense seemed crescent in the ground. As if, awaked from sleep profound, The gnomes were working in each hill. Lo, Spring! with rose-bads in her hair!

Light-gloried Faith ! and, as she swept Along the wood-aisles, all the air Took from her robes a perfume rare, And May-flowers marked where she had stepped Dear Flower! I see the Pilgrim maids

First dare the fearful forest's edge: What music fills the astonished glades, What long-lost gloom each cheek pervades, As thee they hall, kind Heaven's fair pledge And still, when from Spring's soft'ning skies The first rays pierce thy branchy schen,

Thy blossoms blush beneath blue eyes; Still joyous laughter hails the prize God sends to keep our memories green

Strive to be pure in thought. If our mind is free from evil, our actions will be so also. Let us never intend, much less commit a wrong act.

> AN ANGEL IN THE WAY. When the prophet thought to sin. Tempted by his heathen guide; When a prince's grace to win, Prophet lips would fain have lied; Even the same the brute controlled-Found a human voice to say, "Master, smite me not "\_Behold An Angel in the way!

So, when Vice, to lure her slave. Woos him down the shining track, Spirit-hands are stretched to save. Spirit-voices warn him back. Heart of man to evil prone. Chase not at thy sin's delay: Bow thee humbly down, and own An Angel in the way,

True virtue consists in improving the mind, and in purifying the heart.

"SPIRITUALISM AND THE WAR," Judge Edmonds on "The Times, and our Duty in regard to Them."

[Reported for the Banner of Light.]

Parsuant to announcement, Judge Edmonds occupied the desk at Dodworth's Hall, morning and evening, of Sunday, the 5th.

The following report embraces the substance of both discourses, which were listened to by large and intelligent audiences.

This morning, I read to you a a prophecy given to me in 1852, of events now upon us. The one I shall now read, is of a later period, and more definite in its character, and was given through Mrs. Sophia Brigham, of Massachusetts. It is contained in a book published in the early part of 1859, and purports to be a discourse of Washington to John Quincy Adams, shortly after the entrance of the latter into the spirit-world. In the discourse, the spirit recounts the objects and principles of the leaders in the Revolution, and affirms their sincere belief in the doctrines of the Declaration of Independence, in their unqualified and universal sense. They had intended the Constitution to secure the blessings of freedom, unity and peace to all who dwelt under it. They had been sadly disappointed. That instrument had been perverted to answer the unholy purposes of a wicked oligarchy, and sustain the inhuman system of slavery. But it is their intention to remedy all this, and make it a Constitu-tion of equality. With them all compromises and concessions were as dust in the balance, compared with the great question of human liberty. A Union which owes its perpetuity to slavery, is not worth preserving, and is not approved by the Most High. The spirits of the brave who have passed away are unseen, but not unfelt, of men. They pray for your speedy delivery from impending calamities. With sad hearts they look down on the land they love, and see what fearful strife the institution of slavery will engender, at no distant day, and that it will lead to dismemberment and civil war. Shall we remain dumb and insensible to the cries of three millions of our bleeding, persecuted and down-trodden fellow-men? Shall we forget the higher Constitution, written in the depths of human nature? discbey the divine laws, and knuckle to hasty, epheme ral compromises with wickedness? God forbid! Let America take warning from the fate of Sodom and of Rome. We can discern the period rapidly approaching, when arms shall be taken up, and the rights of your fellow-creatures vindicated at the point of the bayonet-when the buildings of your Capital and the monuments of your mighty dead shall tremble to the roar of artillery. This contest will far exceed that of the Revolution in extent and destructiveness, and will, at least, equal that in sublimity of moral power. But, when it has passed away, mankind will realize the blessings it will bring. No more will the clanking of chains and the sighs of the oppressed be heard, but uninterrupted freedom will prevail over the land. What the patriots of the past desired to accomplish, their descendants will perform with the timely assistance of in-

the pending Revolution a matter of absolute neces- in the United States will depend the result. For sity, based on the laws of Nature and of God, and it is they who have produced the present state of not to be averted by any form of compromise or conthings—by no organization, or concert of action, cossion. These were, first, the enormous increase of but all of us, as we have been taught these beautiselfishness. Secondly, the extension of the elective slavery has fallen beforeour mandate. franchise to the most ignorant and debased of our we hold the balance of power in the last great population, by which the power of the nation is litical contest, and we are strong enough to hold it confided to the lowest classes, and disorder, corruption and violence bear sway and pollute even the which bind us together will cause us to answer fountain of justice. Thirdly, the institution of slavery, which has alienated the two great sections of
the country, and established in these sections, relips and bathe his fovered brow; and such will be
specifiedly, two different orders of society. As a section of Society of Society of Society of Society of Society of Society of Society. spectively, two different orders of society. As a re- the duty of Spiritualists in the time that is to come hatred, which we vouchsafe to no other people in the

With respect to the first of these elements-nothing but the most abject distress and sorrow could save this nation from sinking into the present condi-Providence, is the inevitable consequence of the sudand degradation. In our wild pursuit of gain, we avarice. As an instance-during these twelve years, or profane history, have been witnessed by millions, all over the land. Yea, the dead have spoken, and the miracles upon which the Christian religion has been built, have been reenacted in our midst, with vastly increased impressiveness and efficacy. Inanimate matter has been set in motion, without human contact, as has been witnessed again and again, by multitudes in every corner of the world. God has thus spoken to man, and, in our greedy insanity, we remained deaf as adders to his summons

In this very city, the chief seat of the Mammon we adore, have these things been done; and yet how few have taken note of them! To us, indeed, who have been more heedful, it is a matter of little moment whether the world listens to these warnings, but to the world how important! Wealth has closed their senses to these manifestations of God's providence; and now how vain is all our wealth! It cannot buy us peace comfort or consolation in this hour of dire necessity; for God has decreed that the Moloch we have worshiped shall be powerless to protect his devotees. The whole \$1,200,000,000 received from California cannot buy an hour's remission of the impending calamity. And our troubles come upon us at the very time when this wealth is in our midst, in greater abundance than ever before; the our part of the performance, we are governed by no means of employing money are not to be found, and evil passions. our surplus millions are lying in our banks, as useof suffering humanity all around us; and we are we fought for the preservation of freedom only, now to be taught to open those stores, and scatter without the alloy of a single unworthy motive. our hoarded treasures among the needy and destipreserve a portion of his wealth, he must not shrink there is now no concert of action among you; no from destributing a needed share among those who stated assemblages before whom I can lay the aphave gathered to defend him and his from the assault of the marauder. Yes, he shall yet do his duty by his fellow man, and relieve himself of his super fluity, whether moral or physical, in aid of suffering tive spirit is to die out, just as the crisis is reached

So as to the second element I have mentionedour error in giving the power of government into the hands of the ignorant and debased; we are now sufhands of the ignorant and debased; we are now suf-fering the consequences which are necessary to out upon you will be most effectual in urging you to awaken us to a sense of our folly; and the first he performance of your whole duty, whether it be acstage of the Revolution is now warning us to pause tual warfare, or the tending of the sick, or the relief in a course in which we have set at defiance the of the destitute, or the allaying of unboly passions maxims alike of prudence and patriotic pride. In and setting bright examples of forbearance and forthis we may learn a lesson even from our enemies, giveness. The new Constitution at the South was not submitted to the people; it procedded from an intelligent and educated ruling class; who confront us with it, as a release, in one hand, while they present the bayonet with the other; and, shrink as we may from the fratricidal menace, we cannot but welcome their which has inflicted such exils upon ourselves. Those evils are being corrected because the existing crisis SPIRITUAL CONFERENCE AT OLINTON is showing us how unsafe, it is to put the power of

the Union into hands unfit to use it. De Tocqueville, that most sagacious among foreign observers of our institutions, has remarked upon the training which our people received in the art of selfgovernment by being let alone by the mother country during the earlier period of their growth as colonies. Every native citizen was taught self-government. He learnt the important lesson in the school, in the family; he drew in the vital spirit of regulated, constitutional liberty with the very air he breathed. lege of citizenship to those who had enjoyed such advantages, and had not morely been taught to read and write; but the demagogue has hurried us on, in the assertion of the naked principle of universal franchise, until we have made the ignorant and degraded of far more account, politically, than the virtuous and patriotic. And now behold the result! We are asking, "Where is the man for the crisis?" and nowhere is an answer returned-save in an expressive silence. The demagogue rules us, in the zenith of his baleful splender; it is time that his sun should announce the day of our salvation.

So, also, slavery has become the means of its own and its nationality overthrown. For Virginia her-self-the mother of States and statesmen-Virginia, who obtained for her son the command of the army of the Revolution, and who furnished the occupants of the Presidential chair for thirty-two years out of she has fallen from her high estate, and is now to be the battle-field of the contending sections--yea, and the scene, too, of the final conflict between freedom and slavery, in which the extent of her sacrifices and sufferings shall mark the degree of her departure flict her Eastern borders shall march against her Western: neighbor shall fight against neighborbrother against brother-father against son.

From slavery has sprung the presumptive arrorance and the spirit of domination which charac terize the South, as they are the inevitable results of giving to man uncontrolled power over his fellowreatures. So unvarying is the operation of this rule, that even from my two years' occupancy of the around him. It is by society, and not by himself, judicial bench, I have contracted a habit of dominajudicial bench, I have contracted a nature of domination from which I am not yet entirely free. This spirit it is which has incited 8,000,000 of people to vate aright the faculties of man, they will as inevitably grow and expand, as a vegetable when duly grow and expand, as a vegetable when duly all free speech or publication which opposes their sacred prejudices. Thus we can account for their utter ignorance of the condition of things among ourof the North could rush to arms, as one man, for freedom only. But the cry for help against the ravages of this domestic foe will yet reach us from the South itself; and as we are on the point of exterminating that destroyer of our peace, she will send forth an answering appeal in the day of her extrem- a mischievous tendency, for nothing could be so well ity. It may not come until wide-spread distress has been inflicted by servile insurrection, and the mad passions of a brutal and ignorant population its improvement here does not influence its state have spentthemselves in outrage; but come it must— hereafter. Man is the creature of circumstances, and when it comes, what is to be our answer? Shall and will grow in the direction of his training; and it be dictated by a spirit of hatred and of evil pas-will rise in proportion to the promotion of healthful, sions? No, indeed!

We, especially, who have been blessed from on high

wealth among us, during the last twelve years, and ful truths, embracing principles of the largest libthe consequent growth of luxury, extravagance and crty, have confronted the question boldly, and

sult of this, we now hate the South with a cordial Those of us who are strong and able may be called upon to do battle for Freedom, here, or on far off fields of carnage; and perhaps to perish in her cause. Be it so I Thanks be to God, Death has lost its sting for us! Let our example show the world it is 10; and that death in the righteous cause tion of Spain, which, without the interposition of may indeed be mot and welcomed. We are enlightened above the world around us; let our light so den and excessive acquisition of wealth. Revolution shine that it may glorify its heavenly source and has come upon us as a gift of the Deity, to arrest us guide our fellowmen to their happier destiny! And in our mad career toward the abyes of national ruin those who cannot take an active part in the contest, have yet very important duties to perform. How have neglected to worship God; and we have measured everything great and noble by the standard of shall be over?—how many orphans will cry for help? While father and husband are fighting for freedom, marvels superior to any recorded hitherto, in sacred afar off, mother and children will suffer in our very midst.

Now we come to the glorious task of Spirit ualism—of that religion which not only teaches its followers how to die, but prompts them to a tender care for the lives and welfare of others. Let us remember that even harder for the poor to bear than poverty, is the thought that they are uncared for by others. And their sufferings are not necessary, for you can remove them. You, whose knowledge of a blissful truth has brought you here to-night, go forth, and bestow on others somewhat of the comfort and consolation it has brought to you. Save the mother from prostituting herself for bread; save her children from a life of vagrancy and crime Be it your important duty, in this emergency, to lift suffering humanity from the degrading tem tations incident to a life of want and misery; and, believe me, no man or woman among you can, with safety, let that duty alone. Let not my admonition slumber in the hearts that now respond to it, but let it bear fruit in active beneficence, on your part. Another of your duties is, not to ask that this contest, be smoothed over, as so often before in its earlier stages, nor seek to arrest it till the work of Revolution is completed; but yet see to it that, in

On the battle-field let the Spiritualist remember less for any purpose of promoting human happiness the forbearance and love which his faith teaches as the paving-stones in our streets. And this is behim; even though smarting under the shock of vithe forbearance and love which his faith teaches cause riches are bestowed by Providence for the ex | olent bereavement, let him implore forgiveness for altation, not the debasement, of their recipients. It the enemies who know not what they do. If such is not the fault of wealth in itself, but it is ours, in shall be our course, and we shall be instrumental in that we have abused the gifts of a bountiful God, banishing from the coming conflict the fiendish In proportion as our vaults have been crammed to passions it is calculated to excite, we shall demonrepletion, have our hearts been hardened to the ories strate, to this world and the world of spirits, that

I regret to learn that the society which has wor tute. The rich man has found out that, if he would shiped in this hall has been dissolved, and that which you have always been so ready and so boun-tiful in bestowing. It cannot be that our associawhich demands the utmost from it. Has God spoken to us-have the dead come back to us for this? It

In conclusion the speaker remarked that, as it had been proposed that the audience should aid in defraying the expenses of his lectures, he would consent that a collection should be taken up, on condition that the proceeds should be applied to the relief of the family of a volunteer who, under the impulse advance out of that system of democratic misrule of patriotism, had left them entirely unprovided for.

### HALL, NEW YORK. Tuesday Evening, April 30, 1861.

QUESTION :- What is the inculcation of Spiritualism in relation to Human Government?

Dr. Young.—Spiritualism, in its essence, incul cates that man, as an immortal being, has the same opportunities of progress afterward, as in this state of existence, and, therefore, as we desire our own advancement, and that of our posterity, we should cul-Well for us had we been resolved to confine the privi- tivate the highest tone of behavior and feeling, toward one another, so that government may be based upon the immortal possibilities of improvement in the human mind. Spiritualism teaches that, in every case, human progress is the outgrowth of human endeavor; of a personal application of every thought and expression which tends to do away with the present demoralized condition of society. There is a vast power within it that is capable of flux and reflux-of being drawn from one plane to another of natural development. This is shown by civilized men, in peopling a new country; first they clear the should set, and that the dawning of patriotic rule forests and drive away savages and wild beasts. But the consumption by the settlers of the products of the soil, is deducting so much from one end of the retribution—our national vice is made the instru- chain, to add to the other. The civilization of to-ment to scourge us. The South has really believed day is the product of the moral and intellectual culit to be a great good, and has clung to it with tivation of the human mind; it is the result of the a tenacity worthy of the best of causes. Now they accumulated ideology of the past, planted in the soil find themselves in the midst of mob-violence and of the existing generation. Spiritualism teaches civil war, as the legitimate result of what they have that there are as many stages of progress in the othso fondly cherished; while the North, which has tri-fled with and flattered the gigantic evil, finds its peace and happiness invaded, its country destroyed, latter to the former; but that it grows by the same moral and spiritual nutriment as when here. The result of a comparison between ourselves and our ancestors, eight hundred years ago, is, that where there was then one man who had attained to a certain height of ideologic conception, there are now the first thirty-six, of our national existence- even ten, and this is the necessary result of improved cultivation of the affections and intellect. Hence it is the duty of every Spiritualist to endeavor to develop himself, his offspring and society around him, to the highest standard of principle that human beings can attain to, in respect to government, science, moral from the line of duty to God and man. In that con- and religious truth, and all that goes to make up the complete greatness of humanity, in order that each individual may have free scope for attaining the height of culture. We should seek to frame in-stitutions and laws so that every man shall stand upon an equal plane, as respects advantages of growth, moral, mental and spiritual. Any lack of growthon the part of an individual is due to the excessive accumulation of animal powers by those

supplied with air, sunshine and water; and if any man be raised but a little in this life, he starts from a proportionally advanced point in that beyond. In the first place, the opportunity of equal growth They thought it impossible that the people should be allowed to every individual, by acknowledging his right to an equitable and sufficient compensation for his labor. The doctrine that every human being, on being transferred to the spiritual world, forthwith becomes a sort of demi-god, even if an idiot here, is a mere assumption, and must have adapted to psychologize a man's mind into a state of apathy toward its highest good, as the idea that

In the present crisis of national affairs, it is our visible powers.

The cape canny was an expectancy of the perform of subduing the bad duty as Spiritualists, to stand by the right, to encare of three elements in our midst, which rendered shall come, upon the three millions of Spiritualists man's right to life, liberty, and the pursuit of hap-

rights and duties. The Declaration of Independence munity. rights and duties. The Declaration of Independence was from the happy inspiration of Joseph and Paine; but its ideas had not penetrated the map of humanity sufficiently, to be thoroughly infused into social and political institutions. Those ideas are now receiving the homoge of the loyal States more intelligently than before, and a favorable result of with me, will have to fight alone. But yet, with me will insure a future progress we have of our British progenitors.

FATHER BEESON then took the stand, and made an He urged their claims upon the consideraof that race, and reprobated the doctrine which has efits they had themselves received, by earnestly each other's brains with. working for the practical good of others. Though, at present, but a limited circle, they should feel that ficial so far as it compels the admission of rights to had lately returned from Washington, where he obencouraging assurances of the just intentions of Government with respect to the native tribes under its protection. But the all-absorbing troubles of the times had prevented a favorable issue to his applications for the present, and he had had much tion to endure from parties interested in the pre-vailing system of fraud and spoliation.

Dr. Grav. to show the interest taken by inquirers, in the proceedings of the Conference, and the mportance attached to them, read a letter he had lately received from Epes Sargent, Esq., of Boston, in which that gentleman refers to the accounts of manifestations from a wife to her husband, as having is Christian, or right, or wrong, but what its efected by excited his wonder, and led him to desire fects? In the abstract, I am opposed to war—think especially excited his wonder, and led him to desire further developments." Our own senses having become blunted by familiarity with these marvels. We cannot fully appreciate the value our meeting derive from their effects on the outside world, which has no such means of investigation.

which a collection was taken up, for the benefit of he party.

Dr. Gray submitted to the consideration of the Conference his plan for the formation of a scientific society of Spiritualists, and (some such title as the "New York Psychological Society," for the purpose of collecting and registering authenticated facts, bearing on the relations between the spirit- 3 d? ual and natural world. Such a body could obtain a charter, in a way which he described, them to his successors. The speaker also suggested that every member who addressed such society at its meetings should be required to furnish it with a synopsis of his discourse in writing, to be deposited at least as much interest as those of the famous Royal Society of London.

expense, by a thoroughly organized association, such as he proposed, and which he hoped would be form- ers, and the coward becomes valiant when he finds ed before the first of June next. As he should be he has right on his side; and all humanity is adabsent for some time to come in Europe, he would vanced in the scale of being. Man is a humble intake pains to collect and forward to it all spiritual strument in God's hands for the doing of great good. facts of interest which might come under his observation in the Old World; and in this he should be might fall back upon a mass of circumstantial reci- arm will in the present contest.

tals, supported by a cloud of witnesses. ed with suspicion by the general public.

A lengthened and animated debate then took place on a motion to refer the plan of organization of the proposed society to a Committee of Three. This was finally rejected, and the whole subject was laid over for general discussion at the next meeting.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE. TUESDAY EVENING, MAY 7, 1861.

SUBJECT .- " What influence does War exert on human rogress ?

Dr. Gardner, Chairman.

Mr. WETHERREE felt interested somewhat in the subject; but only rose to set the debate in motion.
I believe War has been beneficial to human progress. The people of this planet know more and are better civilized on account of war, than they would have been without such disturbance. Way back in the age of force, it was the rule that might made right, that was a time of selfishness, and the strong ruled; then there were fightings all over the world, and af ter the different wars had taken place, the races improved, for by conquest of one race by another, the defeated were taught the merits of their captors, and mental and moral expansion has been the result. We can hardly put our eye upon a single struggle where the parties, after they got tired of the carnage have not given their attention to cultivation, and gained in knowledge and in civilization. The wars in each nation have been peculiar to it; but no nation has ever been successful in war, that I know of, where improvement, justice or liberty have not been the purpose of the contest. Many men are killed off, in war who die for their country's good. We know that by lopping off part of the limbs of an apple tree, the limbs that are left bear bigger and better fruit. So after a sanguinary war, the men that are left have more room to live in, and those that die, die honorably, instead of dying on the gallows or in disgrace, as they might. So war strengthens unnerved limbs, and brings out the pure gold. But after all, I would as much think of recommending you all to court misfortunes and hardships for the strength and experience they give, as to encourage war.

New Bedford.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evoning. The following speaking by mediums, Afternoon and Evoning speaking by mediums, Afternoon and Evon fruit. So after a sanguinary war, the men that are

... Diseases cause great festering sores; Mrs. and when the sores have maturated and run out,

natural effect on nations that disease has on individuals. I would not encourage wars, however.

Mr. Burke.—There are many kinds of wars—of thought and of strength—in mental and physical life. It is wisely said that experience is the best teacher we can have. Wars always originate with the baser portion of a man's nature; and like everything else that belongs to human nature, there is always something that will result in good. God is thing else that belongs to human nature, there is always something that will result in good. God is so economical and judicious that He never sends unmixed evils among us. Everything has something good about it. That good may result from war, no body will deny; but to prove that it is good to the actors, would require a different kind of logic from across, would require a different kind of logic from

piness, and to aid in preserving the Government any I am accustomed to. That it is good to those from the demonian manifestations now being made who come after, none will deny. War plunges natigainst it. I look upon the present state of things tions into debt, which the children's children will as but the natural product of American institutions, not outlive. Then the morals of the camp are far the martyr-child of '76. The men of the Revolu- from pure, and these who leave their homes moral tion were actuated rather by vague, indefinite hopes and upright, will come back more or less debauched, and aspirations, than by a full conception of their and incapable of building up a respectable com-

this contest will insure a future progress we have not dreamed of for American institutions; when we shall ever see the end of the present national not dreamed of for American institutions; when we struggle. Wars have never elevated humankind; shall have entirely cast off the worn-out garments but all progress has been in spite of war. To-day, even our women are ready to fight. Our mediums preach from the text, "He that hath no sword, let carnest appeal in behalf of the Indian tribes of this him sell his garment, and buy one." But I do not see how any one can pray and fight at the same tions of Spiritualists, especially, who had so often listened with benefit to the communications of spirits in heaven? [A voice—A Pickens, probably.] Yes, but poor Pickens for those who advocate war, or for so perverted and stultified the benevolent instincts of our people, that the aborigines necessarily perish the Bible to justify the present war, the words of before the march of civilization. He thought, that Christ who enjoins the giving of alms, spelling it, in their public meetings. Spiritualists were too much arms, thus perverting the words of the Saviour, who given to mere theorizing; and that in justice to always taught peace and forbearance, to command their own inculcations, they should repay the ben-

Mr. KAULBACK-The result of war is surely benethe world is their field and mankind their care. He one class, which they have demanded from another, had lately returned from Washington, where he obtained an interview with the President, and received fails in its service to humanity-gets worn outwar is the best instrument to improve it. War brings with it temporal injustice, but does away with greater and more cruel injustice. But it is, after all, an obstacle to the advancement of mankind; for all true progress must come through the school and the pulpit. The morals of the camp have been called bad to-night. They are so. The soldiers now under arms in the nation's service, I am told, spend their spare time gambling. Those who have not the cash, bet two dollars of their future pay against one dollar cash.

Rufus Elmer .- The question is not whether war it is unchristian; but there are worse things than was once, for half an hour, and then it was stopped. as no such means of investigation.

There is war in the atmosphere, and the world is
FATHER BEESON now introduced one of his native purified by it. Our present struggle is a war against protoges to the audience, which was favored with war, and this is the homeopatthic remedy. There a pleasing specimen of her vocal abilities; after are two black clouds, and when they meet there will be a smash up, and God knows it, and will probably provide it for the general purification. This is a time when we have got to conquer or be conquered. This is the "irrepressible conflict" between despotism and freedom; and without war on our part, we know which must rule. Shall we be conquered by despotism, or humble the despots in the name of

LIZZIE DOTEN .- There is one important consideration which affects the well-being of the race. It is a without expense. It would then be sempowered fact that the noblest man, physically speaking—the to receive donations; and its funds, if any, could most vigorous and able-bodied—are selected to fight be committed to trustees. Its only officer (and the battles, and are killed off; and those unfit, from he would more properly be called a servant than physical disability, are left at home, to continue the a dignitary) might be a Secretary, whose duty human species. How does this effect the human race? a dignitary) might be a Secretary, whose duty human species. How does this effect the human race? it should be to arrange and preserve all papers and What might not human beings have been, but for written facts received by the society, and transmit wars in the past? Yet war is a necessary evil, and is preferable to other evils that might accrue. . In the present, the law seems to be, to meet and mingle; and when the Goths and Vandals met, in Rome, the interblending and amalgamation helped to in the archives. The annual transactions of such atrengthen one race and ennoble the other. In the an association, he had no doubt, would be read with present war, our Southern brethren need to be elevated from their barbarism, and by this struggle they will be enlightened as never before. Pulpits
From letters which had been received from Europe and schools could never teach them what Northern From letters which had been received from letters which had been received from letters will. This war will be a great neip to those much good had been accomplished by this Conferprogress; and God always overrules our evil for his good. There is always a good within every evil. Such times as these bring out man's noblest pow-

DR. CUSHMAN.-I think the Conference should name some particular war, in order to have this question discussed. Some wars are unjust and joined by Mr. Robert Dale Owen, who was to be his question discussed. Some wars are unjust and fellow voyager. If this course was steadily followed, wrong; others are based on the principles of justice our successors, even though the present manifesta- and universal good. A nation had better be in debt tions were, from unknown causes, to cease, or change than sink down in luxury and vice, brought about their form, would not be obliged to dig up their by prosperity. The luxury of Boston and New York Bible from the mud of mere vague tradition, but has destroyed more men and women than the fire-

Dr. GARDNER.-I am of the opinion that all ne-MR. PARTRIDGE fully approved of the propositions cessary conditions are essential; and among these is advanced by the last speaker. He thought we should war, though there is something peculiarly terrible not be doing our duty if we neglected to preserve, in the destruction of human life. Religion has been for the benefit of posterity, what the spirits had the cause of more bloodshed than any other power, been teaching us for the last twelve years. We need and it is in the hard struggle that the rough cored to be assured that all facts recorded were authen-ticated by the utmost strongth of human testimony. Bro. Elmer's illustration of the thunder storm. At present this was, in most instances, very far from The battle of the elements brings about an equibeing the case; and hence our narrations were view- librium, and establishes a balance between the combatting clements. There is no life without death. We all live through decay, and through our decay thousands of other beings are furtured into life. Through means of warfare God makes the wrath of man to praise him. The death-blow to American slavery was struck when the first shot was fired upon Fort Sumter: and the South must now learn a lesson they could learn no other way. I hope no great amount of blood will be spilt, but we must prepare for the worst. We are fighting for principles—for the American flag, which is their emblem; and God will give our victory a universal significance.

### , NOTICES OF MEETINGS.

ALLSTON HALL, BUNSTEAD PLACE, BOSTON.—Lectures are even here every Sunday afternoon at 2.45, and at 7.15 givon here every Sun o'clock in the evening.

o'clock in the evoning.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.—
The Boston Spiritual Conference meets every Tuesday evening, at 71.2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—
"What influence does War exert on Human Progress?"

A meeting is held every Thursday evening, at 71.2 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson, Chairman.

Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 3 and 71.3 r. M. P. Chark, Chairman.

Charlesown.—Sunday meetings are held regularly at

CHARLESTOWN.—Sunday meetings are held regularly at Contral 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. It I. Burt, June 2d and 9th; Miss Le. DeForce, June 16th, 23d and 30th; Mrs. F. O. Hyzer during August; Mrs. Macunitor, during October; Miss Emma Bardinge, Sept. 1st and 8th.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon in Welle's Hall, Speakers engaged:—Mrs. F. O. Hyzor, during May; Miss Lizzle Doten in June; R. P. Ambler in July; Mrs. Mary M. Macumber in August; Warron Chass three first Sundays in September; Miss Fanny Dayls in October.

GLOUCESTER.—Spiritual meetings are held every Sunday, at the Town Hall.

New Benronn .- Music Hall has been hired by the Spirit-

Dec. 20.

Foxnono. — Mectings first, third and fifth Sundays of each mouth, in the Town Hall and 112 n.v. Speakers ongaged :—Mr. G. B. Stoffins, May 10th; Miss. Fann e Davis, June 16th; Mrs. M. B. Konney, June 3th.