

Spirit Guardian.

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NO. 9.

Poetry.

From Epic Starry Heavens.

The Harmonic Man.

Man on the planet Earth as yet has never
His own great nature felt or understood.
Joy, joy to thee, oh, Man! the Father Giver
Shall yet again pronounce thee "very good."
And the Harmonic Man shall walk the earth
As angels walk the pavement of the sky,
Revealing, human, though immortal birth,
The Great Creator's seven-fold harmony.

Then the ear shall drink in pleasure
From the everlasting hymn;
And the voice repeat the measure
Of the Song of Seraphim;

And the lips shall feast on gladness,
And the heart shall drink of love,
And the mind shall rise from sadness
Like a white immortal dove.

Man shall float on seraph pinions
To the Paradise above—
Through the far on high dominions
Of the stars in rapture rove;

From the sun to where its heaven
The wide system circumspheres,
Growing fair, in form elysian,
Through the bright, eternal years.

Selected Articles.

Reported for the Banner of Light.

BROMFIELD STREET CONFERENCE.

WEDNESDAY EVENING FEB. 15th.

QUESTION—"Do spirits exert evil influences upon mediums—or are the so-called evil manifestations termed spiritual, from spirits or mortals?"

MR. NEWTON—It has been generally conceded, in the discussions thus far on this topic, that disembodied spirits manifest moral qualities similar to those which characterize spirits in the body—in other words that the mere laying aside of the external form does not, of itself, work any radical change in the character or quality of the real man.

But it has been affirmed by one friend, that he "knows nothing of the existence of any 'evil spirits' anywhere in God's creation;" and more that intimated that those who recognize evil anywhere, are in the illusions of self-righteousness. Let us see if this position will bear the test of a candid and common-sense examination.

What is the meaning of the term "evil," as applied to persons or influences? Most persons I will not venture to say—all—see and feel that there is a difference between truth and falsehood—between love and hatred—between kindness and cruelty—between justice and injustice—between fair-dealing and cheating—between a self-sacrificing, out-giving benevolence, and a grasping, all-devouring selfishness—in brief, between that divine love which seeks to elevate, purify, and bless all, and that self-love which seeks only personal gratification, regardless of the rights or the welfare of others.

Most people, I say, recognize a difference, radical and eternal, between these two classes of feelings and actions. The one is seen to be the exact opposite of the other. They point in opposite directions, as unavoidably, in the nature of things, as do the north and south poles of the earth.

So obvious is this distinction to the common sense of mankind, that when a person ignores or denies it, and professes to regard all actions and feelings as alike in quality, and equally commendable, a doubt is at once raised as to either his sincerity or his sanity. Certainly, he who should affirm that he can perceive no difference between the colors of the rainbow, between light and darkness, between sweet and bitter, or between pleasure and pain, would give no greater evidence of blindness or hallucination, on the plane of sense, than does he who, on the plane of morals, confounds the opposite qualities that have been named.

Now, by universal consent, the first-named class of affections and acts—that is, truth, love, justice, beneficence, and all that tends to elevate and bless—is called "good." Why then, should their essential opposites—namely, falsehood, hatred, cruelty, injustice, and selfishness in every form—be designated by the opposite term, "evil?" For myself, I do not see the wisdom of dispensing with the term, so long as the quality it designates exists. A rose by another name would smell as sweet; and evil by another name would be just as evil.

The ascent of a ladder—"ladder of eternal progress"—is a favorite figure with all "progressionists" even with those who deny the existence of any real evil to progress from. But a ladder is for ascent,—

There can be no real ascent from our natal condition of self-love—which begets envy, jealousy, self-conceit, lying, robbery murder, and every other evil work—except into the condition of universal or divine love, where we become unselfish, and "one with the Father." Now, whatever accelerates this process of ascent, or "development," is universally conceded to be "good" and "right." By logical necessity, then, whatever retards the process, or tends to hold us where we are in our earthly affections, or to drag us still lower downward in the selfish and sensual, is the opposite of good—that is, it is "evil" and "wrong."

The influence of every spirit, in the body as well as out, necessarily corresponds to its state. As the fountain is, so is the stream. Influences are simply the streams of vital energy which flow into us from various sources. They impart their various qualities to our life and its manifestations.

When a person's influence upon others (not merely his words, but his predominant spiritual force), is plain in the direction of truthfulness, justice, purity, beneficence, and all the virtues, he is called a "good" man. When one's predominating influence is in the opposite direction—in favor of lying, cheating, oppression, impurity, and selfishness in general—whatever may be his professions, he may properly be called an "evil" man. Why should not the same terms, with the same meanings, be applied to disembodied men? I see no good reason.

The term "evil spirits," when so used, does not imply beings essentially malignant in nature—so "totally depraved" that they can be neither worse nor better. It simply means disembodied human beings—our brothers and sisters—in whom the love of pleasure predominates over the love of right and good.—We are all "evil"—we are all "devils"—in the degree that the same is true of us.

The influence of spirits, until they have become utterly purged from all earthly and selfish loves, is undoubtedly (like that of men and women in the body), of a mixed character—partly good, partly evil. Many of them, doubtless, think they are pretty good, and very wise—just as we are apt to do. It is for us to discriminate, and to know them by their fruits. If they manifest anger, self-conceit, contentiousness, or any of the grosser or subtler forms of self-love, and are blind to palpable moral distinctions and spiritual truths—and if their influence tends to bring others into the same state—it is impossible to suppose them very high up on the ladder of real progress, even though they dazzle us with the splendor of their rhetoric, and imagine themselves "progressed" quite out of sight of the humble Teacher of Nazareth!

Let us not confuse our minds with a mere play upon words, nor stultify ourselves by ignoring palpable facts for the sake of a darling theory. Though there may be many things apparently evil which are good in reality, and though it may be often difficult to determine the right or wrong of a given act, it does not follow that there is no positive evil for us to shun.

I would not "call a baby evil, because it is not born a man." But when I find it born with the germs in its constitution which develop into selfishness, cruelty, and crime as it arrives at manhood, I cannot reasonably call it altogether good. I would not "call a spirit evil, because it begins low in the scale of human progress, and necessarily in darkness treads upon the lower rounds of the ladder of eternal progress first." But when I find spirits so far "developed" as to manifest the whole catalogue of evil propensities known on earth, I cannot stultify myself into regarding them as wholly pure and harmless.

The voluntary doing of that which we believe or feel to be wrong, (even though we may be mistaken in that belief,) is a positive evil in itself to our own souls—never excusable or justifiable. So, at least, it seems to me. It is a sin against the Holy Spirit of Truth in us, for which we can never forgive ourselves. Whether we have, any of us, ever done this, whether we can or ever could with truth say—

"I know the right, and well approve it, too;
I know the wrong, and yet the wrong pursue!"
we can each decide for ourselves. It is not for us to accuse or judge one another. The judgment seat is in every one's breast. Sooner or later we shall find ourselves arraigned before it. When we feel the condemnation there, no sophistry can evade the "fiery indignation" which will burn within us.

It is alleged that a recognition of moral distinctions implies self-righteousness—a feeling of "I am holier than thou." Not necessarily so, by any means. If one adopts a merely external, arbitrary standard of morality, determined by what is popular and respectable, he is, indeed, pretty sure to run into Phariseism. Those who do not outwardly conform to this standard are of course "wicked" in his view. But he whose moral sense is really quickened to see things according to their intrinsic nature finds, that his own faults and sins become aggravated in proportion to the keenness of this sense and the light he enjoys.

Consequently such an one will be likely to see no greater sinner than himself. The speaking of an angry or an unkind word, or the getting vexed with a brother for any trifling cause, or unfairly representing another—as we do sometimes here in the heat of debate—will be felt to be as great a wrong for him, as would be a murderous blow with a shillalah, for the imbruted Irishman, or an assault with bludgeon, bowie-knife, or pistol, for a scarcely less imbruted Congressman.

The same rule applies to all unchaste words and feelings, and all unjustly selfish desires and acts. To a keen and just moral sense, a wrong desire becomes as much a sin as a wrong act. In its view, all garments of self-righteousness are but filthy rags, and the real moral differences in men are much less than they outwardly appear.

Yet the difference between truth and falsehood, between love and hatred, right and wrong, remains as broad and eternal as that between heaven and hell. And the recognition of this difference no more indicates self-righteousness, than the recognition of a distinction between beauty and deformity implies that one considers himself a rival of Apollo in personal graces!

The way to obtain a true view of things is surely not to put out our eyes, and ignore all differences; but rather to cultivate our vision to the utmost perfection, and be impartial in its use.

Nor does a keen moral sense indicate a want of charity for the sinner, as is sometimes alleged. In fact, there can be no real charity, without a clear sense of the difference between good and evil. Charity is not as some seem to suppose, indifference or blindness to wrong. It is rather that divine, outgushing love, which, appreciating the wretchedness of the sinner's condition, and seeing his capacities for good and for happiness, yearns to rescue him from his state, and raise him to a higher plane of life. The "no evil" theory, on the contrary, tells him he is as good as he can be—"whatever is, is right"—coldly leaves him to grovel and suffer on. If there is no evil, no wrong, there is no occasion for charity; nor is there any reason for indulgence to, "progression."

A clear moral and spiritual vision leads not to Phariseism, but to humility and charity. They who are truly spiritual will seek to restore him or her who is overtaken in a fault—"in the spirit of meekness, considering themselves least they also be tempted." "Our garments of charity," said a spirit, in my hearing, not long since, "are woven out of the imperfections we see in ourselves."

In regard to the justice of spirits being allowed to control and use mortals for selfish or evil purposes, (which had been called in question on the previous evening,) the speaker regarded it as of the same nature with the control which is exercised by selfish and grasping persons in this life, who are magnetically powerful and positive, over the weaker and the more yielding. It is a part of the system of things under which we live; and against which we must provide as best we can.

He concluded by suggesting that it is equally as mean and wrong for spirits in the body to live upon the vitality of others, as for the disembodied to do the same thing. Mediums, particularly the more amiable and attractive, are apt to be kept in a continually exhausted state, by the absorption of their vitality by persons who insist on taking their hands when they have an involuntary shrinking from it. It is a species of cannibalism more cruel than that of the Feejee Islanders, who feed only on dead bodies, while this is devouring persons alive.

MR. SPOONER—My remarks may not be precisely pertinent to the question, as it reads, but they will be pertinent to the remarks just uttered by Mr. Newton. He claims that there are evil spirits in the next life, because, he says, the evil men of this life carry the same characters into the next, which they had in this. If there are evil men in this world, and if there is another life, it is reasonable to suppose that those who were evil here, may be the same there. But are there any men here who can properly be called evil? I think there is no such thing as an evil principle in human nature. If there were, it would display itself in this manner: men would sometimes do evil, simply because it was evil. Men sometimes do good things, solely because they are good. This proves that there is a good principle in human nature. If there were an evil principle in human nature it would manifest itself in the same way; men would sometimes do wrong simply for the sake of doing wrong. But men never act from such a motive. However wrong their actions may be, they are never performed from a mere love of wrong for its own sake, as such. Every man can testify for himself. We all have the same faculties and the same elements of character. The difference between us is that different elements or faculties differ in degree, in different persons. If, there-

fore, there be an evil principle in any human being, the same principle exists in every human being. If, then, one man has never experienced any such emotion as a desire to do wrong, or a love of wrong, for its own sake, he has no right to assert that such a principle exists in any other human being.

MR. NEWTON calls all selfishness evil. But he must be mistaken in this. All selfishness is good, in itself. The desire to provide for our own subsistence and happiness, is a perfectly good and virtuous desire, of itself. And the selfish passions, so called, are the same in kind, and, perhaps, in degree, in what we call a good man, as in what we call a bad man, to keep his selfish desires within proper bounds, and prevent their manifesting themselves by acts of injustice and cruelty toward others. The so-called bad man is deficient in these faculties of benevolence and justice, and, therefore, his selfish faculties urge him into acts from which the other is restrained. What we call a bad man, is simply a man mentally deformed. Some of his faculties are deficient in power compared with the others. But these mental or moral deformities, or deficiencies, are no more faults, or evils, than are physical deformities or deficiencies. A man is as much, and much more to be pitied for a mental or moral deformity, or deficiency, than for a physical deformity, or deficiency. It is only those who have harmonious organizations—all the faculties in due proportion to each other—that have perfect characters.

MR. NEWTON thinks hatred is an evil passion. I do not think so. Hatred is only fear. We hate those from whom we apprehend some injury. When we no longer fear a man, we no longer hate him. The fear which we call hate, is not, of course, simply and always a fear of bodily harm, but it is a fear of some pain or wound to our feelings. Nor is this fear necessarily a fear for ourselves alone, but a fear for others for whose welfare or happiness we are interested.

LIZZIE DOTEN—(entranced).—All men and all women are mediums; each one has his or her own individual character. The character of each conceives good and evil—the highest perceptions, are termed good—the lowest, evil.

No man lives unto himself; he attracts influences outside of himself.

Poison you call evil; but it is not evil in itself, only by reception. When you rise above the conditions in which poison may be injurious, then poison as an evil ceases.

Are there evil spirits? There are low spirits—these you term evil—and these spirits often without your knowledge come and influence you; even from the lowest hell, spirits that are very gross and sinful, come and influence mortals. Drugs and alcoholic drinks will change the condition of man so that kindred and congenial spirits of drunkenness who are evil, control him perfectly without his knowledge.

Temptations are necessary; they produce conflict that invigorates us. The character of Christ was perfected by temptation.

It is the character of magnetism of each that draws spiritual influences peculiar to each. But the will power of man may reject or except any influence.

Can a man be influenced by spirits for evil?—He may, if he accepts evil influences. Man has the power in himself to throw off evil influences.—Spirits that are evil cannot do you injury, unless you are willing to yield to them.

DR. CHILD—A consciousness of evil is simply, in one word, a proclamation of "your faults" and "my virtues." This is the definition of popular orthodoxy. If there be any one thing that seems puerile and ridiculous—that seems like an old garment no longer useful and necessary—it is the idea that for ages has been so fondly cherished, viz., that one child of God is better than another child of God; that one immortal soul; that one is more evil and another is less evil; that one is higher and another is lower.

Humanity moves heavenward together—all men and all women in one solid phalanx on the journey of unending progress. All sail on one level sea of life along together in storms and in sunshine over the waves of progress. No one is above—no one is below. A wave may bear you a little higher, for a moment, than others are, but you descend again while others come up—and the average level is the fixed destiny of each one. All sail on the great sea of God, whose hand holds both the winds and waves, and whose infinite love directs us as we sail.

I cannot but conclude that the element in ha-

Continued on Fifth Page.

Selected Articles.

Reported for the Banner of Light.

MISS LIZZIE DOTEN.

At the Melodeon, Boston, February 5th 1860.

AFTERNOON.

Miss Lizzie Doten again occupied the desk at the New Melodeon, in Boston, on Sunday, the 5th inst. Her subject, in the afternoon, was "The Spirit's View of the Disaster at Lawrence."

"And it fell, and great was the fall of it."

Not many years since, a condemned felon left the State Prison of Massachusetts. Alone with himself and his inherited tendencies to evil, he crossed the threshold of that prison, to learn that the way of the transgressor is indeed hard. But there was something immortal and divine in his nature, that beneath their gross elements, could not be crushed out. There was no way out of his darkness and loneliness. He sought the theories of man, the services of the chapel; but he found no peace for his soul. Where should he seek for higher life? One thought kept passing stormily through his soul—If God will not save men here, will he save them hereafter? In desperation, he determined that evil alone should reign in his soul. There was none to turn him from his purposes. He loved not man nor God. He gave that question to his Christian teacher, and turned and smote his keeper that he died.

The question of that doomed felon is the question of humanity. Few, indeed, there are that dare to investigate it, imperative as it is in its demands upon us. But when some great calamity comes to us or those around us, the heart of man asks—Where was the protecting arm of God?—Religious teachers have said—some of them—that it was a judgment upon man; but, alas! the innocent suffered with the guilty—others have said it was one of those providences sent to make men better; but thousands of such misfortunes have come in the past, and is man better yet? Others aver that God has nothing to do with it; that he has given man certain faculties by which danger may be avoided, and if man fails properly to use those powers, he must suffer the inevitable penalty. But we, said the speaker, by the power of the Spirit, look down upon the great fact, with all its surroundings, and we fail to coincide with the judgment of either party. It is true that man is endowed with certain faculties for the performance of his duties, and for his own preservation. But those faculties are not infinite or infallible, and with all his judgment he may suppose the fabric to be sound and strong, and yet the edifice may fall, as the mill at Lawrence, and bury him beneath the ruins. Such calamities must be referred, at last, to the First Great Cause. Man may use his powers to their extent, and still with the Almighty remains the responsibility.

The belief in the being of a God is universal. Yet, the true and spiritual knowledge of that God is rare indeed, among men. That knowledge should—nay, if perfect, it must—produce the most profound and supreme trust in the goodness of that Great Being. Until this is achieved, we know not God. When such a shock as that which was occasioned by the terrible disaster at Lawrence comes upon us, we sit down, for awhile, benumbed beneath it. But then comes the first of the compensations which, in the great scheme of Providence, belong to such afflictions. Then we begin to recognize the nobility of our own diviner nature, in the heroism of those who imperilled their lives in the salvation of those who lay crushed beneath the ruins, and of those bereaved ones who in resignation cry "Father, thy will be done." We feel how mighty is humanity, how noble and thus bravely to die. Such emotions take hold upon and awake our better natures. They form part of that great education which we must have before we can know the Almighty or rise to the idea of our spiritual being. That education God alone can give, and that education is indispensable to the fulfillment of the ends of our existence.

Few there are who, looking, as it were, through the eyes of Deity, can see that man, in his earthly state, is spiritually a child, to be educated by these experiences. Through trial it is that we receive our discipline. Our souls grow more in the storm than in the sunshine. There was one who was perfected through sorrow. They who perished at Lawrence suffered far less than many a one in the audience had endured in the long trial of the years of the past. The experience of one is that of all. No experience that sweeps over humanity but must be realized by every soul. These are the teachings of God and his angels, in contradiction to the teachings of man.

The first step in the knowledge of God, in the resignation to the Divine will, is to worship and reverence some higher power—the second, and the philosophical one, is to look upon our education as we receive it from the world, for just what it is, expect nothing better of God, to know that we need receive it. There is a third and higher step: When, outgrowing the toys of childhood, we rise up in the majesty of our soul, and say, "Oh, Almighty One! thou hast given me sinews of the spirit—educate

me to the Spartan heroism of the spirit, by all these calamities that throng our earthly pathway." Who is he that is strong, joyful, and courageous—the true moral hero—but he that goes to the footstool of the Almighty, and says to him, "Father, thou hast sent to me all that I need in this world; and I know that over the wrecks of all that is wrong, I shall rise up and come into thy presence, bearing my sheaves with me."

The spiritual view of this calamity is the hopeful view. It tells man the truth that, through all his earthly experience, he may expect, he should prepare himself for such experiences, not to be taken unawares at any point—that he should prepare himself to live not for his own ends, but for man. The perfect reconciliation, from that of oneness to the Great Spirit of the Universe, we shall look down, in the great future of our supernal existence, upon these earthly afflictions, and say, "Dear Lord, thou hast ordered all things well." There shall we be able to generalize, to detect the great Providential system that pervades all the occurrences of earth, and see that even as we have walked through these trials of our terrestrial life, we were laying up celestial treasures for the long ages of eternity, and that we shall have emerged from the ordeal without the smell of fire upon our garments.

EVENING.

In the evening, Miss Doten was made the medium for an address upon *The Great Spirit*, by a spirit purporting to be that of Eagle Eye, an Indian Chief who died long before the discovery of America by the whites.

The discourse was divided into five branches—What is the Great Spirit? where is the Great Spirit? what does He do? what does He say?—what shall His children answer? The following abridgement may give a sufficiently correct conception of the style and matter of the address.

First, *What is the Great Spirit?* I cannot measure the ocean, nor the summer air, nor the leaves of the forest, nor bring the great oak into my wigwam; but I can tell of each. I can tell you what the Great Spirit says to Eagle Eye, and what He does to Eagle Eye, and what the heart of Eagle Eye answers. When I trod the hunting grounds of this land, I knew there was a Great Spirit, and that He was with me though there were no words in my mouth to express him. To Eagle Eye and his brethren, He was a God of battles. He was an unmerciful Spirit. He was the God who gave the Indian's arm to strike down his enemy. He was the God whom the Indian feared, but did not love. What is the Great Spirit? The answer comes to the heart of Eagle Eye, but to him alone; for that answer must come to the heart of each man for himself.

Where is the Great Spirit? We carried up our great sacrifices to the mountain-top; but He was not there. The arrows and the bear-skins, the beads and the wampun, all remained where we placed them, and we could not find the Great Spirit there. The eagle went up into the sky, till his eye was dazzled with gazing into the eye of the Great Spirit; but he returned to the earth with a tired and fluttering wing, and he could not tell us where the Great Spirit dwelt. We sent the tender dove across the prairies, and the lakes, and the forests, and it came back and sunk down, flustering, at the feet of our sachem, and brought no answer to that question. The arrow sped in vain into the air; it fell to earth again; its point was broken, and it brought no answer. We went to the mountain cave and looked into its darkness. We asked the warrior, whose heart was as the rock, to descend into its depths and seek the Great Spirit there. He bade farewell to us; he went; moon after moon we waited his return, and he came not. A grey-haired chief called a council of all his braves together. He says, "My days are almost numbered. I go to the home of the Great Spirit, and shall not return to you again. The Great Spirit tells me His home is everywhere. I shall see the Great Spirit, but I shall not come to you again. Seek no longer, children of the Great Spirit, for His home or His dwelling-place; but here, in your own homes, upon your hunting-grounds, do what He bids you, and when you become children of the Great Spirit, and wear the blanket which he shall give you in the Spirit-home, then shall ye find His dwelling-place." For many hours we sat in silence. Then one of our warriors rose up and said "yes," and went to his wigwam; and he never sought for the home of the Great Spirit after.

What does the Great Spirit do? The Great Spirit never wrote a book for the Indian. The Indian has not the white man's eyes, but the Indian's eyes are in his heart. The Great Spirit has written no book for the Indians, but with His mighty hand He has made pictures all over the great hunting-grounds. The Indian makes pictures like the Great Spirit, and he understands those pictures; and so he understands the writing of the Great Spirit. The white man may misunderstand his book; the Indian cannot mistake his. The Great Spirit, in the heart of the white man, tells more truth than the lying spirit in the book. If the Indian does not read his book aright, it is his fault; for the Great Spirit never writes a lie. He has made the great mountains and the vast prairies

—we see His pictures in the deep valleys; and where the lightning has rent the rock, we read the pictures that the Great Spirit made ages ago. We see the foot-prints and the bones of great animals that He made, and we know the Spirit Father was very mighty to make these great animals and hold them in his hand to do the earth no wrong. We know that He came with the tempest and the fire and burned them, and sent the Spring, with her bright moccasins, to draw flowers about them and leave all beautiful above while the great animals slept below. What does the Great Spirit do?—He has put men together in one family, and has thus woven together the world with a web like that of a spider, that He might draw nations and tribes closely together, that they might make one great tribe. And, when we have come closely together, our hearts grow warm. The power of the Great Spirit is upon these threads that join together the families of men, and His fingers play upon them and make sweet music. You cannot read it now, except as the voice of the music of the waters, which you cannot understand. The Great Spirit will yet play upon those harps, until every heart shall make harmony; and then the red man shall not be driven into the forest, nor the poor black man be trodden upon by his pale-faced brother.—The Great Spirit has wisdom, and He is willing that all His children shall have wisdom. The white man has great wisdom, but he does not much use it. The white man has wisdom and power, but the Indian has the word of the Great Spirit in his heart. The little rills come together and make one great stream; and so the Great Spirit shall send the wisdom and the power of the white man to meet the nature of the red man—to meet with the wisdom he has learned from the great book of nature; and then the Great Spirit shall live in the hearts of all the families of men. Pale-faces, you need the red man. He has that shut up within him which you have not. And the Great Spirit is doing all this. He is working very silently, but in a low and soft voice he speaks—he draws together all the tribes of his children that they may be one.

What does the Great Spirit say? He speaks in the thunder, in the hurricane, in the earthquake, and men hear and tremble; but they do not understand what the Great Spirit says. They know not his language. And what does he say to them?—"Children of men, hear! On this earth where I have placed you, here in these hunting-grounds, in these great forests, I placed you together, that you might be brothers and live in love. I speak to you in all things which you see with your eyes.—But my voice is loudest in your hearts.—Live so that you may come, at last, into my great wigwam of love." The Great Spirit talks continually to man, but he cannot hear him, when other men are always speaking in his ears. He must go to the forests and the prairies, and ask the Great Spirit to speak to him, and he will speak, and if he listen till that voice become his voice, all men who hear him shall know it is the Great Spirit that speaks, and all shall come to love the Great Spirit, because they hear the voice of the Great Spirit speaking through their brother. For that man comes without fire-water, without gunpowder, or hatchet or knife; he says, "Brother, the Great Spirit is in my heart, and you shall hear his voice and follow me, and worship my God." This is what the Great Spirit says.

And how shall his children answer? How do the forest leaves answer, when the wind passes over them? Leaf after leaf they move together, and one does not cry out against the other. How do the waves of the great ocean answer, as they roll by the shore? They cry not out one against the other, but they lift up their great song and join in with the forest leaves and with the voice of the great Air-Spirit, as it sweeps along; and when man listens, it is all a sweet accord. How shall man answer? He shall answer thus: "Thou art our Great Spirit Father, and we thy children. We will love each other; we will work and hunt for each other; and if thou dost ask it, we will die for each other. We will live in peace and in harmony. We may be strong in ourselves; and if our arms are strong, we will work for our feeble brethren. If thou hast given us wisdom, we will carry that to our red brethren on the western prairies, and say, 'The Great Spirit Father has given us wisdom, and now with this wisdom we will make you wise; for the Spirit has chosen us as the channel through which his voice shall speak to you.' And when the Great Spirit moves over them, there shall be one answer in reply—"Oh, Great Spirit Father, we are ours, we are yours; all tribes, all families, all nations are one. Let thy will be done!"

Brothers, sisters, the words of Eagle Eye are ended.

After the address, Larooqua, an Indian lady, sang "The Indian's Lament," a contribution was taken up for the aid of Mr. Beeson's enterprise in behalf of the Indian tribes, and the exercises were closed with the singing of a funeral dirge, in the aboriginal tongue and in English, by Mr. Beeson's Indian singers.

The audience this day was, we think, larger than at any previous Spiritualists service in Boston, during the past year.

The Dream of Disunion.

The following "dream" has for a long time been published, yet like things of the kind, escapes special attention because not understood. There is more in a dream sometimes than is "dreamed" of.—[Sunbeam.

HON. J. C. CALHOUN'S DREAM.

The most singular dream, perhaps, on record is that of John C. Calhoun, at a time when the fanatics to the North, under the guidance of Seward, of New York, and Hale, of New Hampshire, and the hotspurs of the South, under the lead of Calhoun, of South Carolina, (for he had no compeer for disunion) were marshaling their forces to dissolve our glorious Union. It is remarkable that one of the greatest intellects that ever adorned the American Senate should be made to tremble at a dream. What but the Almighty, that conducted Washington through the perils of the Revolution, and gave independence to our proud and happy country, could at such a time, to such a man, under such circumstances, have dictated such a dream!

Mr. Calhoun, it seems, was drawing up a plan for the dissolution of the Union, when, late at night, being very much exhausted, he fell asleep and had the following dream, as related by himself:

"At a late hour last night, as I was sitting in my room writing, I was surprised at the very unceremonious entrance of a visitor, who came in and took a seat opposite me.

"I was more annoyed, as I had given strict order to the servants that I should on no account be disturbed.

"The manner in which he entered—perfectly self-possessed—taking a seat opposite me—without a word, no salutation—no apology—as though my room and all within it belonged to him, excited in me as much surprise as indignation. As I raised my head to look at him over the top of my shaded lamp, I discovered that he was wrapped in a thin cloak, which completely hid his features from my view, and as I raised my head he spoke:

"What are you writing, Senator from South Carolina?" I did not think of his impertinence at first, but answered him involuntarily—"I am drawing up a plan for the dissolution of the American Union!" To this the intruder replied in the coldest manner possible.

"Senator from South Carolina, will you allow me to look at your right hand?"

"He arose, and as he did so, the cloak fell and I beheld—GREAT GOD! GENTLEMAN, I BEHELD THE FORM OF GEORGE WASHINGTON!

"As though I had no power to resist, I extended my right hand. I felt a strange chill pervade me at his touch—he grasped it and held it near the light thus affording me full time to examine every feature of his face, and particularly of his person. It was the face of Washington and he was dressed in the uniform of the Revolution. After holding my hand for a moment, looking steady at me, he said, in a quiet way:

"And with this right hand, Senator from South Carolina, you would sign your name to a paper declaring the Union dissolved?"

"Yes," said I, "if a certain contingency arises I will." Just at this moment a black blotch appeared on the back of my hand; I seem to see it even now! What is that? cried I in alarm, "why is that black spot on my hand?"

"That," said he dropping my hand, "is the mark by which Benedict Arnold is known in the next world."

"He said no more, but drew from beneath his cloak an object which he placed upon the table, on the very paper on which I had been writing.—The object, gentlemen, was a skeleton!

"There," said he, with emphasis, "there are the bones of Isaac Hayne, who was hung by the British in Charleston. He gave his life to establish the Union. And when you sign your name to a declaration of dissolution, you may as well have the bones of Isaac Hayne before you; but no blotch was on his hand."

"With these words he left the room. I started from the contact with the dead man's bones and awoke! Overworn by labor I had fallen asleep and been dreaming."

Many other instances might be recited to show that some of the most important events to man that have occurred since order was brought forth from chaos, and the Almighty rolled the planets from His palm and set the spheres in motion, have been more or less connected with dreams. May not this dream of Calhoun's have a happy influence on the perpetuity of our glorious and happy Union?

A Remarkable Dream.

Mr. E. E. Shepardson informs us of a remarkable circumstance in the dreaming line, which is as follows: At the time of the sailing of the bark Baltic, since wrecked, the wife of Mr. Geo. Ohrling went to live in his (Mr. E.'s) family. About the time of the wreck for six successive nights, she dreamed of the disaster, with every detail connected with it, and soon after, upon the return of her husband, who one of the rescued sailors, it was found that every circumstance of her dream was verified by the facts as related by him. A very singular case of psychological vision.—[New Bedford (Mass.) Mercury, Feb. 3.

For the Spirit Guardian.

Tests.

The following given through Mrs. M. B. Dearborn of South Exeter, on her recent visit to Bangor, is given by special request of the spirit who communicated it.

Among many other statements the spirit said to the writer of this article, "I want to give you a test: you recollect that when I attended your school in the town of Pittsfield, more than 20 years ago, I remarked to you,—I then being afflicted with a severe hemorrhage at the lungs—that if the Lord would lengthen out my life in health 15 years, I would ask no more of earthly bliss." This remark is distinctly recollected by the writer, though the medium through which this message has been communicated could then have been but a child.

That life was lengthened out 15 years and more—though not in perfect health.

Another Test given by the same spirit and through the same medium at the same interview. "You will recollect said the spirit to me that at a much later date you called at my home, but did not get out of your sleigh, when I approached you and directing your attention to my little boy then standing near, said:—*There is all I have to live for.*" I do recollect the occurrence and remark, perfectly. The companion of this my former pupil had passed from earth, and the little boy alone was left to him as the object of his special care.

Who but the spirit of him who had pronounced these sayings so long before could have communicated them to me so perfectly?

The medium plainly could have known nothing of these matters. It was accidental that I met her in this city where she was exercising her fine gifts in healing the sick, and also as a writing and Trance-speaking medium. L. P. R.

For the Spirit Guardian.

Man and Woman.

In this age of progress, we hear much said about "What man can do" and "What woman can do."—Man is being called upon by powerful sympathetic appeals, to yield to woman her rights as though he had wrested them from her with violent hands, holding them with an iron grasp, and sternly refusing to give them up while she is at his feet like a menial suppliant. I have no fault to find with all this, but like "Progress" I view it with a different standpoint. It is true that woman is in mental and legal bondage, and many a heart is writhing to-day beneath the agony of its wrongs. But is man the main instrument in keeping her in this condition?

The daughter has been generated and educated, from time immemorial, to believe that she had no important part to act upon the stage of life, that she had a right to stay behind the curtain and hang a helpless weight upon her husband, while he goes forth alone to battle the storms of life. Multitudes to-day are listening to the sound alone! as it wells up from the deep recesses of the soul and bids them struggle on. Although the law of church and state recognizes their union with one they love as they do their helpless child, they feel they have no helpmeet. When their own strength becomes weakness and they feel themselves tottering and reeling, beneath the weight of adversity; the heart yearns for one whose interests are their own to impart strength mentally as well as physically, that by their united efforts, their frail barque may glide safely across the ocean of life. The son also has been taught by the mothers that he must expect but little else of the wife than submission, and patience under misfortunes. If she does not fret and scold she is considered a pattern wife, while she has not sufficient energy of character to raise her hands to lighten one care of her husband, father or brother. Where lies the fault? I answer in woman herself.—How can man give her what she decidedly refuses to take? How can he educate her to stand by his side his equal, while she sets and holds her hands and says she has nothing to do with this matter?

If the right of suffrage was granted for woman to-day, how many would avail themselves of that right? Methinks comparatively few, while the majority would stay behind and point the fingers of scorn at their more patriotic sisters. Woman is doing far more to rivet the chains around her own sex than man. Who is the last to extend the friendly hand to the fallen daughter of adversity and bid her hope? It is woman! Education bids us overlook and even countenance the very act in man for which we would spurn one of the weaker sex and we as willing tools do its bidding.

How seldom do we manifest the spirit of the lowly Nazarine when he said, "Neither do I condemn thee: go and sin no more." How after we see the curl of scorn and jealousy upon the lip of the wife as she listens to her husband's admiration of some noble energetic woman who is struggling to attain her true position in life. I do not say that there are not exceptions to this rule, I say with all difference there are! But as a sex we are guilty of these faults, which have worked and well nigh sealed our ruin. But where is the remedy? I answer emphatically with woman! Because education has planted our feet in the mire shall we remain inactive and cry unto man to take us out! Woman is already higher in the scale of moral development than man. Let us come up to the work, individually and collectively of cultivating our intellects, breathing forth our God given aspirations, and thereby fitting ourselves for our holy mission on earth. Let us manifest the same spirit of forgiveness towards our own sex that we do towards our brother man and thus heal and elevate the sin crushed soul. When trampled against; let us breathe the prayer of Him who spake as never man spake:—"Father, forgive them for they know not what they do." God and angels are ready to bless our efforts and I doubt not; man will proudly welcome us to his side, his equal, and rejoice in knowing that in union there is strength. THEODORA MORRIS.

Canton Mills, Feb. 22, 1860.

Correspondence.

S. CROOKER.—STOCKTON.—BROTHER BROWN: Dear sir, I wish that it was in my power to talk to you face to face but that can't be, as we are so far apart, but nevertheless we can commune with each other by letter.

We are gaining ground on the enemy step by step, and where ever we have gained a foot hold, there has been no retraction. There are new mediums coming into the light all around us—some trance-speaking, some tipping, some rapping. Among them there is a little boy 11 years of age that bids fare to be a great channel for angels to commune through to the inhabitants of this earth. There are some of the opposition that say they do not believe that we have such manifestations, as we say we have had; such as tables rising, chairs moving from the floor on to the bed, and hearing sounds that were not caused by human agency. They have offered to give two hundred dollars to have a table raised from the floor by one man standing up and merely putting the ends of his fingers upon it; but when we offer to take them at their word, they are off, for they know better than to come up to the scratch.

F. BUSSY.—NEWBURG.—At Belfast Maine, or at a place not very far distant: as a clever writer informs us, there was recently held a meeting of the church when one of the members who had not spoken for many years on such occasions, now rose and to the surprise of all, went on to say that he was moved to confess himself a very great sinner, and so great did his sins appear that he very much feared the brethren would not be willing to forgive him; but he hoped they would, and he would try to lead a better life in time to come. Whereupon one of his neighbors rose and said he felt it to be his duty and privilege to testify to all that Mr. S. has said about being a great sinner. Ever since I have known him, he has been the biggest scoundrel in this town, and I will just relate only one of his acts, and you may judge of all the rest by that one.

My sheep got into his lot the other day, and he cornered them all up, cut the gambrel of one hind leg and thrust the other through it, of every sheep in the whole flock; and now you may do as you please about forgiving such a man, but I tell you I never will.

We will leave the readers to draw their own conclusions.—[Ed.]

A. S.—NEWBURG CENTRE.—Bro. Brown, being a subscriber for your valuable paper I thought I would write a little of my mind in regard to spiritualism as I have been an investigator about one year. We being the children of nature, we change with everything around us, in the dispensation and fullness of time we shall be gathered together in one in Christ the great ruling principle that rules all things; the leaven hat has been hid from man so long, that is to leaven the whole lump. Notwithstanding those great elements have so long been hid from man, they have been doing their work, and are still doing their work, for nature's laws cannot be changed. As nature performs her work man will progress and the scales will fall from their eyes, then their minds will expand and burst, and throw off those old creeds and they will become as haywood and stubble, and be burned up; then they cannot make a Baptist devil, nor any other as the priests have done to humbug people with.

I know no evil nor do I wish to change the laws of nature, although I have been taught to pray to God that I might turn his mind towards me, but O, the beam was in my eye and I could not see! God is infinitely wise, infinitely powerful, and infinitely kind, which we know, for all nature speaks it forth, and this nature speaks fourth with her voice and says every thing that is, is right, there is no other power in heaven nor of earth but of God. When men become reconciled to this great truth they will be of one heart and of one mind; then they will understand that God is all in all; then the lion and the lamb will lie down together.

If we could go out into our fields and dig up gold, we would not value it as high as we now do, but it comes through great labor and hardship and we value it high, and so it is with everything else; it is so with spiritual labor as well as physical labor, every spiritual manifestation comes up through great tribulation, or there would be no progression, and there would be no progress, and we would not partake of the tree of life and live. Yours with progression.

A Card.

To the Rowe families, T. Adams, H. Bond, J. Ward and others, who generously surprised us by a visit on the evening of the 30th., ult., loaded our tables with luxuries, cheered our hearts by words of kind encouragement, and left substantial and valuable tokens of their brotherly love, the undersigned would hereby tender their hearty thanks. Should any of you be afflicted as we have been, may your neighbors treat you in the same noble manner.

W. R. SPAULDING and family.

Oldtown, Feb. 1860.

The snug little kingdom of Hawaii is not exempt from the troubles of mightier empires.—The people of Kan, the most southern district of Hawaii, recently got up a kind of insurrection to resist the collection of taxes, but really to overthrow the government of the present King, and proclaim Kinaw as King. Their lack of a leader of chief blood was the only thing that prevented the affair from becoming serious. It was easily suppressed.

Spirit Messages.

Written through M. Taylor by Impression.

A Salutation from my Mother.

I come to greet my child,
O yes, I come again—
I often see you 'mid the wild
Scenes of your earth plain.

I'm ever by your side,
My wandering orphan boy,
And often do your foot-steps guide
And fill your heart with joy.

My love for you is strong,
Aye, stronger than before
I left the human throng,
And come to this bright shore.

Your father too, is here
With all his ardent love,—
He often comes to give you cheer,
And lift your thoughts above.

Yes, all thy love-links dear,
Do often come to you;—
They come to brush off sorrow's tear—
They come to bless you too.

Therefore, my child, look up,
And trust your cause with God;
We bring to you the golden cup
Of peace from our dear Lord.

I'm thankful for this day—
This day of spirit power,
In which we bring the heavenly ray
To your lone earthly bower.

We've been with you before
The new dispensation came!
But now there is an open door,
And I can greet my son.

O! then cheer up, my child,
And lean upon God's arm,
Amid earth's storms and tempests wild—
He'll guard you from all harm.

Given through a medium in Orono.

Hosea Ballou.

I want to tell of things that lay hold on Eternity. My friend, ever be on your guard against those who say that preparation for eternity is not necessary. I want to assure you that it is the all important business of life. How think you mortals can be prepared for the joys that await the truly good, unless they are in a state to participate in those joys and employments? And the more thoroughly they become acquainted with their own hearts, the more will they feel the need of a Saviour. Whilst blinded by self-love, they are ignorant of their true state and standing. They fancy they are something, whilst in reality, they are nothing. They are living to no good purpose. Self is the great attraction; the shrine to which all their homage is paid.

It is well for all to try and divest themselves of self love in a degree. I don't say a mortal should not have self-respect and self-love in a certain sense. We should love ourselves because God loves us; but we should not be blind to our own faults. We should look upon all as children of the same family, bound to the same country and traveling on the same road. If some take one street and some another, they will eventually verge together, and you will find there is but one door into Heaven, and that is by repentance and faith in the Lord Jesus Christ. He has wrought out a free and full salvation. All who will avail themselves of it and comply with the requirements laid down in God's Word will be freely welcome to the marriage supper of the Lamb.

Be not afraid to mingle with those of a different faith. Try and convince them there is need of preparation and that they must commence at once. If faithful, you will be instrumental of great good. Fear not to speak what is given you; you will be taught what to say, and it shall reach the hearts of those present and they will begin to see the necessity of a lively faith and firm trust in God.

Go forward; do all you can to lead sinners to Christ, feeling assured that he who converteth a sinner from the error of his ways, shall save a soul from death and hide a multitude of sins. I am Hosea Ballou. I want to assure all there is need of preparation for their spirit home, why should any think differently? I am pained to see some who call themselves Universalists preach a different doctrine, assuring people their present conduct will have no bearing upon their future state. It is an error that should be corrected. Let all, as they value their happiness in time and eternity, live as in the presence of God, taking Christ as their pattern. If they imitate Him they surely will all be saved. None that come to Christ for pardon will be rejected. It is the privilege and duty of all to be saved in time and eternity. Those who are faithful to God have a present salvation. They are saved from the sting of a guilty conscience. Great peace have they who love the Lord Jesus Christ and nothing shall offend them or cause them to turn from following him. My friend, work! If God has opened your eyes, try, by His assistance, to open the eyes of others.

Given through J. W. Curtis.

George Worcester.

I used to reside in Hermon. I have a sister Susan she married a man by the name of Stewart; they reside in Bangor. I want to say to her that I went to California with Harvey Light—his Father's name was George Light. I died on the Yuba River. I shall tell my sister when I have an opportunity all about matters concerning my death. All was not right, there was much deception used in regard to my affairs.

Bangor, Feb. 15th, 1860.

Given through L. J. H. Wentworth.

Royal B. Smith, to Jacob A. Smith.

Brother Smith:—I have come to speak to you through the Guardian, as I told you I would.

Yoy remember that when I was in the form, I had some trouble in the church with my pastor; I told you all about it, and you said to me "forget and forgive," and be a good friend to Brother Mansfield. I said no at that time, but since I came to the Spirit world I have seen my Brother and we have made all up. We are good friends now. He forgave me, and I forgave him, and now we are in one circle of love. We are with you and ready to guide you. I am glad Brother Jacob, that you have retraced your steps. The light shines very bright around, and you seem ready and willing to put your hand to the plow and work till you are called home to rest. This is from your spirit friend.

Through L. J. H. Wentworth.

Thomas McFaden.

I resided when I left the form in the town of Emden, Me. I was 100 years and 20 days old.—I have friends living there. I wish this to reach them, and when I have a better opportunity I will speak more and make myself better known to them.

From the Sunbeam.

The Coming Man.

The race of Gods do not flourish well in our latitude, for they seem to be indigenous to oriental soil; and it is a peculiarity of progress, that man has turned away from Delphian Oracles to worship in the great Pantheon of Nature, where we all are inheritors of Godships of our own; and it is extremely difficult to find any particular one, whose attributes will exalt him to the supreme throne of common sense; and whosoever anoints himself as the chosen one of heaven, will be apt to suffer from the ridicule of man, and elicit the pity of angels.

It was necessary in barbarous ages that a Prometheus should steal the fire of Jove, but in our day we have new modes of action, so that each of us can easily bottle our own lightning. Beside we make our own idols which suit us far better than the handiwork of Phidias.

Side by side, hand in hand, we march up the golden steps of Time, and there is not a soul but feels the attraction of Deific love, so that all the vain attempts to focalize humanity have only retarded its progress.—The idea of leadership has always associated with every religious movement, and even men of our faith think that there must be a holy intelligence, a person of super-human divinity, who shall wave his magic scepter over the vulgar beings of lower life, and they shall obey; and who this person shall be—the time of his advent—the quality of his attributes—are questions that are being agitated much among the Spiritualists of to-day.

Whether the awful ghost of the Trinity shall overshadow mortality, and beget another being who shall become a tetramis portion of Godhead; or whether it be a Christ principle that shall suddenly burst the gates of heaven, and spread itself throughout all human breasts—the wisecracks of the present have not determined. But one thing is considered as evident that he or it, must come and reveal the power of heaven, for it is said that the pendulum of Time has swung to the apex of its epochal arc, where the Child of Ages is to be born.

Perhaps the wondering mystagogues have cast the horoscope, and seen ominous shadows walk along the constellations, presaging the mightiness of the coming Ruler; but we must reasonably suspect, in such auspicious hours as these, something tangible that will indicate the great event, for when the Bramins Avatar comes:

"Earth, and her trembling isles in ocean's bed
Are shook, and Nature rocks beneath its tread!"

The advent of the Jewish Messiah is also gorgeous in the extreme, and the terrified beholders exclaim:

"So, earth receives him from the bending skies!
Sink down ye hills; and O, ye vallies rise!"

But our optics have grown weary of watching the signs of heavens. Tell us ye sages, when shall the Coming Man, come?

CLAYDES.

A PONDEROUS JOB.—We yesterday witnessed part of the shipment of a heavy iron contract, the iron for a monster warehouse at Santa Catalina, Cuba.—The warehouse, when completed, will cover four and a half acres of ground. It is divided into two sections, one of which will be completed, by the present shipment. The roof is of sheet iron, corrugated, and to complete it will require 220 tons of sheet iron. The size of the roof is 250,000 square feet, of which the last 125,000 feet required for one-half section are now being shipped. The contractor of the building is Jas Bogardus, of New York, though nearly all the material was made or will be made in Philadelphia. The doors of the mammoth warehouse are of boiler iron, braced with iron bars. Of these will be required no less than fifty-one. Each door weighs 1,250 pounds and is seventeen feet high by nine wide, and moves upon an iron railway. Besides this immense amount of sheet iron for roof and doors, 4000 tons of cast iron columns, etc., will be required in the building, besides the wrought iron beams.—Philadelphia North American.

We have encouraging accounts from all parts of the state. Spiritualism seems to be rapidly increasing. Calls for lecturers are constantly increasing.—Really it does not appear that spiritualism is dying out.

Spirit Guardian.

BANGOR, SATURDAY, MARCH. 3.

GEO. W. BROWN,
EDITOR.

OFFICE—No. 6, Granite Block, East Market Square.

Our friends are particularly requested to direct all letters intended for this office, or to ourself or family to "SPIRIT GUARDIAN," Bangor, Me. When thus directed we are responsible for monies remitted, otherwise we shall not.

For the Spirit Guardian.

"The Mission of Woman."

In the pride of his undevelopment and ignorance, man has conceived the idea that he is the whole of humanity, and woman a different order of being; and acting upon this idea, philosophers have speculated, reformers have blustered, and naturalists have labored to classify her, and find out her true sphere, mission and end; but as yet their labors have been in vain; for no sooner have they marked out an orbit for her, separate from that of man, than some eccentricity in her course has shown the erroneousness of their labor, till they have almost given up in despair, and concluded she is an accident in nature,—a wandering star, whose true position in the universe cannot, as yet, be fully defined. For the benefit of these philanthropic laborers, I would suggest, that when the mission of man is properly understood, there need be no more speculation in regard to that of woman; as they are one and the same.

From the earliest record, even down to the present time, anidition, domination and power seem to have been the ruling principles with subjeeting, and bringing under his control, the lower orders of creation, it has ever been his settled policy to crush down, debase and degrade woman; and to impress upon her mind the idea that she is a something made especially for his use and convenience; to protect him in infancy,—watch over him in childhood and youth,—be the plaything of his idle hours, and at all times his willing slave and drudge. For proof of this, we have but to read the remotest page of history,—the first chapter of his theology,—the tiniest statue in his politics, or the first leaf in his every day life. In short, this, ruling over woman, seems to be the climax of man's ambition;—the one thing needful to his glory and eternal salvation. She is warned to obedience from the pulpit,—completely extinguished in politics, and made to feel her dependence, and inferiority in every turn, and corner of domestic life. And woman with less love of power, and physically unable to cope with man in his strife for rule has meekly yielded to his dominion, and with apparently willing hands has brought her hearts dearest treasures, the inalienable rights of her womanhood, and lain them upon the shameful altar of man's base, selfish ambition. She has decked with artificial flowers, the galling chains that are fettering her spirits,—and covered with tinsel and display the festering wounds that are bearing corruption through her system, and eating at her very vitals. She has accepted suffering as her coronet, ignorance her safeguard, and obedience her passport to eternal life.

And man, as yet, unable to discover means for the manufacture of his species, except through her instrumentality, chooses to partake of this debasement, and corruption; rather than yield his authority, and thwart the imagining purpose of his self-made deity. But reform is abroad; in our country female infants are protected by law. Widows are not burned upon the funeral piles of their husbands, but are robbed of their property, and permitted to live out the remainder of their days; and our public journals even take note of their departure by saying that the relict of such an one died at such a time.

Yet even here, in our boasted land of freedom, where it has been proclaimed "that all men (in the generic sense) are born free and equal," that "laws derive their just force from the consent of the governed," and "taxation without representation is tyranny." Even here, woman is governed by laws in which she is permitted no voice,—taxed without representation; and deprived of the rights to her own person and property. And worse than this: in the domestic relation, which has been marked out to woman as her appropriate sphere, she is made the slave of man. Her person, her property, her children, owned by the man to whom she must promise obedience.

Blush, Oh man! hide your face in the dust, and let your sincere repentance wash out this vilest, basest stain of your unbridled ambition.

But as I said before, reform is abroad, and noble men have dared to rise up, and question time's superstitions, and remove the foundation stones from moss-grown and iniquitous institutions. And I had fondly hoped that, ere long, they would be led to investigate this mighty, suicidal evil,—this stumbling block in the world's progress. Judge then of my feelings, to see a man who had so bravely fought against many of the cherished evils that

oppress humanity,—had even laid his fearless hands upon the very idol of his fellows, and proclaimed to them the glorious doctrine of man's individual sovereignty, and telling them, that the great tribunal before which they must receive judgment, was that of their own consciences; turn in the first pause from his labors, round upon woman, and strive to weld anew the shackles, which he seemed to fear he had loosened from her soul, by proclaiming her made for other ends, and subservient to other purposes than that of her own progress and development.

Had not history, again and again, revealed like instances of man's weakness, blindness, and inconsistency, I should have folded my hands in silent astonishment at this strange phenomenon. But I have removed my trust from the weak arm of man born of slave woman, and placed it upon the ceaseless march of civilization and progression. And I humbly trust, that these will, yet, in their onward march, open the eyes of man to his true interests, to his legitimate greatness, and present the world with the brightest, purest, richest blessings, it ever will, or can receive—Free Women.

Then will man no longer need to force upon woman her heaven-born duties, but, standing up together, in their united freedom, they will heed every "call of nature," and the union of Love and Wisdom will present to the world a race of men whose mothers need not blush to own their sons.

L. E. B.

Auburn, Feb. 21st.

Letter from California, and an Answer by Dr A B Child.

DR. A. B. CHILD, Dear Sir:—I have received from a highly educated friend in San Francisco, California, a letter, in which he says:—"Did you ever hear of, or see any thing in Maine, in the shape of spirit power, as the tying and untying of a medium with ropes? I saw a Mr. Collins at Musical Hall, tied up with ten fathoms of rope, placed in a big box on the stage, and in thirty-eight minutes came out free from the rope. Again he was placed in the box with the ropes at his feet, and in thirty minutes came out completely tied up hand and foot. Many converts to spiritualism have been made by witnessing this trick. One man, an acquaintance of mine, with a pale complexion and dreamy eyes, having all the requisites of a good medium, saw the spirits in the box as they untied the man, knew when they freed his legs and his hands and arms, and when they untied the last knot, and told a man by his side just when the rope would come in a bundle against the side of the box—he, not being aware of what he was saying at the time. The consequence was they both believe in spirit power. Now, sir, in candor, what do you think of this—have you heard of such things in Maine, and do the people generally believe it is spirits that handle the ropes?"

From a letter received last night he writes further upon the subject, as follows:—"In my last to you dispatched from here Jan. 5th, I gave you some accounts of a man by the name of Collins, a late arrival from the East, who was performing strange and wonderful feats at Musical Hall in the rope tying business.

I think I told you how his performances had made many converts to the doctrine of spiritualism &c. Well he has done his work and gone; and unfortunately for him, was directed by the spirit of Jack Williams (the sailor who untied and tied him here) to go to Sacramento city. Two men with whom I am intimately acquainted, both well educated and apparently of sound mind—men of good standing in society, and of a decided character of their own, witnessed his performances, and one of them became so much excited while Collins was in the large box, being unbound, as he pretended by the spirit, as to have a sort of clairvoyant view and see the shadowy form of the spirit in the twilight of the closed box—All the ropes undone one after the other from his legs, arms and body and even saw so distinctly as to tell his companion when the man was unbound—when the last knot was untied, when the ropes were all rolled in a pile at his feet and when the rope would come (which just then did come) to let the Committee know he was ready—that the spirit of the defunct Jack of Michigan Lake had once more accomplished his work for the enlightenment of the world. Now, sir, all these are facts which I ask you as a good and true Spiritualist to explain to me, a dark and unenlightened heathen, asking and wishing for light on this dark and shadowy subject. How could that strong minded man see through the inch boards that composed that box and behold that shadowy form unwind those chords? Where are the rules and principles that govern the case.

Do any of the great apostles of this new religion inform you "the how" of spirits operating upon physical or inanimate matter? They are not of course so short sighted as to say that spirits do, of their own agency, move tables, untie ropes &c, without telling the educated and enlightened minds of the present century, the manner of their doing it? The world has always believed, and with good reason too, we imagine, that the soul after leaving the body, has no further power over it, for

either good or ill; and that it had no further power over any physical matter. This has been the belief of all minds, whether Jew or Gentile, Christian or heathen, bond or free, in all time; and can it be possible that any sect of men will arise in our day, and promulgate a contrary belief, without giving the "Modus operandi," by which such power is proved—is made available? As you have become the champion of this new system, will you please to inform an earnest enquirer after the truth, the facts, and the principles that govern them, which he wished to know. Do not do it in the misty, unsatisfactory manner that persons are inclined to speak and write upon this subject, but do it in plain straight forward English, that I may understand and be confirmed in the belief."

That is all Mr. Child. Now, as I am not capable of explaining the matter, I wish you (as a brother spiritualist) to do it for me, either through the Spirit Guardian or by private letter, and I will be greatly indebted to you. Please attend to it at once.

Yours truly and faithfully,

FRANK BRADBURY.

Norway, Maine, Feb. 12, 1860.

DR. CHILD'S ANSWER.

MY DEAR BROTHER:—I regret that you have invited me to do that which is not in my power to do. I doubt not that a letter from your own pen would be more acceptable to your friend, far away, and better answer the end.

I shall not attempt to answer to your friends queries, for an answer, in my feeble, infantile spiritual growth, is beyond possibility.

Every manifestation of spirit power that I have witnessed lies beyond the limits of human philosophy. The philosophies of earth cannot be applied to demonstrate, the yet, hidden causes of "spiritual manifestations" that have been witnessed by thousands and tens of thousands of men and women who live on the earth to-day.

Human philosophies are applied to material things, and there answer their ends. The mission of material things in the soul's upward flight, at some point will cease to be useful any longer, and with the mission of material things, material philosophies go hand in hand, and when the soul rises above the love of matter the philosophies of matter are no longer useful.

I cannot doubt that a new philosophy will come to the soul with the conscious recognition of things spiritual; a philosophy of which we know yet, scarcely anything.

Every one, who has had considerable experience in spiritualism, will admit that the causes, of one, or all, the various manifestation witnessed, are inexplicable. The more we become cognizant of spirit manifestations, the less inadequate we find human philosophy to explain them. Spiritual manifestations are wonderful, new, startling, awful. And yet they carry, to the souls that receive them, a sure conviction of something that is beautiful, grand, real, enduring, powerful and glorious beyond and above what earth and all its glories can produce. The love of spiritual things is the highest and the deepest, the truest and the mightiest, that has fallen into the hearts of men and women yet.

Overwhelming evidence has already been poured upon humanity to prove the existence of life after death—but to tell the causes that produce this evidence, and the manner of making the spiritual manifestations, with our yet dark perceptions of spiritual realities, I believe is impossible.

I know no living man, my dear sir, that can inform your friend in California, by human philosophy, how a spirit, or spirits, can tie and untie a hundred knots in a rope in an incredible short space of time. But we do know the fact, that this has been done, many, many times, and in many places, without the visible agency of human hands. It purports to be done by spirits. And mediums say that they see the spirits untie and tie the knots. My experience obliges me to accept the purport of the spirits and credit the veracity of honest men and women who are mediums. I have seen too much, to think these things are "tricks."

Your friend asks "if people generally believe?" The increase of the numbers of tacit believers in the fact of spiritual manifestations in Boston and vicinity, is to me, almost incredible. I do not hesitate to say, that to-day, in Boston, a belief in spiritualism has found a place in the hearts of more than half of its population.

I am bold to affirm that spirits do move tables, but how they do it, I believe is yet beyond the reach of human intellect to explain. We know the fact—but the philosophy we wait to know. I have seen tables move, but the "modus operandi" of any spiritual manifestation I have neither power nor philosophy at my command to explain.

Your humble servant,

A. B. CHILD.

15 Tremont St., Boston, Feb. 18th 1860.

One loaf of bread given to the hungry is worth more than millions of prayers unaccompanied by acts.

For the Spirit Guardian.

Slavery and Spiritualism.

We were very much interested in perusing an article in the Guardian in which it was endeavored to prove the reasons why Spiritualists should not agitate the Slavery question, and it is stated "we are poorly informed upon the subject." If this be true, how are we to become better acquainted with its true nature?

But any sensible mind would seem to look upon it in other lights. If we cannot be moved by a principle of humanity in the affairs of our kindred and country, in what manner can we manifest our regard for the great principles of right which should animate every breast?

The mission of Christ was to bring pardon to the world, both spiritually and morally. Are we below the standard? must we shrink from discussing a question of vital importance, not only to millions of enslaved, but to the world at large? for the spirit that will bring to subjection black, with a sufficient power in its control, would quickly enslave white color and is not to be weighed in the scale with right.

Second, he says "we have subjects nearer home." Without denying this truth, it would not be advisable to stop at home, though it may be a good place to commence.

Third, "It does the Negro no good," we are told. Who is prepared to say this? as well might one deny the fact that, Agitation has been the salvation of the world even, as to deny that good has been done. If we are to withhold every truth through fear of men North or South, then we might as well call our work finished at once. Now it is a fact, not a result, as the history of the past affords ample proof, that we must encounter opposition, and we are not to hold our peace, let men say yea or nay.

It is not necessary that we join ourselves to any political party in order to denounce Slavery as a wrong, neither does its condemnation by us constitute us politicians by any means.

If men, seeing the evil of oppression join themselves together to meet a common foe, we are not to blame. Why, Spiritualist profess to be liberal, to advocate free speech, yet this very idea, our friend promulgates, would be far behind the Church. If we are not to look to the man for freedom where are we to expect it. Whenever a subject or its advocates get so sensitive that it will not do to discuss its merits, then there is but little hope for it indeed. He informs us that Spiritualism is no better to-day than 1800 years ago, this must seem rather adverse to the Spiritual idea, if eighteen hundred years has witnessed nothing of progression on earth.

But we agree with him if his ideas are right, and more than this it has retrograded, if, as Christ taught, we are to be deprived the privilege of "remembering those in bonds as bound with them. He says, "let Spiritual papers be so conducted that they may circulate North, South, East and West; in other words, do not allow anything to be written that will injure the most sensitive slaveholder. Now, if this is to be the style, then deliver me from Spiritualism and its advocates. When the press is to be muzzled then you may rest assured that its influence is at an end. Spiritual now, who would denounce the horrors of oppression, are warned to desist, hold back; we know better than you.

What is the particular use of their views any way? We are not to allow only such ideas as we find smooth, without any rough corners, so that the most fastidious North or South may not object,—a fine doctrine, one that is to be fitted to us, not we to receive any profit from the same! We would like to see an estimate of the time it would require to free the slave under his process.

He says, "We have subjects nearer home to attend to." Now what he refers to is not revealed, but why would it not be as dangerous to attempt to reform these abuses, whatever they may be, as to give our views upon Slavery?

Two wrongs will not constitute one right; then why should not we cease to criticise the errors of men through fear of injuring their feelings? The course of such teachings would tend to demoralize; when we are not to denounce error in all its forms our work is done. We cannot conceive what would be left for Spiritualism to perform when it will not be safe and politic to expose wrong. We do not uphold force, but we do contend for the right to argue any subject pertaining to the interests of humanity at large. And that man who dares not discuss the merits of any subject in a candid manner, is living under a monarchical form of government, in regard to opinion to say the least.

But be that as it may, we never knew any evil to arise from fairly reasoning upon any topic, but note it when you may, the moment any attempt is made to restrain thought, that moment is aroused a feeling that has long been dormant, but wanted only such a spark to inflame it into action. The current is moving and we have got to move with it, or against it; there is no middle ground.

C. M. S.

East Stoughton, Mass.

For the Spirit Guardian.

Spiritualism.

There are many who are opposed to modern spiritualism, especially those who do not understand it. Many good ideas of spiritualism were unintentionally impressed upon my mind at a very early period; even before modern spiritualism, was introduced to the people of New England. When I was a boy, I well remember the petition of my father, which rose as they now continue to rise like volumes of sweet incense from the family altar, to the Hearer of prayer. I listened to the accent of that voice as it cried, "may we be influenced by thy spirit." When I entered the sabbath school, even there I heard prayers in the

following language; "Grant thy Holy Spirit may direct us in every duty." When I entered the church, behold the minister pray's; "may we be blest with the spirit." And in the evening prayer meeting, the deacon pray's; "breathe upon us O Lord, the spirit of prayer." And we read in the Bible that the Psalmist prayed; "take not thy Holy Spirit from me. Now this spirit for which they prayed, is in my opinion, the Holy Spirit of God. We read in the Bible; "the spirit returns to God who gave it." Now it appears that if God gave the spirit, and receives it again, it must be to him. Then of course it is God's spirit, which is in the possessive case, or the spirit of God the language of which is differently constructed, but of the same meaning as that of the former.—Therefore every spirit is the spirit of God, or God's spirit; and when we pray to be influenced by the spirit, he causes just such ones to influence us as he pleases, unless we should pray for some particular one, then he would be liable to hear and answer our prayers, as he has promised to do in his word. If a poor person should come to your house destitute of food, clothing, and money; and you should give him some dinner, an old coat, and twenty-five cents; I would ask what suggested to you the propriety of so doing? Was you not wrought upon by the spirit of God? And who knows which of his spirits thus influenced you, unless you have taken pains to find out? Perhaps it might have been the spirit of some departed friend, with whom you were acquainted while in the form. The poet says:

"God moves in a mysterious way,
His wonders to perform."

Certainly God has not left us: he uses means to enlighten the minds of men, and urges them forward in that development, which will terminate in a high degree of perfection. The world nor its inhabitants cannot be perfected at once.—The world was once unfit for the abode of men and it was not until it had passed through several change that it was suited to the necessities of humanity; and after it was peopled, it was still in a state of progression, and has advanced until it has reached its present state of development! When the inhabitants of the earth were sufficiently ripe for the reception of Moses as a teacher, he was sent among them; and when they were sufficiently advanced for the reception of David, Abraham, and the Saviour, each came in their turn to minister to the people, that they might grow in knowledge, light, and truth. But we find that each of the above came for the purpose of teaching the people something new and profitable.—Moses taught them the law of God, which was before unknown. Abraham gave them new and sublime ideas of faith, never understood.

The Saviour, we know effected a greater change than had ever before been realized: many of the things that were done before, were overthrown and a new dispensation, immediately ensued. It is now eighteen hundred and sixty years, nearly, since the Saviour's mission on the earth, and men are placed under very different circumstances now, than at that time; knowledge has increased, and they need something more now, to further enlighten them, in the ways of truth and light.—God is never backward in performing his part; he understands what we need before we ask him; and now he is answering the prayers of his saints, by influencing them by his spirit, to walk in the path of duty and of rectitude. Let us not then grieve the spirit of the Lord. If he sends any spirit as a messenger of his grace, let us attend faithfully to the warning voice of that spirit, and duly appreciate the blessings we are permitted to enjoy, while thousands in the past, have died without the sight. And finally may we search diligently for truth; may we be willing to learn in the manner which God prescribed, whether it be by his spirit, or his word.

Man is endowed with a mind capable of ceaseless progression, and of unlimited development, and undoubtedly he will progress continually, while in the form, and when the messenger of death shall come to conduct him hence, to be here no more forever, some kindred spirit will conduct his spirit to that happy land, to which it is now aspiring; where parting is no more, but where joy, peace, and love, shall forever reign in those realms of eternal bliss.

S. Adams.
Newburyport, Mass. Jan. 19, 1860.

For the Spirit Guardian.

Come out from among them.

Paul in writing to his Corinthian brethren not to company with his fornicators, says; but now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one go not to eat.

There are among us at the present such as Paul spoke of, and cautioned his brethren against.

In investigating the spiritual theory we want good and reliable mediums of good moral standing in society; then the theory will gain ground, we will see the cause advanced, and built up the angelic ministry advancing, the second coming of Christ at hand. As long as we wallow in the dregs of society we will see those backing influ-

ences that keep the soul from expanding, from drinking in from that fount of God's eternal purity which flows to the soul.

But one says, I'm right, the spirit that talks through my organism tells me so, you are wrong if you differ from me. Now I wish to tell such ones, that there is a great many rounds to this ladder, if I do not see as you see; am I to be kicked down to that awful place that has no bottom in it? I tell you that my God is love, He is not consuming fire, as he has been represented to be, "like attracts like," and if you think you are right, that is the highest conception you have others may have different conceptions. "Higher or lower," they are weighed according to their purity. Cannot we elevate the standard of modern spiritualism? most assuredly we can. How? By employing the best speakers of good moral characters, by holding out such inducements that we can elevate the lowly to that moral standard. There are spirits in the body as well as out of the body, a co-operation of spirits in as well as out of the body can bring this result, all will be brought to this sooner or later; but cannot we hasten on this great and glorious time of revelation?

Brother Taylor spoke here last sabbath afternoon, in the evening at Newburg center, owing to the non-arrival of the Guardian there was not so full an attendance. It was not known until a late hour in the morning to many of us that Bro. Taylor was to speak. His text in the afternoon was "Revelation." He speaks fluently and with that energy that is his wont to do, riveting the eyes of the hearer upon him. He spoke not only of the Bible, but the sciences that has been brought to light, by minds that has been in advance of the age. At the close he sang which seemed to lift the soul from the every day walks of life into that bright and beautiful land where spirits dwell.—In the evening the subject was "what is man," a subject of vast magnitude, only to be heard to be realized. He was somewhat disturbed by the coughing of some mischievous boys whose parents are more to be blamed than they. Their aim is to put down spiritualism, which seems to them to come from the infernal regions. If there is anything more infernal and devilish than to have parents set on their children, or allow them to disturb a meeting differing from their own, I would like to know it; it does hardly seem to be a civilized community; civilization seems to be far in advance of them. Yours for the truth,

N. B. C.

For the Spirit Guardian.

Lost Lulu.

BY ANNA WINSLOW.

We missed thee Lulu, in thy childhood's home
Where gushing laughter fell upon thy ear.
Amid its songs of glee its household love,
Darling we missed thee there.

We sought thee in the little cradle bed,
And strove amid the blinding tears to trace
Some glimpse of the sweet form which nestle there,
The little smiling face.

We called thee in the green and fragrant grove
Where children stray to gather flowers rare,
No voice responsive thrilled upon our hearts,
Darling thou wert not there.

We lingered for thee, by the pearly stream,
Where childish footsteps ever love to go,
Yet no sweet voice the dreary silence broke
Save its sad murmurs low.

We sought thee where the glorious glad-refrain
Of angel music fell upon the ear,
Which did thy future life of bliss proclaim;
Darling we found thee there.

Thou wert wandering Lulu, by those limped fountains
Whose streams of love fall on thy soul so pure,
That from thy home of bliss and perfect rest
Earth's pleasures ne'er can lure.

There thou wert twining for thy spirit brow,
Flowers fresh and fadeless, and of beauty rare,
Whose fragrance floats on every Heavenly breeze;
Darling we found thee there.

Where thou wilt be the first to welcome us
Unto a home of placid joy and rest,
To dwell forever 'neath the smiles of love,
Amid the angel host.

Gently thy spirit pure will guide us on
Through earthly shadows and all pain and care,
And when the fragile ties of life are riven,
Darling we'll meet thee there.

AMUSING ANECDOTE.—Daniel Webster used to relate the following anecdote of Father Searl, the minister of his boyhood. As was the custom in those days, the old gentleman used to wear buckskin breeches in cold weather, and getting out his pair one Sunday morning from an attic in which they had been hanging during the summer, found a nest of wasps in them. By diligent labor he succeeded in removing the intruders, as he supposed, and started for church. Just as he was in the middle of the services, some of the insects still remaining, gave him a pierce, which caused him to jump and slap his thigh. Such treatment infuriated them, and the more he jumped and slapped, the more they stung. The congregation began to think he was crazy but he soon explained the trouble by saying, "My hearers, don't be alarmed; the word of the Lord is in my mouth, but the devil is in my breeches."

Continued from First Page.

manity that has made distinctions of good and bad, high and low, in the souls of men—I mean the element of self-righteousness—will sometime find its culminating point, and, like fruit matured to ripeness, rottenness, drop off and go back again to the earth that has given it a life and existence of tremendous vigor; and our spiritual eyes will be opened to the more real and enduring truth of a spiritual oneness; of a universal brotherhood; of a loving household of human beings, whose father is God; whose interests are one; whose home is a heaven of harmony, peace, love and kindness—not a heaven of distinctions.

The whole idea of evil has its beginning in, and its outgrowth from selfishness, self-excellence, self-righteousness. But this selfishness is lawful to the condition that produces it—necessary in early spiritual growth.

I will make one affirmation which all men cannot disprove—it is this: The man who sees the most evil in the world, is most troubled by its influences, and feels and utters the severest protests against its existence—without one single exception he possesses self-righteousness commensurate with the magnitude of the evil he sees.

Can a man consistently condemn a wrong deed, unless he conscientiously feels himself better than the man who commits that wrong deed? No.—Men are sincere in a belief in hell—in the existence of evil; they are sincere, also in the condemnation of evil; but a cause of a belief in evil and of its condemnation, is a consciousness of self-excellence and self-righteousness.

"Our preachers first think they are safe."

He who thinks it is solemn duty to work for the redemption of humanity from sin and evil deeds, always thinks it is others not himself, that need redemption.

Devils, as we call them, are the immediate messengers of God, whose mission it is, by obsessions and "devilish deeds of injury," to relieve humanity sooner of the cumbersome, heavy chains of self-righteousness. The work of "devils," I cannot doubt, shall ultimate in the highest good for all human souls—shall blossom at last in the fruition of Infinite Love. But I do not think "devils" can yet see the good that will come out of their deeds any more than we who are not a whit their inferiors or their superiors, can see yet the good that shall blossom out of every deed that we do. God, in his infinite wisdom, sets us at work, and keeps us at work; and every deed we do in life is done in wisdom, God being the witness. He knows, in light, that his own work is right, while man, in darkness, swears it is not.

My good brother, Mr. Wetherbee says—"Dr. Child has an angle—a hobby which he rides into everything. Dr. Child says that there is no difference in things in this world." Nature, to me, has infinite variation. Things vary in form, in size, in density, in quality, in strength, in durability; and this difference in things, which is even palpable to the dreams of a sleeping man, makes variations in the things of creation which fill up life with unutterable beauty.

If my brother Wetherbee means that I have an angle and a hobby which runs out to level the fiction of human distinction; to take the starch out of self-righteousness; to show how nonsensical and unmeaning, as applied to human souls, the words high and low, evil and good are, it seems to me he might indulge a sinner like me in running an angle, and riding a hobby, that differs somewhat from an angle and a hobby of self-righteousness, of hell and damnation that has been ridden into every meeting-house pulpit, and into every school-house desk of education of the civilized world, and from thence has been driven into the hearts of the good people, from a period of time to which my memory goeth not back. The hobby that makes one man better than another, in a spiritual sense, has ridden a great while by us all. Change is not detrimental to human progress, but is essentially an element of progression.

Suppose that we get off from the hobby of evil that runs all its riders into the contentions of hell, to fight with angles as acute as the points of bayonets and pitchforks, and mount the hobby of "Whatever is, is right," what is the consequence? With the fleetness of thought and the surety of eternal truth, this hobby, if you please to call it a hobby, will bear us through all the beautiful gardens; through all the avenues of truth in God's creation; and everywhere, at our pleasure, we pick flowers of unfading freshness, from the provinces of God, in the eternal day-time of his love, forever.

This is the hobby, and this alone, that shall carry humanity out from the darkness and sufferings of hell. Each one must mount it and ride it for himself and herself.

This little "hobby" horse of "all right," we at first think is wanton, shy, coltish, dangerous. The day is coming, Brother Wetherbee, when every man and every woman will in one voice declare, that this hobby is the gentlest and the kindest, the safest and the truest, the fleetest and the boldest "hobby" ever rode upon yet. But no man or woman will ever be lifted on to it by another; will never mount it till they do it voluntarily; till by natural growth

their souls are rid of the shackles of fear, and the darkness of self-righteousness.

REV. MR. THAYER thought that Dr. Child was an honest man, but his condemnation of the views of Dr. Child was dealt out with great generosity. He also condemned the views of Mr. Spooner.

MR. CUSHMAN also indulged in liberal condemnation of others' views. He criticised remarks made by Miss Doten, and hoped there would be more meeting-houses of self-righteousness, instead of such preachers. He hoped that Dr. Child would get his mind set right before his influence was spread abroad.

DR. WELLINGTON made some remarks, to show that there was great difference existing between things, and concluded that a great difference must also exist between spirits.

Let us set ourselves at work to put into action some new spring that shall benefit our lives, advance and elevate our existence.

Every heart, in each lineament of the countenance, pours out the inspiration that it receives.—If the aspirations that command inspiration are high; if they reach out into a life of spiritual realities, high and holy, they will draw a magnetic influence of that kind; but, if low and earthly, they will draw an inspiration of that kind. I am not going to say, that one is evil and the other is good. I believe that truth and wisdom drop from every human utterance; I cannot call anything evil. I would rather sink myself into knowledge, that I may better answer the end of my creation.

MR. WATSON thought that through resistance we obtain a better moral character; thought that the remarks made on the subject has been very suggestive.

I believe that when we are determined to do right, we are always aided; and when we are willing to do wrong, evil spirit will always help us. I was much pleased with Mr. Newton's remarks. I must confess that I am not familiar with the subject of this question.

In the presence of some men I feel a strong attraction, a beautiful influence, and would be willing to keep the door of their tent, and feed on the crumbs that fall from their table; while in the presence of other men I feel so much repulsion that, rather than go to heaven with them, I would prefer to go to hell. I believe it is right to follow our attractions; and the result will be a benefit to ourselves and others.

LIZZIE DOTEN.—One man, surnamed Cushman, esteems one day above another; another man, surnamed Child, esteems all days alike. Let every man be fully persuaded in his own mind. I answer the question before you this evening—yes, spirits can and do influence you for evil. Now, since you know that there are devils, evil spirits, and a hell, I will say to you, look out for breakers ahead.

MR. NEWTON explained, in reply to Mr. Spooner, that he did not speak of evil as a principle, or a substance; nor did he regard any faculty of human nature as in itself evil, nor any being as wholly evil. Positive evil, as he had defined it, consisted in doing a known wrong, not because it is wrong, but because it is agreeable.

DR. GARDNER.—I cannot advocate, as does Dr. Child, that there is no such thing as evil, but I do think that he is right in what he has said about self-righteousness. I can clearly see and feel that it is very unwise in any one to denounce others because they do not come to their standard.

The Doctor did not agree with Mr. Spooner, that hatred was founded in fear; nor with Dr. Child, that reformers thought that others needed redemption more than themselves. He related a very interesting case of obsession which was recently related to him by Dr. Child, of Philadelphia.

This question is continued to next week, when it is expected that each speaker will relate his own personal experience of the manifestations of evil spirits.

N. E. WELLINGTON, OHIO.—The subject of the article of Dr. Child, "Nature Balances Extremes by Extremes," has occupied my thoughts for a long time. I have a farm four times as large as I want, while others around me have not a foot of land. They need some land as much as I do.—I have concluded that what I possess, that I do not need, belongs not to me, and is a hindrance to my spiritual growth—a burden a source of unhappiness. And I conclude that Dr. Child is right, also, when he says that excess makes a corresponding want. I think it is the duty of men to labor more in that direction of reform which will produce greater equality in the distribution of the good things of this world, and bring us more into the true relation of a common brotherhood. The effect of this course would be to lessen selfishness, and break down self-righteous and worldly distinctions.

I wish that Dr. Child, or some other one, would give this subject further thought, and publish the result.—[Banner of light.]

Capt. E. H. Sanford of the Menomom Sanford was one of the first and most liberal contributors to the Lawrence sufferers.

Spirit Guardian.

BANGOR, SATURDAY, MARCH 3.

GEO W. BROWN,
EDITOR.

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T Hunt	Oldtown
Pomroy Richardson	Upper Stillwater
A Rigby	"
Bela Marsh	Boston
C Brown	Atkinson
R L Snow	Vassalboro'
Scbra Crooker	Stockton
George W Madox	Ellsworth
J O Tilton	Kenduskeag
G I Hubbard	West Waterville
S W Tucker	Bucksport
D B Hall	"
H Cutler	Bradley
Benjamin Colson	Monroe
B F Atkinson	Bradford
George Alexander	Belmont
Dr N P Bean	Searsmont
N E Hibbard	Charleston
Geo Ripley	Paris

Special Notice.

An "X" on the margin of the paper, will indicate to subscribers that their time has expired. "S. D." will indicate that stock is due

Society—What is it?

NUMBER VI.

Corporeal punishment, though extensively practised is another relic of barbarism. Where is the soul that does not revolt at the mention of brute force and shrink from the grasp of its poisoned fangs? yet how many are its victims!

The first and most important duty the school teacher has to cope with, as a general thing, though there are happy exceptions, is to make the school fear him, not love him, this is scarcely thought of. Fear is the watch-word the open sesame that predominates in the most of our school departments, and also in families. The mother's rod or the master's ferule is to the family or the school room what the governor is to the steam engine,—the prime regulator. Now it has been demonstrated beyond a doubt that force is not the best agency to subdue the refractory passions or dispositions of frolicsome boys and girls.

Love is the great principle, the great subduer of the human heart and where this faculty is cultivated between teacher and pupil, there will be no occasion for green-hides or for force of any kind. This element when properly applied cannot fail to subdue the most refractory spirit; but some how, by some unaccountable action of society, this love element has been lost sight of. The animal faculties have prevailed over the God faculties, and by mistake or by ignorance man has taken the one for the other, and has bent the twig with clamps and screws and not with the more potent and agreeable chords of love and affinities. The Wise One probably had this in view when he said "As you bend the twig so it will grow." If force bends the twig, it is unshapened, and is apt to receive force all the way along to make it retain its position; but if it be bent in the sunlight of love, it will require only the dew drops of affection to nourish and give it direction.

Flogging in the Army and Navy, a few years since, was abolished in this country, the result is most salutary and effectual; men, even seamen and soldiers have a heart to feel and appreciate kindness and at the same time to repel and bid defiance to any abortive measures. When it is evident that men and women are well posted in the effect of this positive and negative forces or elements, why do they not act upon it with due regard to their lawful requirements? We read in the Good Book that, he that knoweth his masters will and doeth it not shall be beaten with many stripes, and this is true. If people will not obey the dictates of master reason and better judgment, they will be beaten with many stripes; not with the horsewhip or the greenhide, but shall receive a flagellation whose stings shall be far more enduring, and shall be visited unto the third and fourth generation.

The great object in view when the child is sent to school is to learn, but the how or the what are in most cases lost sight of. The parent is anxious that the child should get learning and it is placed under the supervision of the teacher, and the modus operandi is

left to his discretion; if he be wise in a knowledge of human nature, in the elements of his own being, he will do well, and the scholar will do well; but if he be an ignoramus, possessing no knowledge of Physiology or the requirements of the scholar's disposition and habits, he will receive anything but an education, and will be like his teacher.

Now it devolves upon all parents and guardians to look after their children or those they have in charge and to know for themselves whether they are making progress or no, and not leave the whole matter of tutelage to school teachers. Let parents remember that teachers have not the future interests and well being of their children at heart, they are interested only so far as the present, or self-interest is concerned, only so far as getting their hire. Physiology, an understanding of self, should be the first lesson after the A B Cs that should be learned, "Seek first the kingdom of God," or to know the kingdom of God," "and all other things shall be added." It is necessary to start at the starting point, to begin at the right end of life, and then we shall find but little difficulty in ascending the ladder of progress. But, as we have before observed, society is topsyturvy; we live artificially and die artificially, there is nothing natural about it, there is to be a complete revolution of society, it must come and people might as well prepare for it. It may be a hard struggle and a long struggle to turn the notions of people into a new channel, but it must come.

Another very erroneous practice in our school is the too frequent change of books; before the scholar is half versed in its principles or has but a faint idea of its teachings, at the suggestion of the teacher, or perchance the committee, a different book is put into his hands and he forgets all about his former lessons in trying to crowd into the narrow limit of the child's capacity new and other half learnt lessons. It is useless in trying to crowd the mind of the child or scholar beyond his capacity. These matters are too much governed by proxy, and it becomes all who are interested in their children's welfare to utter a protest against, and a remedy for these abuses.

Our Cause.

Some our patrons seem to be disaffected in regard to what is published relating to Slavery. We have said previously, that we were responsible for nothing save what we say ourselves in the columns of the GUARDIAN. The great desideratum in view when this paper was established, was to have a free paper, one that was not afraid to speak on any and all questions at any and all times and this idea was especially endorsed and hailed by those who aided the enterprise and subscribed to its support. But now the opinion of these same ones seem to have changed. Nothing about Negro Slavery, or Ram Slavery or any thing unless it has a Ghost in it.

We have no desire to harp about Slavery but on the contrary would prefer to take every slaveholder by the hand as well as by the heart and talk with him in a reasonable rational way, upon that as upon any other question, in a friendly manner, with feelings of respect and love. And if it is a curse he sees it as well as you, and will respond to all appeals to humanity far quicker than those fanatical and fire-eating Abolitionists of the North, who are doing the work of dissolution far more than the slave holder, and if the Union of these States ever be dissolved by this much abused slavery question, it must be placed to the credit of Northern office-seekers and wire pullers, who care more for the spoils and emoluments of office than for the freedom of the slave or the good of the country. These things are among the last that prompts them to action. The slave owner will not yield control over them by force, and not to blame either, and yet the North seem to push madly on as if they could frighten the South into emancipation. Therefore whatever we have published in relation to this matter has been as much in opposition to our own feelings as to any of the friends who demure, but to carry out the design of the paper, we permitted them to enter the columns. Perhaps we have a mistaken idea of these matters:—if so we should be most happy to set aright, and cordially invite the readers and patrons of the GUARDIAN, as we are always willing that the majority should rule, to give us an expression of their feelings in the matter and we will promise to bide the result.

If we, however, have no expression in the matter we shall not set up any censorship but shall simply request the friends and correspondents to withhold any further direct agitation of the question. Such would be consonant with our feelings and ever has been. As we before observed, we believe that the love principle is the most effectual in all cases. If we, the North, live neighbors to the South, it seems that we should so conduct with each other that we could come in and go out, lie down and rise up in peace, harmony and good will, and in fine live as neighbors ought to live. This really seems to be the most rational course; and what say you Brothers shall we exercise this feeling toward our Southern brethren and frame our conversation accordingly, or shall we go on and at last receive our just deserts, disaster and ruin?—Let us here by private letter from each one of our readers, and we have no fears for the result.

Fine weather seems to be the order of the day.

M. Taylor at Mechanics' Hall and at the Universalist Church.

Last Sabbath Bro. Taylor conducted the services at the above places. The afternoon services were conducted at Mechanics' Hall. The lecturer entered upon his duties with a zeal and energy which is seldom surpassed and which cannot fail to effect a good purpose. Bro. Taylor may be classed among the first normal speakers in the Spiritual ranks. He selected his text from the first verse of the sixth chapter of Isaiah. His discourse was pointed and appropriate, and did not fail to displace some of the stones of Orthodoxy.

In the evening the Committee made arrangements for meeting in the Universalist Church. At the hour of meeting the house was well filled. The speaker chose for his theme,

"THE PAST AND THE PRESENT."

This subject, in like manner as the other, was decidedly edifying and instructive with a flow of energy, and a vivacity truly interesting.

After the lecture A. P. Pierce of Belfast, entranced, took the stand and with the usual power and eloquence of his invisible friends, entertained the audience for an hour.

We should have given a sketch of these lectures but circumstances did not favor, therefore we are obliged to defer it until a more auspicious time.

Mrs. C. F. Works is engaged for next Sabbath.

More about the Whitefield, or Cooper's Mills' Miracle Case.

From the Dover Piscataquis Observer we clip the following in relation to the restoration of Mary Howe or Howes, a deaf and dumb girl to her senses:

"TO WHOM IT MAY CONCERN.—This certifies that I am well acquainted with the lady referred to in an article, which recently appeared in the Bangor Spirit Guardian—that she resides in my immediate vicinity, and that I saw her February 6th, 1860, at her residence in Whitefield—she has been deaf and dumb from her birth, and is so now without alteration or change in the slightest degree; and further, that the said article is a fabrication or falsehood, so far as relates to her restoration to hearing and speech.

JASON M. CARLTON."

Feb. 8th, 1860.

We suppose that Bro. Edes proposes to be fair in the matter and give all sides a hearing, and since he has published a denial of the occurrence, without giving the residence or locality of the writer, we, in good faith, ask Bro. Edes to publish the account of the affair with the letters of confirmation; and, also, to give the residence of the writer of the above paragraph. We wish to know how much authority there is in the statement of the Observer's correspondent, as we do not know where "my immediate vicinity" is. We cannot believe that Dr. Merrill or Mrs. Gray and the girl herself will purposely falsify in their statements to the public over their own signatures, though your correspondent so declares.

We have received a letter from S. Crooker, Esq. of Stockton, inclosed in which was a copy of correspondence between himself and Dr. Merrill in relation to the matter, which is in substance what we have previously published, therefore we do not deem it worth the while to reinsert it. If a fair and candid narration of facts, as has been made by Dr. Merrill, will not convince wilful disbelievers, it would not if repeated a thousand times.

This paragraph, however, is not without its use, it asserts that the girl "was deaf and dumb from her birth," this being a fact, put with the other fact, that she can talk, even with ever so much difficulty, goes to prove, if it proves anything, that a restoration has taken place; this point then is settled, and the only question remaining is, what did it? The same authority says it was effected through the mediumship of Dr. Caleb Thomas of Camden.

Letter from Mrs. Works.

DEAR GUARDIAN:—In the quiet of my sick room in mind I live over again the pleasant reminiscences of this Winter's scenes and labors. These come thronging to fond memory's cordial greetings of overflowing hearts, extending sympathy and love, and granting to me hospitality, that not only afforded shelter from the inclement weather, but surrounded me with comfort. Friends ever solicitous for my welfare, warmed my heart with their genial kindness and affection.

Wherever I have been, (humbly endeavoring to fulfill the mission I sincerely trust is given me on earth to perform,) I have found genuine hospitality and heartfelt sympathy. Both in public and social assemblies there has evidently been manifested attentive interest, and candor has been given by the instructions of the angel band, or to the recognition of spirit friends. My own heart has been made joyous by hearing the recital oft times of many who have received tokens of the presence of those who have passed to a higher life.

I return heart-felt thanks to the "Giver of every good and perfect gift," who has sustained and blessed me by his angel messengers, and to those who have received me into their homes, and little "Minnie-wah" into their hearts; may her "twinkles" ever light their wigwags with bright scintillations from "Progression's radiant Star."

I would speak with overflowing heart to all who have so kindly remembered me in the columns of the Guardian, from first to last, assuring them of the gratification it has afforded me, and that they have also given me new incentives to greater diligence in my humble labors, when again recreated health and returning strength will bring to me the word from my "spirit band go forth." My prayer is that I may ever be kept humble, trusting in God and the pure and the good who inhabit "Celestial Spheres."

It rejoices my heart that the truth is finding its way to many hearts, and that all over the land, and the world, the humble heralds of "Truth" are received with open hearts and loving kindness, anxious to hear the teachings of the New Dispensation.

The kind consideration of the Spiritualists of Bangor and surrounding towns for the encouragement and assistance they have rendered me, during the trials and difficulties incident to my mediumistic duties, is duly appreciated, and may Heaven's richest blessings fall upon them for their kindness to me and mine is the fervent prayer of

C. F. WORKS.

For the Spirit Guardian.

Is there no Evil?

MR. EDITOR:—I see in your last issue that Bro. Child has answered the inquiry which I addressed to him; yet still I must say that it fails to convince me of the soundness of the theory advanced. If there is no evil, Bro. Child, it is of course not right that man should be punished for any of his deeds, be they ever so bad; he may murder his fellow man, and still be allowed to go at large, to take the life of others and inflict a thousand wrongs upon his fellow creatures. What shall be done with him? Shall we try to make him better? It is useless, we cannot, according to your reasoning in an article in reply to Bro. Lillie, in the Banner of Light, viz:

"Before a child is born, it has the direction and the latent power of its destination already created—and a man will follow the bent of his natural inclinations in defiance of all the hideous phantoms that the 'deeply religious' can paint before his vision."

Shall we confine such a man to prevent him from doing these deeds again or others of a similar character? Would it not be unjust so to do? If it is unjust, then there is a wrong, and that wrong must be an evil.

Let us look for a moment, Bro. Child, at the thousands of evil things which have transpired in this world of ours, even within our own recollection—many have been punished for doing misdeeds by being deprived of liberty, others, also, by the halter, are these things just? are they right? I, for one, cannot think so. If I am to believe the theory advanced in the above extract, then it is useless, all this writing, talking and preaching, we can make the world no better,—the evil man will follow his nature,—the good man his,—if one has a nature to be a thief, a robber, or a murderer, he will be so and nothing can turn him from it,—if another has a nature to be a good and moral man, he will be so, there is no need of society or literature to make him thus. If God has made us, placed us here, made the laws that govern us, and placed some of his creatures in such peculiar circumstances that they must obey certain laws which lead them to murder, robbery, etc., I must say that it is placing the Supreme Power in a light in which I have never looked at it before. My belief is that God, i. e., the Great Overruling Principle—is perfectly just, and we, the creatures thereof, are placed here as free moral agents to act for ourselves,—the power is given us to live in violation of God's laws, or in obedience to them,—and that we are instantly rewarded for good and evil. I cannot think that anything is predestined or pre-ordained, which I think must necessarily follow if I believe that "A man is natural, and follows nature in his spirit, in spite of all that human lips can utter; and he cannot help so doing."

You also tell me that there is a natural cause existing in me for the expression, "if there is no evil there should be no law." Now, Bro. Child, you leave me rather in the dark here, I wish to know what that cause is. In closing, you use the following sentence:

"What I say is what I mean, and the truth that there is no evil existing in God's creation, is as dear to me, as the sun shining at noon-day."

I agree with you there perfectly, I believe "there is no evil existing in God's creation," but has God ever made a man take his brother's life? Has God ever made one nation meet and slay another? I trust not. In my belief, it is the evil passions of men alone that are given to them by the creator, but that it is their duty to so cultivate and restrain them as to make their better natures pre-dominant. Now it may be said that God has given us nothing that we have not a right to use. He has given us "ardent spirits," but is it right for us to become intoxicated thereon? He has given us thousands of other things which we may use for good or evil.

Please to answer me these questions,—What shall be done with those persons who commit what we call crimes? If a law is violated, must it pass away or become altered?—is this a necessity of the violation?

Think not, Bro. Child, that I am writing for the sake of argument—that is not my aim. Had that been my object I would not have entered its list with one of acknowledged ability. No, not for argument, but for TRUTH.

A Card of Thanks.

The undersigned would thus express their thanks to a pleasant party of the friends from Kenduskeag, on the evening of the 23d of February, who filled their dwelling with joyous tones of kindly greeting and harmonious music, and the larder with a generous supply of life's necessities. We enjoyed a good soul-cheering circle also.

May Heaven's richest blessings be theirs.

C. F. WORKS,
C. WING,
R. WING.

Many of our readers seem to think that Bro. Hamilton, inclines a little towards the "free love" order. A few passages in his poem, the "mission of woman," seems to indicate it. Will Bro. H. please explain?

At Home and Abroad.

The clearance of the Hungarian has been found among the matter drifted ashore, which states that she had thirty-six passengers.

From the Quincy (Ill.) Herald, we learn that a most terrible calamity, rivaling that of the Pemberton Mills, occurred on Thursday last, near the town of Hardin, Illinois, on the Illinois river, and about twenty-five miles above Alton. Fifty school children in attendance at a university at that place, went out upon the ice to play. The ice gave way, and with one exception, all were lost.

A. P. Pierce is in town. He expects to remain several weeks with the friends, forming circles and developing mediums, &c., &c.

The Members of the Legislature of Maine are to go, en masse, in the month of March, to the Land of "Fort."

Mrs. Works is about to resume her labors again after several weeks of indisposition.

We see by late papers that the shoemakers of Mass. are having a "strike." At Lynn matters wear a rather serious aspect, extra Police were put on duty and some were sent in from Boston, to quell the riot, on Friday of last week.

Spiritualism is getting to be quite popular among the colored population of the South. A gentleman informs us that he has formed many circles among them, with good success.

A store in Ellsworth occupied by J. E. Parker and Cyrus Brown, and owned by J. M. Hale of Ellsworth and J. W. Hathaway of Bangor, was burnt last week. The occupants lost goods to the amount of \$4,000.—No insurance on the stock—the building was insured for \$1,500.

Over two thousand sailors were wounded and many killed by the blowing up of a Spanish war steamer in the port of Malaga, Dec. 25th.

On the 8th ult., Mrs. Henry Ward Beecher with her child and servant were thrown from a carriage in Brooklyn, and Mrs. Beecher was seriously injured, the child and servant slightly. It is expected Mrs. Beecher will recover from her injuries. The accident was occasioned by the horse taking fright and throwing them to the pavement.

The Post Office Bill as passed appropriates \$4,269,000 for supplying the deficiency in the revenue, and defraying the expenses of the Department ending June last; \$4,000,000 towards the support of the Department for the fiscal year ending June next, and a further sum of \$2,400,000 in payment of salaries of officers and clerks, transportation of mails, wrapping papers, bags, stamps, &c.

Some who claim to be spiritualists premise that there is to be some individual, now born, who is to be the leader and oricle of the spiritual dispensation, as Jesus was of the christian dispensation.

We wonder if the wise men have yet seen his star—and to where has it led them—and if Herod has desired to see them, or whether he has issued his mandate to slew all the children of two years of age and under, and if Bro. Hamiltons poem is not casting shadows before? Let us know ye worshipers of man-made deities, that we may go and take off our hat also.

Mrs. M. B. Dearborn of South Exeter, paid our City a visit a few days since. We are informed that Mrs. D. is a very fine medium in more ways than one. She has exercised her healing powers to good advantage in several instances, one of which was by laying on of hands to a young man's frozen foot, which after manipulating a few minutes the patient was relieved of pain, and was soon made whole. We cheerfully recommend her to the notice of the suffering public.

We have received a rejoinder to the "mission of woman" which will appear next week, also several other peices for publication which will appear in their turn.

The seat of Mr. Sickles is contested by Mr. Williamson. The case came before the Committee on Elections yesterday. It is reported that Mr. Sickles has experienced a change of heart and become pious.—[Exchange.]

This enange "of heart" doctrin is a mighty fine thing when senators and capital seekers desire to retain a seat in congress, especially when that is the most potent plea they can offer. What an inducement for hypocrisy!

[Advertisements.]

SPECIAL AND PERSONAL.

Mrs. C. FANNY WORKS

occupies the desk at Mechanics' Hall to-morrow, (Sunday), March 4, 1860.

M. TAYLOR

Will speak at Bradley, Sunday, March 18. At Upper Still-water, Rigby's Hall, on Sunday, March 25, three lectures. In the afternoon or evening will give an eulogy on Washington.

A. P. PIERCE

Will visit surrounding towns during his sojourn in this vicinity. In reply to Up-River correspondents he would say that he will visit them some time ere he returns, but is unable to name any particular time, just now.

M. TAYLOR,

Will speak at Mechanics' Hall, Bangor, Sunday, Feb. 26; at Hamden Corner, on first sabbath in March, (4); second Sabbath in March, (11) at South Newburg.

W. K. RIPLEY

Will speak at Norway, Sunday, Feb. 26. North Turner Bridge the four Sabbaths of March; and sometime during the month, "by particular request," he will give six *Dramatic Entertainments*, on week day evenings. Bangor, the first Sabbath in May. Ellsworth the two Sabbaths following. Bradley the last Sabbath of May. Hampden-Corner the first Sabbath of June. If wanted he will engage the three remaining Sabaths of June in that vicinity.—Those desirous of his visiting them at that time will address him at Paris, Maine, as soon as possible to secure services.

DR. E. L. LYON

Will not visit our state, as he expected, in Feb. and March as he had not received calls sufficient to make it an object. His engagements will permit him to do so through the months of May and June. Should his services be wanted at that time he would be happy to comply with the request of friends. Address until further notice, "Lowell, Mass."

SUNDAY MEETINGS.

There will be, until further notice, a meeting every Sunday afternoon and evening at Mechanics' Hall at the usual hour.

E. S. WHEELER

Lectures upon Natural Spiritualism, and invites calls from all who recognize a rational Spirituality as the prime motor of reform. Address, Utica, N. Y.

CIRCLES

At this Office will take place hereafter on Tuesday Evenings of each week. Doors closed at 7, none expected to retire until 9 o'clock.

S. N. HUTCHINS,

Inspirational Speaker, will answer calls to lecture on Spiritualism, for a small compensation over expenses. Address, LEWISTON, ME.

MRS. M. S. MERITHEW

Rapping, Writing and Trance Medium, resides on Hammon street, next door west of J. T. Greeley's Store, West Bangor

Miss ELLA E. GIBSON

May be addressed at Barre, Mass., until further notice.

Miss DORCASE PRAY

A powerful Impression Prescribing Medium, may be consulted or addressed at her rooms, residence of Mr. Moor's Suel St., Augusta.

Mrs. C. F. WORKS

Will receive calls to lecture on the sabbath or week day evenings, or to attend funerals. Address, "care Guardian Office." Bangor, Nov. 19, 1859.

NEW PUBLICATIONS.

D. H. HAMILTON'S POEMS.

The following catalogue of Pamphlets are for sale at this Office:

What shall we believe? a poem for everybody; or Rough Shod Rhymes. Price 10 cents.

The Key to Self-Improvement and Happiness. Price 5 cents.

My Soul's Religious History. Price 5 cents.

Church Levees and Priestcraft versus True Religion. Price 3.

BELA MARSH'S CATALOGUE.

The Great Harmonia, by A. J. Davis, in 5 Volumes, at \$1.00 each. Vol. 1.—The Physician; Vol. 2.—The Teacher; Vol. 3.—The Seer; Vol. 4.—The Reformer; Vol. 5.—The Thinker.

The Philosophy of Special Providences: A Vision. Price 15 cents.

The Philosophy of Spiritual Intercourse; being an explanation of modern mysteries. 50 cents.

The Harmonial Man: or, Thoughts for the Age.—30 cents.

Free thoughts Concerning Religion; or Nature versus Theology. 15 cents.

Woodman's Three Lectures on Spiritualism, in reply to William T. Dwight, D. D. 20 cents.

The Religion of Manhood: or the Age of Thought. By Dr. J. H. Robinson. Paper bound, 50 cents; muslin, 75 cents.

The Philosophy of Creation; unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace Wood, medium. 38 cents.

A Letter to the Chestnut Street Congregational Church, Chelsea, Mass., in Reply to its charges of having become a reproach to the cause of Truth, in consequence of a change of Religious belief. By John S. Adams. 15 cents.

New Testament Miracles and Modern Miracles.—The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. By J. Z. Fowler. 30 cents.

The Psalms of Life; A compilation of Psalms, Hymns, Chants and Anthems, &c., embodying the Spiritual Progressive and Reformatory Sentiment of the present Age. By John S. Adams. 75 cents.

The History of Dungeon Rock. 25 cents.

The Bible: Is it of Divine origin, authority and influence? By S. J. Finney. 25 cents.

The Unwelcome Child: or the crime of an undesignated and undesired maternity. By Henry C. Wright.—Paper, 30 cents; cloth 45 cents.

The Errors of the Bible, demonstrated by the Truths of Nature; or Man's only infallible Rule of Faith and Practice. By Henry C. Wright. Paper, 25 cents; cloth, 38 cents.

Eugene Beckard's Physiological Mysteries and Revelation. 25 cents.

Facts and Important Information for Young Men, on the subject of Masturbation. 12 cents.

Facts and Important Information for Young Woman, on the same subject. 12 cents.

A Dissertation on the Evidences of Divine Inspiration. By Datus Kelly. 35 cents.

What's O'clock! Modern Spiritual Manifestations are they in accordance with reason and past revelation. Price 20 cents.

Anthropomorphism Dissected and Spiritualism Vindicated. By Dixon L. Davis. Price 35 cents.

Epic Starry Heavens. By T. L. Harris. Price 75 cents.

A Lyric of the Golden Age. By T. L. Harris.—Price \$1.50.

Free Love and Affinity, a discourse given under Spirit Influence. By Lizzie Doten. Price 6 cents.

The Boy's Lament.

Thus ever from my childhood's hour,
I've seen through shoes my toes appear,
And I had thought no human power
Could make a pair last half a year.

I never had Boots fine and w,
Of shining leather, soft and sleek,
But six or seven toes came through,
And spoiled their beauty in a week.

But this is past; rejoice, my sole!
Millett & Bangs have healed my woes;
Henceforth my Boots are tight and whole,
I've bought a pair of *Copper Toes!*

February, 25.

POTASH AND SAL SODA!

FAMILIES who make their own Soap had better call at
MANN'S.

He can sell you the purest article, and give some hints on soap making worth knowing. Dealers supplied by the cask at short notice, at

No. 2 Exchange Block.

N. S. HARLOW,

Apothecary and Wholesale Druggist,

DEALER IN

BRUSHES, TRUSSES, TOILET GOODS,

PAINTS, OILS, AND VARNISH.

No. 4, Smith's Block, Bangor.

TRADERS AND PHYSICIANS SUPPLIED AT LOW RATES
Bangor, Dec. 3, 1859.

JOHN D. HUNT,

WATCH-MAKER,

(Recently of the firm of Osborne & Hunt.)

Would inform the public that he is located at the well known establishment of DANIEL WHITE,

No. 2, Bowman's Block, Kenduskeag Bridge.

where he will attend exclusively to the Repairing and Cleaning of Watches, of every description. All work entrusted to his care will be promptly attended to, and in the most satisfactory manner, at the most reasonable prices, and warranted.

The undersigned has been bred to his business, having an acquaintance with it in the establishment of his father, and also pursued the trade with the best foreign and American workmen for six years in New York City. A fair share of the public patronage is solicited. A liberal discount to the trade.

Orders by stage attended to with dispatch.

JOHN D. HUNT.

Bangor, June 25, 1859.

D. BUGBEE & CO.,

BOOKBINDERS, BOOKSELLERS

AND DEALERS IN

Room Papers, Borders, Painted and Paper Curtains, Curtain Fixtures, Venetian Blinds,

SCHOOL BOOKS,

STATIONARY, ACCOUNT BOOKS,

&c., &c.

5 STRICKLAND'S BLOCK.

Bangor, Oct. 1, 1859.

3m-5

S. & J. ADAMS,

Manufacturers' Agents,

—AND—

WHOLESALE DEALER IN

STAPLE FANCY GOODS!

No. 9 Granite Block,

EAST MARKET SQUARE,

BANGOR, ME.

Dec. 8.

6m15

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FOR THE SALE OF

A. & E. J. HALE'S

Patent Kerosene Burner!

AND THEIR

PATENT DOUBLE CHIMNEY

for the same at

J. S. RICKER'S.

The above is recommended by the Kerosene Oil Companies as the most perfect Lamp yet invented, both as regards combustion and economy.

Call and examine for yourselves.
Other Burners and Chimneys at any price.
Bangor, Oct. 15, 1859.

NOW IS THE TIME to get your Stoves arranged for winter by calling at No. 10 Central St. Bangor.

A. W. DECROW & CO., Proprietors.

If you wish to buy Britannia, Japaned, or Plain Tin Ware, cheap, call at No. 10, Central St. Bangor.

A. W. DECROW & CO., Proprietors.

Wanted!

A FEW LOADS OF WOOD in exchange for subscriptions or Advertising.

NEW and second hand COOKSTOVES from 6 to 25 dollars, at No. 10, Central St. Bangor.

A. W. DECROW & CO., Proprietors.

ALL kinds of Sheet Iron, Zinc, Tin, and Lead work made to order, at No. 10, Central St. Bangor.

A. W. DECROW & CO., Proprietors.

Leather Store!

**JUST RECEIVED,
ON CONSIGNMENT.**

200 Sides New York Sole Leather,
(VERY CHOICE!)

100 Sides Slaughter Upper Leather.

CORDOVA, PATNA AND KIP UPPER LEATHER!

PICKER AND LACE LEATHER,

(For Moccasins!)

French, English, and American,
CALF SKINS!

Goat and Kid Skins!

Russet, White, Meroon and Chrocineal LININGS.

LASTS, BOOT-TREES, and fall line of

**SHOE FINDINGS, STOCK AND
TOOLS!**

—ALSO—

Pure Oak, Half Oak, and Hemlock
HARNESS LEATHER.

(all weights.)

RUBBER AND LEATHER

MILL BELTINGS!

MOOSE, PATNA, BUFF AND HORSE

LACINGS AND BELT HOOKS

—ALSO—

A full, fresh Stock of

Boots & Shoes.

A. P. Richmond's Double Sole French
Calf Boots, with Taps.

Belcher's Metropolitan and Fine Calf Boots, Boot and Shoe Moccasins, and Snow Shoes.

All of extra quality and for sale VERY LOW at my old Stand,

55 West Market Square.

E. P. BALDWIN.

Bangor, Feb. 11, 1860.

Leather Store.

WEST MARKET SQUARE.

Prime New York Sole Leather,

Upper and Harness Leather.

Kid, Goat, and Calf skins.

Linings, Bindings, and Colored Roans

FINDINGS, AND SHOE TOOLS.

Everything desirable and necessary for the manufacture of

THICK BOOTS, DRIVING BOOTS,

Or Ladies Boots and Shoes.

MILLETT & BANGS.

WARRANTED AT

DANIEL WHITE'S

NO. 2, KENDUSKEAG BRIDGE.

MUSICAL INSTRUMENTS,

BEST VIOLIN AND GUITAR STRINGS,

JEWELRY, FANCY GOODS, CUTLERY, PERFUMERY, UM-

BRELLAS, CANES, WHIPS, &c.

WATCHES, CLOCKS, JEWELRY,

AND ALL OTHER REPAIRING DONE TO ORDER AND

WARRANTED AT

DANIEL WHITE'S

NO. 2, KENDUSKEAG BRIDGE.

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WATCHES, CLOCKS, JEWELRY,

AND ALL OTHER REPAIRING DONE TO ORDER AND

WARRANTED AT

DANIEL WHITE'S

NO. 2, KENDUSKEAG BRIDGE.

MUSICAL INSTRUMENTS,

Wit and Wisdom.

A lady expressed great alarm at being kissed by her husband, lest some one should see them and conclude they were not married.

Many a sweetly fashioned mouth has been disfigured and made hideous by the fiery tongue within.

'Sir,' said a burly fellow of no enviable character, 'I have the largest neck of any man in the city.'—'Very likely,' said his neighbor; 'and I saw yesterday the largest rope in the city—put that and that together.'

'I know every rock on the coast,' cried an Irish pilot; at that moment the ship struck, when he exclaimed, 'and that's one of them.'

An 'old soak' down East, accounts for his perpetual thirst by the fact that he weaned on salt fish.

A correspondent who signs herself 'Sophia,' says that woman is twice as good man, and proves it thus by the very orthography—W-o-m-a-n—double yon O man!

"Circumstances alter cases," as the compositor said, after having ascertained that he had been distributing two kinds of type in one case.

'Husband, I wish you would buy me some pretty feathers.'

'Indeed, my dear little wife, you look better without them.'

'Oh, no,' said she, coaxingly, 'you always call me your little bird, and how does a bird look without feathers!'

'Och Jamie, an' did yer never hear on my great spaaeh afore the Hibernian Society?'

'No, Pat, how should I, for sure I was not on the ground.'

'Well, Jamie, you see I was called upon by the Hibernian Society for a spaaeh, and be jabers, I rose with the enthusiastic cheers of thousands, and tins of thousands, with my heart overflowing with gratitude, and my eyes filled with tears, and—devil a word did I spake.'

An industrious old man in Newburyport who had saved four hundred dollars from his earnings with a wheelbarrow, was recently robbed of the whole amount, which he had buried three or four feet in his cellar.

A SKETCH OF THE
HISTORY
OF THE
DAVENPORT BOYS,
Their Mediumship, Journeyings, and
the Manifestations and Tests given
in their presence by the
Spirits.

A full account of the arrest and trials of L. P. Rand and the Davenport Mediums, at Mexico, and at Phoenix—their incarceration, and the deliverance of L. P. Rand from the prison by the Angels.

And Declaration of the Fact, and Affidavit to the same, duly made and presented.

WITH AN APPENDIX.
BY LUKE P. RAND.

Printed by T. P. Ottaway, Daily Palladium Office, Oswego.

PRICE 25 CENTS.

For sale at the Spirit Guardian Office, also by A. Bartlett, D. Bugbee & Co., and O. R. Patch.

CHEAP CASH STORE!

WM. A. DRESSER,

Wholesale and Retail Dealer in every description of

READY MADE CLOTHING

—AND—
FURNISHING GOODS,

Overcoats,

Dress and

Frock Coats,

Sacks,

Pants, Vests,

Shirts, Collars.

Cravats,

Scarfs,

Handkerchiefs,

HOSIERY, GLOVES,

UMBRELLARS, TRUNKS, VALISES, &C.

Particular attention given to CUSTOM WORK and Fits Warranted.

No. 4, Peirce Block, Exchange Street,
BANGOR, MAINE.

Dec. 24, 1859.

THE
GREAT BENEFACITOR
OF

THE HOUSEHOLD STEWART'S

Fuel Saving and Comfort Producing

COOKING STOVE!

For Wood, and Anthracite or Bituminous Coal. With or without Hot water Reservoir and Warming Closet!
Improved 1859, with new and extra large Flue.

The Stewart Stove

Is the only true Economist among Cooking Stoves.

The Stewart Stove

Operates to perfection with Bituminous Coal.

The Stewart Stove

Will pay for itself in saving of fuel every 3 years.

The Stewart Stove

Does all sorts of Cooking at the same time, and also gives you plenty of hot water, and a warming closet, without cost.

The Stewart Stove

Combines the entire knowledge of a veteran inventor of 25 years experience.

The Stewart Stove

Bakes perfectly on top and in oven, and roasts in front, all at the same time.

The Stewart Stove

Will do twice the work of any other Stove, with the same sized oven.

The Stewart Stove

Cooks meat and pastry together without imparting the flavor of one to the other.

The Stewart Stove

Will last twenty years. Many are now in use that were purchased fifteen and twenty years ago. Although costing more at first, it is in the end cheaper than any common Stove.

The Stewart Stove

Is the article suited to every family—it will aid in promoting luxury with economy. While it will be found an invaluable servant in the houses of the wealthy, it will also prove a Good Samaritan in securing comfort and happiness to the families of the poor. To those in moderate circumstances it makes itself indispensably its labor saving and economical qualities.

The Stewart Stove

Is warranted for three months, and may then be returned at my expense—so you run no kind of risk in trying it.

I annex a few names, out of the many to whom I have sold the STEWART STOVE.

Bangor:
Michael Schwartz, Esq.
Henry A. Butler, Esq.
J. C. Mitchell, Esq.
John L. Crosby, Esq.
I. S. Johnson, Esq.
Calvin Dwinel, Esq.
E. A. Upton, Esq.
Leonard Jones, Esq.
Jesse Norcross, Esq.
Chandler Cobb, Esq.
W. K. Foster, Esq.
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D. F. Leavitt, Esq.
Rev. A. Battles.
J. F. Rawson, Esq.
Stephen Perry, Esq.
Moses L. Appleton, Esq.
Arad Thompson, Esq.
Wm. H. Wheeler, Esq.
John H. Lynde, Esq.
Wiggins Hill, Esq.
S. P. Strickland, Esq.
Hon. Alpheus Lyon.
Hon. Charles Stetson.
Daniel P. Wood,
E. P. Baldwin,
Seth Emery,
R. S. Gilman,
P. T. Hathorn,
Walter Brown,
N. H. Dillingham,
W. O. Ayer,
J. P. Guiley,
Lemuel Nash,
Hon. I. Washburn, Jr.,
Orono.
Rev. A. C. Adams,
Auburn.
Dr. J. Benson,
Benjamin Shaw, Esq.,
Newport.
C. B. Abbot, Esq.,
Glenburn.
Capt. Jesse Hinckley,
Buckhill.
Lemuel Nichols,
Corinth.
Thomas B. Stetson,
Hamden.

Also a good variety of other Cooking, Air Tight, Box, and other Stoves, at all prices from \$2.50 to \$30.00.

ALBERT NOYES,

Sole Agent for the Stewart Stove, Bangor.

Sept. 24, 1859.

GRAND TRUNK RAILWAY!



FOR
Canada and the Far West!

THE LONGEST ROAD IN THE WORLD.

FALL ARRANGEMENT!

Trains will leave Portland Daily at 7:15 a. m. (Express)
" " " " " 1:15 p. m. (Accommodation.)
Connecting at Yarmouth and Danville Junction with Trains from Augusta and Bangor, direct for
Montreal, Quebec, Toronto, London, Detroit,
CHICAGO,

Milwaukee, St. Louis, St. Paul, Burlington, Quincy, Rock Island.

Making Direct Connections with all Roads

South & West.

Persons Traveling on Business or Pleasure, will find this the Shortest, Cheapest, and most Comfortable Route to the South and West.

Baggage Checked Through and no Extra Charge for Handling.

Sleeping Cars!

This entire line is furnished with the latest and most approved style of SLEEPING CARS; and Passengers can enjoy the luxury of a FIRST-CLASS BED, wherever night overtakes them, without interrupting their journey, and saving the expense of going to and from Hotels.

Through Tickets may be obtained at All Regular Ticket Offices in this State, and on board of Steamers Daniel Webster, Admiral, and Eastern City, and of

Wm. FLOWERS, Eastern Agent,

No. 22 West Market Square, Bangor.

J. HARDMAN, General Agent, Montreal.

Sept. 24, 1859.

EVERYTHING usually kept in a Stove Store, may be bought cheap for cash at No. 10, Central St., Bangor.
A. W. DECROW & CO., Proprietors.

Warren's COUGH BALSAM

Has been found, by experience, to be the best Remedy for the various Diseases of the Lungs and Throat, such as

Asthma, Bronchitis, Consumption, Croup, Influenza, Pleurisy, Pneumonia or Inflammation of the Lungs, and Whooping Cough.

IN these Complaints this Medicine has no superior; and while thus efficacious, it is perfectly safe to administer to persons of all ages.

With the return of cold weather invariably appear Coughs and Colds, which, if neglected, may lead to slow disease or swift decline. As a fire, which at its first beginning might have been quenched by a single pailful of water, if unchecked becomes in a short time a conflagration, which, in spite of all after effort shall consume a city; so a cold or cough at its first appearance, may be cured by a few doses of WARREN'S COUGH BALSAM, which, if allowed to run on for even a few days, may eventually prove fatal.

The Cough Balsam possesses the two-fold advantage of being at once valuable as a curative, and invaluable as a preventive of all the diseases of the Throat, Lungs and Bronchia.

In ASTHMA, however violent and distressing, this Balsam gives prompt relief.

In BRONCHITIS and PNEUMONIA, it relieves the irritation, loosens the Cough, and promotes a favorable expectoration.

In CROUP its powers are almost magical. This insidious disease, coming literally "like a thief in the night," may be speedily and effectually arrested by a few timely doses of this Balsam.

Every family should keep it in the house, and thus avoid the dangerous delay occasioned by sending out for the medicine when needed for immediate use.

The best recommendation for a good medicine is found in its use. If the following certificate from one who has used it does not give you confidence in it, try one bottle for yourself and you will be convinced. It will cost you but twenty-five cents, and may save you as many dollars in time and doctor's bills.

[From Charles S. Crosby, County Attorney of Penobscot County.]

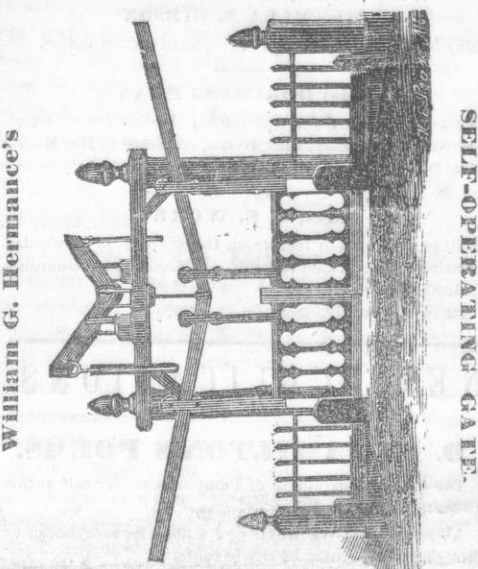
BANGOR, Oct. 23, 1858.
Mr. WARREN—Dear Sir: I have used your "Cough Balsam" a few times during the past year, when I have had a severe cough and sore lungs, and it has never failed to give me immediate relief and effect a speedy cure. It is the most efficacious medicine for the purposes for which you recommend, that I have ever tried. Others have used it under my observation, and always with the best results.

CHARLES S. CROSBY.
Prepared and sold by ANBROSE WARREN, Botanic Druggist, No. 1, Granite Block, East Market Square, Bangor, Maine.

A. W. ARCHER, Traveling Agent

Oct. 27.

PATENTED NOVEMBER 9, 1858.



The advantages of this Gate over all others, are—

First. Its convenience of being operated by means of Levers, without leaving the Carriage.

Second. The simplicity of its construction—any one of ordinary skill being able to make them.

Third. They cost LESS than any other SELF-OPERATING GATE, and need only to be seen to recommend them to the public.

County, Town and Farm Rights for sale by
S. L. DODGE, of Frankfort, and
W. P. KILGORE, of Hampden,
for the Counties of Penobscot, Arcoostook and Waldo.
June 25—11

Androscoggin & Kennebec
—AND—
Penobscot & Kennebec Railroads.

WINTER ARRANGEMENT.

ON and after MONDAY, Nov. 18th current, trains will leave Bangor for Portland, Boston and Lowell at 7:30 A. M., and the Freight Accommodation Train for Waterville, at 1:50 P. M., daily.
Trains will be due in Bangor, from Portland and Boston at 7:15 P. M., and from Waterville at 10:35 A. M.
Through Tickets sold same as heretofore at all Stations.
EDWIN NOYES, Sup't.
Nov. 24, 1859.

BANGOR, OLDTOWN & MILFORD RAILROAD COMPANY.

WINTER ARRANGEMENT.

ON and after MONDAY, Dec. 1. inst., the Trains will leave as follows, until further notice:
Leave Bangor at 7 o'clock A. M., 12 o'clock M., and 4 o'clock P. M.
Leave Milford at 8 o'clock A. M., 1:14 o'clock P. M., and 5:14 o'clock P. M.
Leave Oldtown at 8:14 o'clock A. M., 1:12 o'clock P. M., and 5:14 o'clock P. M.
N. T. SWAN, Ag't.
Bangor, Nov. 28, 1859.

PUMP JOBBING done by experienced workmen, at No. 10, Central St., Bangor.
A. W. DECROW & CO., Proprietors.

NOW is the time to select a first rate COOK or PARLOR STOVE, at No. 10, Central St., Bangor.
A. W. DECROW & CO., Proprietors.

100 CORDS
OF DRY SOFT WOOD will be taken in exchange for Stoves, at No. 10, Central St., Bangor.
A. W. DECROW & CO., Proprietors.

Sheet Iron Air-Tight

STOVES made to order, at No. 10, Central St., Bangor.
A. W. DECROW & CO., Proprietors.

SPIRITUALISM!

A series of

DISCOURSES

Delivered under SPIRIT INFLUENCE by

MRS. CORA L. V. HATCH,

At Norombea Hall, Bangor, Sunday Afternoon and Evening Oct. 9th, 1859.

Phonographically Reported by Horatio W. Blood.
Price.—6 cents per copy.
Published by Geo. W. Brown, Agt., Spirit Guardian Office, No. 6, East Market Square.
For sale at the Bookstores.

COPPER SOLES!

Important improvement in

Boots & Shoes.

THE undersigned have been appointed exclusive agents for the sale of

Lyman's Metallic Soles,

(Patented June, 1859.)

For all Cities and Towns on the Kennebec River and all Territory East of the Kennebec to the St. Johns River, and will keep a full assortment for the supply of boot and shoe dealers and manufacturers, of all the sizes manufactured for Men, Boys, Youths, Women, Misses and Children.

This improvement consists of the introduction of a very thin metallic substance between the soles, rendering the sole of the shoe absolutely waterproof, and dispensing entirely with rubbers, for ordinary wet or damp walking.

It is well known that when two pieces of sole leather or even upper leather are placed in contact, and become saturated with water, it is very difficult to get them thoroughly dry, and when the wearer supposes the soles of his shoes are dry, he soon finds his mistake by damp feet, resulting in consumption, rheumatism, &c., &c. This improvement positively excludes the water from between the soles, and renders the insole perfectly dry, even after the outer sole becomes worn through! adding greatly to the convenience, comfort and health of the wearer. Boots and shoes, both sewed and pegged, made with the Metallic sole have been abundantly tested as to durability, &c., and give universal satisfaction. Prices will not exceed the cost of other goods the same quality by more than six per cent.

MILLETT & BANGS,

No. 19,

West Market Square,

STOVES!

Stoves! Stoves!

STOVES are selling VERY CHEAP, at No. 10 Central Street, Bangor.

A. W. DECROW & CO.,

Proprietors.

Bangor, Sept. 24, 1859.

WORCESTER'S

QUARTO DICTIONARY.

PERSONS intending to provide themselves with the Library Edition of Worcester's Quarto Dictionary, are respectfully requested to send their names to our office. The price of this edition will be \$7.50, and none will be sold but to subscribers. A specimen copy can be seen by calling upon

HICKLING, SWAN & BREWER,

No. 131 Washington Street, Boston.

decl

NO. 20, MAIN STREET.
THE BEST ASSORTMENT OF
BOOTS, SHOES, AND RUBBERS.
ALSO,
FUR GOODS,
at Wholesale and Retail, at the Lowest Prices, at
T. HOS. HERRICK'S,
NO. 20 MAIN, ST.

Head Quarters

FOR THE

PORTLAND KEROSENE OIL!

The Quality of which

Needs no Puffing!!

Selling at \$1.25 per gallon, at

J. S. RICKER'S,

No. 1 Main Street.

SPIRITUALISTIC MEDICINES,

DR. P. CLARKE AND WIFE, No. 117 Hanover St., Boston, keep constantly on hand **COUGH SYRUPS; DIURETIC SYRUP,** for Gravel and Dropsy; **BITTERS** for Scrofula and Cancerous Humors; **FEMALE CORDIAL SYRUP** for Dysentery and Cholera Morbus; **SOOTHING SYRUP**

FOR ALL NERVOUS AFFECTIONS, together with many other kinds, which will be sent to order to all who are in want.

Address, **Dr. P. CLARK & WIFE,**

355 Hanover St., Boston.

Wanted!

A FEW LOADS OF WOOD in exchange for subscriptions or Advertising.

NEW and second hand COOKSTOVES from 6 to 25 dollars, at No. 10, Central St., Bangor.

A. W. DECROW & CO., Proprietors.

ALL kinds of Sheet Iron, Zinc, Tin, and Lead work made to order, at No. 10, Central St., Bangor.

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