

BANNER OF LIGHT.



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NO. 8.

Written for the Banner of Light. INCOMPATIBILITY.

BY JOANNA GRANT.

"Fair Lady, I have sought thee long,
To proffer love of mine;
I am a Knight of high degree,
Sprung from a princely line.
This morn I saw thee take the path
That winds above the vale;
I dared to come and seek my fate,
To win thee, or to fail.
Great store of wealth to me belongs,
In my ancestral halls;
And foeman's foot hath never trod
Within the moated walls.
My broad domains on either hand,
Outstretching, thou may'st see;
A varied scene of hill and dale,
And forests waving free.
Large flocks and herds crop the rich meads
Along the river side;
The dappled deer through woodland glades,
Doth roam in antlered pride.
The stately swans, like milk white-clouds,
Sail o'er the silver mere;
And verdant lawns and gardens gay,
On every side appear.
My hawks and hounds are matchless all,
My steeds are fleet as air;
And trusty followers not a few,
For me would do and dare.
All these, and more, are mine;
And yet they failed to pleasure me,
Unless, O Lady, I may hope
To give them all to thee."
"Fair words you speak, Sir Knight," she said,
"To make your purpose plain;
And yet they fall upon mine ear
Without a force or aim.
Your bold retainers and your flocks,
To me, could bring no cheer;
I would not follow hawk, or hound,
To the downfall of the deer.
Your castle grand, your hoarded wealth,
Your gardens, bright and gay,
Could never lure one wish of mine
On wandering wing to stray.
I see no chaplets round thy brow,
By royal Thought inveigled;
Thy hand bears not the signet stamp
Of noble deeds achieved.
No high renown has linked thy name
With any glorious day;
Thine armor glitters well, yet shows
No dint of mortal fray.
Canst see you far off city, where
The Orient glory falls?
My heart is with my happy home,
Within those shining walls.
Adown upon the shelly strand,
My plannace waits the tides;
E'en now the murmuring waves roll in,
To kiss her golden sides.
Then fare the well, thou gentle Knight,
I leave thee on the shore;
Thy Love still dwells in Terra's bowers,
While mine has gone before."

Written for the Banner of Light.

JUDITH;

OR,

THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER VIII.—CONTINUED.

This supposition was correct. The next evening Richard spent with us, and on my asking if I should retain the package, replied that he preferred to tell me its contents, written in case the meeting should prove fatal to him.
"But what provoked the encounter?" I inquired. A cloud settled on his face, and he said sadly: "I had intended to restrain myself under all trials, but circumstances rendered it impossible. Judith, bear the affront, and then blame me if you can. I was fencing with a friend in a public gallery, when Sir Wilford Dudley entered the place, and engaged in the same exercise. By some accident a ribbon around his neck became unfastened, and a miniature rolled from his bosom to my feet. As I picked it up to return to him, I could not avoid seeing the face; it was beyond the possibility of mistake, a likeness of one whose claim to my reverence and love can end only with my life; and, startled by finding it in Sir Wilford's possession, I unthinkingly exclaimed:
"How came you by this portrait?"
"I am not disposed to explain the occasion of a lady's giving her portrait to her lover," was his silent rejoinder.
"I knew the statement was false; and, exasperated by the calumny, I gave him the lie, at the same time demanding the miniature. He refused, and immediately left the gallery; a few hours later I received a challenge, but declined to accept it or retract what I had said, sacrificing my inclinations to principle. While yet irritated by these events we encountered each other, and further provocation from him destroyed my self-command utterly. You know the consequence, and can you condemn me as severely as at first?"
I was obliged to confess that there was great excuse, but urged the folly of duelling, arguing that it was no settlement of the question which was right or wrong, but merely which was the better marksman.
"I know all that you would say," Richard answered seriously, "and though convinced of the truth, when the trial came, opinion could not with-

stand provocation. And yet, although Sir Wilford was from the first of our acquaintance chosen to be antagonistic to me, there has been some peculiar impulse of forbearance underlying my irritability that renders him the last man in the world with whom I would have sought a quarrel."
"Yet his society at Ventnor always affected you unpleasantly?"
"There was a reason for that, Judith. I believed he was attracted to you, and jealousy prompted the exhibitions you beheld."
"Are you quite certain it was not on Miss Blackburn's account, instead of mine?" I mischievously inquired, for now that he was exclusively mine, I was disposed to be sensitive regarding the past.
"Perfectly certain," he replied, with earnestness; "you were then as now, the attraction, but I wished to study you with freedom, and there was a charm in seeing you at all hours and occupations, so unconscious and natural—it gave me a home feeling, to which I had long been a stranger."
"But Aletha evidently took your attentions to herself."
"Her heart could not be touched by the mere politeness of a preoccupied man; she is fond of power, and of displaying it, but there is little tenderness in her nature."
"Then why was she so moved as to forget herself that afternoon by the sea-side?"
"Pique—you did not chance to see what she did, and her self-love was wounded at my warm praise of a dependent."
"There must have been something very offensive to the sight, for I am sure your allusion might have been appropriated to herself."
"Not if my glance at you were rightly interpreted; but your eyes were fixed on the waves. Had you met mine, I should have declared the sentiments I had been betrayed into expressing prematurely, during our subsequent walk. How strangely lives are severed and mingled! trifles part, and force cannot unite, unless it is so decreed. Judith, I am becoming a fatalist."
"Why so?"
"Because natural laws seem to govern nothing but matter. Mind is independent of any theory yet discovered. Oftentimes we cannot draw a correct inference from the simplest circumstances. For instance, love and hatred are purely arbitrary, since quite as frequently we can give less reason for, than against either emotion. I am capable of affection as entire as most experience, yet it has never been fully called out till now."
"Indifference on the part of others is the last complaint you should make," I replied. "You are gifted with the power to draw persons to you. I need but instance Lady Eugenia; she is and has ever been a true friend of yours. Her interest is remarkable. Since this unfortunate affair, she has not failed to send frequently to inquire for Sir Wilford's condition, as I am persuaded, on your account. Indeed, what other motive could she have?"
"Lady Eugenia is very kind, Judith, and I appreciate her goodness, yet friendship is a poor substitute for those near and fond ties which I never have enjoyed; but I trust this cloud on the first bright phase of my life may belie its threatening aspect."
I could only express my earnest hope that Sir Wilford would recover, consoling myself by the thought that in any event he had forced the past on himself, without provocation.

CHAPTER IX.

Sir Wilford became worse, until I dreaded the reports from hour to hour; while Lady Eugenia's suppressed excitement showed that she suffered equally. The physician who attended him was also her medical adviser, and kept us informed of his patient's state, and after a consultation with him one morning, Lady Eugenia rejoined me in her dressing-room with marks of recent weeping. Alarmed at her dejected air, I inquired if the worst had happened.
"No," she replied faintly, "but he is delirious—Dr. Gray has little hope of his recovery." She trembled violently for a moment, struggling with emotion, which finally overcame her, and then with a burst of sobbings fell on my shoulder without further attempt to compose me.
I intuitively felt that consolation was useless, and, full of sympathy, remained silent.
"Judith," she said presently, "Sir Wilford is constantly calling for you, and the doctor thinks it best to gratify him. If you go, I will accompany you."
I was surprised, but consented to any measure that should be deemed advisable, and in a short time we stood by Sir Wilford's bedside with Dr. Gray, who had dismissed the nurse from the room before our entrance, so there should be no restraint in our expressions. The sick man had fallen into an uneasy slumber, and his fine profile was sharply defined against the dark hair that rested on the pillow. Lady Eugenia knelt beside him and appeared to forget our presence, as with one hand gently clasped between hers, she gazed at him with a look that moved me, although I did not comprehend it, while Dr. Gray, who had known her from an infant, walked hastily to the window to conceal the tears on his wrinkled cheek, motioning me to remain with her.
The agonized expression presently gave place to a sad earnestness, as if memory were busy with a mournful past. Sir Wilford moved slightly and muttered something indistinctly. Lady Eugenia started back, and pressing her hand to her heart, left the bedside and threw herself into an easy chair close by. Dr. Gray was with her in a moment, apparently remonstrating with her, but she shook her head, saying:
"No, it is not imprudent—I should be far more agitated at home. Here is my place, and I must remain, at least while he is insensible. Beyond that, have no wish to stay."

Sir Wilford now unrolled his eyes, but they were devoid of consciousness. Yet, when at Dr. Gray's request I advanced toward him, although he evidently failed to recognize me, his countenance lighted up, and he stretched forth his hand. Perceiving that I hung back irresolute, he became impatient; and when I went nearer, drew me to a seat, and clasping my fingers, appeared tranquil and happy. An indescribable train of thought, or rather fancy, seized hold of my brain, so wild and causeless, that I scarce dared scan it closely. I magnetically felt the relationship between certain parties, and without being aware that the knowledge existed.
Delighted with the effect of my presence, Dr. Gray begged me to continue with Sir Wilford till some change should occur; and, despite the fears of the kind old physician, that she would suffer in consequence, Lady Eugenia remained with me, and together we shared the duties of watching by the sick-bed. There were times when it was heart-rending. Sir Wilford would rave of incidents and persons that caused my companion to shudder and weep, as she convulsively clung to me for support. And again, he would speak her name with a tenderness that was more touching to me.
A week passed thus, when the physician called me aside one night, previous to leaving for a few hours, and said:
"Sir Wilford's fate will be decided before morning. When he awakes from his present sleep, he will probably be conscious. I have induced Lady Eugenia to take some rest; so when he comes to his senses, and finds you with him, do not allow many questions, or mention her name. If, however, he is collected, and anticipates dying—by the way, I have never asked if you are experienced in such cases as this?"
I signified that I was competent to any emergency, and he continued:
"I was so sure of it from your manner, that I have not thought to inquire formally. Very well; in case death is inevitable, and he has anything special to say, as I judge he must have from his mentioning you so often, do not check him, but aid all you can to spare unnecessary exhaustion. You know what to give him, and the quantities. I shall be back as soon as possible—perhaps before the crisis—meanwhile I hope for the best. Good night."
I returned to the sick chamber, adjusted the light, prepared the medicines, and then took my seat by the patient, while the nurse dozed in her chair at the further end of the room, hidden from sight by the curtains.
Again I sat through the silent watches by a flickering spirit, and the night when my aunt died passed in review before me. The hours passed—neither Lady Eugenia nor the doctor joined me, and the nurse had lain down in a chamber communicating, whence her heavy breathing filled me with that sense of desolation felt by a wakeful person among slumberers.
While absorbed in a reverie, Sir Wilford moved, unrolled his eyes, and feebly asked for drink. I held the glass to his lips, and when he had finished, he said:
"You were kind to come, Judith—I would not have missed seeing you. I suppose you know the cause of my illness?"
I nodded acquiescence. Ceremony was thrust aside.
"You doubtless feel hard toward me, for Captain Yarrington's friends must now be my enemies; but you do not understand all. With any other man I could have restrained myself, but the attempt in connection with him was absurd."
Yet his sentiments toward you were entirely opposite," I remarked.
A flush of anger overspread the pale, wan face before me.
"Well they might be; he is pampered by everybody he comes in contact with. He once deprived me of all I held dear, and has turned you from me—you who are the only link to the dear past."
I hastened to assure him of my sympathy and friendship.
"Are you not attending on me for Yarrington's sake—that you may repair the consequences of his profligacy?" he eagerly inquired.
"No, Sir Wilford; I am here simply because you seemed soothed by my influence—it is injustice to consider me an enemy."
"Forgive me!" he exclaimed, "but I am so used to seeing those I love turned from me by misrepresentation, that I have grown bitter; but you have proved friendly throughout our acquaintance, which has been full of pain and pleasure to me. I have something to say to you now, and I wish you to speak freely, as I know you will, Judith. I have no brothers, sisters or children—no one in this world who can feel wronged by whatever way I may choose to dispose of my property. Will you gratify me by becoming my legatee?"
I could not answer. This coincidence of circumstances was like a dream, in which the past is enacted, and I was half disposed to struggle and wake from it.
"Do not deny this request," resumed Sir Wilford, thinking me silent from pride or disapproval. "You cannot understand my motive, but it is pure and dictated by love for one whom I hope soon to meet—for I am no believer in church doctrines, child, and no barriers will prevent my seeking, eye, and finding in the next world her from whom I was separated in this."
His suppressed vehemence shocked me so that I involuntarily shrank back. Noticing my movement, he smiled sadly, and continued, more gently:
"You will not refuse to let a dying man's spirit depart in peace, will you?"
"Indeed, sir, I prefer you would make some other disposal of your property."
"Judith, your sensitiveness is morbid—you cannot offer one good reason for it. I have no relatives

to reproach my memory or your acceptance—the breath of calumny cannot assail you. If you choose, I can give your kind attention to me during illness as my motive—for I presume you will stay by me to the last."
"Indeed, I will, sir," I replied, heartily.
Sickness had weakened Sir Wilford's wonderful sang froid, and he closed his eyes to drive back the tears that suffused them at my warmth of expression.
"Judith," he said, presently, "you will gratify me in the respect I spoke of. Tell me you are not burdened with a sense of unwelcome obligation to accede to a death-bed request?"
"I take your gift in the same spirit that it is offered, sir, and assure you that there is one person who appreciates those hidden traits which have been overlooked by others, if your life has been desolate."
"Thanks. You have removed a load from my conscience and given me a positive pleasure; for once in my unhappy life, duty and inclination agree."
He lay silent from exhaustion awhile, and I reflected on this bewildering turn of fortune's wheel. A second time wealth was thrust upon me, and on this occasion successfully; but I was oppressed by the thought that Richard was to be enriched by a ruder, in accordance with the laws of honor, as the world phrases it.
"You should be mistress of Morton Manor," Sir Wilford observed at length; "your cousin has no right to it."
A thrill shot through me; but the next second I dismissed the wild idea that had suggested itself to me, viz: that the man whom I had seen peering into the chamber window the night I destroyed my aunt's will, was Sir Wilford himself.
"You were sacrificed to a pampered idol—to Richmond Murray?"
It was evidently not he—and I returned to my former blankness on the subject. But the charge against my cousin was false, and I said:
"I was not aware before that you knew more of me and my past surroundings than my name and companionship to Miss Blackburn; but you are misinformed concerning Richmond—he was never pampered; on the contrary, he did not receive his deserts."
"I don't understand how he failed to do so. Is he not master of Morton? What do you consider he merited, but did not obtain?"
"His mother's love, which was more precious to him than the Manor a thousand times over. Oh, Sir Wilford! if your life has been dreary from affection that has met no return, pity my cousin."
"He is no cousin of yours, Judith; oh, I am in my senses, and able to prove what I assert. But why are you sure his mother was not devoted to him?"
"Sir Wilford, I don't know why I am impelled to speak to you so freely; but dearly as I loved my aunt, I must own that she treated her son in the most unnatural manner."
"How so? You may trust me Judith—I have a deeper motive than curiosity."
"In every way, sir. She never caressed or indulged him; always repelled his fondness and gaiety, till he left home in despair. And when he displeased her by his marriage, she seemed content to have a good excuse for disowning and disinheriting him."
Sir Wilford's countenance was expressive of sad and earnest thought.
"Unnatural, indeed!" he said, musingly; "then my dislike has been founded on false grounds partly. I have less to forgive than I thought. Judith, how long have I been delirious?"
"About a week, sir."
"You have been here all that time?"
"Yes; Dr. Gray thought it best."
"What have I raved about. Did I startle you?"
"You have been in a stupor mostly. What you did say was disconnected?"
"What hour is it?"
"Nearly morning, sir. I expect Dr. Gray every moment."
Sir Wilford was exhausted, and we remained quiet again. Before long the physician returned, and I saw at a glance that his fears were realized.
"Doctor," said the patient, "I presume you are willing I should see a friend to-day, and my lawyer? And I should like some stimulant to give me strength till it is through with."
Then, looking at me, he desired I would take some rest, saying I should be needed more in a few hours than now; and I left the room to report to Lady Eugenia, and recruit for the scene which I knew was not far distant.

CHAPTER X.

When I awoke the sun was shining brightly, and fearing lest I might be wanted I arose at once, made a hasty toilette, and went into the ante-chamber adjoining Sir Wilford's, to be in readiness. Dr. Gray rose as I entered, saying:
"Sir Wilford has just asked for you. He has a friend with him; but you will go in just the same." And opening the door for me to pass, he shut it immediately, remaining outside.
It required all my self-control to suppress the exclamation that sprang to my lips. Sir Wilford lay half raised by pillows, and at his side, holding his hand, sat my cousin Richmond! I seemed a prey to some strange delusion; for, as I approached nearer, I saw that the new-comer was familiar in form and air. He held out his disengaged hand, and said:
"Do you not recognize me, Judith?"
The voice settled all doubt, and with a rush of contending emotions, I realized that my cousin and Richard Yarrington were one! It was some time before I could speak. I sat opposite, scanning every feature, and studying how I had been blinded to the knowledge before.
After all, it was not so strange as might appear;

the forehead and eyes, although beautiful, were peculiar only as they were perfect in form, color and expression. They were of the stamp often found among high bred, finely organized natures, and might have counterparts; the individuality of his countenance was in the mouth, chin and contour of the lower part of the face. These were so marked that they induced the belief of singularity in all, and much of the mobility which belongs to the eyes alone in many persons, was usurped by them.
Until now, Richmond had concealed the whole of these features by a long, silky beard and moustache, that permitted little more than his fine teeth to be seen. This had given him a thoroughly un-English, foreign aspect. The circumstances under which he was introduced to me, were unfavorable to recognition, for I received an impression of his history from Lord Orford's description to his mother, before his friend rejoined us on the evening of their arrival.
With the removal of the beard, several years were taken from his appearance, and although he was darker, graver, and more matured than when I had bade him good-bye on his departure for a foreign university, yet at twenty-seven he was the same Richmond who had welcomed me to Morton in his boyhood, and left us while yet a mere youth. Our separation had lasted during those years that effect the most marked change in a man, and I ceased to wonder at my lack of penetration.
The identity of a supposed stranger with my girlhood's companion, explained the frequent sense of intimacy I had experienced from the first with him, and though the attempt to reconcile two persons in one was somewhat confusing, it was not without its charm.
"Well, Judith," said Sir Wilford, after allowing my agitation and reflections to subside into a clear understanding, "is the revelation unpleasant?"
"No, sir; it is somewhat startling, though, and I can scarce wonder that I did not recognize my cousin before."
"We are not relatives, dear Judith," said Richmond, taking my hand; "that happiness is yet in store for us."
"You will next tell me that your name is not Richmond Murray?" I exclaimed, hardly knowing what I uttered.
"Even that is correct," he replied; "my name is truly Richard Yarrington. But though changed by law, I had not a legal right to that I bore previously. I am not a Murray, though I have supposed so till this day." And with a yet more serious air he clasped the outstretched hand of Sir Wilford, who said:
"Judith, you are not a woman to love lightly or unworthily. Could any circumstances connected with one whom you held dear weaken your affection for him, provided they were not brought about by flaws in his nature, and he was unchanged by them?"
There was a strange intensity, almost an agony of entreaty in Sir Wilford's tone and manner as he awaited my answer.
"No," I answered promptly; "I do not hold a man responsible for anything but his own actions."
"I knew you were a self-thinking girl," he exclaimed; "forgive me for doubting your generous nature one instant—only my anxiety could have bewildered me."
He closed his eyes, and a faint color fluttered into his cheeks. When he opened them, there was a different look in their clear depths from what I had ever seen before. The impassibility which had been his distinguishing trait was gone, and a serenity amounting to softness took its place.
"Judith," he said, "approaching death is a wonderful clearer of mysteries and misunderstandings; the beliefs and sentiments of a life-time dissolve in its breath to oblimers that we can hardly credit could have so enthralled us. I have this day secured to you what would be called my riches; but the chief treasure is yet unmentioned—take thou with the blessing of his unworthy father, my son, whose heart is already pledged to you."
My hand was lying in Richard's, and Sir Wilford rested his upon them. As their faces were brought closer by the movement, I was startled at the exact likeness between them.
"But, Sir Wilford, why make me conspicuous, as you have done? Here is a claimant for your name, and a worthy successor."
"No, Judith," he replied; "I am proud of my son; would be glad to recognize him before the world—but it cannot be, it would blight him. No, it is through you that his rights must be obtained, as his happiness also must be your gift. Oh, the satisfaction of this hour repays me for all past suffering."
A spasm contracted his features momentarily.
"I am falling," he whispered, "and much yet remains to be done. Richard, you can explain these things to Judith, while Lady Eugenia is with me."
We left the room, and I went, at the doctor's request, to summon her ladyship.
"Did Sir Wilford ask for me of his own accord?" she inquired tremblingly.
I assured her of the fact.
"Oh, Judith! how did he seem? Tell me, that I may be prepared to meet him."
"He is completely changed—all the finer part of his nature is brought out, and he spoke tenderly of you."
"Go with me to the door. Is he much weakened?"
"Not in appearance, but he is sensible of a difference."
TO BE CONTINUED.

An ignorant Dutchman, passing a number of railroad tracks, in the course of a day's journey, and never having seen any before, was nonplussed to account for their use. At length, after examining one of them for about twenty-five minutes, and scratching his head, he ejaculated: "They must be iron clamps, to keep our crickets from breaking up red roads."

NORTHMEN, COME OUT!
Dedicated to the Massachusetts Regiment.

BY CHARLES GOWNEY LETLAND.

Air—Durschen heraus!

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

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

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

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

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

Original Essays.

PROPHECY.

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

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

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

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

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

In like manner no event was ever isolated; but the whole past, present and future must constitute one unbroken chain of cause and effect; for the poet again declares

"All chance direction which we do not see."

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

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

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

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

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

his hand, and pointing to a knoll, below which was a brook, said, "The papers are not made out; Roxanna will live a year yet." Next night the individual came and said, "Your sister is dying; she wants you to come." He went and told her that she would not die then, but would live a year longer. At the end of the year indicated she died, and was buried on the knoll that had been pointed out.

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

Spirits exist more directly within the sphere of causes than we do, and hence many circumstances that to us appear to be the result of the merest chance, they are able to calculate and predict with great accuracy. Several dreams well calculated to show the remarkable sagacity of the communicating intelligences are published in Dr. Abercrombie's work on the Mental Powers; some of which are republished in Owen's Footfalls. These were wholly inexplicable to Dr. Abercrombie, but at this day are well understood.

But how is it possible for the prophetic spirit to trace an individual's life years into the future, and predict a disease that will then take place, and which will prove fatal. And how is it possible that many minute and very unusual circumstances connected with the funeral obsequies can be thus long foreseen. Such predictions, however incredible, are nevertheless veritable facts.

CASE 4. A clergyman, Mr. John Wilcox, some years before the advent of Spiritualism, while plowing in the field, received a very vivid impression, as if a voice had said, "Your wife will die at the end of eight years." He instantly dropped his work, went to the house and reported to her the intelligence that he had received. She died at the end of eight years with consumption.

CASE 5. Some years before the advent of Spiritualism, Perry W. Bates, being from home, had stopped at an inn in Adrian. He retired to his room, but was still awake, when he saw his former wife standing in the room. She talked to him, and said, "You will soon be very sick, but will recover; at the end of four years you will be sick again, and then you will come where I am." In a very few days he was taken with a severe inflammation of the lungs, but recovered. At the end of four years I was again called to him; he had taken the same disease; and though I repeated the same treatment, bled, blistered, and gave calomel, opium, ipecaco, and anti-mony, without stinging, he died nevertheless.

CASE 6. The gentleman already mentioned in case third, Mr. Willard Lincoln, dreamed that he was in San Francisco; actually described the harbor, which he had never seen; saw one of two brothers, his neighbors, who were in California, embark and make the journey home. The other brother he did not see. Before this, and in the same night, he dreamed that there was a funeral gathering, and a sermon preached at the home of the brothers; but no corpse or coffin was to be seen. It was more than a year after this when one of the brothers died in California. Several months later the intelligence arrived and the sermon was preached as above indicated, after which the other brother returned.

CASE 7. A sister-in-law of the writer became troubled in her dreams. She dreamed repeatedly of eggs, snakes, &c., by which she remarked that she knew that trouble of some kind was coming; for it always did after such dreams. She then dreamed that she was in the midst of a very miry marsh, and could not extricate herself; when looking around she saw that I was present, and I said to her, "follow me and I will lead you out." She followed with great difficulty; black water boiled up around her feet at every step. She got through, but was completely exhausted—By this she said that she knew that she should be very sick, but would recover; and that her sickness would be at my house she said she knew, for while struggling in the marsh, she saw my striped barn, which she well knew.

She next dreamed that she was in a strange looking place, and saw an individual whose head was surrounded by a radiance like the sun. He pointed out to her a beautiful place, which she thought must be heaven. He then said: "You cannot come now, but first go back and prepare yourself, and then you shall come."

She again dreamed that she had fallen in deep water, and while struggling to save herself, a sister who had been dead several years, came to her, and said: "Do you know what this is intended to represent?" She answered, no. She then said, "You will soon be very sick, but will get well again; but soon after that you will be sick again, and then you will die." She then asked, how long before the last sickness?—will it be one month, one year, two years? to which respectively she obtained the answer, no. But to the question, will it be within three years she obtained no answer at all, but her sister vanished from her sight. Hence she said she knew that she should soon be very sick, and would then recover; but between two and three years after that she would be sick again, and then she would die. These visions she had at her brother-in-law's, at Hillsdale, twenty-five miles from my place, and as I had two children sick with typhoid fever, I sent for her. While at my house the younger child died. This she had seen in a vision laid out in the same place and manner as actually took place, though she had not related this till afterwards.

The coffin was brought in for the child in the evening; she had retired into an adjoining room to rest, and had shut the door so that she could not have seen the coffin brought in. Next morning she told me she saw the coffin brought in for the child; and she wanted to know what that large coffin was for; she said it was brought in by five or six men, who sat it down. They then came and looked at her, and were busily consulting among themselves whether they should leave it or not. They finally concluded that it would not then be needed, but thought it would be required by-and-by. They then took it up and walked off with it. This vision she had before she had gone to sleep. Her first sickness finally came on in the form of a typhoid fever, of the gravest character, and though she barely escaped with her life, yet she never once, during her lucid moments, lost hope.

Not long after she had recovered from this disease, she dreamed that she saw a funeral train on the cars. Two sisters were present, besides her brother-in-law's folks from Hillsdale, and myself. Her father and mother were absent, likewise a brother-in-law from Adrian, and my wife. It was a very long train of cars, and far ahead of the car we occupied she found the coffin, in the mail car, among mail bags. It was enclosed in an outside rough box; and of this box a small spot on the centre of the lid was planned, as if some one had commenced planing it, and had then quit. She then looked, and found it contained her own corpse. This was accompanied by very beautiful music, unlike anything she had ever heard.

Many of these predictions were told to me before her first illness, and they were all carefully recounted again six months before her death, which took place in September, 1859. Before that time I had no expectation of ever finding one iota of spiritual truth in Spiritualism; since that time I have never for one moment doubted

- 1st—The "Life Immortal";
- 2d—The "Communication of Spirits"; and
- 3d—The "Gift of Prophecy."

Her final illness came on about two and a half years after the former attack indicated, while at her brother-in-law's in Hillsdale. The grave character of the case was wholly overlooked. Hence I obtained no information touching her illness till three or four days before its final termination, when I drove out to see her, taking three of her sisters, including my wife. To our surprise, we found her laboring under a disease of the brain, and beyond all hope of recovery. Now every one was present that was to be in that funeral train, and every one was absent that was not to be present, excepting my wife; and next day I drove home and took her along, as she became anxious to return.

The prophecy now could not come out true without I should return, and there was no probability of this, for I had several patients on hand, and no one of her sisters had any expectation that she could now receive any help. But next day one of the sisters, while gazing at her, thought that she did not appear as sick as in her former illness, and that if I was there I might cure her; and though she was opposed by the other sisters, she nevertheless sent me a dispatch. This I received in time to get out there next morning, only three hours before she died. There were the bearers; the coffin enclosed in the rough box, with a spot planned on the centre of the lid, the workman having undertaken to plane it, but had given it up because he was pressed for time; her corpse was placed on the cars, and in the mail car among the mail bags; it was a very long train of cars; the corpse was far ahead of the car that we occupied; her brother-in-law's folks from Hillsdale, two sisters, and myself were present on the cars; her father and mother, a brother-in-law from Adrian, and my wife were not present; and all exactly as she had long foretold. The music, of course, mortal ears could not hear. The funeral was held in Adrian. Her friends were all skeptics in Spiritualism; not one of them was looking for the fulfillment of any prophecy; and the fact that she had made such predictions only flashed upon my mind for the first time while on the cars, and after every particular had already been fulfilled.

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

But I do not offer the above as prophetic demonstrations to any one, for their truth depends upon testimony, which is often subject to more or less suspicion—especially when the facts recorded are unusual. The cases that I have recorded are all spontaneous, though the last mentioned lady became a highly developed medium before her death, though the fact was hardly known to her friends. A true dream is nothing but recent recollections promiscuously jumbled together, and the great majority of dreamers are by no means dreaming mediums. Still spontaneous dreaming mediums are not uncommon; many such are usually to be found in every neighborhood; and he who doubts our evidence, can undoubtedly find an abundance of the same kind at home.

DR. EPHRAIM LAFRAM.

THE SILENT VOICES OF POWER.

The degree with which the thought and meditation of our solitary moments affect the world at large, is but very little considered, and probably still less appreciated. "Oh, that I could speak or write the thoughts of my innermost," is breathed as the involuntary sigh of many a soul. Great seems the pity that such gems should be lost. But are they lost? Hath not a thing been accomplished even in the very act of thinking? And who shall say that the aggregate thought of the Universe has not been enriched thereby?—that hitherto undefinable feeling may not in this very effort, have found an organized existence, such as it possessed not before?

I will not undertake to say how many midnight writers' pens, or Sunday talkers' tongues, will be made more glib from this your seemingly fruitless meditation; for it is surely wondrous to behold how thought reports itself from mind to mind, even when it would appear fast locked within.

A thought is barely conceived, before its inception is signalized throughout an entire stratification of the mental world. It does not report itself immediately to the outer consciousness, but it is nevertheless duly registered, and there awaits its fitting summons to action.

Great, then, is the importance of right thinking; that we arrive at a correct conclusion on a single subject, is a matter of consequence to the entire Universe, even though our lips or pen utter it not. Of a truth it will find expression from some other quarter all the sooner for its birth in us; for some persons are as surely employed in the silent generation of thought, as are others in its enunciation and elaboration. Some prepare what others express, and yet is it rare indeed that the parties concerned recognize, if they at all understand, the mutuality of such relations.

I formerly had the acquaintance of a gentleman, who, having occupied a portion of his time in writing upon subjects of general improvement and reform, had, in a series of years, collected a great quantity of very important manuscripts. Not being entirely satisfied with the arrangement and expression he had been enabled to give the matter, and knowing of no one into whose hands he could consign them for a more perfect adjustment, he still felt that in some shape or other the world must have the benefit of his considerations. I saw him therefore, deliberately consign the whole mass to the flames, for the purpose of liberating the life of the thought which was more or less confined to the paper from the process of writing, and doing this in all faith, believing that the matter would soon appear in its proper connections, and in better shape than he was able to arrange it—the truth of which opinion I think he has already in part, if not in full, realized.

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

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

not that the substance thus imparted may not contain to a certain extent, the story of his entire life, but more especially it represents his condition at the time of contact.

This subject is already familiar to a large portion of community, but calls loudly for a general acceptance, as a great and important truth.

Hoping thereby to throw some additional light upon this subject, I will relate an incident I recently witnessed at the rooms of Mrs. A. C. Latham, No. 292 Washington street, Boston. A lady of somewhat a skeptical turn of mind being present, desired to test the power of one person to describe the character, attributes and physical condition of another, simply from the emanations that might appertain to an article with which she had had contact. She accordingly handed Mrs. Latham a note, which it afterwards proved she had been commissioned to bear to one of her friends. Mrs. L. continuing to hold the note in her hand, entered into an immediate description of the writer, first, however, remarking that the note was surrounded by two other atmospheres, which proved to be so; and she further said that it produced the sensation as of passing through two doors in order to reach the writer, of whom she gave a minute description, mentioning a trouble which she possessed in her head and heart. Also stating that the substance she received from the letter caused her to see all kinds of landscapes, and pictures, and feel as though she wanted a brush and paints. One picture in particular impressed her very strongly. She then gave the general characteristics of the picture, which it seems were identical with one the writer was at the time executing.

How great the tale which the few invisible atoms imparted by the writer were—sufficient to disclose! undiscoverable to all outward senses, and yet sufficient to give access to the secret recesses of the writer's soul. Contemplate this, and with one of old exclaim, "How wonderful are thy works, oh God!" that every one of the little atoms that we are daily shedding by thousands, has power to unfold the story of our life.

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

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

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

DELTA.

Prof. S. E. Brittan.—A Tribute.

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

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

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

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

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

The time seems to me to be near at hand when we must start schools, to begin where other schools end, and put the scientific discoveries into use and practice, and educate for a higher, purer, nobler life. For instance, science has long taught that tobacco is a poison, and ever pollutes and debases those who use it; and no class of men are better acquainted with this fact than physicians; and yet no class of educated men are more, if as much, addicted to its use, and often they are so filthy and their breaths so offensive, as to greatly annoy their patients.

Science has long since established the fact, that swine's flesh is not suitable for human food, and yet, even at our colleges, it is a common article of diet. Science has long since established the fact, that diseases—insanity, imbecility, vice, &c., are transmitted from parents to children; and yet we continue to mate and marry our children, apparently for the

very purpose and expectation to have these results, and then turn to theology, and charge it to God.

Is it not time we had schools, to put these and other great and important truths into our education, and make them practicable? I know of no one more capable than Mr. Brittan to take charge of such an institution.

WARREN CHASE.

April, 1861.

Spiritualism and Theology.

The Rev. Mr. Newton tells us that Spiritualism teaches him that "Regeneration, Atonement, Salvation by Christ," &c., &c., "instead of being dogmas, resting on authority of any book or teacher, are truths written in the very nature of our constitutions."

My spirit friends give me no such teachings, and I have those, "orthodox" and pious in the highest sense of the term—i. e., their piety was in their hearts rather than in the head.

But, perhaps, from the last part of his sentence, I do not understand his true meaning. If by "regeneration" he means that we must forsake our sins; by "atonement," that we must sorrow and repent of them; by "Christ, the God man," that although a man, he possessed a greater portion of divine inspiration than any other; and "Salvation by Christ," that by his teachings, example and power to aid those who call upon him, we may become better prepared for the higher life in the future—if such is his meaning, why use terms that have befogged the world for nearly two thousand years, instead of those that all can understand and profit by? But if Mr. Newton means "Atonement and Salvation by Christ," as understood by the church, then I repeat that my spirit friends have given me no such teachings.

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

P. S.—I have lost my "spiritual" cane—the bamboo with Chinese engravings. As a cane, it has but little value; but as the gift of a friend after he had left the form, it is valuable to me. I cannot offer any reward to the finder, but my thanks, and to pay the expense of returning it to your office.

PAUL PAV.

OUR WHITE DOVE.

BY GERALD MASSEY.

A White Dove out of Heaven flew,
White as the whitest shape of Grace
That nestles in the soft embrace
Of Heaven when skies are summer blue.

It came with dew-drops' purity,
On glad wings of the morning light,
And sank into our life, so white,
A Vision! sweetly, silently!

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

Our Dove had eyes of baby blue,
Meek as the Speedwell's by the way,
That looketh out as it would say—
"Who kissed me while I slept—did you?"

God love it! but we took our Bird,
And loved it well, and merry made;
We sang and danced around, or prayed
In silence, wherein hearts are heard.

It seemed to come from far green fields,
To meet us over life's rough sea,
With leaf of promise from the tree
In which a dearer nest it builds.

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

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

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

But all we did, or tried to do,
Our flood of joy it never felt;
Only into our hearts would melt
Still deeper those dove eyes of blue.

Quick with the spirit of field and wood
All other birds would sing and sing,
Till hearts did ripple, and homes did ring;
Our White Dove only cooed and cooed.

With every day some sweetness new;
And night and day, and day and night,
It was the voice of our delight,
That gentle, low, endearing coo!

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

One day she pined up in our face,
With a low cry we could not still,
A moaning we could hear her live
For sleep in some more quiet place.

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

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

The hand of Death so coldly clings,
So strongly draws the weak life-wave
Into his dark vast silent cave;
Our little Dove must rise its wings

And so it sought the dearer nest
A little way across the sea,
It kept us winged company,
Then sank into its leather rest.

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

But dear, my Christ! do not cry;
Our white Dove left for you and me
Such blessed promise as must be
Perfected in the heavens high.

The stars that shone in her dear eyes
May be a little while withdrawn
To rise and lead the eternal dawn
For us, up heaven, in other skies.

Our Bird of God but soars and sings;
Of when life's heavy waves are at rest
She makes her mirror in my breast—
I feel a winnowing of wings.

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

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

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

Be not grieved above measure for thy deceased
friends. They are not dead, but have only finished
that journey which it is necessary for every one of us to
take. We ourselves must go to that great place of re-
ception, and in which they are all of them assembled;
and in this general rendezvous of mankind we live to-
gether, still active in another state of being.—*Anti-
phases.*

Can any one tell how it is that a man who is too
poor to pay ten cents a week for a good newspaper,
is able to pay fifteen cents a day for tobacco and cigars,
to say nothing of an occasional drink?—*Exchange pa-
per.*

GOD.

[The following Ode to the Supreme Being is a translation from the Russian. It was written by one of their distinguished poets, "Lorquianr." This ode is said to have been translated into the Chinese and Tartar languages, written on rich silk, and suspended in the Imperial Palace at Peking. The Emperor of Japan had it translated into Japanese, embroidered in gold, and hung in the Temple of Jeddou. It is gratifying to know that these nations have done themselves the honor to bestow such praise on this noble composition.]

O thou Eternal one, whose presence bright All space doth occupy—all motion guide, Unchanged through Time's devastating flight, Thou only God! there is no God beside. Being above all beings! Mighty One!

Whom none can comprehend, and none explore; Who fill'st existence with thyself alone; Embracing all—supporting—ruling o'er— Being whom we call God—and know no more!

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

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

Thy chains the unmeasured universe surround, Upheld by thee, by thee inspired with breath! Thou art the beginning, with the end hast bound And beautifully mingled life and death. As sparks mount upward from the fiery blaze, So suns are born, so worlds spring forth from thee. And as the spangles in the sunny rays Shine round the silver snow, the pageantry Of heaven's bright army glisters to thy praise.

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

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

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

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

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

"LIBERTY, FRATERNITY, EQUALITY,"

[Reported for the Banner of Light.]

Miss LIZZIE DOWEN lectured at Allston Hall, under spirit influence, on the afternoon and evening of Sunday, the 6th inst. The first discourse, upon "Liberty, Fraternity, Equality—the Battle-Cry of the French Revolution," was substantially as follows:

The day and the hour has come for men and women to be in earnest. The days which kings and prophets have longed for, yet died without the sight, are about to be fulfilled. The world is trembling beneath the onrush of that glorious Kingdom which "cometh not without observation." The things of time are to be shaken once more before the spiritual kingdom can be established. Men's souls grow great and strong; they leave fear and weakness; they awaken their innate, slumbering power, and come forth ready-armed for the contest. The times are full of import. In the sounds of battle, borne to us on every Southern breeze, and the gathering of embattled hosts is the mightiest of the signs of the times; a great principle underlies all this change, which proclaims the work of the Lord in our midst. Mankind speaks a varied language. Through all the past, words of sublime and invincible power, spoken in every tongue, yet breathing the self-same sentiment, have from time to time become, as it were, the living exponents and assertors of humanity's dignity and right.

The war-cry of the French Revolution was written upon the fleshy tablets of men's hearts before it sounded forth beneath the fierce rule of the Jacobins. Liberty, fraternity, equality! It was the prayer which came up from the heart of the gathered parties of the world when they were first condensed in space. "Give us liberty," said these powers, "liberty to grow and to expand, liberty to fulfill the mission which God has impressed upon us."—God's own spirit struggling up through these atoms, disintegrating them, and obliging them to take on other forms of being, to change and progress, and assimilate with other particles of matter, until the universe should be perfected before Him. In those vast solitudes, untroubled by man, before the fiat had gone forth when man sprang up in majesty and might, to comprehend and rule all things, the self-same political, civil, intellectual, moral and religious trinity was declared. Man came, and gave it a form of speech—"Liberty, O God! liberty for my expanding soul. Let not the universe restrain me! I am of thee, and a part of thee, thou Divine One! Thou, and thou only, shalt be my limitation!" Although man understood not the secret of his own being, though he knew not this cry of his own soul, or how to translate it to his own understanding, yet, in the silent language of the spirit, in "groanings that cannot be uttered," still he cried aloud for liberty. "Fraternity, fraternity!" cried the soul of man. "O ye worlds that soar through heaven, and shower around us your mystic influences, are we not brothers and sisters? Did not the same power create us, O ye mountains, and rivers, oceans, rocks, hills, streams and forests? May I not claim fraternity with the Divine Cause of the life within me? Shall I not arise triumphant, and rule ye all?" And they all answered with that last cry—"Equality! equality! Ye may have your liberty, and your fraternity; but we are all of God, all creatures of His power, all have our sphere of action and of development. Equal rights, then, equal privileges for all. There is a harmony in difference. Thou, you, as the last-born child of God, may claim for yourself liberty, and claim with us, fraternity, we claim of you, before God, equality."

Man has given to the world the fruit of his own feeling and experience, so far as he was able to give it utterance. Transcending his physical conditions, through his power of intellect, he has obtained reign and rule over the material universe; he laid his hands upon the elements, he restrained their strength, he crushed them beneath his feet. Thus intellect achieved and asserted its supreme liberty. Then, when intellectual and physical strength

walked hand-in-hand, last of all came that moral element which was the crowning glory of the sons of God. Then man looked up, and recognized his relationship to higher powers. Invisible to the external eye were these celestial presences. "Liberty!" cried the soul again—"Liberty to rise and expand! Fraternity with the children of God before the throne! Lo, we sacrifice and relinquish all things, that we may enjoy this mighty privilege, that we may feel that there is no partition wall in this great Universe."

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

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

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

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

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

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

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

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

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

What is liberty? In the past, it has meant, in the mouths of tyrants, the right to rule the feeble many; in the hearts of the people, to indulge their own sins and iniquities without restraint. With the people of the United States it has been, to enjoy the freedom of their institutions; to witness, to enjoy the sale of their commerce every sea; to go forth gloriously beneath the protection of their Stars and Stripes; to boast of their independence, while their poorer brothers of the South have been groaning in abject bondage. O men and women of the nineteenth century, is it not indeed time to be in earnest, and to give a nobler definition to that holy word?

In the prison where the Girondists were confined just previous to their execution, was written in blood upon the wall—"True liberty is of the soul." This is the only true definition of liberty. The saints and heroes of past ages, who have fought and conquered in the great battle of life, look down upon our world, and see that a new leaf is about to be written in the history of nations, and at the top of the page they behold inscribed that sacred word, Liberty. Let all the succeeding words be but a definition and a description of that term. No longer let that definition be spoken merely by human lips, but let it be wrought out by human hearts and hands! [Applause.]

Fraternity—a word how little understood! The fraternity the world knows now is that which prompts to look your brother in the eye, and ask, in your heart—How can I best obtain the advantage of you?—how can I best serve my own selfish interests through your instrumentality?—how can I rise to power by stepping upon your free-born neck? Is this the fraternity which links heart to heart and hand to hand, and sends a thrill of consolation, life, and joy through every soul? Is this the fraternity the spirit-world know, when, bending from the celestial heights, they reach out their hands to you, and cry aloud—"Come up hither unto us, that we may feel and know that we are children of the self-same Father?" It is rather the fraternity which was known in the French Revolution, when, after condemning a Girondist to death, the National Assembly went forth and fraternized with the vile, low, gross, grovelling mob, and clasped assassins, robbers, and thieves to their bosoms, crying out—Hail, fellow, well met! It was such fraternity as the North and South know—when you have condemned to death some of the holiest and noblest measures that could be brought before men, and then gone out to fraternize with the Southern mob. But now the moral sentiment of this people has risen up and rebelled against such selfish wrong. After having compromised and bargained for peace and temporal prosperity until your souls shuddered with disgust at the contact with such contamination, you have pushed the tempters resolutely from you, and said—"No! stand in your own defense! we will no longer fraternize with death, destruction, and sin! Stand apart, until we have subjugated this power of tyranny in your midst, until we have proved that we are sons of God, and worthy of the Washingtons, the Jeffersons, the Adamases, the noble patriots that have gone before!"

Liberty—fraternity—equality! In one sense, there is no equality, none under the face of the august heavens; for all men differ in kind and in degree,—"as one star differeth from another in glory." But there is a harmony in diversity which brings about equality in your own sphere and your own plane of experience. There can be no equality while one man does not respect the right of his brother; there can be no equality while there is one person who cannot stand up and say, "I must be myself; I cannot copy after any other man; I am an individual, and here I take my stand, nobly, for God, truth, and the right!" There can be no equality while there is not perfect freedom of speech—no man can be raised in the Athens of America, to put down a man who speaks from the deepest convictions of his soul; or when mobs go forth to force a man to hoist the Stars and Stripes hypocritically above his dwelling, his office, or his place of business. But there is still a Ruler of the Universe, a hand

writing the destinies of man upon the firmament, a power that even now is stretching forth its scepter over the nations; and when the word is spoken, the besom of wrath shall sweep away all oppression and wrong, North and South; and then from these mingled elements shall spring up a greater and more glorious Republic. There must be a change in the affairs of men. The moon of the North have a lesson to learn; and out of the fiery trial of this hour they shall come like gold doubly refined. The disinterested patriotism of the Revolution is again to be manifested in this generation. You will deny it to our faces, but you are glad that this change has come over the spirit of your dream, even though you suffer in your selfish interests. A glow of exultant patriotism is kindled in your souls that you never knew before. Among you there are patriots, philosophers, politicians, of whom the world has never dreamed; but these stirring times are to call them into action; and they are to stand up noble and true before the world. All mere earthly ambition shall vanish away, and upon your banner shall be inscribed one word—LIBERTY! and to that shall you stand firm, forgetful of all that tinsel glory and glitter which has seduced the hearts of the world so long. Oh, what is earthly glory? Ask Caesar, when he fell At the base of Pompey's statue, slain by those he loved so well; Ask the Carthaginian hero, when he kept his fearful vow. Ask Napoleon in his exile. Ask the world of spirits now—

And one answer, and one only, from that viewless host is given: "Man's highest earthly glory is to do the will of Heaven;

To rise and wrestle nobly, with a dauntless moral might, Or to die for truth and freedom, for humanity and right!"

THE DEMAND OF THE TIMES.

The subject of the evening lecture was, "The Demand of the Times." Text, "He that hath no sword, let him sell his garment, and buy one."—Luke 22, 36. We give our text, to-night, with a slight alteration from the original, thereby appropriating to ourselves the privilege of many commentators and translators. Now let him that hath a purse, take it, and also his knapsack; and be that hath no sword or musket, let him sell his Sabbath-day garments, and buy one. "Truth is mighty, and will prevail," whether it be advocated and supported by the eloquence of the rhetorician, the strength and power of the philosopher, or by the more forcible means of the sword, the musket, the cannon, and the bomb-shell.

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

There is a time for all things—a time for peace, and a time for war. Change is, of necessity, the constant law of the world. Then he who cries "Peace!" where there is no peace, is a traitor to his country and his own interest. There are spirits from the celestial spheres who will come to you and counsel you, even now, in this trying exigency of your national experience, to say soft things. There are others, who see the festering and cankered wound; they see that a mortification—aye, in more senses than one—will take place, which will not only spread its virus through the veins of your national prosperity, but will leave the blush of shame upon your cheeks for a future generation; and they bid you strike deep with the scalpel, and remove this sore before the public health is ruined. The men who thus counsel are strong and brave and true; while in the secret purposes of Davis, and Floyd, and Wigfall, and a host of other traitors, the destruction of this Union is planned—aye, still more important, the chains of three millions of God's children riveted anew. While this has been going on, as they supposed, in secrete, another and a higher counsel, of Lovejoy and Brown and Parker, have been looking down upon the proceedings of these rebels, and saying, "Thus far shall ye go, and no farther." [Applause.]

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

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

The slaveholding aristocracy of the South, presuming and encroaching continually upon forbearance, have reproached you with cowardice. They were mistaken in the mettle of the North; they know not that the sons of old Plymouth look had fibres and sinews of steel, and that if they were struck too hard the fire would dash forth. Now the point is reached where forbearance is no longer a virtue. We would not counsel you to brutal revenge; but we would solemnly advise you, before God and all his glorious heralds of angels, to defend the principles of the men of the Mayflower, of the men of Lexington and Concord and Bunker Hill, with your lives, your fortunes, and your sacred honors. Take a solemn vow, either that this nation shall be united in righteousness, or you will say unto the South,— "Go ye your way; take the portion of goods that belongeth to you; but beware that you touch not that which belongeth unto us. [Applause.]

The times are stern, and strong, and energetic; they are speaking to men, and to women too, to come out from ease and luxury and elegance, and take part in the mighty work of the day. The times demand that all this teaching, and preaching, and intellectual cultivation of the past shall now be brought into effective play. The times demand that there shall be no shrinking, no shirking from duty, no falling back upon your interest. The times speak out in your cities, your towns, and your villages, and their language is significant. The interests of Lawrence and of Lowell were bound to the South, which furnished the raw material their spindles wrought up and returned to them in the useful fabric and finished garment. Lawrence and Lowell have now entered into another business relation with the South; and now, alone, but with all the brilliant bayonets of the North at their back, are ready to defend themselves and their sacred honor. [Applause.]

We know there are many men who are so far individualized they will say within themselves—"We care but little for nationality; we feel that our country is the world, our countrymen mankind." They are right. It is not a mere nationality that you are to defend, but an immortal principle; and God is on your side. If you go down merely to crush the Southern rebellion, your hands will be

palsied. Seven thousand men marching through your streets in a torchlight procession, meant something more than the election of Abraham Lincoln; meant a principle—meant that those torches could be exchanged for muskets, in defence of that principle, which will surely come uppermost at last.

God deals with principles, but He uses instrumentalities; and He has ordained that even the very wrath of man shall serve Him. Eventually this soil is to be purged from the sin of slavery. There is no alternative between disunion and the entire abolition of that hydra-headed evil. 'Tis true that wisdom is better than weapons of war; but there is a time when Divine power and justice are manifested through the right arms of the sons of men. When the child is brought into subjection, it can sit quietly and learn its lesson aright; but so long as it is violent in its outcries, fierce in its rebellion, the words of reason are in vain. Through your agency the world shall behold the traitors and the knaves receive their just deserts; and the poor and oppressed, which have cried daily unto the Lord, shall be raised up to liberty and to life.

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

Spiritual Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER XVII.

EXPERIENCE EXPERIENCED WHEN WRITING UNDER IMPRESSION—EXPERIENCE IN CLAIRVOYANCE—SAW AN INDIVIDUAL LYING NEARLY TWO HUNDRED MILES DISTANT—COMMENCED SITTING IN MY OWN ROOM ALONE, WITH MY DOOR LOCKED, AND RESULT—DELIRIUMS.—A TEST WRITTEN FOR C. W. HAZELTINE—THE DAVENPORT BOYS AT NATICK—THE CONDITIONS ON WHICH THEY CONSENTED TO COME VIOLATED IN THE OUTSET.—A JOHAN PRESENT.

I have been exceedingly careful, always, not to give the spirits too much credit for what is done; and yet I feel willing that they should have all the credit that belongs to them. When writing under influence, I find it difficult at all times to tell how much is really due to spirits, as my mind is usually more or less active; and unless they completely control the hand—which they sometimes do—I am not able accurately to discriminate. I seat myself to write. Perhaps I may have arranged the whole subject in my mind. I take my pen, and the first I know I am impressed. The impression at first usually comes in the marked manner I have described. I copy the word, feeling at the same time the current in the arm. As soon as I have copied the word, another comes, and another, and another, and so on, without any marked impression, as fast as I can pen them. I write often without knowing what the next word is to be; but find, when I get through, that the connection is completed. In this way I have sometimes given names and dates without knowing anything about the correctness of them. Sometimes I have been surprised while writing thus to find myself engaged in thought on some subject foreign to what I am writing, but most usually I follow what is being penned.

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

In the course of her communication, Miss Waterman said: "You will soon begin to see." Sometimes in October following—I think it was—I went to my room, as I was accustomed to do at noon, and laid down on the bed to rest. In a few moments I was thrown into a quiet, passive condition—a condition which to me was exceeding pleasant, and which I have often experienced since. At the time, and for weeks after, I regarded it simply as a state of gentle, quiet, soothing slumber. But I could not help marking this difference: I always came out of it instantaneously, instead of waking gradually as I do from common sleep; and while my eyes were closed to external objects, I seemed to be conscious of what was passing around me; but as I never experienced it only while laying down to rest, I did not regard it as the trance condition, and perhaps should not, had I not been told afterwards by trance mediums that it was.

On the occasion alluded to I saw a man. He seemed to be sitting upon a bed, and bolstered up by pillows, or else supported by some one or more around the bed. I did not see any one else in the room. I saw him, and saw the bed; that was all I did see. I saw him clearly, plainly and distinctly, so that I could have recognized him afterwards if I saw him among a thousand persons. I was impressed that it was Ormel Drake, of Union, Me., dying. I had never previously seen him to know him. Why I saw him then I could not tell, unless it was for a test to me. I knew he was sick, for his sister, at the time, was a member of my family, but she was at home on a visit, and we had just had a letter from her stating that he was better. When I went below I said to my wife, "The next time we hear from Maria, we shall hear that her brother is dead." She asked me how I knew, and I told her what I had seen. When Maria returned, we ascertained by her that her brother died the same day, at the same hour of the day, and in the exact position I saw him.

Late in the fall of 1859, I commenced sitting in my room alone. I usually went into my room about six in the evening, locked the door, and sat at least an hour at a time, and gave way to whatever came. This practice I continued all through the following winter. These sittings were for my own development, and I have but little to give to the reader concerning them, except to say I experienced in my own soul the fullest assurance of the existence of my spirit friends; and often, in the fullness of my soul, I was made to say, "Alone, and yet not alone." I heard the cry of hambug from all quarters, all around me, but yet it did not reach me; for in that room I had the fullest assurance that the cry was false, at least in some instances. I received but little sympathy and encouragement in my views and experience from others, but did not rely upon others for my belief; and it is well I did not, as I shall soon show. There was no visible medium there to hambug me, and certainly I had no motive in deceiving myself.

During the winter of 1860 I began to delineate. The delineations I received by holding a sealed letter to my forehead, when I received marked impressions (as given in chapter eleven) concerning the writer.

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

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

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

After reading this to him, I asked "Charley, what does this mean?" "I do not know," he replied. "It is all Greek to me. I have no acquaintance at sea." I replied, "It is Greek to you," but handing him the paper, I remarked: "You had better keep it, and see if anything ever comes out of it."

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

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

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

The question of spirit manifestation had also been freely discussed in the Lyceum, and some of the friends seemed to feel that in order to allay the strong current of prejudices that was existing in the community, pro and con, they must get the Davenport Boys here. Accordingly, Mr. H. L. Dowker of this place, made arrangements for them to come; that is, so far as to feel authorized to state in one of Mr. Bly's exhibitions that they would beat Natick.

Soon after this, Mr. Rand—agent for the Boys—on his way to Milford, stopped at Natick, to see what arrangements could be made. This was Saturday afternoon. He saw Mr. Herring, and told him that the Boys would come to Natick the next Tuesday; and that it was his wish, to have only a small select circle at first; and to invite only a limited number; and only those who were Spiritualists, or friendly to the cause. The object of this, was, that the friends might have an opportunity to test them; and afterwards, if it was thought best, they would exhibit in public. Mr. Herring came to me, and requested me to make the necessary arrangements. At first I declined having anything to do with it; but finally consented to prepare the requisite number of tickets, and see that they were distributed. These I prepared, and the next morning placed them in the hands of two or three professed Spiritualists for distribution.

On Tuesday, Mr. Rand and the Boys arrived at Natick, and I offered them a home with me, while they stopped, which they accepted. That afternoon, Mr. George O. Willard, then editor of the Natick Observer, came to me and asked me for a ticket. I told him that the circle to be held that evening, was to be a private one, in order to give the friends an opportunity to test the Boys, and that I had no authority to admit him. At the time, I thought that his object in asking a ticket, was to investigate the phenomena; I therefore introduced him to the Boys, stating that he was connected with the Observer in this place, and would like to be present that evening. They replied, "Admit him by all means. It is our practice to admit members of the press." I mention this circumstance to show how some other circumstances came about. At the very time (I was afterwards told) Mr. Willard was negotiating in that mean and underhanded way, to gain admittance to our private circles, Mr. Bly was in his office. How Mr. Bly got his ticket, is not positively known; but it was probably obtained in the same way that M. Willard obtained his. These were the conditions that were being prepared to manifest in; and those familiar with circles, can judge how much might be expected.

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

Special Contributions. BY A. E. NEWTON.

The contributor to this department is responsible for no other portion of the paper. Letters and communications designed specially for him should be directed to care of Box 5235, Boston.

THE TIMES.

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

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

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

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

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

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

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

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

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

Atonement, &c.

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

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

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

REPLY.

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

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

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

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

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

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

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

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

Rev. J. S. Loveland.

It is not always wise, perhaps, to speak of individual men, in whatever field of labor engaged, in terms of unqualified praise, and in no case does it seem advisable to institute comparisons between men, or classes of men, who are doing manifold work for the great causes of human enlightenment and advancement. There is danger, of course, that while some might become disheartened, and remit to a considerable extent their exertions in behalf of the race, others would become unduly impressed with their self-importance, and lapse into that state of uncomfortable selfishness, which seldom results in any good, but invariably and inevitably produces reaction against the cause they advocate.

These reflections have been in operation for a considerable time in my own mind, to deter me from speaking out as I would have done respecting a gentleman who has devoted the best years of his life to the service of his fellow-men; nor does he lay down his work. Each Sunday, and many days of each week, find him alert and active; dealing blows of terrific force and power upon the walls of the old fashioned Zion, until they begin to totter most alarmingly for those credulous souls who have hitherto supposed them so nearly impregnable, that absolute safety could be found behind them. I refer to the Rev. J. S. Loveland, who has now taken his abode among us.

Mr. Loveland is a man of so modest mien that he blows no trumpet of his own. He used to blow what was called the "Gospel trumpet," or one of that class of instruments, but long since lost it, or his faculty for blowing; and is now one of the most quiet and pleasing public speakers I ever listened to. It has been my privilege to hear many of the leading orators of this country, in the pulpit, at the bar, and in political discussions; and I affirm without hesitation, that Mr. Loveland is head and shoulders above the majority of them all, as a profound thinker and a logical reasoner.

I am an admirer, perhaps to an undue extent, of some of the attributes of the true orator, which Mr. Loveland does not possess—such as fullness of stature and deepness of voice; but in him we have a capital and extremely satisfactory illustration of the kindness with which such unimportant shortcomings are overlooked, nay, forgotten, when the tongue takes up its task, and his ready thought takes tone. More stature and a heavier voice would add certain graces to Mr. Loveland's oratory, but might in some measure induce also imperiousness of dry, very dry, but when driest, deepest also—frequent manner, the absence of which is now one of his very pleasant characteristics. Mr. Loveland is sometimes most thrillingly eloquent; and he never fails to satisfy a thinking assemblage—occasionally by cutting like steel with a keen, but never a bitter or acrimonious sarcasm; always just and fair dealing; indeed, I do not remember ever to have known him to attempt the under or side passage at the bars which the sects have erected across the forbidden pathways to heaven. His custom is, not to let them down, but to take them out one by one, and lay them aside, so that those who come after may pass without hindrance.

I am happy to assure you that Mr. Loveland is becoming exceedingly popular here, as he deserves to be, and that he is doing wonders in awaking this community to thoughtfulness and action for the good cause of Spiritualism.

Williamatic, Conn., March, 1861.

Frederick Robinson in New Bedford.

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

Any it has been my destiny to listen to.

'Tis as easy to be heroes as to sit the idle slaves Of a legendary virtue carved upon our fathers' graves. [J. R. Lovell.]

Banner of Light.

BOSTON, SATURDAY, MAY 18, 1861.

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THE PROSPECTS.

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

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

Just now, it looks more favorable for the former theory. The ultra speakers and presses of the extreme South are rapidly lowering their tone relative to flying their rattlesnake flag over the National Capitol, and marching their victorious armies across the country unharmed to the banks of the Hudson; and all they now seem to insist on, is, that they shall not be molested where they are, on their own soil, and around their own homes, nor that they shall be forced to remain partners to the old Union. We apprehend that they will find little or nothing to complain of in either of these particulars. We do not think it is the policy of the President and his legal advisers to do anything more than to retake and possess again, on behalf of the Government that owns them, the fortresses, arsenals, harbors, navy-yards, custom-houses, post-offices, and mints, that have been seized by the ringleaders in a wicked rebellion; as for carrying on any "war of invasion" against the South, or against any part of it, we cannot believe it to lie within the limits of the President's imagination.

Having thus asserted the authority of the Government, and made its constitutional position good again in the eyes of the country and the world, the Administration will keep perfectly quiet, leaving the people of the seceded and disloyal States, to enjoy every possible opportunity for reflection. As for trying to "subjugate" them, or any one of them, it is not to be thought of for a moment; and, in fact, the arms would drop from tens of thousands of hands in the North to-day, if that were to be given out as among the designs of the present grand movement. What the South especially needs—we mean the body of her people—is, time for reflection. It is something they have not had since pettish South Carolina hurried herself out of the governmental arrangement, so soon after the election of Lincoln to the Presidency was made known.

Already Maryland is coming up right, upon the "sober, second thought" of her people; and we firmly believe that the same result will be found to have been accomplished in the case of Virginia, as soon as the Federal authority shall fairly assert itself at those leading points where disloyalty at present finds its hiding-place. Let but Maryland and Virginia get the upper hand themselves of these false and vicious influences that have seemed to obtain in those States for the past few weeks, and the game of forcible secession is clearly up; for Virginia will straightway be strengthened by the people of the States of Kentucky, Tennessee, North Carolina and Missouri, whose potent influence over their erring sisters, aided opportunely by the power of an efficient blockade of the far Southern ports, will speedily bring back affairs in that section to their old status, and even to a better status than before. The passing two weeks will probably have more to do with shaping the future of this question, than any so short a period of time, either past or to come.

For ourselves, lifted above party and section, as we hope we are, we have confidence in the sagacity and superior wisdom of Abraham Lincoln. It does appear to us as if Nature had kept him out of sight, and out of the destructive influences of public life, for this very hour. Had he been a politician all his days, he would have friends to reward and enemies to punish now; and that work must naturally have warped his mind and prejudiced his efforts in this great crisis. As it is, he is free and clear of all the ordinary alliances and entanglements that accompany political life; and thus he is hindered in no wise from doing his duty to the whole country, and from practicing that justice, without which the very idea of authority becomes too hateful to endure. Let us be patient; we may be just on the eve of a much firmer brotherhood than we ever knew before.

Evidence of Modern Spiritualism.

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

It is reported by C. C. Flint, of the Chicago Democrat, and is well spoken of by several western friends. See advertisement.

Order and Law.

Order, says the adage, is Heaven's first law. We are to bear that in mind, during the progress of our current affairs, or all is lost to us. There are many impatient ones, who think that because marked changes are taking place, all nature is therefore to be turned topsy-turvy; and so they go ahead "full chisel," seeing nothing of, and caring nothing for the original purpose on foot, but enveloped in the smoke and confusion of mere advancement.

It is essential, at this present time, that men everywhere revert to the principles of the liberty which we all profess; that they bear in mind that it is not an irresponsible license, whether civil or military, but all-the while a liberty that is kept, and still to be kept, within the restraints of law. For liberty without order is not liberty, but the merest anarchy. Hence, let the provocation be what it may, and the temptation amount to as much as it will, it would not be right or politic for any of us to overstep strict constitutional bounds, in the settlement of our present troubles, as many persons are beginning openly to advocate.

It shocks a mind that has been taught to pay any respect even to the nominal rights of others, to discover that appeals are making by many of our responsible Northern journals for exciting a slave-insurrection at the South. Is that the object of this uprising all over the North? or does this demonstration simply mean that we are making a stand for Law, for Order, for Constitutional Liberty? If it is for lawlessness and license, under the sting of continued provocation, (whether fancied or real) then we may as well lay down our arms first as last, for under no such sign as this can we expect to conquer. If we are for breaking up the foundations of social order, because we charge our opponents with aiming at the same thing in our own case, then it is nothing more than a contest between brute force and heated passions; and it is preposterous to hope that even any transient good for the race can come out of it. No: rather let us keep before us the one fact, that we rally for institutions that rest on principles of order and of law, and not for invasion, for revenge, or for the riot of lawless passions in any form or for any pretended purpose.

Bulver a Spiritualist.

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

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

Remarkable Manifestations through Mr. Melville Fay.

Deeming the following extraordinary facts worthy of being placed upon record in an authenticated form, we forward them to the BANNER for publication, with our signatures attached, as evidence that they occurred in our presence, and under the circumstances herein stated.

On Wednesday evening, May 1st, we met the medium, H. M. Fay, by appointment, at the residence of Mr. W. B. Hallock, in New York. The medium seated himself near a table, upon which were placed a tin horn, a violin, and three separate pieces of small-sized bed-cord. The company were seated in a semi-circle in front of the medium, and the table six or eight from them, and with their hands joined, which gave every member of the circle the assurance that his neighbors, on his right and left, remained their position in every one of the experiments herein related. The lights were then put out and the company ordered to sing. In a few minutes, a light was called for. The medium was found still sitting in his chair, with his hands crossed behind him at the wrists, which were firmly tied together, the knots being between the wrists, and the rope being wrapped around each wrist so tightly as to press into the flesh and obstruct the venous circulation, so that the hands became much swollen. The ends of the rope were then passed upon the inside of the back of the chair, and then brought round and tied, one to each of the front legs of the chair. Another rope was found wrapped firmly around his legs, just above the knees, and tied tightly, while a third rope secured his ankles in the same manner. In this condition, we were satisfied that the medium could neither have tied himself, nor could he untie himself, nor use his hands, nor walk, nor rise from his chair.

A member of the circle then placed a sheet of white paper upon the floor, under the medium's feet, and traced the outlines of his feet, with a pencil, upon the paper. The light was put out, and almost immediately, the horn was seized by a power of some kind, and struck upon the table and the floor repeatedly, rapidly and very violently, so as to make deep indentations in the table. A mouth also seemed to be applied to the horn, and conversed through it, freely and rather jocularly, at times, with the members of the circle. The articulation of the words was as distinct as that of a person in the form when speaking through a horn. The sound was that of a full male voice, and the tone somewhat louder than the tone of common conversation. Another voice, fainter, somewhat guttural, and with a less distinct articulation, also, at times, conversed with the company. A light was called for, and the medium was found still in his chair, bound hand and foot, as already described, and his feet within the pencil lines that had been traced around them. The light was again put out, and soon the horn commenced its pounding and its talking as before. The circle was next told to sing, and the manifestations apparently ceased; but at the call for the light, the ropes were found removed from the medium's ankles and knees; his hands, however, were still tied, as already described, and his feet within the pencil lines upon the white paper. Again the light was put out, and again the pounding and the talking through the horn were resumed. Then followed an

order for singing, which was continued for a few moments, when the light was called for, and the medium was found untied, sitting in his chair, with his feet within the pencil lines. This closed the first series of manifestations.

The light was again put out, and after a few moments singing by the circle, the light was struck, and the medium was found tied with one rope around his ankles, with another just below his knees, while with a third his wrists were tied in front of him, even more tightly than before, and then lashed to his right thigh. A member of the circle then tied his limbs to the chair, and putting a sheet of white paper under his feet, traced with a pencil, the outlines of his feet as before. A bell was also put upon the table, and the light extinguished. As before, there was pounding upon the floor and table with the horn, and talking through the horn; then the bell was lifted from the table and rung very loudly, about midway between the medium and the circle, and seeming to sweep over an arc of five or six feet at each stroke of the clapper. During the ringing of the bell the medium repeatedly in a loud voice, exclaimed: "I am here, I am here," thus assuring us that he was still in his chair, while the bell was at a considerable distance from him. The light was ordered, and the medium was found still tied as described, with his feet within the pencil lines.

A large bright spot, an inch and a half in diameter, was now made upon the back of the violin by rubbing it with phosphorus. The light was put out, and very soon the violin rose six or seven feet above the floor and floated rapidly around in the air, making a large sweep at times, of seven or eight feet. In its movements it could easily be followed by the eyes, as the phosphorescent spot made upon it was distinctly visible; it was also easily followed by the ear, as its strings were thrummed upon during its flight. As the violin floated around, the medium repeatedly exclaimed, in a loud voice: "I am here, I am here," giving us the assurance that he was still in his chair and not following the violin in its movements. The light was called for, and the medium was found tied, as already described, and his feet within the pencil lines.

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

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

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

Another gentleman then took the first gentleman's place, and he also stated that he was handled and struck in the same way; and so each member of the circle, taking, in turn, the position just described, testified to having been touched, handled, and struck about the face and head, by what seemed to be a hand, and sometimes also by the violin; all, however, while the light was extinguished, but while the medium's hands and feet and also Mrs. Spence's were secured as described. This closed the third series of experiments, in all of which, as well as in those of the first two series, we are satisfied that the manifestations were not produced either by Mr. Fay, or by any member of the circle. Yours truly,

- CHARLES PARTRIDGE, R. T. HALLOCK, MRS. SARAH P. CLARK, MRS. MARY S. HALLOCK, MRS. AMANDA M. SPENCE, MISS ANNA BRITT, WILLIAM BLONDEL, WILLIAM F. COLE, W. B. HALLOCK, B. FRANKLIN CLARE, PATTON SPENCE.

N. York, May 3, 1861.

SELF-CORRECT.—Our slow-moving contemporary, the Boston Evening Transcript, gives the following notice of a pamphlet recently issued by a Spiritualistic pub. lishing firm in New York:

SECESSION is continually developing new and more serious evils. Among these, we are bound to record the well-earned repose of Andrew Jackson, especially in the "Lecture on Secession," which the latter, taking Mrs. Cora L. V. Hatch as his medium of communication, most unwillingly delivered at Dodworth's Hall, on January 19, 1861. A printed copy of this lecture has been sent to us, which we respectfully decline to read.

How competent our pedantic friend is of judging of the merits of such a production, the last clause of his paragraph will indicate. His style of criticism reminds us of the discriminating strictures of Parson Wilbur, on the sentiments of Hosea Biglow, when he says that he is infected in no small measure with the peculiar notions of a certain print, "whose heresies I take every proper opportunity of combatting, and of which, I thank God, I have never read a single line."

LATE FOREIGN ITEMS.—The Fort Sumter affair created considerable sensation, and depressed English funds slightly. "The Times" considers it inexplicable—many a bar-room difficulty having occasioned more bloodshed.

Circumstances confirm the statement that the French will evacuate Syria on the 5th of June.

The difficulties of the great houses at Marseilles were being adjusted by the co-operation of the Banks of England and France.

A perfect reconciliation had taken place between Garibaldi, Cavour and Cialdini, and great satisfaction is expressed thereat. Garibaldi left Turin after passing a few days at the Marquis Depallone's. He proceeds direct to Caprera. The insurrectionary movements in the Neapolitan province was spreading, and martial law had been proclaimed in Abruzzi and other places. Italian soldiers had been repulsed at Montedoro. There had been disturbances by the Garibaldians at Courra, and re-enforcements had been demanded from Turin.

Affairs at Warsaw are unchanged. All the towns in Poland are occupied by the military. Arrests continue to be made. There were reports of intended demonstrations on the 20th, the Czar's birth-day. The garrison at Rome is being relieved by other French troops. The London conservatives had resolved strenuously to oppose Mr. Gladstone's Budget.

THE GREAT REBELLION.

Gen. Scott told some gentlemen, recently, who came to see him from Virginia, that the present Administration meant merely to take Harper's Ferry, Norfolk, and Forts Sumter and Moultrie, this season, and to hold them until at the next session of Congress it should be determined what course it was best to pursue.

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

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

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

Maryland is coming round Union. A distinguished Massachusetts gentleman, member elect of the next Congress, who has traveled recently through nearly all the Southern States, reports on reaching home, that the people throughout those States are nearly a unit, and are fully determined to resist the North to the last extremity.

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

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

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

Thieving, violence, and the utmost dishonor are the characteristics of the new Southern movement. It is nothing but anarchy, and anarchy can be kept up only through terror, which converts it into despotism. So long as the dispute concerned the right of secession, it had a grave, respectable aspect, and there were influential persons in the North who sympathized with the secessionists, and who were averse to their coercion. But when the seceders became violent, and exhibited themselves in their true colors, stealing property and lynching individuals, the question lost its abstract character, and became one that concerned the very existence of social order.

The New York Herald says: "There is but one single sentiment pervading the entire West, in all localities, and among both sexes and all classes of the people. Even in places where there was a strong democratic majority last fall, the same unanimity of feeling and of action, too, prevails. Party feeling is completely obliterated. Party lines are completely obliterated. Party issues have vanished like an unsubstantial phantom, and have left no trace behind. The people of the West recognize but one party—the party of the Union and of the country. They have but one flag—the honored Stars and Stripes. They are moved by but one watchword—'The Union, now and forever, one and inseparable, and death to all traitors.' They are determined that the Government and the Administration shall be sustained, even at the sacrifice of personal feeling."

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

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

A private letter from Capt. Follansbee to his friends in this village, says the Amesbury Village, represents the health of the troops now quartered in Washington as good, with only some few cases of diarrhoea. They have excellent quarters on the Senate Chamber floor, and while writing his letter—"was standing in the room shaking hands with the soldiers. If we are called into action you will hear a good report from the 'Bloody Sixth,' as they call us here. If we do not avenge the blood of our comrades spilled in Baltimore, I am very much mistaken in the material this regiment is made of."

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

Three hundred and seventy-three companies had been accepted by the Commander-in-chief of New York State up to this time—a force equal to twenty-eight thousand seven hundred men. This is independent of the fully equipped and uniformed regiments of the State, which is equal to thirty thousand. This does not include the volunteers formed into regiments in New York city and other portions of the State, which would swell the present military force of the State to seventy-five thousand men.

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

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

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

The N. Y. Herald says the Confederate troops are to be withdrawn from Pensacola and marched North. All volunteers from the extreme South are first ordered to rendezvous at Montgomery, and then to be dispatched North.

A Northern gentleman at Washington, from Richmond, reports that he was arrested and put under guard for refusing to enlist, but managed to escape. He says large numbers of troops are pouring in from the South. Nearly a thousand men are employed in manufacturing arms. They have provisions enough for two years, and plenty of ammunition except percussion caps. There are several persons in the Northern cities trying to get a sufficient supply of the latter.

Jeff. Davis has notified Gov. Letcher of his intention to command the troops. The same informant reiterates the report that five men have taken an oath to assassinate President Lincoln and Gen. Scott.

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

May 10th, the New Jersey Legislature passed the two million loan bill; also a bill authorizing the Governor to raise and equip four additional regiments, and to purchase ten thousand stand of arms. The vote in both Houses was almost unanimous.

Resolutions were passed in both Houses sustaining the President, and pledging the entire resources of the State to putting down rebellion.

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

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

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

ALL SORTS OF PARAGRAPHS.

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

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

A synopsis of two interesting lectures by Miss Lizzie Doten, at Allston Hall, Boston, on Sunday, the 6th inst., may be found upon our third page.

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

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

DO YOU WANT NICE STRAWBERRIES?—See advertisement of the best strawberry plants known. Now is the time to set them out.

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

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

UNWORTHY SONS OF WORTHY SIRS.—There are exceptions, we are sorry to say, here and there, to the present glorious uprising in favor of Union and Order. We have just heard of a captain of a military company in Exeter, N. H., the grandson of a Revolutionary hero, who resigned his office as soon as he heard there was danger of being summoned to active service, thus leaving the only military organization in the town in a state of demoralization! What makes the matter still worse and worse, the town called some two or three meetings on the subject, and out of the whole agitation they could make nothing at all! Poor Exeter! take care that the ghost of old John Stark do not walk through your streets, some quiet night this Spring, and beat a tattoo that will startle you like the resurrection trumpet!

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

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

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

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

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

The "chivalry" of the South are already beginning to shiver at the mighty uprising of the North. The spirit of '76 is indeed abroad.

"Why is a beehive like a bad potato? Because a beehive is a bee-holder; and a bee-holder is a spectator, and a speaker-tator is a bad potato!"

Among the old Greeks Mercury was the god of thieves. This fact will account for the Charleston Mercury's course in endorsing such men as Floyd and Cobb.

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

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

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

Geo. Foster Hodges, of Roxbury, a graduate of Harvard University of the Class of 1835, and a member of the Charlestown City Guards, has been promoted to the office of Paymaster on the Staff of the Fifth Regiment, now in Washington, by Col. Lawrence.

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

Mendoza, in Chili, was shaken to pieces by an earthquake on the 20th of March, whereby fifty thousand persons were killed. Another fact to show that scourges are active—war, famine, earthquakes, inundations, and other grand plagues, troubling mankind from Chili to Java.

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

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

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

"As poor as Job's turkey," is a phrase that troubles antiquarians, but they do not give up the hunt for its origin, and one of them says he has found out that the turkey had but one feather in his tail, and was so poor that he was obliged to lean against the fence to gobble.

Lady, there is one star, and one alone, That tells the future. Its interpreter Is in man's heart, and is called conscience: The star, true faith; the future that it shows Is beyond human life.—G. P. R. James.

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

A PATRIOTIC PARADOX.—Our patriotism flags, when we are most patriotic. Brad thinks there is no reason why sailors should not be proud of the vessels they sail in, for they are proud of themselves.

Death is not an evil. It is the idea we have of it which makes the word so terrible.

On the appearance of a thunder-storm, the Indians invariably leave their pursuits and seek shelter under the beach trees. In Tennessee, it is also considered a complete protection, as it is never known to be struck with lightning, while other trees are shattered to splinters.

A green one, who had crossed the Atlantic, told a story of a storm, when the rain poured down in such torrents, that the ocean rose six inches. "There's no mistake," said he, "because the captain kept a mark on the side of the vessel."

Little Fred, the son of a friend, who had been accustomed to regard the elephant as the embodiment of all that was frightful, induced his father yesterday to take him to see one now on exhibition. Fred looked at it timidly awhile, and returned in silence. After he had been at home a short time, he went up to his mother and asked her if God made the elephant. She replied—"He did, as He made all things." He sat awhile in deep thought, and at last said—"Do n't you think God was a little afraid of it when He got it done?"

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

A bachelor observed that he would marry, if certain of a wife perfectly good. A bystander begged him to bespeak one, as none such were ready made.

A man once applied to be shipped before the mast. "Are you an able seaman or a green hand?" asked the captain. "Why, no, not an able seaman nor a green hand. I have some knowledge of the water."

"Ever been on a voyage?" "No!" "Well, what then do you know about the sea?" "Why, I have tended saw-mills!"

No detective police force was ever more keenly on the alert for midnight depredators, than are a certain class of gossip mongers in the eager pursuit of something to fill the morbid and depraved appetites. Cleveland Sunbeam.

A gentleman having a musical sister, being asked what branch she excelled in, declared that the piano was her forte.

Submission is the footprint of faith in the pathway of sorrow.

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

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

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

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

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

A rare combination—dollars and sense. Whatever economy is right to be practiced, we should never be ashamed of.

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

A man who had been married twice to ladies both named Catharine, advised his friends against taking dupli-cates.

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

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

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

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

S. S. L. STONEHAM.—The lines addressed to the "Sixth Regiment," contain sentiments which we heartily endorse; but they do not possess sufficient poetic merit to appear in print.

OBITUARY NOTICE.

Another bright spirit was born into the Morning Land on the 18th ult. Fanny W., the only child of Anna W. and L. Lewis TAYLOR, of Montpelier, Vt. For three years and eight months this little gem of immortality had enlivened the mortal carol. But after a few days of intense suffering, his gentle, loving spirit looked out through the violet eyes of the earth-fair for the last time, and he became a sharer of the sweet companionship of angels, and a happy dweller in the mansions of his overland. Beautifully adorned the little casket in its serene repose, wherein the gem had been encased, but had now forsaken forever! And transcendently beautiful seemed the gem, as seen by the Spiritual vision of a medium present—eloquent of the purity and innocence. Hovering around his mother with fond caresses, before he accompanied the two bright spirits, who were ready to conduct him away to the home of the Celestials, his radiant smile and the consolation Spiritism gave him to mind receptive to his soothing and elevating influence, and feel that their darling has but been transplanted to bloom in spirit-life.

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

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

With Mrs. Hardinge's Reform Bookstore at Chicago, and Mrs. H. E. M. Brown's at Cleveland, parties at a distance from the Boston and New York Publishers will be able to procure new works without the risk of sending long distances by mail.—Herald of Progress.

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

For particulars, address OWEN THOMAS, Corresponding Secretary, Richmond, Ind., May 18.

Two Days' Meeting. The Spiritualists of Schuyler County, N. Y., will hold their annual meeting at Royalville on Saturday and Sunday, 25th and 26th of May. Royalville is situated on the stage route from Ithaca to Watkins. All the friends in this region are invited to attend. Good speakers will be present, and free expressions on all reform questions will find an open platform.

A. BROOKS, CHARLES FOSTER, H. S. HENDRIX, A. G. DONNELLY, A. BERENSON, S. GARDNER, WILSON D. SCHOLEY, For particulars, address OWEN THOMAS, Corresponding Secretary, Richmond, Ind., May 18.

Home for Outcast Women. Any benevolent persons who are willing to contribute furniture, bedding linen, stock or stores, for the house or garden, to aid in forming a small experimental home for the above unfortunate class of persons, to be commenced immediately, are respectfully invited to call on, or write to, Miss Emma Hardinge at 18 Shawmut Avenue, Boston. Persons of the above character, sincerely desirous of reforming and becoming inmates of a home where kindness and industry prevail, can apply as above. May 18.

J. V. Mansfield. Is with us again. This distinguished Writing Test Medium, through whose hand more than one hundred thousand tests of Spirit Identity have been given, and otherwise has taken part in at No. 13 Avon Place, Boston, for the past several years, gives to each letter, he receives, four and four three-cent postage stamps, to accompany the blank letter. Privats, Sances at his office daily. May 4.

Pawners' Bank—Action Notice. The undersigned will sell at Public Auction, on Wednesday, May 22d, and following days, in the Great Hall over the Enforcement of Abstracts, N. P. Case, Spiritist, on deposit at the Pawns' Bank. Renewals and redemptions can be made up to Saturday preceding the sale. Catalogues and full particulars hereafter. CHASE & SON, Auctioneers. May 4.

Public Discussion. A public discussion of the issues of Immortalism and Spiritualism will be commenced in the City Hall, in Charleston, on Thursday, the 10th instant, at 7.45 P. M. by JOSEPH TREAT, of Ohio, and Dr. LORENZO MOORE, of Malden. Questions—Will man find his bliss in dismissing spirit-worlds, and spirits in them, from his mind and from existence? Admission 10 cents, to defray expenses. May 4.

To Singers. Teachers.—A music teacher in the "Southern Female College," Athens, Tenn., says of "Brown's Bronchial Trochee," or Cough Lozenges: "Having tried almost every expectorant for hoarseness without much benefit, I secured a box of the use of one box. I am highly pleased with them."

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

SPIRITUAL AND REFORM PUBLICATIONS. NORTH-WESTERN HARMONIAL BOOK DEPOSITORY, Located at Chicago, Ill.

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

Authors and Publishers of the various Liberal and Spiritual Books will find it to their interest to correspond and send a specimen copy of their publications, with trade prices, as soon as issued from the press. Address W. C. BRUNSON, Publisher, Box 2916, Chicago, Ill. May 18.

NEW BOOKS. EVIDENCES OF SPIRITUALISM: Being a Debate held at Decatur, Mich., between A. B. Whiting, the well-known Western Speaker and Poet, and Rev. Joseph Jones, a celebrated Western divine of the Methodist Church. Said Debate was reported verbatim by G. G. Flett, of the Chicago Democrat, and makes a neat pamphlet of nearly 150 pages. Sent free to any address on receipt of forty cents, or four dollars per dozen. Also a work on "Religion and Morality," being a Criticism on the Characters of all the noted Bible men in six weeks, mostly reformed, 25 cents per bottle. Circular prices, as ordered. Address: G. G. FLETT, of the Chicago Democrat, and makes a neat pamphlet of nearly 150 pages. Sent free to any address on receipt of forty cents, or four dollars per dozen. Also a work on "Religion and Morality," being a Criticism on the Characters of all the noted Bible men in six weeks, mostly reformed, 25 cents per bottle. Circular prices, as ordered. Address: G. G. 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The Messenger.

Each message in this department of the BANNER we claim was spoken by the spirit, whose name it bears, through Mrs. J. H. Cowart, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communication to those friends who may recognize them.

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

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

Our Circles.

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

MESSAGES TO BE PUBLISHED.

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

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

Kate.

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

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

A few short months ago I was in the full possession of my earthly body. Now that body is fast going to dust. Yes, I lost it in the prime of my womanhood, and my spirit entered the ethereal life far too soon for my own good, though the world may say it was a pity I did not die sooner. But the world and God are two, and I am now dealing with the latter. But why did I pass on ere the frosts of old age had settled on my brow? I will tell you why. It was by reason of the false addition of society. That false condition not only induced me to wander from the path of virtue; but with stern, unyielding command, bade me never to remain in the shadow that has folded so many in her embrace. Yes, society commanded this; and to society, then, I owe my untimely death; and believe me, many millions have the same obligation to lay at its feet.

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

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

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

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

KATE.

Reported for the Banner of Light.

SPIRITUAL CONFERENCE AT OLINTON HALL, NEW YORK.

Tuesday Evening, April 23, 1861.

QUESTION:—What is the indication of Spiritualism relative to Human Government?

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

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

awful means. Hence, Spiritualism must inculcate some government, as the only means whereby spirits, with their diversities of love and wisdom, can be steadily and harmoniously developed; for otherwise this end could no more be accomplished, than the physical resources of a country can be developed in a state of war and anarchy.

Among the most profitable inculcations of Spiritualism, are those which relate to the mode in which government can be changed in a peaceable, orderly manner, just as the various and constant changes in the universe of God are accomplished, where no convulsions occur which can stop or turn back the beneficent course of things. Just as impossible I deem it in this age for any sudden and violent revolution to break up a government whose plan and constitution must be considered to have been inspired, at least indirectly, from a higher sphere of wisdom.

(The speaker dwelt on the fundamental principle of our government, viz.: the implicit submission of the minority to the constitutionally expressed will of the majority; claiming that it cannot result in any injury to individuals or communities, and is in accordance with the highest principles of Spiritualism.)

Mr. PINK.—It has just been asserted that Spiritual manifestations are always from the love and wisdom side. If so, they must be from God—in fact, they must be God. Now, when I have claimed before you to be taught of God, and to know God, I have been considerably laughed at and interfered with; but now, Spiritualists, indirectly at least, claim quite as much as I do. If your position be correct, it follows that those of you who love spiritual manifestations, and regulate your lives by them, are God-men and God-women. I want to show you that human governments are here only because men are not lovely, wise, divinized; and mere growth, development, in a natural direction, will never make them so; just as an oak, however large, though sprouting from a mere acorn, never is anything but an oak; and an evil tree will never bring forth good fruit. Man is produced imperfect and selfish, and such he will remain through all the stages of his natural growth.

As to our national government, it is based on the sovereignty of the people, who, if they were perfect, would need no laws or government; whereas, in fact, it is a system of compromises between good and evil, which is necessary, because the people are not to be trusted. An all embracing and self-sacrificing spirit of human sympathy is the first plane of advancement toward spiritual perfection. This is expressed in the command, "He that has two coats, let him give his brother that needeth one of them," &c.; and, if you had this spirit, you would not now think it right for men to go forth to murder each other. The two sections of the country are both fighting for exactly the same objects, self-preservation, and self-aggrandizement, and what they call vested rights, which are nothing on either side but vested wrongs. What spirit in the other world but would be perfectly willing to let the South withdraw and govern herself as she pleases? In this contest, nothing will be gained in a spiritual point of view, unless it shall teach both sides that they are in the wrong. If you of the North were on God's side, you would not be engaged in this conflict, for you would acknowledge and act upon that Divine truth which requires of a man that he shall lay down himself.

Dr. GRAY read the following further testimony from the gentleman whose narrative has previously been related to the Conference, respecting the identity of his wife:

Thursday evening, April 13th, 1861.—Present, Miss Fox and myself; the door looked, and a heavy trunk against it. The light was extinguished and we were requested not to ask questions. After sitting quietly for nearly an hour, I became impatient. The raps replied, "Be patient, wait, and you will be rewarded." Soon after a tremendous knock upon the table startled us; it was lifted from the floor; the door was violently shaken; the key turned rapidly backward and forward in the lock; the window was raised and shut several times; in fact, everything movable in the room seemed in motion. Questions were replied to by loud knocks on the door, on the window, sofa, table, ceiling, everywhere. After these powerful manifestations, an illuminated substance, like gauze, rose from the floor behind us, with a heavy rustling sound like silk, and moved toward the door. The key turned and was taken from the lock. I requested the light to come in front. As it passed, the key was struck upon the sofa, and upon the top of the table, and, finally, was placed in my outstretched hand. The previously described electrical rattle became very vigorous as the gauze—steps being now distinctly heard—passed around the table, and, approaching our faces, touched mine. The gauzy substance was shaped as though covering a human head, and seemed drawn down tight at the neck. After touching me it receded, and again approached. Upon close examination, the substance now seemed in folds over a melon-shaped oblong, concave on one side, and in this cavity an intensified brilliant light. Into this I looked intensely for a face, but saw none.

By raps, I was requested to "look beyond the light." As it again approached, I looked as directed, and saw an eye. Again receding, with the rattle, the light became brighter, and re-approaching, the gauze had changed in form, was grasped by a female hand, and, like an unfolded handkerchief, was held before a face, concealing the lower part, from the nose down, but revealing to me, in a thrill of indescribable happiness, the upper half of the face of my wife, the eyes, forehead and expression in perfection. The moment the emotion of recognition had passed into my mind, it was acknowledged by a succession of quick raps, as though a spirit-audience had thus expressed applause at the success of their efforts. She now reappeared several times, the recognition becoming each time more nearly perfect. The expression of serenity and blessedness I will not attempt to describe. I asked her to kiss me, and received a kiss upon my forehead. Then, passing around the table to my left, the light approached my face; an arm was placed around my neck, after which, by a look of my hair, I was drawn gently toward it, and a palpable, real kiss was implanted upon my lips through something like fine muslin. This was frequently repeated, and was audible in every part of the room. A head was laid upon mine, the hair falling luxuriantly down my face. We were seated about ten feet from and facing the white wall of the room; the light moved to a point about midway between us and the wall, when the rattling increased in vigor, as also the light, which gradually illuminated the wall and brought out in perfection an entire female figure facing that side of the room and back toward us. The light was apparently in her hands, and was at intervals shaken, the arms moving in the net. This shaking was repeated whenever the light grew dim. The figure was of the form, size and height of my wife, and remained visible during fully half an hour. By raps then came the following—"Now see me rise." Immediately, in full brightness, she rose gently to the ceiling, remained suspended for a moment, then descended and disappeared. An effort was made to speak aloud, but the sounds being unpleasant, I requested they should be discontinued, which was answered in a loud whisper, and my name and her name were repeated, and my questions answered, affirmatively or negatively. The figure also appeared before the mirror, and was reflected in the glass, and many other remarkable manifestations were made during the sitting, which I have not time to describe.

Sunday evening, April 21st.—Present, Miss Fox and myself. The room was carefully examined, the doors looked and a large trunk placed against them. I am positive no person could possibly have entered during the sitting. The light was extinguished, and after nearly an hour of quiet, interlarded with a few raps in reply to scattering questions, a startling rattle came upon the table, the door was pounded open and shaken, the window was raised and lowered, and a general commotion took place among the movables of the room. The light, accompanied by the rattling and electric rattle, rose from the floor the moment these noises ceased, and, approaching my left, the same female figure previously described appeared, but, in this instance, showing the upper part of the figure—head, neck, arms and waist; the head surrounded by a luminous halo, two to three feet in diameter. The back of the figure was, in all cases, turned toward us, the light being held in front, be-

tween it and the wall. My overcoat, which was upon the sofa ten feet distant, was here brought and placed upon my shoulders. The light being behind, I turned to look, when a hand was placed upon either shoulder and I was turned back to my former position. Hands were placed upon my forehead, my head crossed, a hand placed upon mine, the hair falling down my face into my hand. I grasped the hair—to all intents and purposes, human hair—but it eluded my grasp, and melted or vanished, but was afterward whisked at me playfully, creating as much wind as an ordinary fan. The spiritual rose was frequently dropped over my head and face, as positively material in substance, for the time being, as cotton or muslin, of a very fine texture. The light always appeared inside this substance, encompassed by numerous folds. At one time, the globe was at least two feet in diameter. At last, the light came suddenly to within a short distance in front, was violently shaken with a sharp rattle, shining brightly upon, and revealing the full head and face of my wife—every feature and lineament in perfection, but spiritualized in shadowy beauty, such as no imagination can conceive, pencil delineate or pen describe. In her hair, just above the left temple, was a single white rose, the hair being apparently arranged with great care. The light was sometimes shaken twice, sometimes three times, before receding, as often showing the face. We were frequently requested to close our eyes, opening them as the rattle became loud to find the light near our faces, streaming upon the spirit-face and lighting it up, till there could be no possible mistake in the recognition. By raps—"I can appear in different colors."

The next appearance revealed the same face, with a pink rose instead of a white one. The whole head and face were shown us at least twenty times, each time being recognized by me—the perfection of the recognition being in proportion to the brilliancy of the light. The kisses, real as they are, have now become so common, in these manifestations, that I no longer record them as wonderful in comparison with the more stupendous wonder of seeing my wife and recognizing her face to face. An effort to speak aloud was crowned with success, so far as calling me by name; but the effort to converse was not entirely so, the sounds being at times unpleasant. Cards were written upon, in explanation of the phenomena. These manifestations could not have been produced by human means, and the competency of the witness, of which I entertain no doubt, be admitted, they are conclusive evidence of spirit-identity.

Mr. COLEMAN expressed his surprise that there should be any doubt as to the reality of the manifestations just related; though he thought it a pity there should be only one witness in the case. He had himself seen some very striking manifestations since his recent arrival in this country, from England, with the purpose of more widely investigating this subject. At a circle in Boston, for instance, several rings were drawn from the fingers of persons present, after which a spirit-hand, wearing the same rings, had appeared, and scattered them over the table. On another occasion, in presence of several well-known gentlemen, extraordinary manifestations were given, similar to those of Koons, of Ohio, such as playing on instruments, including a large bass viol. That these things are done in a darkened room, is no objection to their genuineness, which, indeed, is confirmed by that very fact, since articles are moved very forcibly, yet with such caution and accuracy as to injure no one in the circle.

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

WESTERN LECTURERS' CONFERENCE.

TUESDAY, APRIL 23—FIRST DAY.

According to the published call the Conference convened in Sturgis Free Church at 10.30 A. M. At the suggestion of F. L. Wadsworth it was moved and declared that S. P. Leland, of Ohio, not as President pro tem; W. F. L. Von Vleck as Secretary, pro tem. F. L. Wadsworth, E. Whipple, of Ohio, and E. Woodworth of Michigan, were appointed a Committee on permanent Organization of the Conference.

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

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

AFTERNOON SESSION.

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

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

The Committee on permanent Organization made the following report, which was adopted by the Conference: President—Hon. S. C. COFFINBERRY, of Michigan. Vice Presidents—S. P. Leland, Harriet Bishop. Secretary—F. L. Wadsworth. Assistant Secretary—W. L. F. Von Vleck. Business Committee—F. L. Wadsworth, E. Whipple, Mrs. C. M. Stowe, J. T. Rouse, J. H. Randall, E. Woodworth, G. W. Holliston.

The President, Mr. Coffinberry, returned thanks for the honor conferred upon him, concluding with a few remarks pertinent to the occasion, after which the Conference adjourned until 7 o'clock in the evening.

MORNING SESSION.

Mr. Wadsworth, from the business committee, laid before the Conference a plan of procedure during the several sessions, allotting the morning to speakers, ten minutes each; afternoon and evening to lecturers, &c. Adopted.

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

Mr. Wadsworth was then called upon and gave a history of the movement, commencing with the Quincy Convention, showing the relation that existed between reform laborers and the increase of harmony and strength that may result from such gatherings. To-day we have been greeted by a band of co-laborers, hundreds of miles away. How quickly our hearts beat a response. Assured of sympathy on all sides from those with whom we labor, our strength becomes two-fold. This present crisis, the world's tumult, calls for our greatest effort; it can be made through harmony, by "unity of feeling," not otherwise.

Mr. Rouse expressed himself unreservedly in favor of the movement for three reasons: 1st—He had felt the need of unity among speakers. 2d—He deemed Spiritualism the hope of the world; thousands of the poor and needy were looking to it for aid. 3d—By this time, by co-operation, we would be prepared to rid the world of theological bondage; 'tis not our object to "number Israel," but to do good.

J. H. Randall deemed it essential that we should cooperate. His experiences had been very bitter during the past winter, the result of being a stranger to Western speakers and people. He considered this Conference and its kind a preventive of such inconveniences.

Mrs. C. M. Stowe expressed her sympathy with the movement. Wished that every lecturer could and would sympathize with every other lecturer. Discourage none who were not equal in experience with us.

C. H. Holt wished all to be looked upon with charity. Hoped we could live up to our professions. Referred to expense of travel, and advised an effort for half fare.

S. C. Coffinberry, after considering all the benefits to be derived here by Conferences, saw a far greater benefit in the future, continuing on through eternity. Our magnetic influences one for another give strength. We are like children in the market place,

one with berries, another with flowers, &c.; each can dispose of his or her own. We can exchange with each other to mutual benefit. He thought these Conferences would not only be a benefit to lecturers but to the people.

Mr. Whipple heartily coincided with the speakers whom he had heard. What mean these Conferences? Do they not indicate the want of our natures? Why these differences in our natures? All differ. This life is the garden of the human soul. Study your natures—bring yourselves into harmony one with another.

S. P. Leland offered the following, which were accepted for future consideration: Resolved, That the memorable sentiment embodied in the Declaration of American Independence, that "all men are created equal, that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty and the pursuit of happiness"—is an outgrowth of the highest development of human justice.

Resolved, That if it is infidel, in its nature, according to the definition given to that term by Christians. Resolved, That while we are proud to incorporate this sentiment into the universal selfhood of our philosophy, we hold that its application is religious as well as political, is for the soul as well as for the body, is without limit, boundless as the universe, and infinite as the deathless ambition of an immortal soul. Conference adjourned till to-morrow morning.

WEDNESDAY—MORNING SESSION.

F. L. Wadsworth presented letters of sympathy and co-operation from H. F. M. Brown, J. M. Peabody, (now in Cal.) H. P. Fairfield, James Cooper, M. D., Stephen J. W. Tabor, M. C. Bent.

G. W. Holliston spoke to the following queries, viz: 1st. Are speakers essential to meet the exigencies of the times?

2d. What do they propose to accomplish?

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

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

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

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

S. P. Leland was glad that things had shaped themselves as they had. He believed that Spiritualism must become scientific. That speakers must have something to tell the people. That they were liberal enough to pay for what they really received.

Further remarks were made by Messrs. Holt, Von Vleck and Holliston, when the Conference adjourned.

AFTERNOON SESSION.

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

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

The queries of Bro. Holliston were called up. Bro's Donj. Farley and L. K. Cooley were added to our number.

Bro. Cooley being called upon, expressed his interest in the queries before the Conference, and narrated some of his experience bearing upon them. He believed that the Spiritualists were the noblest class of people on earth.

Remarks were made by Harriet Bishop and J. H. Randall. The Conference adjourned to 7 o'clock in the evening.

EVENING SESSION.

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

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

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

The choir again interested the Conference with a beautifully pathetic song, entitled, "Come this way, Father?"

J. T. Rouse had received a revelation. He said, when re-revealed, however, it proved to be one of his victimisms in the form of a burlesque, on dictatorial Organization.

Pithy and appropriate remarks were made by others. After which the Conference adjourned.

[NOTE.—Mr. Abram and Mrs. Nellie Smith, lecturers, are new arrivals to-night. Audience good; interest manifestly on the increase.—REPROTER.]

THURSDAY—MORNING SESSION.

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

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

"Inasmuch as the dissemination of knowledge is indispensable to the advancement of humanity in that which pertains to happiness; and as all true reformers have this object in view—

Resolved, That they should cultivate a fraternal feeling, seek to strengthen each other, to become appreciative of each other's labors, and inspire anew efforts to alleviate the pains and remove the bonds of a suffering and enslaved humanity.

Resolved, That as a majority of Reformers count investigation, and advocate "Free Speech," that every discourse delivered upon a free platform like this, whether by a Normal, Inspirational or Trance Speaker, is public property; hence we have a right, and ought, to criticize with manly and womanly nobleness those who work with us, as well as those who are against us.

Mr. Randall and others advocated the resolutions. They were adopted.

Bro. Rouse offered the following, which were accepted for discussion, and laid on the table:

Resolved, That while we regret the open hostility now existing between the North and South, we can but rejoice at the inauguration of any revolution which promises in the future to strike down the chattelhood, and establish the selfhood of Humanity.

Resolved, That we recommend to the laborers in the field of reform, to avoid that dastardly and reprehensible silence on vital questions for which the popular Priesthood has been distinguished.

F. L. Wadsworth read further communications from the Worcester Conference, recommending the appointing of a committee to co-operate with the Quincy committee in carrying out the designs for a national convention. Referred to the business committee.

Conference adjourned.

AFTERNOON SESSION.

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

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

EVENING SESSION.

S. C. Coffinberry spoke to Bro. Rouse's resolutions, after which they were laid on the table.

The resolutions of Bro. Leland, introduced at the second session, were taken up. He (Mr. Leland) discussed them at length, taking the ground that all could claim equal rights, but we differ in capacities. He marked the periods in human history when these rights had been claimed, to the dismay of oppressors and overthrow of governments. He dealt unparagonably with the oppressors of the past, and not less so with the political and priestly rulers of the present. They were wrestling from human beings, black and white, the rights that were inalienable.

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

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

[NOTE.—Up to this time the Conference and interest have been constantly increasing; the excitement consequent upon the war news is great; nevertheless, a good degree of harmony and earnestness pervades the meetings. To-night the "Free Church" was fully and frequently demonstrated of approbation were indulged in by the auditors.—REPROTER.]

FRIDAY—MORNING SESSION.

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

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

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

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

Mr. Von Vleck offered the following, which were adopted:

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

is unjust, and subversive of man's and woman's nat- ural rights.

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

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

Mrs. C. M. Stowe repeated the beautiful poem, "Over the River," after which she said man occupies a position which enables him to take a broad view of things. In the contemplation of his life, he finds that he holds a relation which prompts him to call Nature his mother, and God his father.

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

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

AFTERNOON SESSION.

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

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

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

Our Conference thus far has been characterized by harmony and good will.

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

L. K. Conoley—trance speaker—was then introduced. He said the great question in this country is the African race and the bonds of chattelhood. Mind is ever antagonistic to matter, always subdividing, and by contact elevating the apparent grosser of nature. All matter is life, and consequently never at rest. Man is a representative of the universe, both physically and spiritually; even a single drop of blood contains every primate, every attribute of the universe, even Jehovah. In the sublimation of what we call gross matter, that is, all below the human plane of development, in ascending to the higher, or what we call spirit, must pass through the human to reach the spiritual; and in the reverse, all that is spiritual must pass down through the human to invest earth matter with the divine; so the different races, though ever distinct, must pass through each other in adhesion and reversion; thus the highest Caucasian element must mingle with the lowest African, and vice versa; so that no one can say "holy, holy," to the shame of others.

Emigration and civilization are ever tending westward, because the grosser is ever tending eastward. Therefore the theory that the earlier inhabitants of America came across the Pacific or Northern ocean, is philosophically untrue; but that the people of America crossed westward to Asia, must be a truth in science. Those nations migrating eastward always fail to maintain their identity.

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

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

The Conference adjourned to seven in the evening.

EVENING SESSION.

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

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

F. L. Wadsworth spoke of the present condition of society. He said, We find religious, social, and political discord to be world wide. We need a conscientiousness of future life based upon fact, and thereby an appreciation of religiousness, which, when extended and cultivated in the individual, great or small, will of necessity remove all conflict there. The same continued, carrying with it, as it will, justice to all mankind, will peace and purity can be lastingly inaugurated in society, except by establishing it, by earnest cultivation, in the individual members thereof.

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

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

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

The following Resolutions were adopted: Resolved, That we tender to the President of this Conference, Mr. S. C. Coffinberry, our unfeigned thanks for his services as presiding officer during our sessions; and that we hereby assure him of our appreciation of the kind and courteous manner in which he has performed the duties devolving upon him.

Resolved, That this Conference do hereby necessarily express to the friends of Sturgis their heartfelt gratitude for their kindness:

1st. In tendering to us the use of this commodious house for our Conference sessions.

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

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

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

Adjourned accordingly.

[NOTE: The sessions to-day have been marked with life, interest and good will toward all. The attendance increased. I know of none who are dissatisfied with the result.—REPORTER.]

SATURDAY—MORNING SESSION, (EXTRA.)

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

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

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

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

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

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

Miss Harriet Bishop thought that worship was an expression of goodness.

W. L. F. Von Vleck said he had a consciousness of immortality—was willing to admit the existence of God, and believed in true worship.

Charles Holt thought that God-worship indicated a lack of individuality.

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

Mrs. A. C. Stowe said—Worship is admiration, love for the lovely devotion to the good.

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

G. W. Holliston objected to the term worship, and accepted reverence. He worshiped nothing—he revered all things which to him appeared good.

The question was then dismissed.

Congratulatory remarks and profers of general good will and feeling were made. In a word, the Conference resolved itself into a committee of one, to go out and seek continually for human good.

It was then moved that we adjourn this Conference sine die, and Resolved, that we meet, as many of us as possible, in Oswego, N. Y., in August next, there to continue and enhance the unity and love we have inaugurated here.

Thus closed one of the most harmonious meetings we have ever attended; but one thing was regretted, that, the inability of many to be with us, who would have been but for the condition into which the country has been thrown, "hard times" being the universal cry. Our report of the proceedings is necessarily meagre; perhaps some may think it unjustly so, but they will bear in mind that the Secretary was Chairman of the Business Committee, and further, that reporting on such occasions at least, is no petty amount of labor.

Charity, I trust, will be allowed to cover the multitude of mistakes that may be made, while we return to the Conference our thanks for their appreciation and genuine good will manifested.

We can not close without speaking of Bro. J. G. Waite and others, of Sturgis, who have so nobly aided us. Verily, we expect on the other side of the "river," to meet a "host" of as good and true souls, from Sturgis, as were ever ferried over by the "boat-man pale."

F. L. WADSWORTH, Secretary.

MOVEMENTS OF LECTURERS.

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

H. MELVILLE BAY lectures in Quincy, Mass., the last Sunday in May, two first Sundays in June, at Taunton, Mass., with bold circles for physical manifestations through May in New York City and vicinity, and in Cambridgeport, Quincy and Boston the latter part of June and first of July. All business letters for engagements addressed Cambridgeport, Mass., care of L. Chad, 370 Main street; Quincy, care Mr. Rogers; New York, care Prof. Spence, 183 East Broadway. At all the lectures and circles the Life, History and imprisonment of the Exponent boys are presented, he being the only authorized agent for the sale of these works in the East.

Mrs. ANANDA M. SPENCE will lecture in Taunton, 4 Sun- days in May, Providence, 6 Sundays in Sept. Bangor, 1st, 2d and 3d Sundays in June. Braintree, 3d and 4th Sundays in June. Cambridgeport, 4 Sundays of July, Bangor 4 Sundays in Oct., and 1 in Nov. Address, the above places, or New York City.

Miss EMMA HANDBORN will lecture in Providence, in May; Worcester and Bangor, Maine, in June; in Oswego in July. Postoffice address, care of Bala Marsh, 14 Bromfield street, Boston.

Miss L. E. A. DeFonce lectures at Vincennes, Ind., May 13th; Newburgh, May 14th to 20th; Oneida, N. Y., May 20 to 30; Plymouth, Mass., two first Sundays of June; Cambridgeport, 3 last; Providence, July; Quincy, Mass., two Sundays of August; New Bedford, first, and Saratoga Springs, N. Y., last of August; and at New Paltz, N. Y., 1st, 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oct. Address as above.

WARREN CHASE lectures in Putnam, Ct., in May; Stafford, June 2; in Willimantic, June 9; in Windsor, June 16; in Chittenden, Mass., June 23; Bethel, Vt., June 30; South Had- field, Vt., 4 Sundays of July. Will be at the Worcester Con- vention in April. He will receive subscriptions for the Banner of Light at club prices.

Mrs. LUCIA McARTHUR will speak through the month of May in Elkhart and Goshen, Ind., the three last Sundays in June in Toledo, Ohio. Will answer calls to lecture in the vicinity of her Sunday appointments on week evenings. Ad- dress, care of Mrs. H. E. M. Brown, of Cleveland, Ohio; C. North, Elkhart, Ind.; G. Cole, Goshen, Ind.; and Henry Reed, Toledo, Ohio.

Mrs. FANNY DURBAN FALCON will lecture in Worcester, May 5th, 17th and 24th; in Cambridgeport, May 12th; in Taunton, June 23d and 30th; in New Bedford, July 7th and 14th; in Sturbridge, July 21st and 28th; will spend August in Northampton; lectures in Springfield, Sept. 1st, and in Chittenden, Sept. 8th. Address, No. 25 Kneeland st., Boston.

Mrs. M. B. KESSEY will speak in Charleston, May 10th and 20th; in Quincy, June 24; in Newburyport, June 10th; in Gloucester, June 23d. Her address is Lawrence, Mass.

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

N. FRANK WHITE lectures four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, at Seymour, Conn. Applications from the east should be addressed as above.

FRANK L. WADSWORTH speaks in Toledo, O., May 18th and 20th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

Mrs. ANASTASIA A. CURRIER will speak in the Eastern States until late in the Fall, when she will again visit the West, lecturing through November in Oswego, N. Y. Address, J. W. Currier, Lowell, Mass., box 316, or as above.

Miss BEAZ SCOWELL lectures in Elkhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sundays of Nov.; New Bedford, Mass., the four first Sundays of Dec. Will receive applications to lecture in the Eastern States during Jan., Feb., and March of 1862. Address as above, or Rockford, Ill.

Miss EMMA HOBSON designs passing the Summer months in New Hampshire and Vermont. Those wishing to procure her services as a lecturer will please address her at East Gloucester, Mass. She returns to Sutton, N. H., the four last Sundays in June—the 9th, 10th, 23d, and 30th.

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

ANNAN and NARRIS SMITH will answer calls to lecture in the West during the Spring and Summer months. They are traced) will improve music on the Melodion when oc- casion Address, Three Rivers, Mich.

Miss LIZZIE DOTY will speak four Sundays in June, in Lowell, Mass. Address, Plymouth, Mass.

Mrs. F. O. HEZRA will lecture during May, in Lowell, Mass. during June in Providence, R. I., July in Quincy, Mass. Address till April, Spencerport, N. Y.

Mrs. MARY M. MACOMBS will lecture four Sundays in June at Portland, Me.

Mrs. ELIZA D. SIMONS will lecture in New York during May; in New Boston, Mass., in June, and July 7th and 14th. Address, Bristol, Conn.

Miss M. MUNSON, Clairvoyant Phycian and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscrip- tions for the BANNER.

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

W. ELLIS GAZELAND will accept calls to lecture, under Spirit influence, on Spiritualism and kindred subjects. Post- office address, Roxbury, Mass.

W. K. RIPLEY will speak in Bradford, Me., each alternate Sabbath for the coming year; one fourth at Glenburn, and one-fourth at Kennebec.

H. T. FARRER will speak as the friends may wish in Vermont, New Hampshire and Massachusetts, the months of July, August and September. Address, Elkhart, Indiana.

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

Mrs. E. CLOUGH, trance speaker, 3 Dillaway Place, Boston. Mrs. M. H. COLLE, care of R. Marsh, 14 Bromfield st., Boston. Mrs. A. H. SWAN, care of R. Clark, 14 Bromfield st., Boston. Dr. H. H. WELINGTON, No. 202 Northampton st., Boston. JOHN H. DICKSON, trance speaker, Boston, Mass. Dr. W. F. GARNER, 40 Essex street, Boston, Mass. H. C. QUINCY, 100 Washington street, Boston. LEWIS B. MONROE, 14 Bromfield st., Boston. Mrs. R. H. BURT, 40 Carver st., Boston. CHARLES H. CROWELL, Boston, Mass. Dr. P. B. HANDELIN, Boston, Mass. C. H. BROWN, 314 Boston. Mrs. DANFORTH, Boston, Mass. Dr. C. O. YONE, Boston, Mass. CHARLES O. FLAGG, 50 Warren st., Charolstown, Mass. Mrs. M. H. BRYAN, 23 Water st., Cambridge, Mass. Mrs. E. W. ATKINS, Cedar Avenue, Jamaica Plain, Mass. Rev. SILAS TYBELL, No. 48 Warren Street, Roxbury. Mrs. E. RICE, Roxbury, Mass. Mrs. J. TAPPAN, 100 Northmouth Co., Mass. Mrs. MARGARET G. GRAVE, West Warwick, Mass. Mrs. BAILEY POTTER, M. D., Westboro, Mass. Rev. JOHN PIERCE, West Modford, Mass. Mrs. A. F. FRANK, South Weymouth, Mass. Mrs. J. B. FARNSWORTH, Fitchburg, Mass. Mrs. FREDERICK ROBINSON, Marlborough, Mass. Mrs. S. MARIA Bliss, Springfield, Mass. E. T. FERRY, 35, 314, Boston. W. T. STEPHEN FERRIS, Fall River, Mass. A. O. ROBINSON, Fall River, Mass. ISAAC P. GREENLEAF, Lowell, Mass. CHARLES F. ROCKE, Lowell, Mass. H. A. C. THOMAS, Hallowell, Me. H. A. TUCKER, Foxboro, Mass. F. O. QUINCY, Duxbury, Mass. J. J. LOCKE, Greenwood, Mass. Mrs. M. H. LAWRENCE, Lawrence, Mass. Mrs. E. O. CLARK, Lawrence, Mass. J. H. QUINCY, Lawrence, Mass. P. T. LANE, Lawrence, Mass. Mrs. J. J. CLARK, care of Wm. S. Everett, E. Princeton, Mass. Mrs. M. L. BRYAN, 23 Water st., Cambridge, Mass. Mrs. SUSAN STURGEON, trance speaker, Portland, Maine. Mrs. ANNIE LORD CHAMBERLAIN, Portland, Me. ALBERT H. HALL, East New Sharon, Me. Mrs. ISAAC THOMAS, Bucksport, Me. Mrs. OLIVER HOBSON, Milford, N. H. Mrs. A. P. THOMAS, Holderness, N. H. Mrs. J. B. SMITH, Manchester, N. H. CHARLES T. INISH, Grafton, N. H. FRANK CHASE, Sutton, N. H. EZRA WELLS, Williamstown, Vt.

Mrs. FLAVIA HOWE, Windsor, Piquonock P. O., Conn. Mrs. M. L. Y. BRYAN, 23 Water st., Cambridge, Conn. Mrs. HELEN E. MONELL, Hartford, Conn. LEWIS O. WELCH, West Windham, Conn.

Mrs. M. J. WILCOX, Stratford, Conn. J. S. LOVELAND, Willimantic, Conn. DANIEL W. SNELL, No. 6 Prince st., Providence, R. I. L. A. COOPER, Providence, R. I.

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Mrs. E. KINGSBURY, No. 1005 Pine street, Philadelphia. Mrs. S. E. COLLINS, 35 North Sixteenth st., Philadelphia. Mrs. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio. Mrs. H. M. MILLER, Ashabula, Ashabula Co., Ohio. ALBERT E. CARPENTER, Columbus, Licking Co., Ohio. S. B. FRENCH, Clyde, Sandusky Co., Ohio. Dr. JAMES COOPER, Bellefontaine, Ohio. Mrs. SARAH M. THOMPSON, Toledo, Ohio. LOVELL BERRY, North Ridgeville, Ohio. JOHN MATHWY, care of H. E. M. Brown, Cleveland, Ohio. CHARLES HOLT care of H. E. M. Brown, Cleveland, Ohio. Mrs. FRANCES BOND, Box 816, Cleveland, Ohio. Mrs. H. F. M. BROWN, Cleveland, Ohio. Mrs. M. J. KIRBY, care of H. E. M. Brown, Cleveland, Ohio. W. A. D. HUME, Cleveland, Ohio.

Mrs. J. R. STRUBBLES, Crown Point, Ind. JOHN HOBART, Indianapolis, Ind. Miss FLAVIA E. WASHINGTON, trance speaker, Rockford, Ill. MATTIE F. HUBERT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois. Mrs. L. E. CONLEY, care of Mrs. S. A. CONLEY, Sturgis, Mich. Mrs. D. CHADWICK, Linden, Genesee Co., Mich. Mrs. M. J. KUTZ, Canton, Kent County, Mich. Mrs. M. O. M. STOWE, Vandalla, Cass Co., Mich. Mrs. J. G. FISH, Ganges, An Arbor, Mich. Mrs. G. B. STEBBINS, Ann Arbor, Mich. A. B. WHITING, Albion, Mich. E. Y. WILSON, Detroit, Mich. Mrs. M. L. HAY, Detroit, Mich. Mrs. S. E. WARNER, Detroit, Sank Co., Wis. G. W. HOLLISTON, D. D., New Berlin, Wis. SANFORD MILES, Salem, Olmsted County, Minnesota. A. W. CURRIER, Salem, Olmsted Co., Minnesota.

Boston Advertisements.

G. L. BEAN & CO., PROPRIETORS, 17 Tyler street.

I cheerfully recommend the HAMMOND LINIMENT to the afflicted. Having the power to look into its health pro- fectly. I have watched its effects upon severe cases of Chronic Rheumatism; many cases have been cured; three persons have been cured of White Swellings by the use of this Liniment. It was it the earth-form, I would speak in praise of its merits. I can still look into the human system and sym- pathize with the afflicted. A Liniment has long been need- ed—one that is absorbent, and relaxant, and this Liniment will meet all the wants for Rheumatism, Spinal Curvature, Stiff Joints, &c. From the Spirit of JOHN DIX WEEKS.

Sold by G. O. Goodwin & Co., 12 Marshall street, Weeks & Potter, 154 Washington street, M. Burr & Co., 20 Tremont street, wholesale agents; Bush, Gals & Robinson, 180 Greenwich street, New York; W. F. Phillips, 140 Middle street, Portland, Maine; and related by dealers generally throughout the United States.

G. L. BEAN & CO., Proprietors, 17 Tyler street, Boston.

1200 PER YEAR FOR ALL—Only \$10 capital re- quired! Active men wanted to cut Stereotyped Plates with Fullam's Patent Stereotyper. The only perfect Stereotyper made. Their superiority over all others ap- pears in the curved slide, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful plate, and renders the cutting of Stereotyped Plates a very simple and profitable business. Two hours' practice enables any one to use the tool with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples sent free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Boston. 6m March 16.

A VALUABLE MEDICAL BOOK, FOR both sexes, entitled, "The Medical Companion," pre- pared by an experienced Physician of this city. It treats, first, of Chronic Diseases in general; second, of Dis- eases of the Female System; and third, of their symptoms and remedies; third, the Abuse of the Reproductive Powers, and an exposure of advertising quacks. Sold by W. V. SPENCER, Bookseller and Stationer, No. 94 Washington street. Price, 50 cents; three stamps extra, if sent by mail. August 18.

MY EXPERIENCE; on, BY FRANCIS H. SMITH, BALTIMORE, MD. Price 50 cents, bound in cloth. Sent postage free, on re- ceiving the price in stamps, by the author, or by July 7. WILLIAM BERRY & CO., 31-3 Brattle St.

DR. J. R. NEWTON will leave Boston on the 25th of April. After May 1st he may be found at No. 32 East 4th street, New York. 5m May 4.

MRS. E. O. MORRIS will give sittings free of charge, at No. 35 Bond street, New York. 4m May 11.

DOARD FOR YOUNG CHILDREN.—Infants and young children can be accommodated with board, and careful nursing, at Mrs. J. M. Spens, No. 1 Newland street, out of Deaham street, Boston. Terms reasonable. Oct. 13.

CAPILLARY DISEASES.

DR. PERRY, THE CELEBRATED DERMATOLOGIST, and the only man in this country who has ever made the treatment of DISEASED SCALP, LOSS OF HAIR, and PREMATURE BLANCHING, a specialty, has established himself at 219 WATER street, Boston, (formerly the residence of Dr. Boylston) where he can be consulted by all who are afflicted with any disease of the Scalp, Loss of Hair, or Premature Blanching.

Dr. Perry is prepared to treat successfully the following Diseases, of which are productive of a loss of Hair: Debility of the system; Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Inflammation of the Sensitive Skin, Matted Secretion, Excess of the Scalp, Hair, Eaters, Distended or Swollen Roots, and premature Blanching of the Hair.

This is the only method based upon Physiological prin- ciples which has ever been presented to the public for the restoration of the Hair.

Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It is no doubt well commended itself to every intelligent and reflecting mind. There are eighteen Diseases of the Head and Scalp, that cause a loss of hair and in some instances premature blanching, each requiring in its treatment different remedies. Where loss of hair has resulted from any of these diseases, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion of hair can take place, and in every follicle that is open, new strands of hair will make their appearance.

The philosophy of premature blanching is this: Iron and Oxygen are the principal constituents of the Hair. Lime and Magnesia of light hair. When the suppressed secretions between the skin contain an excess of Lime, it is taken up by the strands, causing the hair to turn white; by opening the pores the accumulation of Lime passes off with the secretion of the natural components of the Hair, and the hair resumes its color, and the hair assumes its natural color.

Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made worse by them, they should not be dis- couraged. The one preparation system for any class of dis- eases, must necessarily prove a failure. No one compound can be available for a dozen or more diseases; it may remove some difficulties, in other cases it is useless, and in some pos- sibly injurious.

Dr. Perry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is producing a loss of hair, or premature blanching, prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in treating Capillary Diseases.

As to Dr. Perry's ability and success in treating Diseases of the Scalp, Loss of Hair, and Premature Blanching he has in his possession the most reliable testimonials from Physi- cians, Clergymen and others in every city, where he has practiced. They can be seen by calling at his Office, 29 Win- ster street.

All consultations free. All inquiries or other communications should be addressed to DR. O. P. PERRY, box 2837, Boston, Mass. March 23.

SEWING MACHINES.

SAMUEL C. HART RESPECTFULLY calls the attention of the public to his complete assortment of FIRST CLASS SEWING MACHINES; SEWING MACHINE NEEDLES, BINDERS, HEMMERS, GUIDES, SHUTTLES, ROBBINS, AND ALL OTHERS—Sewing Machine Fixtures.

The above will be sold low at prices to suit the times. Persons taught to operate machines. SEWING MACHINES TO LET. At Sewing Machine Exchange, Dec. 8. 6m 17 FRANKLIN STREET, BOSTON.

ASYLUM FOR THE AFFLICTED!!

DR. CHARLES MAIN, No. 7, DAVID STREET, Boston, Mass.

THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its aim is equality with the most successful and the most successful. The Doctor gives particular attention to the cure of CANCERS, ULCERS, TUMORS, and Bores of all descriptions. First no of a hereditary nature, treated in the most satisfactory manner. He would call attention to a recently discovered REMEDIES!

BLOOD PURIFIER, PULMONARY STRIP, DIARRHEA STRIP, NERVOUS DROPS, GOLDEN TINCTURE, LION PILL, &c., &c., &c., manufactured from directions received while under spiri- tual control.

Persons intending to visit the above institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival. Those who desire examinations will please enclose \$1.00, a lock of hair, their postages, and their address plainly written, and state sex, and age. Office hours from 9 A. M. to 12 M., and 2 to 5 P. M. The doctor would call particular attention to his invaluable "DIARRHEA CORDIAL," a medicine much needed at this season of the year. July 2.

TO THE AFFLICTED!

CHARLES H. CROWELL, Medical Medium, Rooms, No. 31-2 BRATTLE STREET, BOSTON. (Banner of Light Building.)

Mr. C. is controlled by a circle of able Spirit Physi- cians, who will examine patients, give diagnoses of all dis- eases, and prescribe for the same. Those who reside at a dis- tance and cannot conveniently visit his rooms, may have their ailments attended to by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them.

He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing.

Exams.—Examinations and Prescriptions, at office, \$1.00 family visits \$2.00; by letter, \$1.00 and two three-cent post- age stamps. Office hours from 9 to 12 o'clock A. M. and from 2 to 5 P. M. Family practices respectfully solicited. The best of references given. August 18.

Pearls.

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

JANETTE.

When I was young, and you were young, Janette, my own Janette,— When merriment was on the tongue, And eyes were seldom wet; Ah! how I loved my darling one, Red-cheeked and laughing-eyed! In all the lands beneath the sun Who had a fatter bride? Nor ever summer sunshine fell More brightly than your hair, Nor could the tales that poets tell With your gay smile compare. How loved you one another then! How glad we were at heart! But now at three-score years and ten How quick the tears will start! For I am old, and you are old, Janette, my own Janette! Nor are your tresses bright as gold. Your lips like crimson yet; For you have kissed the brow of Care, Sang Riel's national psalm, Dat underneath your snowy hair, Your brow is very calm. My white-haired bride—my patient wife! Our bark of youth is wrecked; Yet will I, on this shoal of life, "Love, cherish and protect."

[Springfield Republican.]

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

THE MAY-FLOWER.

The snow still lay in shady dells; Still, nightly, Frost rebuilt his shrines, And though all day in sapphire cells Cleopatra drops rang crystal bells, Chill night-winds moaned among the pines. Yet through the forest sped a sound, As if of dryad—whispering shrill; A sense seemed crescent in the ground, As if, awaked from sleep profound, The gnomes were rising in each hill. Lo, Spring I with rose-buds in her hair! Light-gloried Faith I and, as she swept Along the wood-aisles, all the air Took from her robes a perfume rare, And May-flowers marked where she had stepped.

Dear Flower! I see the Pilgrim maids First dare the fearful forest's edge: What music fills the astonished glades, What long-lost gloom each cheek pervades, As thee they hail, kind Heaven's fair pledge! And still, when from Spring's softening skies The first rays pluck thy brassy beaks, Thy blossoms blush beneath blue eyes; Still joyous laughter hails the prize God sends to keep our memories green.

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

AN ANGEL IN THE WAY.

When the prophet thought to sin, Tempted by his heathen guide; When a prince's grace to win, Prophet lips would fain have lied; Even the same the brute controlled— Found a human voice to say, "Master, smite me not!"—Behold An Angel in the way! So, when Vice, to lure her slave, Woos him down the shining track, Spirit-hands are stretched to save, Spirit-voices warn him back. Heart of man to evil prone, Chafe not at thy sin's delay; Bow thee humbly down, and own An Angel in the way. True virtue consists in improving the mind, and in purifying the heart.

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

[Reported for the Banner of Light.]

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

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

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

This morning I called your attention to the existence of three elements in our midst, which rendered

the pending Revolution a matter of absolute necessity, based on the laws of Nature and of God, and not to be averted by any form of compromise or concession. These were, first, the enormous increase of wealth among us, during the last twelve years, and the consequent growth of luxury, extravagance and selfishness. Secondly, the extension of the elective franchise to the most ignorant and debased of our population, by which the power of the nation is confided to the lowest classes, and disorder, corruption and violence bear sway and pollute even the fountain of justice. Thirdly, the institution of slavery, which has alienated the two great sections of the country, and established in these sections, respectively, two different orders of society. As a result of this, we now hate the South with a cordial hatred, which we vouchsafe to no other people in the universe.

With respect to the first of these elements—nothing but the most abject distress and sorrow could save this nation from sinking into the present condition of Spain, which, without the interposition of Providence, is the inevitable consequence of the sudden and excessive acquisition of wealth. Revolution has come upon us as a gift of the Duty, to arrest us in our mad career toward the abyss of national ruin and degradation. In our wild pursuit of gain, we have neglected to worship God; and we have treated everything great and noble by the standard of avarice. As an instance—during the twelve years, marvelous profusion as recorded hitherto, in sacred or profane history, have been witnessed by millions, all over the land. Yea, the dead have spoken, and the miracles upon which the Christian religion has been built, have been reenacted in our midst, with vastly increased impressiveness and efficacy. Inanimate matter has been set in motion, without human contact, as has been witnessed again and again, by multitudes in every corner of the world. God has thus spoken to man, and, in our greedy insatiate, we have remained deaf as adders to his summons.

In this very city, the chief seat of the Mammon we adore, have these things been done; and yet how few have taken note of them! To us, indeed, who have been more heedful, it is a matter of little moment whether the world listens to these warnings, but to the world how important! Wealth has closed their senses to these manifestations of God's providence; and now how vain is all our wealth! It cannot buy us peace, comfort or consolation in this hour of dire necessity; for God has decreed that the Moloch we have worshiped shall be powerless to protect his devotees. The whole \$1,200,000,000 received from California cannot buy an hour's remission of the impending calamity. And our troubles come upon us at the very time when this wealth is in our midst, in greater abundance than ever before; the means of employing money are not to be found, and our surplus millions are lying in our banks, as useless for any purpose of promoting human happiness as the paving-stones in our streets. And this is because riches are bestowed by Providence for the exaltation, not the debasement, of their recipients. It is not the fault of wealth in itself, but it is ours, in that we have abused the gifts of a bountiful God. In proportion as our vaults have been crammed to repletion, have our hearts been hardened to the oracles of suffering humanity all around us; and we are now to be taught to open those stores, and scatter our hoarded treasures among the needy and destitute. The rich man has found out that, if he would preserve a portion of his wealth, he must not shrink from distributing a needed share among those who have gathered to defend him and his from the assault of the marauder. Yea, he shall yet do his duty by his fellow man, and relieve himself of his superfluity, whether moral or physical, in aid of suffering humanity.

So as to the second element I have mentioned—our error in giving the power of government into the hands of the ignorant and debased; we are now suffering the consequences which are necessary to awaken us to a sense of our folly; and the first stage of the Revolution is now warning us to pause in a course in which we have set at defiance the maxims alike of prudence and patriotic pride. In this we may learn a lesson even from our enemies. The new Constitution at the South was not submitted to the people; it proceeded from an intelligent and educated ruling class, who confront us with it, as a release, in one hand, while they present the bayonet with the other; and, shrink as we may from the fratricidal menace, we cannot but welcome their advance out of that system of democratic misrule which has inflicted such evils upon ourselves. Those evils are being corrected, because the existing crisis is showing us how unsafe it is to put the power of the Union into hands unfit to use it.

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

So, also, slavery has become the means of its own retribution—our national vice is made the instrument to scourge us. The South has really believed it to be a great good, and has clung to it with a tenacity worthy of the best of causes. Now they find themselves in the midst of mob-violence and civil war, as the legitimate result of what they have so fondly cherished; while the North, which has trifled with and flattered the gigantic evil, finds its peace and happiness invaded, its country destroyed, and its nationality overthrown. For Virginia herself—the mother of States and statesmen—Virginia, who obtained for her son the command of the army of the Revolution, and who furnished the occupants of the Presidential chair for thirty-two years out of the first thirty-six, of our national existence— even she has fallen from her high estate, and is now to be the battle-field of the contending sections—yes, and the scene, too, of the final conflict between freedom and slavery, in which the extent of her sacrifices and sufferings shall mark the degree of her departure from the line of duty to God and man. In that conflict her Eastern borders shall march against her Western; neighbor shall fight against neighbor—brother against brother—father against son.

From slavery has sprung the presumptuous arrogance and the spirit of domination which characterize the South, as they are the inevitable results of giving to man uncontrolled power over his fellow-creatures. So unvarying is the operation of this rule, that even from my two years' occupancy of the judicial bench, I have contracted a habit of domination from which I am not yet entirely free. This spirit it is which has incited 8,000,000 of people to plunge headlong into war with 20,000,000, possessing tenfold their resources; and their intolerance of all free speech or publication, which opposes their sacred prejudices. Thus we can account for the utter ignorance of the condition of things among ourselves. They thought it impossible that the people of the North could rush to arms, as one man, for freedom only. But the cry for help against the ravages of this domestic foe will reach us from the South itself; and as we are on the point of exterminating that destroyer of our peace, she will send forth an answering appeal in the day of her extremity. It may not come until wide-spread distress has been inflicted by servile insurrection, and the mad passions of a brutal and ignorant population have spent themselves in outrage; but come it must—and when it comes, what is to be our answer? Shall it be dictated by a spirit of hatred and of evil passions? No, indeed!

We, especially, who have been blessed from on high, have the holy duty to perform of subduing the bad passions of those around us; and when that hour shall come, upon the three millions of Spiritualists

in the United States will depend the result. For it is they who have produced the present state of things—by no organization, or concert of action, but all of us, as we have been taught these beautiful truths, embracing principles of the largest liberty, have confronted the question boldly, and slavery has fallen before our mandate.

We held the balance of power in the last great political contest, and we are strong enough to hold it still; because those same principles of harmony which bind us together will cause us to answer gently the cry of the distressed—will lead us to the house of the sick man, and teach us to moisten his lips and bathe his fevered brow; and such will be the duty of Spiritualists in the time that is to come. Those of us who are strong and able may be called upon to do battle for Freedom, here, or in far-off fields of carnage; and perhaps to perish in her cause. Be it so! Thanks be to God, Death has lost its sting for us! Let our example show the world it is so; and that death in the righteous cause may indeed be met and welcomed. We are enlightened above the world around us; let our Light so shine that it may glorify its heavenly source and guide our fellowmen to their happier destiny! And those who cannot take an active part in the contest, have yet very important duties to perform. How many widowed hearts will ache before that contest shall be over?—How many orphans will cry for help? While father and husband are fighting for freedom, far off, mother and children will suffer in our very midst.

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

On the battle-field let the Spiritualist remember the forbearance and love which his faith teaches him; even though snarling under the shock of violent bereavement, let him implore forgiveness for the enemies who know not what they do. If such shall be our course, and we shall be instrumental in banishing from the coming conflict the fiendish passions it is calculated to excite, we shall demonstrate, to this world and the world of spirits, that we fought for the preservation of freedom only, without the alloy of a single unworthy motive.

I regret to learn that the society which was worshipped in this hall has been dissolved, and that there is now no concert of action among you; no stated assemblages before whom I can lay the appeals of the suffering, and find for them that relief which you have always been so ready and so bountiful in bestowing. It cannot be that our association is to die out, just as the crisis is reached which demands the utmost from it. Has God spoken to us—have the dead come back to us for this? It will not be! I know the required means will be forthcoming, and the influence that will be poured out upon you will be most effectual in urging you to performance of your whole duty, whether it be actual warfare, or the tending of the sick, or the relief of the destitute, or the allaying of unholty passions and setting bright examples of forbearance and forgiveness.

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

SPIRITUAL CONFERENCE AT OLINTON HALL, NEW YORK.

Tuesday Evening, April 30, 1861.

Question:—What is the incalculable of Spiritualism in relation to Human Government?

Dr. Young.—Spiritualism, in its essence, inculcates that man, as an immortal being, has the same opportunities of progress afterward, as in this state of existence, and, therefore, as we desire our own advancement, and that of our posterity, we should cultivate the highest tone of behavior and feeling, toward one another, so that government may be based upon the immortal possibilities of improvement in the human mind. Spiritualism teaches that, in every case, human progress is the outgrowth of human endeavor; of a personal application of every thought and expression which tends to do away with the present demoralized condition of society. There is a vast power within it that is capable of flux and reflux—of being drawn from one plane to another of natural development. This is shown by civilized men, in peopling a new country; first they clear the forests and drive away savages and wild beasts. But the consumption by the settlers of the products of the soil, is deducting so much from one end of the chain, to add to the other. The civilization of to-day is the product of the moral and intellectual cultivation of the human mind; it is the result of all the accumulated ideology of the past, planted in the soil of the existing generation. Spiritualism teaches that there are as many stages of progress in the other world as in this; and that a spirit does not attain to a higher nature merely by passing from the latter to the former; but that it grows by the same moral and spiritual nutriment as when here. The result of a comparison between ourselves and our ancestors, eight hundred years ago, is, that where there was then one man who had attained to a certain height of ideologic conception, there are now ten, and this is the necessary result of improved cultivation of the affections and intellect. Hence it is the duty of every Spiritualist to endeavor to develop himself, his offspring and society around him, to the highest standard of principle that human beings can attain to, in respect to government, science, moral and religious truth, and all that goes to make up the complete greatness of humanity, in order that each individual may have free scope for attaining the height of culture. We should seek to frame institutions and laws so that every man shall stand upon an equal plane, as respects advantages of growth, moral, mental and spiritual. Any lack of growth on the part of an individual is due to the excessive accumulation of animal powers by those around him. It is by society, and not by himself, that he is crippled.

Nothing is more certain than that, if you cultivate aright the faculties of man, they will as inevitably grow and expand, as a vegetable when duly supplied with air, sunshine and water; and if any man be raised but a little in this life, he starts from a proportionally advanced point in that beyond. In the first place, the opportunity of equal growth should be allowed to every individual, by acknowledging his right to an equitable and sufficient compensation for his labor. The doctrine that every human being on being transferred to the spiritual world, forthwith becomes a sort of demi-god, even if an idiot here, is a mere assumption, and must have a mischievous tendency, for nothing could be so well adapted to psychologize a man's mind into a state of apathy toward its highest good, as the idea that its improvement here does not influence its state hereafter. Man is the creature of circumstances, and will grow in the direction of his training; and will rise in proportion to the promotion of healthful, equitable conditions of growth.

In the present crisis of national affairs, it is our duty as Spiritualists, to stand by the right, to endorse the doctrines established by our fathers of man's right to life, liberty, and the pursuit of hap-

plines, and to aid in preserving the Government from the demagogic manifestations now being made against it. I look upon the present state of things as but the natural product of American institutions, the martyr-child of '76. The men of the Revolution were actuated rather by vague, indefinite hopes and aspirations, than by a full conception of their rights and duties. The Declaration of Independence was from the happy inspiration of Jefferson and Paine; but its ideas had not penetrated the map of humanity sufficiently, to be thoroughly infused into social and political institutions. These ideas are now receiving the homage of the loyal States more intelligently than before, and a favorable result of this contest will insure a future progress we have not dreamed of for American institutions; when we shall have entirely cast off the worn-out garments of our British progenitors.

FATHER BEESON then took the stand, and made an earnest appeal in behalf of the Indian tribes of this country. He urged their claims upon the considerations of Spiritualists, especially, who had so often listened with benefit to the communications of spirits of that race, and reprobated the doctrine which has so perverted and stultified the benevolent instincts of our people, that the aborigines necessarily perish before the march of civilization. He thought, that in their public meetings, Spiritualists were too much given to mere theorizing; and that in justice to their own inculcations, they should repay the benefits they had themselves received, by earnestly working for the practical good of others. Though, at present, but a limited circle, they should feel that the world is their field and mankind their care. He had lately returned from Washington, where he obtained an interview with the President, and received encouraging assurances of the just intentions of Government with respect to the native tribes under its protection. But the all-absorbing troubles of the times had prevented a favorable issue to his application for the present, and he had had much opposition to endure from parties interested in the prevailing system of fraud and spoliation.

Dr. GRAY, to show the interest taken by inquirers, in the proceedings of the Conference, and the importance attached to them, read a letter he had lately received from Epes Sargent, Esq., of Boston, in which that gentleman refers to the accounts of manifestations from a wife to her husband, as having especially excited his wonder, and led him to desire further developments. "Our own senses having become blunted by familiarity with these marvels, we cannot fully appreciate the value our meeting derive from their effects on the outside world, which has no such means of investigation.

FATHER BEESON now introduced one of his native prodigies to the audience, which was favored with a pleasing specimen of her vocal abilities; after which a collection was taken up, for the benefit of the party.

Dr. GRAY submitted to the consideration of the Conference his plan for the formation of a scientific society of Spiritualists, and some such title as the "New York Psychological Society," for the purpose of collecting and registering authenticated facts, bearing on the relations between the spiritual and natural world. Such a body could obtain a charter, in a way which he described, without expense. It would then be empowered to receive donations; and its funds, if any, could be committed to trustees. Its only officer (and he would more properly be called a servant than a dignitary) might be a Secretary, whose duty it should be to arrange and preserve all papers and written facts received by the society, and transmit them to his successors. The speaker also suggested that every member who addressed such society at its meetings should be required to furnish it with a synopsis of his discourse in writing, to be deposited in the archives. The annual transactions of such an association, he had no doubt, would be read with at least as much interest as those of the famous Royal Society of London.

From letters which had been received from Europe and various parts of this country, we might see how much good had been accomplished by this Conference—how much more than might be effected at less expense, by a thoroughly organized association, such as he proposed, and which he hoped would be formed before the first of June next. As he should be absent for some time to come in Europe, he would take pains to collect and forward to it all spiritual facts of interest which might come under his observation in the Old World; and in this he should be joined by Mr. Robert Dale Owen, who was to be his fellow voyager. If this course was steadily followed, our successors, even though the present manifestations were, from unknown causes, to cease, or change their form, would not be obliged to dig up their Bible from the mud of mere vague tradition, but might fall back upon a mass of circumstantial recitals, supported by a cloud of witnesses.

Mr. PARTRIDGE fully approved of the propositions advanced by the last speaker. He thought we should not be doing our duty if we neglected to preserve, for the benefit of posterity, what the spirits had been teaching us for the last two years. We need not be assured that all facts recorded were authenticated by the utmost strength of human testimony. At present this was, in most instances, very far from being the case; and hence our narrations were viewed with suspicion by the general public.

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

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

SUBJECT:—"What influence does War exert on human progress?"

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

Mrs. ———— Diseases cause great festering sores; and when the sores have matured and run out, the body is purified. So it is with war; it has the natural effect on nations that disease has on individuals. I would not encourage wars, however.

Mr. BURKE.—There are many kinds of wars—of thought and of strength—in mental and physical life. It is wisely said that experience is the best teacher we can have. Wars always originate with the baser portion of a man's nature; and like everything else that belongs to human nature, there is always something that will result in good. God is so economical and judicious that He never sends unneeded evils among us. Everything has something good about it. That good may result from war, nobody will deny; but to prove that it is good to the actors, would require a different kind of logic from

any I am accustomed to. That it is good to those who can overcome, none will deny. War plunges nations into debt, which the children's children will not outlive. Then the morals of the camp are far from pure, and those who leave their homes, moral and upright, will come back more or less debauched, and incapable of building up a respectable community.

Mr. THAYER.—This is a grave question, and few can conceive of its importance. I have always found it took two to fight, and as I won't fight, I have no fear of getting into war. Whoever wants to fight with me, will have to fight alone. But yet, with my good chance of a long life, I do not believe we shall ever see the end of the present national struggle. Wars have never elevated humankind; but all progress has been in spite of war. To-day, even our women are ready to fight. Our mediums preach from the text, "He that hath no sword, let him sell his garment, and buy one." But I do not see how any one can pray and fight at the same moment. Do you believe there'll be any Fort Sumter in heaven? [A voice.—A Pickens, probably.] Yes, but poor Pickens for those who advocate war, or for those Boston editors, who have been quoting from the Bible to justify the present war, the words of Christ who enjoined the giving of *almes*, spelling it, *arms*, thus perverting the words of the Saviour, who always taught peace and forbearance, to command the putting of weapons into men's hands to blow out each other's brains with.

Mr. KAUBACK.—The result of war is surely beneficial so far as it compels the admission of rights to one class, which they have demanded from another, who have withheld them. When any institution fails in its service to humanity—gets worn out—war is the best instrument to improve it. War brings with it temporal injustices, but does away with greater and more cruel injustices. But it is, after all, an obstacle to the advancement of mankind; for all true progress must come through the school and the pulpit. The morals of the camp have been called bad to-night. They are so. The soldiers now under arms in the nation's service, I am told, spend their spare time gambling. Those who have not the cash, but two dollars of their future pay against one dollar cash.

IRVING ELMER.—The question is not whether war is Christian, or right, or wrong, but what its effects? In the abstract, I am opposed to war—think it is unchristian; but there are worse things than war, to which war may be an antidote. My friend says they have no war in heaven. I believe there was once, for half an hour, and then it was stopped. There is war in the atmosphere, and the world is purified by it. Our present struggle is a war against war, and this is the homeopathic remedy. There are two black clouds, and when they meet there will be a smash up, and God knows it, and will probably provide it for the general purification. This is a time when we have got to conquer or be conquered. This is the "irrepressible conflict" between despotism and freedom; and without war on our part, we know which must rule. Shall we be conquered by despotism, or humble the despots in the name of Jd?

LEZZIE DOWEN.—There is one important consideration which affects the well-being of the race. It is a fact that the noblest man, physically speaking—the most vigorous and able-bodied—are selected to fight the battles, and are killed off; and those unfit, from physical disability, are left at home, to continue the human species. How does this effect the human race? What might not human beings have been, but for wars in the past? Yet war is a necessary evil, and is preferable to other evils that might accrue. In the present, the law seems to be, to meet and mingle; and when the Goths and Vandals met, in Rome, the interblending and amalgamation helped to strengthen our race and ennoble the other. In the present war, our Southern brethren need to be elevated from their barbarism, and by this struggle they will be enlightened as never before. Pulpits and schools could never teach them what Northern rifles will. This war will be a great help to their progress; and God always overrules our evil for his good. There is always a good within every evil. Such times as these bring out man's noblest powers, and the coward becomes valiant when he finds he has right on his side; and all humanity is advanced in the scale of being. Man is a humble instrument in God's hands for the doing of great good.

Dr. CUSHMAN.—I think the Conference should name some particular war, in order to have this question discussed. Some wars are unjust and wrong; others are based on the principles of justice and universal good. A nation had better be in debt than sink down in luxury and vice, brought about by prosperity. The luxury of Boston and New York has destroyed more men and women than the firearm will in the present contest.

Dr. GARDNER.—I am of the opinion that all necessary conditions are essential; and among these is war, though there is something peculiarly terrible in the destruction of human life. Religion has been the cause of more bloodshed than any other power, and it is in the hard struggle that the rough corners are worn off. God works in this way. I like Bro. Elmer's illustration of the thunder storm. The battle of the elements brings about an equilibrium, and establishes a balance between the combatting elements. There is no life without death. We all live through decay, and through our decay thousands of other beings are nurtured into life. Through means of warfare God makes the wrath of man to praise him. The death-blow to American slavery was struck when the first shot was fired upon Fort Sumter; and the South must now learn a lesson they could learn no other way. I hope no great amount of blood will be spilt, but we must prepare for the worst. We are fighting for principles—for the American flag, which is their emblem; and God will give our victory a universal significance.

NOTICES OF MEETINGS.

ALSTON HALL, BUNSTED PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2 1/2, and at 7 1/2 o'clock in the evening. CONFERENCE HALL, No. 14 BRONX STREET, BOSTON.—The Boston Spiritual Conference meets every Tuesday evening, at 7 1/2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—"What influence does War exert on Human Progress." A meeting is held every Thursday evening, at 7 1/2 o'clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman. Spiritual meetings are held every Sunday at 10 1/2 A. M. and at 3 and 7 1/2 P. M. F. Clark, Chairman. CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening. CAMBRIDGEPORT.—Meetings are held in Williams' Hall Western Avenue, every Sunday afternoon and evening, at 3 and 7 o'clock. Fees free to all. Speakers engaged:—Miss Fannie Davis, May 10th and 20th; Mrs. H. B. Burdett, 24th and 30th; Rev. E. DeForest, June 10th, 23rd and 30th; Mrs. F. O. Hoyer during August; Mrs. Macomber, during October; Miss Emma Handing, Sept. 1st and 8th. LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Widd's Hall. Speakers engaged:—Mrs. F. O. Hoyer, during May; Miss Lizzie Dolan in June; R. P. Ambler in July; Mrs. Mary M. Macomber in August; Warren Chase three first Sundays in September; Miss Fanny Davis in October. GLOUCESTER.—Spiritual meetings are held every Sunday, at the Town Hall. NEW BEDFORD.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and evening. The following speakers are engaged:—Mrs. H. B. Burdett, May 10th and 20th; Miss Fannie Davis, June 24th, 30th and 10th; Dr. A. B. Child, June 23rd; Rev. E. DeForest, June 10th; F. B. Felton, July 8th and 14th; Chas. A. Hayden, July 21st and 28th; J. S. Loveland, Aug. 4th and 11th; Miss DeForest, Aug. 18th; Miss M. M. Macomber, Aug. 25th and Sept. 1st; Miss Emma Handing, Sept. 15th; Miss Lizzie Scougal, Dec. 1st, 8th, 15th, and 22nd; Warren Chase, Dec. 20th. FOXBORO.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 7 1/2 and 9 1/2 P. M. Speakers engaged:—Mr. G. B. Stebbins, May 10th; Miss Fannie Davis, June 10th; Mrs. M. B. Conroy, June 30th. PUTNAM, CONN.—Engagements are made as follows:—Warren Chase, for May; Miss L. E. A. DeForest, Aug. 10th and 17th. The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 1/2 o'clock. Speakers engaged:—Mrs. M. S. Townsend, last two Sundays in May and the first Sunday in June; Mrs. N. M. Macomber, last four Sundays in June; Miss Lizzie Dolan during September; Miss Laura DeForest during October; Mrs. Anna M. Middlebrook during November. PROVIDENCE.—Speakers engaged:—Miss Emma Handing to Mrs. F. O. Hoyer, in June; Mrs. E. DeForest in July; Miss F. Hulet in August; Mrs. M. M. Macomber, in September; Mrs. M. S. Townsend, the first, two, and Mrs. M. M. Macomber the last two Sabbaths of Oct.; Belle Scougal in Nov.; and J. S. Loveland in Dec. BOSTON.—The Spiritualists of this place hold meetings the first Sunday in each month in their church.