

VOL. III. COLBY, FORSTER & COMPANY, NO. 31-2 BRATTLE STREET.

BOSTON, SATURDAY, JUNE 19, 1858.

TWO DOLLARS PER YEAR,)

NO. 12.

Poetry.

Writton for the Banner of Light. A PRAYER IN SUMMER. BY CORA WILBURN.

We worship Thee, Spirit of Love and Power !" Amid the glories of the Summer time. From mount and dell, from forest-gion and bower, Come whisperings fraught with wisdom's lore sublime The leaping waters, the deep, azure sky, Enfold Thy glory-give Thy love's reply. Father, 'neath the Summer air Bow Thy children's hearts in prayer i

We worship Thee, Spirit of Love and Truth ! Seul of the Beautiful, the Grand and Free1 With all the ideal longing of first youth For the veiled splenders of futurity, We worship at Thy wildwood's hidden shrine. And drink of knewlodge at a fount divine. Spirit I 'neath the sunlight there Bows th' adoring soul in prayer!

We worship Thee, Spirit of Love and Joy! The woary soul bathes in the Summer rays Of joys supernal ; freed from earth's alloy, It soeks Thee in the world-aparted ways Of solitudo and peace; there wakes the lyre, Responding to the heart's intenso desire. Soul of the Universe ! abiding there, Wo bow to Thee in cestacy of prayor i

We wership Thee, Spirit of Love and Peace I The tokens of thy bounty fill the world With wealth and beauty : earth's dire phantoms cease To haunt its homes; the Banner is unfurled; It waves from mountain height and turret spire-With Freedom's watch word bids the soul aspire. Ali-Merciful i beneath Thy festoring care Wo yield the incense of responsive prayer i

We worship Thee, Spirit of Love and Life I We bask in sun-rays from the Eternal Heart. The angel smiles amid the worldly strife. And leads the weary, wandering soul apart From thorny paths-from suffering and pain, Unto the realms of Summer's endiess reign. Inspirer I the sweet flow'ret's breath-the nir-Thrills our spirits with the might of prayer I

We worship Thee, Spirit of all that is I Father and Mother of all worlds that be i The earth's deep reverence and the seraph's bliss, The ocean's anthon and the songstor's gloc, The music of the chiming spheres, an Tutuo Soul-offerings at Thy all-pervading shrine. Infinite Spirit! Thou art ever where The heart-strings quiver 'neath the breath of prayer l PHILADELPHIA, JUDE 5, 1858.

Sylendid

ooking anxiously at this mother, not daring to move until he had obtained her permission. "Come, Johnnie," said his uncle, "the grays are impatient-they like stirring this morning, as well as the rest of us."

Johnnie had dropped his rubbing cork, and was

"May I go, mother?" said the little fellow, in a low voice.

"Yes, I suppose so, if your uncle wants you." Johnnie was not long in putting on his clean clothes and smoothing his soft, brown hair.

"And is this the girl that you sent for ?" said Mr. Sewall, glancing with a compassionate look at the half-defamed and homely Martha. "Yes," said Mrs. Spicer.

"Well, let her go, too; young folks must have some merry days; there is plenty of room." Martha did not stop her work, neither did she raise her eyes to express her own wishes in the mat-

ter. "Why, Mr. Sewall, I could n't think of it-there 's so much work to do. The Sewing Society meets here in two or three days, and I want to put my house in order. It looks so now that I am ashamed to have anybody step inside of it."

"Oh, then, it is best to scrub away. Ready, Johnnie? Good morning."

"I never did see anything like it !" said Mrs. Spicer, as the spirited grays troited away, with their heads up, and their bright harness glittering in the sun. "How in the name of common sense that family can waste their time gadding about the woods, and carrying their dinner, too, I don't see. The Sewalls are a queer set; just because Jerry is going away, the old folks must act like boys and girls, and go romping in the woods ! I'd rather eat my meals under a decent roof, than beneath the open sky."

"Perhaps they like to look at God's works sometimes," said Martha. The Bible says, 'The heavens declare the glory of God.' "

Mrs. Spicer dropped hor scouring-cloth, and looked at Martha in perfect astonishment. It was the longest speech which she had made since she came. "Marthan if you was w apply foriuture, you must come to Mr. Spicer or myself to explain it to you. For the future, do n't think David was talking about the sky when he wrote that passage. "Taint a bit likely good old David went gadding about the woods, and spending his time gazing at the sky. Now, mind your work, and see if you can finish those tins before dinner. I am going into the store-closet to clean. If the baby wakes, you may bring him to

me." COUNTRY NEIGHBORS; Martha made no reply, and was working in a slow, do n't-care way, when she heard Mrs. Spicer's voice in loud exclamations. "Martha, come here, quick l"

choose to do so to-day, and so I shall not say 1 opened your closet."

"Go down into the cellar, you deceitful hussey !" Martha again obeyed directions, but she was hardly there before her mistress, whose step was the quicker. •

"And so you hid away that key in your own room. that you might indulge your appetito at leisure? Pretty return yougare making to me! You forget that I took you naked and homeless."

For the first time emotion was visible in Martha's face. She was pale, and around her mouth was a white, livid circle; her dull, brown eyes glared terribly for an instant, but she made no reply.

"Confess, and I'll not punish you," said Mrs. Spicer.

"I have nothing more to say," was all the answer she received. Mrs. Spicer raised the whip, and was about to strike, when Martha sprung, threw her long arms around her mistress, and forced the whip from her hand. Mrs. Spicer was like a child in her grasp. She dared not venture the experiment again, but resolved that her husband's stronger arm should infliot the chastisement.

It was near midnight when Mr. Spicer, finding that neither his blows nor his exhortations could elicit any confession, permitted Martha to go to her bed. But early in the evening, when Johnnie returned from the pio-nic, he stole down to the cellar door and whispered-"Martha !"

∀Jonnie, is it you ?"

"Yes, Martha; did you break mother's jar?" "No, Johnuio-I wouldn't tell you a lie any more han I would an angel. Bill did it."

"Why do n't you tell father ?"

" Never !" "Shall I?"

"If you do I'll never take the picture down again." Johnnie slipped some candy and cake through the door, but he couldn't sleep thinking of Martha. No -and Aunt Polly was called at last in consultation

children's wills, any way."

"I do n't know about this subduing the will," said her sister, Miss Betty. "I should say regulate thom, and a blow with her, and they know it, and they oboy streets are not for me." with fear and trembling. 'If a child said, I will, to "But the thief on the cross, Martha, and poor

"Confess your lie, or the Devil will carry you off." "I broke the jar! I broke the jar!" he exclaimed, while great drops of sweat stood upon his face, and his whole body shook as if in an ague fit. His father hastened to him with a light.

"Oh, father, where is it? Did you see it? I broke the jar! I broke the jar!"

"You rascal," said his father, "I suspected this before; and you have been frightened into telling the truth. I'll whip you now as I nover whipped you before."

"Stop, stop, Mr. Spicer," said his wife, who had followed her husband; "the child is sick."

"Sick with wickedness, I guess ; I have been wondering this very day how the boy knew so well where you would find the key. And see there! Look under that bed. Those are Mr. Johnson's early apples. He was telling to me to day that somebody had robbed his tree. No, you go down stairs, and leave the boy to me."

Mr. Spicer's word was law, and his arm strong, as William found to his cost. Sore and angry, but not made better, the boy orept to bed, not daring to blow out his light.

No acknowledgment was made to Martha - no sympathy expressed, save by Johnnie, for the wrong done to her.

"You need n't mind about it, Johnnie. 1'm used to pain and cold and hunger. I suppose I was made to be knocked about, and starved and abused-I always have been. I would kill myself, only I suppose I should be just as bad off in another world; they told me so in the Asylum. Tonds and snakes were made hateful, you know, and so was I, and I ean't help being wicked and miserable." Poor Johnnie did not know how to answer, save

with tears.

"Do hush up, Johnnie; you'll die and go to heaven, one of these days, and be a little angel, and see your mother all the time; you are so gentle and punishment could elioit any confession from Martha good, and don't feel spiteful as I do when I am abused."

upon the subject. "But I want you to go too, Martha" you a mother; but all I can say is you must subdue call good here on earth are going too. Your mother is certain she is going, and the man whe took my dog from me and drowned it, belonged to the church -and the woman who took Lotty was called a or rather teach children who have violent tempers, to Christian, (but you do n't know about that), and now control them. This is better than to govern by fear. if I should go to heaven they would despise the Now there is Mrs. Willis manages her children to a homely, wieked little bound girl there just as they do charm when they are in her presence. It is a word here. No, no, Johnnie-pearly gates and golden

me, I would knock him down,' I have heard her say, Lazarus-they are both in heaven." and have seen her do it. Go into her house, and her "Yes, I have thought that all over, Johnnie ; but I

nard, the alleged conspirator. The Emperor Napoleon himself was in reality on trial, and few in that court but felt that the despot deserved the roughest handling, when they were called upon to remember the "thousands that he had sent to prison without trial, and the thousands more transported to the arid plains of Algiers, or to the deadly marshes of Cayenne." That English court boasted of their country as the home of the exilo-that exiled kings, priests, and nobles had found refuge there from oppression. We admire the noble independence of this English advocate, who thrust aside all the poup and pride of place which surrounds Napoleon, and bade him look at himself as a man among men-as a usurper, who, in elevating himself, has crushed the happiness of so many, and paved his path to power with broken hearts of brave subjects.

But there is another country in Europe where despotism with its iron heel has crushed the masses of the people for centuries; and so firm, so powerful, has been this pressure, that, save in one province, there has been no organized resistance, and that was quelled by the strong arm of military power, till some of the noblest hearts thut ever breathed a prayer for liberty were left dead on the battle-field ; others immured in dungeons, or banished as exiles. Of all the despotisms in Europe, the government of Austria has the longest and blackest record to be settled in Heaven's court of chancery. We know less of the oppression there, in our own country, because the people are so thoroughly subdued that they are almost hopeless in their submission, and are kept in ignorance, that they may never know the freedom which other countries enjoy. Until Kossuth came among us, we knew little of an Austrian prison, or the storn cruelty of the government. Stung by the oppression of their tyrants, there arose many years ago in Italy, a society called the Carbonari. Their creed was revenge for the land crushed by tyrants, and freedom of religious worship. Bad and designing men have no doubt been numbered as members of this society, but it has had also some of the purest hearts and best intellects in Europe. The Automation society to enter its territory, and when one is found there, death is the penalty. A few have found refuge iu America.

This explanation may assist a little in understanding some parts of our story, for if Mr. James could say of England, "it is the home of the exile," with how much more force may we claim that houor for Amorica I

But to return to our little exile, Alico. She was of course invited to the pie-nic, as was Ada Grace, who was not so exclusive but she could enjoy herself, even if the kitchen-girl was to be her companion.

OR, THE TWO ORPHANS. BY MRS. ANN E. PORTER.

Written for the Banner of Light.

Romancel

CHAPTER VL. "They take religion in their mouth, They talk of mercy, grace and truth, For what?—to gie their malice skouth On some puir wight."—Bunks.

It was a fine September morning. The sky was cleudless, the air sweet with the perfume of ripening fruits, and the woods glorious in their autumnal foliage, which one or two slight frosts had tinged with crimson and gold.

Mr. Spicer's white house, (very white indeed, it was, with its fresh coat of white paint, and very green, too, the blinds, for the pale painter had not spared his stock of gay Paris-green in painting them,) looked as if it were deserted, for it was closely shuf up, nor a door or window stood open; nothing indicated that life within had any sympathy with the rich life of nature without. There was a small yard was seen inside the white paling. There were two maple trees well trimmed, and their trunks whitewashed, an improvement, Mrs. Spicer thought, upon the natural brown which the Great Artist chose as

contrast to the green foliage. The grass was freshly cut, and the stone walk leading to the front door was still wet from its morning ablution, and the brass knocker shone so bright that one almost fanoled it did thus speak, for, as he sprung from his double buggy, which, with his span of noble groys, stood at the gate, he did not wait for ceremony, but walked in, and not finding any one in the front part of the house, made his way to the back kitchen. Mrs. Spicer was clearing cupboards, Johnnie was scouring knives and forks, and Martha was scrubbing tins.

"Good morning, Mrs. Spicor," his rich, musical voice sounding pleasant to at least one present. " How do you all do, this fine day ?"

"As well as we can be, with so much hard work to do. The hot wonthor and flies do make such work with a house, it keeps a woman oloaning all the time."

... Well, well, put by your work for to-day, and join us in our pic-nic. Our family are going to Beech Grove to take dinner, and we would like to have you join us. It is Johnnie's birth-day, you know. and Jerry is going to leave us so soon that we thought we would improve this fine day, and see how much pleasure we can take in the fields and woods."

"Oh, dear! Mr. Sewall, I find no time for such things; and if I did, I should n't enjoy it-taking dinner out in the woods with snakes, toads and all such things !"

"But you can spare the children, I suppose? Come, Johnnie, run and dress up ; where is Billy ?" "He has gone fishing," said his mother.

Martha obeyed, but at her usual gait. "See there," said Mrs. Spicer, pointing to the

broken jar, and the mass of jelly upon the floor. "Do you know who did that?" "I never saw it before," said Martha, about to

return to the kitchen.

"Stop, girl, net so fast. I know somebody has been here, for the door was n't fastened; some one put the key in the lock, but it did n't catch, for the door was n't shut close. I will look and see if the key is in its usual place."

In vain Mrs. Spicer searched her drawers-no key was to be found, and her temper, which had with difficulty been restrained, now rose to fever heat.

"It is clear somebody has taken the key to the closet, and whoever has, had better confess it, or they will suffer the consequences. Now that jelly has been there for six months, and, until you came. has not been disturbed. Now tell me the truthin front, but no vines twined about the door-way, have you been here? Now stop before you think. and no shrubbery clustered beneath the windows, or If I oatch you telling a lio, I'll keep you all day, and night, too, in the little dark cellar, on bread and water."

Not a muscle of Martha's face moved, nor could the least emotion be discovered in her face, as she distinctly and slowly said-" I have never been in your closet, ma'am."

Mrs. Spicer cross-examined her, but could elicit nothing more than the same remark repeated -"I fanoied if it could speak, it would say, " Hands off, I have not been to your closet." She therefore sent am cleaned to be looked it." Perhaps Mr. Sewall her back to the kitchen, thinking she should solve the mystery when the ohildren returned.

William came home before long, and was summoned to a private conference.

"Have you searched her room for the key ?" he asked.

"Why, no, child, I did not think of that-it is very strange I did not. Well, go and dress yourself, and run down to Beech Grove. Unole Sewall's family are having a pic-nio, and you will be in time.

I guess, for the dinner." Martha was still scrubbing at the tins when William passed through the kitchen.

"Going to the Grove, Martha ; I'll bring you home some oake."

" Cake do 'nt agree with me," she answered drily : "I aint used to it."

"Martha Gage, come here!" oried a stern voice from up stairs.

Martha obeyed, slowly, as before. Mrs Spicer stood, pointing at the key in the wash-stand drawer. "Now confess that you broke that jar, or I'll whip you till the blood runs."

When Martha saw the koy, she divined in a moment how it came there-but she merely replied-"I did not go to your closet, and I did not put the key there," pointing to the drawer.

" I tell you that it will be better for you to confoss it-you know the punishment of all liars." "I am wicked enough to tell a lie, but I do not wall-

little ones are like so many automatons, save that guess Lazarus was good before he had the sores. He they love her as the captive mease her tormentor, the was n't wicked-only sick and poor. Angels loved cat. But see those children away from home ! my him because he was good ; and the thief-he was stars ! how they behave ! They are like young colts pear to Jesus Christ, and suffered, with him. Now, let out of pasture; yes, worse-Bedlam run loose. Johnnic, I have read all about Jesus Christ. and how Then there is Mr. Sewall's family is just the re- the lame, the sick, and all sorts of poor, suffering ferse. There is Simon, the red headed one; he has people came to him, and he never turned away from . an awful temper, quick as a flash of lightning. I them; no, he was n't afraid to touch them and call have known him when a little fellow to throw him- them 'son,' and 'daughter.' Now I know I should self down in a, fit of passion, and knook his head have gone to him if I had lived there. I would have about as if it were a stone, and he would actually crept up and touched the hem of his garment, just as one poor woman did who dared hot speak. But I

foam at the mouth in his fury.

His mother does not say a word to him till it is oan't pray to him now that he is on the great, over, and then she takes him alone in her own room, white throne, all surrounded by angels. I would be reads the Bible and prays with him, and when he is willing to be crucified, if I could once hear such oalm talks to him about the wickedness of indulging kind words spoken to me as the Saviour spoke to the his passions. He used to get angry with the dog, thief. Yes, I would n't mind the nails, if they beat the cat and get vexed with the cows. But now pounded a hundred into me. But Jesus is a great just look at him. He is fourteen years old, and a way off from me now. Once when a little baby sisreal gentleman, and they call him the peacemaker in ter died; I tried to pray. It was in the cellar where school. His hair does n't look as red now, and I we lived years ago. I was kneeling in a corner; my really like the color, because it is associated in my father came in, and when he saw me, he kicked me mind with his goodness. Like all quick-tempored over with his foot.

people he is affectionate, and nothing grieves him so ' 'None of your snivelling here,' said he; 'go out much as to see how much his passion tried his meth. and beg, and if you do n't bring home money, I'll er. He was subdued by love, and I think that is the beat your crooked back for you."

best method."

"La, Betty, how you talk ! just as if all children know you won't be a 'little bound girl,' if you go to could be managed in that way. For my part, I heaven. If you are good, you'll be a beautiful anhave n't much notion of this imoral sussion." We get there."

must have the terrors of the law thundered out sometimes, and this Martha is a desporate hard oase. She's got to be subdued, and I guess old Dr. raised at the last day. Norris' punishment will suit her case. Do you re-

member how he managed the little boy he took out before?" of the poor-house?"

"Managed him to death, sister ! The child died in fits."

"Fiddlestick! The fits were natural to him. Nobody could do anything to the child till the Dector took him. One of his punishments was to put the child down cellar, and throw water upon him. This cured his obstinacy when nothing else would."

This plan seemed to strike Mrs. Spicer very favorably, and she dotermined to adopt it to wake Martha's stnpid conscience.

But Martha, meanwhile, was plotting how she could rouse another conscience which she know to be rather hardened. With some difficulty she obtained a piece of phosphorus, and wrote certain

omore the solution of the solution of the walls of William's bedroom. William was a superstitious child, afraid of the dark, afraid of his own shadow, and in mortal fear went on

of ghosts. When he went to bed that night, he first stopped to 'eat a few carly apples which he had stolen from a neighbor, hiding others under the bed. But soon after extinguishing his light, a soream from his room rung through the house. A tall. ghostly figure, all in white, seemed to rise up at the

"There, now," said Mr. Sewall, whispering to his oldest daughter, Lizzie-" is n't mother happy ? She has poor little Johnnie on one side, and Alice on the. other. Every once in a while she strokes his hair and calls him her darling, and the child looks up to her as I have seen devout Catholics guze at the picture of the Virgin Mary. It is Johnnie's kingdom come to get under the shelter of Aunt Sophy's wing.'-"Father," said Lizzie, "do n't you think Alico is ooking better and prettier than formerly ?"

"Yes, she will, as the story books say, 'blossom into beautiful maidenbood." Whenever I look at her l do net wonder at the strange interest we have taken in her. I wish she could be taken from her present place."

Hannah, who was never in one place long at a . time, came and touched Alice, and whispered in hor car---

"Did you bring the letters?"

"Yes, you may be suro I did not forget them." "Woll, there is a nice place in the shade where we will be all by ourselves, and we can read them at leiure."

Perhaps my readers will like to follow, and learn more of Alicc's parents, and if so, we will listen while she reads :---

ON BOARD SHIP " ESPERANCE," JAN. 18. My DEAR WIFE-A few hours only have passed since I bade you adicu, and kissed with a sad heart the soft oheek of our child. And though we are but few leagues from shore, yet we go too fast for my weak heart, that would fain linger in sight of some tall spire or cheerful light-house, something on which your eyes too can gaze. Each wave, as it rises with its ourly erest, seems to be forming another link in the "slengthening chain" which binds, but parts us too. When I last stood as a travelor, upon a ship's deck, you and little Alice were by my side, and we had many pleasant hours ; those moonlight nights, when we sat upon the silent deok, our child asleep, and we breathing the soft air, looking upwards to the image of the infinite, and blessing God for love and freedom. Now, how different! The air is cold and keen-a gray mist is settling down upon us, and L feel as if it brooded over my own spirit too; a sense of undefined danger, a fear of coming misfortune oppresses me. Let me not yield to it. I am strong in the consciousness of doing right, and though I go back to Fatherland "a proscribed and dangerous man," according to the terms of the government paper in Vienna, yet I go on a pious mission. Surely they will not molest a son who goes to soothe the last moments of an aged and grief stricken father. No, no; I look up to the fing at the mast-head, bearing the sweet word "Esperance," and I hope ; higher yet, I lift my eyes, where one star shines faintly through. the mist, and I trust. Blessed be God for that faith which is now an anohor to my soul. You, dearest, were the angel that with goldon key opened the door and gave me this glimpse of heaven. You led me from the cold, cheerloss valley of scepticism to the, clear, sunny heights of Beulah 1 Lead our dear child in the same way. I wish she might never know that it is to doubt the holy truths of the Bible. I would rather she would ever be like Mary, sitting at the foot of Jesus, than what the world calls a "strong-minded woman," an intellectual Amazon.

"But, Martha, you can pray now-and do n't you

"No. no, Johnnie-not if they told me right. You see, I was thinking of it one day, and I asked the matron of the Asylum if our bodies would all be

'Why, yes,' said she-' have n't I taught you that

'But,' said I, 'will they be the same bedies ?' " 'Yes; every bone shall meet its fellow-bone; they will be gathered up from the depths of the sea, and the tops of the hills, and the separate parts of every body reunited, till they shall be formed again as

they were before. The trumpet shall sound, and the dead 'arise !' "Now, Johnnie, of course I shall be ugly and de-

formed there, and nobody will know me. If I was altered, then it would not be me."

Johnny was puzzled, and determined to consult Uncle Sewall. He always had some comfort for the doubting and sorrowing.

That night, when Martha passed the door of Johnnie's room, she heard him praying for her, and stopped a moment to listen.

"No use, no use," she muttered to herself, and

CHAPTER VIL

"In its politics, both at home and abroad, Austria has more influence than any other State in Europe, in suppress-ing liberal opinions, and resisting the claims of the age." ENOY, AMME.

Within the past few weeks, the heart of every foot of his bed, and point to the words of fire on the American has thrilled with pleasure at the eloquent plea of Mr. James, of England, in his defence of Ber. reasoning, cavilling.

ing to her the hidden wonders of science-In training her rich voice to make true melody, and teaching her the wonderful mysteries of natural science. Your province must be to make her like yourself. Like yourself. Yes, my highest ambition for my daughter is that she shall be like her mother.

2

is that she shall be like her mother. I hope, on my return, that you will have full lei-sure to devote yourself entirely to her, and my great-est trial now is that you must labor for your support while I am gone. Your skill in musio will, I am confident, secure you more pupils, and I am told that in Boston, ethcient teachers are appreciated, and well well paid. But it will not be long before I shall re-turn, and my heart is never so brave, or my arm so strong, as when wrestling with the world, to win gold for those dependent upon me. Gold! Dross, worthless dross, in itself, but, oh ! how I coret it for the comforts it might command for my wife and child. When I left my father's castle and broad lands, cast away my title as a worthless thing, and all for the sake of freedom, and the hope of aiding to win it for my country, I little thought I should ever value worldly comforts as I now do.

Nor do I value them so highly as to retract one step I have taken. No, I would rather be an exile in America, to ling for my daily bread in a land of freedom, than the tool of a despot, the pampered minion of a weak, Austrian monarch.

But, good night, my dearest. Fo-morrow I will write more, and will daily talk with you whiles the voyage lasts."

Then follows a journal kept at sea, more interesting to Alico than our readers. We will omit it. One letter remained. This was stained with tears. and worn with reading.

"My DEAREST OSE-My WIFE, All my suddest fears are realized, 1 am under arrest, and surrounded by officers of government, commissioned to convey me to pri-on! I found my aged father upon his death bed. He forgave what he called my youthful indiscretions, (I did not tell him that my manhood approved those deeds.) and blessed me before he died. His will be had revoked, and if government does not forbid, I can inherit his estates. But al s! I am a captive, without hope of respite or life. An Austrian dungeon, and a felon's death, but not a felon's crime, are mine. They permitted me to bury my father, but seized me as 1 refurned from his tomb? Farewell, oh. farewell ! my wife, my sweet child ! Farewell, the blessed light of heaven, the faces of loved and loving friends ! Farewell to all of earth, but freedom of thought, and hope of a blessed immortality, and a reunion with my wife and child, where the wicked cease from troubling. God give you strength! Gal give you courage, my dearest wife, to bear this great sorrow and struggle with the world. Go to your brother; he will cherish and — My time is out, they can give me no more. Well, let tyranny do its worst, my unfettered spirit scorns to sue fo mercy at a despat's hands. Farewell ! oh, farewell ! my cherished wife-dearest, now when the dungeon and death parts us " ----

Alice read this letter with many tears, and when she finished, Hannah drew the pale face close to ber bosom, and said-" Oh, Aly ! I love you better than over. You have a rich legacy in the memory of your parents. But do you suppose your father really died ? Perhaps he was saved."

"No, no, my mother used to call me her 'poor, fatherless child.' You will not blame me now for wighing sometimes that I could go to heaven and be with them. But I have been happier since I have had these letters and journals; when I am tired and worried I real them over."

"And this helps you to be patient?"

" Yes, these and my Bible."

While the girls talked together. J by and the young German, Mr. Schmitt, why was in town, making some arrangements connected with the railroad, were rambling over the woods.

"Sewall," said the German, rather couffdentially, and in a low voice, "that Alice is a charming girl. I wish to educate her. I have enough, and would n't it be benutiful to see the intellect expand itself, as the body is likely to do, into beautiful symmetry and grace? And, when educated, ---- but I must not tell my thoughts-though the truth is, the little fairy has quite hewitched me. Do you see anything improper in the plan? It is an odd notion, I but I was thinking of doing it all through your mother, and not let ing Alice know who advances the means. What say you?"

Sweet child ! I anticipate much pleasure in open supposed you would; have you any doubt about accepting it?"

> something tells me it is not best. I would rather not be dependent on any one in that way. Perhaps was like a soythe over the fresh grass ; as she passed am wrong, and if so, will you tell mo ?" Mrs. Sewall was surprised at the decision of Alice.

and half regretted it, for she longed to see her released from her present bondage: "And yet," she said, "just as I would like a daughter of my own to do in like circumstances."

She promised to see Mr. Schmidt herself, and tell him how grateful Alice was for his kindness, and ren. exercises. der her refusal as gentle as possible. She kissed Alice and bade her "Guod night-God bless you, my child-perhaps a brighter future will open before vou."

Hannah met Alice as she came out of her mother's room, and they spent some time in pleasant chat, forgetting the lateness of the hour. The clock struck eight as Alice started for home-her old path across the field. It was a bright, moonlight evening, and she walked slowly, half sad at her decision, and half they took of orphan children." pleased with herself that she was able to make it-The crooked elm was about half way, and Alico almost always stopped a moment there. But she was I was n't happy." surprised, and a little startled, at this time, to see the spot already occupied, and was about making a circuit when a familiar voice said-" It is only Jerry

-come, sit down a moment. I am taking my leave of this pleasant spot."

preached a sermon, and then we all stood up and In the valley lay the farm-house, with its cluster of barns in the rear; it was a large, old fashioned branches over all the south-western side. Cherry trees and shrabbery nearly filled the remaining space. The large kitchen garden behind the house, and the pression as he looked round and repeated :

cannot leave them without regret, perhaps I should be wiser not to leave them at all; but Alice, I want to see something of the world-to be other than 1 am new-to do something worthy of a man."

Alice smiled.

" Is that wrong, Alice?"

" No, Jerry; I was thinking if I were a man I should feel thus."

Jerry was only half pleased; he had hoped to hear some expression of regret at his absence.

"I shall not see home for some years, Alice. The gentleman who employs me will go to Europe before long, and wishes me to accompany him. We go to inspect some railroads and steam boilers." Alice's blue eyes sparkled.

" Oh Jerry ! how delightful ! You will cross the ocean ; once, I believe, I crossed it. I cannot remem ber it, but I think it must have been very pleasant to me, for whonever I saw the water, or the vessels coming in and going out, when we lived at Boston, 1 longed to step on board. And then you will see in You will write it all to your sister, I suppose, and it will be better than reading a book." a letter from over the ocean."

On yes, Jerry-1 should like it of all things, and when I learn to write well enough, I will answer it. 1 am taking lessons of Hannah now."

" Alice, I am sorry to leave you at Mrs. Shuttleworth's; something better will turn up for you, I trust. Perhaps you will leave Mupleton before I return ?" "I am afraid Mrs. Shuttleworth will go to Boston," said Alice.

" You will be sorry to leave Mapleton ?"

Martha recite ; she went on, verse after verse, rapidly, correctly, and for aught they could see would have "Yes, Mrs. Sowall. I can't tell you why, but gone through the book, had time permitted, but her voice was harsh and her manner dry and cold. It

> over it, it fell drooping and lifeless to the earth. Alice commenced slowly and roverently-" Let not your heart be troubled, ye believe in God, believe also In me." Her gathered flowers were fresh and full of perfinme and beauty.

> "Why, Martha, how do you find time to learn snoh long lessons ?" said Alice, at the close of the

> "Oh, I learned them long ago at the Asylum. We were made, to learn a chapter in the Bible as a punishment, whenever we did wrong, and I had a good many to learn, of course."

"A gentle punishment," said Alice.

"Well, I don't think we liked the Bible any better for it. Are n't you an Asylum girl ?"

"No," said Alice, "I wish I had been; I have heard about them in Boston, and what good care

"Yes, you'd like it-you are just the sort; pretty girls, with soft blue eyes, get along well enough, but

" Why not?"

"I did n't like the exhibition, for one thing. We were taken to some church, all dressed in uniform, and placed where we could be seen by overybody. Then Dr. B., or some other distinguished minister,

were addressed by the minister, who told us how farm house, painted a light stone color. Two tall much we were indebted to the good ladies who had poplar trees stood at the gateway, while nearer the taken us from the poverty and filth of our wretched house a venerable elm threw the shadow of its giant homes, and taught us to be useful and virtuous. It was all sport to the pretty girls, and they would rees, climbing roses and a variety of ornamental look smiling and happy, but I was so tall, and awkward, and homely, that they always put me back, and out of sight as much as possible; yet I was thrifty orchard beyond, were also to be seen from seen, and only to mortify them. The lady manawhere Alice sat. Jerry's face wore a very sad ex. gers took the girls for house servants when they were eleven years of age; but nobody wanted me, * The orchard, the meadow, the deep, tangled wildwood, And every loved spot which my infancy knew." and I was kept on hand, like a piece of damaged goods, ready for the first bidder."

"Why, Martha, I know you are good help; you can do a great deal of work."

"I have done a great deal; just look at my hands; do n't they look like elephant's feet beside your little paws? But they were large before I went to the Asylum, and no wonder. We lived in a cellar in Ann street. My father and mother used to drink.

Did you ever live with anybody that drank rum ?" Alice thought of "Nap," as he was now called, and how he looked after his midnight sprees, and she felt sick at heart; but as her companion did not wait for an answer, she went on.

"Why. Alice, when I was n't more than four years old, my father and mother would be, all day, dead drunk upon the floor, and I took care of the baby as well as I could. Sometimes when there was nothing to eat in the house I would take her and go out and beg. The first cent I received, I always spent for milk to feed the baby, for if I did n't, father would take it for rum. I was n't always quite as ugly as I am now. One day my father came home drunk, the old world so much that we love to read about and was going to beat my mother who was sick; I run between them to prevent him, when he seized "Why, Alice, if you would take is I will write you After that I was site and along he are and the stone side walk. After that I was site and along he are and the stone side walk. After that I was site and along he are the stone side walk. I will write you a store the stone side walk. remember my father by. Some fathers leave their children money, you know; some give them a good education, and some that have nothing else, a dying blessing. My father left me this humped back. My mother took in washing when she could get it to do, but people did not like to trust her, and it was seldom we could get enough to eat. One little baby sister died of hunger, I guess; I was sick at the time, and mother lay drunk a day or two, and one morn-

very little of the sky from our small window. I was just going up stairs. I touched has armpeared to struggle; I heard a rattling in his throat; Lotty, Lotty, who is Lotty? his hand dropped from my arm, and then all was still. I laid my head down close to his and listened : I could not hear him breathe, and then I thought he must be dead. It was now midnight and I dered net go into the street. It was cold and dark, and if it had not been for the sound of Lotty's regular breathing, I should have felt worse than I dld. That was a great comfort to me.

I did n't shed a tear, Alice, nor did I try to pray. subject to pain and death as we were-why then should God care for us?

one arm lay upon the straw where father was. All at ouce something cold touched my arm and crawled up to my shoulder. I started, and a cold shudder ran over me. I soon found it was only a rat.

I don't know why I should be so frightened by a rat-they often ran over us in the night. But just then it made me feel horribly, and ever since the sight of one makes me sick. I was not sorry that Lotty waked. She could not sleep because she was so cold. I took her in my arms, wrapped an old is something for you,' and she handed me a bright. shawl about her, and sat till morning. Then I went large gold piece. up to the chamber where an old woman lived aud told her my father was dead.

'He'd better be in the ground than above it,' said she; 'he has dono nothing but abuse you since I came into the house,' and she went on drinking her tea out of a tin mug, and eating a piece of bread. 'La! child, don't you know? There are those who would rather bury folks than take care of them when they are alive. Policeman Brown lives across the street-call him, and he will attend to you.'

I did so, and then I thought I would go to the lady who gave me clothes for Lotty : for when I asked the old woman if she could n't help me prepare my father for the coffin, she replied-

"La! no, child; I am naterally afeard of dead folks, and could n't touch one, no how.'

I had a cracker and some cold tea; these I gave to Lotty, and then I took her, and walked a mile to the lady's house. Then I waited a long time in the kitchen before I was permitted to go up stairs. Her husband was with her, and when he heard my story, he shrugged his shoulders and said-

'If one would stop and listen to all the tales of suffering and misery in this oity, they would do nothing else; but perhaps you better send Bridget back with the children, and see to them for a few hours.'

The lady was kind, and gave me some warm breakfast, and then she sent Bridget with us; and when she found how far it was, she gave Bridget seme money and told us to ride in the omnibus as far as we could. If it had n't been for this lady, I should have believed there was no kindness in this world. She did not forget us afterwards, but found us places in the Orphan Ayslum. I did not want to go there, but I went for Lotty's sake, for I knew she could have food and fire and shelter."

"And where is Lotty now ?" said Alice.

A strange onpression passed over Martha's fea tures as she spoke. It was a cold, hard expression, half hatred, half despair.

"I have told you Lotty was beautiful. Oh, how hard I tried to keep her so! I went hungry that she might have bread ; I suffered cold that she might be warm; I humbled myself to beg from door to door; that she might not need; I worshipped Lotty; I would have died for her; she always slept in my arms, and I thought she loved me. But one day a beautiful carriage stopped at the Asylum. There as a gayly-dressed driver, and a colored footman

held me fast. It was starlight; but we could see was full of men. One tall, fine looking gentleman

• My little slater, sir, mine-my own.

AG372

· Lotty, Lotty ! why, that is the name of my wife's new pet, Did you want to see her ?

• Yes, sir-yes, sir-please tell me where she is.' Walk up stairs-first door on the right. No. 10. I went on, opened the door, and saw a lady in a large easy-chair. A nice little orib was near her. and in it lay my Lotty. She was asleep. She wore a cambrio cap with a lace frill, with blue ribbon-Good folks, Christians, passed us by; they would n't strings tied under her chin, and a night-dress with listen to us, human, dying areatures like ourselves, ruffles round the threat and wrists. Her doll lav beside her, and she looked very happy. Ah, she was forgetting the old cellar, and her poor, deformed sis-I sut down upon the straw and leaned my head ter. I stood a moment, kissed her, and tried to upon the stool; one hand was under my head, and speak to the lady, but my throat was so dry and husky that I could not say one word.

"Poor child! poor child!' said the lady, 'I will be very good to your sister. I can do better by her than you can. Her name is not Lotty now-it is Edith Deldslo; my husband has named her for me." This was the last drop in the bitter cup. Lotty was dead to me. There was no Lotty more.

'Poor child! do n't take on so!' said the lady. We go to-morrow. Kiss your sister and go. Here

I kissed my sister, but I flung the gold piece on the floor and went away. What did I want of money, now that Lotty was gone? It was only for her sake that I had ever wanted money.

TO BE CONTINUED IN OUR NEXT.

Written for the Banner of Light. DEATH. BY OUR JUNIOR. Close softly the door ! Trend lightly the floor i A few momonts more, . And the couch will give place to the tomb! Yes; Moni'ry appears, Revealing the yoars When she smilled at our fears, In the morning of life and of bloom. The brook by the hill-Sweet, musical rill. Rolling under the mill, Haunts of her youth, are with us again. The rich mound of flowers, Which won her for hours. Will have lost its glad powers, When the dear one no more shall remain. The desolate home ! Where, where shall we roam, O'er our life-sea of foam, When the mossenger robs us of light? We may not conceal How deeply we feel. For our sorrows reveal In life, as stars beam forth in the night. Abl gasping for breath, . Mankind's doomed to death-So experience suith. Press her lips ere the spirit hath fied Sigh not for out pain; Wo'll moet thee again l Foil our tear-drops like rain-Dark was the home where the casket lay dead !

Written for the Banner of Light. HE LIFE LESSON BY GRACE LELAND.

"In tears. Lena! why is this?" And a hand was laid gently on my head, and my aunt asked, "What can trouble our happy Lena this bright afternoon ?" "Oh ! nothing, Auntic, only I've got the blues I"

¥

The evening shadows concealed Jerry's face from his companion. Had they not, his expression and answer might have been seen to be at variance.

"I wish she might be taken away from Mrs. Shuttleworth ; but is n't the truth always best? "Lether know from yourself you wish to educate her, and then there will be no unpleasant developments to make in the future."

"I believe you are right, and I will write her a note this evening."

Jerry walked away, looking as if he had swallowed a pill, and it choked him.

The next day was Saturday. Now the Sewalls reverenced the customs of their ancestors, and, there-, fore, this day was with them as with the Puritans, a preparation day for the Sabbath. In the morning, the large oven was well hoated and filled, and in the afternoon the boiler full of hot water was made ready for the weekly ablutions of the children, and the clean clothes were laid out to be donned the next morning. At sunset, labor was suspended-the pot of baked beans stood simmering in the still warm oven, beside the huge loaf of bread, and the jar of baked pears, while the cleanly fresh look of everything within doors harmonized with the calm, sweet twilight without. In her own room, seated in her covered easy chair, Mrs. Sewall was resting from thefatigues of the day, when a gentle knock was heardat her door, and in answer to her cheerful 'come in,' Alice entered.

"Come, my child, I know you have something to 'say, by your looks,-tell me all your troubles."

"There is a note that I received this morning, and I want you to tell me if you think I have decided right," she said, while she handed the following note to Mrs. Sewall:- .

MY DEAR LITTTE ALICE-From the little which I have learned of your history, I know your father is" from Fatherland. I have learned, too, of your trials -far away from kindred and home. Let me be a, brother to you, and give me the privilege of a brother in taking care of you. You would, no doubt, like an education, and I propose to send you for four years to H-Beninary for young ladies. Given your consent to this plan, and we will then make definite arrangements as to the future, consulting, of course, your friends, Mr. and Mrs. Sewall. I hope you will assent to this plan immediately.

KARL SCHMIDT. Your friend and brother, Mrs. Sewall read the note, and then looked earn-

estly at Alice, as if she would read her thoughts. The latter did not speak.

"Well, my child, this is very generous in Mr., a la calleria conserva la que attente del calendare. En la calendaria de la cal Solumidt."

"Yes, ma'am."

"I suppose you will be glad to leave your present, home." and prove the material first the total

"I am not happy there, Mrs. Sewall."

"Ida not see how you could be. But you do not took so delighted at the prospect of a change, as I

I shall be sorry to leave your family," said Alice, [they are so kind to me."

Alice, and this remiuds me of a little gift I brought | but I found it hard to get clothes enough to keep her here to-night, thinking you might return home this way. I made it for you, and hope you will like it. though it is one of 'Jerry's notions' as our folks say."

It was a little work-box, very ingeniously made of rose-wood with various compartments, and finished with great skill and taste. Alice was delighted and expressed her joy with all the eagerness of a happy child. Of course Jerry was pleased and delightedbut," he said to bimself, "she'll throw this aside when Schmidt sends her more costly presents (" Poor Jerry: the very incident that opened a path to business for him, had taken away his little friend. The hat with a blue ribbon round it. How proud was I educated, accomplished German was too formidable of Loty when I dressed her in them I a rival for the rough couldtry boy, so he walked home with Alice and bade her good bye, with a sad heart, blaming herself all the time that he could not rejoice beautiful child !' in her good fortune. Alice, meanwhile had gone to her chamber and knelt down to thank God for the kind friends IIe had raised up for her. A happier er came home, just able to stagger into the house; worshipper did not enter the little meeting house the blood was running down his face, and he was than Alice the next day, and if she felt sad at Jerry's shockingly bruised. He threw himself upon an old departure, the sadness was tempered with pleasure straw bed in the corner, (we had no bedstead) and that he had now the opportunity to gratify his taste called for some water. I gave him a drink, and for mechanical knowledge.

day.-She thought of him a good doal that day, even and he looked so sick that I went out and bought to the neglect of the sermon, though that could be no some ten, and boiled it in an old tin dipper over a fault of the preacher, who was young and talented, few coals. He drank it eagerly; then I put Lotty to and just settled in Mapleton, and of course popular bed, and watched her till she slept. It grew very with old and young. Fortunately her Sabbath School lesson had been learned the week before. But n word stool, the only sent/we had, to watch father, for he about Mapleton meeting house, to which we have not groaned and tossed about as if he was very sick. Is yet introduced the reader. With a spirit of classification, too common Alas I in more aristocratic temples, there was the "poor pew," and the "colored pew." But as the barber was the only occupant of the latter, his little girl "Cynthy" was classed in the Sabbath School with Martha Gage and Alice, and Aunt Betty Wood was installed as teacher. But she had no soon- he would get over it, so il sat very still, and he er accepted her office than Hannah Sewall, who in- seemed to doze. Soon he waked and was very restherited a good deai of her father's independence with less. her mother's benevolence, came and seated herself . There she is! there she is! Do n't you see her?

by Cynthy. "May I be in your class, Miss Wood ?"

"Yos my dear, glad to see you."

want to sit by a nigger l'

very neat." "But she's a nigger, though !"

white teeth, as Hannah seated herself. She felt guite to the poor. Light is a great luxury with them. onored.

repeating Scripture verbatim. The book of John had leave me !' been chosen. All the class were surprised to hear I knelt down close to the old straw bed, and he

ing the child was found dead on its bed of rags.

Our next baby, Lotty, was a beautiful child; I was "We have all learned to look upon you as a sister, older and stronger then, and took all the care of her; warm. I remember how happy I felt one day as I took home some clothes that my mother had washed, to a lady. She was in her nursery, and told me to

come in for the pay. Her own baby lay in a rosewood oradle, dressed in lawn and lace; a blue silk quilt was thrown over her, and a coral necklace, a silver rattle, and all sorts of playthings were scattered upon the floor. I looked at the sleeping child, wishing Lotty was as plump and fat. The lady noticed me, and asked if we had any babies at home.

When I told her about Lotty, she gave me a parcel of little dresses and aprons, and a pretty straw

She was only three years old when mother died, and everybody that saw her used to say- See that

I used to go hungry to feed her, and all the money I could beg or earn I spent upon her. One day faththen I washed the blood from his face, and dressed She was sure Jerry would be a famous man some his bruises as well as I could. I had a few cents, dark and I had no candle. "I sat down on an old groped my way to his side-

• Father, can I do anything for you?'

'Hell and damnation I' he oried, get out of my way! I wont die! I wont die! I'll have my revenge on Tom Brown before I go, to the devil.'

Then I knew he had been fighting, and I thought

I see her at the foot of the bed ! Sally, wait, wait; do n't torment me yet l'

His mind was wandering; he thought he saw my " Ugh !" whispered Martha to Alice, edging as far mother, and his remembrance of his ill treatment to as she could from her colored classmate, "I do n't her haunted him. He threw, off the bed quilt, and ant to sit by a nigger !"" tried to raise himself upon his feet, but fell back "Oh she is a nice little girl," said Alice-- and exhausted and groaned deeply. It was so dark I could not see him. I used to wish that we could afford to have lamps. I wondered, sometimes, that Cynthy showed the whites of her eyes, and her the rich do not think of this when they are giving

I thought I would go out and beg a candle, but he They had the good, but almost obsolete oustom. of clutched my arm fiercely ___ Do n't leave me I do n't

A lady dressed in velvets and furs came in and asked to see the children. The moment her eves fell upon Lotty, she oalled her to her side. I had just finished dressing her hair. It hung in natural curls over her shoulders, brown we called it, but in | I have a great deal of trouble, Auntie !" the sun it looked lighter and gold-like. Her skin was very fair, and her eves blue as the sky.

'Oh, what a beautiful creature,' exclaimed the lady, as she played with her curls; 'I must have

her.' She took out some sugar-plums and gave to Lotty, and said: 'Will you be my little girl?'

'Yes, ma'am, if you 'll take sissy, too.' The lady looked at me, shook her head, and turning to the matron, said in a low voice-

'No, no; that cannot be. If you will be my little girl, Lotty, I'll give you a new doll dressed in blue silk and gold spangles.'

'And may I have a silk dress, too?' said Lotty, with gold spangles ?'

'Yes, yes,' said the lady, laughing, and kissing her, ' and a pretty straw hat with a blue ribbon, and some gloves and some gaiters.'

Lotty clapped her hands with delight.

'I'll go! I'll go!'

I went and took Lotty away from the lady and held her tight in my arms.

'Oh. Martha, you hurt me; let me go to the lady.' Do you want to leave sissy,' I said.

I want the pretty things, Martha; sha'n't I look like a doll myself?... See the lady Is n't she beautiful. too? How white her hands are, and how the had once been a school-mate of mine, so we were old rings shine 👪

'Oh, you darling,' said the lady, 'I must have vou l'

It was was all arranged between the matron and the lady. The latter said she lived at the South, but would stay in Boston a few days. Her husband was mother was sitting. at the Tremont House, and there she took Lotty.

I held Lotty in my arms, and said, while I tried to cep back the tears-

And will you leave me, Lotty ?'

She kissed me again and again, but her hands were full of oranges and oandy, and the lady had promised to stop and buy her a doll on the way.

She was too happy to cry, and so willing to go, that I believe it made me crazy. My head seemed on fire, and I had no tears to shed. 1 cried when they killed my dog-I did n't tell you about that, but no matter; he gave me such a 'sad, pleading look, when they dragged him from me, that I never forgot it; but Lotty-Lotty that I would have died to make happy, went away from mo laughing and happy ! there, I was so lonely and wretched. Hardly know- had regained the street. ing what I did, I took my bonnet and rushed out of the house. I walked on and on till I saw a large, stone building, where the lights shene from every window; gentlemen and ladies were going in and out, and everything looked gay and lively. I saw the word "Tremont' in a transparent shade, and

"And is that all, my child?"

"Yes, I feel just like crying, and you know I had anticipated cousin Minnie's visit so much, and now she can't come; and then, Edward is away so long,-two months more before I can see him! Oh, I think

"Well, my poor afflicted child, I want yon to send back those tears, bathe your oves, and walk out with me; I wish to make a few calls, and would like your company."

I could not feel angry at the momentary satire of my kind aunt, so I got ready to accompany her.

"But, aunt." I said, after wo had walked a few moments in silence, "I do have some vory severe trials. and I sometimes feel so lonely, lately."

"Lonely, Lenal with those long epistles you snatch so eagerly from little Willie's hand so regularly every week? It was only last night one came, making a certain afflicted young lady dance about the room to some polks not found in the composer's lists."

"Oh, aunt! now you are making fun of mel Well, I was glad to get it, and I guess you would be"-I paused suddenly, for Aunt Lucy had worn a wldow's garb ten long years l "Yes, darling, I know from experience how pre-

cions are letters from the absent and the loved. But we will call here, on Mrs. Stewart and her daughter." "Oh. I'm so glad | I do love sweet Marie Stewart. she is always so happy."

We had lived in W____ but a short time, but Marie acouaintances. I had met with her only once, lately. however, as she had been absent from home some

months.

Mario herself answered our ring, and conducted us into the tastefully furnished parlor, where her

"Don't you find these bleak winter days very tiresome in our country village, after being in the city so long?" I asked Marie, in the course of the conversation.

"Oh, no! I find so much to do. I have no time to be tired; and then, with my mother, I hever could be lonely.

Unconsciously to Marie, these words brought to me a gentle reproof I could not forget.

We discussed the merits of the last lecture, the books we had lately read, and the last Sabbath's preaching; and then Mrs. Stewart and my aunt entered into conversation on religious topics, in which Marie joined with evident interest.

"I wonder if there ever was another such happy That night when I was sent to bed, I could not stay girl as Marie Stewart," I said to my aunt, when we

"Marie has learned the secret of happiness; and is a Christlan." s a Christlan." "And then she has everything to make her hap

py," I replied.

My aunt smiled. "We will talk about that byand by."

then I knew I was near Lotty. I went in; the hall "Where are we going, Auntie " for we had turned

and producted soft and the families lived. was brought on a bed ?"

"Yes; have you seen them, Aunt Luoy ?" "I have been thore twice, and they seem to be us."

neatness I had never before looked upon. The floor years, the mere wreck of what he once was, and then was very clean ; an old tumble down cooking stove died suddouly. Only a few months ago Mrs. Reyhad been made to look its best; the few broken chairs bore not a particle of dust, and in a cupbeard, the Emily nest needed sympathy, he whom she had long door of which was open, were a few pewter dishes, so bright, that the lack of china-ware could soarcely he regrotted, while on a low couch, all the appendages of which were scrupulously neat, lay Andrew. the sick boy.

A bright, glad flush passed over his pale face as he recognized my aunt, and he answered her inqui- mal engagement between Arthur Clifton and Emily ries about his health in a voice from which the muslo had not been driven out, even by much suffering.

His mother, too, was very glad to see us. I notioed at once what a deep love united the hearts of has seen him, but her heart is faithful: for. though that mother and son, it glimmered out so beautifully ho is deceived in regard to her, she knows he is n every glance, and breathed in overy tone.

I had been talking with his mother, when his voice, slightly raised, called my attention to him.

"Oh, Mrs. Alison !" grasping her hand in his eagerness, "I saw my father last night, I'm sure I did ! He looked just as he did when he was alive, only so happy, and so glorious! He was standing right there," pointing with his finger, "and he smiled so kindly on me, just as he used to. Oh, do n't tell me it was only a dream! I am sure I was wide awake !"

1 doubt not it was your father, for we are sometimos permitted to see the loved ones who have gone before us. It will be a comfort to you to know that angels come to your sick room."

8

"And they bring so much brightness and love with them ;" said the boy, his large eyes brightening, "it seems as though they lift me up nearer to God."

"Do n't you suffer very much ?" I asked.

"Sometimes, but not more than I ought to. You know how much our Saviour suffered for us, and ho was perfectly holy. It would be strange if I were not willing to suffer some for my own good, when he bore so much for others, and they his enemies. The only thing that troubles mo is to see my mother work so hard."

"That worries my boy," said his mother, "but I am strong, and well able to work.

My aunt had brought a book for Andrew to read, and some oranges and grapes, and promising to see them again soon, we took our leave.

Our walk was a silent one, till we regained the street we had left.

" As we are passing by, we will call and see Hattie Ray a few moments," said my aunt.

We found Hattie in deep affliction, from the recent death of her mother. Aunt Lucy gave her that consolution which only those who have been sanctified had dawned, and Emily's heart grow young again through suffering can give, while I could only offer her a silent kiss of sympathy. 1 knew how cold would seem to her words of sympathy from one who knew not what it was to suffer.

"One more call." said my aunt, as, a few moments after, wo turned towards an elegant mansion, surrounded by trees and shrubbery. It was the home of Mr. and Mrs. Lindley, and their adopted niece. Emily Reynolds.

We were ushcred into the parlor, where we found Mr. and Mrs. Lindley, who welcomed my aunt as an

down a miserable street, where only a few very poor | esteemed and beloved ; and her mother was a woman of uncommon intellect, and also beloved by all who "You remember that poor family that came into knew her. At that time Emily's only brother was the village last week, one of them sick boy, who lost at sea. This sad affliction, together with long continued ill-health, made her mother insane. In one of her sovere attacks of insanity she inflicted a blow upon her husband's head, which onused a disvery.good people. The poor boy will be glad to see easo of the brain, from which he never recovered. He became incapable of attending to his dutics, and

We entered. Such a scene of mingled poverty and was irritable, peevish, and ohildish. He lived three nolds died in an insane asylum. At the time when loved with a depth of affection which only a great and noble soul can feel, became changed toward her, she knew not why. She has since learned it was the work of an enemy, who misrepresented her to him, even telling the most glaring falsehoods concorning her. Although there never had been a for-Reynolds, yet they loved each other, and it was generally believed that at some future time she would be his wife. It is nearly five years since she noblo and good. Sho is waiting, and her faith in heaven is steadf. st, and she knows that, if not before, in the light of eternity all will be explained and understood."

> "Oh, Aunt! how can the angels in heaven look down on so much misery ?" -

"Because they see not as mortals see. They can see how the burning fires are refining the silver, separating it from the dross of earthliness and sin. They can see how the deep anguish is working out for the soul a more glorious bliss to come-how it is " "I will not tell you it was a dream, my dear boy : | bringing that soul nearer to the Great Father. till it shall stand in His presence redeemed, rejoicing." 0 0 0 0 0 0

Years have passed since then, and "by the stainless Father stand," with their deathless records of our hearts, waiting our entrance into the Hereafter. And my friends-where are they?

It is almost a year since wo laid sweet Marie Stowart in the pleasant churchyard, beside the grave of him sho loved so well. She went home with a bright smile on her lips, and these last words floating out upon the still air-

"I thank Thee, Holy Father, that my task is done. Herbert, I come, my beloved !"

Andrew Ford is no longer a poor, suffering cripple, but a happy, rejoicing spirit.

Hattle Ray is like a mother to her motherless brothers and sisters, and the stay of her father's doclining years. Hattie is happy in making home beautiful and bright for her loved ones.

And Emily Reynolds-oh! the promises of God are sure! and to Emily the day-dawn of happiness has como. She had walked through the nightshadows, till the light of heavenly love shone in, full and warm, upon her spirit, and then her soul took up that prayer of the Saviour, "Father, not my will. but Thine be done." For years that was her constant prayer, and then-the night was pust, the day in the glad sunshine. Arthur Clifton is now the faithful and beloved pastor of a church in one of our New England villages, and Emily is his wife.

And 1-tho lesson I learned that day was never forgotten. From that time I date the awakening of my better self. Very gradually I learned the lesson that life teaches, till at last the "new song" gushed up from my soul, even Praise to our God !" Since then I have walked through darkness and gloom, but an angel has lod me, and my song of gratitude has not been hushed. Not hushed-although seven times old and valued friend, and greeted me kindly. Emily the first spring flowers have bloomed above his grave, Reynolds soon outered the room, and greeted us with and seven autumns the trees have folded their leafy mantle lovingly around it. And my heart has learned to say, "It is well !"

Written for the Banner of Light, THE LONE WANDERER NO MORE ALONE.

the leafy trees that overshadow a princely dwelling, from whose windows, the light breaks forth in fitful gloams. There, in a chamber filled with every luxury wealth can purchase, lies the form of a nobleman. Upon his brow the death damps have thickly gathered. His sunkon eyes and attenuated frame show. but too plainly the ravages of dark disease and agonizing suffering.

By his side, with hand clasped in his, a beautiful female kneels, gazing upon him with such blind af- ones. fection, that she realizes not the approach of the

angel, men call Death. Thus, with leving, peaceful gaze, the spirit passes from the clayey casket, (no longer able to contain. it.) and upon that kneeling In her sleep sweet smiles play about her mouth, for, one, comes the sad knowledge with trembling effect. Those arms that have so often clasped her in fond embrace, now lie motionless; these eyes that have

never gazed upon her but in fondest love, are closed forever; the voice that was over attuned to kindness, the lips that have so often answered the soft kisses, the heart that throbbed so faithfully-all ! all are still! No responsive voice answers her phrenzied erv! The loved one has left her, and she is alone ! Alone with this great grief, which imagination has never pictured, and which her heart can- hill and in overy valley there arises a glad jubileo not realizo.

She throws horself upon the lifeless form, striving by every endearing title to win back an answer; but, alas! no answer comes, and with one heartrending wail she becomes insensible, and is borne away by her friends.

And now behold a funeral train stealing along the avenue, while the distant bell sends forth its ohilling knell of departed hope. The very winds seein embloms of the darkened life of the lone mourner, who, robed in the dark habiliments of wee, sits mospeak the desolation of her heart. But upon her she is no more aloue. brow there rests despair-which naught but resignation's pure light can ever dissipate.

The coffin is lowered to its narrow bed; the earth falls with heavy sound, hiding the loved form from her eyes forever; but still she moves not and weeps not. The very fonntain of her tears is dry; and will flow no more till Hope, with her magio wand, and they too go onward rejoicing. The little chilsmites upon the rock of her despair.

And now again behold the mourner, walking alone upon her weary journey. She is still enveloped in the heart so full of love. They have no fear of her those dark robes, and before hor face is a veil, which | now, for she is full of such a childish simplicity that casts a gloomy shade over all things.

The sun shines brightly; the flowers lift their weet heads, sparkling with dew-drops, and upon we have traced. Sho is the centre of a group of cherleafy spray, the birds carrol their morning song. But ished friends, who are walking hand in hand along she sees them not, and hears not the sweet tones the pathway of life. They do not fulter or stuinble, that echo all around. She walks alone, for she for they walk in the light of Divine Love, which grows turns away from all who extend the kindly hand of brighter and brighter as the night cometh. Those sympathy, and they come to her no more.

The weary cutcasts cry out for charity ; but she hears not their ory, and sees not the dark lines of glades of Truth and Purity. Her garments are now bread by the wayside.

Little children hush their, merry laughter, and life! flee away at her approach, for her presence custs a shadow which chills their glad, young hearts.

Now she walks by a lightling brook, whose waters, flowing onward and onward perpetually, seem to entice her to follow their course. And thus she walks on with her eyes fixed upon the flowing waters, till she loses all power to withdraw them. She heeds not the rugged rocks which rise around her, nor the widening of the stream, whose turbu-

And now behold among the cliffs a narrow pathway, upon which the star brightly shines.

The way is rugged and difficult and many times she falls, bruising her tender hands and feet; but Tis night, and the wind howls pitconsly among quickly she rises again and moves onward with carnest, unfaltering steps. And now the way is smoothor, the rocks less jagged; the clouds have passed away, and it is a beautiful starlit night.

The air is freighted with the perfume of flowers, and as it gently breathes upon her, she reolines upon a mossy bed and sleep closes her weary eyes. Shining ones are gathered around her; they batho her toil-stained form with waters from the celostial fountain of Love, and replace the dark robes with lighter

All the while soft music is stealing through the forest glade, soothing hor weary spirit with memories of early days and cheering with hope of future juys. in her dreams, she is walking again with that loved one. and her heart thrills with bliss unutterable.

As the purple tinge of morning brightens the castern sky she awakes, and oh, how bright she is! The rock of despair has yielded to the magic wand, and now the waters gush forth in pearly tear drops. Upon bended knee she raises her eyes upward, thanking God for her moreiful restoration, and with deep humility prays for guidance in the upward path. As she thus kneels the morning dawns, and upon every The singing birds, the lowing kine, the bloating lambs, all swell the grand chorus !

The flowers smile and nod their sweet heads, the brooklets that all night have chanted their murmuring song, sparkle and dance in the glad sunlight. Beauty reigneth all around, and with entrauced eye sho gazes upon it.

No veil casts its gloomy shade before her now, and she sees what she has never seen before I the Spirit wailing a sad requiem, and the heavens draped of God shining through His works. No more does with heavy clouds of gloom. All things seem fit loneliness oppress her, for God is there ! She feels Ilis presence in her heart. The loved one, whom she called lost, is even now standing by her side; her tionless in her carriage, with never a tear or sigh to spirit thrills with the blissful consciousness. Truly

And now with firm step she goes on her way. The light of love shines in her heart and beams in her countenauce, giving it a spiritual beauty that attracts all eyes.

The weary and homeless wanderers now receive sympathy from her heart and bounty from her hands, dren stop their sports to guze at her, and, as she calls, eagerly run to her outstretched arms and nestle upon she hesitates not to join in their merry sports.

Ouce more I behold that form whose wanderings doar oues she has from time to time gathered about her, guiding their feet through dark valleys to the

want upon their brows. The veil hides from her spotless, and the angels are so near that she hears eyes, not only the beauty of nature, but the misery their soft voices singing glad songs over the sinner of the wanderers, who, houseless and homoless, seek who has turned from the path of evil to walk in the way of Truth and Rightcousness, which leadeth unto

" Written for the Banner of Light.

Flowers. BY OORA WILDURN.

"They speak of hope to the fainting heart, With a voice of promise they come and part." Angel messengers ! how deeply fraught with memgirlish brow of one unconscious of her fatal dowry

8

beauty! Then sho was gay and lauging, confiding and unsophisticated. Years brought changes; the laughing, romping girl became the dignified, consolous woman; flattery and adulation fulfilled their perverting mission; the tares of vanity and pride grew luxuriantly upon the fertile soil, and crushed the soul-blossoms of love and happiness. She bartered the flowery garland for the coronot of gems and pearls-the simple raiment for the costly garb, the tinsel show. She became the wife of one she loved not, for the sake of shining an envied star of fashion in the superficial world. She grow cold and stern, and potulant; veiling her life's unhappinens by the outward seeming of gayety and fushionable indifference.

Here is a fragrant leaf; it comes from the tropie lands, bringing reminiscences of dazzling blue skies, and summer seas, of forest depths, and dark cedars mingling with the palm and cocon's bending grace.

A small crimson flower, folded in a letter ! it was oulled in a gardon of sunny France, and the dimpled hand that gave it has forgotten to write the words of love to the absent it once delighted in.

They come with hallowed memories, with visions of beauty, with whisperings of consolation, with gleams from Heaven,-these fragrant worshippers !, They invite to prayer, to smiles and tears, 'to festal joy and deep reflection, to levo and peace, and universal charity. The sunshine of God cleaves to them; the winds of freedom pass over them; the touch of angels sanctify them, blest and beautiful 'immortals as they aro! Away with the costly offerings, the lavished trifles, the glittering toys.

"Give me from one kind hand a flower," as the choicest gift of affection, the holiest, purest offering of a kindred, feeling soul. Gather around me the umblematic forms of flowers, and while I inhale their sweet perfume, perchance a holier influence will enwrap my soul in vision; and my seeking eyes shall ~ obtain the long prayed for boon, a radiant glimpse of the bright land my loved ones dwell in. the crystal streams, and paradiscan bowers, the undimined skies and flower enamelled plains, the oottage home, and the ascending heights of the future "divine abode." PHILADELPHIÀ, Jan. 26, 1858.

SOMNAMBULENCY .- A MOST SINGULAR CIRCUMSTANCE.

During the revolutionary war, there was a gentleman of large property residing in Brookline, Mass., who was addicted to the habit of walking in his sleep -panic struck at the invasion of the enemy, he daily expected that his dwelling would be ransacked and pillaged. Under the influence of these fears, ho rose one night, and taking a strong box, which, when awake, he never attempted to life without assistance. he proceeded down stairs, furnishing himself with a lantern and spade, and, in a deep, woody glen, about a guarter of a mile from his house, he buried his treasure, carefully replaced the sods so as to create no suspicion of their having been removed. This done, he returned, undressed, and went to bed. Next morning, he was first to discover the absence of the strong box." without having the slightest remembrance of what had passed. Enraged at its loss, he immediately accused his domestic of the robbery, as no traces of violence were perceptible either on the locks or doors of his house, that could induce him to suspect strangers.

Month after month elapsed, and still the mystery was not solved, and his family began to want the necessaries of life, without the means of procuring them : at that period of public calamity, no money could be raised on real estate, and it was at that season of the year, when agricultural labors had ceased, which left him no means of carning a support for his family. To augment his misery, his only

her own sweet smile and loving words.

Emily was naturally intellectual and gifted, and had enjoyed the best advantages for montal culture, and I knew that under an ussumed name she was widely known and admired as an authoress. I had gratified. I knew she was an orphan, but her unclo

the lateness of the hour until the evening shadows plotely in the shade. came stealing in, when we hastened home.

had long resided. Sho had often urged my parents don, who has a mertgage on all the finest artists at to come and make her bouse their home, and she Europe, with the exception of Mario, and, in connecwas now one of our family. Edward Jordan had tion with that celebrated manager, he proposes to heen for several years my father's clerk, and was at bring over to New York, in September, the entire - this time absent for a few weeks at the South.

imps, 'the blues?'"

does one good to go out and see how happy others Beiert, &c. Among the corps de ballet will be Pocchi-are. And then I feel as though I have no reason to in Rosati and Annette. The great Lumley himself be unhappy, after seeing linttie Ray and that poor | will accompany the troupe, to give the representation Andrew Ford. I do n't understand how that poor the benefit of his personal supervision. The arrange. cripple can find so much enjoyment. Why, he seemed really happy,!"

"Yes, my ohild, he, too, has learned the great losson of life, which always brings with it true hap- public of New York shall do their part towards sepiness."

After a pause I said : "I do n't exactly envy any person, but if I were to envy any one, it would be less than \$300,000, and as a partial scourity for the Emily Reynelds. How happy she must be!"

I looked at my aunt. Tears were in her eyes. the inner life of these friends you, think so happy. |livered by Mr. Lumley on the arrival. This is about Do you not know that the happiness which is born out of anguish is the most beautiful, the most bright, performance in London. If the requisite number of the most lasting ?"

looked up into her face while she continued.

"We will first speak of Mario Stewart, who, you say, is always happy. Two years ago, he who was soon to have been her husband died of consumption. At first, as she told me, her heart was buried in the grave; but she found that he whom she loved was not there, but was risen, and since then her heart ent month. It is by far the most brilllant scheme clings not in such despair to the green mound in the that has ever been projected in this country; and churchyard, but her eye is heavenward. She feels although in our judgment it would have been better that he is over near, an angel guido, and she is com- that the masses should be permitted to enjoy this forted. Marie will always be true to the unseen, be musical Niagara, yet we still hope, for the sake of loved ene."

to Oh. Aunt 1 and I thought she was so happy, num may be liberally remunerated. And I have Edward left me yet!" But Emilyparents are dead, and that is very sad; but did she cess or failure of this most magnificent enterprise. ever know them ?"

· BARNUM COMING UP.

The great showman acts on the maxim of Barnaby Rudge's immortal raven-" Never say die !"-and is often thought she could have no earthly wish un- on his feet once more. He has made an arrangement with his creditors, by which his hands are free and aunt seemed like parents to her, and I supposed to operate again. He has at present on foot a grand that as she had probably lost her father and mother project for opening a series of operatic performances in her early infancy, she could not realise hor loss. in Now York during the coming season, in which I thought so, because she never spoke of her parents. there is not much doubt, despite the, price, that he We were so absorbed in conversation-with Emily will meet with large success. It is expected that and her aunt and undle, that we were unaware of it will throw his Swedish Nightingalo business com-

The New York Times says that during the last We had lately removed to W-----, where my aunt year ho has been negotiating with Lumley, of Loncompany attached to Her Majesty's Opera singers, "Well, Lena, where 'are those troublesome little orchestra, drop and scene painters, numbering some two hundred persons, among whom will be Piccolo-"Oh, Auntiel I had forgotten them quite. It mini, Titiens, Ortolani, and the great tener Giuglini. ments have all been made on the other side, but before-the-signing-and-scaling-takes place, and the Acadomy is secured, Mr. Barnum requires that the curing him from a pecuniary failure. The cost of the twenty-four representations is estimated at not remuneration for this great outlay, the projector requires eight hundred subscribers at five dollars a "Bit down, Lenn, and I will show you a little of night for twenty performances, the tickets to be dehalf the price paid for the choice scats for the samo subscribers can be obtained in Now York, an oppor-I seated myself on a low ottoman at her feet, and tunity will be given for Philadelphia and Boston to participate in the arrangement, by which they can secure the enjoyment of a limited number of repre. sentations of the grand Opera.

It is said that about half the necessary number of tickets have been taken. The whole matter it is nocessary to have determined by the 10th of the presseeing true courage properly rewarded, that Mr. Bar-

It is expected that the Fall business season will be Aunt, what trouble can she have? I know her excellent, and upon this depends altogether the suc-

Think how many excellent persons in all ages have Yes. Six years ago they were both living. Her suffered as great, and greater calamities than this, father was a lawyer of great ability, universally which now tempts thee to impatience.

lent waters dash onward with terrific power. The ory's enchantments, their graceful forms incline, and perpetual dashing charms her, and, she sees nought their remembered fragrance greets us; the weary alse.

Weariness oppresses her, and dipping her hand lily ! gazing upon it, a vision of lovliness fills my into the tide, she dashed the water upon her burning soul, and away from the uncongenial surroundings, brow and attempts to moisten her parched lips; but, the pent up life, the narrow limits, the toils and enoh! the bitterness of the draught. With one quick compassing cares, my spirit soars into a purer shudder sho turns away, and at once the danger of her situation becomes apparent to her, and fearfully bood, and by the crystal lake, and moonlighted she gazes around. Dark and frowning precipices rise above her, and before her is only a narrow bends the stately lily bowing its queenly head to footpath, bordered by the now fearful stream. She moves on with trembling steps, but each step only while the sleeping lake reflects her form of angel brings now terrors.

And now darkness is throwing its sable mantle the saluting foliage; the waving grass joins in the over her; slowly the light of day passes away; greeting choir; the willow bends majestically. At beavy clouds obsoure the heavens and she is alone the water's edge too, in cerulean clusters assemble in that horrible darkness, with only jagged rocks to the sweet Forget-me-nots; Mairy multitude, inspir lean against, and the rising waters at her feet. She ling the wandering poet's heart with strains of Elvclasps her hands and calls upon God to help her, for siau love and repose. Tender, fragrant violets ! she is in fearful danger and alone-alone! The they remind me of a gentle blue-eyed child, who fled oliffs echo back, alone-alonel The waters dash smilingly to the spirit bowers, bidding us, of earth, wilder and wilder, but no answer comes. She clasps " good night !"

hor hands upon her brow and, oh, the agony which rends her bosom. All her blind infutuation rises before her, and she sees how fearfully she has gone nstray. She has repulsed those who offered their kindly sympathy, and now she is alone. The memory of the loved ones she has cherished so selfishly, tresses of the radiant, exulting bride, who with unexcluding all else, has at last brought her to tried heart, and elastic step of youth and pride. the very brink of dispair. She kneels in that rocky pathway, and with humble, contrite heart, prays God to lead her fect away from that dark valley, so

beset with danger, and to guide her to a better way. Sweet tones of celestiai music swell upon the night air. and, hovering gently above her, she beholds an angel with shining face and golden harp. His oyes beam upon her with scraphic love, and he bids her look upward. She looks, and beholds in the distance circle of shining ones, and in the midst of them her immortality of that love gives forth a glorious loved one stands, extending his arms and calling her to come. His countenance wears a lock of brightnoss such as she has never gazed upon, and his gar- illumines the pale, sweet face ; and faith responds ments are pure and spotless. His eyes are full of be- unto the angel's whisperings, "I know that we shall seeching love and tenderest pity, but alas I she cannot go to him.

The scone vanishes, and again the angel voice addresses her : "Wouldst go to thy loved one? Then Once; when that leaf was fresh, a mother's lustrous divest thyself of those dark robes; tear away the eyes were uplifted to the shady bower, formed of the veil of selfishness, and with thy deeds of love and encircling vino, the clustering honeysuckle, the peepcharity, weave for thyself a brighter robo; and he ing jessamine and the fragrant woodbine; the wild shall even come to thee, giving joy and gladness to roses, too, entwined there lovingly, and little, intruthy spirit, and from God strength shall come, to bear sive flowors timidiy unfolded, and hid amid the mass thee up as thou walkest; and when thy mission is of leaves. The spirit of that mother now rejeloes in ended, then will thy loved one take thy weary spirit the sylvan bewers of Paradise, and weeds and rank in his arms, and bear it away to those bowers of grasses have overgrown the once favorite retreat, and blissful repose in the Paradise above. And now we banished the carefully tended flowers. Strangers give thee a light to guide thee; follow where it leads ?" dwell in the rural home, and the familiar beauty of Thus saying, the angel vanishes, and for a moment the spot has fled ; the poet eye and artist hand have all is dark again, and she hears only the sullen 'roar | ceased to adorn the once bright and beautiful spot. of the river. But anon, and directly before her, a A dried and withered garland pressed between the light glimmers, and with faltering steps she follows it | pages of a heavy book ! It once adorned the happy, | an astonishment almost amounting to phranay, be

wanderers in an oft discordant world! The virgin atmosphere; revisits the harmonious scenes of childshore, pauses awhile to dream and to enjoy. There the showered love-glances of the distant star-worlds ; purity. The breezes make delicious melody amid

White rose ! thou wert placed upon the bosom of the good and guileless, who departed ere example warped, or experience blighted, or life had brought deep sorrow. Thou consciously blushing roso! they twined thy kindred flowers amid the dark waving passed singingly o'er earth ;- till sorrow-and disappointment came, and twined the cypress and the willow amid her changing hair.

In the retirement of her chamber, a bereaved one bends over a long since faded, but how dearly cherished token, a crushed and withered flower! but the hallowed memory is fresh; the love-vow then spoken when that flower was freshly culled and fragrant. yet thrills her heart with a perpetual joy; and the prophecy, that is a balm of consolation unto her yearning, widowed heart. The smile of resignation meet in Heaven I" and the withered flower, the talisman of memory and hope is kissed and laid aside.

A vine leaf-amid the pages of a favorite book!

son lay confined by a violent fever, without any of those conforts which his situation demanded. The mind of the despaired father was strongly affected by this mouncholy view of the future, his rest became more frequently broken, and he would often wander from room to room all night, with hurried and unequal steps, as if pursued by an enemy. His wife and daughter, who were accustomed to these nightly wanderings, never attempted to disturb him, unless they were fearful some accident might befall him : in this case it was necessary to employ the most violent means to awaken him, upon which he would exbibit so much fear and distress, that they usually suffered him to recover gradually from his trauce, which was always succeeded by a drowsiness. after which he would sink into a light and natural sleep, which generally continued for several hours.

One night, as his daughter was watching at the couch of her sick brother, she heard her father descend the stairs with a quick step, and immediately following him, she perceived he had dressed himself, and was lighting a lautern at the hearth,-after which he unbolted the door, and looked out ; he then returned to the kitchen, and taking the lantern and spade, he left the house. Alarmed at this circumstance, which was not usual, (although it sometimes occurred as above related, without the knowledge of the family,) she hastily threw on a clouk, and followed him to the wood, trembling with apprehension of, she knew not what, both for herself and for her father.

Having gained the place where he had three months since buried the box, he set down the lantern, so as to reflect strongly upon the spot; he then remeved the sods, and striking the spade against its iron cover, he laughed wildly, and exclaimed, " My treasure is safe, and we shall be happy !" And shouldering his heavy burden with the strength of a Hercules, he stopped not, as before, to replace the sods of earth, but snatched up his lantern, and parsucd his way directly home, to the joy of his daughter, who could scarcely support herself from the fears she had experienced, which were that he was about to dig a grave, and either commit suicide, or murder seme of his defenceless family. Looxpressible, therefore, was her joy, on seeing him ascend the stairs. and place the box in its former recess; after which. as usual, he retired to rest. Ilis wife and daughter. however, were too anxious to sleep, themselves ; the one sat impationtly watching the dawn of day, and the other retired to the apartment of her suffering brother, to relieve his mind by the joyful event, and her consequent hope of his immediate recovery.

When he arose in the morning, his wife observed the same scilled gloom on his countenance, as he anxiously inquired about the health of his son, and expressed his sorrow at not being able to procure those comforts for his family which were so much deeded. Finding him perfectly unconscious of all that had passed the preceding night, she watched the effect which the restoration of the box would have upon his mind-and (as she expected.) with

9. . . J.

LIGHT. OF BANNER

SEALED LETTER ANSWERED IN PRE

BENOE OF THE WRITER.

exclaimed-" Who has done this ? From whence came this box ?"

Not until he had listened to the evidence of his daughter, could he be convinced of the possibility of performing such an act while asleep. Suffice it now to say, that health, peace and competence were once more restored to their dwelling, and the result of those blessings had a salutary effect upon his mind, and although he still continued his midnight excursions, yet his friends were gratified to find them much less frequent than formerly, and his future dreams, also, (to judge from his appearance,) seemed to partake of the mild, screne character of his waking thoughts.

WHOLESALE AGENTS. The following firms will supply country dealers South and fest:-Ross & Touser, 121 Nassau street, New York. B. T. MUNSON, 5 Great Jones street, New York. F. A. DROVIN, 107 South Third street, (below Chestnut) BARRY & HENCE, 836 Race street, Philadelphia, B. W. PRANE & Co., No. 28 West 6th street, Cincinnati, B. W. WOODWARD & Co., St. Louis. A. DAPPRENONT, New Orleans. Banner of Light

BOSTON, SATURDAY, JUNE 19, 1858. THOS. OALES FORSTER LUTHER COLBY, WILLIAM BERBY, J. ROLLIN M. SQUIRE, EDITORS AND PUBLISHERS.

Office of Publication No. 3 1-2 Brattle Street. TERMS.

\$2 00 Bingle copies per year, " " eix months, " " three months, . . 100 - 60 CLUB RATES.-Clubs of four and upwards. One Dollar and

a half, each copy, per year. Persons who send us Twelve Dollars, for eight copies will receive one copy in addition. Persons In charge of SPIRITUAL Associations, and Lectur-

mas, are requested to procure subscriptions at the above rates. Sample copies sent free. Address "Bauner of Light," Boston, Mass.

Colby, Forster & Co.

PROGRESS AND MADNESS.

It is a mistake to suppose that no progress can be made, which will hold its ground persistently, except existing institutions are first overthrown. The central idea of many reformers-especially the professional reformers-is a wrong one; they think, progress can be compassed only by Force, and, in fact, that it is synonymous with force and nothing else : whereas it is nothing but Growth.

Nowhere on the pages of history can an illustration be found of the position taken by some reformers, that enduring changes are either to be sudden or violent. We do not disputo that violence has often enough caused changes in the church and society; but no real advantage has showed itself, and no positive progress was made, until the effects of such violence had altogether subsided. It was in spite of the evil that the good finally came; the evil was the purent of nothing of the kind.

Where you behold marked changes, they have invariably been the out-growth of a long series of silent efforts, and hopeful, patient exertions. The influences must be a long time gathering; people need to be enlightened, and that is a slow process, at best, because they will not put their natures in a receptive state; they are nowise eager to begin a reformation, because they cannot readily be made to see the need of it; and, generally speaking, they have been going silently through an extended course of alternate discipline and culture, before the single event looms above the horizen that is to form the animating cause of their advance movement.

Only the superficial, the half-wise, the hastilyjudging, are they who refuse to be patient. They must see the fruits now, all at once, hanging heavily and golden on the boughs of the trees they have planted, or they are ready to relinquish their faith and charge miscalculation on the very Providence in whose hand lies the entire direction. It is a healthy symptom, indicating that the heart of the individual is already in a thorough course of reformation, when one has learned patience already. That is the chiefest of our virtues,-almost abreast with charity itself. Progress, then, does not imply force, or violence, in any proper sense. Being only growth, steady and silent, it is just as much a law of nature as birth itself, or death, or immortality. If anything in particular is implied by it, it is effort ; no progress is effected save by that; and it must be constant, persevering, free from fits and starts, prayerful, hopeful, leaving results with God, and holding out to the end. Interference with those immutable laws, which cannot fail to be discovered and recognized in these matters, is only the betrayal of impatience; it is evidence of a childishness that shows for itself how little satisfied men may bo with what Heaven is already doing; it is, in fact, the strongest proof of downright impiety, because it implies distrust. We, none of us, receive light any faster than we can bear it. There is a kind Heaven above us and sround us that graduates it continually to the strength of our pupil. When we are all ready for a new thought, a new thought comes; it might come a thousand times until we were ready to receive its clectric influence, and come each time in vain. And a new thought, if it is better or greater than the old one, is reformation; that is progress, because the moment we proceed to act upon it we become now, or changed beings. And as our institutions are but the expression of our thoughts and sontiments, when they are once changed the institutions undergo a collateral improvement also. The Latin poet says that "times change, and we change along with them." It would be better said the other way; we change, and all else feels the influence.

SWEET AND SOUR

It was supposed by some ancient philosopher that The following article is copied from the Daily Atlas the minute particles of sugar were globular, and and Bee, of this city, edited by Coh William Schouler, those of vinegar were angular, which supposition accounted for the sweet taste of sugar, and the sour taste of vincgar, and the different tastes of different Mansfield, in the presence of the party who carried substances were accounted for in the various forms it, it is a strong test of his medium power, and of of the minute particles of which they were composed. spirit communion; and one most opportune at a This hypothesis may be true. There must exist some cause, though to us hidden, for the properties that time when "men of science" declare the New Gospel give to different substances their peculiar taste. . We to be all delusion. Each question is answered plainly, and to the

are limited in our powers of analytical perception. point. Names were given by the medium for tests Could we dive deep into minutim, we should doubtless find a new world of cause and effect, and feel more to, the party. Since this, we are informed of a similar trial by a conscious that "God is lufinite in minutio, as he is

in magnitude." We may well apply this supposed cause of sweet-

the elements of contention or strife.

being is made up of angles; he is ascetie.

trated sour of vinegar.

the present case.

God ?

We will suppose that love, in its infinitely fine par-

icles, is globular, for it possesses the concentration

of all sweetness; and that hatred is made up of par-

ticles formed of ascetio angles, possessing the concen-

MURDER IN THE JAIL.

On the 25th of June, the young and ignorant

prisoner who murdered the Wurden of the Charles-

town State Prison, is to pay the penalty for his

crime by being hung by the neck until he is dead.

·llanging," as a certain penetrating writer shrewd-

ly observes, "is the worst use you can put a man

to;" and we are of opinion that it will so prove in

not at all clear that a murder in retaliation is any

satisfaction for the murder in the original. Two

is to be cured, it never can be done by the commis-

Who shall pretend to say, in the first place, that

any human being, or beings, have a right to sit in

judgment on their fellows, and murderously deprive

them of the life which is such a mysterious gift to

us all? Who can show the authority that we have

received from high lleaven to execute its decrees,

and to do it, too, under the influence of those blind

prejudices and sullen passions that are fed to still

creater strength by the traditionary conceptions that

are inculcated respecting the character and offices of

These revengeful laws must in time give way be-

fore the humanitarian, the spiritual influence of the

age. They cannot hope to last long at the longest.

A cruel work they have done already, and nothing of good remains to show for it all; on the contrary.

we are no nearer safety than we were when it was

the custom to inter a condemned murderer at a place

where two lonely roads crossed, and drive a stake

sion of another evil equally great.

publisher in Cornhill, connected with one of the religious societies which abound in that street. After his letter was laid before Mr. Mansfield, the latter ness and acidity to the spirit temper and disposition

in different persons. We say that such a person has placed his "sensitive" finger upon it, and read the a sweet disposition-her temper is even, smooth, un name of the spirit addressed, which seemed to conruffled and harmonious. Why is it? The elements found the Baptist Brother. In this connection we call attention to a brief

of her being are globular, the faculties of her soul are rounded, circular, emblematical of eternity, sketch of Mr. Mansfield's mediumship, which may They move like the spherical stars and suus that be found on our 6th page.

constitute a universe of worlds on worlds, revolving SPIRITUAL LETTER-WRITING-A SINOULAR CASE.-A friend of ours, a lawyer of this city, was told that Mr. Mansfield could answer any inquiries put to a in harmony. A harmonious soul is uninfluenced by dead person, which he or any one would make, such We say of another that he is ascetic ; his disposiinquiries to be in 'writing, and the paper put inside tion is ugly; his temper is uneven; he is disturbed sealed envelope, which was not to be opened until the answer was received. Mansfield should know and injured by trifles; he is never at rest: he is quarrelsome, irritable and fault-finding. The reason nothing of the person making the inquiry, nor the name of the party of whom the inquiry was made. Our friend did not believe that it could be done, but is, the elements of his being are angular,-the faculties of his soul are like thorns, extremely acute in order to test it, he wrote a note addressed to his angles. Nothing can pass him that does not catch mother, who had been dead some three years, in which were the following questions for her, to anupon an angle, tearing within and without. His whole swer:---

lst. Are you happy?

2d. Who have you with you?

3d. Do you know what is transpiring on earth? 4th. Is your happiness disturbed by those you lovo here 7

5th. Have you a desire in regard to your old home and the household goods?

6th. Tell me what that desire is, that it may be granted.

7th. Is it better to die when God shall oall, than to live here? 🗣

8th. Who is my Guardian Angel?

The note containing the above was signed by the person who wrote the questions, put into a thick envelope, on which there was no writing, and scaled. He then, with a friend, took it to Mr. Mansfield, who put his fingers on it for a few minutes, when he became in a trance-like state. With a pencil in his hand, and paper before him on a table, he wrote the Granting all that is claimed by those who advo- following :--

-, (giving the Christian name of the " My dear cate the neck-stretching practise, it nevertheless is person addressed, which is a very singular one, by be way,) " have you come usking me of my spirit home? Well, my son, I am p leased to have this wrongs, unlike two Latin negatives, do not serve to blessed opportunity of speaking with you, though my correct each other and make one right. If an evil strength is weak, yet will I do all in my power to answer your questions."

1. "Yes, I am inexpressibly so. Could you but see the glory and splendor that surrounds me, you would desire to be with me, your spirit mother." 2. " Many of our dear departed.

3. "Not all that is transpiring, but much; our duties take a portion of our time."

4. "When you do right, my son, it pleases me, but should you do as your better judgment tells you, you would not then suffer. So do l. Try and do right at all times, if you would please me."

5. "I would that it ever be kept in the family name. I am well pleased with what you have done. my dear S----," (repeats the Christian name.) 6. "I have nothing to say. Do as seemeth good

to you. 7. "In all cases wait God's own proper time." 8. " I have the honor to be one of them. You have others; but, my son, try and investigate this great truth more feelingly, more parefully, and you shall yet know more than you have ever yet dreamed of. say, do good at all times, and that will fit you for life of usefulness below, and for a happy future.

YOUR SPIRIT MOTHER." Then follows the correct name.

Now we have no faith in Spiritualism, but we

plation of his destiny, and thus learn to realise the find better men-men who follow by their lives

madness of permitting his affections to be stifled and his mind perverted, by the eager pursuit of the poor. perishable things of earth ! Would that every one who thinks he believes that the Father of Infinito own dear children through such a period, however sinful that one may have been during that minute speck of his existence compressed in his mortal career, could, bursting sectarian shackles, strive to realise what Eternity is / Then would the countless temples reared in honor of the glittering and fascidue to the Infinite Father of all mankind, orumble. Then would each child of that Father recognize the man no longer strive to trample upon the rights of his brother man, under the promptings of sordld, degrading selfishness. Then would the consecrated edifice cease to be the resort of those who, having affect to do homage to the Creator, apparently unconscious of His ability to search the heart, and there detect the cherished idol.

The time is approaching, when this millennial condition of humanity will be realised. Its dawn is

LOUIBIANA.

[ABSTRACT REPORT.]

Prayer, followed by singing the hymn, beginning

Oh. Thou who art always near to us. living, and moving, and having Thy being in all things, about, develop the faculties that God has given. Now the above and around us-as. Thy life is continually intellect is more developed than the affections-the manifested in all things, so let the fire of devotion intellect is below, affection above. flame in our hearts to do the dutics of life Thou hast

given us to do. We thank Thee for the earth, and velopment of mankind. all that is on it; for the stars that burn in perennial, Humanity is progressive-man is better now than splendor; for the sun above our heads, that pours he was in ages past. With the increase of civilizadown its heat and light for the good of man; for the tion man is better bred and better born.

ground beneath our feet, clothed in green garments of beauty, trees and flowers; for "the seed cast into tive Jewish laws would have been incapable to recthe carth, springing forth to tell us of the harvest ognize the loving and forgiving Jesus. The world is that is coming." We thank Theo for the rain, for the ever progressing, and how much swifter shall the refreshing showers that wator the thirsty earth. progress be in the future than it has been in the past. We thank Thee for great and glorious human nature, The future shall make a great change in the social which Thou hast blessed us with; for the human relations of men, between man and man. Duty shall body. so curiously and wonderfully made; and not be learned of each other, but from the continued more,-we thank Thee for the spirit of unending life, revelations of all nature. Woman shall be equal breathed into this body; for the mind that triumphs with man. The strong will no more be tyrants over over matter; also, we thank Thee for science and the weak, but both will be mutual helpers. Each art, which the human mind has made to bloom in man shall be an integer, yet all men shall be combeauty. We thank Thee for affection and love in our pounded. The toiling industry of the present shall family relations, filling the world with infantile glad- not always be.

ness, springing forth from the germ of unselfishness. A great ohange will take place in state and gov-We thank Thee for the religious faculty in us, for a ernment. The laws of God shall govern, and peace consciousness and love of Thee; for the instinctive and harmony shall follow. What a change will come recognition of Thee in all things, for the recognition over the earth! New Theology; new conceptions of of Thy goodness in shedding thy dews of love upon | God : new lessons ; new teachings .- Life shall be the us. We thank Thee for truth, justice, philanthropy, only preparation for death-virtue for happiness. piety, which other ages have sent to gladden our | Heathen, Jew or Christian shall make no difference; hearts; for all those noble souls who have lived in all time shall be the Sabbath; all space the temple the past, and shed light upon the darkness of the for worship, and all men for members of one church world. We thank Thee for that beloved example ______ the oburch of God. This church will abolish all who hated not his enemies, but put up his prayers orime, all evil. No priest will stand before you to for their forgiveness. For the million, we thank say, " Believe in Christ and you are ready for heaven Thee, who, by worthy efforts, have contributed to our in five minutes "; or to say to the oriminal at the good. Oh, Lord, we thank Thee for Thyself, that gallows, a little whimpering faith in Christ will par-Thou lovest the savage and the Christian, and put don his orime and make him happy. What has been test Thy arm around the saint and the sinner, that done by the church to save men's souls? Yet what Thou hast made provision of a glorious destination a power the church has had, and how that power has for everything that Thou hast oreated. been used for evil. May we remember and avoid the sins we have The sacred temple of God shall be the human soul : often committed, and do all the duties which are and farmers, mechanics, blacksmiths, traders, mergiven us to da; let no sins of passion disturb the chants and sailors, shall be his ministers. The life of soul, but lead it in the path of duty and joy. Where Christ be made a practical life; our duties on earth ever we are, whatever we do, may we serve Thee shall be done-our lives shall be filled with deeds of daily, daily growing in goodness and in love to Thee. love and goodness ; and the future shall be better and May we grow stronger by Thy continual revelation. wiser for every noble thought and deed of the past. and finally may we be formed into the image of a perfect man, and so may Thy kingdom come, Thy MRS. HATCH IN BOSTON. will be done, on earth as it is in heaven. Amen. Mrs. Hatoh has again returned to our city, and DISCOURSE. occupied the desk at the Melodeon last Sunday fore-'Rev. 21st Chap. 5th verse: "Behold I make all noon.

nearer in the footsteps of Christ. No valor can be more valiant than that of the Mahometan. This cannot be said of the Christian. As man shall learn God's perfection and goodness. Love is capable of torturing so much as one of His there will grow in him a new trust and confidence, which the church is a stranger to. This shall be when the fear of a dear and loving God is removed that has driven so many to infidelity. This terrible fear that sets devils and demons around our death. bed shall give place to child-like loving trust in God. Then God shall be recognized in the thunder and nating deity, Mammon, who has usurped the homage the tempest as He is in the music of the melodious songsters in the black-bird and the brown-thrasherin the flowers of earth, and in the stars of heaven_ universal brotherhood of humanity. Then would in all these we shall find a new revelation of the dear God, and no more shall man find the frightful.

In times past a rod was hung up in every family for the chastisement of children for disobedience. Chilprostrated themselves at the golden shrine six days, dren feared this rod ; it was to them a terror. The come up, in solemn mockery, on the seventh, and ohurch has hung Deity up as a rod and fear Him, as the child fears the rod kept for his chastisement.

terrible God of the church.

When men shall recognize a God of love, their hearts shall leap with joyousness. How ohanged will be the condition of the heart when God shall be recognized as a God of infinite love. How different shall be a death-scene-no dismal knell, no monrning, for instead of death it is only the birth of the spirit to a better condition. New confidence in men shall then take the place of old distrust. We shall know that man is the masterpiece of God's works. Then we shall have respect for our human bodiesnot war with and deform them-we shall have nobler bodies and nobler spirits. Religion will not be painted in gloom and melancholy, but a noble, living, blooming, perfect flower of God.

What a blessed revelation it shall be when man understands that God made man as he meant to make him. When this truth shall become the common property of men, the conscience shall be the true Messiah : each man his own mediator. Men will then

There is no limits to be set on the spiritual de-

Three thousand years ago, the world with retribu-

REV. THEODORE PARKER AT THE MU SIC HALL, SUNDAY, JUNE 13. The exercises commenced by chanting the Lord's with-

"Nearer, my God, to Thee, Nearer to Thee."

PRAYER.

already visible. God speed It onward! NEW ORLEANS, LA., 1858. Meetings in Boston.

one of the most respected members of his profession. Inasmuch as this letter was answered by Mr.

This matter is worth more serious thought. We have been so completely indoctrinated with the idea Ahat life is nothing but a "battle," that we aro become, in words, the most quarrelsome, doughty, and champion-ish set of reformers the world ever heard of.

THE FRATERNITY.

Such is the name of a society recently organized in conjunction with the 28th Congregational Society, over which Rev. Theodore Parker is sottled. The main object of this organization is to create a better social feeling among those who attend the services at Music Hall. Meetings are held on Friday ovenings, at the Temperance Hall, on Bromfield street, and the exercises consist of interesting debate and miscellaneous speeches. We wish them all success.

f, If thou art so exceptions and pettish, as to question every word thou hearest spoken of thee, thou.

through his body by way of expressing of his crime.

We must learn, first, to put more faith in human nature, if we expect to assist in its exaltation; and, in the second place, to address it with sentiments of mercy aud charity, rather than threats of judgment and revenge.

ACCIDENT IN THE HARBOR.

One of the most melancholy accidents it has fallen to our lot in a long time to record, occurred in the harbor last week, on Wednesday afternoon, at the time the severe squall passed over a portion of our city. A new schooner, named the Prairie Flower, was on a pleasure excursion from Salem to Boston, having forty-seven persons on board. It was her first voyage, and after reaching Boston she was to be fitted out for a oruise after mackerel. The squall struck her, and instantly threw her on her beam ends. She filled, and out of the forty-seven souls on board, seven were drowned!

This sad catastrophe has thrown our sister city into mourning. Several of those who were lost, were of the most respectable families in the place. At the public funeral which was subsequently held over their remains, the citizens generally assembled to testify their common sorrow at so melancholy an event. The flags on the vessels were at half-mast. as a further expression of the public grief.

Thus suddenly are we called from this life to another. no one can tell when or wherefore; it, is enough that the good God overrules all. Here was a company of lightsome and happy spirits, exultant in their prospects, and filled with joy in life for its own sake; in an instant, cut from a little cloud in the sky that had not been seen a moment before, the breath comes that threw them all into the midst of the jaws of death.

Such sermons speak to our hearts with a thousand tongues, each one a thousand times more eloquent than any voice of man. The sudden surprise-the ward shows that no step westward has been accomstruggle against fate-the hasty prayers for strength, for composure, for resignation-the gurgling sound of the waters in the throats of the dying-and the orceps upon the earth, to represent the same period final going out of the spirit to the other world, known to them before but in dreams-these are the points fill the boundless universe with figures, counting which such a chtastrophe most powerfully illustrates, and they press upon the heart that contemplates them till the lips become mute.

PERSONAL.

T. G. FORSTER lectured in Cincinnati on the 80th alt. The Spiritualists' in that oity have engaged a ever slood-there he will forever stand. His refulgent larger and more convenient hall for Sabbath services, -the "Melodeon."

a fine bouquet of flowers from an estcemed friend in less ! Yot that spirit is destined to exist, to soar Somerville. Long may he live on this mundane sphere to enjoy the beautiful faith he inculcates, so yet unwasting, centuries of that Eternity, the conthat when he is called to the higher life, he will be ception of which can never reach the finite intellect. fully prepared to pluck flowers of truth from ce- Would that each candidate for this stupendous inshalt have few friends, little wit, and much troubles lestial gardens, to present to the children of earth : beritance could direct his thoughts to the contem-

ale ale

know that this which we have narrated has been done, but we don't know how. The answers are perfect and complete ; they are also numbered and consecutive. We own our surprise.

Action is life!-'t is the still water falleth ! Inaction over despaireth-bewalleth 1 Keep the watch wound for the dark rust assolith Flowers droop and die in the stillness of noon. Action is glory i-the flying cloud lightensi Only the waving wing changes and brightens I Inaction only the dark future frightens ! Play the sweet keys wouldst thou keep them in tune

WHAT IS ETERNITYP

Where shall we turn for an adequate response to query so stupendous, so momentous as this? There is but ONE who can solve the impenetrable purport of this unapproachable word, and that ONE no man hath seen, or can see." We are, therefore, thrown upon the limited resources of finite reason for a definition that may be substituted for that comprehensive ene which would satisfy our yearnings, were we ourselves infinite. But human reason may expand, and sear, and press onward and upward, and still it must return, like the dove to the ark, without having found rest for the sole of its foot. Let the attempt be made, and then say whether this be not verified-whether the grasping soul does not still remain unsatisfied-baffled? Imagine the refulgent Sun of Eternity blazing at full meridian. Take the countless drops that constitute the ocean, each representing a million of centuries, and when this inconceivable period has swept on, that sun still stands at meridian. Then suppose each leaf of the forest to be another million of centuries; but, when this new product is added, that Luminary still remains fixed. Number the hairs that cluster upon all human heads, allotting to each the same immonse of any change in the position of that radiant Orb.

Make the innumerable sands upon the sca-shore the basis of a like computation, still another glance upplished by that undimmed Lamp of Eternity. Suppose overy insect that inhabits the atmosphere, or of time, and the same result is again evident. Nay, each as a million of centuries, and still the infinito aggregate, swollen to dimensions exceeding those of countless millions of universes, will approach no nearer to a solution of Eternity than would the time consumed in a single tick of the clock-still the undeviating Sun beams from meridian. There he has light never gilded any Eastern horizon-his departing rays can never illumine any Western horizon. The mind reals and faints-the spirit is bewildered, We are pleased to acknowledge the receipt of in the contemplation of a theme so vast-so fathomupward, to travel onward, through the accumulating,

things new."

The theme on which I shall speak to you to-day is pleasant; it is the Infinite perfection of God. In cation to the "Throne of Grace." power. in wisdom, in love, God is unlimited. The ohurch has not thus seen and presented God, but has fact, or what are the embodiments of truth, and how recognized Him as a revengeful, malignant, terrible they are to be obtained. Wo give a necessarily brief God; and man as fallen and depraved; born into abstract of her discourse below :-the world impotent; the only object of God's wrath that He has created, and cannot be saved without extent or position at which the mind has attained. the miraculous revelation of Christ, and only through In courts of law he swears before heaven, or on the him can he get to heavon.

and man the object of His wrath, has been the to tell the truth as he conceives it to be in his own strongest religious body in the world.

Alexander and Napoleon, the mighty conquerers and monarchs, with all their courage and power to affirm, no soul may ever speak of these truths. All subdue, dared not oppose the popular religion; had that appoars to you in the consecrated religious they done this, their power would have fallen. Candidates for presidency, whose name is legion, would written book, to which man's soul is chained, you defeat their success by opposition to the popular find, not truths, but only a series of facts. When faith. Mon in power dare not declare a disbelief in Jesus commanded men to love one another, you rea terrible danger, and seven of their number into period, and again the over seeks in vain for evidences, the Trinity, in the inspiration and finality of the oeive it as a fact. Were the teachings of Moses Bible ; a personal devil and a God of vengennee.

> and love, represents that which the soul instinctively | conception of what Christ was to teach. and naturally longs for. This conception of God makes an object of devotion which shall satisfy the in intellect, as truth. Intellect is but a fact, and soul. I have no words of prayer, or other poetry to mind is built on a cold basis of fact. An intellect is tell the tranquilizing thoughts that this conception composed of a vast amount of facts. There is no of God gives to me.

> tioned fact in human history. This day will come chitecture is but a means of beautifying life, and when in harmonious strains, from human lips, shall making less arduous its task, that it may be more be ohanted the song of the God of love, justice, harmonious and beautiful. truth and wisdom. Men will then be turned to acts of morality, which no form of religion has yot done. ence, that the world is round? Is there any evi-The great lack of Christendom will be supplied- dence in universe that one law of soience is perfect? man will live upon himself. The great fact of the None at all. The ancients drew the inference from church in the past has been-one has rested on an- what seemed to them natural facts, that the safe other's merit.

> virtuous life without falth in Ohrist; but will pass and that the earth was flat. The Copernican system freely all "dead heads" who have that faith. Modest, of astronomy is beautiful, but you know very little daily, humble virtue, in the belief of a doctrine like of the truths of the universe. Men have always this, must become feeblor and feebler.

> doctrine, and you find less philanthropy, less love, Goology, demonstrated in the formation of earth, the

She commenced her exercises by chanting the Lord's Prayer," after which she offered up an invo-

Her subject was, the distinction between truth and

It is customary for man to speak of truth as the sacred book, to "speak the' truth, the whole truth, The body of men thus seeing and prosenting.God, and nothing but the truth ;" yot he only promises mind.

---You-speak-of-the-truth of religion. Now we dogmas, has no relevancy to religious truth. In the truths? If so, why were they not handed down to God's infinite perfection, goodness, wisdom, power all sternity? They were but Moses' dim, primary

There is no such thing in nature, nor in art, nor truth in art or science; of thomselves, further than This idea of God will, one day, be a well propor- they speed the soul on towards its attainments. Ar-

Is there any principle of truth in the fact of solstood stationary----that the sun rose to give it light in The church tells you that God will not value a the morning, that the stars rolled around it at night, fallen down and worshiped the growd of fabts.

Look into the daily life of men who believe this There is no great element of truth in the facts of fewer deeds of goodness. Outside of this belief we construction of rocks, solls, and strates. It has only

e e

There is no change-no progress.

with fossils of facts, as society is filled with fossils of humanity.

-Though in your own mind you have always had prejudice and conceit discard it. the truth, yet to morrow may reveal to you what you never knew before, and undermine what you had attainment of the one great perfect truth.

to all generations, and on all occasions. Though this may meet with a doubt at first, yet the very sim. plicity of his teachings will live when science shall grow dark, and sink into nothingness.

You must not hold on to facts till they decay. oling to favorite opinions or institutions, and arrive at truth. Remember that all these must be saorifieed to the attainment of truth. Remember. when you hear the minister preach the same sermon. in the same tone of voice, and repeat the same prayer, that he is chained only to facts; but when he throws aways his sermon as he has written it-lays aside his long gown, and tears away the glittering tapes- man existence?" try of church, you may know that he is aspiring to truth. When you see any man, or any woman in their deeds the very language of truth.

In the Spiritualism of to-day there is too much of wards truth.

The greatness of truth is in its simplicity. Men stoop in search of religious truth, but the first prin- istence in another form. Yet others believe in total ciple of life and of truth is within their own souls. depravity-that thousands upon thousands of years Then on, through the unending ages of eternity, you ago, by eating of a forbidden apple, man's life was are to achieve it.

Most perfect is Christianity when it soothes the heart of the suffering, and, like its author, goes about doing good, as its only work; but when it class yet believe that the soul is born with the form does not, it becomes cold and dark, and has no re- and grows up with it, and when the body decays and sponse in the soul.

The medium then gave permission for the audience to catechise her on any point of her discourse. throughout all these antagonistio ideas, there is a The following are among the questions asked, and firm belief in the reality of life. the annexed answers given :---

Question.-Is it not a truth that twenty cannot be divided by six?

Answer.-No: it is only a fact. The geometrical ratio of planets is considered truth, but it is only a which to smoke, to hold slaves, and to live in luxury. fact of science. Mathematics, geology, ohemistry, are faots, but not truths-they embody no great taken. principle of truth.

Q .- Then are we to understand that there may be true faots and false faots ?

A.-Yes; a thing is a fact with you so long as in your own conception, it is such.

Q.—Then does a belief of a thing make it a fact?

a tendency to lead the human mind nearer to ulti- guided by that reason which is not carnal. Be dimate truth. You live emphatically in an age of rected by the law and testimony in all cases. Prejufacts. Religion is given to you just as it came from dice says -- " Beware how you receive one trnth, your fathers, and possesses no more variation than which has not been handed down from the past." the instrument of the organ-grinder. He gives no Prejudice has always stood in the way of reason, bemore expression of feeling than his instrument is cause its language was that of ignorance, while reacapable of giving. So with religion,-your prayers son was the language of wisdom. Conceit saysnever vary - your creeds ever remain the same. "I know enough already. I seek to know no morebegone, Reason-your task is done. Cease, Inspira-

All things of your existence are resolved into a tion-we do not need your services more on earth." orucible of facts. Your theological shells are filled , The higher the scale of man's reason, the more charitable he is towards others. The reasoning mind seeks to find some truth in all things, while

Man has been taught that reason was opposed to religion, and so must be discarded. But reason is always held as truth. Facts are but the stepping- the twin "ister of religion, and religion without stones to truths. Know that you must search for reason degenerates into the grossest superstition truths-that all the soul's earnest desires are for the Man's progress towards eternity is like the winding of a spiral-cone standing on its apex, each circle The teachings of Christ will apply to all ages, and growing wider and wider-the pilgrim learning new truths with each extending circle.

So cultivate the faculties of your soul. Not only oultivate reason, but intuition. It is the key-note which angels strike, and all mankind responds to.

When the reason becomes thus elevated, then will Faots are but helps towards truth, and you cannot liberty reign triumphant in the human soul and the grave will open to receive all the dark dogmas of the past.

> "Flowers" was the subject of the improvisation, and the matter was well rendered.

In the evening his subject was: "What is the object of life-what is the grand end and aim of hu-

Why was man placed upon the earth, amidst its something higher. When you see the business man beauty and harmony, while he is so imperfect? This sacrificing his standing in the church, and the name question interests the mind of the scholar, the philoof millionaire, and going forth to fight for the right sopher, and the theologian. All mankind 'are led to all alone, you may know that he is striving towards inquire into their own existence-for man does exist, though now and then some peculiarly organized giving comfort to those in distress, joy to the sorrow. | mind will deny it, and claim that existence is only a ing, or lifting the degraded ones up, you may read fantasy. The great fact of existence is admitted by all, with exceptions only enough to prove the rule.

Some say that man is destined to destruction. and facts, and not enough of truth. Many witness and unless another power reaches down and grasps him acknowledge its facts, and yet deny its truths. Re- away from his doom, such will be his fate. Others member that you are not to dwell on the facts of say that he is but a material existence, and when he tippings and raps alone, but are to question the dies, all is extinct. Others say that mankind are spirits what you may do, to advance your soul to born over and over again. If they are good when they die, they will be absorbed into the bosom of

Brahma; but if evil, they are doomed to another ex-

made one of sorrow and despair, and his finality a burning lake, except by faith in Jesus Christ, who died to save those who believe in him. Another is put aside, the spirit takes another body in a higher life, and soars onward through eternity. But

Then what is its object? The Brahmin tells you it is to follow and obey the Vedas. The Christian says the ohief end of man is to glorify God. The Mahometan says life is an existence given him in We cannot blame either in the ground they have

What will become of a man, politically or socially, if he loses confidence in himself? Then how much more is it to be feared when he believes himself totally depraved 1

If man believes he is to die when the world is over, then to him the harmony and beauty of earth A .- Things are facts while they exist as facts. are in vain. Man has taught the elements to obey But new facts are every day being discovered, which his will; but what avails it, if his life ends with his

Correspondence.

LETTER FROM NEW YORK. NEW YORK. June 12, 1858.

MESSAS. EDITORS-It will be recollected that Corute, without physical contact, balanced on two legs. nelius Winne, the negro whose body was dissected On one evening last week, at one of friend Munson's by Dr. Redman and other University students, last circles, in the presence of the same medium, a good winter, and whose bones, at the present juncture, sized table was lifted completely from the floor, and are making comething of an unusual stir in the there sustained for a brief period, without physical world. is supposed to have been a hard drinker and contact; and on a former occasion it was my privito have died of the delirium tremens. This was his own statement; and his brain, when laid bare by the heads of the persons seated round it, to a differthe knlfe, gave evidence of the truth of it. Though ent part of the room, and ultimately returned to its ovidently a well-meaning, kind-hearted man, of no mean nativo intellect, he has declared on several occasions, that he is still, in his present condition as a spirit. a sufferer from his perverted appetite, which he is unable to gratify. This makes it necessary that I correct a slight typographical error of a single letter which occurred in the printing of my last stricted to ten persons. On Thursday evenings he communication. You make Cornelius say that he would do anything the Lord might require, if he could only get one hour a day. The word hour should be horn. In Cornelius' own language :----- I'd do all the Lord says, if I could enly get one horn assumed a position among the things that are, and (drink) a day. I'd work-my gol! I'd-well, I'ddo everything."

Mr. Von Vleck has suddenly broken up his "dark olrcles" and gone west, or into the interior of the State. This was occasioned by no failure in the fulfillment of his programme; but, as I am led to believe, by a recurrence of the singular doubts as to the exact nature of the manifestations made through him. which have so much tormented him in the past; mingled somewhat, porhaps, with that fickleness of temper, which it is much to be regretted is so often an accompaniment of the best mediatorial powers. After a full and repeated investigation of the phenomena exhibited through him, and free conversa tion with him on the subject, I am constrained in dispite of himself, to pronounce him an extraordinary medium in his peculiar field; and certainly honest, as the free expression of his constantly returning doubts sufficiently attest.

The case is a singular one, and will bear a word of improvement and illustration. The common phonomena exhibited through Mr. Ven Vleck-aside from his medical and psychometric clairvoyant examinations, the spiritual nature of which I do not understand him to question-are these: 1st-He will allow himself to be bound by the audience, in the strongest and most complicated manner possible with ropes; and then, being left alone for a brief period in a dark room, he will present himself before them, free, with every knot taken out of the cord. 2d-Being left alone as before, in the dark. and unbound, the audience will find him, after an absence, perhaps, of ten minutes, bound; and that most ingeniously and securely. On an occasion witnessed by myself, the wrists were tied together in

the lap with the middle part of the rope; the two ends were then carried round, one to the right and the other to the left, and knotted to the chair, and in strong terms the idea that Amerića has exclusive finally terminated to the lower round behind. Every part of the cord was drawn tight, the knots were model ones; and there was a system and order persued in the process quite superior to anything manifested by persons from the audience who from time to time officiated at the tying. 8d-Two guitars, a

tainly nothing was done by his own volition, or of

which he was consolous, or had any knowledge.

and the start of the

at a time-pass swiftly around a large room, fre; further, that immediately upon being informed of quently lightly touching persons in the andience, at such offensive proceedings, he despatched the sloop the most distant, as well as the nearer points, and Jasper after the Styx and other oruisers, with orders all the while loudly thrummed. The maximum of to bring them in intending to hold the officers to a noise and movement is only reached when the medi- strict account,

when he is bound, as also when his hands and feet have agreed upon the right of the Jews to become members of Parliament.

amendment to the Naval Appropriation bill was taken up, providing for the construction of five propellers, and ene side wheel steamer, for the Chinaseas, and amended by increasing the number of propellers to ten. A similar proposition has already been rejected in the Senate ; but it is said the House will insist upon the proposition. On motion of Mr. Cochrane, the construction of ten iron screw gunboats was authorized : and an amendment providing for four vessels for the Northern lakes was agreed to. The President was authorized to borrow \$1,900,000, at six per cont., payable semi-annually, to defray the oxpenso of building these vessels. An amondment providing for furnishing the ship Franklin with steam engines, and launching her, was passed. Altogether, the House provided for increasing the navy, by the addition of twenty-five effective steam vessels of war. The Army Appropriation was next considered, and the Senate's amendment appropriating \$1,285,000 for fortifications stricken out.

5

On Friday, 11th inst., the President sent word to the Senate, calling attention to the destitute condition of the Treasury, and says that the Secretary of the Treasury estimates that thirty-seven millions of dellars will probably be required for the first two quarters of the next fiscal year, and recommends longress to provide the means before adjournment. It is thought that the difference between England and Naples will lead to serious resulta-

AMUSEMENTS.

BOSTON THEATRE .- Miss Charlotte Cushman completed her engagement here last Saturday. Her performances here have, if possible, even raised her reputation as the greatest living actress. While performing her characters of "Queen Catharine" and "Meg Merilles," she held her audience spellwound with the power of her representations. She will play another engagement in New York, and will then return to Boston to start for Europe about the first of July, where she proposes settling down for the rest of her life. The "Ronzini Ballet Troupe" will next visit the theatre. This company was here last summer, and won "golden opinions" from the lovers of the pantominie.

"BOSTON MUSEUM .--- The "Crock of Gold," recently played at this popular resort, was one of the best performances we have ever seen on its boards. The eading character, "Roger Acton," taken by W. H. Smith, was one of his best performances, and Miss Rose Skerrett as "Grace Acton," his angelio daughter, added much to her reputation, as one of the most promising young actresses on the stage. In the farce which followed this performance, "The Quiet Family," Mr. Warren's impersonation of Mr. Barnaby Bibbs, was positively the best we over saw. aud "brought down" the house in frequent outbursts of enthusiasm. Warren will receive a benefit on Friday evening, when will be presented five favorite pieces, in all of which he will appear, supported by the entire strength of the Museum company.

CHASE AND BARTHOLOMEW'S DIORAMA, NOW ON CXhibition at the Meiouaon, is one of the finest that has visited Boston for a long time. We would advise all to go and see it. The fire scene is alone worth the price of admission.

HALLS' BOSTON BRASS BAND will give a grand Promenade Concert on Thursday evening, 17th inst., at Music Ilali. A choice entertainment may be ex-

The Busy Morld. FUN AND FACT.

THE BANNER THIS WEEK contains, if it be possible, more than its usual variety of entertaining and instructive matter. The Message department, especially, is very attractive; while the miscellaneous d literary portions of the paper will be appreciated by all readers. Part fifth of "Life Eternal," by Mrs. Adams, may be found on the 7th.page ; also a history of Mr. Mansfield's mediumship, compiled by Dr. ····· Child.

Political Items. nected.

T. H.

The London Post, which is the organ of Lord Palmerston, the late Minister, has an article condemning right to the Isthmus of Panama, and insisting that England has just as much interest there as we have. Lord Napier has received despatches from the commander of the West India Squadron, expressly dis-

full light, material objects move without physical

This very day, in the presence of Dr. Rodman, I

have seen a heavy breakfast table tlp to the right

and left, and finally sustain itself for nearly a min-

lege to witness a table without contact, lifted over

place in the oircle by the same invisible agency. ~

For the purpose of inviting extraordinary and un-

mistakeable spirit manifestations of this kind, and

others, Dr. Redman, I understand, proposes to devoto

Tuesday evenings of each week-at his rooms, 82.

Fourth Avenue,--- to a select public circle, to be re-

Aside from the doings of our mediums, in the pres-

ont melting summer days, there is little spiritual

news. Munson's library and circles havo already

are to be. Dr. Tyler, an accomplished olairvoyant

examiner, and delineator of character, whose proper

office is at 47, Thirteenth street, will hereafter, on

certain days and hours, be found at Munson'o

rooms. I think he will prove an attraction, as the

single delineation I have witnessed at his hands, was

A MESSAGE VERIFIED,

MESERS. EDITORS-I send you a statement, as given

to me by J. D. Cook, of Chicago-whose truth and

veracity will not be doubted by any one here. It is

in reference to a spirit-communication published in

the Banner May 22, purporting to be from one Bent.

Mr. Cook first saw Bent in May, 1849. He oressed

the plains to California with him and wife. He

knows Bent left the earthly form in 1350. Bent's

wife had a sistenliving at, or opposite, Council Bluffs,

and Mrs. B., being in ill health, intended stopping

with her, but concluded not to do se, on account of

many nude Indians being in the vicinity. She

crossed the plains, and became healthy. Cook saw

her many times after, at her husband's house in Sac-

ramento. Mr. Cook does not know of any children

belonging to Bent. There were two men of the

names of Galt and Fitch, who crossed the plains in

company with Bent. Fitch, who was supposed to be

from the same neighborhood with Bent, had with

him his wife and son. By the way, Mr. Cock is not

Yours, fraternally,

Снюлао, Ил., Juno 2, 1858.

YORK.

olearly a pointed and brilliant success.

will be at Munson's, as heretofore.

oontact.

avowing having authorized the recent acts of visitation, and explicitly disclaiming having any instrucbanjo, etc.----at least a couple of these instruments tions contemplating such a contingency. He states

a Spiritualist.

um is not bound, but the phenomenon clearly occurs . The Lords and Commons Committee of Conference

are held. These are not all the phenomena that The troubles in New Orld are sufficient for my purpose ; and promising farther last. The city is quiet under its Native American that due precaution is taken to prevent collusion .-- Mayor. that closets are searched, and the medium placed The election for Mayor in Washington, at which under lock and key; or in case the audience remain trouble was apprehended, resulted in the choice of in the room, all take hold of hands, or are connected Col. J. H. Berrett, formerly Postmaster of the oity, together by a cord, and we have substantially the by a majority of 529 votes.

overturn old facts.

Q .- Then if an Indiau believes the world is flat, it

tions and from their own investigations, and so each has the fact of his experience to guide him.

. O .- Is not this world an exact type of the spiritworld?

A.-The natural universe makes up the body of which the spirit-world is the soul.

Men of science almost cease to retain respect for ing hand to obser or encourage. the Creator. They seek to measure God by mathematical laws. ' We do not profess to have eluoidated the subject of our discourse in all its bearings, but and fucts. If we have been successful in freeing but has some conception of a God. some from false conceptions, we are satisfied.

MR. WHITING'S DISCOURSES.

In the afternoon, Mr. Whiting's disceurse was on the use and exercise of the human reason. Man should exercise his reason, not only in the material world, and universe of matter, but in the world of spirit and thought .. Reason is one of man's noblest attributes. It decides in the intellectual mind how much of truth and falsehood exists in the world around him, If man's reason is unfolded, he will not consent to follow blindly in the footsteps of his ancestors, nor wear the same garments which his fathers wore, but will seek out new paths for his own feet to tread. The fact that it is placed in life-all live for happiness. Happiness is found in man's mind, demonstrates that it is placed there for the gaining of knowledge. If man knew all that was use. No individual on earth is entirely destitute of to be known, and could know no more, then would reason. Philosophers find it almost impossible to draw the line where instinct ends, and reason begins. Reason may be divided into these classes :- Instinctive, Comparative, Analytical, and Intuitive. Reason traces effects back to their cause, but that is a small part of its faculty. Instructive reason, is reason and instinct blended. 'Comparative reason enables man, by comparing himself with others, to better understand himself. It is by comparing hate with love, that the latter impuise is understood, and it is by comparing the low and dark minds of earth with the high and lofty, that the appreciation of goodness and purity in man is gained. It is by comparing this world with the spirit world that we are enabled to understand the beauties of the latter. But intuitive reason is more lofty and noble than all. The soul of a man who is capable of high intentions, is not only a receptacle of truths, from a higher .source, but thero exists the power which enables him to communicate them to mankind. In proportion as thoughts are discordant, and often meaningless: This attribute of his soul tends to make him blossom ware-you must not exercise it !" But strive to be mains about the same as it has for some time past.

. .

mortal bod⊽ ?

Mankind are apt to look down upon those beneath is a fact that the world is flat, while if a civilized them, and call them evil, because they are not up to man believes it is round, it is a fact that it is round ? their standard. What if the angels regarded us in A .- While there is no difference in the fact, there the same light, for what if God should discard all is a vast difference in the conception of what fact is. His oreatures, because they were not so high as He? Each inference is drawn from their highest convic- We must view humanity as part of the great tree of life. Some limbs are warped, gnarled, and stunted, while others, warmed by the sun, and moistened by the rain, rejoice in fragrant beauty. Man has no right to look down on others, because they have not had his advantages-because in early life they were trampled on, and neglected, and never found a holp-

We find society as one vast machine, in which each individual has a part allotted him, which he fulfills. We find in the human soul those great desires-to have striven to draw the distinction between truth live, to be happy, and to know of God. No man lives

Tho man fears death, and watches its coming with terror, whose soul is shrouded with these dogmas of terment. But the Spiritualist fears not death-he can see bright worlds of happiness beyond. With stern agony the mau meets death, who has no faith in immortality. No heathen ever immolated himself on the altar of his god-no Hindoo mother ever drowned her child in the muddy waters of the Gan-; ges, except with the hope of thereby obtaining immortality.

-The objects of carthly life are different with different individuals. Some live for wealth, some for the gratification of political ambition, some for social power, some for theological fame. Still all oling to even life bo irksome. But man oan never gain true happiness without obeying the Golden Rule of Christ. Life on earth to man is what 'infancy is to his earthly existence. Nover declaim against the world in which you livo. You may escape earth, you may pass into dast, but you can never escape from your own individuality. Strive to elevate your nature, rather than declaim against it.

A committee to choose a subject for the exercise of Mr. Whiting's poetlcal powers-consisting of T. J. Stephenson, Esq., F. H. Sprague, Esq., and Mr. Crockett-reported: "The death of Daniel Webster." which theme, though unexpected, was nevertheless ably handled.

FROM THE PACIFIC COAST .- The news by the late arrival from California is unimportant. The steamer brought to New York a large number af passengers, and \$1,146,175 10 in specie. Indian hostilities are said to have broken out in Plumas county and in the attributes of reason are lacking, in man, his Honey Lake Valley. At the latter place a party of emigrating Mormons were attacked and had their 'horses stolen; but getting aid from the white resiinto the perfect man, and then into the pure angel. | dents, they gave fight, killing a number of the Indi-The three great enemies of reason are fear, conceit, ans.-Many colored people intend immigrating to and prejudice. Fear says-" Reason is carnal. Be- Vanconver's Island, British possessions .- Mining re-

whole field before us for survey. John P. Hale has been re-elected United States It is asserted that Mr. Von Vleck has said that he Senator from New Hampshire, for six years, from performed these wonders himself; it is clear that he the 4th of March next.

manages to throw a great deal of doubt over their or-Official information has been received at Washingigin, by stating to his audiences, as he generally does ton of Governor Cumming's arrival at Salt Lake City. at the beginning, that they must judge of the phe- and the submission of the Mormons. The Governor's nomena themselves; that he cannot say that they despatch was sent to the House, with a message from are spiritual; that he does not believe that spirits the President, conveying the belief that the difficulcan move physical substances, except they do it ties with Utah had terminated. The President conthrough physical muscles; etc., etc. The imbroglio, gratulates the House, and expresses the opinion that indeed, became so entangled, that I thought it well there will be no occasion to make the appropriation worth exploring, for the light such exploration might for the three regiments of volunteers recently authothrow on the general question of Spiritualism; and rized for the purpose of quelling the Mormon rebelto this end have followed up the question, and sought lion.

In his proclamation to the Mormons, the President explanations from Mr. Von Vleek himself; and must conclude, in the absence of further evidence, that his said :- "If you obey the laws, keep the peace, and doubts are not well founded; and that he is bound respect the just rights of others, you will be perfectly secure, and may live on in your present faith, or and unbound, and the guitars played on and moved about by some agency outside of himself, and without change it for another, at your pleasure." Arrearages to E. K. Collins, of the Collins line of his contrivance or collusion.

Among the questions I asked Mr. Von Vlcck, was, steamers, have been voted by the Senate, amounting whether he was conscious of any volition or action on to \$147,780.

.There has been a series of personal troubles in his part, towards unbinding and binding himself, or Congress, of late. First, between Hughes and Harris. moving, or producing sounds on the guitars and other of the House, which was settled ; next, between Davis instruments. His statement, in one reply, may be and Benjamin, of the Senate, which was ditto: and. set down as follows: He believed, during the manifestations occurring in his presence, that he was finally, between Wilson and Gwin, which also was generally, perhaps not always, in possession of his settled.

The case of Judge Watrous, of Texas, has been external faculties ; that he is not conscious of moving postponed in the House, till the 2d day of December or thrumming the guitars and instruments, when they pass about the room ; that on neither of the oo next.

casions when I had helped to secure his hands and Two vessels have been soized going out of New feet, had he consciously meddled with the instru-York, on suspicion of being slavers.

monts, in the way that Mr. Coles had suggested The President has sent in a message to the Senate, might still have been possible, or in any other conveying the correspondence between Secretary Cass that he does not escape from the ropes, or bind him; aud the Peruvian Minister, in regard to the violent scizure of the American vessels Georgiana and Lizzie self by any trick, or contrivance, or effort on his part; but that when he is unbound or bound, an in-Thompson, while engaged in taking in guano at tho fluence like a rushing wind or wave comes over him; Chincha Islands.

"A person who left Gen. Johnston's army at Fort he quivers from head to feet; his limbs become rigid Bridger, on the 8th of May, reports that the troops and senseless, and very shortly he is free, or bound, as the case may be. What might be done with his would be out of beef by the 16th, but that their other rations would last till the 1st of June. hands, while in that state, he could not say; but cer-

Messrs. Gales & Seaton have been allowed \$340.000 by Congress, for printing the American State Papers. Congress adjourned finally on the 14th.

It is under this state of facts, that I have come to the conclusion, that the manifestations through At the regular State Democratio Convention, in Mr. Von Vleek are clearly spiritual; and that in Illinois, on the 9th inst., a resolution was introduced binding and unbinding him, etc., the spirits do not with others, denouncing Senator Douglas for his opmake use of his hands or muscles, or those of any position to the prosent administration, and charging one elso in the form. Ills'difficulty seems to be his it all to his "overweening conceit." He is thus having unfortunately adopted at the outset, the be- thrown out of the party. It is reported that if he lief that spirits are confined in their action to the fails, of a re-election to the Senate, he will ran for spiritual plane, unless they can find physical muscles the House in Col. Harris's district,

to work with ; a position which can have no weight | Congress have been very busily engaged ovor the with me, or others, who like myself have seen, in a Army and Navy matters. In the House, the Senate's every Bunday morning and aternoon.

We have several communications on file. which we shall print as soon as the orowdod state of our columns will permit. "To a Friend," a poetio gem, by "Cousin Benj.," will appear in our next.

Judge Edmonds's Spiritual Tracts are for sale at the Bookstore of Bela Marsh, No. 14 Bromfield street. BRAD says the practice of registering letters at the post-office containing money is all gammon-it only serves as a guide-board to put dishonest olerks on the track ; and adds-" The way I do, when I am lucky enough to have money to send my friends through the mail, is to place a large black seal upon the letter, and write underacath, in haste / Such letters always get to their destination in safety."

Chauncay Shaffer, a prominent lawyer and politician attempted recently to shoot Justice Steers, while the latter was attending to his duties in the New York Police Court. Mr. S. is one of the recent revival converts, and is supposed to be insane.

EATING HOUSE DIALOGUE .-- Waiter --- "Steak for one." "Coming, sir.". Gent, (scrutinizing it)-"Waiter, here, take this gutta-percha stuff away: it is n't fit for a hog." Waiter, (riled)-" If I'd known that, I would n't have brought it to you, sir." ENORMOUS SHARK .- A shark was killed at Menemsha Bight, near Gay Head, recently, which measured twenty eight feet in length and four feet in diameter. He has three rows of teeth, and his liver produced six barrels of oil.....

At Havana trade is dull, but the health of the city. good.

NOTICES OF MEETINGS.

SUNDAY MEETINGS AT THE MELODEON .- MRS. HATCH WILL ecture at the Melodeon next Sunday forenoon at 101-2 clock. Her subject will be-" The words spoken of Jesus-And he went and visited the souls in prison."

MR. A. B. WHITING will occupy the desk at the Melodeon at 3 and at 7 3-4 o'clock, P. M. An improvise poem, upon any question selected by the audience, will be delivered at he close of each lecture.

BPIRITUALISTS' MEETINGS will be held overy Sunday after-noon, at No. 14 Bronnfield Street. Speaker, Rov. D. F. Goddard. Admission free.

MISS ROSA T, AWEDY will lecture in Stoncham, Tuesday Jöth inst; South Dodham, Wodnesday, 17th inst; and North Bridgewater, Sunday, 20th inst.

North Bridgewater, Sunday, 20th inst. MEETINGS IN CHELSEA, on Sundays, morning and evening at GUILD HALL, Winnisimmol struct. D. F. GODDAND, reg ular speaker. Seats free. Loning Moory will lecture as follows:--In Georgetown, Wednesday and Thursday, Jupe 16th and 17th : Exeter, N. H., Bunday, July 20th : Portsmouth, N. H., June 27th : Portsand, Me., Sunday, July 4th. Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moory will act as Agent for the "Bannor of Light."

BRO, JOHN H. CUBRIER, trance-speaking medium, will lect turo in Newburyport, Sunday, 20th Inst; Milford, N. H., Sun-day, 27th; Lawronce, Sunday, July 4th; Franklin, N. H., Sun-day, July 11th.

LowsLL-The Spiritualists of this city hold regular meet-ings on Bundays, forenoon and afternoon, in Well's Hall, Speaking, by mediums aud others.

The Messenger.

Apprission to oun Oinclus. -- A desire, on the part of our readers, to make themselves acquainted with the manner in which our communications are received, induces us to admis a few persons to our sessions.

We persons to our session. Visitors will not receive communications from their friends, as, we do not publish in these columns any message, which goold, so far as we know, have for its origin, the mind of visitors reaction. Visitors will not be admitted, except on application at our effect belowen the bours of 0.4 More a publication at our

office, between the hours of 0 A. M., and 1 P. M., each day. No charge is exacted, but ALL applications for admissions must be made at this office.

such communications as may be given us through the me-diumship of Mrs. J. H. OOMANT, whose services are engaged exclusively for the finance.of Light. They are epaken while she is in what is usually denominated "The Trance State,"

the exact language being written down by us. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are

addressed. We hope to show that spirits earry the characteristics of

We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errone-ous notion that they are anything more than Fister beings. We believe the public should see the spirit world as it is— should learn that there is evil as well as goed in it, and not expect that purity along shall dow from spirits to mortals. We ask the reader to receive no destrine put forth by spirit, in these columns, that does not comport with his reason. Each expresses so much of trath as the precises, no merce. The spirit governing these manifestations does not pre-tend to infaillibury, but only engages to use his power and knowledge to have trath come through this channel. Per-fection is not channed.

MESSAGES TO BE PUBLISHED.

We wish the friends of Spiritualism, when they read a mes sage which they can verify, to write us to that effect. We desire simply to state, as soon after publication as practicable, that we have received assurance of its truth, without mentioning the name of the party who has written us. Do not wait for some one elso lo write us, but take the labor apon your own shoulders. Thus you will enable us to place additional proof before the public.

Isaac, a slave, David Hooton, Harris Isaac, a slave, David Hooton, Harris Owens, John Harvey, Charles Edwiff Green, Abner Kuceland, Rev. Dr. Emmons, Samuel Joy, Margaret Wilmot, Elizabeth Shaw, Calabi Reed, Gree, Kent, Thos Campbell, John Searles, John Carr, John Farron, James Tykendahl, Mary Gardner, George Corbett, James Ferguson, Betsey Davis.

George Corbett, James Verguson, Betsey Davis. John H. Crawford, Patrick Murphy, (of Kearney, county of Glannadre, Ireland, died in bover.) Harvey S. Paige, Caro-lhea Hohmes, Charles H. Samders Charles Hill, John Moöre, Oliver Ekcon, Susan Brown, Benjamin Lindsley, Commobore M. Perry, Mary Charles Vrench, Henry Clark, Charles Hal-win, Fauscies Roed, Emanuel Swedenborg, Matty, G. W. Car-ver, John Jameron, Cordella, Fietcher Leroy, General Gates, Hobt, King, Satly Parker, Sam'i MacIntyre, Dr. John Wil-Hams, Almaham Fotts, George Brown, Louisn Curtus, Mary Paul, Geo, Roblens, Mary Slater, John Ellenwood, Henry Barker, James Ricenatoso, John Cardington, N. Bowditch, Thomas Petree, Thomas Hobart, (Euz.), Benl, Fryx Eliza-

Jarker, James Rienardson, John Carmington, N. Bownitch, Thomas Petree, Thomas Hobart, (Eng.), Benj, Fryo, Eliza-beth Bond, —— Williams of Warren, R. L. Jas, P. Casey, Jane, of N. Y., William Balch, Elisha Smith, John Goodwin, James Livingston, Don Riecarlo Galencia, William Woodard, William Goldard, Janes Pogue, Jacob Gullett, Lizzie Cass, T. Sabino,

Robert Fage, Thomas Gilchrist, Welliam Harris (N. H.,) William San-born, Jorathan Bell, W. E. Chauning, A Father to his Daugh-ter's Gourdian, (Brooklyn, N. Y.) Enzabeth Pettigfrew, Befeey William Landschurg, Lands Walkas Pondeon (G. N. Y.) Hilton, Joe Anderson, Joseph Walker, Pandeen, (of N. Y.,) William Ainsworth, Samuel Cortis, John Leathers, Edzabeth Downes, Charles Kenney, John, Jackson, George Sheldon, Miles Grant, Capt. Earle, Locietta Bickner, James Flynn, William Hardy, Hezekiah Caldwell, John Carroll.

Dr. John Roberts, N. Y.

When man begins to understand that he is a part of God, then commences a willingness to love and serve God in the spheres beyond earth. A small portion of the inhabitants of earth have any knowledge of God as He is. All the inhabitants of earth, no doubt, serve their God to a certain extent, but if all their theories are true, as regards God, there must be as many Gods as there are sands upon the seashore. Because man's ideas in regard to God differ. that does not prove there is more than one God, or that He will not own all those who dwell in the earthly or spirit life. Many years ago I doubted the existence of a God. I wrapped myself in the mantle of unbelief, and I said, there is no God ; and when 1 became firm in that belief, I opened a highway for something better. You might suppose I closed the doors-nay, I opened them. I was a Free Thinker, and instead of finding out who God was, where He was, and how i was to serve Him, I turned within my own soul. I said, "I will know myself before I go out to seek for Gol," and as I studied here, it led me to beauties I never searched for or thought of. For as I searched here, I found a God, and I said, " Is this the only God, or has not every child of earth a God ?" Thus was I led from step to step, until I found the God 1 now serve--or the principle of Love -- that which will do no man harm.

nication was handed me as coming from one of my white one, I suppose. My name was Washington friends. That communication was published, but in Goode. My brother died before I died-his name what paper I am not able here to state. I pronounced it forgery, and said It was good for nothing, and I determined to visit your medium when I should visit your city. But an overruling power has called no here, where I can have a better chance of investigating this thing, and where I can see mediums spiritually and physically. I bless God; for this, and regret not having done my duty ore I left a mortal form.

1 am very desirous that my friends should know that I am happy-that although the errors I committed in my earthly existence are stumbling-blocks in my way, yet thanks be to a loving Father, I am happy. I can find free pardon for all the sins I had such as many believo is taught in the Bible; I find no heaven such as was taught on earth, but every man must be his own saviour if he is saved at allmust make his own heaven or hell.

I am pleased with the distribution of my effectswith the dispasal of my body, satisfied with all ex-ocpt self. God is an impartial one, and may my dear friends see that they are linking themselves to error, and rejoice in the beauties of spirit communion, is my prayer, for I know that He will mete out judg ment to them as He has to me. My name was Chas. Wainwright.

I shall return to you againat a future day; but today I scarce know how to control your medium. April 28.

Dr. Dwight.

There must be some sowors as well as renpers, and may as well come to sow the seed, as to be constantly waiting to gather something to myself. Now 1 have been to you before, and am called to come again. to earth to commune. I lived my appointed time on earth, and passed from thence like a sheaf of grain suppose they want me to aid them, else they would my shots as best I can, hoping they may reach them spirits.

Now whoever has not moral courage enough to go forth and obtain the truth for themselves, ought not to reach heaven. However, it is not always those who are the most worthy who receive the most. I must look at their errors and forgive them, and mend is afar off in the heavens; and when they shall put what I see wrong in them in myself-for I have not off the body, then they shall see Him-then they got past progress. When I have, I shall probably shall understand him. never return to carth again. Now I do not know what I can do to convince my friends. I can give Why did you not give something else ?- why did you know whether I said I left anything undone. I was and do all the good I can-not that I have a particular desire to come, only to perform my duty.

Now members of every denomination make themselves a God, and yet they think they are going to be saved by their God. . Well, I suppose it is all right. know the Bible says there is but one way to go to i not see why he cannot receive hap entiously. piness. I cannot think that any child of God, oreat ed in His image, will be eternally damned, and all my people who indulge in such opinions will find them all illusions which will be easily washed away by the first wave of light they get in spirit life. A question my friends have asked me is this. They want to know what I suffered most from in my last days on earth. That would be rather hard to tell; but I am inclined to think I suffered most in regard to the loss of iny eyesight. I had always been blessed with good eyesight, and to have it taken away was a great loss to me-therefore I shall set that down as one of the greatest difficulties which had to conteud against in the evening of my life. And they want to know if I possess all my faculties I had on earth. Yes, yes, dear friends; I have lost nothing but my old body, which was entirely worn out in the service. Now, if those dear ones will give me such an opnow, it those dear does will give me such an op-portunity as I wish, I will do them good, for my love hus not diminished, but father increased, and when I said I had no desire to return, it was only for myself.

Now I know it would be clear folly were I to ap-proach my friends directly-and it would not be wise aint a bit sorry for it, either, --I'm glad I did Itproach my friends directly and it would not be wise and a bit sorry for it, either, -- i m glad i that it if i could do it, for me to appeal directly to them at no use of lying, and I think if I was back again, and first. I became acquainted with your medium before I left carth under strange circumstances. A commu. I d never been hung if I d been a rich man and a bit carth under strange comba form one of mu

was Peter. I can tell you a great deal about my affairs, if I would. I would have told them of it, if they had

not tried to make me. Do you know what I would do if I could? I would put a black mark on the man that sentenced me-that old ouss-tho judge. I stopped up my cars and shut my eyos; ---cuss, I'd like to got hold of him now-I feel just as I did thon. I warn't the only one in that affair of

mine. I don't know what I am here for. Send this to the old cuss who sentenced me. Ile stood up there just as though I was a slave and he was God

Almighty. I have not moved any-sometimes I am in Belkon earth, and remove for the past goes to make up nap street, Sonthao street, Prince street, Endicot my hell-all that I shall experience. I find no hell street, and Lanoaster street; --- the old placewhat in _____ do I want to go there for. I go where I was treated well.

Oh, that old man-killing folks for money-gets paid for it-Lord! he no business to be there. April 28.

Rev. Dr. Sharp.

Jesus says the pure in heart shall see God. Now various opinions have been formed in reference to these words-" Blessed are the pure in heart, for they shall see God."

I would, at the outset, inform my questioners and friends that I have removed from the stand point I occupied whon I dwelt in an earthly body; and, therefore, if I speak upon this passage, I must speak as becomes myselt at this time, as the opinion I formed when in earth life, of that text, has fuled into a better understanding. "Blessed are the pure in heart, for they shall see God."

I hope my dear friends did not suppose for one moment that only they who are pure in heart should' I, for my own part, have no especial desire to return see God; that there was a local God, and that the perfectly pure should be permitted to behold ilim. In a word, I trust my friends did not take this pasfully ripe. But as it seems to be my duty to come, sage in a foolish sense. Now the man or woman and as 1 may do some good, I shall not turn a deaf ear to whatever call I may have. Some of my friends are rather slowly investigating Spiritualism, and 1 see God; they may soar to heaven, and there are may have are may look around about them, who is pure in heart, may go down, down to hell, and aud there find God, and they may turn within, to not have called for me. Now I can prove to them themselves, the sacred chambers of their own souls, that I live, and move, and have an existence, just as and there see God. They may take the little wan-I did on earth, and if I could speak to them as I now derer by the wayside, and speak a kind word to him speak to you, I could convince them that I am indeed or her; and God is again manifest. They may go to present, and that no one controls the medium but the cell of the convict, and point him to botter things, me, and that it is not a picture got up to suit the and the corresponding God will also come forth. Yes, times and seasons. But as they stand afar off, and God may be manifested to the pure in heart under desire me to come so far and no further, I must fire all circumstances, at all times, and in all places. And why is it thus? Because the man who is pure und do a great deal of good. It seems to me as though in heart will be constantly looking for God, will be nine tenths of the people on earth are waiting to see constantly sending from the soul a word, look or act, what others get to convince them of the coming of Which will call God to him from all objects, from afar off, and he shall be able at any time to see Him.

But they who have clothed themselves in bigotry, who are standing upon the walls of Sectarianism. and are looking upon all who differ from them with scorn, where shall they see him? They tell you Ho

But Jesus meant his disciples should understand him, that they were capable of walking with God, them what they wish, if they will let me do it in my and seeing Him at any and all times. By nurturing own way. I cannot stand so far off aud toll them the spark of Divinity within, and being pure, then what is necessary. I will do the best I can, but it is should they be able to see Him at any and all times. To prove that what I give my friend be true, let not give this, and a thousand other things?"-after 1 have given perhaps all they at first desired. Now they want to know if 1 feel very different in regard to the work I left undone when I left earth. I do u't him by the hand, speak a kind word, and see if God will not look from the windows of the soul of that told I had left my work undone; and as one said it little one, and unswer that kind word. Oh, yes, let whose truth is not doubted, I must return to earth iny kind friend see God in the beggar. Let my friend so cultivate his purity of spirit, that he will see God in the heavens, or in hell, even-then he will notiquestion those of God, whom he supposes have better opportunities of beholding Divinity than he has.

The same spirit that issued a new commandment Heaven, but it seems to me there are a great many years ago, is issning thousands at the present day, ways of going. If any child of God honestly believes in anything respecting a future state, and acts conment be useless, not till then. The spirit is not

Tell mother, when she comes , to me I will have a proaching when the children of that land will under wreath of flowers all ready for her those she used stand themselves, and when the glorious, eight of to love so well; we don't have to whit for people to Spiritualism, which has even now been waited to give them to us here. Tell mother I will take care their shores, shall fill that nation and revolutionise of Lizzle, and give her all she needs. It is not right her. Then will she be what our good Southern for her to have all she wants, for she would not want friend has called her, and not until then. Then to go away when God calls for her. I am glad moth- shall vice and orime go abroad only at night; and er has not got much money, for she will be happier love, in all her snowy garments, shall be there, and here. Teli her I shall speak to her some time. Good the people shall refore beneath that reign. At the bye-I am going now. Didn't I tell you what my present lime, we find dark marks upon her pages; name was before? Well, it was Hattie Stevens. dark strains within even the sacred temples thereas. April 29.

Washington. Mortals, behold the fair child who has just passed from your medium, and look at the right hand of hat fair child, and behold one who years ago was steeped in vice, and who holds the sacred relation of father to that child. And now, by the will of God, he comes here to listen to the child, to read from that fuir page of innocence, and to find a Saviour there, This day he drinks the first drop of cool water from the fountain of everlasting love. Had it not been for your little company, that soul might have lain in darkness for long years. Could you, by raising the veil that hides those in spirit life from mortal sight, praises to the living God.

I bohold the oblid ascend into affection's plane, and following by the light of that child, I behold the father, the inebriate, who, when in earth life, dyed his hands in crime and blackened his soul ; but the pure water he finds gushing from affection's fountain, has seemed to make him clean and pure. Whenco comes that fountain? From God, we answer. Who cleansed that vile one? God, wo answer; and what the Father cleanses, no man shall call common and unclean. One parent remains on earth caring for those who are surrounded by its sorrows, those waves that run high in earth life. The other has been olad in misory in our spiritual sphere; tho child has been sent to spheres beyond, as a star to guide the parents to peace; and as the child could not be met by the father in her pure sphere, sho hath been sent here, and God conducted the whole.

Oh God, how wise Thou art, and how manifold are Thy blessings. We will not ask Thee to bestow blessings npon Thy children, for we know Thou wilt give them all they need; but we, oh God, will return thanks to Thee, and, as Thy subjects, ever bow beneath Thy superior will.

Great God, we know that Thou art a God of lovo, and we would Thy children iu an earthly state knew bless them, but would so conduct themselves as to the children of later days have been taught to wormerit Thy blessings. We thank Thee for the privilege of speaking through Thy medium, oh Father, and we know that when Thou seest fit, Thou will and tomorrow love? No! they of latter days could not conceive of any but a God of revenge-you of this permit us to come again.

It was one you are probably well acquainted with, God of Love. In returning to-day, I feel like erying and yet allow me to suy, you, as well as all mankind, out-" Oh death, where is thy sting? Oh grave, are in total ignorance in regard to the spiritual naure of Washington. April 29.

Lafayotte.

70U.

You have called for me, and I am present with .

This visit was requested by us in consequence the receipt of the following letter :---

WASHINGTON CITY, April 6, 1858.

WASHINGTON CITY, April 6, 1858. BIR-While perusing your interesting paper a day or two since, 1 was struck with the inconsistency of the statement signed LAFAYETTE, which appeared in the number for March 97th, and what a Frenchman would have said of the French poople, with whose character he must necessarily be aquaint-ed. No person who has resided, as 1 have, must years in Prance, can read, that paper without feeling that it conveys the impressions of an English mind, or of an American mind imbeed with projudices derived from reading English opin-lons in English language. It displays complete ignorance of the French character. It supposes the French to be morally what the English always represent them to be—what 1 my-self supposed they were, from reading English papers and works, and Imbiling the Protestant Idea of them. But the facts do not sustalu the statement or suspiolons of us, Pro-Acts do not sustally the statement or singlelons of us, Fro-testants, as every one knows who has lived long in the coun-try, and made a study of the character of the French people. On that account, I would like to suggest that the medium be again examined in regard to the testmony of Lafayette, with a vlow to obtain a more correct definition of Fr.uch charac-ter.

In making this request, I would observe that the mere beare these, judging them, phrenologically

the people shall rejoice beneath that reign. At the and cries are constantly coming up to spirit-life for aid-for freedom; and myriads of angels are anxiously waiting for the souls of those who dwell therein to become fit ablding places for those who have passed beyond earth; and when the spiritual light shall be found burning upon the hearth stone, then shall peace prevail, and the war-cry be heard no more.

Eugland boasts of her power, and she sits and calmly folds her hands to sleep, thinking herself pure at heart ; but the Great Discerner of all things will not fail to send a ray of heavenly light there, and she, the twin sister of France, shall clasp that sunny land in the warm grasp of affection, and the two shall love and bless each other, and at morning, noon and night offer thanks to Jehovah for the would fall down upon your knees and send forth what they shall be. And America, the offspring of the latter ! we find upon her broad land the Banner of Spiritualism waving triumphantly, and millions are seeking peace beneath it and, ere long, that Banner shall enwrap all Europe, and the nations shall know no other God, save the God of Love. Spiritualism comes to unite all nations, and those that have walked in enmity with each other shall walk together, and the God of Love shall be with them to guide and bless. Myriads of petitions, long years ago, have been sent forthofor this, and as the Spirit of the Universo has promised to hear every ory, therefore He will not fail to answer in His own time-His own way. We, as a spiritual band, would bless all nations of the earth, and will use the power our God has givon us to bind them all together, and will welcome them as one great brotherhood in times to come.

o come. My time hero is ended, and, thoreforo, I will go-April 29. Charles Mowatt.

George W. Webster.

Man mourns because he knows he must die. Why does he mourn therefor? Because he has been told that after death judgment comes. Why does he fear that judgment? because he has never known his Thee as such, for then they would not ask Thee to God. The ancients worshipped God through fear: ship Him as a God of love. Now does it follow that our God is one who is dealing out vengeance, to day, Yes, mortal, I will give you the name I bore on earth. day are capable of worshiping at the shrine of a where is victory ?" 1, as an individual spirit, find no sting, although I

have passed through the valley and shadow of death. My body I know is mouldering beneath the sod. My spirit I know lives, and lives to praise its Creator by roturning to earth and teaching its children of their future home. I, too, feared to die ; I shrank from the messenger Death because I could not see beyond him -because my soul had been shrouded by the mantle of unbelief. Many told me God was a God of love, and told me He would do well by me, but in my early childhood I had been taught to fear llim; I looked upon Him as one who must gather where ile had not sown-must reap where mortal had not planted.

When I know I was to pass from earth, what horror filled my soul. I said I would give all the wealth of the earth if I knew where I was going. I knew my body was going to the grave; but where was the spirit The man of God who stood beside my bed going? could not tell mo. I asked him where I was to go. We hope, my brother, said he, that God will be meroiful to you; but he did not know,-"Let us pray," said he. Pray! what was prayer to me then? I

wanted surety, not prayers. Thus I passed from mortality in all the agony of a mortal hell. I had repeated of all my sins; I prayed earnestly that I might be forgiven-I craved one boon, and one only, that was to know of hereafter, In making this request, i would observe that the mero de-ing Protestant or Catholic does not prove the moral istus of a people as is generally supposed by the unreflecting scetari-ans on both sides. The character of a people is developed by a multitude of influences rurely nucled by historians or travelers, because of their too domestic and commonplace nature. For instance, the predominating points of French Jesus all my life," said she; " but as you have no hope sus all my life," said she ; " but as you have I cannot tell how it will be with you. Pray, my son, pray-I can but think our God will receive you." And I come to day to beseech those dear friends to know where they are going-they have opportunities I did not have. How many poor, blind souls there are in earth life. and why may they not see? Why may not the valley of death be illumined by one ray of wisdom? Just tell the soul where it is to abide hereafter. The minister will tell you in the pulpit; but stand him beside the dying one and it is hope / Hope! who wants to sail on the raft of Hope? We cannot receive the angel death with peace unless we know him to be the agent of eternal life. I suppose many will say the true Christian knows where he is going. In my natural life 1 have stood beside many changing ones, but I nover saw even one who assured me he knew where he was going-it was-"We Hope! we pray God to receive us when we pass from the mortal budy." Spiritualists of to-day, if they are what they should be, should know where they are going. They should know that the angel of death is but the agent of eternal life. I, as an individual spirit, know the necessity of this, for in coming again to this earth, and animating a form, I feel all the porrors of my death; it is only in imagination, but it is vivid for me. Oh, the horrors of that hour I passed through twelve years ago, are too deeply graven on my memory for me to obliterate them I I have watched above the bedside of my mother and other dear ones sinco, and oh, how I have striven to give them some light! but they, too, passed like trenibiling leaves before the aututin blast, with only "Hope" to shelter them. I have a sister, who, to-day, is in the mortal form. To-morrow sho may be with me-at all events the spirit cannot long dwell in that mortal temple. She uffers as I suffered; she feels as I felt. Can I not tell her where she is coming. and bid her be of good cheer? Can I not place a lamp at her feet to guide her over the dark valley? Yes, I shall, for one who watches at her bedside says, " Uo there and give us something. I will impart it to the dying one. And I come here to day to make soft the change of that dear one. Ah, I would tell her of the joys of the future,-of the beauties of the spirit's home. I would take away the inscription on the altar she has worshiped at, which read thus: 1" To THE UNKNOWN Gop." I would place another inscription thereon: "TO THE GOD OF LOVE." Soon her buily will be food for worms, and trees, and flowers-soon her spirit shall bloom in immortal glory in the garden of spirit life, or mourn in darkness, as has mine. No raft of mere hope, mingleil with uncertainty, must be hers. No, no; a knowledge of her situation must be hers, far God hath endowed me with that power; and not to use it would be a sin against His The name of that dear, one is Mary Webster, Cleaveland, Ohio ; mine, George W. Webster. Yes, yes, there is a hurry about publishing this, for I am not endowed with a knowledge of when brought into subjection to Jehovah, and we will call that spirit comes here, but I feel sure I shall give her light, for the spirit who lingers here, is ready and willing to catch at light. Let us bless our Lovthen shall sacrifices be made, and man be pure in ing Father for His mercy towards us-let us bless heart. I have been listening to one who spoke brief. Ilim for the flowers that blossom at our feet list It to you a few moments ago. I thought well of him in an earthly state, and I respect him as my superior at the present time. I, too, have visited France. I, too, have studied the manners—the cus June 8. Sec. Sugar

The study of the human form begets a wish to understand the spirit, and I am not sorry that I devoted a great portion of my earth life to that study. Now a man in the exterior is created in the image of intelligence; so in the spirit form he is created in the image of God-which is wisdom; and as wisdom looks forth from the intellect, God sees all things which are on earth. And what is God?

The soul is the clothing, of the spirit. Mortals have been taught that the soul, or spirit, were one. The spirit is a part and portion of God, the soul the spirit body. But I did not wander here to day to speak as I

have begun, but to approach some friends I have on earth." And although much time has passed since they met me, yet I doubt not they hold my memory most dear, and I do not doubt they would be happy to commune with me, could they believe I could return and .commune with them; and as I come here, I have a hope to go nearer ; I have a hope that what I give here will enable me to reach my dear friends, and shake hands with them. I was happy when on earth to do good, although I was called barsh and cruel. I was onliged to school myself, that I might save human life. Well, I do not wish to charge them with unkindness, for they could not see a sa-Wour in what looked to be a devil.

Some of their prayers have been the instruments of carrying me, no doubt to a place of comparativo happiness.

There are some on earth who consider me what I have just represented; and if I havo sinned against them, I ask to be forgiven, and I ask for a place in the sacred sanctuary of love; for I want no enemies on earth. I have none in my present home, and I want none there. I shall be happy to serve them, and whenever I find a suitable medium, who is willing to devote herself to me, I shall no doubt do some good.

To day I labor under some difficulties with the medlum, and cannot express myself as I wish. My name was Dr. John Roberts. I lived and died in the western part of the State of New York. April 27.

Charles Wainwright. I feel somewhat obligated to return to earth and tell what I know as regards the spirit world. I have now been an inhabitant of spirit life but a few months-one might say scarce long, enough to realize my situation. But as I look around I find everything with a prompter by its side, and that prompter is ever ready and willing to explain. I heard much of Spiritualism before I died; but I believed nothing in it. I said it was humbug, and I ranked among skeptics. I never saw anything in this philosophy to satisfy mo of its truth, and I could not be expected to believe what I knew nothing about. But I regret not having investigated, for had I carried the light I should have there gained, I should be placed in a far different situation. I would not have those on earth to think'I am unhappy, or that I wish myself back again. Such is not the case. I would not come back were I to possess all the treasures of earth, and were I master of all the mysteries of heaven and earth

n and earth. In coming to your medium to day, I am obliged to use great caution. Their opposition does not for a moment quench my anxiety ; as I find myself thus situated, I must endeavor to remove all obstacles Troin the pathway of those who are travoling towards and who are yet in a plane where they may gath-er precious fruit. I said all my friends were bitterly opposed to Spiritualism. I have reference to my family my kindred. I have some acquaintances, and some I call dear friends, whom I have beard be-lieve in Spiritualism, but I, never made myself thoroughly sequainted with that fast

In answer to-questions proposed by S. B. Nichols, of Burlington, Vt., who was present, ho said-

I practiced as a physician in Portsmouth, N. H. think very strange, if you choose to seud to him-but he will know me, no doubt. April 28.

George to Dr. Wainwright.

My dear friend Dr. W .-- I, as a spirit, am very much interested in your welfare. You are now in position where you may be an instrument of great good to mortals. Oh, why will you not see and hear and know of the great truths that bind you to the friends you have in spirit life?

My dear, dear friend, many years ago I passed from earth, and yet this is the first time I ever sought to communo with mortals. When you shall place yourself in a suitable condition to receive the tests you most need, you will then receive quite enough to carry you far boyend the pale of doubt. What I mean by asking you to place yourself in a that in a proper way. Write to one Mansfield, and some one will come and answer, and you shall find that folly is wisdom. That I do not give my name in full, you must not wonder at. I cannot at present-in time I will. Yours, in spirit, GEORGE. To one Wainwright, physician on board Receiving ship Ohio, Charlestown, Mass. April 28.

Washington Goode.

Why do n't you ask me who I am? I know you did n't know me, so I wanted you to ask me who l was. How do you expect anybody to talk to friends if they do n't see thom. I feel rather strange here, anyway. If I do n't talk straight, you'll fix it up, will you?

You see, to begin with, I have been dead about nine years, and I do n't think I moved a peg since I been here. I warn't very fast at hurrying on earth, and I guess I'm about the same now. Next is, I

givon you? I do n't want to tell you overything her, and I can aid her in everything. My father about myself. Yes, I am ashamed of my name, I says, "Tell her to forgive me,"-that's all he has to wish to God I had never lived-yes, I do. I tell you say.

changed, the power is not lessened, for God is the same yesterday, to day, and forever.

Therefore, my dear, dear questioner, trim the lamp within your own soul, and let the flame give forth a pure and holy light, and you shall no longer question me of God. You shall no longer ask me of the meaning of the Word, for you shall be able to teach others of its meaning. • May pence rest upon that friend unto all time, is

the wish of one who has been called to earth to answer his question.

You ask for my name-do I undorstand by that you with for the name I bore on earth. Well, I was commonly called Dr. Sharp, by the public. and shall probably be known by that name to my friend. April 29.

Hattie Stevens.

Nothing could exceed the simplicity and childlike manner of the spirit who gave the following. There were eight persons present, and there was not an eye but showed how this simplicity had touched their hearts. The message from Washington refers to this

manifestation.

When the angels took me away they told me 1 should come back and talk ; but three years have was cordering on to niucty—pretty good old age. If you wish to learn of me, you may write to a friend of mine. His name is Charles Burrows, Episcopal Clergyman. He will romember me, though he may he methy live there now. I have one sister who is eight years of age., If I was on earth now, I should be twelve years old this month. 'Now you see one of mother's friends has sent her your paper, and sho said-"If Hattie is with me why can't she go there as well as anybody elso and tell me what I shall do to be happy. My father helps me to come to day. He died some time before I did. Mother was left to take care of the children and used to work hard all night, and sometimes she would cry because she could not get us all we wanted. Sho used to ory often, and I al ways wanted to know what made her cry. Now I see it, and I think God was good to take me away as He did, for He saw I was not strong and able to work, and He took me away because I was growing old aud wanted so many things.

I took a fever and then had a consumption after-What I mean by asking you to place yourself in a wards. Father says my mother won't know it's me suitable condition to receive, is that you seek, and if I don't tell all these things. I saw the angels ull around me; I saw fathor and my little brother, and many of the angels. Mother said she wished it was true but she thought I was crazy. I knew it was true-I told her I was not orazy. Father says I must talk to the man my mother works for. I wish he could know that many angels are around him, and how they want him to take the money he spends so feolishly and pay better wages to those who work for him. My mother and sister are both sickly, and will not stop long on carth I suppose, but I want them happy while they do stay. God is pleased when folks do well, but not when they do not do good.

The angels tell me some time before mother dies I shall talk to her... Oh, I want to come now. I do n't want it to be another day before I talk to her. As good friend promised to get ine to come, and send hor all the papers, but I should have come as soon as I could. I want mother to be happy, and not to worry about what she is to do to morrow. She used to tell mo when and I guess I'm about the same now. Next is, i what she is to do to morrow. She used to the movie is a suppose I got somebody on earth that 'II own mo-I I was siek, that God could get me well if he wanted do n't know-can't ever tell till you try whether to, and God can give her all she needs, and I can help folks will own you or not. Can you see me? I can you. How much have I tell me I can go to hor and to others who will bless

tically—a more generally active conscientiousness than any people in Europe, and this fact really belongs to them blster-ically—with large combativeness, or courage. These are old traits in the Galite nation. In their dealings with each other this is evident. There is loss petty theft, there is more fair-ness towards, the weak there is more reared for hultidated ess towards the weak, there is more respect for individual ness towards the weak, there is more respect for individual right consequently more politoncess, which springs from con-sideration for others. Hence the French think less of them-selves personally; and more of the nation, that the Luglish, whe only love and praise English, to praise and love them-solves. Hence, again, in the worst turnuls of revolution, the Frenchmen throw themselves, out of consideration, in the Frenchique throw thomsolves, out of consideration, in their respect for the general equality, fraternity and liberty, the Kuglish and Americans scarcely care for liberty, beyond what it does for themselves personally.) They are combative and courageous, find as hjustlee ravolts them, hence the per-petual unpopularity of their intriguity g and over-powerfail government, under whatever form; and in spite of their love of work, they have to defend themselves by revolutions to get rid of the party tyramines which succeed each other. They are more many and domestically affectionate than most peo-ple, because their national songs, sentiments sayings, de, contain respectful allusions to parents, and encouragement to feelings that rarely find expression among the lower classes of other nations. They are gay, ned remarkably active-mind-song, bector cooked and seasoned, and their drinks lighter and more favorable to digestan than that of ourselves. Their misfortune is acontineutal position requiring a inge Their infort avorable to digest at that that of orserves. Their infortune is a conditiontal position requiring a large army, an immense pollideal police, and a disputed throng, which lead excellent and worthy men of the upper class into intrigues to sustain childish bigotries they ought to be ashamed of Yours, respectfully. After reading it, the spirit spoke as follows-

Well, my dear friend, your epistle not only displays a good amount of ignorance, but a vast amount of self-esteem. The individual writing it views France from his stand-point, and I view her from mine-we differ, and yet both are honest in our views. I know her to be a modern Sodom ; I do not believe-I know. I speak not from prejudice-no, far from it, for I love that beloved land, and I would not, for all the spheres beyond, this earthly domain, speak against her. He has looked at her from his sourco-I from miuo. He can maintain his opinion, mine, and we are both accountable for what we say to God alone. He speaks of bigotry. He knows not what it is, other than he finds it within his own soul. No doubt he stands upon a moral platform-no doubt he has visited the land we speak of-no doubt he has noted its people, and doubtless he has carefully noted their moral and social condition. Aud so have we. We look upon her morally, politically, and spiritually, and we ask no man to aid us-we care not where they stand. And now, all we have to do is, to wish you a very pleasant good day. Apl. 29.

The following communication relates to the same subiect.

t fills the universe, and is fashioned by God. But the time is not yet for those who wish to offer sacrifices to approach this altar. The mind of man has not gone high enough. Self-opiuion has not come goodness. forth in all its error and deformity, as it will in The nar time to come. Then it is foolish, exceedingly so, for one individual to rise up and expect all others to bow to his opinion. Now all will must in time bo Him the altar. When there shall be a new heaven and a new carth, when Rightcousness shall reigntoms of the people. As a nation, they are kind and to you this day. excessively polite. As a nation, they are stamped with crime, stand high in idolatry, and are stoeped

with crime, stand high in idolatry, and are steeped In vice. I love them, and I see their virtues, and I thyself, thou canst not but rejoice to see thy worst. fail not to see their faults. The time is fast ap enemy become a good man too.

Charles Mowatt. The altar that self-opinion must be sacrificed upon

Written for the Banner of Light. A MESSAGE OF LOVE: BY L. M. T.

Loi from the Heaven above Its peaceful sanctity, its holy calm-I fly, to pour upon the hearts I love A soothing balm ;

٦,

Balm for earth's sadd'ning lils, To cheer them as they falter on the way, And bld them look toward the heavenly hills, Bathed in pure day.

Revond those emerald hills. The greenness of whose slopes no mortal sees. Becline we, free from soorching heat or wintry chills, Beneath the trees.

And, basking in the wealth That never taints the soul with harmful guile, We feel the bliss of spiritual strength,

'Neath God's warm smile. High thoughts, a genial flood, Flow o'er us from the never-failing river Whence poets, martyrs-all the true and good-Have drunk forever.

Bay to all loved ones here,

To think on MB as one whose tolls are past-Who rests in caim repose and duties dear, The mind at last,

And we shall meet again-Moat! the whole measure of the earth-life full, And clasp each other, freed from death and pain, With joy unutterable.

Life Eternal.

Communicated from the Spirit World, to a Lady of Boston.

[Through the Mediumship of Mrs. J. S. Adams.]

PART FIFTH.

Now, let us look abroad over the great mass of human intelligences, and see for what these endowments are given to man; for what are these powers of the soul-these mighty perceptions placed within him, if not to unfold in the great eternity? Were he only made to live while the mortal body lasted, this unending power of expansion would not be ombedied in his spirit. Let us look beyond the discordant elements, that chain him down to circumstances. Look on the wonderful and progressive elements of this age-did they not come down from a world of higher intellect into man's ideal?' Is it not mind that frames your mighty fabrics? Are they not first conceived in the mental, and thon, with materials, man frames your mighty mansions, that beautify and adorn your earth? All things are first conceived in the ideal world, and then placed before the external gaze. The soul that is endowed with powers of mechanism and construction, shall he not go on through eternity, unfolding those powers? The in: nate powers of man call for and ask a future and unending space, where existence may be prolonged; and where, in the fathomless ocean of time, they may bathe their souls in the waves of flashing, flowing life, that flows from the great existence-the claims this right, for he, himself, is an atom of oreation; and all the particles that compose him are made of eternal composits-both body and soul are undying. These bodies yo now dwell in, may go and mingle particle with particle of kindred particlesthe vegetable cleaving unto the vegetable life-the electric portions going to unite with flowing forces in the atmosphere, and the mineral deposits of the body will cleave again to the same, and not a particle be lost.

See the great economy in the works of the Crea torl How mighty and minute are His laws! He perhaps, who walks upon this earth, after thy body has been laid in the dust, may see portions of thy once material frame growing in a flower. It is necessary, in His great laws of economy, that the bodily elements should be called back, for they are needed in the world of atoms. So the spirit, in correspond ing duty, attracts itself to the great and glorious truths that exist in the mental world, even as atoms, particles and monads live in the material existence. The mind is made up of varied and numberless expansions of thought, even as the bud is formed from vegetable, mineral, and electrical forces. How numberless are the bouls that are living, not knowing the laws of existence-not knowing the claim they hold to the spiritual world-but a moving, rushing mass of breathing matter, without one soaring thought-without a chain of aspiration to which the mind can cling. But this is matter unprogressed. and mind unenlightened. These are the dark phases of existence, which intelligence must enlighten, to which intellect must bear her stores of beauty. They only make in life's great picture, the light and shade which must over be blended. The two prin- region, where a softer atmosphere will overspread ciples are inseparable .- they are .but one-the same as good and evil-heat and cold-the positive and negative sides of life. My progression to-day is attended by some shadow. for some soul in the universe is groaning for the light I have. His soul is beggered for food, while I am feasting. So inseparable is the great mass of human beings, so disconnected is the progressive principle. Is it necessary that the bodily elements shall decompose, that the spiritual powers of man may have full expanse? Oh, no! He may step in and waik in spheres of light. He may traverse worlds unseen to the material eye, for it is the soul that ranges through the majestic regions. It is the soul, and the thoughts that compose it. that repreolime. neaven?. Ah I what are the varied emotions that carry on His food of life is all sufficient to feed His children. heaven?. this throng of life. They are chained by conditions In His name I invite them to drink of heavenly

and endless progression. How false, how erroneous -ever apart from knowledge-how incompatible with the belief that we go onward through life progressing-are the teachings and dogmas of the day -that divide the God power-that gives Him a hand of redemption, and a hand of damnation.

But error must roll away-must fall eff-like clouds, and they who dwell beneath it be bronght to the humble courts of wisdom, where God manifests Himself through nature and her laws-and appealswith life-like emotions to the sensibilities of man.

Alas I who shall claim to be the standard of justice and truth? Away with that doctrine of evil that flows over the land, like midnight clouds, teaching man there is no dawn, through our redemption. There is naught beyond it but clashing discord. How it reverses the God nature-and makes the throng of breathing human existences go treading backward to heaven's courts, trembling for the fate that awaits them : and living on in trombling fear, with the thought that sorrow and misery is their portion, when this little span of life has run.

Wonder not that spirits come with mighty powercome like an avalanche, to do away these maddening teachings of man. We pity him who stands in God's temple, built by human hands, giving forth to the multitude that this is his own belief.

Oh, how narrow the view, that a certain acquiescence to certain forms of doctrine, will save a soul ! Did belief carry us to the bosom of our Father, the victim of the Ganges would be with and dwell with Him forever. For he that bowed to his God of stone. bows in bellef-in fond trust, that he werships the true God.

It is this that I would show to the children of life -that belief does not secure a heaven. It is the great truth of things in existence, and the knowledge of those, that bears the spirit away to rest. But how has nature been shunned, and the natural things of life been discarded for some mysterious thing, all shrouded in Impenetrable folds, and reserved for the elect; to be explained in the future ages. There is not a thing that God has hidden-all things are open and waiting for man to unfold to his eternal gaze. The universe is his to walk upon, to sean and fathom. We are heirs of immortality, and God holds naught in reserve-everything is given freely and in beneficence to all alike. It is only the soul that comes forward first-to receive wisdom from His great storehouse. But He holds the same for all His children of etornity. That great, impartial Being enfolds all creation in His arms of affection. He keeps in His embrace the smallest creature of existence, as well as me. His heart of love bounds and goes out to the mest remote corner of thy habitation.

_May I wilk humbly as I gather wisdom, for all things are Thine from the beginning. As Scripture saith, In the beginning was the word, and the word was with Thee, and Thou art the word of life. Through eternity we will praise Thee-we will acknowledge Thee-we will bow in homage to Thee, Thou Omnipotent Being1 Thou who dost pervade all existencegreat life power of God. There is not a soul but and according to the brightness of Thy works dost flow in and dwell there. Knowledge fails-Wisdom falters-Comprehension grows inadequate to the task to find Thee out-Thou that dwelt from all time-Thou whose existence will never cease-who dost throw off Thy breath, and quickly bring forth souls, formed in Thy image. Thou, oh God, art the theme! the life theme-the immortal study ! And we will centre around Thee and encircle Thee with Thy refleeted goodness. Had we ten thousand tongues. they would fail to sing Thy praises. How shall we

best acknowledge Thee? and how shall we pray? Is it for the children of life to put up the prayer, asking Thee to step aside from Thy boundless laws, and to come and bless us, according to the conception of our blessings?

From Creation Thou hast blost Thy childrene'er they were called to their consciousnoss of existence-when they were living in particles of life Thou wert blessing them. By Thy provision in the great laws of the Universe, which existed with Thee from the beginning, not a span of life goes on, but blessings from Thee flow. Not a tidal wave of sorrow comes beating against us, that Thy hand of goodness did not first form-not to dash, by chance. immediately on one or another. But in the law of progression, there must be contra-emotions; there must be what seemeth afflictions, bereavements, among the children of earth. There must be the broken household-band; the vacant chair, that appeals to the fountain of affection; and draws forth the bitter tears of sorrow. All these must come for we are unprogressed. Our Planet is moving into more harmonious action-our climate is revolving into a more congenial it-where more balmy breezes will blow around. And our God will ever manifest Himself in His changing power. This earth shall one day be a spot of love, truth, and harmony. All, all this generation, that I now see moving upon it, shall have deposited the particles of the body here, and their spirits step into the great space of infinitude. But memory, bright, golden links of memery, will ne'er forget thee, O earth ! or thy children. It was the home of the body, and ws that have lived there. love it. We float back on the tide of memory, and recollection, and we keep blessing and replenishing it with food from our store house of knowledge. O, how many forms of unseen visitants people your earth! How they walk beside the children of sent all beings. It is not the body and its forms, life, How they come with Hope's golden rays to and its many and varied conformitics to the world the sorrowing | How they cling round you with the of fashlon, folly, and ignorance. It is the spirit that warmest affection ! O, dear inhabitants of earth's is the animation of God, dwelling within the wonder- sphere ! Think not thy elimate a far removed thing ful mechanism, capable of sustaining its powers. of Croation which God has forgotten to help! 'It is And how independent of its motions is its spiritual dear to Him. He holds it. His children are dwellpart, which can go roaming abroad when the body ing upon it-children of eternal redemption! And lies at rest on the evening couch --- which can traverse in His great design, He placed that glorious luminaover the mighty globe, and land in some distant ry, whose magnitude so far exceeds the boundary of this earth. He placed it, that its rays might fall, This shows the power of the spiritual being, and and under its genial warmth life spring up. And the velocity which it will attain, when disconnected would He make such boundless provisions, such from these laws of gravitation-when it moves from sources of gratification for His children, if they this earthly thraldom-when it passes out from this were not His eternal offspring? They that say He house of clay. Then yo will go with the motion of will cast into utter darkness, know but little of His the mind. And with this speedy power roaming, kingdom; for He has no place where His glory wonder ye that we quickly wend our way to earth, shines not; He has no spot that corresponds to and ory out from the tombs, as it were, to cheer the man's ideas of regions of darkness. No! All His hearts of men with the glad tidings, that the great planets' are bright and glorious as this earth, and birth of the spirit life has come, and that man is to they far excel, it in celestial brillianoy !.... Then all be born again, that he may see the kingdom of will come - the Universal voice of God calls them to

sphere-read Him in the little brook that, goes flow- is about three years; through him doors have been ing by-hear Him in the thunder's ofash-see Him opened and shut without physical touch ; tables have In the lightning's flash-view Him in the mountains been raised eighteen inches from the floor without -proise Him in the little valleys-love Him in hu-man forms ambrane Him in a brother and to the second seconds in the open light, and man forms-embrace Him in a brother-and in all no person within a number of feet of them; to these things that exist around theo, acknowledge Thy God | manifestations many persons can bear witness. Piand Maker. And then, thou wilt find there is no ano fortes and violins have been moved, about the real evil on earth; for to acknowledge the real ex-most heavenly strains. This has been done without istence of evil, is to detract from the ever dwolling contact with the instruments, and in brilllant gasprinciple of God. ' It is only the undeveloped state light. of things. It is ignorance, not evil, that makes in-harmony, and the faster this knowledge is gathered in to souls, the sconer will come the kingdom of here and a deeper and truer interest in it than in all earthly things. He says uncounted millions of heaven.

he is a child of God-then how the little quivering but for a little time,-the other is certain, abiding, spark will glow within him, till it grows a star, and and eternal. burns out remorse-and the rays shine out from his Burns out remorse-and the rays shine out from his Burns out answering sealed letters, without spirit, and he finds himself a thing of light and life. breaking the seal. Sealed generally in such a way Oh, acknowledge the ever present Deity! There is as to preclude the possibility of reading them, or within memory's soul the God-principle to which. we knowing what they contain, without opening them, may appeal. We will call it man's better nature. Tall him 'tis his downature. We fail to release when Tell him 'tis his God-nature. Wo fuil to reclaim when Thus he writes answers, and returns the letters, with we appeal to the sensual man; but when we send the the answer written through his hand to the writer, God-spark into him, from ours, then do we feel the kindling-for it ignites the holy blaze. And farther who wrote it. Every answer given is an answer to the quantum contained in the lettera. The average -I care not how abandoned the wretch-how deep the questions contained in the forters, and returned number of letters sent for answers, and returned he is stained in misery's dye-for were there not the without answers, is one in every five; and four in God star within him, he would never feel remorse for every five are answered with correctness ; and every his deeds. It is that divine principle which groans answer has a test. in its inharmonious surroundings, and flutters its wings like the caged bird for release. It is that which makes the hell of woes—the divine nature trumplicate he hell of woes—the divine nature trumplicate he hell of woes the divine nature in the last three years Mr. M. has written thirtytruggling to be free-sighing for pinions with which one thousand answers to lettors, twenty-one thouit may fly and be at rest. Were there such a thing as a child of evil, he might dwell with evil forever and feel no computations no workings of conscious and feel no compunctions, no workings of conscience. compensation has fullen short of the expenditures of How gloriously does the divine principlo within us his family, during that time, and effice expenses. glow, as we learn to dwell in harmony. How sweetly As the answers he sends are written very coarsely, her pinions unfold, till the soul plumes its way over the discords of life, and scate itself beside a harp whose strings are the elements of amation whose whose strings are the elements of creation, whose postage must be paid in advance, even while he remelody and song is the love of God and the love of ceives nothing for his services, it will be seen how man-eternal, undying love, that flows from the the amount he receives may be dwindled. fountain of affection into every soul of life and is This does not appear like a diffect for making fountain of affection into every soul of life, and is carried back again on wings of love, till the great able business, which gave his family an ample sup-Creator gathers the inconse to Himself, and sends it port, with a conscientious and heart felt desire to forth anew with added love, till it flows on and runs make himself a useful instrument in the proclamathrough every vein of existence. Though the mass of human forms are individualized and identified, they are but one moving body of life. They are, as family, and his receipts are insufficient, from it were, each separately, one faculty of God-and they the exercise of his mediumship, to supply these will grow with them through eternal space, magnify-ing in brightness, and still lose none of the faculties that now dwall within them. Each attribute will From skepter he has had very severe and unkind that now dwoll within them. Each attribute will things said and written to him. But these sayings be fed, and every faculty with which the human soul he passes over as easily as he can, without allowing is endowed, will have an ocean of joy wherein to thein to turn him or change his course, for he knows bathe l

Will not love to God and love to man faster revo. lutionize and harmonize the children that dwell here, than the principle of evil, which tells them they are letters sent to him for answers of this nature, pass the children of sorrow?

Let us all be ambassadors of the great, life-principle. Lot us be oo operating with God and the failures. Saviour.

Why wonder ye that Christ, when here, was looked pon as a Being of Divinity? According to the ca. pacity of the minds which were then on earth, he was tests. to them a God. With their limited knowledge, their souls were not sufficiently enlightened to make a addressed to a person living in the form. This letter higher one. He was so far in advance of them-so harmonious, so beyond their conceptions of truth and beauty, that they made him a God, out of the highest of reverence. But he claims not in all his words to be beyond the Father. He was equal with Him. hand was moved and wrote the name, appearance So I and my Father may be one, and all His children may be one with Him."

But we go to our Father who is greater, we go to the courts of immortality-we go into eternity-we the next day at the hour predicted and was immediare now there—and shall dwell there forever— throughout undying ages. Infinite on infinite are yet held the letter in his hand Mr. M. told him the Thy ways, O God. Let us all come, and live, and dwell in Thee-for our being is with Thee.

istaven. To reolaim a wanderer from his fold, is to tell him love away from it; for one is uncertain, and endures

money out of Spiritualism, for Mr. M. left a profittion of the new and beautiful gospel of Spiritualism to mankind.

He must have bread and clothes for himself and that he is doing right,-he is fulfilling a good mission. Through him letters are seldom if ever answered

that would disturb domestic peace, or advance pecuniary gain; and it is perhaps for this reason that unnoticed by the higher influences that control him, and are returned without an answer, and this accounts in many cases for his reputation of occasional

Letters too, have been written to him of most decoptive oharacter-trivial and false; these have been treated too with indifference, or with most severe rebuke, accompanied with most extraordinary

A letter was written by a gentleman of this city, was intended for Mr. M. to answer ; and to be carried by the writer on the following day, and presented to Mr. M., under the disguise of being addressed to a spirit who had left the form. On the evening previous to the presentation of this letter, Mr. M.'s and full description of the man who wrote the letter, his intentions of trickery, the full contents of the letter, and the precise time when he would bring it. This man was a perfect stranger to Mr. M. He came

"You, will ascertain, the above to be truthful by earching the burying-places in Boston."

"What burlal ground ?" we asked. She replied-" I do not know the place by name. Boston was a amall town at that time; but you can find the truth of the aforementioned, if you perse-Vere."

It was asked if her remains were entombed or burled. She roplied-

" Does any stone indicate the place?"

4 Yes." " Marble ?"

"No; a common slate stone is there, which will show the above record. I come, therefore, to give you this test."

These remarks having excited much interest, it was concluded, before any other test was asked for, to confirm it; or prove its falsity, by examining a cemetery in Boston. During the next day they found a tomb-stone bearing date "1607," and "saored to ye memory of Sarah Winslow, who died in Boston, aged 26 years." This cemetry is surrounded by a high wall, and no one, unless by permission, is allowed entrance. Section after section was visited, and, although all had abandoned the search, it was only by the persevering efforts of Lieutenant McN., who, after many hours' patient examination, discovered the stone sought for.

The grass being ready for the soythe, the keeper of the yard wished that further efforts might be postpoued until some other time, when the medium being influenced to write, laid down a piece of paper, and his hand moved, when was written......

"You have passed my grave. SARAH." The party retraced their steps, and found a stone hidden by the long grass, moss and earth, eight inches below the surface, and which had never been disturbed since it was originally placed there.' Upon removing the earth, the almost illegible insoription was deciphered, faithfully agreeing with the above description, and utterly unknown to any living person. The effect upon those who witnessed this discovery was intensely interesting.

We clip the following from the N. E. Spiritualist of March and January, 1857, from the pen of Rev. D. F. Goddard :--

"A Baptish clergyman, residing but a few miles from Boston, and often in the city, investigating this subject, seated, one day, in Mr. Mansfield's office, found himself, to his surprise, a medium for the sounds which there greeted him. After some little questioning, friend Mansfield's hand was seized, and, mong other things, it was written in substance as follows :----

My dear unknown brother-The spirit that is present now, is, by name, John Colby. I was a Bap-tist preacher, some forty-seven or eight years ago, iving in Vermont, traveling from place to place. A JOHN COLBY." life of me is now extant.

Neither our brother clergyman nor Mr. Mansfield knew anything of all this. It was a test. Going to the regular Baptist bookstore, our investigator found nothing like this memoir ; but, upon inquiring at the Methodist store, where the Free-will Baptist books are kept, a memoir of "John Colby" was discovered, a Free-will Baptist preacher in Vermont, some forty-seven years ago, beginning to preach at the age of twenty-one, in the year 1808, and "traveling from place to place," thus corroborating the communication in every particular.

The following are through the mediumship of Mr. J. V. Mansfield. He is a writing medium, through whom any number of similar tests have been given. The first 1 offer, came at a sitting, the 15th of May, 1856. Mr. Mansfield and family, with an officer of the army and his lady being present, an influence seizing the hand of the medium, wrote " Nanoy Hol-Question .- Who are you? Then followed : den." Wife of Thomas Holden-died in Boston, 25th May, 1802." Question.—How old? Answer.—"Ninoteen years, two months, four days." Question.—Where buried? Answer.—"North part of the city, (Boston ;) I died in child-birth ; my babe is sleeping with me, buried in the same grave. You will find my tombstone with the above inscription." Then in answer to question, "My gravestone may be found on the north side of the hill, a small common slate-N. HOLDEN." stone, dec., dec.

The next morning, in company with the aforesaid officer, the graveyard at the North End was visited, entrance being obtained by application to the proper official-for it is kept locked; they proceeded in a systematic way to the search, beginning at the foot of the hill, and taking the stones scotion after seotion. They had thus examined one large strip of

-and the bright God spark that is lodged within fountains. I cannot ask theo to come to God, for them, grows dim, by the jargon and conflicting sur- thon art already in His great existence. There is roundings 1 Oh, progression, development and un- no child of the Universe that is far from Him. But foldings | Let our souls pour out in a heavenly lay, I would take thee to some and learn of His works. as we catch the chant which angels sing of bright! You will find Him in the glorious adornments of thy

TO BE CONTINUED. History of Mediums. BY DE. A. D. OHILD. NUMBER III.

J. V. MANSFIELD.

Mr. Mansfield is well known to to the public as a velopments.

We propose to sketch-but very briefly-a history of his mediumship, and some incidents of his early life, that may have favored his medium development.

Mr. M. is a member of the Methodist Church, in past.

He was born in Southbridge, in the year 1817. At the age of seventcen, he had a very severe attack of church Mr. M.'s face was turnod suddenly by some typhus fever, by which his system was so much unseen power to look at the clock, which he noticed rostrated and enfeebled, that he was confined to his told the hour of eleven precisely. This he made a bed, in an almost helpless condition, for three years. note of, though he knew not why. His hand was There may not be a doubt but that this long and pain- moved and wrote : "I come to make my promise ful illness had a mighty, though unseen and unrecog- good." This was signed by the spirit, with direcnized influence in developing and preparing him for tions to send it to David Pierce, Belfast, Me., which his present usefulness as a medium, though near was done. twenty years have clapsed since his recovery. From his earliest recollections in life, to the pre-

sont time, Mr. M. has seen spirits almost daily. He sees them really and tangibly, and converses with them as mortal converses with mortal; he hears their voices as he hears the voice of any mortal, and answers the same. He calls spirits at his pleasure, men of thought and research ; ministers of all deand seldom fails to get a response. In this way he nominations, from all parts of the country, have gets information that is interesting and useful in his sought to test his powers, or commune with spirit avery day life. How beautiful, how pleasant, how friends, through him. valuable is this power; it is the key to the fountain Three instances within the last fow months of of knowledge, and the gateway to power, freedom and heaven. No earthly influence can intercept it, lieved in Spiritualism) that had fully resolved to evon prison walls cannot shut it out; no material put an end to their earthly existence. These percondition can suspend it, or take it away. It is sons seemed to have been drawn to him by some above the power of man and the influence of matter. power that they could not control to be rescued from Many, many times, when he has been alone, spirits the unnatural deed of suioide. On these three varihave audibly spoken to him, and have warned him ous occasions his hand was most powerfully used, of approaching danger, and have told him of coming and the most heart-touching appeals were made events; and he has found their prophecies ever relier which caused their dears to flow, and their purposes able and truthful. This capacity of communing to change. Thus suicidal intents in three instances, with spirits in a normal condition, has, through his by means of Spiritualism, have been changed to a

ther medium-" Sit one hour in fifty four consecutive Through him was written the name of Emma Winshe did;, and on the fifty fourth day his hand was 10th, 1657, aged 15 years 8 months 10 days."

medium for answering sealed letters; and so many ago?" applications were made to him, that he was forced ; "Car o choose hetween his former business and this, and therefore, considerable pecuniary interest." "I am sister to Barah W Bines, modern Spiritualism has caused him to re- ton, 1667, agod 26 years."

cognize his medium powers in other directions, which

contents, the name of the person to whom it was addressed, that he was still living, and his plan of deception.

Many most ingenious devices of a similar nature have been practiced upon Mr. M., whether to test his claims of spirit power, or for impesition, it matters not; they have been met and disposed of by a power that sees and knows the hidden thoughts of men the same as speken words. Sealed letters have been written to him for answers

in Hebrew, Greek, Spanish, French and Chinese, and, correct answers have been returned, written in the same language through Mr. M.'s haud, which langunges to him are perfectly unknown.

In many instances he has had premonition of the death of friends, which has happened as predicted. writing medium of extraordinary and peculiar de He has had written through his haud in two instances the death of friends immediately on their decease, many hundred miles distant, whom he supposed to be in perfect health ;---and letters subsequently received have proved the truth of the communications. Mr. David Pierce, of Belfast Me., on Saturday eve-ning about ten o'olook, said to the spirit of an Indian girl then communicating through a medium, "Go to Ar. M. 18 a memory of the internet of seventeen years Mr. Mansfield, in Onersea, women end and has been for seventeen years cisely eleven o'clock, and make him recognize your cisely eleven o'clock, and make him recognize your presence. At precisely eleven o'clock the next morn-ing, which was Sunday, while sitting quietly in was done.

Soventy-four portraits of spirits have been painted by artists, alone from the description written through Mr. M.'s hand. Sixty one of the seventy-four have been recognized by the friends of the spirits as being good likonesses of them before their decease.

Mr. M. is visited by all classes of men ; mostly by

persons who have come to him (not those who be-

days, and you will become a writing medium." This low. She stated that she "died in England, March

mechanically moved to write. Shortly after, Mr. Mansfield was developed as a lived and died in England, so far off, and so long

"Can your family ever be discovered ?"

"This is my object, and to furnish you a strong deeming that it was his duty to devote himself to test of the power and willingness of spirits to com-the cause, he chose the latter alternative, sacrificing, municato with mortals." "I am sister to Barah Winslow, who died in Bos-

"Was she buried in Boston ?"

·

graves, from the foot of the hill to the top, when Mr. Mansfield proposed giving up for the present. But persuaded by his companion, who was yet no believer, they agreed to take one more slip or section. a little further to the north. Here, after some search, they came upon a stone bearing the following inscription :---

"In memory of Mrs. Nancy Holden, the wife of Thomas Holden, who died 26th May, 1802, aged 19 years, 2 mos. and 4 days."

Also, an infant buried with her. A perfect corroboration of the statement given through the mediumi.

At another sitting, later, the name "Candace Chamberlin" was written. Then following, "died at Irisburg, Vt., of consumption." A letter then was written, commencing "My dear Samuel"among other things, reculling to his memory for evidence, that she requested the reading of Scripture a week before death, and chose this text for her funeral discourse : "Set your house in order, for you shall dis and not live." Then, additionally, that this was preached from at her funeral service. This letter was directed to "Samuel Chamberlin, Barton, /t.," although she died at Irisburg, Vt.; and in bout ten days came the answer, stating that every particular was true, name, place, Scripture-reading, 11.11 text choosing, the preaching of discourse from same, &c., &c., ending "God only knows where it camefrom, but 't is true."

Mr. Mausfield is a man of unimpeachable integrity, holding a highly respectable social position, and has been giving his time to this mission of furnishing evidence free of all charge, hitherto, to those examining. . He, with his family, before this new experience, were members of the Orthodox congregation, and have gained nothing of what the world deems reputation, by taking the present position. But here are two cases, whose legitimate conclusions cannot be escaped, without charging the medium with deceit the grossest and most foolish. This kind of talk we meet further on. Mr. Mansfield is in a perfectly normal condition, conversing with you upon indifferent subjects while writing. There is no implication of the mental facultics, but a purely mechanical use of the hand. But before the whole weight of this argument is urged, let me present a few more facts.

Here is one, very short, but very direct and conclu sive. Mr. Mansfield at home, was about retiring for the night, when, finding his hand seized, he went to the table, and, taking a pencil and paper, received the following :----

"I came to make good a promise that I would dictate through you. I have been with my children at Derby, Vt., munifested by answering questions through the table, and promised to give through you this test, and the time I was with them. This was the 8th and 9th of June, 1856, DAVID HOPKINSON." Mr. Mansfield afterwards learned that upon those very evenings, at the house of Mr. Hopkinson, in Derby, Vt., the spirit father had thus appeared, though nearly the whole company were unbelievers, made this promise twice in succession, and thus exactly fuifilied it, late on the very night it was last given.

And thus again, and again, and again. Seated in Mr. Mansfield's office with him, but about a fortnight ago, a pile of letters before him, I had the pleasure witnessing one test given. I may remark that: these letters are all sealed, and sometimes enclosed in two and three envelopes, with private marks and seals. The left hand was slightly influenced. "One letter selected by the power as the one to be answer-

.

ed; and then hurriedly, and while the medium conversed with me, perfectly awake, a letter was writ-ten, addressed, "My dear Linmo," saying, among other things, "I was with you at the circle Thursday night." Then further on,-"Tell Mary I am with her, and if she will sit around the table with her little once, I will try to manifest," &c. Then, "tell James," &c. And finally signed, "Your spirit-mother, Jane."

Here were at least five distinct tests in one letter, in the address "Emma," the circle of Thursday night," "Mary and her little ones," "James," and "Your spirit mother, Jane." The medium knew nothing of the truthfuiness of all this,-knew not, indeed, who brought the letter, for some are dropped privately, others through several intermediate hands; but the writer shortly coming in, it was found to be, as in every case where a letter has been answered, a perfect series of tests.

In all these statements, let me assure the sincere reader there is not the least magnifying. Indeed, you will find the reality more convincing and won-derful than any paper talk can appear.

And now I have three things to say in answer to objectors. Does any one out of the wickedness of his own heart, or because of the confessed deception that clusters around all things of earth, say " Deceit ?" Then we make answer, this deceit can have only two forms, either of which you can disprove by personal investigation; for either the professed investigators and writers of letters are in collusion, and furnish the facts themselves, or the medium spends his time in gathering, committing to memory, and writing the facts. 1 would not entertain these charges even long enough to refute them, were 1 not aware that drowning, unbelief catches even at straws, and will urge the most improbable explanations, rather than yield, unless sheerly obliged. -Mr. Mansfield has written about four thousand

different communications in answer to sealed envelopes, and otherwise,-too many people of all classes. believers and unbelievers, for the idea of conspiracy. And to have learned these facts himself, the medium, who is and has been steadily confined to his office, would have had to become intimately acquainted with the private affairs of hundreds and hundreds of families from one part of the Union to another. He has written for Minnesota and New York, for Massachusetts and all New England, for the South, and, in one case, the affairs of an English family, living years ago in Nottingham. So that all the days of all the months in every year, would be necessary to have learhed the names, dates, facts, and minute details of domestic history which have been poured through his single haud. But again we say, try for yourself; you can soon find whether you are conversing with a spy or an immortal, loving spirit.

The next objection is clairvoyance. Here, again. we answer, you'll find the medium as truly in a normal state, mentally, as yourself; the only change is the mechanical seizure and movement of the arm and hand. Then, again, all letters will not be answored, for the purporting spirit objects. In cases where pecuniary matters are wrongly introduced, or in any instance where the happiness of some would be implicated, and more hurt done than good by an answer, the answer is steadily refused, though the same questions are sent again and again under never so many disguises, and through never so many different persons. Now if this were clairvoyance, or the operation of any general law yet unknown to mortals, it could make no difference what was in the letter; one question would be answered as well as another; money and family affairs considered and spoken upon in one case, as well as in another. But here is the nicest discrimination, wisdom and prudence manifested, and no cunning and no importunity can elude or change it. Meanwhile the medium knows nothing, ofttimes-except a general intimation given by the spirit-why the letter is not answered, until the earthly investigator himself confesses his frequent attempts, by different envolopes and different seals, to obtain the long denied answer, breaks the seal, and in proof and confirmation of the supernal wisdom and power, reads the questions so properly refused.

The last fact I offer is of quite late occurrence. Our medium, seated in his office, received the follow-

I'm doing. I neither practise law, nor make justices' writs, as in former life, &c., &c.;" then a few words of general statement of the avocations of

spirit existence, and signed, "WEBSTER." This was directed to 'hn' emirecht Judge of our Commonwealth, and appears to have been given rather as a test in the facts, than for any beauty, appropriateness of style, or information to be conveyed. The letter was put in an envelope, sent to his honor, Judge, in a neighboring city, with a note of explanation accompanying, and in due time re-ceived answer, stating that those very questionings referred to by "Webster " had been lying in a sealed envelope in his drawer, intended for Mr. Mansfield's mediumship; but hearing that he was overrun with callers, he had delayed sending. Here was a case where no mortal eye could have intervened, and which has gene far to convince one of the best legal miuds in the State. Names can be given, with innumerable other facts, to any honest investigator calling upon Mr. J. V. Mansfield. Facts are stubborn things, and in these cases the sights are more stubborn even than the stories. Open, utter investigation is challenged-desired. Error, though hedged with Power, backed by Pas-sion, and venerable with Antiquity, shall depart. Truth is eternal-is therefore patient-can wait and triumph." These tests above related, given through Mr. Mansfield's medium powers, are but a few of the many; are but a tithe of what has been given; a full record of which would fill many large volumes. What is here recorded is enough to show Mr. M.'s extraordinary medium developments; and more than enough to convince and satisfy any mind divested of prejudice, and imbued with reason, in the recognition of powers acting through his organism foreign to his own intelligence.

CONSOLATIONS OF SPIRITUALISM. Mr. Whiting announced the subject for his disourse on last Sabbath evening week, as above. He said --- The poet Montgomery beautifully says,

and bitterness, will make way for a bright heaven of be such in the hands of one who never served an love, joy, harmony, and all the aching soul longs for apprenticeship at the Iron business, we may still in vain on earth. But far sweeter are the messages make it apparent that in the skillful hands of Hutchwhich come to us from the land of angels !

The mother has looked for the last time on the face of her child, and the tears have trickled down her either fashion or devise. These who may be discheeks as she sees it placed in the cold earth to return again to its native dust. Forever is parted the child from a mother's love. The habiliments of mourning are put on. The cold philosophy of the among the multiform creations which the subject world tells the mother that her child is dead-that it necessarily involves.

has gone to a far-off city beyond the clouds, where she shall never see it again. She is chilled by the very philosophy which is meant to give her comfort. But the voice of the angel child comes back to her, precious stones have been valued above all earthly feels its touch. From that touch she learns the truths of the other life. She sees her little child as her guardian angel. The philosophy of the world is good, but the fact is better than all.

So the youth. He knows his sire is dead-eternally dead. He sees no prospect of future life-all to him is dark. Upon the cold, but glittering, icebergs of atheism he has lain himself. By the selfish phi- they audaciously presumed to measure the dignity losophy of Christianity, he is told that as his father of human nature and sacrilegiously fixed the market died an unbeliever, he goes down to damnation. But price of all things, not even excepting virtue, the the young man hears of spirit-manifestations. He investigates, and his father unfolds to him the truth that he still lives, and looks down, as he always did, with love—and can return and impress into his soul the truths he has learned in the spirit-life. And the mind of the young man is led onward, through the fields of contemplation, to view this philosophy, and ho finds the evidence of its truth.

The young man on the brink of dissipation has a mother in spirit-life. She tells him the error of his course, and bids him beware-to look upward. No heart has throbbed and his tears have dropped, when he has thought of his spirit mother, urging him on in the right by her unseen presence. And though great world itself, including New Jersey, has been at times he may yield to temptation, her hand is always drawing him back.

The young lady, whirled in the dizzy vortex of alone-that the great future is unrolling before her. She is urged to action ; her thought is impelled, her mind is expanded, and her soul becomes pure and exalted, under the influence of spirit mother, father, sister, friend, who are with her as in earth-life.

. The consolations of spirit communion are not confined to those who are mediums, but through the mediumship of others these truths and consolations may be obtained. Spiritualism is like a mighty tree, and all are invited to take shelter in its brauches or rest beneath its shade. But there are those who roots of, the tree the wider its branches shoot and the more its roots spring.

It is only by investigation that man realizes new truth. But for this spirit, Celumbus would never of the little child, who learns by investigation-by omy. asking others; and just so far as he is prepared iu his own soul, will the answer come, in truth.

ne, and are climing up the mountain-side of eterni-

Scientific.

THE NEW USES OF IRON. For once at least, it must be conceded that we

have chosen a substantial theme. Some may very This is a precious consolution brought home to mortals, that the earth life, mixed with toil, suffering which it is treated. If, indeed, it should prove to and bitterness, will make way for a bright heaven of the such is treated. If, indeed, it should prove to inson & Wickorsham, 812 Broadway, New York, the subject assumes overy light and graceful form which the artistic hand and the prolific imagination can posed to think that Iron is a dull subject, would dowell to think further, and remember that soissors, lancets, razors, and all other keen things except pure vinegar, genuine wit, and bright eyes, are

The savage tribes and semi-barbarous nations of the earth have always exhibited a marked preference for the precious metals ; and in countries of little "I am not dead !" She sees the child again, and treasures; not, however, because they were necessary as a oirculating medium or currency-for in this respect they are not indispensable-but because they can be molded into splendid ornaments to adorn the persons and to gratify the empty ambition of the rich and proud. Kings and princes attached a fictitious importance to them, and, in a greater or less degree, made their own false estimates of their worth the standards whereby the value of far more useful things has long been determined. By these interests of religion, and the functions of the priesthood.

But in the light of the present time, gold and silver are scarcely to be included among the most it is the most precious, if its value be determined by a true criterion-the standard ordained by its uses. Indeed, Iron is of greater practical utility than all the other metals togethen. Deprive us of this one, and half the business of the world would be instantly suspended, and every branch of industry be smitten with a mortal paralysis. In the wide sphere of mere mundane uses, what has not Iron accomplished matter how low he may be, he is never too far down Not only does it form the industrial implements and to be reached by a mother's love. How often his domestic utensils of the farm, the work shop and the kitchen, but it assumes muny higher places, and its relations and functions are at once grand and imposing as they are diversified and beautiful. The recently "fenced in" with iron rails. In fact we have hardly commenced to enumerate its uses when we say, in addition to all these, Iron is instrumental in restraining and guiding the impetuous spirits of worldly life—her mind filled with frivolity and light-the Elements of fire and water, and that it forms ness—is taught that she lives not for the present the highway over which the lightnings of heaven travel as bearers of dispatches to all the civilized nations of the earth.

We will briefly enumerate some of the new and elegant applications of Iron to the Mcchanic Arts and the objects of practical utility, which delight the eye and the mind of the visitor as he enters the

Warchouse of the New York Wire Railing Company." There are Iron Fences and Wire Railings, of every desirable style, from the simplest to the most elaborately wrought and artistic patterns. These are specifically adapted to Farms, Door-yards, Public and Private Gardens, Parks, Rural Cemeteries, Tree Boxes, Wall, Stair and Office Railing. There are also Ornamental Lamps and Posts, Portals and judge of the tree by those who crawl around its base, Gato-ways, in all the styles of ancient and modern and because of the individual, seek to condemn the architecture; Window, Hatchway and Heater Guards; whole belief. But the more the axe is laid to the Bedsteads, Cribs, Cradles and numberless articles of Household Furniture; Bulwark Netting, Window Lintels and Sills, Brackets, Chimney Tops, Columns, Caps

and Cornices, of many styles and pieces; Balconies, Verandahs, Summer Houses, Brouze Statues and Fountains, all of which combine the utmost grace have crossed the briny deep. It is the first instinct and clegance with the greatest durability and econ-

In our youth Iron was chiefly associated in the mind with the rudest and most ungraceful forms, such as horse-shoes, crow-bars, grubbing-hoes, bush It is a consolution of spirit intercourse, to know scythes, gun-barrels, anvils and trip hammers. We that our dear departed ones have not crossed the had scarcely conceived the feasibility of its being dark and stormy river, but a bright and sparkling then simply an article of utility, and few if any had wrought into forms of grace and beauty. It was hought of using i t for orn so muci

one a parallelogram four times as long as it is broad. How many rails will it take to fence each field? PONTIAO, MICH. J. 8.

ANSWERS TO ENIGMAS.

No. 34.-Answered by N. Lee in the following rerse :---

"LOVE fulfills the law— ONE word explains our duty; ANOTHEE word has no man heard, So full of life and beauty."

It has also been answered by Minnie F. Baker, So Canton, Mass. ; Carrie Earle, Boston ; Convert, Philadelphia, and by Emoline G. Kent.

No. 35 .- The answer is "George Washington, the Father of his Country." Answers received from Emeline G. Kent, and from Convert.

No. 36 is answered below :---

Reclining on the earth so damp, Beneath a sta-rbespangled dome, Each war-worn soldier in the CAMP Breathes forth a sigh for friends and home.

As marks the distant village DELL

With slivor tone, the flecting hours, Fond Mem'ry with hor magio spell Calls up the past, arrayed in flowers;

And fancy draws hor loved ones near The heart so long by sorrow wrung; As sweetly breaks upon hor car The welcome lays that CAMPBELL sung! CONVERT PHILADELPHIA.

LIST OF MEDIUMS.

Under this head we shall be pleased to notice those po ons who devote their time to the dissemination of the truth f Spiritualism in its various departments.

MISS M. MUNSON, Medical, Clairvoyant and Tranco Medium No. 3 Winter street, Boston. See advertiseme

MRS. DICKINSON, Trance and Healing Medium, 38 Beach may 15.

MRS. KNIGHT, Writing Medlum, 15 Montgomery Piace, up ono flight of stairs, door No. 4. Hours from 9 to 1, and 2 to 5. Ferms 60 cents a scance. tf April 17.

MISS M. E. ENERY, healing and developing medium, may be found at No. 20 Pleasant street, Charlestown. Terms for cache eitting, 50 cents. April 17.

Mns. GARET, Clairvoyant and Healing Medium, No. 4 Polk Mns. GAREY, Clairvoyant and Healing Mcdlum, No. 4 Polk-street, Charlestown, has herasif been very much bonefitted by spirit power, and she now offers fur services for assisting others in examinations and prescriptions for the sick. Hours from 2 to 5 P. M. Torms \$1.00 - 2m^o Juno 12. MR. SAMUEL UPHAN, trance-speaking medium, will answor calls to speak on the Sabbath, or at any other time desired. Will also attend funerals. Address, Randolph, Mass. March 12

March 13.

II. B. STORER, Tranco Speaking Medium. Address New Haven, Conn.

Adbertisements.

MRS. II. A. LANGFORD-Through spirit directions, has changed her labors to the examination of, and prescrip-tions for, diseases. Hours of consultation from 9 to 12 o'clock A. M., and 3 to 5 P. M. Medicines prepared, through spirit directions, ontirely by her. Tuesdays and Fridays assigned for personal communica-tions, as usual, by trance and writing. Terms, one dollar per hour. ZET House rear of No. 71 Chamber street, june 19 3m⁹

june 19 one MRS. B. K. LITTLE, the well known Test Medium and Olairvoyant, has removed to No. 35 Beach street, (nearly opposite the United States Hotel.) Terms, \$1 per hour for one or two persons, and 50 ets. for each additional person. Clairvoyant examinations, \$1. june 19 tf

uno 19 MISS M. MUNSON, Medical Clairvoyant and Trance Medium, No. 8. Winter street, loston. [ISS M. will devote Mondays, Wednesdays and Fridays, to giving communications, and alternate days to medial examinations.

cal examinations. TERMS—Communications in trance, or by writing, one hour, SLOO; oxamination of patients in person, half an hour, SLOO; examination of hair in the hands of nucther person, \$2,00 if by mail, requiring the examination to be written out, \$3,00, 200 Medicines, conveniently put up, will be furnished if desired. 3m may 8.

B. O. & G. C. WILSON,

WHOLESALE BOTANIC DRUGGISTS, Nos. 18 & 20 Central st., near Kilby st., Boston, Mass. Every variety of Medicinal Roots, Herbs, Barks, Seeds, Loaves, Flowers, Gums, Resins, Oils, Solid, Fluid and Con-

Leaves, Flowers, Gums, Resins, Olis, Solid, Fluid and Oon-centraited Extracts, contantity on hand. Also Apothecaries' Glass Ware; Bottles and Phials of overy description; Byrin-ges of all kinds; Medical Books upon the Reformed Bystem of Practice; Brandy, Gin, Wincs and other spirituous liquors of the best quality for medicinal purposes; together with a a great variety of miscellaneous articles usually found at such an establishment. Orders by mail promptly attended to, 0m Jan. 16.

ALLS' BOSTON BRASS BAND.—Rohearsal Room, No. 13 Tremont Row. D. C. Hall, Leader and Director, 4 Vinter place; Rhodolph Hall, 2d Leader, 3 Gouch place. Apolicatious made as above, or at White's Music Store, Tremont femple.

Juno 5. 8m D. C. HALL, Agent.

NEW YORK ADVERTISEMENTS.

THE FOLLOWING ARE NOW READY. ADDRESS dellyered before the late Convention in favor of extending to Women the Elective Franchise, by Geo. W. Curtis. * Price 10

These there is a second state of the second st sion 50 cents.

The subscriber is in nogociation, and will soon be able to The subscriber is in negociation, and will solve to build to anhounce his arrangemeuts, with other distinguished modi-ums, so that the friends from abread, as woll as in the city, may be accommodated at a central point, day and ovening. Appfications of parties for private interviews with modiums, will be attended to. B. T. MUNSON, June 19 tf 5 Great Jones Street, New York.

BOARDING AT MR. LEVY'S, 231 WEST THIRTY-FIFDH BERBET, where Spiritualists can live with comfort and economy, with people of their own own sontiments, june 19 tf

THE FRANKLIN GLOBES.-30 inch Terrestrial, with quadrant and compass, on a splendid Mahogany frame with castors. \$160 00 16 inch Terrestrial and Celestial, wood frames, per pair, 45 00

12	44	4	" fancy wood do.,		28 0
12	4 g	44	" Bronze Meridal	n, 4	25 0
10	44	Bronze	Pedestal Stand, per pair, -		86 O
10	44	Bronze	Stand, per pair,	-	24 0
10	м	Wood	" Bronze Meridian, -		20 00
6	"	Bronze	Stand, per pair,	•	9 0
6	44	44	Semi-Frame, per pair, -		6.5
			MOODE A MENED SE A.A.		

june 19 tf MOORE & NIME, Manufacturers, Troy, N.Y. MOST BTARTLING DISCOVERY.—The original Gospel of Jzsus, translated from manuscrips in Latin, found in the Catacombs of Romol Edited by the Rev. Grass SMITE. This Gospel is complied by MATTHEW from his own memo-randa, and those of PETER, MARK, LURE and John, and lastly raida, and those of PETER, MARE, LURE and JOHE, and lastly revised by PETER. Also, the Acts of the Eleven Disciples; The Last Epistle of PETER to the Chapolitos; The Acts of PAUL and the Jewish Sanhedrim, and the history of JESUS, by PETER. Hence the real New Testament, admitted by divines to have been lost in the early sges of the Christian Era, is found, and free from human interpolations, and here presented to the world. Price, 75 cents. For sale by S. T. MUNSON, 5 Great Jones street, N. Y.; BELA MARSHI, 14 Broomfield street, Boston; GIBSON SMITH, S. Shaftbury, Vt. and A. DOSE. No. 11 Central Bay Hartford Comp. Vt., and A. ROSE, No. 11 Central Row, Hartford, Conn. tſ may 15

G. A. REDMAN, M. D. J. R. ORTON, M. D.

Fob. 27-tf

ORAL DISCUSSION.-Just published, an Oral Discussion on Spiritualism, between S. B. BRITTAN and Docron D. D. HANSON, 8vo. pp. 145. Price, bound, 03 cts; paper, 38 cts. For sale by S. T. MUNSON, may 15 tf & Great Jones stroot, N. Y. may 15

WANTED-GOOD AND RELIABLE TEST MEDIUNS, with whom permanent and addition

J. V. MANSFIELD, MEDIUM FOR THE ANSWERING OF SEALED LETTERS, may be addressed at No. 8 Winter street, Boston, (over George Turnbull's Dry Good. Storo.)

TERMS.-Mr. M. dovotes his whole time to this business, and charges a fee of \$1.00 and four postage stamps to pay return postage achies efforts to obtain an answer, but does not OLARANTEE an answer for this sum. Persons who wish a GUARANTEE, will receive an answer to their letter, or their monoy will be roturned in thirty days from its reception. Fee to be sent in this case, \$3.00. % No letters will receive attention unless accompanied with the proper fee. Mr. Mansfold will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to TERMS .--- Mr. M. devotes his whole time to this business,

Wednesdays and Saturdays. Persons are requested not t call on other days. ' tf Dec. 26.

call on other days. if Dec. 26, HOME FOR THE AFFLICTED.—HEALING of LAY-ING OF OF HANDS.—DR. W. T. OSBORNSCIAIroy-ant and Healing Medium, who has been vory successful in curing the sick; treats with unprecedented success, by the laying on of hands, in connection" with other now, and inval-uable remedies, all Chronic Diseases, such as Consumption, Liver Complaint, Scroula, Rheumatism, Gout, Neuraigis, Franzysis and, Heart Complaint: Diseases considered fneur-able by the Medical Faculty, readily yield to his now and powerful remedies. Porsons desiring board and treatment can be accommodated. Terms for an examination at the ofcan be accommodated. Terms for an examination at the of-fice, one dollar—by letter, two dollars. Hours from 9 A. M. to 7 P. M. Rooms No. 110, Cambridgo street, Boston. tf Jan 9.

DRS. ORTON, AL D. G. A. REDMAN, M. D. DRS. ORTON AND REDMAN. Office, No. 52 Fourth Avenue, near corner of Tenth street, one block from Broadway, New York. Zar Dr. Redman receives calls and gives sittings for tests, as horetofore. tf April 10, 1838. ROSS & TOUSEY. PACKERS AND FORWARDERS OF DAILY AND WEEKLY NEWSPAPERS AND GENERAL JOBBERS OF BOOKS, PUBLICATIONS, &c. NO. 121 NASSAU STREET, NEW YORK.

W with whom permanent and satisfactory arrangements will be made. An interview may be had by calling upon, or a line may be addressed to, S. T. MUNSON, April 24 tf δ Great Jones st., N.Y.

 April 24
 Contrast outcomest and an analysis

 MRS.
 HATCH'S DISCOURSES.—First Series, 372 pages

 12mo., just published, and for sale by
 S. T. MUNSON, 5 Great Jones street, April 24

 April 24
 tf

[For a fine test of spirit presence, given through Mr. M. on the 11th inst., see 4th page of the Banner.]

SUNDAY WORK.

MESSES. EDITORS-I " caught " the following, last week, which you will please insert in your paper, and oblige, E. E. GIBSON.

"RESULT OF SUNDAY WORK .-- On Sunday before last the people of Damariscotta Mills caught one hundred thousand alewives ; but they were all stolen during the night, says the Lincoln Democrat. So much for Sunday work."

Query 1st-Was not the " result of Sunday work profitable to those who stole the one hundred thousand alewives?

2d-Which is the greater sin, to catch one hundred thousand alewives on Sunday from the water, or to steal them on Sanday night from those who did catch them on Sunday?

3d-If God, to punish the Damariscotta people for "Bunday Work," sent thieves and robbers to steal their "Sunday Work," ought He not in order to be consistent, employ some means to wrest from the thieves their booty, lest they, in their increased. crime of stealing on Sunday, should get a good dinner through stolen "Sunday Work ?"

4th-Do not people strain at a gnat and swallow a camel, when they insinuate that God is so displeased with Sanday fish estching that, in order to bring judgment upon the offenders, He will commission or allow men to steal on Sunday, so that the fishcatchers, cannot enjoy the benefits of their Sunday work, while the fish-stealers have the advantage both of the Sunday catching and the Sunday stealing-a double min ? TIME 771, 1858.

- Mens of each

Constant And

. . .

Always those who believed in the communion of men with the angel-world. Socrates held this faith, and often conversed with spirits. Jesus was in harmony with the angel spheres, and when he died he prayed exhibition rooms to almost imagine that he is in for his murderers. "Father, forgive them, for they some fairy temple which the invisible ministers of for his murderers, "Father, forgive them, for they know not what they do," because he knew there was a brighter world beyond. Look into your Bible and see who calinest met death, and you will find them to Iron ribs of the mountains, and that they had been be the class who believed in spirit communion. To be sure you will find, many atheists who have died calmly and peacefully, but many of them received this philosophy. Wesley, a. good and holy man of Spirits were ever at her side, cheering her soul, and leading her onward in her strange career. Did the apostles of Christ fear death? No; those who recognized spirit-communion feared ic the least. Peter, though erucified head-downwards, welcomed death calmin and sweetly, for he know where he was going. and beautiful forms than those we have a start start ticed, but will not attempt to describe. S. B. B. Look at more modern times-to your own revelution. and you see the same truth exemplified. The spirits pretected Washington from the bullets of the enemy, as to-day they shield many a child of earth.

Till man can realize the grand harmony of nature, he cannot receive the consolations of the spirit-gospel. While he bolieves some souls must die-must be destroyed-he cannot receive the consolations of spirit life in all its purity. Where is the man. con: scious of this intercourse, who fears death? In all the various discords of political, domestic and theological life, this belief comes, as a sweet balm of comfort.

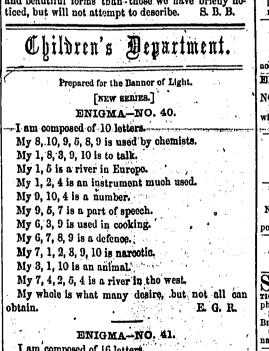
This physical manifestation of spirit-power is but ten years old ; but realize what it has done and what it is destined to do l Spiritualism is to be a religion of joy, instead of sorrow. It is a well-ostablished fact that the religions of earth have done too much towards strongthening the sad and sorrowful elements of man. If nature bids the tear-drop flow, let it come-but never believe that man was made to mourn. One of the greatest benefits of Spiritualism is, it makes man happier; and if it has done nothing else for him, if it has made one child of earth happier, it has not been in vain.

Previous to the lecture, Messrs. Wendell, Capen and Sennott were chosen a committee to select a subject for an improvisation. From those proposed by the committee, the spirits selected "Law." The poom was a fine production, fruitful with fine points, and some parts of it inclining towards a chaste and delicate humor.

NORWAY has a population of about a million and a quarter. The inhabitants are nominally Protestants. There is, not a Roman Catholic church or priest in the whole land. Neither a Jew nor a Jesuit is allowed by the Constitution to set foot on the soil. where such a state of things exist.

an theological at a second

Who were those who mest firmly met death? poses. But the genius of the age has transformed ays those who believed in the communion of men the solid and shapeless masses into almost every attractive form which the creative imagination and cultivated taste can either fashion or appreciate. One has only to enter Hutchinson & Wickersham's Beauty have mysteriously created and adorned for their own amusement. A poet might fancy that some great magician had touched with his wand the suddenly transformed into all delicate and beautiful creations. The Spirit of Mechanical Invention has here achieved a success which fills the stranger with a delightful surprise. The solid metal is made to represent and to embalm, in many imperishable the church, believed firmly in this truth. Did the forms, various rare and felicitous devices, which, if brave Maid of Orleans fear death at the stake? No. viewed at a little distince, appear not less delicate Spirits were over at her side, cheering her soul and fanciful than the pattern of a lace collar, or the embroidery on a lady's handkerchief. Had the genius of Fairy Land been at work, through the delicate fingers of his subjects, on the most flexible materials, we could scarcely have expected to witness the creation of more diversified, captivating and beautiful forms than those we have briefly no-



I am composed of 16 letters. My 8, 4, 10, 4, 8, 6 signifies reciprocal. My 9, 2, 11 is a primitive condition. My 7, 5, 2, 12, 16 is the seat of affection. My 16, 7, 2; 10 is a conjunction. My 1, 4, 14, 8, 12 is manufactured by farmers. My 16, 15, 18, 1, 10, 6, 5 is a prickly plant. Bly whole is an astronomer in the State of New 211213 G. A. B. York: DUNDEE, N. Y. Tripped.

MATHEMATICAL PROBLEM.

A landholder has four fields, containing ten acres each, which he wishes to enclose in rail fence-four-We can safely add that they have plenty of bigotry teen rails to the rod. One field to be in a square form, one a circle, one an equilateral triangle and parts in the ASS ASSA

1. 12

ROOMS TO LET.-Two Rooms in the premises occupied by us, No. 31-2 Brattlo street. They will be finished to sult occupants, and each will make a genteel office, for any one declarate. one desiring it. may 22.

NEW PUBLICATIONS.—Parker's Sermons of Immortal Life 5th Edition—Price, 10 cents. Parker's Speech de-livered in the Hall of the State House, on the Present Aspect of Slavery in America, and the Immediate Duty of the North, Price Wronts, Alwe, Including The Data Data State or Slavery in America, and the infinite budy of the worth. Frice, 17 cents. Also, Parker's two Sormons on Revivals, and ono on False and True Theology—Price, 8 cents each. Just published, and for sale by BELA MARSH, No. 14 Bromfield street, where may be had all the various other writings of the same author, either in pamphlet form or bound in cloth, at wholesale and rotall.

BANK NOTE LIST AND COUNTERFEIT DETECTOR, corrected by W: F. DAVIS, (at J.W. Davis' Banking office) Boston. L.S. LAWRENCE & Co., Bankors, New York. DEEXEL & Co., Philidelphia. Now is the time to subscribe. A Coin Chart will be issued. Containing 1000 different kinds of coins. This coin chart will be sent to all subscribers to the Detoctor for 1858. Only \$1.60 per annum. Canvassers wanted. Published somi-monthly for New England, by

W. F. DAVIS, No. 25 Stato street, Boston. Jan 23 tf DRS. GUTHRIE & PIKE,

OCTAVIUS KING, ECLECTIC DRUGGIST AND APOTHECARY,

634 Washington street, Boston. 20 Spiritual, Clairvoyant, and Mosmorio Prescriptions ocuratoly prepared. Doc. 19-Sm^o-tf.

227 Bpintual, Clairvoyant, and mosmorio rescriptions accurately prepared. Doc. 19-3mo-tf. EMPLOYMENT OFFICE AND REAL ES-TATE AGENOY, NO. 92 SUDBURY STREET, (UP STAIRS.) BOSTON. Hotels, Boarding Houses, and Private Families supplied with reliable help at short notice. L. P. LINCOLN. Feb. 27-4t

Feb. 27-tf · ALEXIS J. DANDRIDGE, Healing Medium and Electropathist, No. 3 Kneeland Place. OFFICE HOURS from S to S o'clock P. M. June 5.

DRS. BROWN, DENTAL SURGEONS, No. 24 1-2 WINTER STREET, BALLOU'S BUILDING, BOSTON. 25 Pratients psychologized, or entranced, and operations performed without pain. tf Nov. 21

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

SAMUEL BARRY & CO.-BOOKS, PERIODICALS and SPIBITUAL PUBLICATIONS, the BARNER OF LIGHT, &C., BTA-TIONERY AND FANCY GOODS; No. 836 Race street, Philadol

Subscribers SERVED with Poriodicals without extra charge BINDING in all its branches noatly exceeded. OARDS, CIRCULARS, BILL-HEADS, &C., printed in plain or or-namental style.

tal style. tf 'Ju SCOTT COLLEGE OF HEALTH.

SCOTT COLLEGE OF HEALTH. D. JOHN SCOTT, having taken the large house, No. 6 BEACH STREET, New York CITT, for the express accom-modation of ALL PATIENTS desirous to be treated by SPIRIT-UAL INFLUENCE, can assure all persons who may desire to try the virtues of this new and startling practice, good nurs-ing, and all the comforts of a home. He offers his professional services in all cases of discase, whether chronic or acute. He offers his professional services in all cases of discase, whether chronic or acute. MEDICAL ELECTRICITY. The subscriber, having found MEDICAL ELECTRICITY. The subscriber, having found MEDICAL ELECTRICITY. The subscriber, having found takes this method of informing the last twelve years, takes this method of informing those interested, that he con-tinues to administer it from the most approved medorn appa-ratus, in cases where the nervous system is involved, te which class of diseases he gives his special attention. J. OURTIS, M. D., No. 25 Whiter street, Boston. July 6 SPIRITUALISTS' HOTEL, IN BOSTON

NATURAL ASTROLOGY.--PROF. HUSE may be found Pleasant street, a fow blocks from Washington street, loston. Ladles and gentlemen will be favored by him with such ac-counts of their PAST, PRESENT and FUTURE, as may be given him in the exercise of these Natural Fowers, with which he feels himself endowed. LETTERS ANSWERED.-On receipt of a letter from any party, onclosing oxe polt.A.P. Professor Huse will answer questions

enclosing one dollar. Professor Huso will answer question of a business nature. On receipt of THREE DOLLARS, a full na-

of a business nature. On receipt of THEEE DOLLARS, a full naturity of the person writing will be returned. He only re-quires name and place of residence. Hours of consultation from 7 A. M., to 9 P. M. Terms 60 conts each locture. tf-31MRS. M. A. LEYON, M. D., MIDWIFE AND LADIES OF PHYBICIAN, No. 30 Beach street, Boston. Mrs. L. has ongraded a superior Trance Medium, for the examination of disease and solutional communications, either by Writing. disease and spiritual communications, either by Writing, Rapping, Tipping, or Entranced. Porsons sonding hair must enclose \$1, and two stamps. Information given upon cher subjects by lettor, \$2. Medicines for every lil, put up as the Spirits direct, and sent by express to every part of the world. Also, healing by laying on of hands. Fatients attended at their residence. heir residence

N. B.—Persons in indigent circumstances considered. may 15 Lf

N. B.-Persons in indigent circumstances considered. may 16 M M RS. C. L. NEWTON, IEEALING MEDIUM, having fully tested hor powers, will sit for the cure of diseases of a Chronic nature, by the laying on of hands. Acute pains in-stantly relieved by spirit power; Chronic Rheumatism, Neu-ralgia, Chronic Spinal diseases, pains in the side, Diseases of the Liver, Nervous Prostration, licadache, Ac. Torms for each sitting, \$1.00. Hours, from 9 A. M., to 3 P. M.; will visit families, if ro-iguired; No. 26 West Dedham street, two doors from Wash-ngton street, Boston. tf Feb. 6. REMOVALI REMOVALI! D. R. A. B. NEWCOMI, Healing Medium, has removed treated with the same successful plan of practice hitherto pursued by Dr. N. under the direction of the higher Intelli-geddes. In addition to this, the benefits of a quiet and har-monial home may be socured to these who, with personal treatment, may desire pleasant rooms and board at a moder-ate charge. Inters will confer a favor by giving notice in advance of their coming. if April 24. AN ASYLUM FOR THE AFFLIOTED. HEALING BY LAYING ON OF HANDS. C. MAIN, No.7 Davis Street, Boston, Those sending locks of full to indicate the indicases about

11 .

C. MAIN, No. 7 Davis Street, Boston, Those sending locks of hair to indicate their diseases, should inclose \$1,00 for the examination, with a letter stamp to prepay their postage. Office hours from 9 to 13 A M and the ace hours from 9 to 12 A. M., and from 2 to 5 P. M.

Dec. 12

JAMES W. GREENWOOD, HEALING AND DEVELOPING Medium.—Rooms, No. 15 Tremont Street, Up Stairs,) opposite the Boston Museum.) Office hours from 9 A: M., to 6 P. M. Other hours he will visit the sick at their homes. A good Rapping, Writing and Trance Medium can be found at the above rooms, whem I cau recommend to the public wishing for Tests. tf June 5

M RS. YORK, IEALING MEDIUM AND CLAIRVOYANT, No. 14 Pleasant street, entruise on Shoar Place Part IVI. No. 14 Pleasant street, entrance on Spear Place, Boston. Mrs. Y. heals the Sick and reveals the Past, Present and Future. Terms for Examination, \$1; Revelation of Events, 60 cents. Hours from 8 A. M. to 9 P. M. may 22 tf

A. C. STILES, Bridgeport, Conn., INDEPENDENT CLAIRVOY-A. ANT, guarantees a true diagnosis of the disease of the person before him, or NO FEE WILL BE CLAIMED. Torms to be strictly observed. For Clairvoyant Examination and pro-scription, when the patient is present, \$2. For Psychometric Delineations of charactor, \$2. To insure attention, the FEE and postage stamp must in all cases be advanced. Dec. 2. U

MRS. L. B. COVERT, WEITING, SPEAKING AND PEB-SONATING MEDIUM, No. 85 South street, will, sie for Communications between the hours of 9 and 19 A. M. and 2 and 10 P. M. or, if desired, will visit families. Termis for one sitting, 50 cents.