VOL. III.

BOSTON, SATURDAY, JULY 10, 1858.

NO. 15.

Poetry.

Written for the Banner of Light. A FLORAL DISPUTE SETTLED. BY C. TABLEAU.

What 's in-a color," tell me, pray; Is red the best, or is it gray? Is 't green, blue, yellow, black, or brown, That outstrips all and takes the crown? The Lily said: "'Tis white, for sure;" "No," sang Forget-mo-not, "'tls bluo!" "'Tis pink," said blushing Rose, "I'll bot :" " Not so I 'tls green," said Mignonetto;" "'Tis yellow," drawled the Buttercup; And, nodding like a little fop, Lisped Tulip: "Oh, ridiculous! A single color is too plain For any but a country swain it Thus did the Flowers disagree, Sitting in council near a tree, And weighty reasons were produced, Which would, I doubt not, have confused A jury of the clearest kind. Who sometimes seem a little blind. The Flowers' dehate was waxing warm, And some began to fear that harm Might close their council, when, oh Jovel A Rainbow in the heafens above Appears, and ev'ry Flower seems To sip each color from its beams. Then, after their ambrosial meal, The Lily said: "My friends, I feel That ev'ry color has been made By our Creator: who has said That I should wear this snowy white .-Who clothes some flowers in scarlet bright, Some others blue, some brilliant gold, And each has beauty to unfold. Therefore, my friends, let us decido No more to foster selfish pride; But love our neighbors, black or white. Provided they pursue the right." The Flowers, all, in eestacy Applauded her right merrily, And from that time they did not coaso To live a life of joy and peace.

Romance! Sylendid

BURFALO, N. Y., 1858.

COUNTRY NEIGHBORS:

THE TWO ORPHANS.

BY MRS. ANN E. PORTER.

CHAPTER XII.

" Moveth she along, In her maiden prime Like a brilliant song,
With a perfect rhyme."—Eastman. THE DREAM COTTAGE.

A pleasant little rectory it was, so snug and homelike it looked, embowered in trees, and grey, but not dilapidated with age.

There was a bijou of a gardon, full of flowers, just now in their brilliant summer dress, and over the oottage, creeping vines grew luxuriantly, and, upon write hely lessons on the infant's heart." trellises, the fruit was ripeniug in the sun; and in the arbor, over which a grape-vine, more rich in foliago than in fruit, threw its green and tendrilled! Alice was silent, for this remark led her mind to shado; the house deg was sleeping upon the floor, the days of sorrow through which she had passed, and in the porch, upon the soft lamb's wool mat, a tortoise shell out was dozing.

It was a very quiet scene, that summer afternoon, that quaint old cottage, a very picture of repose-a sort of sleepy hollow, for no signs of active life were may wake the long silent chords of memory. It was to be seen. Rever and Tabby were asleep, the latter, a dream no more. Alice was a child again, and though with one eye half open, to watch intruding the welcome greeting given and responded to in Gerthough, with one eye half open, to watch intruding flies, and secure them from farther mischiof, while man, aroused the rector, and rising, he took a hand an open book in the rustic chair that stood in the of each, and the three walked to the cottage in comporch, told that other occupants had been busy pany. there.

A laboring man passed, with his shovel thrown

"Wonderfully improved!" he said, as he looked over the tranand well cut hawthorn hedge. "Time was when the rector did n't much mind his garden. and would as soon have had an onion as a tulip in his borders; see, John," and he lifted the boy in his arms, that he might have a view -" them phloxes Europe till she had seen the "stately streets and are gay as the queen's gown, and that are bed of princely mansions" of Vienna, or wandered along 'Frenchman's darling' is good as maccaboy snuff; I the banks of the Danube. Alice hardly shared his can smell em liere, and that great mass of red, yel- enthusiasm; she loved her quiet home in England low, scarlet and white flowers! My stars! if that with the Rector, and was willing even to return ain't worth looking at ! They say Miss Alice brought from America, if he wished, to spend her days in some of the seeds of them are curious flowers from the cottage. But her five years of study were passed. Ameriky. But I'd rather see her, pretty face than and in all that time she had not forgotten Mapleton. the garden itself, fine as it is. I helped the gardener and her heart yearned once more for her mother last spring, and if over there was a real born lady, Sewall, and her sister Hannah. The correspondence she's one; there's no airs about her, but she walks had been regularly kept up between them, and as it this earth, as if her whole business was to make may enlighten us a little more upon the village folks happy; and she takes to gardening like a duck affairs of our country neighbors, we will do, as Alice to water. It does me good to see how handsome and often does, open the package of letters and read healthy she grows; when she first came here, she some of her American correspondence. "No. 1. was a puny, pale little thing, like a lily in the rain; From J. Sewall." This had crossed the water twice. but now her cheeks are bright as that damask rose It was Jerry's promised letter to Alice, and was there, and the way she sits upon her horse, and can written from Europe, before he knew of Alice's disters down the lane is a sight worth seeing.".

" Is she the one that came to see us when mother and the baby were so sick last winter, and you couldn't work for the rheumatism?"

"The same—one of God's blessed angels. She made our house quite another, thing, and with her own white hands, too. She could make gruel equal written epistic from the minister's wife, sister Lizzie. to the good old rector's wife, that used to be so famous in my young days for her soups and knick. We will read it:nacks; and then she could talk and pray-to my thinking—better than her uncle himself. It always with Eddie. Only think, he is nine months old to-day, and has three teeth! I wish you could see

the heart for those that were. God preserve her from all sorrow;" and with this prayer on his lips the laborer shouldered his shovel and walked away. Soon after, Alice herself appeared in the porch, dressed in white muslin, her dark brown hair falling in natural curls upon her white neck, and her form now rounded to almost womanly symmetry. The former paleness was gone, and her cheeks wore a rich, healthy huc, and her skin was a purer, clearer white. Excroise in the open air, careful training, and above all, intellectual culture had added new charms to our young friend, and we see her now, a benutiful, accomplished and well-educated woman. But her highest praise is that she retains the same sweet simplicity of heart as when we first saw her going for her quart of milk, across the fields, to farmer Sewall's kitchen.

"Ah! my darling-beginning to keep watch so early?" said a pleasant looking gentleman, in dressing gown and slippers, who came from the library. "Let me see," and he turned to consult an antiquated carved mahogany clook, that stood in the diningroom-"it is only three o'clock now, we dine at four. and the coach never comes from the station till att least an hour after that. By the way, we will order our dinner an hour later than usual; I wonder I was so careless."

"I took that liberty, uncle, this morning; you sometimes call me 'the little house-keeper' in sport; I thought I would be so in earnest to-day."

"Right, my darling, and I suppose you ordered a good dinner-a little extra one perhaps, and may be you had a finger in the pic."

"Yes, uncle, Mrs. Herring consulted me this morning, and after calling in the cook, we put our three wise heads together, and the result will be-"

"That your father, who cares no more for the luxuries of the table, than I for heer and cigars, will refuse to taste your fine cookery, and I, your unclo James, will have the feast to myself, for you cannot cat for joy."

"Well, unole, we will take pleasure in seeing you

"But why did you refuso my proposal to ride today, and meet your father when he alighted from the

"Oh, I had a fancy-a wish rather, to see him enter the garden gate, and go to meet him, as if I were a child agalu."

"Then you remember, do you, those days of your childhood, when your mother sat by this window. during the long summer hours, and watched you at your play in the porch and garden here, and when your father returned from his pupils, you would run to meet him, and he would prattle German to you, and refuse to answer your questions, unless put in

"I have dreamed about it, many, many times." " Dream, you called it, did you? Ah, it was only living over again the past. Strange, with what distinctness the midd will retrace the scenes of other days. We speak of spirit as something intangible, evanescent, but it retains impressions like adamant."

" And blessed are those, whose parents, like mine,

"Yes, Alice, would that your sainted mother could have lived to be with us at this hour!"

and sho lest herself in thought, and her uncle became absorbed in his book, and neither heeded the lapse of time. The falling of the latch upon the gardon gate, aroused Alice. Strange how slight a thing

"And now for fatherland!" said Mr. Hoffman, one fine morning in early autumn, as they were takacross his shoulder, and with his boy at his side. . | ing their coffee in the cottage dining room that opened upon the porch.

This journey to fatherland was to precede Alice's return to America. Notwithstanding all that Hoffman had suffered, he still clung to the old castle of his fathers, and felt that Alice had seen little of covery of her father.

It is a long letter, full of little particulars of his voyage and of what he had seen in the old world. and it would seem as if he intended to continue them, and give Alice the whole history of his travels, but we look in vain for No. 2. Here is a neatly This is of much later date, and looks quite fresh.

"MY DEAR SISTER ALY-My husband has gone to tired, and ill-used herself, she would pray so from him. He is very quiet and good, only most too play-

ful when Hannah is about; as soon as he hears her great deal, and when he tires she will sing him to on her bonnet, saying: There! now I ain glad I am Alice's handwriting. Alone in his room, he opened not married with husband and babies to wait upon,' it engerly. "And now, Jerry," she concluded, after and then runs out of the house. But Aly, I think giving him an account of all that had taken place. she will be married, though she will not acknowledge that her heart is interested at all—but she has frequent letters from Dr. Wardwell, and he visits Aunt in these ancient cousins alone that brings him here. But Hannah is very reserved, and there is some objection in her mind, or else the Doctor is undecided, though my husband says this cannot be for if ever a man worshiped a woman, the Doctor does Hannah. Ho is much older than herself, but that is no serious objection if she loves him; she is noble-hearted, and learned, and good, but there is no true marriage without love. Remember that, Aly. We have heard through Jerry, that Mr. Schmidt has found you out in your new home, and report, he says, makes him a successful wooer. Do n't forget your promise, Aly, to be married in the old farm-house. You remember that you and Hannah were to be married at the same time, if you were both so fortunate as to find lovers; little girls' fancy, but perhaps it will be realized. My husband will perform the service for you with pleasure, but we wish much to see little Alice Hoffman once again. I suppose you hear from Jorry oftener than we do. Only to think, he is in Vienna! They are constructing a railroad between that city and Gratz, and have sent to America for engines, and Jerry has gone there with some constructed by Norris, of Philadelphia. When you see him again, he can talk German with you. He intends visiting us by next winter. You ask after Martha. She is living with mother now, and is very efficient help, and little Lattic is a sweet child, and much loved by all of us. It makes mother happy to have them with her. There, I must stop, for my husband has returned. Good night.

Your affectionate sister, Letter number three was from Ilanuah :-

the parlor, robed for the grave. He has gone to that mother, and he fell asleep with his head resting ing all the jealousy of the Austrian govern upon her bosom. He lay in that position a long towards foreigners, was employed there awhile. time, and mother raised him gently to lay him back mother. Mother says she does not mourn for the alone. child, but for herself. He had lived with us much "I hope our friend Sphinidt will not leave Engwarmly, but he was a sufferer, and would have been so had he lived. He often spoke of you; and Aly, dear, what a comfort it would be to have you with us now. I am lonely, and miss Lizzie and you ex friend of mine at the University; I had a note from ceedingly. Simon is in college, and comes home him to day saying that he would meet us in London vacations only to make fun at me and give me plenty of sowing to do; but Aly, he is a fine scholar, (that's between you and I,) I would n't tell him so. has grown quite handsome, too. Altogether, I am he broke forth into a merry laugh. proud of him, but I have to tell him his faults, to be sure, that his vanity does not grow too fast. Mother counts the months before her Jerry will be at home; nothing against him; he is a gentleman, and, I think, loved you first for yourself alone, but I never have thought of you as his future wife—I had no Alice made no remark but retired to like it very well when you are really united to him, parture. only you must not marry till you come to Mapleton. Lizzie has written you, and told you of course about her husband and baby, and also of Martha and Your friend, Dr. Wardwell, it seems, had some claim upon it, and has fitted it up in very handsome style as a country house. The old ladies have a home habit of visiting them. Aunt Betty is the same good; easy-soul; as ever, and Aunt-Polly-finds thorns where her sister sees only roses. Good bye, my sis-

ter: my heart is with you.

made her long to see again the dear, familiar faces | of the farm-house. She had just come from their perusal one day, when she was called from her room ly affection." to see her friend, Mr. Schmidt.

Schmidt were sitting together in their boarding panion. house at Liverpool, when letters from home were handed to Jerry. These letters' contained news of reads the letter, and so new tears fall upon it, and the meeting between Mr. Hoffman and Alice, and of their departure for England.

uncle, a few miles from Birkenhead."

"Birkenhead! Birkenhead!" said Schmidt. "why. Jerry, that is Birkenhead right across the Morsey secretary in your room at the Rector's; do, pray, there; the very place where we were going to-day to embalm one of those, if you wish to preserve a visit the wet and dry docks, now in process of construction.

"And the uncle—what is his name?"

Jerry? Between you and I, the image of that girl and hounds, and is the only heir to his father's large has been in my heart ever since our meeting at estate, all of which he desires to lay at your feet, if Mapleton, and I have tried in vain to fall in love you will deign to be but mistress of them, himself with other pretty faces since. I shall not go to the Continent with you next week, but remain here till | But Alice is willful; it is the preregative of her they arrive. Pity you can't stay with me; but I sex, and so Schmidt's elegant epistles, and the young suppose your engagements are imperative."

"Yes; my duty and my employer's interest call voice, he springs and puts out his little fat arms, and is all ready for a frolic. She plays with him a There was one letter which he could not open in his sleep, and then she lays him in the eradle, and puts companion's presence; it bore a superscription in giving him an account of all that had taken place, "I am so glad that you are in Europe, for it will seem so like home to me when you come to my Betty frequently, and I do not think it is his interest uncle's, as you surely will often, I hope. I shall wait with great impationce for your first visit."

Jerry sighed, "Ah! Alice will forget the awkward Yankee boy, when settled in her new home. Oh, Aly! there is a great gulf between us now. I had indulged in aspirations of success for your sake-to win wealth and honor, that you might enjoy it with me," and for the first time in his life, Jerry's strong, hopeful heart, was full of sadness.

"Come, Jerry," said Schmidt, some hours afterwards, "all ready for Birkenliead!" and Jerry descended, wishing in his heart that Birkenhead Docks had never been built.

He left Liverpool in a few days for the Continent, and while there received frequent letters from Schmidt, in one of which the writer says-" Alice's beauty has improved since her residence in England, and her character developes finely. Her father and uncle are very proud of her, and she is a devoted child to them. I am prospering; but should my suit be successful, Alice will not be married till her school education is completed-and once I heard her playfully remark, in answer to something which her uncle said, 'But, uncle, I promised Hannalt that if 1 were ever married, it should be in the farm-house at Mapleton.' Her uncle was not quite pleased; he bolongs to one of the oldest families in England, and is proud of his descent; were it not that I can bring "My Dear Sister Aly-It is with a sad heart I a pedigree to match his own in length, I should descat myself in our chamber to write you at this spair of success. Odd! is n't it, that the little girl time. Never was there gloom like this in our house which your mother saved from the drudgery of the before. Johnnie, our precious little Johnnie, lies in kitchen should be such a difficult prize to gain,?" home for which he longed so much; he was never Jorry threw the letter into the fire. From that well, you remember, and for some months he suffered time he was incessant in his devotion to his work ; with a distressing cough. We found him one evening last fall at his mother's grave. He was feeble, but had gone there, as was his figurest habit, and velocity the figurest habit, and velocity the figurest habit, and probably fainted. We brought him show, and laid voloping the faculties of his young friend. He made him on his bed in mother's from. In the night he some important improvements in steam engines, and said to mother: 'Aunty, tell me about heaven and became, also, in the course of five years, one of the the hely angels, and I shall feel better. My heart best engineers on the Continent, and notwithstandbeats very fast.' She talked with him about his ing all the jealousy of the Austrian government

We will leave him there and return to the Rectory. upon his pillow—there was something in his appearance that alarmed her; she laid her hand upon his heart—it had ceased to beat—Johnuic was with his

of the time since Mr. Spicer's failure in business, land at present; he is fine company for a lonesome and his gentleness and picty made us love him old bachelor, and seems to take quite a fancy to my Robins' nest here."

> "Yes, he is good company; his father was an old and travel with us."

The rector mused a minute, his eye sparkled, and think he will make a good public speaker, and he the corners of his mouth twitched a little, and then

"What a vain old coxcomb | am!" said he, "it never entered my head before, that the young genhe will no doubt visit you before his return. And tleman came here for any other purpose than to now, Aly, as I keep no secrets from you, I must tell drink a glass of my sherry, and have a chat with you that I am a little disappointed, just a little, that me! Turn up here one of these days! Yes, yes, you are going to marry Mr. Schmidt. Now, I have when I'm metamorphosed into a beautiful young

Alice made no remark, but retired to her room, prophetic vision' of it, as mother says, but I shall and then busied herself in preparation for her de-

Poor Alice! why do you turn away from the homage of all gentlemen who would approach you, with Lattic. The greatest change that has taken place in more than the mere common place civilities of life? our village is the renovation of the old Woods' house. Why keep among your choicest treasures, yea, in the very beautiful jewel box, amid diamonds and rubies, a soiled, triple postmarked letter, not very handthere during life. They do n't groan any more about somely written, not very elegantly composed, and their lost factory stock, since he has been in the moreover it is most five years old; it is yellow and worn, fit only for the housemaid to kindle the fire: it's too stiff even to use as carl paper for her frowsy hair. Oh, Alice, fie! it is but a boy's letter, and an P. S.—You say, tell me when you are to be American boy, too, written at the age of twenty married; and tell me truly, is Dr. Wardwell the rather a verdant period—and there are stains upon happy man. Mem.—'I do not know.'" it, great round, pale blots, as if it had been wet with These letters were precious to Alice, and often tears. Tears! not very manly that, surely.

"But they were tears," says Alice, in a low, gentle voice, "shed over my own sorrows-tears of brother-

Strange that brotherly affection has been so par-Some two years before this time, Jerry and simonious in its favors, for this letter has no com-

And Alice thinks so too, and she weeps when she altogether, it is a most shabby looking affair, quite out of place in the jewel-box; better throw it aside, "They will go directly to the residence of the Alice, to be swept away with the rubbish. There are plenty of perfumed notes, ou hot-pressed satin paper, tled up in packages, and left locked in the choice specimen from your correspondence, for there are plenty of dashing, off-hand billets from the young squire, at whose father's fine house you used "Sydney-Rev. Mark Sydney. Is n't it lucky, to dine with the Rector. The young man has horses thrown in with it.

squire's off hand effusions, are left in the old rectory,

and this soiled, stiffly-written, yellow document, is aken abroad to travel.

Alice and her father spent a year in travel, much o the young lady's interest and improvement.

"And now, my daughter," said Mr. Hoffman, " I have saved our old eastle to the last. It is a rare old ruin, a relic of foudal times, and before we settle down to a quiet winter, we will visit it."

They did so, and spent some days in its vicinity. There were many remarkable legends connected with it, which her father repeated to her, and here, surrounded by records of other days, they lived only in the past, amid doughty knights, imprisoned damsels. giants and fairies. But they were somewhat rudely awakened from this dream of the past, one fine morning, by finding a group of engineers surveying a route for a railroad directly through the eastle grounds! This was the Present, with a vengeance! And so thought Hoffman, who, stopping his horse,

"Shades of my forefathers, what sacrilege!"

Alico laughed, a gay, merry laugh, clear as the silvery tones of a child. She, too, reined in her lorse, and paused.

"Why, father, I thought you were an advocate of rogress !"

Then laughed the father, too.

"So I am, child, but I had forgotten it entirely; and now I do remember giving my consent to this survey some years ago. But see, they have recognized us. That is a noble-looking fellow on horseback, who seems to be the superintendent of the group. He is coming to meet us; let me brush away the cobwebs of the past, and at least greet him

The stranger, who managed with ease and grace a noble, spirited black horse, approached them, and taking off his hat, bowed low to Alice, and begged pardon of the father for intruding on his premises, in his absence, but their orders were somewhat peremptory from the Emperor.

Mr. Hoffman received the apology as gracefully as it was offered, and the stranger, turning his horse, the three rode on together. Alice had not removed her veil, but, beneath that silky shade, the warm bright blood was tinging the soft checks with a deep crimson, and under that embroidered vest the heart was beating rapidly.

"My brother! Jerry!" she longed to say, but omething held her back. He had not recognized her, but her quick eye detected him, even before he had spoken. Travel, intercourse with refined society, study, and his own talents, now properly appreciated, had wrought a marvelous change in him. He had the air and bearing of a gentleman; but the same goodness of heart that won the love of strangers and made him such a favorite at home, was expressed still in his countenance.

Alice was absent-minded, unfortunately so, just then, for the path was narrow and rough; her horso stumbled, and would have thrown her, had not Jerry, with 'great agility, seized the reins, and saved her from the fall. In the excitement of the moment, her veil was thrown aside.

Jerry was almost speechless with assonishment and admiration. Was the beautiful creature before him "little Alice," or was it wision? He gazed at those deep blue eyes, and was convinced. " Alice!"

"Jerry!" and she extended her hand, which he carried to his lips.

Mr. Hoffman turned at that instant; the color tounted to his forehend, and his eyes flashed.

" Father, this is Jerry."

That word was enough. Mr. Hoffman had already heard who Jerry was, for he spent some weeks in Mr. Sewall's family. He was off his horse in an instant, and embraced the young man with the warmth of a brother.

"And why did you not write to me during these long years, Jerry?"

"I did, many, many times, but the letters were never mailed. My courage failed me, when I learned the change in your prospects, there seemed such a wide difference between us."

CHAPTER XIII.

"How do you like our country?" said Mr. Hoffman to Jerry, whom he had brought half unwillingly to his own house, a sort of ancient castle, but modernized so as to have the comforts of modern civilization, united with reminiscences of a former

"I can answer you best in the language of a countryman of mine, who traveled in Southern Austria, some few years since: It is like our own New England- The same green glades-the same spurs of old forest standing out upon the mountains the same valleys, with gravel-bottomed brooksthe same spots of orehard land, and cheeks of grain. and lines of tufted corn; the same loose boulders, lying in meadows-and the same peaks of gray granite, eropping leftily up-all make a home-like image."

"You are correct," said Mr. Hoffman. "though the cenery in this immediate vicinity is more picturesque and wild than any which New England can boast. We are midway between Vienna and Gratz."

"Wild enough," said Jerry, smiling, "most too much so for an engineer, as the break, in your railroad tostifies, for right across our path are mountains which caunot be graded."

"Ay, but I suppose you think if Yankess were here, they would tunnel them?"

Jorry smiled in roply.

"I hope at least they would not, in their love of progress, tear down the old castles to make stone walls," said Alice. "How picturesque they look on the peaks of the rocks and in the sides of the hills. their age made beautiful by the wreaths of ivy clinging to their rocky sides."

"Yes, but more beautiful than their mountains and castles are the gems of valleys between the mountains with their groups of gray-thatched houses, and flocks of goats and fields of grain."

"You love beautiful scenery so well," said Hoffman, "that I hope you will not refuse us your company to Gratz to-morrow. This is the pride of Styria, and nowhere perhaps in the world can a finer view be obtained than from the rocky summit in the centre of the city. It is three hundreed feet high, and you can see from it the valle, of the river Mur flowing through a rich country dotted by cultivated fields and hamlets; beyond these an ampitheatre of wooded hills, and stretching in the distance far beyond these, the lefty, rugged and snow-A covered mountains of Upper Styria and Carinthia."

"I hope you will go with us, Jerry, and we will tell father if it equals the view from old Sugar-Loaf. . I remember when I went to the top of that mountain with you, I thought I had seen all the glory of the world."

Jerry consented to accompany them.

" As an additional pleasure, we are hoping to meet our friend Schmidt there. He is a friend of yours, too, I believe?"

Jerry did not say "yes" in his heart, though the words he spoke expressed acquiescence in the statement

"Alice has not seen Vienna yet," said Mr. Hoffman. "I resolved that she should not, until she had visited this ancient citadel of Gratz. We of this province are proud of this memorial of the past, and of the great Johanneum, as it is called in honor of Prince John, who was its founder; but tomorrow we

Jerry was not disappointed in this visit to an ancient citadel, and the museum, of which Hoffman spoke, may well excite the pride of the inhabitants. There are thirteen rooms devoted to natural history, and in the botanical department there are specimens of fifteen thousand plants—then there are models of instruments and machines from all parts of the world; and so absorbed was Jerry, that even " Schmidt's presence did not disturb him. But the plea of business was his excuse for not returning home with the party.

"But you will accompany us to Vienna next week ?"

"Yes, I have premised Alick so to do; in the meantime I shall hasten on to Bruck, and complete my business at that station."

Two days passed and Jerry was at his inn or Gasthof in Bruck, where a note was handed to him, and the servant said-" There is a carriage waiting, and the postillion said if you choose he will take you at once." Jerry tore open the note and read :-

"Come to me, my brother; my father is very ill and the physician gives me no hope of his recovery.

It was the work of a moment for Jerry to prepare himself to leave, but as he sprang into the carringe, there was, mingled with his sadness for Alice, a thrill of joy that she should think of him-that she should send for him at this house! A short distance and they were at the station, and a few hours of rail traveling brought them to within a few miles of their destination. Mr. Hoffman's coustitution had been undermined by his long confinement in prison, and his illness in our western country had increased this feebleness. He had struggled against it for his daughter's sake, but the excitement of the last few weeks, and the recollections of early sufferings and disappointments, had been too much for him. He was attacked with sudden illness on his return from Gratz; but as he had so often rallied before, he was not alarmed; not so his physician. He saw the danger at once, and frankly told Hoffman that death was near. "It would be sweet," he replied, "but for my daughter-call her to me.".

There had been perfect confidence between Alico and her father, and the latter thought there were no secrets of her heart unknown to him, but alas! in woman's heart there are sometimes secrets which she would fain hide from herself, and "down, down, down," she says to them till no mortal eye but her own can see them in their hidden depths.

" My daughter, let it not pain you that I must die. I have suffered too much to wish to live save for your happiness-be calm, my child, listen to me, and do not let this distress you so; death is but fresher, more vigorous life. I had thought until yesterday that our friend, Mr. Schmidt, might take my place as your protector, and he had my consent to win your love if he could. He has not succeeded, and therefore his disappointment is bitter. I cannot blame you; I shall never fetter your choice. But you are alone without a protector, and in case of my death you will at once go to your Uncle; but who will go with you?"

" My brother Jerry, father."

him before I die."

It was done, and before many hours Jerry stood with Alice by the side of the dying man, and Mr. Hoffman bade Alice leave the room and rest awhile. He then explained to Jerry all his business, and the necessary instructions to be given to the Rector with regard to Alice's inheritance. "I am sorry she cannot accept of Schmidt as a partner for life. He is

noble and worthy, but God's will be done." Jerry stood a moment in doubt and fear, but a sudden hope sprung up in his heart and gave him

" Mr. Hoffman, will you give the same privilege of trying to win Alice that you have given your friend?" The sick man turned his eyes carnestly towards Jerry. "Yes-once, perhaps, I would not have said

so, but how insignificant all earthly rank seems in the hour of death "-he stopped a minute-" Jerry. Jerry, a new light breaks in upon mei I understand it all now, and wonder I did not read it beforecall Alice."

TO BE CONCLUDED IN OUR NEXT.

Love is a heavenly feast, which none but the sincere and honest can partake. It is impossible for any dishonest man truly to love, as for a hypocrite to enter heaven.

He who forgets the fountain from which he drank, and the tree under whose shade he gamboled in the days of his youth, is a stranger to the sweetest impressions of the human heart.

HE declares himself guilty who defends himself before accusation.

Written for the Banner of Light. DEAD BY L. M TENNEY.

She whom we loved so fondly, is dead! Loth to believe the dread verdict, we stand Smoothing the curls on her regal young head-Tenderly pressing her sweet cold hand; Close her brown eyes, so unmindful of all,-Flowers, and birds, and pictures rare-Or the setting sunbeams that lovingly fall, Like fragments of gold, on her beautiful hair.

Sadly I think, as I gaze upon thee, Lizzie Maclean, of our bright hours fled; And the great question intrudes upon me,
"Do they still live, whom we weep for as dead?" Out o'er Death's solemn and fathomiess sea Thought stretches wildly, like Noah's tired dove; CAN there float hither a leaf from Life's tree, To, prove that beyond are our tressures of love?

Thought returns weary, from o'er the dark wave,-FAITH alone calms the weak throbbings of fear, As, piercing the mists that envelope the grave, The lights of the City Immertal appear; Thither hast thou turned thy footsteps to-night;-Lad by no creed-detained by no code, Thou it walk by the quenchiess interior light, Through the gateway of stars, to the throne of our God.

Once more I yield to the baptism of tears, And kiss for the last time thy motionless clay; I must take every step in the routine of years, Though never forgetting thee, day after day; Some day I shall come &or the fathomless sea, Shall join you at morn, at noon, or at even :-You'll remember me still, and be waiting for me, Somewhere in the vastness and quiet of Heaven.

The Three Palmers.

It was about the hour of noon on a fine autumn day, in the year 1193, that three men, whom their dresses and the white staves which they bore in their hands proclaimed to be palmers, entered the little village of Ginacia, which is situated about five miles from the city of Vienna. They seemed worn with toil and travel, their garments were coarse and wretched even, for persons of their description, and they had suffered their hair and beards to grow to au immoderate length. He who seemed to direct the movements of the three, was very tall, and displayed a figure of remarkably fine proportions. His limbs his dream, and, starting from his sleep, he found seemed of Herculean strength, his eyes were blue himself in the grasp of an armed man. The tall and sparkling, and his hair of a bright yellow color, inclined to red. As he strode along, a short distance in advance of his companions, his gait and gestures gave him more the air of a monarch or a conqueror, than of a meek and pious pilgrim. Occasionally, the ground. He found, however, that the apartment lowever, he seemed to recollect the sacred character which he had assumed, and to make an effort to tame down the expression of his fentures into something like humility and sanctity. His companions were frequently seen, although with ordent deference and respect, to remonstrate with him on his bearing, which he frequently answered by an obstroperous laugh, and, lifting his brawny hand, which seemed better fitted to grasp the battle-axe than the palmer's staff, or by carolling a stave or two of some popular Provencial ditty.

Another peculiarity was remarked in the conduct f the palmers, as they traveled from town to town, namely, that, instead of soliciting alms, they seemed to be profusely supplied with money, which they expended freely, and even lavishly. The tall palmer, 00, -for so he was designated, -took great pains to conceal his features with his hood, and to avoid the eastles and palaces of the great, which were the places into which such persons in general were most auxious to obtain admittance. On the present occasion, they gave another instance of the strangeness of their conduct, by stopping at the miserable hovel which was the only thing in the shape of an inn or hostelry appertaining to the village of Ginacia, instead of proceeding to Vienna, where they might procure the best fare and lodging.

They had no sooner arrived at this hovel, than the contents of their wallet proved that they had not been forgetful of the wants of the flesh. A noble goose was produced, and placed upon the spit, and the operation of cooking it was sedulously performed by the tall palmer himself. The host's recommendaions of his wines were not attended to; but the travelers produced their own flagons from their wallets, remunerating the host, however, in the same manner as if they had partaken of his vintage.

"By my troth," said the palmer, as the dinner smoked upon the board, and his blue eyes flashed fire in anticipation of the bahquet, "Multon-Doylyour labor has not been in vain. Holy palmers, show your picty by your zeal in appropriating the blessings which heaven has bestowed upon you."

"Reverend Father," said Doyly, in a tone of depreention, but following, nevertheless, the example of good feeding which his tall brother had set him. methinks that your conversation still savors too much of the vanities and indulgences of this sinful world. I doubt not that, should it please heaven to restore you to all that you have lost, you will cherish as ardently as ever what the good curate of Neuilly called your three daughters-Pride, Avarice, and

"Nay, in verity, holy brother," replied the other. I have resolved to part with all three; and to give the first to the Templars, the second to the Monks. and the third to the Bishops."

A hearty laugh followed this sally, and the holy men then returned to their repast with redoubled

"Multon, friend!" said the tall palmer. "we must be wary-we are watched. The Duke, you know, loves me not; and were I to fall into his hands, It would be long again ere I should see the merry land in which I was born. That minstrel who has trod so closely on our heels is a spy, I warrant ye; and his features and accent, however he tries to disguise them, prove him to be English. Nevertheless. we are here, with hearty good cheer before us, and, reverend pilgrims though we be, the stirrur oup and the song must not be forgotten. Let us quaff one cup to the Countess Soir, another to the land we are hastening to, a third to the confusion of the Paynims, and then join mo in the lay which we trolled out vesternight."

While the palmers were thus piously occuired, they had not observed a minstrel who entered the room, and, placing himself at its farthest extremity, leaned upon his harp, and gazed intently at them. There in the expression of his countenance as he curiously trio started, as though they had seen a spectre.

with us, man? We are palmers, with whose reverened characters it would ill accord to listen to the wanton and profune ditties of wandering minstrels."

"Nay," said the minstrel, "I know many a fytte to which your eas, most boly fathers, might listen, and your cheeks never blush. I can tell you of the exploits of good Christian knights in the holy land, of holy Peter, the hermit, of Godfrey of Bouillon, and of brave King Richard of England."

"Nay, nay," said the tall palmer, "prithee begone; we have our frugal meal to despatch, our prayers and penance to perform, and to retire early to our humble bed; that we may be stirring-betimes in the morning."

"Yo are discourteous churls," said the minstrel, "and ye shall one day remember, to your cost, that ye gave the minstel neither meat nor drink, and would not listen to his ditty."

Thus saying, the minstrel took up his harp, and, with a look of definnce, left the apartment.

Although the meal of the palmers was not quite as frugal, or their prayers and penance as exemplary as they wished the minstrel to believe, yet the beds on which they stretched themselves to pass the night did not belie the humble character which they had ascribed to them. The travelers, however, were well disposed to slumber, and the fatigues of the day's journey, as well as the fumes of the wine-cup, combined to transform the three straw pallets which the host had spread out for them in their apartment, into very luxurious couches. The tall palmer's mind was not inactive, although his body was quiescent. A thousand visions, of a thousand things, presented themselves to the mind's eye of the sleeper. War, and tumult, and ignominy, and imprisonment, and triumph, and love, and dominion, occupied by turns his imagination. Once he fancied himself entering a great city, amidst the acclamations of assembled thousands-warriors, and statesmen, and churchmen hailed him as their lord—a fair and well-known face welcomed him with smiles-a disloyal and treacherous brother threw himself at his feet, craving pardon, and expressing penitence-and a reverend prelate placed a crown upon his brows, and breathed a benediction on the soldier of the cross. At that moment he thought that the fair lady laid her hand upon his arm; but her touch instead of being lightand gentle, was so heavy and violent, that it dispelled himself in the grasp of an armed man. The tall palmer, however, was not a person to be easily overpowered. He lightly shook off his assailant, and then clenching his unarmed hand, aimed so tremendous a blow at his steel casque, that it felled him to was full of men similarly armed, and that his two companions were secured and bound. The intruders, for a moment, shrank back, appalled at the gigantio strength of their opponent.

"'Tis Diabolus," said one. "'Tis he, or that other one whom we seek," returned another, " for no one else could have aimed a blow like that; but close round him, for we are surely not to be daunted by one naked man."

The odds against the tall palmer were indeed fearful, but he defended himself for a long time against his assailants. At length, however, two men, stealing behind him, seized his hands, and contrived to slip a gauntlet over them, by which they made them fast. The palmer, then, seeing that he was foiled in the game at which he was most expert, fighting, began to resert to means which he much more rarely made use of expostulation and remonstrance.

"How now, my masters," he said; "what mean ye? Are ye Christian men, to assault three poor religious persons who are traveling on their way home from the Holy Land?"

"Nay, nay," said the minstrel, for he was among the number of these unwelcome visitors; "they are no palmers; and whon my lord recovers from the effect of that unchristian blow, he will soon be able to recognise in this holy man, a person who has before bestowed his favors upon him."

"Men and Christians!" said the palmer, "I charge ye, as ye would avoid the malison of heaven, and of holy church, let us pass'our way."

The threat of ecclesiastical censure seemed to produce some effect upon the grim soldiers, but the minstrel perceived that the person whom the palmer had stricken to the ground was recovering.

"Arise, my lord," he said; "once more behold this man, and say if the tale that I told thee is not

The Duke, for such he was, approached the palmer, and each, by the glare of their torches, gazed on the other, and beheld the features of the individual to whom, of all mankind, he bore the most deadly hatred.

"'T is Richard of England!" said the Duke; "the betrayer of the Christian cause; the assassin of Conrad, of Montferrat, the friend of usurpers and infidels."

"Leopold of Austria." said Richard, "thou art a liar and a coward! Keep on thy case of steel, and unfetter but one of these hands, and then repeat what thou hast now said, if thou darest."

"Bear him to the Emperor at Hagenau," said the Duke, "With his companions My good Sir Fulk Doyly, and my Lord Thomas of Multon, did you think that I would allow you to traverse my territories without paying you the courtesy of a visit?"

"Thou art a traitor, Leopold!" said Lord Multon; a traitor to God, and to the holy cause which thou didst swear to maintain in Palestine I"

"Away with the King," said Leopold; " if he may be called a king, whose brother wears his crown, and who is prisoner to a Duke. Away with him, and let the Knight and Baron bear him company."

The journey from Ginsola to Magenau afforded no events with which it is necessary that the reader should be acquainted. Arrived in that city, the princely Richard was thrown into a dungeon, and although he offered the Emperor a large sum for ransom money, that monarch preferred the malignant satisfaction of holding so renowned and powerful a prince in his custody, to the gratification of his dariing passion, avarice.

With the news of the capture of the far-famed King of England, there spread exaggerated rumors of the strength of his arm, and his personal prowess. Among those who listened most eagerly to these reports, was Prince Arthur, the Emperor's only son. The Prince was considered the bravest was a strange mixture of intelligence and malignity knight and the strongest man in Germany, and he ardently longed for an opportunity of trying his scanned the features of the tall palmer. When the strength with the English monarch. He had visited song was concluded, he rose, and, approaching the the royal captive several times in his dungeon, and festive board, made a slight obeisance. The reverened it was by his courtesy that the King was treated with the respect and attention which were due to so "Hal" said he who had answered to the name of distinguished a porson, even although fallen into ad-Doyly, "'tis the spy minstrel! What would ye versity. After the English had, by means of the

chivelrous Prince was desirous to see him at liberty, templation of her surpassing beauty. that they might meet each other on equal terms, and "I come to free thee," said the lady; "I come to

lay, and so emulous of the King of England's repu- thou wilt owe thy deliverance." tation for strength, that he wrung from the Emperor his consent that a day should be appointed on which world with thee-or, better, thou shalt flee with me he and Richard should each give and receive a blow, to merry England. There, eyes almost as bright as in order to ascertain which of them was the stronger. thine will smile on thee a joyous welcome. Fair Richard smiled when he received the Prince's chal- damsels and steel-clad barons shall alike bless thee lenge to meet him on this occasion, and expressed for restoring their monarch to them.", his willingness to abide the ordeal.

the Princess Margaretta, and the principal persons in profound slumber. We dare not attempt to mass about the Court, assembled in the great hall of the through the castle-gates, but must ascend to my Castle of Hagenau, for the purpose of witnessing this chamber. A ladder of ropes is fastened to the casetrial of strength.

pretty nearly matched: the Prince was as tall and stay behind thee." muscular as the King; he had sustained the assault were neither of them armed, but were clad in silken tunics, and wore Oriental turbans on their heads.

"Richard of England," said Arthur, "if thou wouldst forbear this trial, thou mayst, but acknowledge that thou darest not compete with me, and give me that jewel in thy bounet, in token of that ac-

enowledgment."

"Arthur of Austria," said Richard, "I came not here to prate, and if the Emperor has only exhibited to bear thy blow, but I lack both wit and spirit to of England's dungeon. listen or reply to thy tauntings."

"Forbear, forbear, Arthur," said the Princess, and provoke not this rash quarrel farther; acknowledge the King of England's superior prowess. Surely an unknown knight like thee may, without omened violence of thine will prove the ruin of our discrediting himself, make such an acknowledgment house." to the most renowned warrior in Christendom."

"Peace, idle girl," said the Prince. "And now. fame of thy prowess is eclipsed forever."

beheld, accompanied with a shrick of horror and dismay. The King, however, received the shock with his arms folded, his eye wandering carelessly round the hall, and unshaken as the trunk of the oak by unarmed captive. Margaretta, who was lying in the gentle breeze of summer. The shrick was instantly changed into an expression of admiration roused by the flash of their weapons, and exclaiming, and wonder.

"Give me your hand, young sir," said Plantaganet; "now, fare you well, and may you be more successful in the future trials of your strength."

" Nay, nay, Sir King," said the Prince, detaining bim; "this semblance of courtesy suits me not. The Margaretta, bathed in blood, sank at the feet of her proud Barons of England must not say that their father. King disdained to try his strength on the Almain Prince. Here stand I. ready to receive your blow. in resistance, and not in assault. Thou art fearful to try thy arm on me, because thou knowest that that which I have bestowed upon thee."

The King turned shortly round upon the Prince. velocity of lightning at the Prince, the latter fell stifled voicelifeless to the ground.

"He's slain! he's slain!" shricked the Empress: dungeon of the prisoner?" the cold-blooded Englishman has murdered my boy!" All present instantly crowded round the corpse. and every effort was used, but unsuccessfully, to re- narrow corridor."

store to it animation. Oh, heaven!" he added, clasping his hands, "he That princely brute shall be an avenger."

was my only son—my only hope." The Empress gazed on the body sternly, and si-

ently; then turning to her husband .--"It is the finger of heaven." she said: "thy wick-

lently to his place of durance. were loaded with irons, and neither meat nor drink spring upon him from above, but the Klng, with his was provided for him. But the stout heart of Rich. clenehed hand, smote him so violent a blow on the to his music was the dull, heavy clank of the footwards on the outside of the dungeon.

Oh, lady, lady fair,
My heart is full of thee;
And no frown but the frewn of thy dark blue eyes,
And no sighs but thy own white besom's sighs,
Can ever work sorrow in me.

As the captive concluded his song, he heard his hand, and leading a lady by the other.

Margaretta.

lady fair?" asked the Princess.

when his lady fair is so near him as mine was." blushed deeply, and hung down her head. The gal- displayed the heart of the feroclous animal in his lant monarch was always ready to make love; and grasp.

weil-known adventure of Blondel, the minstrel, dis- whom and him there were wide seas and lofty mouncovered in whose custody their monarch was, and tains, yet he did not hesitate to assure Margaretta made large offers for his liberation, the Prince en- that it was she, and she only, who occupled his deavored to persuade his father to accept their terms, thoughts, and that ever since he had beheld her on but without success. Besides his sympathy for the the morning of his trial of strength with Prince Arunmerited sufferings of his father's prisoner, the thur, he had forgotten his own sorrows in the con-

try fully and fairly the strength of their respective deserve thy thanks, thy gratitude—I dare not say thy love. Yet if I unloose thy fetters, thou must At length, however, he became so impatient of de- take under thy protection the helpless being to whom

"Sweetest lady! I will wander to the end of the

"'Tis now dead midnight," said the lady; "all On the day appointed, the Emperor and Empress, the inmates of the castle, save the sentinels, are sunk ment, by which we may safely descend, and then we The Prince seemed to entertain no fear for the re- shall find three palfreys, for thyself, for me, and for sult; in outward appearance the combatants seemed Rudolph, thy tender-hearted jailer, who dares not

"Thanks, generous damsel," said the King. "A of many a celebrated warrior, and had, as yet, with- few hours' hard riding will conduct us to the forest. stood the blows of the mightiest, unmoved. They within whose recesses we may devise means of disguise and concealment, and of finding our way to some of the ports in Flanders, in all of which there are vessels from England ready and anxious to facilitate the return of their King. But these fetters.

lady, must not be the companions of our journey." Rudolph had, however, provided for that emergency. He speedily unlocked the fetters, and the King of England once more stood up an unshackled, if not a free man. At that moment a hideous outhis prisoner this day, that he may listen to the vain ory pervaded the castle. The word of alarm was vauntings of his son, the sooner he consigns him heard passing from sentinel to sentinel, and torches back to his dungeon, the better. I am ready, Prince, were seen approaching in the direction of the King

> "She's gone—she's fled!" said a female voice. which was immediately recognized to be that of the Empress. "I found her chamber deserted, and a ladder of ropes attached to the casement. This ill-

"Peace, woman, peace!" said the Emperor: "let us see if our prisoner be safe. Ha!" he added, as, King Richard, look to thyself. Stand firm, or the with about a dozen followers, who brandished their naked swords above their heads, he came within Thus saying, he raised his arm, clenched his hand, view of the object of his search. "Behold the trai-which seemed massy and ponderous as iron, and tor, with that dishonored minion in his arms. Smite nimed at Richard's head a blow, which those who him! slay him! the murderer of your Prince—the betrayer of my daughter."

The myrmidons were not slow in obeying the commands of their master, and advanced towards the his arms, in a state of death like stupor, seemed Save him-spare him !-back-back," rushed between the intended victim and his assassins, and received the sword of the foremost in her bosom. A dreadful shrick was uttered by every voice; the uplifted swords fell, one and all, to the ground; and

"Her heart is pierced! she 's dead-she 's dead!" shrieked the Empress. "Woe to our house, wee worth Thou wilt not! Then here do I proclaim thee a the hour in which violent hands were laid upon the coward, and no true knight. Thy strength consists sacred person of a Christian King: woe, wee to me: my son-my daughter-where are ye?"

The Emperor stood for a moment mute, and still thy blow will not produce an effect even equal to as a statue. The red flush of anger which had inflamed his features was succeeded by a livid paleness and the fierce rolling of his eve seemed to be There was an expression of determination, but not giving place to the glassy glare of death. At length of violent effort, in his features. He clenched his his brow grew black as night, and his lip quivered hand, raised his arm, and darting his blow with the with a malignant smile, as he asked, in a low and

"The den of my Numidian lion is opposite the

"It is, my liege," answered an attendant: "the doors face each other, and are separated only by this

"Thrust back the traitor to his cell, then," said "It is in vain-it is in vain!" said the Emperor, the Emperor, "and let loose the beast upon him.

The Empress caught her husband's arm, and gazed with a look of deprecation in his face. The stern, inflexible expression there seemed to freeze her into silence, and she sank to the earth. In the meantime. edness and violence in detaining this King thy pris- the attendants prepared to force King Richard back oner, have drawn down the wrath of God upon us. to his dungeon, but, folding his arms, and, with a Release him, and let him go, lest a worse evil befal smile of contempt on his features, he spared them the effort, by walking tranquilly thither. The door "No. by our Lady," said the Emperor, "rather of the lion's den was then immediately unbarred, and will I let him reve the life from me, as well as from the furious animal sprang to the entrance. The my son. Away with him! Sink him in the deepest glare of the torches arrested his progress for a moand most loathsome dungeon of the castle, and load ment, and as he rolled his red eyes around upon those proud limbs with fetters, till their oruel and them, the spectators had an opportunity of observing unnatural strength be reduced to infantine weak- his immense size. His long shaggy mane extended from the top of the head to below the shoulders, and Richard cast a grim look of defiance and trinmph hung down to the knees. His feet were armed with on his imperial jailer, and followed his guards si. claws, which seemed to be near two inches long; and while his right fore foot was advanced, he lashed the The Emperor's commands were strictly and re- carth with his tail, and gazed intently into the oppolentlessly obeyed. The captive King was thrust into site cell, in which his destined victim awaited his a subterranean dungeon, from which the light and attack. An instant afterwards he uttered a dreadful the breath of heaven were alike excluded: his limbs roar, and sprang towards Richard. He attempted to

ard was not easily daunted. His guards heard him breast, that he recled back in a breathless state. singing as gaily and as lightly as if his prison were with volumes of smoke issued from his mouth and a lady's bower, although the only accompaniment nostrils. A murmur of approbation and applause. which was gathering from the assembled spectators. steps of his jailer, as he paced backwards and for. was instantly hushed on beholding the still stern features of the Emperor. Again did the animal spring upon King Richard, and again did the latter, with the same Herculcan strength, repel the attack. The animal now stood at the door of his den, as if willing, yet fearful, to renew the assault; he stamped violently with his feet beat his sides with his tail. erected the hair of his head and mane, and, opening prison door slowly unbarring, and, shortly after- wide his mouth, displayed his angry teeth, and again wards, the jailer entered, holding a toroh in one set up a tremendous roar. The Emperor and his myrmidens shrank back appalled; but what was Richard started at his apparition, and, gazing on their astonishment at seeing Richard, in his turn, the features of his fair visitor, recognized the Lady become the assailant, and, rushing from his cell, dart upon the incensed animal, and thrust his arm "And can your mind find leisure, Sir King, in so down his throat! For a moment the lien struggled dismal a lodging as this, to chant the praises of your, with his audaclous assailant, reared and plunged, and seemed to shake even the strong foundations of "The true knight," answered the King, "can al- the eastle with his struggles. Then the death-rattle ways find leisure for such occupation, especially was heard in his throat, his limbs, after quivering for an instant, were stretched rigid and motionless As he spoke, he gazed carnestly at the lady, who on the ground, and Richard, drawing forth his arm,

although the subject of his song was a lady between ... God save King Richard!" burst from the lips of

every one present. "The right hand of God is stretched over the Soldier of the Cross. The powers templation of pictures of this sort! How gentle, of heaven fighting the cause of heaven's chosen ser- yet enduring, is the satisfaction one gets from the

rice and fear wrung from his malignity and cruelty manifestations, -of hurrahings and boisterous enreluctant consent to allow Richard to depart, the joyments,—and yet we come back to these little simbig drops rolled from his temples down his cheeks, plicities ever with a new relish. his lips quivered, and his knees trembled from the violence of the internal struggle.

here repeated. King Richard was set at liberty, and heart has been left to find its own happiness, instead with his two companions, who had acted the parts of of being stimulated up to something for which it his fellow palmers, arrived safely in England, on the never had an inclination. 20th March, 1194. He was received by his subjects with demonstrations of unbounded joy; his exploits Studies of Nature during the present season? became familiar topios of conversation amongst all ranks of society, from the highest to the lowest; and, above all, his adventure with the lion was made the theme of universal wonder and eulogy, and procured for him his popular surname of Cour de Lion.

Written for the Banner of Light. THE VOICES OF EARTH AND HEAVEN BY CORA WILBURN.

They spake to me of Heaven; a little child, I questioned eagerly, with wondering eyes, With throbbing heart, and expectation wild. Of the mysterious wisdom of the skies. That home of souls, to which, in wanderings fraught With joy and beauty, oft my dream-life soared In nightly vision; there, by angels taught Soul-lessons of the beautiful; a heard

From the bright glimpses of the heavenly home, From the loved teachings of the angel-band, From the o'erarching grandeur of 'night's dome The melodics of ocean, sky and land: I turned to question of mortality, The wondrous secrets of futurity,

Of tallsmaule words, and sacred spells

Gathered around my being's inmost cells.

Alas! they cast the yell of doubt and fears O'er my sunny heart, o'er God's fair earth! They quenched the spiritual joyan tears Of bitterness and griof; the lonely hearth Gave back no tone of conselation-yold Of faith and love, was childhood's peace destroyed, They spake to me of Vengcance, Anger, Wrath, Marking the footprints in the Eternal's path. They spake to me of thrones and kingly powers; My child-heart longed for a sweet land of flowers.

They told me then, of regal pomp and might. Enthroned mysteriously; of streets of gold, Of pearly gates, all blazing with the light Of earthly grandeur; and my heart grew cold, Crouching beneath the despot's rule, the frown Of him who sat upon that great white throne!

But 'neath the starry dome, the moonlit sky, Voices of truth and beauty made reply To the soul-questions of a little child, Trembling beneath those legends, weird and wild, That superstition told of him above. Whose name on earth, in heaven, is "endless Love!" And from the musty leaves, the record dim Of ages past, I turned; the exultant hymn Of Truth and freedom, welling from the soul That heard the anthems of sweet praise outroll From every living thing that sought the light, The face of beauty, holiness, delight I, They spake to me of Heaven; no more a child, With bold and startling thoughts in heart and brain, I heard the clamor of the world, and smiled, In joy victorious, o'er the broken chain Of creed and custom, trailing in the dust, Beneath the footprints of the pure and just. They called me mad and sinful; for I strovo In vindication of his endless love. I saw no cloud upon my Father's face, But pitying angels guiding on the race,

I know that all the ties of earth live THERE; Ennobled, sanctified, by use and prayer. That still affection blessoms; lovo replies To its twin-seul, boneath the mellow skies, And happy homes of Heaven; that friendship twines Her sacred garland 'mid the cottago vines And forest shades, of that unfading world, Upon whose fancs the wings of peace lie furled.

By endless steps of progress, till they stand

Children of light amid the heavenly band,

I ask no more of Heaven; its glories rest In faint reflection on this grateful breast. By the deep joy that oft pervades my soul, By the pulsating tides of life that roll, Deep-toned, significant, across my heart-Bidding the haunting fears of earth depart; By the low whispers of the "still small voice," That bids God's children 'neath his sulle rejoico; By daily revelations of his power. In every leaf, and every bursting flower;-In angel messages from worlds on high, I learn of Heaven-of Immertality!

I doubt and fear no more; my loved ones wait, Radiant, expectant, by the morning gate. No pageantry of earth, no glittering throne Uprears its mocking splender, coldly thrown Twixt hearts that love, in harsh, unjust decree, Volling from sight a doomed soul's misory. No! Love Eternal! pitying spirits speed To upraise the fallen; an archangel's meed Of joy and triumph, 'tis to count the suns Formed of regenerated souls, that, won From sin and ignorance, now sing the song Of rapt thanksgiving 'mid the seraph throng. I know of Heaven; I feel thee, spirit! nigh-Thy myriad attent give their love's reply. No more the creeds of earth, the words of yore, Shall fetter thought, or well the spirit shore. PHILADELPHIA, June 25th, 1858.

A THUMB-NAIL SKETCH.

In a pleasaut and quite chatty book that has recently made its appearance, called "Following tho Drum," written by Mrs. Viele, the wife of an officer in our Army, she sketches a picture of rustic life in

ing, noisy din of a large city, where everybody that you meet in the crowded streets seems eagerly bent on the pursuit of some object that must be attained, if possible, before nightfull; where either hope, or disappointment, or harassing care is stamped on almost every face—there is a novel charm in a suddon change to rural life; a delicious serenity in the atmosphere of a country village, a repose in the onlm inovoments of its inhabitants; the shaded un-payed streets, (cool in the heat of midsummer;) the neat green court-yards, and nicely-trimmed flowerbeds, (from which the smell of pinks, and dalsies, did?" and cottage roses seems to breathe out sweet simplicity,') that is almost incredible.

Few signs of life or animation are to be seen in those quiet cottage homes. Occasionally, perhaps, at the back door of the vine-shaded piazza, a placid old lady, seated in her low rocking-chair shelling peas, stopped for a moment by the sight of a hum-ming bird too daring in its demonstrations to the roses, or a stray fowl in the flower-beds. These will be the events of the day to her, in her quiet, unevent throne, are placed above the teach of the day to her, in her quiet, unevent throne, are placed above the teach of the few and the control of the day to her, in her quiet, unevent throne, are placed above the teach of the day to her its quaint simplicity, faculties, forever mocking us with their unapproachbut perhaps a sigh of regret is mingled for a moment with our smile."

That is as charming as the original, if indeed it is wo sit, either.

What delights there are, to be sure, in the conquiet study of natural scenes like these! We all "Amen!" said the Emperor; and while his ava. talk of cities and crowds, -of excursions and public

The truth is, the heart is best satisfied with those pleasures that cost the least. They are the most The sequel of this history is too well known to be abiding. And it is simply because in them the

Who is going to act upon our hints, and commence

Written for the Banner of Light. A SHORT COURTSHIP.

My friend Tom was a coarse, yet good-natured sort of a fellow. He was a perfect genius in his way. Ho was not refined enough to "take" well among the ladies. No, no! to use the common phrase, Tom was no "lady's man." He respected women, and could love one-when he got ready. But Tom-always took his "own time" for everything; of course he would in love affairs.

The time at length came round, when Tom thought it best to look him up a wife. Hard times had begun to turn folks out of employment—particularly the female portion of the working class; and Tom thought it would be the best time to get married, for girls could n't get work, and would n't be so particular who they married-why, they would marry any one, rather than starve !- who would n't? The times looked awful dubious for girls to pay their beard, when they could n't get anything to do. Thus mused my friend

As I have said before, he was a perfect genius in his way. He had some queer notions in his cranium about matters and things in general, and marriage in particular. Therefore, I was not at all surprised at what I am about to relate.

While sauntering acress the Common, one morning, who should I meet but Tom, all shaved, and dressed up in the latest fashien of the day. He was the first to speak-

"Just going up to your boarding house, Ned, to get you to go to Manchester with me; for I am going to get married."

"Married!" said I, taken all aback at the suddenness of the thing.

" Yes "____ "To whom?"

"Don't know, yet. Can tell when I get there." I laughed in his face; but finding he was serious in what he had uttered, I at once put on a sober face, and told him I was ready to accompany him. I looked at my watch, and found it to be nearly cartime. Then drawing Tom's arm within my own, we "made tracks "-to use Tom's expression-for the depot, and arrived there just in time to get our tickets and seats in the early train for Manchester.

Upon arriving there, Tom inquired the way to a 'factory boarding house." Arm in arm we went in search of the same. When there, Tom inquired of the boarding mistress, if there was any good-looking American girl boarding there who was out of employment. He was told that there were a half-dozen, and

"Well, send one of them to the door," said Tom. No matter, so that they are good-looking, which one it is."

I was about to ask him what in the deuce he was about, when the hall door was threwn open, and a pretty young girl, blushing up to her very eyes, came

" How do you do, Miss," said Tom, shaking hands with her, as if she were an old acquaintance. "Would you like to get married?" he added, still holding her by the hand.

The girl blushed now, with all her might, and hung

her head, but said nothing. "I say, Miss, will you marry me?"

"You are not in earnest, sir," the girl at length ventured to reply.

"Yes, I am. I again repeat what I have said before. Will you marry me?"

"When?"

"To night."

"But I have nothing prepared."

"Yes you have; I'll take you just as you are. If you will become my wife, say 'yes;' if not, I shall marry one of the other girls, if they will have me. I have no time to lose; my business calls me home tomorrow, and I must have this marriage affair settled to-night. I came here expressly for a wife, and shall take her to Boston with me to-morrow. All is, if you are willing to be married to me, just say the word, and we will have the parson called in, and the marriage rites performed.

"Yes," spake the girl, in a low tone.

Tom and I went for a clergyman, and in less than two hours from the time Tom saw his betrothed, he was married to her.

Several months have passed since then. I often look in upon Tom, to see if he "married in haste, and Vermont which we are tempted to quote as follows: repents at his leisure," but have never, for once, "To one whose life has been passed in the bustl- found anything to prove that he has ever had occasion to regret his hasty marriage. I can't help saying, though, that I half onvy him his happiness. He cannot now sympathize at all with poor, unhappy Ned, who "loves nobody, and nobody loves him." Yes, no one cares a straw for him, only to have a good time at his expense. Besides, he is always paying away lots of money, and getting-what he do n't want. These are the joys of poor Ned. Had n't he better go to Manchester and get him a wife, as Tom

BEAUTIFUL. The following lines are from the pen G. D. Prentice :- "Why is it that the rainbow and the cloud come over us with a beauty that is not of earth and then pass away, and leave us to muse on faded leveliness? Why is it that the stars that hold their nightly festival around the midnight throne, are placed above the reach of our limited able glory? And why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of afnot more so. We see the sleepy landscape right be- fection to flow back in almighty torrents upon the fore us; we can almost feel the silence; the "old human heart? We are born of a larger destiny lady, scated in her rocking-chair shelling peas,"- than that of earth. There is a land where the stars the humming-bird around the rose,—the "stray fowl will be set before us like islands that slumber in the in the flower bed,"-we have it all here, and we can- ocean, and where the beautiful beings that pass benot see a blade of grass or a leaf-frilled bough where fore us like a meteor, will stay in our presence for-

FREE CONVENTION AT RUTLAND VERMONT.

[CONTINUED FROM LAST WEEK.]

ABREVIATED REPORT.

Resolutions of the Convention.

I. Roselved, That the authority of each individual soul is absolute and final, in deciding questions as to what is true or falso in principle, and right or wrong in practice; therefore, the individual, the Church, or the State, that attempts to control the opinions or the practices of any man or woman, by an authority or power outside of his or her own soul, is

by an authority of power outside of the of their was soul, is guilty of a fingrant wrong.

2. Resolved, That Slavery is a wrong which no spower in the Universe can make right; therefore, any law, constitution, court or government, any church, priesthood, creed or bible, or any Christ or any God that, by silence or otherwise, authorizes man to onslave man, merits the scorn and contempt of mankind.

3. Resolved, That the phenomena of what is decembered.

actionizes and to onside man, monte the scorn and contempt of mankind.

3. Resolved, That the phenomena of what is denominated
Modern Spiritualism, have abundantly demonstrated the fact
that an intelligent intercourse between embodied and disembodied human spirits, is both possible and actual. That the
conviction of the possibility and actuality of spirit-intercourse, is opposed to all despoism, impurity and sensualism,
and conduces to the inauguration of the only authority consistent with the human soul, or favorable to sound morality.
That the present Spiritual movement has done much to arrost the tide of portlan skepticism, and the material and
sensuous tendencies of the Age, by giving the natural evidences of our immurtality a clearer expression and a more
demonstrative form. lemonstrative form

4. Resolved, That it is always wrong and inexpedient for man to take the life of man; therefore, Capital Punishment, war, and all preparations for war, are wrong, and inconsistent with the safety and best interests of individuals and of so-

lety.

5. Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman, and the only true Home is the isolated Home, based upon this

exclusive love.

6. Resolved. That the most secred and important right of 6. Resolved, That the most sacred and important right of woman, is her right to decide for herself how often and under what circumstances she shall assume the responsibilities and be subjected to the cares and sufferings of Maternity; and man can commit no greater crime sgainst woman, as a wife and a mother, against his child, against society and against Humanity, than to impose on her a maternity whose responsibilities and sufferings she is not willing to accept and endure. Whereas, the assumed superiority of Man over Woman has held her in submission and entailed slavery and dependence on the sex and misery on the race; therefore, resolved, that immediate steps should be taken to remove that error and its consequences, and place Woman political. that error and its consequences, and place Woman political-ly, educationally, industrially and socially on perfect equality

with Man.
7. Resolved, That natural justice, individual and social morality, the peace, material wealth and prosperity of Nations, the spirit of human brotherhood demand, and all international Tariffs be immediately and forever abelished, and that Governments in all their various departments be sup-ported by direct taxation.

8. Resolved, That the earth, like the air and light, belong

8. Resolved, That the earth, like the air and light, belong in common, to the children of men, and on it each human being is alike dependent. Each child, by virtue of its existence, has an equal and an inallenable right to so much of the earth's surface as is-convenient by proper culture to support and perfect its dovelopment, and none has a right to any more; therefore, all law authorizing and sustaining private property in land for the purpose of speculation, and which provent men and women from posseesing any land without paying for it, are as unjust as would be laws compelling them to pay for air and light, and ought to be at once and forever repealed.

epealed.

9. Whereas, The Jowish Sabbath is confessedly abolished by the authority of the Gospel Dispensation, and whereas, the same authority sets apart no other day to be similarly observed, therefore resolved, that all efforts of Churches and priests to enforce an observance of a Christian Sabbath as of Divine appointment, is a flagrant violation of Individual right and must be appointed to a like the state of the control of

Divine appointment, is a flagrant violation of Individual right, and must be prosecuted in a dishonest disregard of the spirit and positive teachings of the New Testament.

10. Resolved, That nothing is true or right, and nothing is false or wrong, because it is sanctioned or concenned by the Biblo is therefore, the Biblo is powerless to prove any doctring to be true, or any practice to be right, and it should never be quot 'for that purpose.

11. Whereas, Man as a social being depends on his fellow man for the cultivation and development of his physical, mental and moral powers; and whereas, owing to the limitation and vicissitudes of life, he can accomplish but little for his own or future generations; therefore, resolved, that the tion and vicissitudes of life, he can accomplish but little for his own or future generations; therefore, resolved, that the duties of man belong to man and the time, talent and means spent on, or for any other purpose is detrimental to human progress and a robbery to the race. That the moral law is the natural growth of a healthy condition of social life, and that a study of the nature of man and the relation be sustains to his fellow man, can alone give him the knowledge of the laws to govern him rightly. That no system or creed can be useful that does not tend to the removal of ignorance, poverty, vice and suffering, and promote freedom, intelligence and happiness. The character of man is formed for him by the combined powers of organization previous to birth and influence after birth; therefore, resolved, that it is the highest duty of society to investigate and remove the causes which have a tendency to form inferior or vicious service can confor no benefit on an infinite and independent power, and can therefore be no virtue.

SATURDAY.

Saturday forenoon, June 26th, about two hours vere devoted to general discussion.

The Science of Law-introducing some new and inter-Mrs. Julia Branch, of New York, spoke as follows:

man, and the only true home is the isolated homebased upon this exclusive love."

Now, in my mind, this resolution means nothing, because it is incomprehensive. I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any who can or dare look the marriage question in the face, candidly and openly de nouncing the institution as the sole cause of woman's degredation and misery, are objects of suspicion, of scorn, and opprobrious epithets. We may ask of that, it cannot be questioned? Is it so absolute in truth of any community.

Byron cursed his mother for his deformed foot, and

Lucy Stone said to me at the recent "Woman's Rights "Convention, held in New York, "The question must some day be discussed." I said, "Why and moral condition. are you not willing that it should be discussed now. ' She did not think it a proper place; their platform was only free to certain subjects; we wish to have the rights of woman settled in regard to

voting—then that will settle all other rights."

I asked, "Ilow can she have the right to vote, when she has not even the right to her name or person in the marriage bonds ?"

She says, "It is a mistaken idea that woman is obliged to give up her name, and take that of her husband, by the marriage cremony. I have not given up mine. I call myseif Lucy Stone, and no one can deprive me of that privilege."

How would it be with Mrs. Blackwell, if she had

well, signing herself Lucy Stone? Would they be permitted to occupy one room? What do you suppose would be the astonishment of the virtuous landlord at such a proceeding, and what would be his an-

Mrs. Lucy Stone Blackwell, and every one else,

nows that the act would be sufficient to denounce her in the eyes of society an infamous woman. The marrlage ceremony is necessary to keep women virtuous and respectable, and all intercourse with men makers? Has she no inborn rights that belong to here stances, are liable to commit. self? As she stands before the world now, she has none. She has not even the kind compliment that is her wrongs, her aching heart, her chains, her slavery.

ried; but do you say anything about her right to love where she will—when she will—and how she will? Yes, here is a stipulation for her in this resolution. She is to have an isolated household, with an exclusive conjugal love. This is pretty in sentiment, and Moore beautifully expresses it in the Fire Worshipers:

"Oft in my fancy's wanderings
I've wished that little isle had wings,
And we within its fairy bowers
Were wanted off to seas unknown. Where not a pulse should beat but ours, And we might live and die alone. Where the bright eyes of angels only Would come around us to behold A Paradise so pure and levely."

But this will not do for practical life, where men and women work from ten to eighteen hours out of the twenty-four, to carn a daily subsistence. Tho working class is by far the larger class, and the iso-lated household is the worst place in the world for them. The man comes home tired and weary, to get a scanty meal which is set on the table, amid crying children, and the sick, desponding face of his wife; there is no social life. The exclusive conjugal love which bound the two together in the marriage ceremony, has long since settled into the mildest form of friendship; the enthusiasm, and ardor, and poetry, and sacredness, is forever destroyed by the daily familiarity of the isolated household.

Just as woman is isolated, and confined within a limited space, just so are her children narrow-minded, bigoted and selfish; just as she is free in her thoughts, her affections making her home wherever she chooses, just so will her offspring be broad and expansive in their ideas, noble, and great, and honorable in virtuous deeds, benevolent in heart, and tolerant of all things, however opposite to them, because they grasp the great fundamental truth, that all evil is but the perversion of good.

We live in an ideal life of hopes and aspirations, and forget the real and actual. We grow to anything but what we should be, in trying to discover the impossibilities in existence. We plant rank weeds, and cultivate them with as much nicety as we do beautiful flowers. We dive down into hidden lore, and live in the ages of the past, as though the present was too weak to bear the weight of our own thoughts. We crawl on our hands and knees in the childhood of knowledge, fearing to rise, lest the weight of our brains should topple us over. We live in dead men's graves, waiting for some angel to roll away the stone, and give us life and liberty. We make within our-selves possibilities or impossibilities, and judge through the medium of our souls.

Let us draw a picture of the isolated household, and one that comes under my own observation. Mark the woman with a care-worn face-long lines of grief have made deep furrews-her thin hand and shriveled figure-her weary, dejected air-her desponding touck, tell of something that must lie heavy at the heart. Listen! what are her griefs? Sure, never Christ, bearing the great heavy cross up to crucifixion, could feel the deep wee that presses against her soul.

We lay our hand gently upon her head, and comes with a sad sigh, "Ah me!" "tell us," we say. And she throws open the inmost recesses of her soul, and tells the story of her life, how she aspired to be great from childhood—how noble thoughts took possession of her-how she loved, and married the dear object of her love-how dear the first-born of her heart grew to her-how it died, and she clothed herself in the habiliments of woe-how she shut out the light of day in her own heart, and sat down alone in her home, without friends, or hope, or consolation; how other children came, but they did not fill the void; the black veil was drawn down forever between her and happiness, and pinned to the soul by the arrow of affliction; there was no sympathy in the world, and she longed to lie down in the grave, and rest. We brushed away the tears, and bid her hope. "llope has died out, we speak of husband and childrenthey have no sympathy, and I am only a burden. "Are you willing," I ventured to suggest, "to

look for one moment into your own sould "I have always tried to do right, but circumstances are against me. My husband has long since ceased to love me, although he presses the necessity of bearing children whenever he pleases; my children are perverse and wayward, and 1 don't know what to do with them. Some people go through the world always light-hearted and happy. I never saw an unhappy day until I was married."

"But of yourself," I said, "have you ever thought of a plan whereby you might be relieved from these troubles?"

"Oh, yes, of many; but I have no right to think or speak my sentiments, for I am married; if I do, my husband says it is better for me to attend to my domestic affairs, and he will do the thinking; he de-prives me of female friends, because women love to gossip; of male friends, for the world might talk about it; besides, a mother ought always to be at home, taking care of her children; and I have nothing but death, for then I shall go where everything will be bright and happy, and my soul's longings Dr. II. S. Brown, of Vermont, spoke on the subject:

I did not like to break in upon so much confidence iu the future state, and left her. Now what is that woman's life? She has, none. Is she what God in-Mr. President-I wish to make a few remarks in under should be ? No! no! thrice no. She de fair and beautiful in chi "That the only true and natural marriage, is an ex- those noble aspirations to cultivate in the garden of clusive conjugal love between one man and one wo her soul,-given as seeds for the dew and sunshine, to ripen into beautiful flowers.

What did she do with them? Sold them with herself, at sixteen, when she entered into the marriage contract, and thus bound down her soul forever. In her isolated household she threw away her life, and added to the already too many miserable childrenthrust into the world half made up-children of chance-children of lust-abortions, who feel that they have no right to existence. Children of disease, whose tainted fleshand running sores, are a stigma as we did formerly of the church—is it so sacred that and an everlasting reproach to the morals and purity

there are thousands upon thousands who are cursing

Mrs. Gage, Mrs. Rose, and others, go back to the mother's influence. I go back further, and say that it is the marriage institution that is at fault; it is the binding marriage ceremony which keeps women degraded in mental and moral slavery—far worso than our national blight—negro slavery.

She must demand her freedom; her right to re-

ceive the equal wages of man in payment for her labor; her right to have children when she will, and by whom. Woman is not depraved; she will never abuse one-right that is given to her, and she will never step aside from her own nature. If she desires kept the fact of the marriage ceremony a secret, and right it. If she desires to become a lawyer, it is begone to pass a few days at a hotel with Mr. Black-cause there are laws to be redressed as well, signing herself Lucy Stone? to go to the ballot-box, it is because she knows there If she desires to preach, it is because she feels the woes and afflictions of humanity. If she desires

rights, it is because she needs them.
I believe in the absolute freedom of the affections, and that it is woman's privilege-to accept or refuse any love that comes to her, and when her love has died out, she is no longer a fit partner for the man who has taken her to his heart. She is living a lie to herself, her own nature, and to him. And so is man's relative position to woman, when his love has without its sacred and holy rites, renders her an died out, and he continues to live with his wife upon outcast and a thing to be despised. Why is it? Is it any consideration, he strikes a blow to the morality because she is naturally wicked and vicious, that of his nature, lives a life of deception, not only to bonds are placed upon her? Has she no nature that her and society, but he is responsible for all the may not be prescribed and estimated by man law crimes that his children, born under those circum-

A gentleman said to me some little time ago :-"My wife talks of rights, but she has none; I am paid to man in the constitution of our country, "that her husband—if I do not like a thing, I say so, and man is endowed with certain inalienable rights," and I do not consider she has any liberty to dispute my to this very marriage ceremony she is indebted for will. But here is a difference: If I love a woman, and am not bound by the marriago ceremony, I Woman must strike the blow, if she would be free, should not think of disputing with her, for fear she and become the equal of man, with the same rights would show me the door, as I could have no alternative and privileges. You speak of her right to labor—her but to go out of it, for her will is absolute. I have right to preach—her right to teach—her right to vote and lastly, though not least, her right to get mardoes, so it is necessary that I guard nivelf and does, so it is necessary that I guard myself and movements, in order to retain the love and respect of the woman I love."

What a pleasing prospect is this for the wife, who lives in her isolated household rearing her children and imagining her husband immaculate, and respecting her in the sacred office of wife and mother. Why should woman tame herself into calm submission, and be the slave, the toy, and the plaything

of man? What is marriage? Is it the linking together of two loving hearts in holy, sacred union? No; sel-

dom the case when compared to the many thousands upon thousands of marriages of convenience. Women are bought and paid for, as the negro slave is. She is estimated as a thing of barter, for a man sits down and counts the cost of his intended wife, as he would if he thought of keeping a cow, a dog, or a pig, and he calculates to a penny, and accommodates

ilinself to the thing bought. Now what are the rights and privileges of the marriage institution? It gives us the privilege of being Mrs. Brown, instead of Miss Smith—that is an honor, and one we are, no doubt, very thankful for, for it saves us from the terrible stigma which falls to the lot of single women--old maids! It gives us the privilege of being supported-allows us the privilego of attending to domestic affairs—the privilege to see that dinner is served at the proper time—the privilege oftentimes to sit up alone to let him in from a delightfel concert that he has enjoyed with Mr. Jones and his beautiful wife.

Then we have a right-and listen, women of the nine-teenth century—the marriage contract gives you one ight-one right that you have not perhaps hitherto valued. You have the right, by the marriage contract. TO BEAR CHILDREN

It is not a priviledge—it is not a God-given in-heritance, but it is the law of wise men, who know ery much better than you do, how to give you your right to be a mother.

Now, I say again, that resolution is incomprehenive, because it means nothing to me. Love is not ependent on reason, or judgment, or education, or nental acquirements, or society, or control of any kind; it is an inspiration of the soul; it is a holy, sacred emanation from the most vital part of our natures-and to say when or where it shall be restricted, is a violation of our inborn rights.

I may have taken the extreme side of the question; but only offer my views as my own, and wish that the resolution may be either put in a more definite form, stating what conjugal love is, and how few or how many an isolated household is limited to; or, that a new resolution may be offered in its place. I have one that I think would bear more directly upon the marriage question, and will offer it or give it to the Business Committee for action. I do hope we may have something definite from some one, and that this platform is free enough to have the subject discussed. That which I wish to present as a substitute for this resolution, reads as follows :-

Resolved, That the slavery and degradation of woman proceeds from the institution of marriage; that by the marriage contract she loses the control of her name, her person, her property, her labor, her affection, her children, her freedom.

Mr. Clapp said he did not rise to discuss the marriage question, but to claim the right of every one in this day to freely discuss it. When a reform question is brought before the people, the Church and the State both say, "llands off." A man may lopretty much what he will, and his reputation remains unsullied; but a woman cannot be breathed upon by the breath of wrongful lust, that does not wither and break her. No subject is too sacred for discussion. Why should we be afraid to discuss anything that is for the good and elevation of humanity. The time has been, when it was wrong to discuss the subject of any reform-slavery, temperance, peace,

Mr. S. S. Foster moved an amendment to Resolution No. 5, so that it read as follows:

Resolved, That the only true and natural marriage is an exclusive conjugat love between one man aud one woman, based upon principles of perfect an en-tire equality; and the only true home is the isolated home, based upon this exclusive love.

He said: The whole creation groans in pain and suffering, from the violation of the marriage law. Woman suffers, but man is the sufferer, too-perhaps the greater of the two. The true marriage relation is the glory of this fallen world; but as it is, very man is a tyrant in his own family, and every family is a little plantation, and every wife is a slave

Mr. Joel Tiffany said that people do not understand the difference between free love and free lust, He occupied about twenty-five minutes in defining free love and free lust. His remarks were uttered with great beauty, producing a great effect upon the audience. Thus far, no discourse at the Convention has been listened to with more profound attention. [Mr. T.'s address will appear in our next number.

-Eos. given a very beautiful picture of conjugal love. I igree with and accept it, for he does not agree to letting loose the free, natural passion of lust. But where is true conjugal love on earth? To talk about rue conjugal love now on earth, is to me like talking about the man in the moon.

Mr. F. W. Evans, (a shaker) said: I thank God that I have lived to see the time when the marriage question is brought before a Free Conventiou like this. God is dual, male and female. I belong to class of people who have reduced to practice the eachings that woman has a right to govern her own affairs in her own way and order, as much as man in his own way and order. With us Shakers, man and woman is equal. We recognize the fact that we have a heavenly Mother as well as a heavenly Father. We are taught this in all creation-in everything is represented the order of male and female, and the type of the female is as much a part of God as is the type of the male. There is a fault in the marriago relation, and from that fault come all wars and fightings. Crucify the lusts of the flesh. Put off the old man, and you lay the axe at the root of the tree of all evil, and man gets where he should be. In the churches you find no government but that:

of man; no female government is represented there. Man alone, who is only a part of God, is brought up there for government, The Bible, which the church recognizes to be the final and complete revelation of God, I do not believe is the full word of God. It is a record of the highest spiritual experience of the human race. In the Bible of God exists all life, all nature, and his yet unfinished revelation.

Mr. J. W. H. Tooliey said the time had come when his marriage question needs to be investigated-yes, to its very root. He took ground somewhat different from Mr. Tiffany. He said:

It is now settled that light temperaments marryng into light temperaments produce offspring scrofilous and idiotic. Mr. Tiffany has presented in a rery eloquent manner old and beautifully-clothed truths that tickle the car; but there are new rough truths that never tickle the popular ear, but displease and wound.

Mr. Tiffany made a few remarks in answer to Mr.

Mr. Kenry C. Wright said: The law of monogamy s the law of nature in the sexes, and the law of polygainy could not be proved or sustained; it is a nonstrosity. To talk about free love is as unnecessary as to talk about free hunger or free sleep. The present system of marriage is not free love or any other love. The minister, after the ceremony of pronouncing the two man and wife, says, "What God has joined together, let not man put asunder," while he should have said, "What God hath not joined to

gether, let man not put together." The most of the afternoon was spent in discussing the subject of Slavery by Parker Pillsbury, Wm. Goodell, S. S. Foster and Mrs. E. L. Rosc.

Rev. H. P. Cutting made a very excellent speech on the subject of human brotherhood.

Mr. Ichaboi Morton said that the enslavement of the mind was as bad as the enslavement of the body. Here among us there is a mental slavery that is

[CONTINUED ON MIGHTH PAGE.]

HAND AND BRAIN.

In days of yore, men little cared For wonders wrought by tolling Brain; And paie-brow'd thinkers long despair'd, Deepair'd mon's cars or hearts to gain. Despair d men's cars or nearts to gain.
For hell sword-grasping hosty Hand—
The sinewy strength which till'd the land—
Art's sturdy phoneer! was then
The Agamemnon—king of men!
And long, in many a laggard land,
They laugh'd at Brain, and worshipp'd Hand.

Swart Toil conceiv'd some spell must lurk I' the secost power of silent Thought; Could only don prehend the work

Could only non-prohend the work
By stalwrst snews radely wrought.
Hen burnt the thinker at the stake,
Smote off his head for virtue's rake:
They bade him hang, they bade him drown, They mock'd him with the martyr's crown; And so, in many a laggard land. They laugh'd at Brain—they worshipp'd Hand.

But wiser now the world hath grown! But wiser how the world hath grown!
It works, while potent Brain decrees.
Btrong Hand no longer tolks alone,
And wins more splended victories.
The one completes the other's plan =
Thinker and Worker—both for man!
Thus Brain shad scheme, thus Hand shall tolk
While nations garner in the specific And long throughout each hoppy land
United Labor—Brain and hand.

WHOLESALE AGENTS.

The following firms will supply country dealers. South and Ross & To. 15, 121 Nassau street, New York, a 100 (1) (2) Nassau street for 10 (1), Mi w. N. Street Jones street, New York, Diovin, 107 South Third street, (below Chestnut)

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Banner of Light.

BOSTO'N, SATURDAY, JULY 10, 1858. LUTHER COLLY, THOS, GALES PORSTER WILLIAM BERRY, J. ROLLIN M. SQUIRE,

Entrops and Publishers. Office of Publication No. 3 1-2 Brattle Street.

TERMS. Single copies per year. . . . s.x months.

three months. .

Cura Rests - Chibs of four and apwards, One Dollar and schalf, each edgy, per year. Persons who send us Twelve Dollars, for eight on ies will receive one copy in addition. Persons in charge of Spinitual Associations, and Licturggs, are requested to procure subscriptions at the above rates. Same being to sent free.

Address whereof Light," Boston, Mass. Colby, Forster

THE MARRIAGE RELATION.

Among professed reformers, it has become quite fashionable of late to fall to denouncing the marriage relation, with a vehemence that excites honest suspicion at the outset. It is one thing to wish and to seek to exalt the relations already existing between man and his fellow, and between the two sexes; but it is quite another thing to try to destroy those natural relations altogether,-to wipe them out of existence, -to break them down, because they interpose healthy limits and proper barriers to the riot of passions, that, but for this, would consume us body and soul.

Every pure and seriously disposed mind must acknowledge that marriage is of God. It is one of the divine arrangements, a sweet and silent harmonizer of the many discordant elements that enter into the conditions of our existence. And it instructs the heart in the alphabet of Love, teaching it the first principles of that boundless science, in the pursuit of which the uncounted ages will be employed by the aspiring and expanding soul.

LOVE-which is the central heat of all our life, and will continue to be so forever, - is first taught us when we behold the face and form of her in whose society we think a whole lifetime much too brief. Thence the circle widens, taking in other objects, till then quite exterior to it. First it is a passion, and scarcely anything more; familiarity and daily conact suffices, in the nature of things, to burn up this mere surface excitement, and, with proper care and thought, to plant the now prepared soil with the seeds of a broader esteem, and a deeper respect. This is one step forward; there is no going back, after this, except in memory,-and memory is frequently a dear old friend to us all.

Next grows out of this love between pairs, the strong, the healthy, and ennobling family affection; developing by its gradual process those hidden traits. of whose possession, until then, we had been ignorant; deepening the capacities of the natural affections; widening the circle of the sympathies; strengthening the persistency of the devotion. Families are evideutly a divine arrangement. This most simple of all truths is illustrated abundantly to our minds on every hand. Family divisions and groups,-family government,-family devotion,-family interest,what is more palpable in the way of proof that thus is man's heart to receive its early education, and his nature is thus to be impregnated with those sweet and wholesome influences that help him forward to the realization of his highest hopes?

Another step in this process of education and development, is the love we are thus taught for the society in which we immediately dwell. Because our family is only a member of the larger family-because we have interests where the others have-because the highest general good cannot fail to comprise also our own individual good-these are the lessons which the family relation naturally teaches

And then follow the relations in which we stand to general society-to the nation, to the people, to all people, to the world-relations that are secured only by this invisible and most subtle link, acting like a charm on our daily thoughts, words, aims and conduct.

In brief, out of this single divine seed-the love of a pair-springs that larger, and loftier, and diviner love, which will be content with taking nothing less than a world within its extending embrace. Here is the seed; the plant soon springs up, grows, acquires strength, spreads its branches, strikes deeper and more widely its roots, and, like the banyantree of Hindostan, keeps growing and taking root, until it covers the whole earth with its cool and grateful shade.

Now, what is proposed? Why, simply to throw off such a harmonlous system, and supply its place with-what? With anything that shall act, like the marriage institution, either in checking riotously inolined passions, or ln calling forth those beautiful and life-giving traits which are the richest and most enduring gifts of our nature? No; nothing but this. No substitute is proposed but license-the license which each unbridled heart shall set up for itself; which these unchecked passions shall demand as their own right—the license of every man's fancy, and every man's lust-a pandemonium of unholy desires and unbridled longings, which will sooner

chances of a wild ocean tike this.

room in their heads to entertain a new reform crochet | calities of his nature remain fixed. on the subject. And how do they propose to "reform" true reformers, we are certain that we shall never be waters must be fresh and full of vitality. counted among them.

A man and his wife, after living together a ceras they are termed. What, then, shall be done? This new party tells them they ought parate instanter; go different ways; each seek his or her own until they both find their true spiritual mate again. And, after all, the decision of this momentous matter for its settlement within the human heart—may as poiffts in relation with God. often be the work of fancy, or desire, or passion, or ambition, or accident, as of anything else; pure spiritual aspirations may not unfrequently have the rery create palaces out of those mean materials that ordileast to do with it, even when the parties truly intend to be disinterested and noble in their choice.

We choose to adhere to the old method; to take the divine arrangement as it is given us, and make the best of it; to exalt, and expand, and purify, and ennoble ourselves, that even these limitations of time and sense, which so many profess to hate, shall be come harmonious and beautiful in the general economy of our relations to each other and to God. Given an existence such as we at present possess, with certain circumstances and conditions surrounding us, the problem is - how shall we convert it, by first converting ourselves, into a possession of the largest proportions, and the divinest character? That is the simple problem. How shall it be solved?

We propose its solution by no new and unknown method, although we agree that it has not as yet been any too generally tried. We ask, in return, if lovethat very simple and enduring cure-all-has yet been tried? Has patience been exhausted, whether on Is there no more room for gentlensss, none for trust, else; but until then, let "reformers" keep silent.

This talk of doing away with marriage, and the slavery of marriage, is both flippant and foolish. Those who include in it—especially the females—are apt to be masculine in their natures, and to lack, in desirable for the security of happiness. All these words about "incompatibility" are words of haste. and argue against the very ones who employ them. It is often no better than a catch phrase, by the help their natural responsibilities. But if all those who plead "incompatibility" were to pursue their doctrine and desires to the end, they would be found even then to have suffered more than they represent themselves as suffering now.

Let the husband and the wife learn to adapt themselves to one another; thus is the heart best disciplined and instructed. Let each bear a little longer ways. He asserts, in his letter, that the difference with the other; let there be more patience; a greater | between himself and his wife has been of long standpersistency and steadfastness of affection; the cultivation of a closer, and still closer sympathy; more | manifest incompatibility of tempers and minds. forgiveness; and, what is of the highest importance, uently agreed upon; with the terms of which, he the simplest and most translucent TRUTH from be- avers, both his wife and himself are perfectly satisginning to end.

It costs effort, we know; but who can tell how themselves wronged; but a better and a purer than ens enters on an altogether different career, any of us was perfectly ready to furnish us with the heroic example in his own person. Besides, it is ex-

With this view, we scout the doctrine that Marriage is slavery, however that divine arrangement with a lovely and loving nature. It could not be may be abused. We insist that it shall be put only otherwise in the nature of things. We are bound to to its proper, healthy, and cunobling uses.

GETTING A DIVIDEND.

The first of July being the time when dividends are declared by banks, railway corporations, insurcourse considerably exercised, as this important day fate. No more dear, delightful, domestic pictures draws near, to know what particular per cent. they from Dickens' pen now; no more of that fresh homeare to receive. To many, this is a question of the liness, and homely freshness which enters all hearts first consequence. If they learn that only six per alike with its silent influences, and, for the time, cent. is declared, they try to feel satisfied; but if creates an universal sympathy and a possible brothereight, or ten, their suddenly changed countenances hood. Henceforth he drinks at another fountain, show plainly enough upon what their souls are had whose waters are not crystal and sweet, but brackish as the phrase goes,—that is soreness itself; espe- the sentiments that should be only noble, transparent, cially to those whose little all is wrapped up in the and holy. stock in which they happen to have made their in-

Thinking of these semi annual dividends the other lay, it befell us to think likewise of dividends generally; of the system of dividends, and their phllesophy. The first of July set the topic a-going, and the following is what naturally enough came of it.

Anybody can get a dividend, and get it out of whatever comes along, too. It is not essential that he invests in banks, or railroads, or insurance, or manufacturing; he has already invested, and invested his all. He has a standing interest in life, and all that life has to yield. He is already one of desire his services, should address him immediately, a very large joint stock company, no one of whose as he goes West in the fall, members is any more interested in securing the largest possible returns than lie is.

It is truly astonishing to observe how people let alip the opportunities that lie all around them to secure happiness, while they go traveling off on errands of envy, and unquiet, and ambition, miles away from the very objects of which they are in pursuit. It has been truly said that enjoyment lies right in the road before us; only we insist on going ing for light and instruction from their spirit off into the woods to hunt after it, instead of taking it where it is to be found.

near-sighted, it would be a world better for us.

turn earth into a temporary hell than even a pro- The old English essayists/have depicted the charfossed disciple of the devil could imagine. Consid- acter of a happy man under all circumstances, till ered only as a question of policy, it is asking too there would seem to be no need of attempting to much to expect men and women to throw away chart show how everybody can be happy. But people are and compass, and trust themselves to the drifting nevertheless quite as much troubled with jaundiced vision in this generation as they were in the last, or But because there is a want of harmony between in any preceding one. Perhaps the circumstances, man and wife, to the unfortunate extent in which it or accessories, and surroundings of civilized life, is frequently found, some few persons have found change; but man him-elf changes never. The radi-

We have seen people in the very grasp and tight this evil, granting it to be as gigantic and terrible as clutch of poverty, enjoying more, a thousand times, they claim it is? By applying to it any newly dist than their neighbors, who have everything they could covered disciplinary law, or any fortunate principle desire at their hand. It is not in money, nor in powhich till this time has been overlooked? Oh, no; sition, nor in circumstance, nor in being stared at nothing like this at all; but by overthrowing, tear and talked about by others, that happiness coning down, trampling under foot, converting the gar-sists-not at all; happiness is a little lake that lies den into a waste because there are weeds in it. If embosomed in every nature, only we must see to it this is the spirit and temper which is to actuate the that its surface is kept pure and translucent. Its

One would be astonished to find how much real, solid and enduring enjoyment he can get out of the tain time, discover "incompatibilities" of disposition, triples of life. There is the field in which every man and woman must patiently and contentedly glean -not necessarily with degraded, creeping and crawling humility, which passes as another term for. partner; and, if needs must, continue in that search hypocrisy, but with true and silent trust, as possessing the inysterious power of alchymy that knows how to extract pleasure even from pain, entirely in--momentous, because there is an eternal craving spired with an endeavor to put one's self at all

So may fat dividends be got out of low and unpromising circumstances. So indeed may we learn to narily go only towards the construction of liovels.

CHARLES DICKENS AND HIS WIFE.

When the public falls away from the interest it has taken in one of its favorites, and the current of its kindness and sympathy and good-will is suddenly turned back into another and a darker channel, it gence from London, of the alienation of Mr. Charles Dickens, the novelist, from his wife, has brought grief and sorrow to many a heart. And not more on account of the man himself, than on account of the position he holds in the eyes of the people, and the vast influence he has exerted over the common heart by his writings.

No living man ever painted the true and simple home-life, with its little joys starting out thickly on every side, like the golden buttercups in a green field, and executed his task with such unction, and one side or the other? Are sacrifices all exhausted? beauty, and sweetness, as Mr. Charles Dickens. And what made the portraits more perfect and complete none for long-suffering, none for meckness, none for was, the total absence of everything like cant and persuasion, none for prayers? When these means are affectation, and the perpetual flow of hearty, all exhausted, it will be time to think of something healthy, natural sentiment. You see life as it is: and yet even when it is exaggerated until it expands into a caricature, there still remain the visible outlines of the qualities above alluded to.

The tattle about Dickens is various, and many of the stories are totally irreconcilable with many othruth, those very qualities which go to make marriage ers. An actress is said to be concerned in the case; and his partiality for her is said to have been discovcred by the accidental finding of a costly bracelet. which he had given her. His wife protested, and Mr. Dickens raved; a separation took place at once, of which such uneasy people vainly hope to clude the children mainly going with their father. Mrs. Dickens is to have a separate maintenance from her husband, and he is to take his own mother, and set up another establishment for himself.

But happily all these stories are denied by Mr. Dickens himself, over his own hand. The London Times contained the communication, denying all these flying rumors and reports, first, last, and aling, an ancient and chronic affair. It arose from leniency to one another's faults; a larger spirit of lience a separation has been positively and permafied. So that it is true that a separation has taken place, that this interesting family of eight children sweet and lasting is the reward? It is a crucifixion has been broken up, that the world looks on with almost, every day, to many who know that they are amazement and regret, and that hereafter Mr. Dick-

Of course we know nothing of ourselves of the qualities of character belonging to the wife of Mr. pecting too much to think that life is free both from Dickens. Yet it is impossible for us not to believe. jounces and thorns; it is full of both, and we must | that the married state which could inspire such sweet learn how best to convert all apparent trials into and truthful sketches of domestic life as he has from the beginning painted for the world's relish, must, of necessity, imply the presence and influence of a wife, believe that Mr. Diekens drew his inspiration from his own experience; and that that experience was in some proper and worthy sense a realization of his own ideal of what home-life ought to be.

But now he casts his wife away. Like Napoleon, ance companies, and other like social and monetary who divorced himself from Josephine, by this single institutions, those who own stock in the same are of act, in our judgment, he changes his fortune and his bitually fixed. But to "pass a dividend" entirely, and muddy, corrupting the blood, and dissipating

PERSONAL.

Br. H. B. Storer informs us that he will speak at a Grove Meeting, to be holden in Manchester, Conn., on the 11th inst., weather permitting. . He will also lecture on the following Sunday at Williamic. Applications for lectures should be made to him during the week at New Haven, Conn.

Brother A. B. Whiting will remain in this violnity during the present month. He speaks at Springfield on Sunday next. He may be addressed at East Abington, Mass., till the first of August. Those who

Miss Ella E. Gibson may be addressed at Augusta, Me., until further notice.

HARMONIAL INSTITUTE.

Rooms have recently been opened at No. 17 Main street, Providence, R. I. under the name of the "Harmonial Institute," where two finely-developed test mediums are in daily attendance. These seekfriends, are invited to call. Mrs. Leland is the lecturing medium, and, we understand, bids fair to be-We are all too far-sighted; if we were a little more come one of our most popular and interesting public

THE RUTLAND CONVENTION.—SKETCH OF MR. TIFFANY'S SPEECH.

On our third and eighth pages, we publish the count of what was said there.

porters for our (self-styled) "Metropolitan" jour- may be obtained. nals, who seem to have taken pains to garble and misrepresent everything said or done at Rutland.

time, and the press be what it ought to be-free to speak truth.

preconceived opinions and prejudices to blind our 14 Bromfield street, Boston. eyes from the perception of anything that shall make MEN AND THINGS; OR, SHORT ESSAYS ON VARIOUS condemn the efforts of unselfish, unpretending and

Judged by our standard, many of the schemes proposed, instead of working the good of man, would bring confusion and suffering. Particularly do we disagree with Mrs. Branch, whose speech has been the cause of such severe comments by the "Metropolitan" press. We have published her remarks, excites reflections in a thoughtful nature that are furnished from her own minutes by herself. We exceedingly painful to describe. The recent intelli- think our readers are able to discriminate between the truth she uttered and the erroneous conclusions she has arrived at in regard to the remedy for the evils which attach to marriage in the present condition of man.

Mr. Joel Tiffany took ground somewhat different his views seem more adapted to practical life in man's present condition. A clear, logical and powerful advocate of the gospel of Spiritualism, is Joel Tiffany; he doubtless has errors of opinion, but in what he says there is enough to love and admire. - A report of Mr. Tiffany's remarks were intended for our next issue; but we give them in brief as an

offset to Mrs. Branch's discourse, which we publish

in full in our present number. He said :--

He must enter his most earnest protest againt the sentiments advanced by the lady (Mrs. Branch) who had just taken her seat. He, for one, believed that the true marriage union could only exist between those who were constitutionally fitted for each other. and when that union did take place, both parties would be satisfied, and there would be no danger of either becoming dissatisfied. Those who were in the proper condition to form that union, would not be likely to form any other; and, consequently, would not feel the oppressions of which the lady complained. Those who were not in the condition to form such unions, would not be likely to gain anything by experimenting. Their unions being based upon selfish considerations of use, would be broken off as often as

character of the true marriage, and said that under it questions of equality or of unequal development could not arise; that under the true union they were no longer two, but one, and, consequently, could not -and connected the woman with the DIVINE EXISTENCE. Woman was the internal—the affection or love, and connected man with the DIVINE BEING: and thus man became to these wedded souls the medium of strength and intellectual power, while woman became the medium of purity and love—the inspiration of divinity to the purified.

Those who are talking of the superiority, inferiority or equality of the wife in this union, know nothing of the true marriage of the soul. They are try ing it by an external standard, and, consequently, are not in a condition to be a law unto themselves. All such must be under the law in the external sense. For them the legal institution is necessary. prescribing the duties of each. The law should be ust between them-should protect each from the selfish abuse of the other; but it should not turn them loose, whenever, being satisfied, in one direction, they find they lack affinity. Those who are out seeking affinities, are under their selfish and lustful natures, and will gain nothing by experimenting.
The sooner they are caught and caged, the better the closer they are held, the less community has to

He said he was asked if he would have people live together like cats and dogs. He answered, no; neither would be have them in a condition to cheat any one else-for he, or she, who will quarrel with any one, like a cat or dog, is not fit to come into the marriage union with any one-and if you know any such laboring under the disabilities of the legal in-stitution, hold them to it, lest they cheat some one

and prominent part in this Convention, we cannot hearts beating in sympathy for human suffering.

In all moral reform questions, however radical, at first be unable to see it. " Truth ever comes faults, until all can clearly discover Truth. Spirit and tyrannize over, the credulous and ignorant. The unlism professes the brondest liberality, which liberality must be accompanied by the most ample char-

SPIRIT WRITING WITHOUT THE AID OF MORTAL HANDS -The "Age of Progress," publishes a series of communications—seven in number—from Mrs. J. Swain, medium, in whose presence, and on the floor, under the table at which she and a small harmonious oirole were sitting, they were written by spirits, without mortal aid. This fact will be attested to, if need be, by all the members of the circle, says the editor. We copy the following speelmen of the matter given. No true man-be he Christian or Infidel-we venture to say, can object to the sentiments herein contained :—

"To Mrs. Monroe: - My beloved wife, how my pirit-heart rejoices for this privilege. This is surely oringing heaven and earth very near. Doubt not the truth of spiritual presence; for we are ever ready to the infallibility of the Bible used-but it takes the guide and instruct all that approach us in pure leve ultra side against the claims for the "Sacred Word." and carnestness of heart. I am strongly attracted by those I love on earth. Do not fear death; it is but a new and glorious birth. I rejoice in the great glory and beauty which now surrounds me. For the throw it down in anger, before half through it, and prosent, farewell."

Book Notices.

conclusion of our report of the proceedings before the RAYS of LIGHT .- A pretty little book, bound in above Convention, as given by our reporter, who degreen and gold, with this title, has been placed upon serves the thanks of the readers of the Banner for our table. It contains choice extracts from Swedenhis exertions to place before them an impartial ac. borg, one of the greatest seers of modern times. Many of these will be found to be refreshing to the We have occupied far more space with this meet. Spiritualist, as well as to the Christian. Published ing than we at first intended. We were induced to and for sale by Otis Clapp, No. 3 Beacon street. do so, solely on account of the course taken by re- where the literature of the Swedenborgian school

A DISCOURSE ON MODERN SPIRITUALISM, delivered at Burlington, Vt., March 17, 1858, by Rev. Henry El-They labor and write to suit the people, and they kins, Universalist minister at Williston, Vt. An well know that the church going portion of our able, bold discourse, canvassing the claims of modern people are numerous, and that to suit their tastes, it Spiritualism to a clear and candid examination by is absolutely necessary not to speak a favorable word the public. Drawing a parallel between the spiritual of a Convention of men and women who do not recog- phenomena of our day, and that recorded in the Bible. nize the authority of the prevalent creeds and the for the purpose of showing that the former do not clergy. Nay, more: our Christian people will pay conflict with the latter, but rather harmoniso, conmore, and be better pleased with lies, misrepresenta- firm and explain them. The writer takes a manly tions and blackguard, heaped upon "reformers," stand upon the right of man to pass judgment upon than for the truth. All this will be made right by all inspiration, to reject or accept its records-to separate the chaff from the wheat. He also repudiates that fanaticism, which sometimes attaches to Some things said there are exceptionable, which believers in spirit communion. Published by George we cannot fully endorse. Yet we do not wish our J. Stacey, Burlington, Vt. For sale by Bela Marsh.

men better and happier. We would not hurrielly Subjects, Including Fiee Trade: by James L. Baker. A series of well-written articles on some of the fasincere men and women, who claim for their object miliar objects and characters met with in every-day the elevation of humanity from a lower to a higher life—such as "The Editor, Railroads, the Shipmaster. The Clerk, the News Boy, Sailor, Fisherman, Auctioneer, Broker, Actor, Hard Times, Amusements, Public Opinion, Mormons, Quakers, Soldier, Money. &c. &c. Spiritualism also comes in for a share of the author's thought, and he proves himself to be a sensible man, by his remarks upon the subjectthough not a Spiritualist. The tricks of trade are rather lightly passed upon, but the book, as a whole, is one that will reward a perusal, and is of the liberal school-as such we recommend it to our friends Published by Crosby, Nichols & Co., 117 Washington

DANTE IN THE SPIRIT WORLD .- A novelty, hardly 'up to" poetry. We would like to speak better of it, but, as we look at it, cannot. It is badly arranged for blank verse. The writer, a medium, has astonished many by his wonderful powers, he being an illiterate man, a blacksmith, by profession. Some persons may be more favorably impressed by this poem than we. Address W. A. Hume, Cleveland. Ohio-enclosing twenty-five cents, and two letter stamps. We should like to see more judgment, reason and taste displayed in this matter of spiritual

THE CONDITION OF WOMEN AND CHILDREN AMONG THB CELTIC, AND GOTHIC, AND OTHER NATIONS: by McElheran. The writer has descended into the barbarisms of the past, and dragged to light its worst features, relative to woman. Lovers of cruelties and monstrosities will find food here. The object of the writer is to advance the character of the Irish in the good opinion of Americans, and to decry the English. Irish men and women are held up to view as paragons of virtue and truth. The writer exhibits strong and bitter prejudices against the English. A more rational, Christian mode of setting forth the wrongs of the Irish, would, we think, be preferred. Little is to be gained to that people by disparagment of their their tastes or ideas of use should change. to be gained to that people by disparagment of their Mr. T. described what he conceives to be the oppressors. P. Donahoe, publisher, Franklin street. IDEAL OF WOMANHOOD; a very neat volume, contain.

ing a series of essays: by Lizzie R. Torrey, on woman in the past and present, written in true spirit, separate enough to question, or even think of, the and interspersed with several pieces of poetry. Woseparate enough to question, of even think of, the superiority, inferiority, or equality of the one or the union, man was the external—the Woman—Women in the Primitive Church—Love, its Philosophy-Daute and Beatrice-Petrarch and Laura-Love and Marriage-Conjugial Love-are among the headings of these articles. Woman's Duty to her Husband is worth reading, and makes an interesting chapter, full of truth. The spirit of the book is far above the popular standard, and it will be a welcome companion to the true man and true woman. Published by Wentworth, Hews & Co., Boston. It is handsomely bound, and its execution throughout is excellent.

Infidel's Text Book.—Thirteen Lectures given by the celebrated Robert Cooper on the History of the Old and New Testaments-The Characters of the Christian Fathers and Apostles-Genuineness of the Scriptures-Prophecy, Miracles-Consistency of the Bible-Morality of the Bible-Philosophy of the Bible-Influence of the Bible on Society.

The age of Reason may at last be said to have commenced, and the claims of "Sacred Books," to such consideration, are now allowed to be discussed. Time was, when to doubt the infallibility of the Christian's Holy Book, was a knell to character and station among men. The Bible has been reverenced insanely, and considered altogether beyond scrutiny-not at all amenable to man's judgment, which might be trusted to pronounce upon the worth of any other work. This sentiment was Of the men and women who have taken an active acceptable to the people, and by it they were governed not prominent part in this Convention, we cannot for centuries—therefore, we are not disposed to find withhold the opinion that they are fearless, bold and fault with it. The infallibility of the Bible no longer noble advocates of their highest conceptions of TRUTH; satisfies those who regard it as the guide-board to having aspirations for a better and truer life, with happiness, and it is being subjected to the crucible of Reason whereby its gold will be refined, and its dross cast out. Heretofore there have been but two there is doubtless concealed a truth, though we may classes of disputants—the one striving to establish every letter and word as the word of God; the other. shrouded," We would ask for broader folds of the to prove the whole book a fable, an absurdity, got mantle of charity to cover up what are seeming up by designing priests to enable them to deceive. former have supported its claims chiefly by fear, and threatening the infliction of all sorts of plagues upon those who dared to question the work. The latter have laughed to scorn these threats, and denounced the Bible in toto, In a manner harsh, and sometimes intemperate, having been provoked to do so by the appeals which have been made by the church to their lower passions. Thus it has often been vituperation for vituperation, instead of a desire to winnow chaff from wheat, error from truth, and present man with the greatest amount of the latter. It is not to be wondered at that the author of

"Infidels' Text Book" has fallen into this error, to some extent, although his book contains as little which would wound the churchman's feelings, as any we have seen. Its style is clear, semetimes rather sarcastic, its argument strong, its facts correctly stated, and every conceivable argument against

No man or woman should be afraid to read the book. The churchman may get wrathy over it, prove himself no Christian—the Spiritualist will see

the rock upon which the church has driven the author, by insisting that man shall receive the whole Book as the word of God.

may for a time smother the volcano of Man's Reason, but in time it will burst forth, and everything shall submit to its power. The Infidel (we do not like the term, but apply it in its received meaning) will not be able on the other hand to destroy what Truth there is in the Bible, for God planted it there. us read all sides presented to our view, and let us choose therefrom all the Truth and cherish it, letting THEODORE PARKER AT MUSIC HALL, God's best gift, Reason, be the criterion by which we judge of the good and the evil.

This work is published by J. P. Mendum, Cornhill,

Sabbath in Boston.

MRS. HENDERSON AT THE MELODEON. On Sunday forenoon—the hour of service having been altered during the week-Mrs. Henderson spoke upon the advertised topic, "The Social, Civil and Religious Freedom of Man."

She said: It seems to us no light task to deal with the laws which govern natious, and those who make of our mouths and the meditations of our hearts be those laws. Though we sympathize with the spirit always acceptable in thy sight, off pard, our which induces you to celebrate the anniversary of strength and our redeemer! We thank thee for all your national freedom, yet if you could hear the groans coming from those who yet cower in bondage, you would feel with us that the mission of the friends harvest that comes for use and plenty. We thank of humanity is not yet accomplished, and that a great thee for thy sacramental benediction of flowers work is yet to be done. We wish to begin our discussion of this question, by viowing the slavery as it exists in the social kingdom. This is the primary. sphere of man's existence, wherein the habits of the familiar lives that are spared, through many trials, young are formed-which shape their destiny through | yet to do thy will. We thank thee for the many endless cycles of eteruity. The young look forward with bright hopes to the future, their minds filled with noble aspirations of doing good to humanity. Yet chains are around the social relations of man. God has given to all men the same impulses and desires. Men to-day are bound down to crime and degradation; but it all mankind were free, we would not find crime and degradation thus blasting the souls of our brothers and God's children. But where can we find a greater tyranny than that theology and love, and replaces them with the low passions of

Men and women do not dare to be free-they are the willing slaves of dress, of oustom, and of public opinion. Though you have declared yourselves free from the governments of the old world, yet you with all that is beautiful in morality and intellectual development, yet you check their very life-blood, often the blood of their murder is on your hands. Men have formed themselves into castes, and sects,

If we were to define liberty accurately from our stand point, we should say that it could not exist! without justice and equality.

You cannot demand anything from your neighbor which you may not in turn give to him; so when you ask the earth for her treasures, be sure you do not rob your brother of his equal share.

We are not prepared to say what code of morals is right or wrong; but man has intellect and reason, and so he has a right to say what he will believe, and no other man has a right to utter an objection, provided he does his neighbors no injury.

Where men have traspassed on the rights of their fellow-men, we see wars and bloodshed; the earth bas been made one great field of battle. But if every man had his perfect freedom-if he had all that belonged to him-he would not have done his neighbor a single wrong.

Let every man be a law unto himself; and then, though there may not be the highest happiness, yet there will be a purer and a truer harmony existing between man and man.

You are too aptato say..." I am right...my neighbor is wrong; so I must proselyte about, make a majority, and so control him by my power." When, by political or religious proselyting, men are placed in a minority, they become slaves to the mass,which is one step towards the sphere of the thief and the murderer. If man had received all that was his due, would be go out to grasp what was another's? If man bad been allowed by society what God had given him, orime would never have sprung up in the N. H. On my arrival home, I wrote to him. I did human heart.

We will next consider the freedom of man in the oivil and the political world. But the chemist might as well try to mix together oil and water, as to unite freedom with policy. Where there is policy there is always tyranny. We would not ask for the putting down of any party, but we would put down all that which consists of stratagem and policy, and thus make justice the great aim of all government.

We speak of man's inherent right to political lib crty, as a right to form his own laws, and to be gov erned by men of his own choice.

In the religious world, mankind are divided into sects and parties, who believe that Jesus is God, and N. II. It was not, till now, convenient for me to atthat the Bible is his plenary inspired word. You tend to your request, but hope that my delay will find that the spirit of the Puritans, who insisted on not be attended with any inconvenience to you. thinking and believing to suit themselves, yet denied the boon to others.

Men have reason and intellect, and they must be guided by them. While the civil world should be guided by strict justice, so should the religious world be governed by the religious freedom of our Father. When men are purely religious, they will be free

indeed-the truth shall make them free. In the social, blends the religious; and as you advance towards the spiritual, how are you confounded! How many dare go forth, regardless of the petty tyranny of popular opinion?

-but when we hear of capital punishment, woman's rights, the abolition of slavery, though we cannot endorse all the radicalism of mankind, we would hast convince some sceptical friends of the truth of spiriten all that may make man free-love, truth and lib communications. I was an onlire stranger to you erty, will go hand in hand to release the slaves of the all-to the medium and the several members of the social, the civil and the religious world.

She then followed with an improvisation very ap- all. propriate to the subject, after which a few questions were asked and answered.

100

In the evening, Messrs. Whitcomb and Durell served as a Committee to select a subject for Mrs. Henderson's lecture. They reported the question, He will agret his partial wreck, and that he could not "Does the soul exist prior to its embodiment in matgive credit for what there is of good in the volume, ter?" She began by tracing the progress of matter while he passed judgment upon the absurdities with from the mineral up through the vegetable to the anwhich man has charged his God. But all must re- imal kingdoms, and on to the spiritual in man. She member that Truth is eternal, and whether it be in argued that, though we cannot find the time when the Biblo or the Infidels' Text Book, it will stand the particles which form the soul did not oxist, yet side by side with God, and nothing shall prevail it is impossible, recognizing the economy of this against it. It may be stifled for awhile—the church great law of progress, that the child of God should be incarnated in another human form, and thus be doomed to an endless chain of earth-life. Man, being subject to a power still higher than himself, cannot be a free moral agent, for the fact of his agency destroys his freedom. From man's progress in the past, she argued his onward and upward course in Man placed error by its side, and that, God will the future. After her lecture, she further explained allow even " the Infidel" to pluck out by the roots. Let her ground in answer to questions from the audience.

Sunday Morning, July 4th.

[ABSTRACT REPORT.]

At an early hour the spacious hall was filled with a brilliant audience, every countenance beaming with intelligence and love. The exercises commenced by singing the hymn, beginning:

"Oh, thou whose presence went before Our fathers in their weary way."

· PRAYER.

Oh, thou Infinite Presence, who fillest all time and space with thyself, we would draw near unto thee and feel our own dependence. May the words thy goodness unto us. We thank thee for the summer that is now with us. We thank thee for the wherewith thou adornest the streams and the land. We thank thee for those that are about our table, for whom it is sweet to toil. We thank theo for the millions of people that have now gathered themselves from oppression and are free to think and act. We thank thee for industrious thought and toil. Wo thank thee for peace that exists among us-that the nation's hands are not stained with the blood of another. We thank thee for our institutions schools, that instruct and edify the people. We thank thee for the press that spreads intelligence all over the land. We thank thee for all good will and friendliness that is brought to light and life. which deprives God of his holy attributes, of wisdom We bless thee for all the truth which is incorporated in the church—for all the piety that exists in the world. We bless thee for the great men that went before us in times of peril and danger—that thy hand sustained them in the dark days of trials; and that we are not found wanting in the day of trial, but thy haud supports us. We thank thee for the are slaves to customs, ideas and theologies brought might and power of our nation, so strong that no across the water. You seek to adorn your children nations of the earth dare to oppress this people. And while we thank thee may we remember and inourn over the wickedness that is still in the midst because the laws of society are to be obeyed, and of us-that it has still such dominion over us. We mourn that while the doors of freedom are opened to few millions are in the bondage of sin. While we and thus they have been placed in opposition to each | present our thanksgiving for the blessings we enjoy, we lament the suffering of those who are deprived of them-we ask for the power to break the chains of the oppression and let the oppressed go free. In our present condition may we live such humble and peaceful lives as thou hast given in thy example.

> [We do not publish Mr. Parker's lecture to-day, for the reason that it is on the subject of American Slavery. We have no desire to single out and combat one evil more than another, particularly when the combat shall affect the legal rights of our brethren. Our object in publishing the Banner is to aid in the dissemination of Spiritualism; and much as we admire Mr. Parker-and we do certainly love him and his theology-we cannot take grounds which will contract the sphere of our usefulness. Mr. P.'s discourse was able, as are all his efforts.]

And may thy kingdom come, and thy will be done,

on earth as it is done in heaven. Amen.

Correspondence.

LETTER FROM A VISITOR AT ONE OF OUR CIRCLES, CONFIRMING A MANI-FESTATION.

BURLINOTNON, VT., June 18, 1858.

DEAR BANNER-You may recollect that I was at one of your circles one afternoon in April, when you had a communication from a Dr. Dwight, of Portsmouth, N. II., and I asked some questions of the spirit, which were promptly answered, directing me to write to Rev. Charles Burroughs, of Portsmouth, not receive anything from him, and began to think that a deceiving spirit had used his name for a pur-

I did not make the inquiries to gratify curiosity; but, as many have made the remark to me that the communications were not genuine, but fictitious. written in your own sanctum by some ready and versatile writer. My attendance at your circle satisfied me of the genuineness of the communications.

But I received a letter from Rev. Mr. Burroughs, under the date of 16th June. He says:

"I received from you, on the 1st of May, a letter asking information about Dr. Dwight, of Portsmouth.

After giving me 'Dr. Dwight's early history he

"After finishing his modical studies, he com-menced a course of practice at Concord, Now Hampshire. After a brief residence there, he wont to l'ortsmouth, N. IL, in the year 1798, and resided there in continued practice, till disabled by old ago or infirmity. He had an extensive practice. He was a man of a most kind heart and gentlemanly manners, and was eminently respected and osteemed."

I wrote to Mr. B. simply asking him to give me some history of him, and he wrote me a long letter. giving me many particulars of his life, the number We cannot expect to see upon carth perfect justice of his children, etc. If the old doctor could, next time he visits your circle, give some of the facts which Mr. Burroughs has written to me, it might circle, and probably shall never again meet with you

> Some time since, I ascertained the facts in a communication which was given by a spirit who former-

tiated by the post-master of the place.

The cause of Spiritualism is gaining ground everywhere In our mountain State. Miss Sprague has prises which attracts attention and secures effort. been doing a good work among the people. Our Convention next week bid's fair to be a complete success. I hope to see your paper represented there.

SPIRITUALISM IN MICHIGAN.

Fraternally yours, SAMUEL B. NICHOLS.

Brother L. Whitford Morse writes us from Ionia Mich., that Spiritualism is gaining ground, and spreading beyond the most sanguine expectations of its friends. He says-" In this section of country, we have for some three or four years kept up, and still keep up, our regular weekly circles. They are interesting to our society, and also to the spectators. and vice versa to our opponents. Among some eight strange if there was not some opposition, when Spir-

itualism has made such inroads into their churches. The manifestations at our circles are mostly written communications, purporting to emanate from the spirits of departed friends and acquaintances, the merits of which can be better expressed by some other pen."

The Busy World. FUN AND FACT.

CONTENTS OF THIS NUMBER: -Original Poetry, by C. Tableau, (a gem;) Country Neighbors, continued; Poetry, by L. M. Tenney; The Three Palmers—a Ro-Convention; Editorials; Book Notices; Sunday Lectures; Spirit Messages; Correspondence, &c., &c.

"LIFE ETERNAL," Part Eighth, is unavoidably laid over this week, owing to the press of other matter. We are also obliged to postpone the publication of Mas. Harch's mediumship, for the same reason. It will appear in our next number.

J. A. Baldwin & Co., of Rutland, Vt., having purchased the entire interest in the news business there, are prepared to furnish the New York and Boston daily papers, magazines, pictorial weeklies. and, in fact, all the most prominent periodicals pub-BANNER OF LIGHT. We cordially recommend this firm to public patronage.

tre somewhat familiar. It was cent in too late for

We have the grape shot—an inch cast-iron ball vhich was recently found on Main Street, Malden, where the horse railroad is in process of completion. It was undoubtedly thrown from a cannon by the British, at the battle of Bunker Hill.

St. Louis Taking a Knapp-The famous Elder Knapp has just settled over a congregation at St.

Government is in possession of dispatches from Minister Forsyth, who, at latest accounts, was in correspondence with the Mexican government on subjects growing out of the tax on property of American citizens. The point for demanding his passports had not yet been reached.

What is called Christianity, with her forty thousand ministers in our land, is masked; it is false and prostituted. The church does not know what it means, or what it wants.

Embedded in the sidewalk, between Nos. 401 and 403 Washington street, in our city, over which thou ands of pedestrians step every day, unheeding, is an tentique-looking grave-stone, bearing the following inscription :-

Here lyes ye body of Josias Byles, Aged about 52 years. Died March the 17, 1 7 0 7.

God's right and left hands are thus defined: Philosophically, science and nature. Theologically, good and evil. Poetically, sunbeams and showers.

Foreign.-The steamship City of Washington, from Liverpool 23d ult., has arrived, bringing four days later intelligence. The news is unimportant. The Right of Search is still discussed by the English press, and also attracts the attention of continental journalists, but there have been no new or definite proceedings in relation to the question.

Plagianism.—Saint Paul, in one of his gospels, quotes the expression-" Evil communications corrupt good manners," from Menander, a Greek comic poet, who died some hundreds of years before Paul's birth.

THE AGE OF PROGRESS, printed at Buffalo, N. Y., by S. Albro & Co., is one of the best edited Spiritual papers we receive. It is doing a good work in our holy cause, and we hope it will go on with renewed energy. We shall continue to send the Banner, as you request, friend Progress, and, in the meantime, hope to hear from you often.

The following "Epitaph on Theo. Cave, Esq., in the Chancel at Barrow upon Stowre," we copy from an old English work, published in 1787:-Here in this Grave,

There lies a Cave ; We call a Cave a Grave ; If Cave he Grave, and Grave be Cave; Then, Redder, judge, I crave, Whether does Cave here he in Grave, Og-Grave here lie in Cave? Or Grave here lie in Cave?

If Cave and Grave here buried lie,
Then, Grave, where is thy Victory?
Go, Reader, and report, Here lies a Cave,
Who conquers Death, and buries his own Grave.

A gentleman who has traveled from Arkansas to Austin by land, says that he nover in his life saw ceeds anything ever known.

Snow's Pathfinder Railway Guide, for July, is

published and for sale at 22 Court street. Rats and mice speedily disappear by mixing equal quantities of strong cheese and powdered squills. They devour this mixture with great greediness,

while it is innecuous to man. THE ADVICE OF A MURDERER.-James Powers, who was recently hung in Washington for the murder of Edward A. Lutz, had an affecting Interview with riage. The freedom of woman will redress the greathis mother, sister and brother, a short time before his execution. His last words to his brother wore,

Do as I tell you, and let liquor alone." The Kennebeck Journal, printed at Augusta, Me., says, Aroustook County embraces an area of one hundred and sixty-five townships of six miles square, as stated in debate in the Legislature last winter.

ly lived in Johnson, in this State. It was substan- monwealth of Massachusetts; and to have this whole region peopled with an intelligent, thriving, prosperous and happy people, is now one of the great enter-

> The people of Connecticut, many of them, were considerably frightened on Tuesday night week, at eleven o'clock, by the shock of an earthquake, which awakened them by a noise resembling the discharge of cannon, the shaking of buildings, &c. -

I fashion many a song;
They wander east and west—
I would that I might know Novementary might know
Where they make their nest—
Know the eyes that see them,
Know the hearts that beat,
When the rhyme is perfect,
And the thought is sweet.—T. B. Aldrich.

THE UTAH ARMY .- St. Louis, July 2 .- Our dispatches from Leavenworth to the 30th ult. by United States express to Booneville, say that telegraphic

advices have been received at Fort Leavenworth from Washington, announcing the departure of a special or ten different religious denominations, it would be messenger with dispatches for Gen. Harney. On the receipt of these dispatches, which are understood te relate to the division of the columns now on the march, an express will be sent forward immediately to overtake the headquarters, which were last reported within forty miles of Fort Kenniey.

A dispatch from St. Joseph, dated the 28th ult., by the U.S. express to Booneville, says the Salt Lake mail arrived here to-day, bringing dates from Salt Lake City to the 12th inst. Gen. Johnston was to start for the city on the 13th with 3000 men in columns. The army will enter the Vulley via Soda Springs on Bear River.

There was quite a diversity of opinion at Camp Scott as to what course the Mormons would pursue in regard to allowing the troops to enter the valley. The report that the Mormons had removed their families to Provo is confirmed. It is not known whether Brigham Young accompanied the Mormons, mance of Richard of the Lion Heart; Poetry, by or remained in the city. The Mormons have not Cora Wilburn; A Short Courtship; The Rutland gone either to Sonora or to the Russian possessions, as anticipated by the authorities at Washington, but would do so next spring if any but Mormons are placed there to govern them.

amusements.

The regular stock company of the Boston Museum closed thir season on Monday, and are succeeded by Buckleys' Ethiopian Serenaders," and week after next, they will be followed by the "Keller Troupe." When the old company return, several new faces will appear to strive for the good wishes of the Museum patrons .- At the Melodeon, a new performance makes its appearance—a series of panoramic representations of views in Russia. It is introduced to a lished in the United States-including, of course, the Boston audience by Mr. Charles Lehman, formerly with the Ravel Troupe, and is unquestionably an exhibition of high order.---Chase and Bartholomew's We have received a Poem, entitled "Rights Diorama stills "draws" at the Meionaon .- The of Women," from the pen of Mrs. F. O. Hyzer, the Profinenade Concert Enterprise, so successful last medium, with whose poetic productions our readers | year, will be renewed next week at the Music Ilall. The performances will be held on Monday, Wednespublication this week, but will appear in our next day and Saturday evenings .-- We are happy in recording Pilgrim's progress, in obtaining good actors for the National, which he will open in August. We have no doubt but that the moral standard of plays at this theatre-which have been proverbially lowwill be elevated, while in his hands. He has engaged Miss Heron, Miss Mitchell, Mr. Chanfrau, Mr. Marshall, and other standard actors, to "star" during the coming season.

From the Boston Courler. THE RUTLAND CONVENTION .- A LET-TER FROM MR. SENNOTT.

To the Editor of the Boston Courier : I laid your paper down this morning with a feeling of regret and disappointment. I thought you must be luxuriating at Nahant, or yachting in the Rebecca, instead of attending to your paper, and maintaining that reputation for fearless impartiality which your friends rejoice in, and your opponents respect. Unless you publish a newspaper altogether for your personal amusement, your friends and the public have claims on you which, I am sorry to say, you have not met in your "report" of the Rutland Convention. This was a collection of over three housand men and women of the first character and talent, from all parts of Vermont, and the neighboring States. They spent three whole days in discussing, with the utmost freedom, some of the most important subjects that can engage the attention of mankind. Such a gathering is at least as important as a convention of small politicians assembled to nominate one of their number to an office he is certain to disgrace. Gentlemen, where were your reporters? Where was the representative of the Courier? Nobody expects you to sympathize with many of the doctrines broached in that Convention. But we have a right to look to you for an able, impartial, correct and dignified report, worthy of yourselves and of the occasion. Had you been represented at Rutland, we should have had such a report, and not an incorrect statement, interspersed with flippant remarks, and evidently compiled from irresponsible

sources. The "Report" speaks of a "Convention of Free Lovers." The Convention I attended was one of respectable and intelligent men and women, chiefly married, and fathers and mothers of families, assembled to discuss, in unexceptionable language, the important question of MARRIAGE. They spoke to the

following resolution, among others: -"Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based on this exclusive love."

On this resolution several ladies spoke with great beauty, force and pathos: Several gentlemen also spoke on the same resolution, and one of them, Mr.

Tiffany, made such remarks as these :-" Free Love' is but another name for Free Lust. Marriage is too often founded on lust, instead of on love. Men marry wives that they may be of use to them. Woman marries for the same reason, and calculates beforehand of what use a husband is to be to her. Thus marriage becomes a matter of bargain and sale. And this is the kind of marriage unfortunately too common. When a man finds in a womay all that his soul yearns for, and a woman finds a man who is the full embodiment of all her desires, if that man and woman unite, they are truly married. But the sooner those who are wandering about seeking a boot that will fit, are caught and cagedthe better. To break up the marriage relation is not the remedy for ill-assorted marriages. So long as man is gross, selfish and sensual, he must be restrained by law, otherwise we should have universal license." Only two persons out of three thousand such abundant crops. He says the wheat crop ox- expressed any different sentiment. And yet we are told that this was a "Free Lover's" Convention I Surely such "views" of such an assembly must

have been taken through the bottom of a tumbler. lattended the Convention at the request of its committee, to deliver a written address. The subject was the Influence of Woman on the Elevation of the Race. I spoke on Saturday evening to'a very large audience. This vast congregation of so-called "Free Lovers" heard and applauded the following language. I was speaking of some of the consequences of making woman independent:
"Next will follow the establishment of a true mar-

est wrong of man. That wrong he new suffers in his relation of husband. Until he fills this relation in a true marriago with one wife, he is a male, not a man. This union is the most sacred of all human relations. There is no other so sacred. There is no other so permanent. There is no other so important both for this world and the world to come. It sweetens, exalts and purifies life-it fills with the light of hope and love the hollow eyes of death. Tampering, This is an area about as large as the whole Com- interfering, ignorantly meddling with this relation, at hulf-past 10 o'clock.

is the curse and error of reform. Blindly and rashly entering into it, stubbornly refusing to allow mis takes in it to be corrected, is the curse and error of society. In a free society the independent woman will see to it, that real marriage is the rule, and sham, or physical marriage, the unfortunate exception. In the present state of society, a true marriage is a most fortunate accident. Reformers are not the only ones who say so. Everybody, every day, laments the rash, unhappy coupling which constantly takes place. Everybody feels that under our present system, man grows, but woman decays. He has an elevated character. He has a forcible intellect. He marries. His wife is by nature as forcible and elevated as he. But he goes into the world—he learns—and his facultles grow in the conflict with his fellows. She remains at home. Her faculties, large enough to grasp the business of an empire, are fercibly arrested in the kitchen or the drawing room. She isn't a domestic'drudge-but she might as well be one. She oannot follow her husband—it is indelicate—it is improper-it is beyond her sphere-and so the victim foant dwindles her soul to her circumstances-as the vast bulk of the genius in the Arabian tale, which filled the sea and sky, shrunk into the vial of Solomon.. Her endowments, naturally equal to his, become inferior. She is reduced to a secondary place in his mind, if not in his affections-and who is now in-Why, the husband. He has a right to have one side of his soul as strong and noble as the other. Cant fortids the education and exercise which alone can make it so. He dwindles to her stature as she dwindles to her circumstances, and if not, society, more cruel than the ancient Italian tyrant who bound together the living and the dead, first strikes his other self, and then binds him to the paralyzed object which he must always pity, but can never cure!"

Now, Messrs. Editors, I ask you in all sincerity, if t is fair or decent to brand with the odious name of Free Lovers," the people who applauded such sentiments, and condemned the contrary whenever they

were uttered?

Your " Report " implies that I might have been in jest when I advocated the expediency of permitting women to vote and to serve on juries. I am very much in carnest, I assure you, and I respectfully ask what possible objection can be made to the proposition? As a matter of abstract right and justice, I believe, the negative has been contemptuously abandoned by every thinker, and is now only maintained by the broken down constables and discharged policemen, who hang around our Court Houses, ready as jurors, o decide questions of liberty and property for their laily wages and the prospect of a drink. As a natter of expediency, can any one hesitate, so far as uries are concerned, between a respectable lady who owns property and pays taxes, and the stuff of which our juries are notoriously made up? I mention the property qualification, not because I care about it or hink it necessary, but because others do. Certainly, that gentleman must be unfortunate in his female acquaintance, who does not know several ladies to whose judgment and integrity he would be willing to submit almost any case that twelve jurors can be asked to determine. I never heard but one objection against it that was worthy of a serious answer, and that is that women themselves do not desire the right. I should prefer, however, to hear that from the women themselves. All I ask for is to give them the right. The exercise of it is wholly a personal matter, and can safely be left to the judgment of each individual woman. Those who do not want it will not use it: and those who do, will probably act in this, as in all other matters, with that propriety which is instinctive, and which needs no suggestion from any one. The Convention agreed in these ideas; and suffer me to say, gentlemen, that they did not comprise all who agree in them. They have made more progress than you, perhaps, are aware of; and there are this day in Boston and its vicinity hundreds of ladies, some of whom you are proud and happy to know, who would vote and serve on juries to-morre to the great benefit and lasting improvement of the criminal and civil administration, if the law were wise enough to permit them. Surely we need not undertake to blink, to each other, what is universally admitted by every scholar and thinker whom we know. It is clearly and universally understood to be a question of time only, and the Boston Cornier is not the paper to oppose any necessary, judicious and practical improvement, so universally agreed to, so eminently proper to be made-and about which

the only real auestion is-Are we quite ready for it? In conclusion, let me call your attention to one remarkable fact. Not one resolution was formally passed by the Convention. This ought, by itself, to show what it was called for. Nothing was adopted, not from want of harmony, but because the object of the Convention was discussion only. So that if there was any funaticism in any of the Resolutions, or in any of the speeches, the Convention very wisely took no responsibility therefor. For my own part, I attended with one object only-to deliver an address: accomplished that to the best of my ability. Whether there is anything in it unbecoming a scholar, or a man, is not for me to say. And I should not have undertaken to say anything about the Convention, if even common fairness had been used in GEO. SENNOTT. reporting it.

ANSWERS TO CORRESPONDENTS. MANY READERS "-The magazine you speak of is not to be

found in Boston. We have never seen it. We have on file several spirit communications, given hrough various media, which will appear as soon as our

pace permits. OBITUARY. '

Born into a higher life, in San Francisco, Cal., 2d. ult., Lux KNOX, aged two years four months, only child of Oscar and Ester Kuox, and grandchild of Mical Tubbs, Esq., late of the National House, Boston,

NOTICES OF MEETINGS. SUNDAY SERVICES AT THE MELODEON .- MRS. F. O. HYZER,

of Buffalo, will occupy the desk at the Melodeon next Sunday at 101-2 o'clock, A. M., and 8 P. M. SPIRITUALISTS' MEETINGS will be held every Sunday afternoon, at No. 14 Bromfield street. Admission free.

MISS ROSA T. AMENY speaks in the trance state, as foln Tuesday, 13th inst.; in Saxonville, on Thursday, 15th inst.

Mrs. Cona L. V. Haten will speak at City Hall, Newbury-ort, on Wednesday and Friday ovenings, the 7th and 0th nsts.

Bro. John H. Cerrier, trance-speaking medium, will lee-

Bro. John H. Cernier, trance-speaking medium, will lecture in Franklin, N. II., Sonday, 11th Inst.; Orange, Mass., 18th and 25th Insts.

Loning Moody will lecture as follows:—In Bath, Me. Sunday, 11th Inst.; Brunswick, Sanday, 18th Inst.

Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as Agent for the "Banner of Light."

MEETINGS IN CHELSEA, on Sundays, morning and evening-

at Outld Hall. Winnisimmet street. D. F. Goddand, reg-ular speaker. Seats free. Lowers.—The Spiritualists of this city hold regular meetngs on Sundays, forenoon and afternoon, in Well's peaking, by mediums and others.

Quiscy.—Spiritualists' meetings are held in Mariposa Hall wery Sunday morning and afternoon. Norry Sunday morning and afternoon.

Salem.—Meetings are held in Bajem every Spuday at the

Sales.—Meetings are near in Social The best trance-speak spiritualists Church, Sewall street. The best trance-speakers engaged. Circle in the morning free.

J. N. Kaapp, Supt.

Meetings at Lycoum Hall every Sunday afternoon and ovening, at 2 1-2 and 7 o'clock. The best Lecturers and Trance-speakers engaged. CAMBRIDGETORT.—Meetings at Washington Hall Main street, every Sunday afternoon and evening, at 3 and 7 o'-clock.

Newnunyrour.-Spiritual meetings at Concert Hall-entrance, No. 14 State street. Trance-speaking every Sunday, afternoon and evening: public circles for development in the morning. All are invited. Admission, 5 cents.

LAWRENCE.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forenoon and afternoon, at Lawrence Hall.

CLAIRVOYANT EXAMINATIONS, FREE.—MRS. A. W. PRATT, of Chelsea, Chairvoyant and Healing Medium, informs the public that she will give free examinations to the afflicted: Examination of hair, written out, \$1. Office, No. 77 Willow street, near Central Avenue. P. S.—Medicines, conveniently put up, will be furnished, if desired.

desired.

ITARMONIAL INSTITUTE, NO. 17 SOUTH MAIN ST.,
P. M., Trivato Tests; from 3 till 6 P. M. exclusively for Ladies,
Evenings—Circles and Lectures.

But Morring service

that of the Control of the

The Messenger.

Abusines to obe Circles.—A desire, on the part of our readers, to make themselves acquainted with the manner in which our communications are received, induces us to admit

a few persons to our sessions.

Visitors will not receive communications from their friends.

Visitors will not receive communications from their friends, as we do not publish in these columns any message, which could, so far as we know, have for its origin, the mind of visitor or medium.

Visitors will not be admitted, except on application at our office, between the hours of 0 A. M., and 1 P. M., each day. No charge is exacted, but ath applications for admissions must be made at this office.

HISTS TO THE READER.-Under this head we shall publish Buch communications as may be given us through the ne-diumship of Mrs. J. H. CONANT, whose services are engaged exclusively for the Banner of Light. They are spoken white 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 ment, but as tests of spirit communion to those friends to whom they are.

tests of spirit communion to those friends to whom they are, sidiressed.

We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errones on notion that they are anything more than FISITE beings. We believe the public should see the spirit world as it behavior that there is evil as well as good in it, and not expect that purity alone shall dow from spirits to mortals. We ask the reader to receive no doctrine put forth by spirit, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives,—no mere, Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

The Spirit governing these maintestations does not pretend to infallibinty, but only engages to use his power and knowledge to have truth come through this channel. Ferfection is not clauned.

fection is not claimed.

. MESSAGES TO BE PUBLISHED. We wish the friends of Spiritualism, when they read a mes-nage 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 else to write us, but take the labor

upon your own shoulders. Thus you will enable us to place additional proof before the public. Sally Parker, Sam'l MacIntyre, Dr. John Williams, Abra-

Saffy Farker, Sam P. Macintyre, Or, John Wallands, Aora-Fran, Potts, George Brown, Louisa Cuttts, Mary Paul, Geo. Rechardson, John Cardington, N. Bowditch. Thomas Peirce, Thomas Hobart, (Eng.), Benj. Prye, Eliza-leth Rond, — Williams of Warren, R. L. Patrick Casey, Jane, of N. Y., William Balch, Elisha Smith, John Goodwin, James Livingston, Don Ricardo Galencia, William Woodard, William Chatagle, Langa Pagon, Japab Gillett, Lizio Case, T. Salano, leddard, James Pogue, Jacob Gillett, Lizzie Cass, T. Sabine,

Goldard, James Pogue, Jacob Gillett, Lazzie Cass, T. Sabine, Robert Page.
Thomast Gilchrist, William Harris, (N. H.) William Sanlern, Jonathan Bell, W. E. Chamung, a Father to his Paugher's Guardian, (Brookly, N. Y.) Enzabeth Pettigrew, Betsey Hitton, Joe Anderson, Joseph Walker, Fandeen, cof N. Y.) William Ainsworth, Samuel Curtis, John Leathers, Elizabeth Downes, Charles Kenney, John, Jackson, George Sheldon, Miles Grant, Capl. Earle, Lucretia Bekner, James, Flynn, William Hardy, Hezektall Caldwell, John Carroll, Calvin Cutter, Charles H. Kelley, Chas, Plummer, Pete, Jacksey, Eram Cutting, May Barber, —— to by, Bowen, John

stave, Frank Cutting Mary Barber, —— to br. Bowen, John Grogan, Dudley Leavitt, John Grovesner, Helen Reed, Larkin Mone, Mary Elson, Abagal Norris, Robert Hare, Ann Louisa Smith, Otles Hammond, John Shelly, Thos Paing, Olive to her Father, Win Holland, Anon-ymons, Enrateth Hook, Charles Dy, John Cartwright, John

Moons, Fair Asymptotic Cases, Some Activities, John P. Thaver, John Darling, Patrick Cases.
W. E. Channing, Charles Greene, Rev. John Moore, Win. Downes, Thankful Smith, Isane Gordon, Jerome Roeback, James Eacs, J. Ellis, Jr., Hannah Hewins, Sarah Levaint, James to George Ripley, Joseph Foster, George Rand.

Charles II. Saunders.

Of all the scenes that are presented in the great drama of life, I know of none that makes so mighty an impression as the last act. Everything else seems to fade into nothing, and the last comes before the spirit in magnitude; and it is extremely difficult for some spirits to sever the last to get at the former. I have been to earth some few times, and communed, but never as I purpose to to-day. I know I have friends still abiding on earth, who wish to hear from me, and although they may not have confidence in the thing itself, yet I may bring forth some dormant gem in some soul, that may redound to the good of one, if not the whole.

It is a query in the minds of thousands why all spirits who come to earth cannot remember scenes in their earth life, which are fresh in the memory of the mortal. As I said before, the last act of a man's life sometimes sweeps away with a tremendous force the past; and a spirit, when he first returns to earth to actuate an organism other than his own, fails to give a date, and is discarded-east out, and is called worthless. Now all you who are at present living in mortal form, will see you have made but one step in knowledge in regard to your spiritual life when you east off the mortal. You may find that memory may not serve you as well in spirit as it did in earthly life. Now when the spirit becomes fully accustomed to the scenes which are transpiring about him in spirit life, and begomes used to the spirit organism, memory furnishes in time that which death cast into oblivion. But the spirit may not always wait that time. He may be so importuned by friends in earth-life, that he cannot resist it, and then he comes forth prematurely, hoping that he may find a resting place in the hearts he is drawn to. If the spirit was parted from the mortal by accident, fear and mystery hangs over the spirit, and it is almost impossible for one thus ushered into spirit-life to understand that he ever lived at all as a man, or how

he came where he finds himself. When the body has long languished under disease, and the spirit has been schooling itself to part with the mortal, and striving with all its energy to peer into the scenes of the other world, he comes into consciousness much faster than the other, and memory will furnish him with facts much quicker than it will one who has been suddenly out off from life in

the earthly state. There are seenes in connection with my parting from mortal, which seem very dark to me, and me spirit finds something like shame attached to it-relf, because of certain acts. I am inclined to believe that I unconsciously deprived myself of some years in an earthly life, or in other words, by certain acts conducted by my will, I came to my spirit-existence much before I ought to be here.

Now, all spirits find some difficulty in approaching the medium. She or he may take offence at the spirit as he draws nigh, and thus the operator may be obliged to labor powerfully in acting upon the mortal form, and all his powers are brought to bear upon the machine to keep it in running order, and he is not apt to do as well as when he finds himself at home in the medium's form.

I suppose some of my friends would like to know how I am getting along, and how I understand things in my present life. I would here inform them that I took but one step from my body to my spirithome, and when I came to consciousness in that home, I was constantly reproaching myself, and calling upon some power superior to myself to show me where I was and what I should do to make myself better conditioued. My call was not long unanswered; and since that time I have been laboring to understand myself, and that I thought nothing of when on earth

I have a duty to perform, and I can only do so by returning to earth through certain mediums, and sending messages to friends, and shedding light on those I left on earth. I have some very dear friends in the profession I parted from I can tell them that they may do well if they strive to understand themselves; and instead of taking into their physical forms, that which will shorten life, then therefore cal forms that which will shorten life, they should strive to purge it of all enemies, and nobly defend that which God has given them. No man is in the way of duty who permits an enemy under his roof. He may be kind to his enemy, but it is not well for him to harbor him in his home, that sacred sanctuary; and the home I speak of is the mortal casket-

the home of the spirit, while it dwells on earth.

I do not regret that I followed the profession 1 did while on carth; on the contrary, I am glad I was situnited thus, and only sorry I so poorly performed my mission. There may be some few of my friends who may prefit by my coming. It would not be well for a man to throw away ten years of happiness because he can find that gem for a moment. I request my friends to let the footprints I made in error's path be washed out of their memory, and I be remembered only for some good act which I committed while on earth. There are times in the earthly existence of all men when they feel as though they would fain free themselves from sin; but the soul is

galled by the fetters of crime. I care not whether it be crime in its first stage or the last, the chain is equally galling, and he is a fool who bears it long. Were 1 on earth to-day, I might make myself a superior home in spirit life, by sending forward joys to await my coming. But I'll have no vain regrets for mortals to feast upon. Suffice it to say, I lived as I wish I had not lived, and I intend to live in the pres-

A word to those friends I have conversed with in New York. I believe I have partially performed mypromise, although much time has elapsed since it as made. They may continue to seek after knowledge; for, when they have no need to seek longer, they are equal to the Eternal, and have no abiding place on earth. Charles II. Saunders, Comedian. 'hanged, you see-it's time! Short time I have hern here, hugglong enough to bring out the germ that I had always within my soul, but which was May 8. covered up with the rubbish of earth.

Caroline Holmes.

I don't dare to talk. My name was Caroline Holmes. I lived in New York; I have acquaintances there. Can you see me? I'm neither black nor white, but a mulatto. I used to steal, and I do n't feel happy for it. I have been dead most six months. have been back to the house, and talked, and they asked me to come here. Was you ever in Five Points? 've been there? why, bless your soul, yes; did n't you know it? The woman's name (I lived with is Mary Gurney. I took cold and died with consumption. I'm devilish miserable, any way. A did wrong because I had no home and friends—that's the way I came to do wicked. I should have gone to school, but I was at the helm, and see thee safe hither." too old, and didn't dare to. I was twenty. Mr. me, too. They never buried me half decent. Yes, I Nobody gave me, and so I had to steal-I'd steal ever attracted to that it loves, so mine is constantly igain if I was there. Folks can't always do rightthey do n't have nothing to do right with. I knew it was wrong, and I should have gone naked, if I had-n't stole. Most anybody would have. I'm glad I'mhere-wish I had come years ago. They never gave me no funeral, nor nothing. I'm going back there to tell them I've been here; they told me to do it. There was colored people and white, too, lived there. May 8. I'm going now.

John Moore.

I do n't know as it 's right for me to come back and talk, and don't know it's wrong; but I have been dead long enough to know that there is a direct communication constantly being kept up between the material and spiritual worlds. I have been a spirit many years-many years. I lived in Boston, fied in Boston, and was a member of the church ituated in the street you now call Tremout street. The religion of my time was not that of your time, yet I feel very glad I was so near the true religion as I was. I tried to do the best I could, and perhaps in trying I received a reward.

I have some friends on earth; although the years have borne away many to my home, and beyond me and beneath me, yet I feel by the attraction, which still seems to be in earth, that I have somebody there I can reach.

I cannot give a direct message to the friends I believe I have on carth who would be glad to hear from me, but I can say to them that I live, and that l possess faculties that are good for me to return and use as they ever were.

It seems to me that I have been so long from earth that I have nearly forgotten the language I used to carry with me when I was a mortal; and it is very hard for me to give forth my ideas in any distinct form to-day. But it is enough for me to

ideas better.

have descendants, whose bodies are reposing near death, but they knew I was better off. my own-within one foot of it-that is all there is

May 8. Eudicott was appointed Governor in 1629.

Henri Driesbach.

ere I be a spirit. When I leave earth, friends tell house. ne Christ be to earth. Christ was our king, and we go wander in darkness. There be much for my peoole to learn. They keep ordinance sacred that they may be happy in time to come. But will they keep the spirit sacred then they be happy all time. My ce, no hear as you hear. They say, you can come, you come; you can speak, you speak. We believe -where you worship-we ask no more. So Henri Driesbach come to give light to his people. You all strangers—friends or enemies the spirit no cares. Scribe, you publish; my people receive. Adieu.

Susan Brown.

My dear friends, you see I am one of the many who come to the Spirit post office to-day, and don't you think I am happy to come? Oh, I am delighted to. I'ell all my friends that I will soon send them a better letter through this office. May 10.

Benjamin Lindsley.

My dear sons-you who are imprisoned in the mortal—are you fully conscious that a father is al. I know and realize now. most constantly at your side? Can you realise that I could not, when I was with you? if you can, oh, seek to impart that you have, to those who are in the minister, seeing I was sick so long; but when I darkness. My sons, I am happy, and can only re- was a child they thought so much of him, I used to gret that all my children and all my family are not think him almost God; but when I got to be fourteen

I should be pleased to meet you at home, and conrey to you the blessed light of an every day experience in spirit-life.

May 10.

I have you, but she whought was not wrong.

My friends used to call me very spiritual. Well,

Mary.

lege of approaching you through mortal. Oh, let the make my mether think it strange that I did not expast be as nothing, the future everything to you, as perience religion; but I never could. Oh, tell them thousand was not hat we live, and that if a I have music now that my soul longed for on earth. thousand years parted from mortal, yet the attraction is strong enough to bring us to earth, our first home. Your spiriteister, Mary. May 10.

I will go now, and will watch this, and when you publish it, I will return perhaps and tell you how it was received.

Commodore M. C. Perry.

How mysterious! how strange! I fancy that one might live a thousand years on earth, and yet go out in comparative ignorance. I have east off my old armor I have put on a new one, and it fits me poorly, their return that I may complain of him who fitted that armor—for it was one of my own making. Yes, it bears my signet, and I must wear it; faulty ent and future, so that I shall have no regrets in as it is, it is mino-no other form can use it, and it cannot be cast away, because man must live. He dies not with the body, but like a bursting bud that is sending forth its fragrance on the air, so the spirit treads the atmosphere, and rises above earth. My aspirations were lofty, but my soul was not sufficient ly developed to contain them, and they were left upon the soil of earth. I can use them no more, except I return, pick them from the soil, place them upon my spirit, and use my own power to gain heaven. I am unaccustomed to controlling mediums; I do not understand that which I have undertaken-for I learned to govern man in the exterior, but I never learned to govern the interior. But I return to-day, that I may learn something of myself, something of my God, something of my brethren.

There seems to be a vast multitude gathering around you-strange faces and forms clustering around this little company, and to one who is unused to these things, the sight inspires him with adoration. Here all spirits find a fountain which seems to allay their thirst. They who have drank of its waters, tell me they are pleasant, and they who are constant ly urging their barks over the mighty ocean that is to convey them to earth-life, are constantly calling to others to come-"Come," they say, "launch thy bark upon the ocean of Freedom-thy God will stand

I have friends on earth, and my spirit would fain Pease kept school there; I knew him, and he knew draw near them, and commune with them, and unfold to them a portion of the beauties of spirit-life, do care about it, too; I had a gold chain and a great yet they stand afar off; so far that I can scarce dismany dresses that I stole, and they got them all cover them in the distance; and yet as a spirit is

heading toward earth. I have lived, and not in vain. I have walked the earth, and not in vain; but I return to-day, that I may gather up all the loose ropes that seem to be flying to and from blown by the winds and tossed by the waves of earth-life, for they will serve us well here, and my spirit, which is tending towards the haven of rest, will find sufficient to hold her in quiet and peace.

Aye, when every flying strand shall have been gathered home and wound about my spirit to sustain it in its new life, then, and not till then, shall I be

happy and free.
I find in spirit-life an unending fountain of love, and instead of being ushered into the presence of an angry God, I find but earth in its purified condition; find everything beautiful surrounding me, and yet I am not prepared to enjoy that I see. All the follies which clustered about my earth-life have vanished, and are far from the spirit which hovers about you to day. Memory gives me them, in faucy, while the real is not with me. I feel a mixture of joy and sorrow to-day. Joy, because I have crossed the bridge; sorrow because I cannot come near those to whom I would speak.

Friends, when the sun of happiness and knowledge shall rise above me, and I shall have progressed in wisdom and in peace, I will return again and speak unto those I lovo. May II.

Charles French.

Tell my folks that I will do so as soon as I can. They will know what. CHARLES FRENCH.

May II. Henry Clark.

Are you the person that's going to take down what I say? What is necessary for me to give, in

know that I can improve by coming, and give my order for me to be recognized?

I was seventeen years old when I died; my name was Henry Clark. I was born in Harrisburg, Pa., buried not twenty feet from the church. My name and died there. I expect I have been here most two was John Moore. I do not recollect the year of my years. I died of some disease of the throat, which death. I have been where time is not reckoned troubled me ever since I knew anything; it preupon. I think if you examine the records as far vented me from doing anything I wished to, and & back as when the church was first built, you will often wished myself dead before I did die. The docbody, or all that remains of it, you may find where I siding there—one elster and two brothers—and they have told you - probably something marks the spot. are much opposed to Spiritualism. They don't know It seems to me that I have been in earth-life short anything about it, and do n't want to, I suppose, but of a century. I do not remember such an event as I have been anxious to communicate to them these the Revolution, nor did I hear of a man by the name two years, and I have been told that if I got here, I of Washington, except as I know him since I have been here. All my descendants, I believe—that is to way? I've been in Boston. I came here with my say, my direct descendants, are with me—but I have father to consult with Dr. Warren. I do n't know, friends to whom I cannot understand why I am but I should think they might know me by that, for drawn; but they are the outlines of the family in I do n't know anybody like me in the place. I want to talk to them, and know very well I can benefit It seems as though I have a large family, speaking them. They were not much troubled when I died, after your manner, in spirit life, but I am sure there for they knew I was better off-I suffered so much is some one or more here that I am attracted to on earth. One of the friends asked me if I was ready of them have gone beyond me—why, I cannot tell, here and suffer. Oh, my friends felt bad about my

I was much surprised, when I became a spirit, to of it. Endicott lived when I lived. Farewell, friend, see I had another body that could see, hear, feel and smell, as well as the old one; and I thought the people knew nothing of themselves-that the ministers and doctors were all fools, and the people were

far into the ditch with them.

I think my sister is a medium, although I do n't I come that I may speak to my people. My name I think my sister is a medium, although I do n't llenri Driesbach. I lived in New York; I die in New know what goes to make up a medium; but I know fork; I worship in the Jewish synagogue in New when I go home, and she is there, I can see and hear I went out a spirit from New York. I lived everything that is going on, but when she is not ou earth thirty and four years. I have family in there, I cannot see or hear so well. I could see and New York, and should please to tell them 1 can no hear very well for a day after I died, and 1 was told see as I used to see—shall be pleased to speak with by spirits that my body served as a medium for my them; shall be pleased to speak in the synagogue in spirit even then, for the connection was not severed New York, should I find medium sufficient for me. between the two. I know I used to be very glad My parents from Germany, both die two years before when people came into the room after I was laid My people look for Christ-they look in vain- out, for then I could see them, and hear them talk Christ came once, Christ come twice; no believe this better than when they were in the other part of the

I always told them I knew I should be happy; and when they were standing about me, wondering if I was as happy as I thought I should bo, I wanted to tell them I was, but I could not make a sound. I think the doctor knows more than the minister, for people mourn when I leave, and they no see as you he has the body near him to look at and see the disease, but the minister tells you about heaven and hell, and he was never there and knows nothing when you speak, you say your name—where you live about it; and he tells you a mess of nonsense, and calls it Knowledge and Truth; but it's a mess of

lies, every bit of it.

Mostall my people believe in the minister, and think what he says must be true, and that he can't have any faults. I never could see what they thought so much of him for. Why, when I was young, I thought he was a God, the people thought so much of him; but, instead of being a God, he seems to be the other Individual, for the minister stands in the way of people getting light. Now, you know he will tell my people that I have gone to heaven and can't come here and talk, and he knows nothing about it. I never believed in ministers—I always thought they were knavish. I believed in God, and everything good—and I believed I should be happy, and should see no hell; in fact, I had ideas very much like what

My mother thought it was very strange I did not experience religion, and could not harmonise with in the enjoyment of spirit life. Oh, my children, let or fifteen years old, I began to look about me—not all the light you have obtained be as freely given as you have received.

Think min almost Gou; but when I got to be for fifteen years old, I began to look about me—not only at our minister, but at others, and I knew they were fools, and I used to tell my mother much what

I was sick nearly all my life, and kept in the house most of the time. I was always fond of music, not My dear brother—The way seems to open to me, the flashy stuff of the day, but that which carried and I joyfully embrace the glorious, God given privil my soul beyond the earth, and that is what used to

Charles Halwin.

Full twenty years have passed since I left my body-since I heard the words pronounced over it, Dust thou art, and unto dust thou shalt return," engaged myself as bar-tender for one Jones, who And the spirit—where, oh, where was that, when paid me liberally, and I did well for a time, as rethose words were uttered? Standing among the gards making money; but I came nigh losing my mortals there, and gazing perhaps with more anxiety soul there, for with the business came orime, and than all upon the forms there. But the time has now come when I stand above the sorrows of earth, and I only return to-day that I may add lustre to the star that burns so damly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly make the lustre to the star that burns so dimly within the lustre to the star that burns so dimly make the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly make the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre to the star that burns so dimly within the lustre that the star that burns so dimly within the lustre that the star that burns so dimly souls of those I love. Yes, my little children are who was present when I was murdered, is now on souls of those 1 love. 1es, my fittle children are mow was present when I was intrudered, is now on now men and women, standing upon the great thoroughfare of an earthly life, filling the various professions, and calling for something, they know not what sions, and calling for something, they know not what something they know not wha sions, and calling for something, they know not what to satisfy their souls. They have not been satisfied with the religions of the day. They read the saored Book, and they are dissatisfied with that, because Book, and they are dissatisfied with that, because there is none to interpret it aright. Yes, they have reached up and down the earth for truth, and have never found it, and they are now stretching out the been told since I came here, that I lay sick some hand, seeking the star of modern Spiritualism; and time after I died; but I do not retain memory of I to-day come to ask these friends to cover no longer these things connected with my death. The party the hand which seeks to gather that germ, but stand who has called for me is a hotel-keeper in one of forth in daylight, and receive a reward for so doing. your large cities. The Spirit of the Most High says, "Ask, and ye shall receive," and he says, "Come, for all things are now ready." But he will not recognize one without the wedding-garment-he will not bid one with hatred in his soul, to his feast. Now they should cast aside all that runs low, and should eat of the fruits of love in peace, feeling kindly to all on earth and all in

I come in answer to a call-a loud call; and although some time has passed since the call, my children will recognize it. I trust they may no longer hide in scoret-and, as they stand under the beams of light, may they not be afraid to be seen.

All stand in view of the Invisibles, and when the call comes up, is it always heard? Yes-oh, yes; vet the spirit may not always be aware at once.

Oh, my child, hear the voice that speaks to you from the spirit-land, calling upon you to come out, that the world may see the light that is being given

into your hands. You wish to know my name. Mine, when on earth, was Charles Halwin. I was born in Manches-ter, England, and died in New York City. May 12.

Fauscius Hood, a Monk.

self and speaks, was Fauscius Hood. I departed

e-echoed throughout the realm I now dwell in.

Emanuel Swedenborg.

[WRITTEN.]

Matty.

lium, as he was wont to in times past. May 13.

This spirit purports to be a Welchman, who lived

in the year 1560, and the above was written by him.

Probably it will be understood by the medium he

upon it, relies upon something that is not safe. I

have been called here to commune this day, and when

though not upon the same street, all the time, but

in the same city, for nine years. I then left and

went to England, which by the way, was the birth-

place of my father. Some time previous to my going

here, I had heard strange reports, which led me to

believe his relations had left a considerable amount

of money, In going there I spent what little I had,

and returned in about a year, penniless. I then let

myself to a green grocer, at the western part of your

city, whose name was Powers. I stopped with him

ENANUEL SWEDENBORG.

EMANUEL SWEDENBORG.

PYTHAGORAS.

SOCRATES.

erlasting, whose foundation shall be Truth.

Ye are wanted no longer to-day.

ganisms.

his sect-the cross.

May 13.

speaks of.

ued:

Fletcher Leroy. You will please say through your paper that Fletcher Leroy, of New York city, is anxious to com-municate with his friends in private, if they will Kind friends, permit the spirit of a poor Monk to May 15.give him opportunity. remain in your midst, speaking through your medi-um. The name of the spirit who now presents him-

accordingly I gave up that business, and started for

New Orleans. There I wandered for some time, and

finding nothing to do, and but few friends, I at last

John Jameson.

Cordelia, to a friend in mortal.

When opposition, like a flood of darkness, fills thy

soul with sorrow, while thou art in the way of the

righteous thou need not fear. Oh, let the Sun of

Glory illumine the dark pathway of those in thy

vay, and thou shalt soon have diamends to cast in

We were assured by the spirit that this would be

Having seen this name in print, a gentleman called

ipon us for a reading of the message, and avowed

himself satisfied with it, as being the fulfillment of

a request made through another medium, to this

on, of Baltimore.

May 15.

spirit to come to us.

the highways of thine enemies.

ecognized by the proper person.

Ye are released from the Council, by John Jame-

May 15.

May 15.

CORDELIA

Gen. Gates.

Various causes have often drawn me into your ciryour life the second month of the year 1851. I was cle, and various causes have as often prevented me Monk of the second degree in the order of St. from controlling your medium. I do not now control Joseph; my age, sixty and seven years. I saw from controlling your medium. I do not now control much of sin, much of sorrew, while I sojourned on this mortal form to-day because I expect to change earth, and although I am not prepared to denounce the order of things, but because I cannot find true happiness until I return to earth and do what seems the religion I professed in an earthly state, yet I am prepared to say that a great portion of that I once to be my duty. I cannot pass far from earth, because espoused, has become as darkness—as death. I was I am anxiously watching the changes that are tran-naturally born in Dublin, Ircland, and sailed from spiring in America, this lovely spot in the earth that part of your globe when I was but seven years sphere. When I look, as it were, through memory's of age. During my pilgrimage I formed many acquaintances, and to those I wish to speak. Shall I look at it as it has been, and then return and look at it as it is, it seems at the present time like a tell them to pray only to the Father? No, for that will not do. Shall I tell them to lay their offering in the past it was like a wilderness, with here and at the feet of the priest, that he may make intercest there a blessom to make it pleasant. Ah, I can but sion for them? Yea, I must tell them this, because notice the finger of Deity, writing progress in all this, they will not believe me else I do. I desire to prove and although you inhabitants of earth cannot realto my people that I live; I desire to prove to them that I have power to return; I desire to prove to them that I have power to return; I desire to prove to them that as I return, I have power to take upon myself within you. The Supreme Mind seems to be a mighty the form of another, and speak unto the inhabitants monarch, progressing himself, and causing all that of earth; and I desire to tell them, also, that while which emanates from him to progress also. But in the earth-life I ever carried a sting within my bo I did not propose to speak upon this subject. Alsom—that sting was the result of disobedience to though I see joy on everything about me, yet I would the laws of God—and all those who thus disobey his law, will suffer in eternity. I find no time graven had rather be a subject—for he who is a loyal subject upon the objects I view here. Eternity, eternity, is is better off than he would be, were he to desire to go beyond his master. I ask not for blessings, for will When time shall have passed with those I hold in not he who is writing joy on everything, give me all memory, if not until then, they will find I am indeed that I need to cause me joy? here, and that I have power, as all the children of

For many years after I was called to pass from my mortal form, I remained in a state of unhappiness; the Father have, to return and reanimate mortal or-I was unhappy because I did not know where I was The spirit recited a sentence in Latin, and conting going in the future; I was unhappy because I had ed: was to pass an eternity in that state; but a kind an-"Oh, gracious Parent of the Universe, hear thou gel, who passed on years before I did, came to me, the call that daily ascends to thee, and answer that and gave me light; told me of the condition of my call speedily." This, mortal, is the English of that spirit-life, and what the future might be.

just gave you. May 13.

Oh, could the children of earth understand their
This spirit came and went with the usual sign of God as he is, instead of looking upon him as afar off! May 13. how much better it would be if they would take him into their little counsels, and walk with him there. See that you make yourselves a happy state, for every one must fashion his own future in this life; he must draw about him influences which are Treat all things with respect, nothing with indif-ference, and you will build yourselves a mansion evharmonious, and as he goes forth he will find his habitation in like manner.

It is now many years since I controlled a mortal

organism as fully as I now do, and I find some diffi-culties beset me to day. Although I may seem to have good control, yet I assure you I find it hard to keep it. I have power enough, but know not how to use it. I will approach you at some future time ; but to-day, although I am called, I know not by whom nor for what I am called, and have nothing more to say, except to leave my name as General Gates. I lived in the year 1560. Say in your Schrol that that Matty would be pleased to talk through his me-

May 15.

Robert King.
The world say I am dead—what say you? I say have changed conditions,-just begun to live. It seems as though I had been a spirit a thousand years; and when I consider I have only been a spirit a few years, it seems strange how I could have changed so, George W. Carver.

In so short a time. When on earth, my name was Robert King. I was born in Boston, and died in Rio Janeiro. To-day I seem to be blessed with good luck, that I may speak to somebody else.

Do n't set me down to be a Christian, for I wouldn't I arrived I found such a portion of your time had be guilty of being one—do n't set me down as any-been assigned to me, and I was told I must give certhing I was not, but when you hear my story, you tain things connected with my carth life, which I may judge.

was unable to do, until I had searched in the store. You see, about six years ago I started for Califor-

house of memory. I was thus obliged to refer to riends in spirit life, who had more in that store I thought I would come home; be stead of coming, house than I. It seems I have not only been called I hauled up in South America. I had a situation here to commune, but must tell when I was born, offered me, and as I had no strings pulling me here, and what-circumstances-attended my-birth, and I stopped.—The customs and climate did not agree everything of note during my earth life. I did not with me, and in about a year I died. My friends expect to be catechised in this way when I came, but got the news, and my effects were sent home, and I as I am anxious to answer the call, I will do the best have never seen a wish or a thought inviting me I can. To commence with, I was born in Hartford, back. I do n't care; but I want to let the folks know Connecticut, in the year 1799. I have been told that I aint dead, and I do n't care whether I get a slap in the circumstances attending my birth were these; the face, or a welcome—if you do, just back out now. My mother died at my birth, and my father when I was All my people believe in religion, and think they are a few weeks old. I was given to my mother's brother; going to be very happy, or very miserable. was cared for by him until I was fourteen years of religion is well enough, but the religion I shall teach age. I then went to learn a trade at the same place them, is, to do the best they can, and trust for luck for where I was born—the trade was that of a baker, the rest. but not liking the operation, I left, determined to

I expect to be happy, some time, but if I aint, I follow something else. The next business I took up do n't care; never mean to mourn if I am never happy. with was that of a clerk, and I sold goods for my Once the minister told me if I did not mourn on earth, master until I became twenty-one years of age. I I would in hell. Said I, "Old boy, that's my busithink I had managed to save something like \$1500. ness, not yours; nobody but me has got to suffer." I took that and went into a small town, called Can- I was a pretty hard boy on earth, and I am just 80 terbury. There I commenced business on a small now; but I do n't have the old temptations to do scale, for myself. I omitted to say my business was wrong, I once had. Well, now, I have spun you out that of a grooer. I stayed there four years, and then a pretty good yarn, and I'll go. Some of my old came to Boston, and opened a store on what you now friends are here, and have shown me how to sail this came to Boston, and opened a store on what you now friends are here, and have shown me how to sail this call Washington street. I continued at my business, craft, so I'll haul up and try to talk somewhere else. May 17.

THE SABBATH.

Some months ago, we published the opinion of John Calvin, on the observation of this, so-called, sacred day. We give below an extract from the works of Martin Luther, on the same subject, and taking hearly the same ground:-

"As for the Sabbath, there is no necessity for its nearly two years, but finding fortune against me, in observance; and if we do observe it, the reason ought that line, I again tried to commence business for my to be, not because Moses commanded it, but because observance; and if we do observe it, the reason ought solf. I used to buy of my former employer, and nature likewise teaches us to give ourselves, from carry what I purchased about the city, reserving a time to time, a day's rest, in order that man and beast profit for myself. I did well at this, but soon got may recruit their strength, and that we may go and tired of it, finding it was wearing out my body fast; Hear the word of God preached." - Werke, it. 16.

Correspondence.

EXPERIENCES IN SPIRITUALISM.

BY THE WRITER OF "ANSWERS TO AN INQUIRER."

MESSES. EDITORS-Being a "constant reader" of the Banner, I may be pardoned the liberty of conveying to you such little items of my experience in Spiritualism, as are now pressing on my mind for utterance.

Of personal evidence or experience in spiritual matters, I have but little, indeed very little; but my other experiences, i. c., experience of the nature of evidence from friends and acquaintances, whose integrity I consider above suspicion, and whose minds I regard as being of too investigating a character to make me suspicious of their competence to give evidence. These experiences are, with my intuitive methods or habits of thought, enough to enable me to appreciate some of the beauties of Spiritualism.

It is nearly eight years since my first knowledge of Spiritualism, and though more ready from previous experiences to doubt than to believe, I easily found that it was not all a delusion. -

About six years ago I had some conversation with an acquaintance-or, I would rather say, a friendwho then resided, or did business in Boston. The topic of conversation was Spiritualism, aud, as very often happens, my enthusiastic youth was generally silenced by the conservative age of my friend, without my being able to enlist his interest in the subject, or maturely consider this fact as she would have done, his being able to quench my faith in it. Years had she been better informed and more absolutely passed, and circumstances made it agreeable for me self-possessed. It may therefore be advisable to respondence was kept up between my friend and der which certain parties, and perhaps the public to myself, in the course of which he informed me, from time to time, of various matters we were mutually interested in, and finally came a period during which our correspondence was suspended, by matters which prevented him from giving his attention to it. It was again renewed by a letter from my friend, who informed me of the death of a dear relative, which clearly explained why he had been so long silent.

I now turn back to the time while I was yet a citimen of Boston. Soon after I had satisfied myself of the fact of spiritual communication, I wrote to an old friend in the State of New York, a physician, who, not long before, had lost a son. In my letter I stated to him that I had been induced to investigate Spiritualism, and gave him some information as a key by which he might be able to investigate the sub ject, at the same time informing him that the vidence I had received would afford him no satisfaction, and that in order to understand it, and realize the truth of it, he must see and examine for himself.

After a few years had passed, I met him one day at a hotel, and in a long conversation with him, Spiritualism was the engrossing topio. He alluded to the letter I wrote him, and the contempt and ridioule with which previously he had viewed the whole subject-which, however, took a different light when he was informed he must get evidence for himself : and finally he detailed to me the particulars of an inter-that many who had no interest in the spiritual view with a personating medium, through whom he received manifestations of the presence and identity of friends long departed, and some almost forgetten; and not the least remarkable was the impersonation of his own son, whose physical organization was very peculiar, being a congenital malformation of the spine, accompanied with a peculiar halting movement individuals of this beforehand. He was ignorantand a shuffling gait in walking-a peculiarity which enough to assure them that no harm could come of was rendered by the medium to the very life, (and to it. They were mentally blind enough to believe a person who had once seen the original, it would ap it: but my predictious came to pass to the very pear almost an impossibility to imitate it.)

Suffice it to say-my old friend, the Doctor, asplace was a firm, undying faith.

mind on reading the letter of my Boston friend relating to the death of his relative, and I felt most singularly impelled to write him about Spiritualism, for the first time in a long correspondence. I yielded to the impulse, and, singularly enough, I succeeded in awakening in his cautious and doubting mind a desire to know if Spiritualism embraced any truth. After a few more letters passed between us, he asked permission to publish extracts from my letters in the Banner-in which paper they have appear ed from time to time, as "Answers to an Inquirer."

Without feeling that I am violating any confidence of his, I quote a portion of a letter received from him, bearing date, May 15, 1858, from which his present views may be very clearly guessed. I shall, however, himself. be obliged to give blanks, instead of names of persons and locations, in order to avoid any possibility of making the parties interested more public than they would like to be.

-, who had accident "Now I wish to speak of ally heard Mrs. Hatch, but still a deep " skeptio." He had seen doubtful demonstrations—as he thought but when he saw and heard Mrs. H., he was a little shaken; still, 'there is no truth in it!' I pursuaded him, however, to go again, and he 'thought it queer.' I took him to the house of a friend, whose daughter was a medium, and beyond suspicion of collusion 'the table jumped,' the guitar by its side jumped to the top of the table,' in broad gas-light, and when Mr. —, (the father of the medium,) offered to have nection with her own conscious self-possession, other the gas turned down, the table jumped up as if it conditions being equal. This is one of the landing would break. Now these were indisputable evidences of some unknown power, and he was, I think, convinced of it, but would not acknowledge Spiritualism: power, and great will powers, and has stopped a room full of mediums, and a circle, and, by his will, has

stopped all manifestations. Well, again, while at his desk, in the midst of business, he would be impressed to write poetry, and you will see his first effort in ——. He never wrote rhyme before, but all at once was prompted to, and you will see that he has written several pieces quite off hand, and displays a great power, &c.

I went with him a few days since, and there was a fair exhibition; but still, I was one too many I and the guardian spirit said that she (an old flame of his,) wished to communicate with him, but alone, without me; but he said, 'go on,' that he 'wished her to.' but 'no l' said the spirit; yet he repeated 'go onlet it out;' he did not believe that anything could be told that he would be unwilling to hear, but she would not. Well. I left, and he remained, and the next day he told me about it—that she told him all about secrets of his youthful time, and astonished him! and so minute and true, that he was obliged to enjoin scorecy on the medium. This completely staggered him: he followed it up, and I went again with him, elsewhere, but he was always in the mind of the medium, and I could get nothing of import, and I think one should be alone with the medium-indeed, I am satisfied, that with _____, I could get nothing. dwellings, which are mostly hidden in retreats among They tell him to persevere, but keep back, and that the shade trees. The soil is on sandy loam, rightly he will be a powerful medium," &c.

nion) are brought to the comprehension of skeptics and scoffers. (But pray tell me, who can reach theindifferent?—and how are they to be instructed?)

Before I close, I will add, that to day a young man called on me for a slight operation in the mouth, and by mere accident his remarks turned upon theological matters, which called out a little "argument," in which the young man, as is generally the case, did most of the talking. I turned him off from a hobby by announcing that Spiritualism afforded me as much natural religion as my mind could digest. To which he replied, "Poh!"-to which I rejoined. Your reply enables me to say that you have not investigated the matter." &c.

I succeeded in exciting his interest. He will consult Mansfield by letter, no doubt, and I presume will at least send for a specimen number of the Ban-Very truly, yours,

PROF. GRIMES AND LIZZIE DOTEN. MESSRS. EDITORS-Some attention has been called, of late, to Professor Grimes, in connection with the case of Miss Elizabeth Doten.

Were Mr. Grimes less of a pretender, it would hardly be worth while to pay any attention to the matter alluded to as both he and the other party would then be fully vindicated by the intrinsic merits of their respective positions or claims; but, unfortunately, he is a man who loves a gibe or jeer -and, perhaps, money also-full as well as he does the truth; and it may be that Miss Doten did not so to remove to another State, and from that time a cor- speak with a view to rectifying some mistakes unsome extent, may labor on the subject.

Mr. Grimes is not a man of science, neither is he a scientific lecturer, in any true sense of the word. His "Professor" is a bogus affair in toto. He admits himself to be a "luwyer" at home, and I "guess" that, when abroad, there is also as much of the lawyer about him as there is of anything else. There is, of course, some truth in the ideas he advances on phrenology as a science, and on the nervous system, and the influence of individuals over one another; but it embraces, in the main, nothing more than the simplest principles, which have been apparent to close, and even to common observers, for years; and then his mistakes and outright blunders and misrepresentations in matters of higher importance, are so gross and outrageous-are so apparent to candid and self-sustained minds of all classesthat nothing but bluster, aided by a magnetic or physical will on his own part, and a great deal of party prejudice in those around him, could ever gain him a serious or attentive hearing.

When Mr. Grimes was in this place, I took occasion to call him out in some of his more distinguishing characteristics. His statements in respect to Spiritualism were so broad, so bold, so false and contrary to whatever partial investigators knew to bo the fact, and so insulting to persons whom even nonbelievers know to be highly honorable and Christian, movement, were about ready, by emphatic measures, to break up his career of abuse and detraction.

My own intuitions distinctly indicated to me that mischief would grow out of Mr. Grimes's psychologic tamperings with the nervous organizations of sensative persons in this place. I warned certain

letter; and among several eases of spasmedio affection, among those who came within the sphere of sured me his doubts were all gone, and in their his influence, one instance—that of a young girlhas excited the utmost sympathy in all directions This conversation was instantly brought to my Taken several times in public—seized frequently at home, with a convulsed "possession," in which she was, for the time being, beyond the control of those around her-tearing her hair, &c. She has, even up to this very time, suffered under the direful effects, of which Mr. Grimes's influence was the first instrumentality.

If Mr. G., either in Plymouth or elsewhere, found fault with Spiritualism for its "possessional" cloments-found fault with "mediums" for yielding themselves up to another will, and to an unconscious state-then he was false to the common practices of his own lecture system, for no one is more ready to tamper with the nervous organism of others, than he-no one more of a "possessing" spirit than is he

Miss "Lizzie Doten" has 'doubtless done well in affirming her right to her own "consciousness." The unconscious condition, whether induced by mortal or spirit, is that against which every true nature will protest; and that into which no true man will have any desire to introduce either himself or any other person. But if Miss Doten ever really said that even the "angel Gabriol" should not have the privilege of communicating through her; or even if she did not say any such thing, then let her be fully assured that the angel Gabriel, or any other spirit, can communicate more clearly and effectually in conconditions being equal. This is one of the leading and distinguishing truths of what regulating spirits call the "Higher Unfolding," on the edge of which yet he was astonished. Well, he had in former times | we are now standing, and into which all that is written prose for a paper in the country. Ho has valuable in Spiritualism, or elsewhere, is to be absorbed, like the light of the planet in the full glow D. J. MANDELL. of the brilliant day.

ATHOL DEPOT, MASS. LETTER FROM WARREN CHASE. MILAN, OHIO, June 21, 1858.

"And the spring arose on the garden fair. And the spirit of love felt everywhere; And each flower and herb on earth's dark breast, Rose from the dreams of its wintry rest."

Milan is one of the most beautiful towns of Ohio: but, for business purposes, unfortunately situated between the two railroads from Uleveland to Toledo. and about four miles from Norwalk station, on the southern of the two roads. It was once a place of much boat-building, and has a oanal to let its boats down beside the Huron River, to the lake; but this business seems mostly closed, and its ship-yard, with the ruins of its burned shops, looks-like the abandoned camp of an army. The village is made up mostly of beautiful residences, with a profusion of flowers and fruits, tastefully arranged around the dwellings, which are mostly hidden in retreats among adapted to strawberries, raspberries, blackberries, Thus far I have written under the influence of an oc., and these, with garden vegetables, are abundant interior prompting, and near the close of the quota and early each year. The people are intelligent, tions it was suggested to my mind to add, that the liberal, and progressive—except a few aristocratic above is a very fair exposition of the manner in and bigoted church-members, who would, here, as

make a very little snow-ball here, but probably haustless condition of an Eternal Progress. when rolled to New York, and reported in the Observer or Independent, may have considerable magnitude in cyphers, as I find that one convert and check the sweet summer's wind-does not feel their three naughts make one thousand in the papers. About all I can find in the effects of this revival, and the Lord's visit to his church here, is a Parsonhis trade, and married his wife, had a call here to Without this superhuman influence, not a leaf could take care of God's book for the rest of his life, and stir; not a flower could bloom; not a moss could of the spiritual pastures.

efforts to arrest them, steadily gaining strength, and a place, with such a population, they cannot fail to swallow up all of the other societies in a few years, for intelligent people will not long feed on husks, when there is bread plenty at hand.

Yesterday I gave two lectures to very intelligent | ing influence. audiences, reading and taking for my text parts of Shelley's poems, one discourse on a portion of Queen Mab, and the other on the Sensitive Plant. What a Bible, and how beautiful is nature and her inspired poets, says a hearer. The people here can appreciate it, for they live in flowers. This place is like many in the West, in this respect. To-morrow I go. WARREN CHASE.

BALTIMORE CIRCLE. - BISHOP WAIN-WRIGHT, OF NEW YORK.

[Through the Mediumship of Mrs. W----]

"And there appeared an angel unto him from heaven

That which is related here of Christ, might be said of every tried and tempted soul. When doubts arise, and trials oppress, and temptations allure, and you struggle on the verge of the abyss, angels come forth to your aid, bringing to you new strength, orighter thoughts, and better feelings.

Accustomed, as you are, to limit your thoughts to the narrow circle described by the external organs of sense, you see only the material surface of things, and do not readily recognize those wondrous agencies—those mysterious powers—those ever active, unslumbering influences, which move around you. n your thoughts and feelings, you have hitherto assented to the ancient atheistic formulary, "Where nothing is seen, nothing exists,"-whereas a truer and more spiritual philosophy will demonstrate that the visible world exists only in virtue of that transcendental or spiritual world which hangs over and around it. Evofywhere do the finite and known melt away into the infinite and unknown. Everywhere do the material and the seen tread on the tian virtue. I regret that it was not reported, so shores of the spiritual and the unseen. There is a that I could give you a synopsis of it. ministry all around you; angels of hope, of mercy, and of love. They are not often revealed to the outvoice distinctly-but they are here, everywhere, intent on accomplishing their ministry of love, powertime, and with the beautiful and virtuous of the more respected.

the earnest and tried spirits, imparting divine grace ment to those who, through temptations, are struggling to the screne heights.

The ministry of angels is recognized in all the life of Christ. In his forty days in the wilderness, an either in the diagnosis of a case, or in its treatment. angel came and ministered unto hlm. There is, then, Like many other good mediums, she is not indebted a ministry of angels appointed by God, and revealed in the Scriptures; and in the soul's truest experi- her more wonderful cases of cure, I may hereafter ence is a ministry needed by human frailty and feebleness-a ministry beautiful, exalting, and comforting. There is not a theory revealed to the senses and test mediums are in great demand. A. B. but which reposes on spiritual basis. There is no notion without mind.

Whole troops of angels are ascending and descending in your midst, as in the dream of the Patriarch has just passed over our land, and from which wo in the olden time. All around you, and ever, doth have not yet recovered? What is the cause of all the chorus of angels ascend, " Holy, holy, is the Lord the difficulties which have ever affected the human God of Hosts; the whole earth is full of his glory." race? What is the remedy? Or is there no remedy? Beautiful and genial is the influence of minister- Must these things necessarily exist? Was it the ing spirits. How alive was our Saviour to these design of the Overruling Power that these things influences. How he loved to wander among the hills should be; that evil must exist? If so, then who of Gallilee; and the palm groves of Jerichor On the shall-say-that-that Overruling Power is wise and lone mountain-top—in the quiet garden—away from good? the noisy cchoes of mens' voices, he bowed him down in solemn prayer, "and angels came and ministered Nature's laws, declare that it is not. All evil, strife unto him."

forth with earnest, loving hearts, and commune with laws and obey them, all these difficulties will disap-God through your guardian spirits. There is a pear. And, friends, if we would obey the laws we divine contagion in all beauteous things. This is know, much which now disturbs our peace would eminently true. You can not live in sympathetic vanish; much would be done to elevate mankind communion with the beautiful and good, without be- and bring him nearer to his God. coming purer, and better, and wiser.

impressive sympathy of nature.

Probably all of one half of your moral growthone half, certainly, of whatever perfection you possess-may be attributed to that wonderful influence, ward, or lessen his happiness. scarcely recognized, because so uniform and quietdivine aphere.

which spiritual truths (the facts of spiritual commu- elsewhere, set themselves up as better and holier | selfish, vanishes, and the current of universal Being | feet as this earthly form will permit?

than their neighbors; but this aristocracy is too sweeps through your soul, leaving you conscious of weak and poor to rule or give tone and feeling to the a purity, a beauty superior to yourself. From every place. The Presbyterian-which is the "tip-top" mountain which inspires awe-from every vailey church of the place, -has beengrinding its organ for which sleeps in beautiful screnity among the green a long time, and begging of God and man to aid it hills; flowered, robed, and ribboned with meanderto "revive," or retire, which it of course could not ing streams-from the silvery cadence of falling do, if it was not nearly or quite dead; but on sum- waters, outrush angels of Hope and Love, bearing on ming up the answers to its prayers and efforts, they their wings the element of a true beauty-the ex-

Who, when looking on what Nature has of the beautiful and sublime-who feels playing on their bosom swelling with mysterious emotions, as though some angel's wing had fanned their brow; er some new revelation, as yet indistinct and dim, had flashed age secured for the preacher, who, having learned upon their souls a revelation from invisible worlds. seems much vexed and perplexed that his flock will grow: not a streamlet could utter its little song, nor sometimes stray over to the better feeding grounds the ocean speak its thunder music. The spiritual is incarnated everywhere and in everything. An angel The Spiritualists have a speaker, (Mrs. Warner,) is enthroned in every flower-cup; a spirit of beauty and a full and regular meeting, with good audiences is concealed in all that is lovely and fair, and speaks here, and have moved forward during the religious to the spirit within, in words of infinite import. The beauteous faces of the scraphims smile upon you from pecasionally new converts. They have some of the every flower-enameled meadow—they sing to you best families and society in the place; and in such from the top of every green tree. Cherubims ride upon every cloud, fringed with sunlight, or dark and heavy with thunder and storm. They repose upon the ocean's wave. Angels of mercy, they have followed you from your childhood with their persever-

OUR CAUSE IN ILLINOIS.

ROCKFORD, ILLINOIS, June 24, 1858. Messes. Epirors-Not having seen anything in your columns for some time from this part of the country, I am induced to think that a few words from here would not be uninteresting to your readers. I will begin by saying that Rockford,-which contains a population of about ten thousand,—is one of the most pleasant, as well as thriving towns in the West. When the light of Spiritualism began to dawn here, it found a few earnest minds prepared to receive it, through whom the cause has made much progress. Now, its adherents are numbered by the thousand, and meetings are held here regularly, three every Sunday, in one of the largest halls. The speakers are generally from our own community, though a warm welcome is always extended to those from a distance, who favor us with their presence. There are two trance mediums here, who have but few superiors in the ranks of public speakers, -Miss Isabella Scougall, and Miss Martha Hewlett. This last named young lady, I think, has been before referred to in you columns. The former has become developed during the past year, and, though having but a limited education, she will discourse most eloquently upon the most profound subjects. . The most subtle questions are answered through

her with the most surpassing promptitude and ability; and, in this respect, she has but few superiors. Last Sunday 1 heard two beautiful discourses through these young ladies. The one in the afternoon, from Miss Hewlett, on the subject of Charity, was one of the ablest I ever listened to on this much lauded, but misunderstood and little practised Chris-

The success of the cause here is more to be attributed to the progressive character of the people, and ward senses-you do not see the form or hear the the mental freedom which prevails, than to any systematic efforts on the part of its friends to advance it—the attempts at organization for this purpose ful to rescue, sanctify and save. Their presence is having been hitherto reble and inefficient. The librevealed to the soul in the pure emotions of which eralizing tendencies of Spiritualism are, however, you are conscious when you live in communion and visible in a more or less degree among all the sects sympathy with what is good and hely of the past here, and reason and common sense are becoming

I should be doing injustice to one of the best heal-Robed in living splendor, we arise from our ing mediums in the country, as well as to your readgraves—I mean the pious dead. We speak from ers, if I neglected to notice her in this connection. the fragrant biographies of the wise and good. We Though I have never seen her name in the papers, come to you in unnumbered thousands—we join you she is, nevertheless, widely known throughout the in the morning and in the evening devetions. There country, having patients in nearly every State in the are hosts of angels around the righteous-around Union. I refer to Mrs. Mary Bradbury, of this place. She was one of the first developed healing mediums. to the holy, and giving aid, strength and encourage and has been acting as such for the last five or six years, and among the thousands whom she has examined, and for whom she has prescribed, she has never been known to bave committed one mistake, to education for her remarkable success. Some of send you. There is a strong desire for "mere light"

all through this section of the country, and speaking THOUGHTS.

What is the cause of that financial crisis which

But is it so? With me, all who have investigated and discord result from the violation of fixed un-And so will they come to you, dear friends. Go changeable laws; and when we shall learn those

Just turn your thoughts for one moment, my I trust there is no need for me to convince Chris- friends, to what would be accomplished, were that tian men and Christian women, that spiritual influ- one law of love, "All things whatsoever ye would ence is a reality. Christian faith implies all this, that men should do to you, do ye even so to them," and he who denies it cannot be a Christian. There implicitly obeyed. Can you conceive of any difficulare spiritual influences at work all around you with- ties then occurring? I cannot, unless they be physout cessation. This influence affects you, moves you, ical; and the occurrence of those would be caused elevates and improves you, through the silent and by no other means than our ignorance of the laws which govern our organization.

For no one, knowing the law of infinite progression. would do that which would retard his progress up-

Ye clergymen, ministers of the gospel, would veu which nature, through her beauty, exercises over all not be doing a much greater service to mankind, if men. No one can give themselves up to a commu- instead of disputing as to how they shall be saved nion with the beautiful, without feeling themselves from something-I have never yet learned what, but wonderfully moved by a mysterious attraction, and it cannot be from any merited punishment, for just hurried away, as it were, from the visible and ma- as cure as a law is violated, just so sure does the terial universe, towards some invisible centre—some | punishment follows—you would teach them the laws which govern their physical organization, and which, Your heart beats in sympathy with the soul of if obeyed, would free them from disease, and make Nature. All that is particularly individual and them physically, and consequently spiritually, as per-

I say, consequently, because we do not gather grapes of thorns, or figs of thistles. "A good tree bringeth forth good fruit, but a corrupt tree bringeth' forth evil fruit." And we cannot expect a perfect spiritual man within an imperfect organization; if the brain is imperfect, we cannot expect perfect thoughts or actions.

Every species of the wild animals has its peculiar characteristics, and in every animal of the same species we find the same organization and the same brain. It is only in man, and in the brutes subservient to man, that we find activity of character.

From these facts I consider myself safe in assuming that, were the laws of nature strictly followed, in a few generations almost perfection would be ob-

Come, then, my friends, both great and small, In this good cause assist; Forget all strife and lead a life Of happiness and bliss. C. Sουτμινουτη, 2p.

A FRAGMENT.

Truth is a principle, eternal in its existence, and unchangeable in its nature. A truthful thought expressed, like a caged bird let loose, propels itself by virtue of its nature, in search of a resting-place; yet is neverstill. Like the majestic thunder which from mountain peak to peak sends forth its echoes, so a truth once uttered finds a response in some soul, for a moment kindling the latent fires of that spirit, and then, pluming its pinions, soars away in search of another, which shall respond to its electric touch. A truth, when received and cherished in the soul, is one step gained in progression's ladder towards Perfection, or God, who is the Great First Cause.

All truth cannot be acquired by man in any sphere, else there were more Deities than one, for at some far distant period, when man had acquired all truth and wisdom, he would be equal with the Father. This cannot be; and in this fact alone do we recognize the wisdom displayed in the economy of our Father. For what shall constitute the happiness of the human soul in the future, is that innate principle which ever seeks and demands more and higher forms of truth. Thus may the soul, though highly expanded, ever see in the distance new truths constantly tempting it onward! Like one scarching for the earthly horizon, although he may travel on and on, he will find that it is but his relative position to the earth and atmosphere which constitutes the horizon.

Thus every truth attained bears but a relative position to one more exalted and comprehensive. It is this that constitutes the progressive destiny of every human soul. Where then, we ask, is that heaven of psalm-singing and indolence?

Where is that luxuriant and magnificent goldenempled city to be enjoyed by a favored few, which has been presented to the world as an object of faith? We answer: such an heaven would be as distasteful. wearisome and empty, as the bigotry and mythology from which the idea had its origin. Heaven is a condition, and not a locality. Then what is to constitute the heaven of every child of the Father, is that condition which shall call into active exercise the highest and purest faculties of that soul, and outwork itself in deeds of love and charity towards all of God's creatures, whether they be in the form, or have passed on to their spiritual spheres. It is that condition in which the spirit shall expand and grow, constantly receiving new and greater truths, and while receiving real happiness itself, ever keeping the handof charity extended towards those below it in the scale of progression, inviting them to come up higher. Thus will the creature imitate the Creator, and show forth those Divine and Godlike attributes with which he is endowed.

In this view of the case how important becomes the earth sphere, as the primary school of the human soul! What a glorious inducement is here held out r every individual soul to strive and develope all its faculties to the highest possible degree, before it takes its departure from the earth life-that, when the messenger of change shall appear, it may not make the dread leap in the dark, but that from holy and pure communion with the Angel world, its faculties may be fully developed, its vision be clear and unsullied, that the freed soul shall hail with rapturous joy its transit to realms of perfect freedom, where it may roam over space illimitable, never seeking for heaven, but ever possessed of that harmonious development which shall constitute a lieaven within itself.

LECTURER WANTED.

MESSRS. EDITORS-I wish you would direct some good lecturer this way. I will see that he gets a room and an audience, and some expense money, too. There has never been a laborer in the spiritual field in this part of the country. I have shown the Banner to many persons here, and they are pleased with it, but do not feel at liberty to subscribe for it. They say they are afraid they will embrace its doctrines, if they read it. Yours, as ever, very truly, B. SPRINGFIELD, Mo., June 16, 1858.

IN RESISTING NATURE, WE RESIST .. GOD.

"This life," says the Religionist, "which I derive from nature, shall not be my life; I will hate it, I will abhor it, I will banish it. I know a screner, a freer, a higher life than this, and the written word bids me seck it. Hence I will kill this mortal, natural life within me; my soul shall have no participation in it; my soul shall mourn in its joys and rejoice in its sorrows; and I will get deliverance from it."

This is, and has been, the language of Christians. This covers the foundation of what is the professed religion of Christian churches. But is this the Godlife? Is antagonism to nature friendship to God? Is not God the author of all nature, and of every gift that pertains to life? And do we not see God in his handiwork, in all nature? Can we not recognize IIIs power in the tempest, as well as in the gentle sunlight; in the rugged rock, as in the fragrant rose? Is not God

"As full, as perfect in vile man that mourns, As the rapt scraph that adores and burns?"

Has not Christ taught us that the " Word was God?" And where can we find God save in his works? Is not man, with all his attributes, facul-. ties, and propensities, too, the highest, noblest work of God? If, so, then why shall we oppose God by contending with nature, through which we have His highest, holiest manifestations?

This doctrine, of ever warring with nature, may be. and doubtless is, necessary in a low condition of life: but it must fade away as the soul unfolds in the light of truth-us man comes into the kingdom of heaven; for the condition of the soul, which makes heaven, is childlike, not warlike; it is not the apposition of an imaginary evil, but a calm, holy, serend passiveness at submission to God's will manifest in all nature.

собстатить вым типа ванк. greater and more injurious than the bodily slavery of negroes in the South,

H. B. Storer, of New Haven, Ct., argued that Spiritualism was opposed to chattel and mental slavery as much as the anti-slavery party, but did not seek to remedy that evil alone, but all evils.

) Miles Grant made some remarks endeavoring to annihilate Spiritualism by repeatedly affirming that " I believe in the Bible."

Evening Session.

George Sennott, Esq., a graduate from the office of the Hon. Rufus Choate, made his appearance on the platform. The subject of his feeture was the mission of woman, in reform. He first drew a vivid picture of human selfishness; then the powerful influence of woman in her true mission to correct the evils flowing from self-love. He said that the selfishness of the church had, by its narrow spirit, and feeble understanding, shat up the great river of the water of life in their poor, little orthodox pitcher, and had transformed the Gol of the universe into a jealous spy upon an omnipotent devil, and will not let a scholar draw a free breath in the church, lest the expansion should shake their rickety scaffolding of theology. The selfishness of the church sustains the meanness that coaxes out of babies' hands pennies, nominally to convert the distant heathen; makes doct as of divinity, men of large talents, who. shut themselves out from a sinful, suffering world. and thank Gol that they are preserved from taking any interest in the great moral reform questions of the day, thus tolerating, by silent deeds, robbery, lust, and murder; men who, during a great money crisis, invite their fellow-men to come from cheating man on 'Change, to cheat God in business men's prayer meetings.

Twenty years ago, a "Come-outer" from the church was a name to hoot at; now, notwithstanding the powerful efforts of divines to the contrary, comeouters hold conventions, where I see near three thousand intelligent people meet with hearts beating in one pulsation for the suffering of humanity. The mission of woman has done much to produce these licart-beatings of sympathy and compassion. Now three thousand ministers will subscribe their names to an anti-slavery or a temperance document. Twenty years ago, men like Nehemiah Adams were the rule. Now it is only exceptional elergymen who consistently take a southeside view of these evils, and a hellacle view of Gol. The churches are even so liberalize I and spiritualized, that old fashioned records are passible only during a money crisis-while business is

The selfishness of commerce has been sanctioned by the church, which keeps a thousand girls down to the starving point; the consequence of which is petty theft, the support of houses of correction, and brothels unnumbered. This selfishness poisons the old woman's cup of tea; it poisons the laborer's rum, which needs no poisoning; poisons the sick man's medicine-aye, the little baby swallows the a lulterated drug. These evils, by the noble efforts of woman, acting free in her mission, shall be stayed.

We have only room to give the above abstract from this very able discourse, which occupied, in its delivery, over one hour.

Mrs. Mary F. Davis, wife of An Irew Jackson Davis, on the subject of the influence of woman in the future,

The subject of woman's rights and woman's influence in the world claims our attention at the present time, it seems to me, more than any other

Woman is thought to be inferior to man-this makes no difference. Whether she be inferior or superior, she has the same claim to right. It is better to have one fact than a great deal of speculation.

Twenty-two years ago a woman came from a forign land with great disadvantages, which clustered around her. She presented the claim of woman's rights-that woman has spoken here to day. Another woman I know, who is the mother of

eight children. Holding ber babies in her arms, she has written thoughts in prose and poetry that have delighted the world with their beauty-that woman has spoken to you to day. With such noble women, working for the good of

humanity-for the restoration of woman to justice-I say, with such noble workers, what can I say or do that they have not done and cannot do?

The subjects discussed here to day are for the best good of dwarfed, degraded and deformed humanity. Remember that the remuneration denied woman for her labor, is niggardly conduct; for by it woman is deprived of her beauty, love and humanity, and driven to crime, and degradation, and prostitution. Labor, all of you, and influence others to influence the human race for good, for happiness, for virtue. Let all be rescued from such damnable profanation of their holy nature. By this same system woman is driven into marriage, and the blessed union is sacrificed to this unboly god-mammon.

The basis of true marriage is love-only love. Marry for love, and love only, or you will consign yourselves to the Basest condition of life.

Farmers send their sons to college, and their girls are sent off with a few shillings to factories, or to keep schools, or perhaps to go to school and work for their board, and do all manner of menial labor.

Woman, in law, is deprived of the right of her own person. The law grants the husband a right to the person of his wife; and from this lias grown up the system of legal prostitution, to the gratification of lust. This turns the wife's love to loathing, creates disease, suffering of the mother, and details the same upon the child .- The laws of the office of matrimonyshould be regulated.

Mrs. Davis's address was quite long, and exceedingly smooth, logical, and effective:

Mrs. Eliza W. Farnum presented resolutions, which embedied the idea that woman, by nature, from her advanced development in the love principle, was not only equal, but superior to man-was more potent and influentialwo advance the development of the race. She said that woman, while held in her present condition, can be no better than the chattel slave. All inharmony that we experience is the resuit of the emancipation of woman's rights. Woman is now beginning to feel the restrained powers of her own nature in the civil and intellectual world; and her true position is beginning to be recognized, and without which there will always be disorder in society. The great work of education is now to incerporate into weman her just rights, and she will rise from her crushed, stagnant, undeveloped condition, and bring forth offspring corresponding to her own native position. I believe that to-day, woman, acting free in her own nature, can go forth, and in the Five Points in New York, she can make degraded human

souls accept and practice her views: Mrs. Frances D. Gage, of St. Louis, offered some excellent remarks on the sixth resolution. She spoke with eloquence, clearness, power, and beauty, in the defense of woman's rights, which our institutions and laws now deprive her of.

Mr. Evans, the good Shaker, made some well-

when they did, man and woman would be on a plane recorded of them is true. This record harmonizes when they did, man and woman would be on a plane of perfect equality in all things, and be recognized with other history.

Martin Luther witnessed a flash of lightning, and be recognized. us children of the same family.

SUNDAY FORESOON. I. Morton offered, and made some remarks upon, the following resolution:

Resolved. That the truths taught by Jesus Christ, and his commands, open the kingdom of heaven to all mänkind.

Mr. Toolicy presented and rend the seventh resolution on the subject of free trade, upon which he oftional some excellent thoughts.

Mr. Robson, of England, said,-A lie, is a lie, by told by multitudes and nations, the same as if told house and condition, in spite of all opposition, inalone by one person. What is right for one Individual is right for another, for a nation, for the world. If it be right for one person to effect a free trade be-Taxes should be paid according to a mau's ability to | spirit-land.

Mr. Joel Tiffany presented a resolution, that all reforms, to be successful, must be based on religion. Under the teachings of Spiritualism the old concep-

Mr. II. C. Wright said he did not agree exactly with the views of Mr. Tiffany; he could not mount and ride Joel Tiffany's nag. This government is all rotten, from the crown of the head to the sole of the foot, and not to be trusted. He was glad that this question came up on this holy Sabbath; and all questions the discussion of which can benefit the human family, are most suitable and proper to discuss on

Mr. Beeson, of Oregon, spoke from his heart, with the consequences of which he has sadly experienced rolls up the curtain between this and the glorious on the western frontiers.

Mr. Cartis presented a resolution in opposition to that offered by Mr. Tiffany, which reads as follows, viz.: There is no religion that is worth anything, being taught five hundred years. This fact is worthy which is not based on reform.

Dr. Gardner said-As Spiritualism underlies every eform movement, he thought Spiritualists should have some time in the Convention allotted them, in order to give Mr. A. J. Davis an opportunity to speak, and moved that he should speak at two o'clock this P. M. This motion elicited much discussion.

Mrs. Rose re-affirmed that the time spent in the consideration of the subject of Spiritualism was spent less than in the sentiment and principles which o no purpose—she said she was a disbeliever of Spiritualism presents. Spiritualism teaches us that Spiritualism.

Mr. S. S. Foster, spoke of the great and paramount luty we owed to four millions in slavery. Our time should be given to the subject of slavery, not to spir-

Mr. Davis said that this convention was a univer sal convocation of birds of every plumage. I rejoice in this convention, said he, that has invited all philanthropists, all true reformers, who have for their object the good and happiness of humanity. He said that he hoped the convention would not offer him a preference to speak, but would let him take his chance

There was a universal desire manifested to hear him speak, if it was but five minutes. After further remarks from Dr. Gardner, Mr. Toohey, Mrs. Farnum, b'clock r. M., Spiritualists should have the platform.

that spirit in my soul that shall make me come to They are pre-eminently destructives. Their lan-God and ask to be purged and purified, and made guage is that of bitter invective and denunciation. clean of my sins, and have the deep, earnest aspiration in my soul that shall favor its coming into rapport with angels, and communion with heaven.

Mr. Sprague said he claimed to be Bro. Tiffany's friend; he did not like his offering his resolution as a substitute for the one on trade. Ilis is meaningless. lle is the first man to find fault with anybody but

Mr. J. W. II. Toohey spoke on the subject of educawith more respect to their individuality, and their affection and good sense should be appealed to for correction of faults-not the penalties that are usually resorted to for this purpose.

reformer, and I profess to believe the Bible, and, of I do not believe as you do, I wish to express my forms, I wish to be a Spiritualist. I wish to find and receive true religion; and what is it? True and un-

Mrs. Walker spoke on education, and offered some resolutions, which we were not able to obtain.

J. L. Otis, Professor of the State Normal School, N. II., spoke in a very able manner, defending strongly the ground of Bible Spiritualism. He spoke of the great advantages of education, and of a new and better basis, on which it must rest in the new dispensation of Spiritualism.

APTERNOON SESSION. Mr. A. J. Davis spoke on the subject of Spiritualism. He said :-

spirit which Spiritualism teaches.

He then read Resolution No. 3 on Spiritualism, and

there have always been, at intervals, religious in There is no merit in bollef, or demerit in unbelief. terior awakenings, whose internal influence has Twenty years since I have seen little children taken always itself in external incomplete tions.

new dispensation is discovered and introduced to the manifestations, long since, of modern Spiritualtake its place. The operation of Spiritualism is a reality; it is

of the laws of Nature and of God.

When Pythagoras felt the influence of an unseen power, it was not felt alone by him; it was made festations so wonderful and extraordinary, that, had manifest through thousands at the same time. From they been made known to the world at the time, I the days of Confucius, to those of Theodore Parker, doubt not that a knowledge of them by the civil and there has been made manifest this unseen reality of religious world would have been the cause of the despirit power. This truth harmonizes with all his- molition of our society. The spirits taught us that tory of the past and present. When the personal the time is immediately coming when men shall know

various manifestations were given to the pe

timed remarks on the same resolution. He said that God was our Mother as well as our Father, show the existence of spiritual beings? The queston the control on their own peculiar plane can only be governed Annual transfer

though the people did not so recognize him; but tion is not what they said, but it is whother what is

at the same time felt a flash of thought in his soul that kindled the flames of reformation. John Wesley had in his house sounds and raps, and various physical spiritual manifestations. These manifestations are the same as was given to the shepherds in times of old.

Swedenborg testified to his internal experience, which is in harmouy with all that went before him, recorded in history. All human history is alike; all is in favor of the idea; all is associated with mysterious manifestations of spirit-power.

In these days we have a certained, by careful and scientific investigation, that these men of the past whomsoever it is told; it is a lie, though it may be were not deceived. Wherever spirits have found-a harmony, and union with the past, they have come to manifest the reality of their existence. All this is natural, in harmony with nature's laws, in keeping Exchange between nations should be upon the same with those that regulate the Universe. Spiritual principles as between two persons, who have a right ism is a great equalizing liberalizer, for it tenches to trade without the interference of another person. us that the spirits of our friends after death are real, tangible and enduring. It restores to our bosoms the truth of human history by actual proof. ween himself and another man, then it is right for The religion of the past had many errors, yet this any number of men, for all men, to do the same, argues not that it had not communion with the Spiritualism is a source of great joy; it gives a living

happiness; it destroys all ideas of a God of hate, of a fear of God, of hell, of dying, and of Mrs. Grundy. On this subject be made some remarks in favor of tions of God are passing away, and new conceptions of God are given. It kills superstition in religion. Under the influence of Spiritualism the mythologic personage of the devil is destroyed in the conciousness in the human soul. Under its influence hell has gone through a wonderful alteration. Now, in the churches, in five out of eight sermons preachied, there is something of this new dispensation of lave. Spiritualism discovers that death is but an inci dent; this is a great discovery. The discoveries of science are nothing compared with this discovery of Spiritualism - it has made more hearts beat with happiness than all the other discoveries of centuries. The despotism of opinion in state or church is banished by this discovery. Spiritualism most affecting words, of the evils of our government, is connected with no sect or scheme of religion. It future. Until others have seen and heard what we have seen and heard, their negations amount to nothing. Spiritualism is ten years old, and it has more warm disciples than Christianity had after the consideration of all. No humbug has ever succeeded without effort. Spiritualism is brought forward by no exertion of men or women, but it comes like the waves of the sea. My belief in Spiritualism is the door of the various reforms for which this Convention has assembled. Spiritualists are the friends of women's rights, of education, abolishment of prisons, the abolition of capital punishment, and the freedom of man from all bondage and all evil. Spiritualists are interested in the phenomena God is in the man-God is in the storm-God is in the flowers-God is in all the world. Spiritualism teaches us to love God-to love one another. It frees us from all shackles and prepares us to perform our true mission on earth.

> Mrs. Gage read a short and very beautiful poem, written for the Convention, which will probably be published at some future time in the BANNER.

Mr. J. S. Loveland said :-

It was Pope who said that "happiness is our being's end and aim," and to secure that end " Hope springs eternal in the human breast." The various paths by which that ever-springing hope seeks to grasp life's longed for end, constitute the numerous modes of reformatory effort. What is now most needed is the enunciation of the true philosophy of Mr. Davis. Some in the congregation said that they reform. Philosophy is method, including, the basic would go fifty, and others a hundred miles, to hear principles, and also the means naturally springing therefrom; and hence, accordant therewith. There are two philosophies, or stand points of reform. Tho theologic, or common, and the spiritualistic, or vital. Mrs. Davis, and Mr. Foster, it was voted that at two The common method assumes that everything was anade perfect at first. Its God is a great Mechani-Mr. Tiffany asked: Is there any such thing as juscian—its philosophy also is inechanical. But men, wilfully and wickedly, have thrown the machine out ice absolute? Is there any such thing as truth ab of order—have made wicked institutions, which must solute? In all we do we should strive to become ab be unmade—they have introduced incongruous parts solutely good, true, just and pure, and there shall be into the great machine, and they must be torn out. an expression of perfect love in the soul. I want Occupying this stand-point, the common methods of love in my soul as deep as the love of God. 1 want reform are fragmentary—partial. Their advocates They speak and act from the side brain, through the frontal, or intellectual. The result is, that wrath, strife, jealousy, and various other unamiable tempers are cultivated, and humanitary well-being only very incidentally promoted; and this good is in spite

of the methods-not a result of them. The spiritualistic philosophy, on the other hand. avows that the absolute—the infinite, is the life force of the Universe-that all things grow-that all the manifestations of power and life in the Universe are the workings of the unbegotten life-the eternal ion. He thought that the young should be educated God. Humanitary life is a stream from the perennial spring of deific life. Human institutions are the crystalizations of human love and human thought in the several stages of that life's unfolding. They are the exponents of the humanitary status at the epoch of their beginning. They are the rounds in the Elder Miles Grant said—I am here a friend to all ladder of humanity's ascending progress. In anpresent, and I differ but in kindness. I profess to be and mark the periods of its growth. Hence the true houghts in kindness. If Spiritualism covers all re the tree-train and stimulate the highest and most beautiful shoots, so that as the earthly nature shall furnish the needful pabulum for the roots, the focal sunshine of spirit-love shall bathe the leaves in its lefiled religion is to visit the fatherless and widow, own vitalizing atmosphere, and shed thereon the dews of its balmy breath. The result will be, that the overshaded boughs will slowly die, and pruned away, will leave the tree more beauteous than before. This is the constructive philosophy the construct iveness of life-evolution. Instead of destroying institutions by force, it absorbs the life thereof and incarnates it in a new and more beautiful form of use. Institutions should remain until their life has ascended into a ligher form of use. To destroy them-somer, is to strike at the life of humanity itself.

Mr. Evans, the Shaker, said :-- h

It has been supposed that Ann Lee is worshiped by the Shakers. This is not true. It has been supposed that Shakers condemn the institution of marringe, per se. This is not true. We believe in a I hope every one will experience that liberality of divine marriage. We are called Shakers. Reformers are shaking the earth, governments, organizations, -civil, political, and religious. We are more particularly interested in shaking the old, theological heaven. With the great majority of sentiment It seems to be an undeniable historic fact that advanced here, I perfectly agree.

shown itself in external manifestations.

It is an underiable historic fact that when an old dispensation is about to be taken from the stage, a other, as if in a normal condition. I have seen all new dispensation is discovered and introduced the condition. ism. I have seen things, too,—things in Spiritualism—that, at the present, it would not be lawful to

There have been in their midst spiritual maniappearance of Jesus is called up before us, we are not one another as they are known - when the hearts of attracted from this truth. In his day were sounds neen shall be read without the need of words—and'I and physical movements from unseen sources, and have no stones to throw to unbelievers.

by the influences of that plane. All souls will sometime have an opportunity to come to each plane of progress.

Mrs. Rose was called to the platform to take the negative side of Spiritualism. She said:-

The cause should be pointed out that has produced all the many evils in society. That every effect has a cause, is a truism; and while the cause remains, the effect must exist. To be just, I should mentioned all the various, known actions; this I cannot do-there is not time. One of these great evils is slavery; this is not a cause, but an effect.

The hour of adjournment had now arrived, and we regret that she had not an opportunity to say what she evidently felt, in opposition to Spiritualism.

EVENING SESSION. Mr. Markhain made a few remarks on the eighth

Mr. Miles Grant offered the following resolution,

and commented upon it:-Resolved. That human spirits, purporting to come from the world of spirits, are demons, and their influence tends to infidelity, sensualism, and a rejection

of the Bible. I believe in the phenomena of Spiritualism, and I believe the Bible. We admit them to be spirits, but they are not the spirits of your departed friends. These spirits which communicate are fallen angels. The church has more to fear from Spiritualism than all the combined efforts of infidels in the world. All the teachings of Spiritualism are opposed to the commands of the Bible. Spiritualism is of deeper moment than any subject that agitates the world at the present time.

Mr. Sprague made some remarks in answer to Mr. Grant.

Mr. Tiffany gave a very clear and convincing argument, proving spiritualism to be true by the

On Saturday the Convention numbered about two thousand people. On Sunday, near three thousand. A vote of thanks was offered the president, Rev. . F. Walker, of Glens Falls, for his fidelity and impartiality in the performance of his duty. Also, to the Troy Quartette Club, or Harmonists, for their sweet songs, which had been listened to with so much satisfaction by all. Also, to the people of Rutland they tendered their thanks for the hospitable accommodations, and kind treatment, during the Convention. And more, particularly should our thanks be offered to Mr. John Landon and Mr. Newman Weeks, for their efforts in instigating and carrying into operation the plans which had brought this Convention together. Adjourned sine die.

In conclusion, it cannot be denied, that in the men and women who have occupied the platform of this Convention, there has been an array of superior talent-intellectually, morally and religiously. But by the secular press, these men and women are stigmatized with ignominy.

A greater, a better and true man than any who edits a newspaper of the nineteenth century, has said: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely." The speakers of this Convention have been and are reviled, by the secular papers that have published only the ugliest part of their proceedings. The true character and purposes of this Convention have been perverted and colored to suit the taste of those who oppose, and love to oppose, the efforts of men and women who fearlessly spend their efforts and lives to raise humanity to a higher, happier, and nobler condition. The efforts of this Convention have been unselfish, praiseworthy, and noble; and could the hearts of men be unveiled to-day, none would there be found beating warmer for human suffering than the hearts of the men and women who supported the platform of the Free Convention in Rutland.

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