VOL. V.

BERRY, COLBY & COMPANY,

NEW YORK AND BOSTON, SATURDAY, JUNE 4, 1859.

TWO DOLLARS PER YEAR, Payable in Advance.

NO. 10.

THE SUNDAY MORNING SERMONS Of Revs. EDWIN H. CHAPIN and HENRY WARD BEECHER are reported for us by the best Phonographers of New York, and published verbatim every week in this paper.

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning. May 22d, 1859.

BEPORTED FOR THE BANNER OF LIGHT, BY BURR AND LORD.

TEXT:--For now we see through a glass darkly.-- 1 Con-

In the first place let us endeavor to get the meaning of these words. They occur, as you are well aware, in one of the most glorious pussages in the Bible; that passage where the apostle Paul, writing upon the troubles of the Corinthian church, its contensions an pretensions, its evils of Jewish literalism and of Greek license, pauses for a moment in the foaming tide of his argument, and melts away into that New Testament psalm of love, that wonderful description and culogy of Christian charity. Having shown the Corinthian convicts that this is a deep master principle of the soul, without which all gift that all performances are vain, and having in times of sadelible brightness traced the features which it shows, amid the conflicts and sin and that the state of the state o limitations of the world, all at once he rises into the assertion of its imperishableness, and with that thought breaks beyond all carthly barriers, and carries his readers away into that region, in view of which all material crs away into that region, in view of which an material conditions dwindle away, and all mortal imperfections dissolve and vanish, while no boundary is set to future attainments, and nothing is suggested that baulks the idea of endless progress. The excellence of that state compared with our loftiest possessions and powers in this, is as the completeness and freedom of manhood compared with the germinal qualities of the child. This earthly domain of facts and faculties is only the nursery of the soul; this little planet that goes swimming through space is but the cradle of the intellect. Our most regal thinkers think but as children yet; our guesses and prophecies are but as babes' wisdom; our most oracular utterances are but as the alphabet and fragments of truth. "When I was a child," said the apostle, "I spake as a child, I understood as a child, I thought as a child." But even in that higher kingdom, where all the childishness of our mortality is put away, this principle of time-the mother's love, the martyr's love, the love of the Good Samaritan, the love of God and of man, the love of saintly sweetness and heroic sacrifice, this same love that throbs in weak and nerote sacrince, this same love that throbs in weak human heart and amid all these uses and limitations, this principle of love goes forth to annoint, to bless, to endure all things, and to hope forever. This same love abides there and shows in its native realm the Di-vine beauty which it has never lost below.

conception on account of this word "glass," as it appears in our English version. It would more properly be rendered "mirror." And in meditating upon this figure, we should think upon the metallic mirror of the ancients, in which things would be obscurely or vague-ly represented. So this universe, so this life of ours, object glass of being which blends the two-fold action of our thought and of the things upon which we think—so is this a mirror in which we now see but darkly, dimly, receiving only hints and shadows of reality. And this statement suggests the general cur-

rent of my remarks at the present time.

"For now we see through a glass darkly." In the first place let me see that there is a literal significance in these words. It is a literal fact that here in our material state, with our physical organs of vision, we do not, in any instance, see essential realities; we behold only the images of things. I need not dwell upon this elementary law of optics, I only urge the suggestiveness of the fact that as our sensuous vision is but a mirror upon which realities east their shadows, we may expect a more direct and intimate perception of those realities when this material organism is shattered, and when this spiritual faculty within us, which is hidden beneath all this organism, really sees; when this is set free from its physical limitations, and goes forth into new and fresh conditions of action.

As to the most common and intimate objects in the world around us, we see only "through a glass darkly." It is in this way that we see our renowment and double veils between ourselves and them; they are hidden from us in a drapery of flesh, and we looking through the glazed windows of our own organism. How much do we actually apprehend, how much do we really know of them? They make themselves known to us only in shadows and outlines, only through the glass of expression, which, if it sometimes helps reveal them, sometimes conceals them all the more. It is the case with those with whom we are most familiar, who associate with us every day, who mingle with us in most of the ordinary transactions of life—it is the case even here that we do not fully see them, that we do not apprehend them; that there are depths of their nature, that there are features of their humanity that do not come out and stand before us. And there are many by whose side we have toiled year after year, with whom we have communed in joy and in sorrow, in sunshine and in storm—there are many who might say to us as Christ said in the closing hours of his ministry, to his disciples—"Have I been so long time with you, and yet has thou not known me?" This might be said in many instances. I repeat, by those with whom we are most intimate, and who are most familiar with us, And if this is the case in this comparatively limited And if this is the case in this comparatively limited and familiar circle, how much more is it the case in regard to the great humanity at large, those whom we encounter only occasionally or under peculiar aspects, whom we see only from this angle of vision, whom we neet only in this particular walk-how much more is meet only in this particular water-now meet more is it the case. I say, with those that we do not see, or if we see them it is only "through a glass darkly!" How little do we comprehend another's heart, or fath-om the depths of another's manhood!

And what is the lesson that occurs here by the way? Is it a lesson that we should think more meanly of our fellow-men; or that we should think more nobly, at lenst more tenderly, or more charitably? Surely this latter suggestion is the Christian suggestion, to feel, to know—for it is a fact—that under the hardest concealment, under the roughest exterior, there is some fount of goodness, some element of tenderness, something soft and gentle that shrinks from exposing itself to the world, and thus puts on this mask of roughness as an expedient of concealment; to think that the most careless and frivolous have their moments of deep thought and serious meditation, their devout ways and devout hours; not shown, perhaps, as we show our devotion, not manifested by the words we use for similar things, but still somewhere living in that heart, sanctively the control of the mysteries, one of the glories, of the mysteries, one of the mysteries and the mysteries

is a great mistake; he only shows them by standards that are just as conventional. There are certain hackneved motives, certain fixed and set ideals of men that he has, by which he judges them under the categories in which he supposes them to full. And yet, I repeat, the revelations in which he makes known and delin-entes all their motives and ideals, are only revelations of surface motives and ideals after all, and are just as conventional in their way as the conventionalities which he claims to strip off.

which he claims to strip off.

Humanity is most infinitely concentric. Fold after fold you may strip off from a man's licart, and yet not see the real man after all. Only God pierces through this outer rind of humanity and knows what is essentially and substantially there. You may be sure of this, that if ever one man is atterly revealed to another it is only by the agency of that great element which the apostle extols in this thirteenth chapter of Corjuthiums—the agency of love, and its kindred element. inthians—the agency of love, and its kindred element, sympathy. The lightnings of the satirist do not rend open the door of the deepest heart, do not reveal the sanctitles that may lie almost dead and buried there. but are there, nevertheless. And man can only be comprehended and known, if it is possible to know him at all, as we approach him in the nearness, in the embrace, in the deep sympathy of a kindred love. In that way, sometimes, a man comes to unburden him-self, to reveal his inward nature; and this only goes to show us, by its very rarity, the great truth of the fact that even our fellow-men "we see through a glass darkly.

And so it is with the forms and objects of the natural world. The chemist, the botanist, the physiologist, the men who are pursuing special sciences, pursuing them successfully into deep research, and bringing out marvelous results—after all, how far do they go? how much below the rind have they pierced? How soon are they banked the moment they touch upon essences. The moment they go below forms and po-sitions to certain relations of things, that moment it is sitions to certain relations of things, that moment it is all dark and impenetrable to them. At that moment everything becomes as impalpable as the shapes that pass over the surface of a mirror. Our science, with all it has achieved—and it has achieved a great deal for practical purposes that is glorious and useful—our science, so far as absolute knowledge is concerned, so far as the deep essence, the real significance, of things are concerned, is simply a catalogue of parts; its ter-minology is merely a set of equivalents—words mask-ing the deep facts which we do not know.

Men come, by the aid of science, to do a great deal with the outside of the world; to make a great use of it. The chemist of the present day even boasts that, in his laboratory, he can almost reconstruct the original transfer of the present day. nal tissues of the human system; that he can bring into existence, out of the various elements, the form of humanity almost, with its curious organism, even with its sensitive flesh and muscles. What then? He can-not give life to humanity; he cannot create thought; he cannot make the image which he might thus curiously fashion, in his almost audacious attempt-he cannot make that to be a living thing. Life itself, the element which quickens all, which governs all, he cannot tell what it is; he does not know its deep mystery, which forever cludes every attempt at discovery. How mind acts upon its organism, who can tell that? What is the power, what is the process, by which I move my finger at will, and by which I utter spoken words? How does this impalpable power, be it what it may, act upon my whole organism? Familiar as the thing itself is, how does it act? One of the most ferent authorities upon this subject tells us that the absolute connecting link between matter and mind must always remain as it is, inscrutable to scientific investigation. Astronomy is called the most complete of all the

sciences. In some respects, at least, there are fewer problems to be cleared up in that great science than in any other. It is the oldest of the sciences. The heavens have revealed themselves to the eyes of man from the earliest ages. This great book over his head he has been able to study in all quarters of the globe, ven without apparatus, and of our modern times. And, therefore, it is called the most complete of all the sciences. But yet, are not the questions in Job just as significant, just as applicable, to-day, as they were when they were written down? Are not the questions which came to him from out the whirlwind as deeply significant of our real ignorance in regard to that branch of knowledge as ever? The magnificent mirror of the firmament stretches itself before us. We see Orion and the Pleinsen Magneth and Asstructure with its condes; we see Mazzaroth, and Arcturus, with its suns, But what do we know of them? We see them all as "through a glass dardly." The voice from within the mystery speaks to us, as it did to his servant of old, "Declare, oh man, if thou knowest it all!" It is singular fact, that objects that are the most remote from us do full into the arrangements of the most complete science. It is a very suggestive fact, that the problems of astronomy, the objects of the study of astronomy, are the most remote from us, and therefore they are the most complete in scientific arrangement. The nearest objects are the least comprehended by us. The nearer we get to ourselves, the nearer we get to our personality, the more deep the problems become. This suggests the idea that astronomy is only so complete a science because we are not near enough to it to touch the real problems it presents

And thus it is, the nearer a man gets to himself, instead of becoming more familiar with objects, they become more obscure. The earth opens deeper prob-lems than the heavens; his own body is a deeper problem than the earth; and his own soul, within that body, is the deepest problem of all. But in all this, I say, he only sees "through a glass darkly." The most familiar objects—how the grass grows, how the fingers move—everything near us and about us, when we come to the essence of them, becomes inexplicable, and we see that our boasted knowledge is but a flickering form, is but the reflection; the substance and the reality we do not grasp, we do not even see thom, we only behold their images in the reflecting surface of the mirror. If then, my friends, it is thus with the more common and familiar objects, if it is thus with objects which in some respects are made apparent to sight how is it with such realities as those which are confessedly unknown in themselves, or which, at least, are known to us only by intermediate revelations?

But to strike at once at what is the great object of hit knowledge, to come to that at once: how must it be with the very nature of things, with God even, if the creations of God, most familiar to us—if the forms of God's workings with which we are the most intimate-if these are more shadows on the mirror, if even these are confessedly to us but shadows upon face of the mirror, how must it be with th God himself? Now we do apprehend God to some extent. It is one of the mysteries, one of the glories, of human nature, that an intuition of God, an idea of votion, not manifested by the words we use for similar things, but still somewhere living in that heart, sane tifying it and bringing it nearer to God than we suppose. I do not deny, of course, the reality of human sin and wickedness. I do not deny that there are many men who walk in the world almost alienated from all high and holy things. But I say that, after all, solitied do we know and see of that humanity with which we mingle, that we have no reason to question the existence, even under the most careless and frivolous exterior, of something like seriousness and devotedness in some corner of that heart.

Now the satirist, the man who presents us with what he calls delinentions of life and character, is not the man who knows his fellow-men best, after all. He speaks of his knowledge of men as though he did know them clear from the circumference to the centre. But he knows them only under certain conventional forms. Yet it is his boast that he strips off their conventionalities, and that he shows them to us as they are. That

plans, surely, if we cannot take in the essence of the least of his works. Everything around us shows a plan and turpose; outward nature is orderly and harmonious, znoves steadily to certain ends; and we cannot suppose that humanity, and all the spiritual relations with which humanity is involved, is any more disorderly; that in any department of God's working there is an aimlessness of purpose, of end, of plan; and if there is order and purpose in the material world much more in the moral world and in the realm of human action.

Therefore, I say, there is a plan; and may we not expect that that plan, from the very nature of God himself, would be vast, and beyond our present comprehension? And the more especially if we take up the analogy, beholding, as I have said just now, the objects most familiar only darkly, shall we say that this vast plan of life, and the universe in which God moves, and which he guides, must be beyond the grasp of our thought and our comprehension, not to say our perception? We behold the processes that are an exhibition of the mysteries of life. But I say that we are only the processes which are only parts of things, like a child who might come into the laboratory of his father, a chemist; yot he would not begin to comprehend, in the immediate action in which his father was engaged, the great work at which he aims, and which he designs to accomplish. And so we children, all of us, in a thousand years we see but one of the processes of God's almighty. And yet we talk and act very often as though we saw the whole, and begin to challenge the goodness of God because everything is not made clearly consistent with our ideas of his goodness. Now, because there are wilk in the world, because there are mishaps in there are incongnities, because there are mishaps in the real of dream; suppose it were all a world of shadows; suppose every object we there are world of dream; suppose it were all a world of shadows; suppose every object we there are a world of dream; suppose it were all a world of s he designs to accomplish. And so we children, all of us, in a thousand years we see but one of the processes of God's almighty. And yet we talk and act very often as though we saw the whole, and begin to challenge the goodness of God because everything is not made clearly consistent with our ideas of his goodness. Now, because there are evils in the world, because there are incongruities, because there are mishaps in national and individual matters, we say that God cannot be good foresting that they expetitely but one national and individual matters, we say that God cannot be good, forgetting that they constitute but one
step of a process, and that it is not to be expected that
we can see the end, and apprehend the whole movement of the Influite One. And, moreover, as on the
surface of this earthly mirror of our earthly conception we see only the most glorious objects but enshrouded in shadows, the silver lining of the cloud
turned from us, while the terrible darkness unrolls
close before our eyes. So with all God's great benefit turned from us, while the terrible darkness unrolls through discipline to glory? Dreams, were they, that close before our eyes. So with all God's great benefit all host of God's elect who led the early van of Christebest. The brightest gifts God bestows upon us come to us as shadows only, or with but little bright and holy men and sainted women and the noblest of ness. We see only the darkest side of them. The glories of God's love in this world, great as they are, are not to be compared with the glories that are to be averaged. The manifestations of his wisdom and his creates the illusion of dreams? What faculty is it within us that revealed. The manifestations of his wisdom and his creates the illusion of dreams? The brute does not love of the property of this work of the property of t glories of God's love in this world, great as they are, are not to be compared with the glories that are to be are not to be compared with the glories that are to be are not to be compared with the glories that are to be are not to be compared with the glories that are to be are not to be compared with what is yet to be seen. So is it, my friends, that even the most beneficent of the agencies of God's love sometimes appear as ministers of destruction, as messengers of despair, while they are the best that God is doing for us—perhaps his doarest only man who decomes a dream of infinite love? It is things that God is doing for us—perhaps his doarest. things that God is doing for us—perhaps his dearest only man who dreams so gloriously. Work for us. So in this very fact that we see, as it were, only the reverse side of the cloud, the dark shatthe capacity of seeing at all, even work for us. So in this very fact that we see, as it

Ah, faith, I argue, is the legitimate conclusion from were, only the reverse side of the cloud, the dark shadow of the great reality that is to be revealed—in this darkly. I know that there is something within and fact, I say, we may perceive that some of the brightest beyond, by the very power I have of conceiving some agencies that God sends from his love and wisdom may come to us veiled in darkness, and may seem to seeing at all leads me. I say, to the conclusion of faith, us terrible ministers of wrath and cruelty. We in the mirror see not the substance of things, only the tran-And then, what are you going to do with these insient aspect of things. The mirror catches the things as they lly, and for the moment, so to speak, daguerreotypes them before us. So our thought, our knowledge catches the transient aspect only; we do not see the substance, we do not see the whole of the thing. And thus how many things do we misinterpret from our momentary perceptions and feeling, not from the breadth of clear knowledge and sure apprehension. In the most common ways we sometimes sit in judg-ment thus upon God; not knowing, and not recognizng as we ought, in our littleness and weakness, that

about the weather or instance. When God Almighty, planted in him that there must be something higher in his infinite workings of the springs of nature, draws over us a veil of cloud, we say that it banks our trade, that have worked the grandest results in time—what it spoils business, or it hinders a party of pleasure perdow we make of the prophecies, of the revolations of haps; and we begin to murmur at it as though it was these? For they are mirrors; they show us something haps; and we begin to murmur at it as though it was some therible evil, when we do not know how God is higher and better; you cannot darken them with skepworking to fill the springs of the hills, to supply the depths of the ocean, and feed the roots of the plants in his vast bounty. And we cannot comprehend the manner in which his infinite wisdom is sending these moving curtains of clouds for a result that, by and by, will all appear in glory, and in manifestations of his goodness. What a sin and shame it is for us to My friends, I think there is, as I have often said, and the state of the Christianian and offends in the content of the content his goodness. What a sin and shame it is for us to. My friends, I think there is, as I have often said, murnur at these littlestemporary inconveniences, and great grandeur and elleacy in the fact that Christianity say, because they appear to our limited vision to be has not made a full revelation of the things to come. I harsh, that therefore they are harsh and bad; not think there is a great deal of grandeur and originality realizing this great fact that I am urging, we can see in that idea. There is reason for it in the discipline

And so it is in regard to sorrow, in regard to loss, in regard to disappointment. We ought to take this same ground of reasoning exactly; loss as it is, disappointment as it is, sorrow as it is, we ought to say—from what we do see of God—are transient are but the tem-porary aspect of thing—are not the whole, are not linal. We do not grasp the entire substance of them. Now this is not a theological expedient to get rid of difficulties in the government of God, and to explain mysteries. I do not pretent to explain them. I do not say we can get rid of all difficulties. I should not think we had an immortal nature, or that there was think we had an immortal nature, or that there was an Infinite God, if we could explain them all. The ture prophecied falsely. He says to his disciples, in a very fact that we could explain them, would prove to me that God is not infinite, and that man had not many mansions; if it were not so I would have told limitless faculty to give, and attain more and more knowledge. I do not know what kind of theology it tell us, that lay in the primary instincts of man, is that comes up to a perplexity and says: "Oh, yes, that lay in the primary instincts of the idea that God was an admitted reality. He did not the idea that God was an admitted reality. He did not the context of the idea that God was an admitted reality. He did not the context of the idea that God was an admitted reality. He did not haps it cannot be explained. So I do not urge this as a mere temporary expedient to get rid of harshness in who denies the supernatural origin of Christianity, or faith, but I urge it as a law of analogy that we are seeing through a glass darkly. Even the most familiar at good man—that even he, upon that principle alone of the benevolence of Jesus Christ, must concede that prehend them; and therefore, when there comes a sorrow, a loss, a bereavement. I say it is but a transfent aspect of the matter. We are not in a position to independ on the principle and the second of the benevolence of Jesus Christ, must concede that he was not a benevolent being, if he left these primary instincts uncontradicted and these deep affections to deceive our souls. Therefore, in the fact that he did not tell us these things, I shall argue from these instincts and affections of our nature something higher specially through Christ Jesus, of God's goodness and test it by that, feeling that now we see through a

So it is with death; dark, shadowy as it is, is it not the shadow of a brighter phase in our existence? Does not even what we do know teach us this? Do we no ee in the kingdom of nature, in the material world how the process of death is but a transition process, a how the process of death is but a transition process, a temporary adjustment, the termination but of one point of the orbit where the thing moves to some higher development? If death, then, is not a permanency in the natural world, can you suppose it to be a permanency in the spirit world—only a dark shadow, and not a bright unfolding? It would be well for us all if we could take up that faith which has been so beautifully uttered by a German philosopher. Whilst," says he, "we mourn for a man here as in the dark realms of unconsciousness, there might be the dark realms of unconsciousness, there might be mourning when a man is to behold the light of the sun. So above there is rejoicing that a man is born into that world, as we citizens of earth receive with joy and welcome those who are born to us." How much truth there is in that. There is joy in the spirit world for those who come there, leaving the shadow and darkness for us behind, just as there is joy here when we welcome out of the realms of unconsciousness those who are born to us. We see but the transient aspect of death—but the shadow on the mirrorbut the flitting phase of things; why should we judge as though we saw the whole?

Now this is a lesson for our faith in all the workings of God in this world, in these mysteries of life: that

plans, surely, if we cannot take in the essence of the we see through a glass darkly; and I infer that the

Suppose even this were a world of dream; suppose it were all a world of shadows; suppose every object we grasp should prove to be an illusion; still, I ask, who are we who dream—who have this strange faculty of dreaming? Dreams reveal a man, they tell us; the general current of his dreams shows as the general current of his nature and character; and here is man with glorious dreams. Dreams, are they—dreams, were they that have inspired the faithful believers of the olden time? Dreams, that led them on through conflict and trial, through discipline to glory? Dreams, were they, that hovered before Paul in his dungeon, and the sacramental host of God's elect who led the early van of Christianitz.

And then, what are you going to do with these instincts of something higher and better? For consider, not only is the external universe a mirror, though it be a dim and broken one, of realities beyond; not only is the material universe such a mirror, but here within man there is a mirror—a mirror of these instincts of something higher and better. These intuitions that have strangely prevailed in all ages of the world and in all souls, what do you make of them? Are all these the images of nothingness? Here, again, have we shadows without substance? Here, again, have we we are judging only from the transient aspects, and do exist in reality? And then the affections, the great not see the great realities.

I spoke to you sometime ago, and the remarks which I hear almost every day urge me to speak of it again, of the very common sin, as I call it, of nurmuring about the weather for instance. When God Almighty, in his infinite working of the surpress of the surpre the forms of things mirrored before us that do not

harsh, that therefore they are harsh and had; not think there is a great dear of grandeur and originality realizing this great fact that I am urging, we can see in that idea. There is reason for it in the discipline only the transient aspect of things, and cannot take in that we need, in the gradual growth that is to develop the great relations of the whole.

And so it is in regard to sorrow, in regard to loss, in that Christianity should not reveal everything to us. I have no faith in those revelations that pretend to show us the hidden world turned inside out, so that we may read the names of the streets, see faces and touch hands I do not believe it. I know we do not need it. I know it is enough for us to be led up there gradually; there-fore there is reason why Christianity has not shown us the details of the future life, and flashed them upon our plain vision. But at the same time, as a religion of benevolence, Christianity would have informed us if these great primary instincts had played us false. Jesus Christ would have told us if these affections of our nais that comes up to a perplexity and says: "Oh, yes, Christ did not tell us there was a God. He went upon this is all reconcilable: I can explain it;" when pert the idea that God was an admitted reality. He did not haps it cannot be explained. So I do not urge this as tell us of a future life. I hold that even the skeptic. stincts and affections of our nature something higher and better. Yes, we see darkly, but we do see, and in that fact there is an intimation; in the very condition of seeing, in the very faculty of seeing, there is proof that we shall see face to face.

Oh, desolate mourner, face to face shall you have ecognition in heaven. Not face to face with our poor recognition in heaven. Not face to face with our poor masks of clay, perhaps, with our voices of mortal weakness, subject to changes of time and sense, but ace to face in a deeper and more intimate recognition face to face in a deeper and more intimate recognition than we can now even think of. Oh, you shall see and know those you have lost. I would speak of it had Christ never said a word of it. From the deep fountain of affection you shall see face to face, because—though dimly and darkly—you do see a little now.

My friends, the inference from superstition is not skepticism, as some foolishly and shallowly argue. They tell us that men have believed in these torturing doctrines, have had these dark and degrading ideas of

doctrines, have had these dark and degrading ideas of God, and these blasting conceptions of the future life and what do they infer? That it is all shadow, all non and what do they infer? That it is all shadow, all nonsense—the priests' theory, the ministers' teaching—the
doctrines of the Bible and all the sacred books of other
nations all nonsense, all dreams! You might just as
well tell me that all life is nonsense; that the pyramids
of Egypt stand on nothing; that the very foundations of
earth and heaven are shadows, as to tell me that this
deep, primal faith of the human heart in a God, in a future life, in essential and spiritual relations, that has
moved the world as nothing else has or could, that has
changed dynastics, that has altered epochs, that has changed dynasties, that has altered epochs, that has CONTINUED ON THE POURTH PAGE.

Written for the Banner of Light.

Twelbe Months of Married Kife;

THE EXPERIENCES OF A YOUNG HOUSE-KEEPER.

BY MARY RITCHIE.

I was just sixteen years old when I first made the acquaintance of Horace Walters, a well-known merchant of Boston, whom business had called to New York for a few days. Being somewhat of a stranger in the Empire city, my father, with his usual hospitality, had kindly invited the former to become his guest during the short period of his stay in town. My meeting with Mr. Walters was entirely a chance one; for, being an attendant at the Brooklyn Female Seminary, I rarely returned home oftener than once a week, and then only to spend the Sabbath with my relatives.

The youngest of a family of five children, whom death had cruelly deprived at an early age of that greatest of earthly blessings, a fond and loving mother, it is hardly to be wondered at, that I grew up to be what the world commonly terms "a spoiled child," and the pet of the entire household, over which my only sister, Margaret, a dignified and womanly girl of about twenty-five years, had presided for the past ten years, with all the accustomed case of a person many years her senior, both in age and wisdom.

if a wild and rompish girl of sixteen summers, with sunny curls, a fair complexion, bright blue eyes and moderately regular features be in the slightest degree suggestive of beauty to the mind of the reader, then I suppose Mary Ritchie might have been called pretty. In stature I was rather diminutive, thereby forming a marked contrast to my elder sister Margaret, whom I often heard my father say strangely resembled her mother, in her tall and majestic figure, and dark yet peculiarly expressive

Upon my return from school Saturday noon, I was quietly informed by sister Margaret, who met me at the hall door with her customary smile and kiss of welcome, that a Mr. Walters, of Boston, was at present the guest of my father, and that I must prepare my toilet with unusual care, as papa had told that gentleman at the breakfast-table that very morning, that he might expect to meet his youngest daughter Mary at dinner, upon her escape from school thral-

I laughed lightly as I glanced hastily towards the mirror in the tastefully-furnished sitting room, which reflected a countenance beaming with health and happiness, and shaded by a wreath of golden curls, which the fresh air of morning had terribly ruffled and disordered, in my rapid walk, or rather run, from the ferry to my father's house. Without even interrogating my sister in regard to Mr. Waters, whom I had never seen and whose acquaintance I cared little to make, especially when I learned the fact of his being a widower-a representative of a class of men not particularly calculated to excite admiration in the hearts of romantic young schoolgirls, whose ideas of what a lover should be are mainly obtained from the perusal of the myriads of trashy novels which now flood the libraries of many persons of the present age.

Having carelessly thrown aside my hat and shawl, I seated myself at the piano and commenced running over some two or three new pieces which my sister, (who, by the way, was a fine musician,) had recently purchased. Finding them, however, rather difficult of execution to one who was as yet quite a novice in the study of music, I put them by, and commenced singing that old yet sweetly expressive English ballad, "Forget Not Me," in which the celebrated Mrs. Woods, of operatic recollection, achieved so much popularity in the concert room during her American tour. I had nearly concluded the second and last stanza, when I became conscious of the approach of some one from behind me, as if on_tip-toe. Stopping suddenly in the middle of my song, I turned my head quickly round, for the purpose of confirming my suspicion, that some one had stolen secretly into the room, and in doing so, received a fervent kiss upon my plump check from my dear father, who, after drawing me affectionately to his heart, (as I blushingly rose from the piano stool and met the earnest gaze of a stranger bent fixedly upon me,) at once presented me to his friend and brother merchant, Mr. Walters. How very awkwardly I returned his kind yet formal salutation, I leave my renders to imagine, for conscious of my extreme imperfection, both as regards singing and personal appearance, I thought only of devising some plan by means of which I might unobservedly effect an exit from the room, where my father had thoughtfully bade his companion to make himself quite at home for a half hour or so, while he hurriedly returned to the store again to give orders to one of his clocks concerning some goods that were to be shipped for Cuba that very afternoon; a circumstance which he had neglected to communicate to those in his employ before leaving the premises.

My father had hardly closed the hall door when Mr. Walters, a tall and noble-looking man of some thirty-five years, whose dark hair and eyes were in striking contrast to his pallid countenance, threw down the morning paper which he had caught up a moment before, and said in a deep yet respectful

"Pardon me, Miss Mary, but may I ask the favor . of a repetition of the ballad which you were singing at . my entrance? It was a favorite song of my late .

wife, whom, strange to say, you closely resemble in features."

Ashamed to undertake what I deemed myself so incompetent to perform in a satisfactory manner to myself, much less to a stranger, I replied that I' rarely sung, and then only for my own especial amusement; but that if he would excuse me for a few moments I would call sister Margaret, who would doubtless be very happy to sing it to him, and in a much more acceptable manner than I could ever hope to do.

I saw by the movement of Mr. Walters's lips that he was about to make some reply, perchance complimentary to myself; but as I had already placed one hand upon the knob of the door, which stood partially ajar, I was enabled to slip quickly out of the room, before Mr. Walters had time to do otherwise than bow his head in return to my last remark.

Margaret was of course entirely ignorant of the conversation which had passed between Mr. Walters and myself, and had not been apprised of the former's coming, until I breathlessly rushed into her presence and coolly informed her that Mr. Walters was waiting in the sitting-room below to hear her sing "Forget Not Me," a song which he much admired. My sister was too much of a lady to refuse her father's guest any favor which it laid in her power to grant; and so, hastily laying aside the delicate piece of needlework on which she had been engaged for the past half hour, Margaret descended to the sitting room to meet Mr. Walters; while I, only too glad at having found an excuse to enable me to re-arrange my somewhat disordered toilette, beat a hasty retreat to my own little chamber.

At the dinner-table a seat was awarded Mr. Walters beside my sister Margarete while I, as luck would have it, was seated on the right hand of my father, and directly opposite to Mr. Walters, whose deep and penetrating glance caused the color to burn in my cheeks more than once during our lengthy meal, as occasionally I lifted my large blue eyes from my plate for the purpose of stealing a sly look at a man whose very reserve of manner, united to a fine, commanding figure, had from the moment of our first meeting impressed me strangely in his favor.

My father-who considered me a mere child in years, compared to my sister Margaret-looked -pleased and happy as he beheld his eldest daughter engaged in an animated conversation with his friend. who seemed to recognize my sister's great superiority of mind over my humble self, and accordingly directed his remarks principally to her. I saw, too, by the kindling light of her dark eye, that my quiet and lady-like sister was by no means insensible to the attentions bestowed upon her by my father's guest. whose every movement betrayed the well-bred gen-

That evening our little party attended the performance of Handel's "Messiah," by a sacred musical society of New York. Mr. Walters performed escort duty to Margaret, while my father kindly condescended to take that young rogue of a Mary-as he expressed himself at the tea-table-under "his especial protection."

I confess that the music which I listened to that evening but indifferently pleased my not over and above cultivated ear. It was too sublime for my appreciation, while Margaret, on the contrary, seemed fascinated and spell-bound by the divine melodies of that old composer. Even Mr. Walters seemed soulthrilled by one of the soloist's exquisite rendering of that beautiful aria, "I know that my Redeemer liveth." and at its conclusion turned toward my sister a face so flushed and radiant with real delight, that I half wished myself the deep lover of music that my sister Margaret was, for the time being, in order that I too might have been rewarded by the same look of intense admiration which Horace Walters bestowed upon Margaret, as he noticed her glowing countenance and almost breathless delight of manner.

I went home that night fully impressed with the belief that Mr. Walters was no ordinary man, and a rare exception to the class of widowers in general, against whom I had become so early and foolishly prejudiced.

My father was very proud of the attentions which his friend had lavished upon Margaret during his stay beneath our roof, and remarked to me, as we walked quickly home that evening, leaving the other two members of our party lagging far behind us in the pale moonlight, which flooded Broadway, "that he thought Mr. Walters and Margaret seemed mutually pleased with each other's society, and that I need not be surprised if at some future time I lost a sister and gained a brother; for, from remarks made by Mr. Walters since his arrival in New York, he inferred that the former was tired of living a widower, and seemed to think it highly necessary for the comfort and welfare of his two orphan boys, that they should experience a mother's love and care."

I could not help uniting with my father in the belief that Mr. Walters regarded my sister Margaret in a most favorable light, and that she who hitherto had never bestowed her pure and exalted affection upon any living man beside her father, would make him, in every sense of the word, a most excellent wife and congenial companion; although I could not bear to think for a moment of parting with one who had been to me the kindest and best of sisters, as well as the tenderest and most devoted of mothers.

Sunday morning came, and according to our usual custom, our little party repaired to the Episcopal Church, of which both my father and sister were worthy members-Mr. Walters, as on the evening previous, performing escort duty to Margaret, while I contented myself by accepting the proffered arm of my father.

There was no slight sensation noticeable among the various members of the large congregation there assembled, as Margaret Ritchie walked quietly up the broad aisle at the side of a tall and noble-looking stranger, who, having gracefully handed herself and sister to scats, placed himself beside Mr. Ritchie at the bottom of the pew; for Margaret Ritchie was the admired of a large circle of acquaintances in New York, and had not lived single until the mature age

of twenty-five from necessity, or lack of good offers. Sunday noon Mr. Walters was invited to dine at the Astor House with a gentleman friend, and as his return before evening was quite uncertain, my sister accompanied my father to church in the afternoon, while I remained at home alone, on the plea of indisposition-being troubled with a severe headache. About half past three o'clock I threw myself down upon the outside of my bed, with the hope of dissipating the pain in my head with an hour's rest. I had not lain there many minutes, however, before the door bell rang.

Clad in wrapper and slippers, I descended to the door, and upon opening it was greeted by the sight of Mr. Walters, who expressed himself sorry that he

and sister to church—as he had seriously intended mamma. doing-but exceedingly happy in having found so guile the remainder of the afternoon, as myself.

compliment, as I awkwardly replied that I was what magic, another servant appeared, half dragging, most persons would call exceedingly poor company, half coaxing two good looking boys of eight and ten even when in perfect health, and a hundred times years, who, upon being told by their father to come more stupid when afflicted with a bad headache, as forward and kiss their new mamma, thrust the ends in the present instance.

his hat upon the stand in the hall, he quietly drew that I was going to bite instead of kiss them. an arm of mine within his own, and led me on tothough Mr. Walters, with true fatherly tenderness, would insist upon bringing me a soft pillow from his room, upon which to rest my head on the damask- parently, only a mere show of affection. covered couch; and having at last arranged all ociable chat.

He talked to me long and earnestly of the beloved hair!" wife whom death had so cruelly torn from his cmbrace some two years previous; and whose dear made in his once happy household, now so sunless and could not fail to be happy in so splendid a home. and drear.

So eloquently did he discourse on his misfortunes, youthful patient, as he called me.

severe crying fit which sympathy for Mr. Walters's soon followed by my noble husband, who strove to affliction had induced, only tended to increase the dissipate the sense of utter desolation and homesickviolent pain in my head. Yielding to the tender en- ness which filled my aching heart, by words of love treaties of my sister, I reluctantly consented to re- and tenderness, until at last, overcome by bodily tain my recumbent posture upon the couch, and re. fatigue, I sank sobbing to sleep upon his strong ceive from her hands a cup of tea and slice of toast arm, which was henceforth to be my support and for my supper. After a full hour spent at the sup- protection through life. per table, my sister Margaret returned to the parlor, bearing in her hand a napkin containing a piece of what of their former buoyancy, and my first task, ice, which being laid upon my brow, imparted a (say rather pleasure,) after bidding my husband numbed all signs of pain. Upon my inquiry after was to indite a long letter to sister Margaret, who Mr. Walters, I was told that he had requested a few still remained my father's housekeeper in New York. moment's conversation with my father, in the libra | During the day my mother in law brought into my ry, directly after tea, on matters of business, as my chamber the portrait of her son's first wife. It was sister supposed.

Waters had retired to his chamber, and, in doing so, requested him to bid the young ladies good night. which we were scated, and looking down into our the well-merited rebuke which rose to his lips. faces, said-

icularly interest you both."

one breath.

moment my father toyed nervously with the

of one of my daughters in marriage."

I saw the crimson tide diffusing itself over the dark cheek and brow of my sister, as my father, after a second's hesitation, continued:

"In obedience to my friend's desire, I have con an unpleasant duty, namely, the avowal of his sud- and with highly insulted air and flashing eyes, forden but great love for-"

Here my father's breath seemed to momentarily fail him, but instantly recovering, he added, "for Mary Ritchie!"

At the sound of my own name I shricked aloud, without uttering a single word, rushed quickly out Horace and his envious and cruel hearted mother. of the room, leaving my father and I to talk over of our affairs within the last few minutes.

"Well, Mary, this is our home!" said Horace Walters, as the carriage containing himself and newly-wedded wife drew up before the steps of an or so in the evening, for my husband's gratification, elegant dwelling on Beacon street, commanding a fine view of Boston's brightest ornament, the Com-

splendid house, which was to be henceforth my hasty exit from the apartment, always taking parabode. I thought I observed a smile of contempt ticular care to slam the door most furiously after rather than of welcome visible upon the face of the her whenever I was in the midst of a mournful and lrish servant girl, who opened the door to us, and, pathetic ballad. without speaking a word, hurried off to the basement below. By the time that my husband had life, which had only been made endurable by my seen our traveling trunks carefully deposited in the husband's cheering and encouraging words, and the spacious hall, and paid the customary fee to the semi-weekly reception of a letter from sister Marcoachman, we were met at the door of the sitting. garet, Mrs. Walters finally took her departure to her room by Mrs. Walters, the mother of my husband, own home in Lenox, (where she herself owned a an elderly lady of thoroughly English appearance, fine country seat;) a thing she had threatened to do who upon being presented to me by her son as his since the second or third day of my arrival in Boswife, received me with a formal pressure of the hand, ton. I must confess that I was not sorry when the and a look of such extreme coldness, that my very carriage drove up to convey my mother in law and heart fairly sunk within me as I thought of the warm her baggage to her future residence. The only thing and loving hearts I had so recently bade farewell to, that I regretted was, the fact of her parting with

apology for a welcome which his dignified mother bestowed upon his child-wife, for as if to break down mother and child to terms of peace. My husband's the icy barrier which had so suddenly been raised pride was fairly aroused, while the heart of her who up between youth and old age, he turned towards had sown the first seeds of discord in my young life, his mother and requested her to ring the bell for the remained stubborn and unforgiving.

had not returned in season to accompany my father children, as he wished to present them to their new

With a slight toss of her head, and a curve of agreeable a companion at home, with which to be contempt wreathing her severely chisseled mouth-Mrs. Walters rose from her seat and touched a bell I blushed deeply upon the receipt of so delicate a in one corner of the room, when forthwith, as if by of their fingers into their mouths, and looking at Mr. Walters smiled incredulously, as, hanging each other, began to shy off from me, as if afraid

ward the parlor, now silent and untenanted. I did at last managed to place their arms stifly about my not return to my chamber again that afternoon, all neck; but when they kissed me it was done so mechanically and unfeelingly, that I could almost have wished that they had not attempted what was ap-

At a command from their grandmother, who had things satisfactorily to my comfort, drew up a large superintended her son's household since the death of easy-chair beside the couch upon which I reclined, in his first wife, the boys now scampered out of the which he scated himself for the purpose of enjoying a room, shouting and hallooing at the top of their rough voices, " Papa has got a new wife, with curly

At Horace's request, his brother now conducted me to my chamber, a large and well-lighted room, image the sight of me had brought so vividly to which my dear husband had recently had newly mind upon the occasion of our first interview. He furnished for the reception of his young bride. As told me of the two orphan children which she had far as elegance and worldly surroundings were contenderly confided to his care and protection in dying, cerned, an observer would have said that the wife and of the terrible blank which the death angel had of Horace Walters, Esq., was luxuriantly situated,

The supper-hour passed in almost funereal silence; undisturbed even by the rude voices of the that tears, unbidden, forced themselves to my eyes, children, who had had their supper furnished them as, childlike, I listened attentively to his sad story, in the nursery a half hour previous, and been sent Our mournful yet interesting conversation was sud- immediately to bed by the express order of their denly brought to a close, however, by the appearance grandmother. Our cheerless meal fairly over, of of my father and sister, who both looked surprised which I had partaken with but slight relish, I exat seeing Mr. Walters seated beside the couch of his cused myself to Mrs. Walters, on the plea of great exhaustion after my day's journey by cars, and I did not appear at the tea-table that night, for the retired immediately to my chamber, when I was

The next day my spirits began to assume somecooling sensation to my heated head, and gradually adieu upon his departure to his place of business, a picture of a woman of great personal beauty, ap-Minutes lengthened into hours, and the town parently about twenty-two years of age, and taken, clock was just striking the hour of nine befere the as I was informed by Mrs. Walters, the first year of two gentlemen emerged from their retreat, where her marriage. With the exception of the waves of they had been for so long a time closely closeted to. light golden hair and azure eyes, which the glowing gether, in low yet earnest conversation. When my cauvas so faithfully depicted, I could not trace the father again entered the parlor where my sister Mar. slightest resemblance between the first wife of Hogaret and I were silently sitting, clasped in each race Walters and my own humble self. Chancing other's embrace, he was alone. Upon Margaret's to mention the circumstance to my mother in law. question as to what had become of Mr. Walters, he in the presence of my husband one day at the dinreplied, with signs of visible nervousness, that Mr. | ner table, she replied in a tone deeply tinotured with sarcasm, that the first Mrs. Walters was a very handsome woman, of varied accomplishments, and Both Margeret and myself looked at each other in great dignity of manner, thus cruelly reflecting surprise at such a singular movement upon the part upon my personal appearance and childish simof Mr. Walters, whose course hitherto had been a plicity. My husband's noble nature felt most keenly most gentlemanly one; but before either could frame the sting of the arrow which a malicious hand had question or venture a reply to my father's last re. aimed at the sensitive heart of his youthful wife: mark, he advanced quickly towards the couch upon but respect for her age prevented his administering

Each succeeding day but served to increase the "My dear children, I have something to communi- gulf of estrangement which rose between my motherate to you which will equally surprise, if not par- in law and myself. My childish robes, to which I still clung with all the love of a school-girl, did not "Well, what is it, papa?" we both exclaimed in even escape her severe criticism. My golden curls, falling loosely over my shoulders, so constantly offended her good taste as she expressed buttons on his coat, then perceiving that the earnest recommended to my husband the propriety of my gaze of both Margaret and myself was keenly fixed either braiding up my flaxen hair, as she contemptipon him, he said, in a voice slightly tremulous with uously called my sunny locks, which had ever been my father's pride, or having them closely cut off to "This night Mr. Walters has proposed for the hand the head, with the hope of straightening the growth of new hair.

So constanly did she preach this last idea into my ears, that I had thoroughly resolved to gratify her wicked desire, when my husband, suddenly entering my chamber one afternoon, found her, scissors in sented to perform for him what is to me rather of hand, just ready to commence the work of sacrifice, bade her ever attempting such an operation.

The pride of my mother in law received a sharp wound upon that occasion, from which she did not recover for months. However hard I exerted myself to please her after this, was all to no avail. For so unexpected and startling was such a denouement | both myself and husband, whom she declared was a to my girlish heart; while Margaret, dear soul, with fool to marry a seventeen year stripling, she seemed countenance of almost pallid whiteness, hastily to cherish a feeling of deadly/hatred; and angry unwound her trembling arms from my waist, and words were now not unfrequently heard between

Even the children refused to call me mother, as the strange turn which had taken place in the tide their father had desired them, influenced, as I well knew, by their grandmother, who constantly petted them, and won their favor by the large packages of candy which she daily purchased for them.

Whenever I attempted to sing or play for an hour whose desire it was that I should still pursue my musical studies, though married, and my mother inmon, clothed in its robe of emerald his. law was in the room, she would always signify her I ascended the high stone steps and entered the entire disapprobation of the thing, by making a law was in the room, she would always signify her

At the end of the second week of my married mid smiles and tears, in my far off New York home, her son, perhaps for the last time, with such bitter I think my husband must have noticed the cold and unkind feelings swelling her cold heart.

In vain I tried to conciliate them, and thus bring

The boys, Henry and Clarence, screamed at the ops of their voices, because grandma was going to leave them, and nobody would buy them any more candles and sweetments, which proved very conclusively to my mind that the love which the children professed to feel for their grandmother, (whom in secret they epithetized as "old Granny Grout,") in the calendar upon the head of their venerable

A day or two of calm now succeeded the storm which had so long raged throughout the length and the endeared name of home. A stranger in a souled and kind-hearted man as Horace Walters; for in so doing. I had too early sundered the ties which bound my heart to father, sister, home and schoolto my daily existence and happiness.

My third week of married life, alas I brought not the domestic bliss and quiet joys for which my young heart had thus far sighed. A severe struggle now commenced between servants and mistress for mastery. My orders to the butcher, baker and even the laundress, were countermanded to a degree that both surprised and excited my indignation. The work of reformation which I had commenced with the children, and earnestly determined to persovere in, I soon found to be no easy affair to accomplish, inasmuch as the servants who had been prejudiced in regard to their new mistress previous to my coming, by Mrs. Walters, who opposed the idea of her son's marrying a second time, encouraged the boys in their rebelliousness of conduct towards me. whenever their father was out of sight. Advantage was taken by these domestics, (who had been for two years in the employ of my husband's mother. who, since the death of her son's first wife, had managed all in-door arrangements,) of my youth and total lack of knowledge in domestic affairs in every possible shape and form. Large bills at the grocers and provision dealers were run up on their own account, and if, by chance, I visited any place of public amusement of an evening with my husband. I was sure to find them on my return, entertaining a party of their male and female friends in the dining-room below, with the finest delicacies which the market afforded, and which they boldly asserted to have bought and paid for with their own money, on being questioned by me on the morrow concerning the matter. My husband, roused to a state of indignation by the frequency of my complaints concerning the servants, who were sister ecomplices in several species of wickedness, at last turned them both away. Left at the beginning of the fourth week of my married life alone, I knew not whither to turn or how to act. Girl after girl was sent me by my devoted husband from a well known intelligence office in the city, but hardly one of them remained over twenty-four hours at a time in the house, or left without having purloined some article of dress or jewelry. My own inexperience in culinary matters made me the most miserable of housewives. Everything that I undertook to make was either ill-seasoned or burned in the cooking of it. until heartily tired and discouraged at seeing Horaco turn away in disgust from meals which I had labored to prepare properly for him, I at last fell to weeping, which brought on a severe headache, and, united to a cold which I had previously taken, soon confined me to my bed.

The third day of my illness I was agreeably surprised and not a little startled by the appearance of sister Margaret, (to whom my husband had telegraphed the news of his wife's indisposition, without my knowledge or consent, and with the request that she would visit us for a few weeks, if possible.) Dear, devoted and loving Margaret needed no second invitation to attend her sister in her illness; so, hastily packing a small trunk, she at once set out for Boston. How welcome her leved face was to my weary eyes, words cannot express; nor how much of a restorative her presence proved to the invalid.

While conversing with her one day, I learned the Margaret Ritchie had loved Horace Walters. This fact was only communicated to a sister's ear, under pledge of my secresy in the matter. Margaret remained with us a month, and under her gentle rule, the entire household became as it were metamorphosed for the better. Twelve months of married life have now passed over my youthful head, and I am now a tolerable housekeeper, a happy wife, and a beloved step-mother.

IMPROMPTU.

[Suggested by reading an incident in a visit to Moyamen-ng Prison, contained in a letter from Cora Wilburn, pub-shed in the Banner of April 9th.]

Poor, trembling, weeping, fallen child! Estranged from father, mother, friends: Who knows by whom thou wert beguiled. And by what treacherous vows and ends The perjured heart ontwined its coils Around thine own, untried and pure-Or by what base and specious toils Thy full was made, alas! secure?

Who knows the damning wiles and art, Designed to crush thee to the earth-To bind with chains of sin thy heart. And make thee curse thy hour of birth? Poor, stricken, wretched, weeping girl! Oh, could we know those trial hours, Which robbed thee of life's purest pearl. And lured thee in the tempter's power-

Could we but know how true, how long, How firm, heroic, pure and brave, Thy heart fought on in virtue strong. Without one helping hand to save ! One word of counsel, one of cheer, One effort made to save thy tears. We might not then condemn thee here, A victim to the cold world's sneers.

Thank God! thou art not lost, ah! no, Love's spark still glows within thy breast; Thy tears of sympathy yet flow, Amid thy throbbing heart's unrest. One single loving, kindly word, Fresh from a yearning, kindred soul, Thy central depths of life hath stirred With sympathy's divine control.

The name of sister, softly spoken, Sweeps through thy soul with wondrous power; And love's sweet tendrils, crushed and broken. Respond smid life's darkest hour I While penitential prayers arise, And reformation's vows are heard. And tears of Hope the heart baptize, As all its soundless depths are stirred.

Taunton, Mass.

Written for the Banner of Light.

DISGUISE.

BY EMMA FRANCES POTTER

Alice Arnolt had been a coquette from childhood. She was the mistress of rare beauty, had a sparkmight be weighed in the balance, and found consid- ling flow of spirits, and every qualification for the erably wanting. To each of the servants Mrs. Wal- flirt, except heartlessness. Her mother was a haughty ters had given parting presents, for which tokens of daughter of fashion, and sought to educate Alice in kindness they of course wiped their tear stained the same useless philosophy; and upon her deatheyes with the corner of their aprons, and, Erin-like, bed enjoined it upon the bachelor uncle, into whose invoked the eternal blessings of nearly all the saints guardianship Alice was to pass, to spare nothing in qualifying her to enter into the fashionable world a true daughter of so fashionable a mother.

One can hardly wonder, therefore, that her mind, under such influences, should have an ambition to breadth of the house, which I had tried to call by become superior and supreme over the lords of creation. And so Alice Arnolt flirted and laughed, and strange city, I could not but feel at times that I played the unmerciful despot. Her admirers behad been rash in accepting the love of even so noble- came perplexed and disheartened at her arbitrary commands and alternate feeling and indifference.

Her playful pettishness would occasionally subside, and then break forth in a torrent of sparkling mates; in short, all that I had once held necessary wit at the first appearance of sentiment, to disguise the sacred fullness of her own heart from those who might see but could not comprehend.

Among the numerous cavaliers who were dazzled by the beauty and wrung by the coquetry of the fair Alice was a gentleman by the name of Bryan. He was of a genial, romantic disposition, and a debonair in manners, and had acquired, by much foreign travel, an artist's love of the beautiful, and with his pencil he beguiled the leisure intervals in his devotion to the imperatrice.

The long ramble, the twilight tete-a-tete, and the evening contemplation had accustomed Alice and Bryan to each other; and while the latter had allowed his tenderest aspirations to clothe her with love's gentlest and most beautiful halo, Alice, though spell-bound by his brilliant conversation and suavity of manners, denied both to herself and him anything other than kind regard.

It was in one of these evening strolls that we have mentioned that we paricularly present Miss Arnolt. The walk had been tended amid the gentlest of sounds, shades, and hues, Alice leaning upon the arm of Bryan, whose dreamy, artist-like eye had been passionately seeking hers for the last half hour in vain. He had been pouring into her ear glowing descriptions of the olden days of chivalry, and in depicting the thoughts of others had artfully drawn forth his own. Alice had listened in silence, though all tremulous within, until their path ceased before the verge of a cliff, and she awoke from her own heart to her artificial life again; and to stop the nervous beating of her breast, and interrupt the burning words she yet longed to hear, she stepped forward to the edge of the cliff and said.

"Mr. Bryan, all this is very fine-the scenery, I mean, as well as your eloquence; but those knights were very foolish to venture so much for such a simple, silly thing as a lady's smile. Look half way down this frightful precipice, and you will see a few wild flowers glowing almost out of the very rocks. Now, if a cavalier were here, like those you have described, how gladly would he risk his neck and seize those flowers to wreathe in some lady's hair!"

Bryan cast a deep glance into her beautiful face. and replied:

"Were such a one here he would rejoice in the opportunity to earn a boon that she could not refuse. He would place the wreath in her hand, and she would place her hand in his."

His words were impetuous, half inquiring, and the warm blood mounted to her cheeks. Her selfpossession vanished, yet she spoke eagerly the first words of her heart :

"And she would keep the flowers forever!" Then she calmly added: "Come, Carl, let us leave this silly romance and return." And accordingly they walked back in silence. Bryan left Alice at her uncle's door, and as he retraced his path to his lodgings he meditated upon the circumstances of the previous evening. He saw that much of her coquetry was affected.

Several times he had endeavored to draw from her an answer to his ardent and undisguised avowals of love, yet hitherto she had avoided the subject with the full tact of woman, as he bitterly called her girltruth of what I had once suspected—namely, that ish, blushing timidity. Now she had almost challenged him to the proof of his devotion, and he vowed to appeal before her on the morning with a claim for an audience which she could not avoid. He determined to obtain the flowers that very night, when none were abroad to ridicule his attempts.

The chivalrous plan required some rather unromantic means, in the shape of an iron bar and a coil of rope; and with the former driven into the earth, and the rope knotted securely around it, he commenced his descent. The prize was at length in his grasp, but in the engerness of success he loosened his hold of the rope, and it swung far out of his reach. Like the famous samphire gatherer, in a similar predicament, he knew that a bold leap might save him, and, at the worst, the deep flood was rolling only twenty feet below. Carefully securing the flowers in his bosom, he watched the oscillation of the rope, and at the critical moment sprang nimbly into the air. But his weight tore the cable from its moorings, and Bryan dropped into the stream. His first natural impulse was to swim for the nearest point, and the second to burst into a hearty laugh at this termination of his romance. Once on terra firma he hurried to his lodgings, and, like a true lover, first dried and arranged the flowers, and then. like a man of sense, exchanged his dripping clothes for a comfortable couch. But sense came too far behind folly, and on the morning after his immersion he awoke in a high fever. o o o o o o o

Alice Arnolt was sitting alone, with blushing cheeks and a soft smile beaming from her deep blue eyes. It seemed to be from no outward appearances that she derived this pleasure, but from the thickening emotions that rose up from her heart, tremulous in first love. A sweet, uncertain tumult of thoughts surrounded with enchantment the single idea that love really reigned within, and swayed the fairy-like sceptre over her who had hitherto prided herself on her queenly command over the hearts of others. At that moment she did not think of his feelings, for no doubts had ever arisen, but she trembled at the thought of her own deep passion. And then the delirious color fled from her cheeks, and she clasped her hands at the idea of her mocking challenge of the previous day. She feared that Bryan had not seen through her coquettish h Pocrisy of the moment; that which she then feared was that he might O. R. A. perceive her heart. Suddenly she heard his step.

and, ashamed to be detected while her face was vet transparent with feeling, timid and fluttering, she raised her eyes with a confused consciousness that she was about to finish her role of the coquette; but she was not yet sufficiently accomplished in her game, and bungled sailly.

step and flushed face, where fever plainly burned; templation of the contended picture, then drawing but she fancied it to be no more than a lover's natu- his pupil forward to the easel, he exclaimedral trepidation. If she had not loved, it would have made her more cool and unsparing; but, as it was, she trembled with him and fully shared his anxiety. With considerable agitation he at length placed the flush strangely mingled in his dark complexion, as wreath of wild flowers in her hand, saying hurriedly, he gazed upon this living proof that Bryan's heart while his deep, dark eyes sought hers:

"There! Your hand!"

"Ah! yes," she replied; "these are the pretty field flowers I admired so much yesterday. You are very kind in being so thoughtful, and you really deserve some reward." Her words crowded on each other with rapidity. "But my hand is too useful a member to be parted with lightly. Will not a glove

Bryan took the glove she carelessly tossed into his hands, the color fled from his lips, and his tall form staggered as he bowed coldly and left the room.

Gone! It was so, then. Alice sprang to the window, and as she remarked his faltering step, and remembered the wild, feverish expression of his eye, model, and, though correct in general, yet there is she felt the whole truth and wept. She cast the flowers, in a paroxysm of anguish, upon the floor; faithful representation lacks some hidden attribute she trod them under foot. They, the cause of her of the original, which perhaps longer thought and sorrow, had been obtained at the risk of his life! solitude will give it." But they were his gift, and she raised them again, and pressed them to her bosom.

News came to the ears of Miss Arnolt, at length, while he whispered to himself: that Mr. Bryan was dangerously ill and delirious, at his side. Time passed, and Bryan was recovering, and again Alice wept, for joy, that now she could thing is incomplete. I could tell him. I will tell the idea of exposing her own weakness. He had his studio again. But first away disguise!" suffered from it; had he not a right to know? Alas! not yet.

among the list of passengers for Europe, the name stood in full beauty before her less levely image. of "Carl Bryan, Esche young artist," with this clause added. "The place of his destination is un-fully traced a wreath of wild flowers, such as the derstood to be Rome, where he intends perfecting his artist also drew, all faded and dead, from her bosom.

her white bosom heaved with struggling emotion. She placed her hands over her her face, and while the thunder-drops of her heart trickled through her fingers, she sobbed aloud at her own cruelty and its reward.

A twelvementh had elapsed since the liverwort and the arbutus had been torn from the rock, and love wrenched from love: the flowers were withered, yet still cherished: and the hearts-we shall see how it was with them.

Bryan was in his Italian studio, surrounded by the creations of those great masters who have exalted inanimate nature into poetry, and clothed human forms with angelic leveliness. Like a true poetpainter he was only happy when the subject of his art reminded him of a reality more perfect than the delicately-created shadows that grew beneath his pencil. He felt no resentment at the seeming heartlessness that drove him from his native land. His heart only swelled with astonishment that such unworthiness could exist in a form so captivating, and this was accompanied by a mortification that he had low his head, and their lips met, she whispered, been rejected, and in such a manner. But he felt "There's is no danger of Alice Arnolt's ever again less of it now than at first, and time, in healing, playing the coquette." had also softened, and his whole energies were now turned to the cultivation of his darling art.

One day the uncle of Miss Arnolt unexpectedly entered his studio, and Bryan greeted him with great warmth before he bothought of the awkwardness of their position, but his inquiries after Miss Arnolt were as nonchalant and business-like as any fashionable gentleman could desire-though Mr. Rolf was more embarrassed, and, after fidgetting about during the preliminaries of the visit, awkwardly ex plained the object of his visit. It appeared that during his tour on the Continent he had picked up an orphan boy, apparently well educated, but who was friendless and houseless, and who, from his extravagant delight at the beauty of a painting at which he was gazing through a shop window. attracted the interest and benevolence of Mr. Rolfe, and his present object was to obtain him a place in the studio of Bryan as a pupil. The thought of having a constant companion was not particularly pleasing to young Bryan, who lived only when alone with his memories; but the wishes of the guardian seemed to come from Alice, and he complied. Early next morning the patron and his protege made their appearance. The young adept was quite delicately formed, and with bright eyes throwing an air of great intelligence over his clear olive face, which had the expression of the Moor's, and which was relieved by a profusion of jet ringlets. He was apparently about sixteen, though from the delicate moustache that daintily drooped from his finelychiseled mouth, one might have added a few more years to his age.

At first sight Bryan seemed a little puzzled, but from a clear scrutiny of the other's features and manners, he at length came to the conclusion that his pupil would not be the object of annoyance he had anticipated; and, after the departure of Mr. Rolfe, he proceeded to the first instructions with a hearty pleasure that astonished himself, and seemed to confuse the boy. The hand of the careless young Spaniard was quick and skillful, and the artist derived real pleasure in watching the magic development of genius that had been hitherto uncultivated.

A few days only had passed since the entrance of the novice, when a gentleman entered the studio of the foreign artist and made proposals for the painting of a "shepherdess, or mountain nymph," and made munificent offers for the gratification of his taste. Bryan's imagination and memory were alike kindled, and he longed to be alone. Day after day he wrought with passionate skill upon the canvasand, meantime, scarcely stopping to exchange a word or a glance with the boy, who watched the artist's features with his carnest eyes.

In due time the nobleman again entered the apartment, and, at sight of the artist's creation, expressed his delight and appreciation. "It is unfinished," exclaimed Bryan.

"Unfinished!" said the patron. "Then do not finish it—do not touch it again! It is matchless it is divine!" He extended a heavy purse of gold towards Bryan, exclaiming-"Another of your unfinished paintings and this shall be doubled !"

Bryan put aside the guerdon, replying-"I cannot part with this either now, while incomplete, or any other time," " Not part with it!"

"It is impossible."

The noble was highly offended, and in dignified Young Bryan entered the room with an irregular resentment walked away, leaving Bryan in con-

"There, is not something incomplete?" For the first time the boy now saw the artist's devotion—the faithful portrait of Alice Arnolt—and a had breathed upon his imagination, and mingled the enchantment of memory with the creations of his soul, and he said-

"The painting is perfection itself, but there is some thing incomplete in the expression of that face. Perhaps the emotions that spring from the heart have not risen to beam in the countenance. There are lines and features in that face that betoken a better fortune. Yes, the portrait is incomplete."

Bryan looked at the boy with amazement, for as he poured forth these rapid words his eye burned with a strange brilliancy. A new thought leaped into the artist's mind, and he replied-

"It is all true, but this is a portrait having a real still tasked my memory in vain. The otherwise

He took his hat and departed, leaving his pupil in the same attitude, but with a blush upon his cheeks,

"He suspects, yet knows nothing. How rash and and she wept that she had cast away all right to be hasty those forward words, that came before a thought of prudence! Will he think less of me? Somesee him and explain all. She felt no hesitation at him. I will tell him now before I go, never to enter

Water soon removed the Moorish hue from the arch, fair face; a twitch, and the drooping moustache. Two weeks after Alice read in the Daily Journal, fell from the pouting, rosy mouth-and Alice Arnolt Her slender fingers next seized the brush and skill-One hand of the portrait held a single glove-the A pallor overspread the proud features of the other clasped the flowers. All finished, with a glance coquette-a tear quivered on the silken lashes, and of merry pride, Alice withdrew. Next morning Carl blinded the deep heaven of those blue eyes, while Bryan entered the studio with a determination to solve the mistery which his young pupil had thrown around him. A single step within, a single glance at the portrait, and the whole truth quickly rushed upon his mind with clearness, and comprehending all, he sought Mr. Rolfe at once. He found Alice sitting alone—and as one might, who knew that her lover was near. He seated himself beside her, and said, softly:

"Dear Alice, may I repeat my last words at our last meeting—your hand?"

"O, forgive the past!" she exclaimed, looking up with tearful energy, "and forget the folly-nay madness! Believe me, that I knew not what I saidthat I feared to say-what I felt-that I was weak, foolish-anything but in earnest and heartless. I was incomplete."

"But there is nothing incomplete at this moment. Ah! Alice, behold the glove you gave me once, and would grant me nothing more."

"And here is the hand that should have accompanied that glove," said the blushing fair one, placing her hand within his. And while he bent

Written for the Banner of Light. THE ANGEL'S GIFTS.

BY FLORIA. An angel came from spheres above, The hearts of mortal men to prove, And scatter truth from heaven. He sought at first a miser old, The most desired-"Oh, give me gold!" He cried-and it was given.

And then he sought a maiden fair. And bade her name the boon most rare He should on her bestow. "Angel, oh give me beauty's power," Was her request; and from that hour Unrivaled beauty was her dower-And vanity her foe!

The angel saw a student, tasked, And struggling onward, and he asked, "What shall I give to thee?" O'er the pale face a bright flush came: "Oh, angel kind, give to me fame; Among the great of earth my name !

Oh, grant that I may see.' The angel dropped a pitying tear, And passing on his way drew near To one of noble mind. He saw his spirit tempest-tost, By doubts, and fears, and errors cross'd,

He saw the youth his way had lost, And yearned the truth to find. He asked what boon he should bestow: "Oh, angel, grant that I may know My duty here on earth; I ask for truth, I ask for light,

That I may live and act aright,

And that in Christ's own kingdom bright My spirit may have birth." The angel smiled upon the youth, And said, "The prayer for heavenly truth · Our Father ne'er denies. And He will bathe thy soul in light, And guide on earth thy steps aright, And bring thee to those mansions bright

Prepared beyond the skies." Years passed; and that poor miser lay At point of death, while no bright ray Broke in upon his night. His shriveled spirit, hard and sere, Groped feebly on, haunted with fear, And in that darkness, hopeless, drear,

He sighed, "There is no light!" The maiden's heart was dark with sin-She was not "beautiful within "-Her soul in shadows lay; And so she lived unloving here, Her beauty faded year by year, And then she groped in the and fear Along death's darkened way.

The student who had asked for fame, Had won a high and honored name Among the sons of earth: Yet was it not enrolled above In characters of falth and love. And fame brought not one joy to prove Its beauty or its worth. But he, the noble one, the youth Whose prayer had been for heavenly truth.

A holler name had won. A minister of Christ, he strove To bring all hearts to truth and love; He blossed his race—then, called above, Rejoiced in duty done. East Medway, Mass., 1850.

Unheeded Edlords und Things.

BY CORA WILDURN. There/are words of common usage, of every-day oc-

currence, spoken flippantly, maybap, serving often as a yell to feeling, as a mask for truth. "Goodby !" It is spoken in a cheerful tone, perhaps, while the heart aches with its burden of unrecognized grief. It is the only utteratee of a broken spirit, nearly bent to earth with its weight of wretchedness. And the heart to which that cry is uttered: has it heard and understood the tone? Has the eye of love read Intuitively the hidden sorrow, and the soul of friendship responded to the mute appeal? Too seldom. alas, do we thus read each other, and accept and respond to the spirif's call for sympathy. A loving heart may be rent in twain, a fellow-creature's soul be in despair; we care not to read the secret, mystic signs, and unfold he pages closely folded for pride and shame; we cultivate not that beautiful an intuitive faculty that ells of the approach of suffering, warns us of the impending treachery, points us to the desolate and the weary as with an angel's finger; we deal with external only; with false appearances assumed in self-defence, in stoicism, or in defiance of the world. We listen to the merry song, discovering not its undertone of tearful lamentation; we see the placid brow, and tlink the signet of resignation there is that of perfect happiness; we hear gaily or indifferently-spoken words, and we deem them the revelators of true fæling. Of bounding step and cherful eye we say, "Ste has never known a care or grief." That bounding footstep may have wavered often, fainting by the thorny wayside, pierced by the jutting stones of adverse fate; that cheerful eve may have been bathed it tears of bereavement, clouded by the densest nightof despair; time, the healing angel, has effuced all otward show of sorrow; perhaps in the remembering soul it lingers still with its encircling gloom. The merry, sparkling wit may cover heart-wounds to deep and sacred for the world's intrusive questoning or pity. Words are oft meaningless, or used to divert attention from the one ride and strength, oping for no relief, no understanding from without

"I am going home?" The reply of the friendless the orphan and the poerty-stricken. Home! Not to a father's loving arms, a mother's heart-shelter; to the social re-union, the joys of the fireside circle, the prattle of little slildren, the welcome glee of friends; but home, totte fireless hearth, the stinted meal, the gloom of privition, the pangs of necessity. Home for the orphan samstress, to the aristocratic mansion whose gildeds, lendors throng in mockery around her desolatenes; where she, possessed of heart and mind and culture feeling, sits from early morn till midnight hour, to fettered slave of pampered worldlings, the menil to the moneyed despots, who wield above her soul teir undisputed wand of power. Home to the starvin little ones, unrecognized as God's children in thi Christian land; home to the lens of vice and inamy, because the charitable world has cast them feth to die; home to their brutal husbands, to meet to hideous aspect of intemperance; home to the scort alleys, the prisons and penitentiaries prepared forthem, they hie, these outcast brothers, these sisters s despised and scorned. Ohn God of pity, what bitte mockery is in the words so

oft repeated, " I am goin home !" "I don't care !" that hrase so essentially American : so oft repeated invery cause, for almost every occurrence of life. "Do't care" whether my neighbor is starving, while enjoy my plenteous Christmas fare; "don't care who goes in rags, if I can only wear my silks orbroadcloths; "don't care " who is vicious, so I am egatively good, and acknowledged moral by the recived and fashionable standard; "don't care" wh sinks in the engulfing wave, so I ride safely on the surface. "Don't care;" as often the bravado of roklessness, as it is the utterance of an independen spirit; as often the boast of guide our brother in reckness and in love?

Then there are the bitual forms of insincerity: How happy I am toee you," while the heart is again," to the unwelcon visitor; the fulsome praises bestowed upon childre in their parent's presence by those who have new felt the least approach to a love for infancy. The unsought for, and lavishly bestowed flatteries, an false praises, exchanged for ridicule when the ystor's back is turned; what need is there of thi? in view of our boasted freedom of thought and speech, why so untruthful to ourselves and the wdd?

Wherefore deck or faces with smiles, and robe ourselves with clegate and grace for the approval of straugers, while b pass by our own household angels with the sch of indifference? Why allow shine of home, resening the pleasing manner, the cheerful tone, the wooming smile, for the outward approval of the woll? Why find in the hollow, splendor, the element of happiness, when they greet protection. thee so warm and eerily from the dear, familiar, humble walls of hot? Why tread so roughly over the modestly uprease violet, the low, sweet, fragrant flowers of huility and unobtrusive love, to gaudily appareled fivers, that yield no satisfaction to the soul when the eye is satiated by their vivid glow? It is becare we judge from appearances, and reason superfally; because the spirit-life of word and motive isot read; the veil of seeming so seldom uplifted by e hand of love, enconragement. or benevolence; beuse, in the life-chase for alluring phantoms, we le sight of the beautiful spirits by our side; becaul the bandage of prejudice, the shackles of a fall moral standard, obscure the poverty and utter elplessness of the starving broupon this species punctuality,) will despotically aching fingers to two and fourteen hours of needle preme Being, let him examine these marvelous and drudgery, without athought of injustice, a qualm for his dishonest deings. In this large and pros-

dishonest gain; beautiful and imposing structures, famed stores and palatial dwelling houses. The heart of the philanthropist shudders as he passes by them; they are erected by the extertions of a cruel injustice, built from the accusing sweat of toil, the heartblood of the poor, the tear-drops of the soul! Its stones are cemented with the accusing brother's blood of a thousand Abels, the stains of sin cling to its polished surface; and woman's degradation looms, a fearful and a retributive shadow, from its exclusive and frowning walls. Yet the builders of those envied homes are pious Christians, strictly honest men!

There is so much of heedlessness in the world;

for all wrong is not the result of premeditated injustice and selfishness. We take it for granted that a laugh is the expression of a soul's screnity and happiness; that silence and reserve are the results of pride; that silks and diamonds glitter on exultant, happy hearts; that discontent dwells in humble places, and refinement and grace with luxury and fashion. But, amid the blessed privileges of the present era of unfolding thought, some few and discerning spirits comprehend the spirit's mysteries, and read the inner life of feeling with clairvoyant, sympathetic eye. In rugged and aparted places they find, because they seek them, soul gems of wondrous beauty and divinest fashioning; and from the artificial glare, the worldly seeming, they turn with the spirit's true, innate repulsion, finding in lowly places the flowers of imperishable affection, the diamonds of intrinsic worth. There are souls now abroad in the field of humanitary labor, who turn from their worship of the leading stars of heaven to find their diverse reflections mirrored in some human breast, scorned, mayhap, and unheeded by the world. From the magnificent structures erected by the strong hand of force, they turn to the palaces of beauty enshrined within the unappreciated soul of some dumb poet or musician, whose strains have never risen from the lyre chords of this world. To the picture galleries of love and memory, embellishing these aparted ones, come the soul reading, saving, guiding angels of humanity, bringing additional tints of beauty, fresh strains of song, direct from great central fact of suffering, that veils itself in paradise, and prophetic gleams of sunlight from the far off worlds of inspiration. The good, the true, the pure, the exalted by sorrow, and the great in humility, are the messengers of the angel world to earth. They read the inner sense of language, and note the sunshine and the shadows of the heart; they look beneath the surface, and see the golden sands instinct with life that rest beneath the stormy, darkened waves. They behold the leaves and drooping blossoms of the trial-crown changing imperceptibly to the chaplet of immortal glory; its thorns transformed to living, quickening shafts of light. They behold the roses of eternal youth, the joys of celestial beauty arising from the pallor of earth's griefs and cares; and the angel signet on many brows branded by a world's false estimate, by the nersecutions of humanity. Soon the ringing discord of false sentiments will be discerned, and conventionality guard no more behind its flimsy veil and artificially crected portals the hideous vices of the age. Soon, and rapine and murder will no more be sanctioned in religion's name, nor love be desecrated by the servile imitations presented in its holy name. Heart shall not appeal to heart in vain, for the tone of love and sorrow will be recognized, and a false mirth screen no more the agony that dreads all sympathy's withdrawal. The angels take heed of all. Philadelphia, May 10, 1859.

AN AQUARIAL GARDEN.

As a narrative of what is going on around us, not less in one department of life than another,—in science, in art, in theology, and in politics, -we offer to the readers of the Banner the accompanying description of the fine Aquarial Gardens recently opened in this city, which we find in one of our daily ex-

"It is not an open-air exhibition as might at first the wrong-doer, as he sentiment of the liberal at 21 Bromfield street. A table has been placed mind; who heeds, erkurages, or checks the saying entirely around the room, upon which are transparin the Christlike spi; in which we are enjoined to ent tanks, thirty-four in number, varying in size with one measuring six feet six inches in diameter. and holding from twenty to one hundred gallons of fresh and salt water. These tanks are made of plate fostering scoret enmy or repulsion. "Do come glass, so that everything within them can be seen. They are furnished with rocks, sand, sea-weed, and from eight hundred to a thousand varieties of fish; and visitors can seat themselves on either side of these artificial ponds, and thus, at their leisure,

watch the eccentric movements of the fish. Hours may be spent in noticing the singular habits of the animals as they seize and devour their prey, or play and sport in the waters as freely as though they were in the ocean or river where they first saw life. In one of these tanks is a pair of the stickle-back fish that have attracted the attention of the curious. A few days ago, the female deposited her spawn in a nest which had been prepared by her The male then took possession of the nest, guarded it with the most watchful care, fighting off the female, who seemed disposed, according to the the gloom clouds of iscontent to obscure the sun- habit of the fish, to eat up the spawn. At its leisure, the male would take up in its little mouth bits of pebble, and place them around the nest to protect it from the action of the water. Having done this. it proceeded to spin a web—in appearance precisely outward show of fe, the glitter of wealth and like the spider's-across the nest, as an additional

The Rhodeactinia Davisii, from George's Bank, one of the Sea Anemones, excites much attention. The specimens are beautiful, and nearly all the visitors suppose them to belong to the vegetable kingdom. This is a mistake: as any one who will watch them gather eagerly the flaunting tulip, the scentless, long enough will see that they move about in the water from one part of the aquarium to another. They eat large quantities of animal food, and will almost instantly swallow a large worm.

In the various ponds may be seen the trout, perch, flounder, turtle, cel, pickerel, horn pout, menobrenchus from Lake Superior, sea raven, sculpin, dandy-crab, sea urchin, tautog, bass, pipe fish, medusa, or jelly-fish, (a variety of specimens,) lebias, from Raritan river, N. J., &c., &c.

In one of the large tanks are a tautog and bass which are two years old. They were caught when very small, and are now perfectly tame. In the centre of the hall is a large aquariam, measuring six vision, and weigh own the reflective soul. What is feet six inches in diameter, in which the proprietors, the received and ligiously acknowledged code of Messrs. Cutting & Butler, will place, in a few days, honesty? It is, n to steal openly and defiantly, a couple of sharks and a dolphin. The fish are regeven for life's nessity; but to avail itself of the ularly fed once a day on the common garden worm.

They devour large quantities.
In addition to the above, there are a number of ther, the despairin sister, to extort from them the microscopes, by which visitors can detect the anilargest amount of ork for the smallest possible malcule in the Cochituate, the circulation of blood remuneration. It man who would honorably dis. in a frog, a spider's foot, a diamond beetle, with its charge his debts, al pay his promissory note at the gorgeous colors, &c., &c., the whole making up one moment it came d (for his worldly credit depends found in Boston. Every one can there receive instruction; and if there is a person who reads these bargain with the be seamstress, and compel her lines who is inclined to doubt the existence of a Suvonderful creations, and he will doubt no longer."

perous city arise towing monuments of pride and nab. Send some this way, Mr. Composingstick.

Hewspaper Wolorld.

THE OPAL, Ulica, N. Y.-A neat octave samphlet of 32 ages, published monthly; conducted by the patients of the New York State Lunatic Asylum-price, \$1 per annum. The generous and philanthropic will contribute aid to this increating journal, the avails of which will go for the relief of the unfortunate, and for the prevention of sickness and serrow.

THE LAKE SHORE MIRROR, Silver Creek, Chataque Co., N. F.-"An independent journal, devoted to the interests of the people and the publisher." We like to hear the publisher say that his paper is devoted to the interests of "the pubsher" as well as to "the interests of the people," for there s something that savors of honesty and common sense; a fool dare not say it. Published and edited by A. Wight. Issued weekly at \$1.50 a year.

WAVERLEY REPUBLICAN, Waverley, Bremer Co., Iowa .-This is a wide-awake paper, as may be inferred from its motto. which is -"What is man, if the chief good and market of his time be but to sleep and feed? A beast-no more." The editor of this paper manifests no small amount of talent, and his liberality, as is always the case, keeps pace. Published weekly at \$1.50 a year. RONDOUT COURIER, Rondout, N. Y .- " A family paper, de-

voted to political news, literature, agriculture, education, general intelligence and amusement." Our Boston Courier is pretty "smart," but the Rondout Courier is "smarter." The Boston Courier is led by "fogics," but the Rondout Courier isn't led; it goes alone. It is published weekly at \$2,00 a

THE CHRISTIAN PHILOSOPHER, Genesco, Ill.-Motto: "Judgnent to the line and righteousness to the plummet." Platform: "The Christian records." Test: "The life and teachings of the carpenter's son." Published monthly, for gratui-

BROCKPORT REPUBLIC, Brockport, Munroe Co., N. Y .- This onner indicates its character and patriotism in its motto, viz.: Neutral in nothing that demands public expression-repubican in politics-devoted to the public interests." Published weekly at \$1.25 a year. THE GREEN MOUNTAIN SYBYL, Sandusky, Vt .- Dovoted

chiefly to Spiritualism. It leads off with the following metto n plain, significant type:-"He is the freeman whom the truth makes free." This paper is conducted with spice and spirit, with carnestness and ability. Published weekly at

SAUGERTIES TELEGRAPH, Saugerties, N. P .- Under a handsome head-a picture of honest industry and enterprisohe paper holdly presents this motto:

"Pledged to no party's arbitrary sway, We follow truth where or she leads the way." Filled with stories and general intelligence every week, at

WASHINGTON Co. Post, North White Creek, N. Y .- A weekly aper, established in 1788. Motto: "Our whole country." Its age is remarkable, yet it appears fresh and youthful; it has rubbed too long against the world to be "afraid." Terms

NORTH WESTERN HOME AND SCHOOL JOURNAL, Chicago.-Devoted to the right, the good, the true and the beautiful." A neat and handsomely-executed journal, the size and form of the BANNER; well filled with interesting and useful mater. Published weekly at \$2 a year. FREDERICK DOUGLASS'S PAPER, Rochester, N. I'.-" Devoted

to the rights of all mankind, without distinction of color class or clime;" full of able, useful and interesting reading matter. Mr. Douglass's reputation as a vigorous reformer is a sufficient voucher for the character of the paper. Pubished weekly at \$1.50 a year. WYOMING COUNTY MIRROR, Warraw, Wyoming Co., N. F .-

Devoted to republican principles, agriculture, education. temperance, general intelligence, and the diffusion of useful knowledge. Issued weekly at \$1.50 a year.

BINGHAMPTON DEMOCRAT, Binghampton, Broome Co., N. Y.—Publishes a story every issue, politics and general inteligence. Torms, \$1.50 a year. Onio Cultivator, Calumbus, O .- A well conducted agri-

cultural paper, established in 1845, of 10 pages; embelished with engravings; published semi-monthly, at \$1 a year. THE DEMOCRATIC UNION, Coldwater, Mich .- A political and

family newspaper, published weekly at \$1.25 per anaro EVENING STAR, Schenectady, N. F .- An able and interest

ng paper, published daily at \$4 a year.

THE COHOES CATABACT, Cohoes, Albany Co., N. I.-A talented independent weekly newspaper. It is furnished to subscribers at \$1.50 per annum. II. A. Guild, its publisher, is G. W. P. of the Order of the Sons of Temperance in East-

ern New York. THE TRI-WEEKLY PUBLISHER, Haverhill, Mass .- An abla little sheet, issued three times a week at \$3 a year. It takes an independent view of politics, and a liberal one of religion

NORTHERN FREEMAN, Potsdam, N. Y .- A weekly paper. published under the motto: "We must preserve our liberties or perish in the last ditch." Price \$1 a year.

GEORGIA CITIZEN, Macon, Ga .- A large, well-managed veckly newspaper. Terms, \$2.50 a year.

THE DAILY ADVERTISER, Brockport, N. Y Is small but

THE PLATTEBURG REPUBLICAN, Plattsburg, Clinton Co., N. F .-- This paper is reformatory, and consequently "smart." Its motto is, "Utility-the greatest good of the greatest number." It is published weekly at \$2.00 a year.

BALTIMOBE WEEKLY PATRIOT, Ballimore, Md.—" Devoted to original and selected literary, miscellaneous and political news," contains a large amount of valuable matter, and is published weekly at \$1.00 a year.

THE OVID BEE, Ovid, Seneca Co., N. Y .- A political weekly newspaper, published at \$2.00 a year.

THE CITY REPORTER, Boston, Mass .- A neatly executed weekly; started with the present year. Motto: "pro bono publico." Terms \$1 a year.

WESTERN NEW YORKER, Warsaw, Wyoming Co., N. F .-Edited by E. W. Andrews; a handsome and ably conducted paper, with liberal views; published weekly, by D. S. Barber,

THE GALION DISTRICT DEMOCRAT, Galion, Crawford Co., Ohio .- A political newspaper with a story every week; published weekly at \$1.50 a year.

Madison Chronicle, London, Ohio .- " Devoted to the interests of the republican party and the best interests of the citizens of Madison Co." Published weekly at \$1.50.

THE STATE-RIGHTS EAGLE, Camden, Arkansas.—"A weekly newspaper—devoted to politics, internal improvements, agri culture, education, and literature." Price \$2.50 a year.

MOUNT GILBAD SENTINEL, Mt. Gilead, Ohio .- "Dovoted to politics, agriculture, nows, science, and arts." Published weekly, by J. W. Griffith, at \$1.50 a year.

ONONDAGA GAZETTE, Baldwinsville, N. Y .- "Independent in everything." Published weekly, by Smith Van Allen, at

THE JEFFERSON Co. UNION. Watertown, N. Y .- "Pledged to truth, liberty and law ; No favors win us, and no fear shall awe." The publishers stick well to their motto. It is a

THE PLATISBURGH SENTINEL, Plattiburgh, Clinton Co. N. F.—A handsome newspapers with with a story every week. Published by Tuttle & Dow, for \$1.50 a year.

large paper for the price. Issued weekly at \$1.25 a year.

CLEVELAND' COMMERCIAL GAZETTE, Cleveland, Ohio. Devoted to commerce and agriculture. This paper has a large circulation among merchants all over the country...

TO BE CONTINUED.

CONTINUED FROM THE PIRST PAGE. continued from the first page.
been the prime motive-power of all civilization—that all this stands upon nonsense—as if all this primal faith were void and baseless. Incongruous shadows, abourd shapes, gloomy ideas, to be sure, terrible to contemplate but I infer from this, not nothing, but-something, higher, better, clearer, purer. Faith, not skepticism, is the argument I draw from the vague suggestions and forchodings of even superstition fixelf. Men have seen darkly, but depend upon it, in all their prayers, in all their ceremonies, in all their strange dealings with matters of God and the future liberalicy have seen something.

Once more I observe, that even with this dim, imperfect mirror among men, there are degrees of seeing.

perfect mirror among men, there are degrees of seeing. We all see darkly enough, the best of us, the clearest sighted; but after all, some see clearer than others. Sometimes there is a film on the eye of the observer, as well as on the mirror; there is an imperfection there as well as in the object-glass. Sometimes men have their eyes darkened all over with the scales of appetite, and eyes darkened all over with the scales of appetite, and so all that they see is distorted, is made aboutinable. They see nothing in this mirror of the Universe that does show us so many of the glories of God, so much that is beautiful, good and true, though we see it darkly—they see nothing but shapes of beastliness and images of licentiousness. How terrible is the darkness of man to whom life comes thus paragraph. a man to whom life comes thus perverted through the camera of licentious appetite!

camera of licentious appetite!
And sometimes men see nothing on the mirror of this
life but a gigantic image of self—all self. Like the giant of the Hartz Mountains, they project upon life
merely an enlarged idea of their own desires, or of
their own greatness. They see very darkly indeed who
see nothing else but that, and adjust all the concepitions
of their life to that. It is natural for youth that it
should have a limited vision. It is the very nature of
his being to need growth, beginning from little things. Is do not a limited vision. It is the very nature of his being to need growth, beginning from little things and rising up. The youth—perhaps it is a happy thing—does not see, or does not know that he sees darkly at all. The man apprehends that to some extent; but the youth, with all the sunshine there is in life concentrated upon that era of existence, does not feel that he sees darkly at all. He only knows that he sees. He rejoices in the fullness of the present fact, in the joy of the present sensation. He has no future thoughts, no deeper suggestion. But it is a terrible thing when it becomes worldliness, not mere youth; when man becomes a childish being all through his life. never understands as a man, never thinks as a man, never feels as a man, never has anything but a frivo-lous, superficial view of life—that is terrible darkness for a man to live in, indeed.

But there are men who apprehend the reality of existence, the reality of things that come darkly, that cast their shadows—there are men who still feel that there is a substance back of those shadows and that there is something greater and grander outside of this dream of present existence. Oh, it is a momentous period in our being when a man wakes to a sense of realities. That is conversion, that is a change of heart, that is religion, when a man comes to a sense of the truth that life is real, that there are real elements with which we are dealing, that there are spiritual realities beyond our present vision which we touch, that are in-terfaced with us, that our soul is real, that Christ is real, that God is real, that eternity is real. It is a great thing, a momentous crisis, the pivot of a man's life, when he reaches this point, when he comprehends life, when he reaches this point, when he comprehends the reality of these things. A great many do not believe in this reality. The loose, the profune, the sensual, the licentious man does not believe it. The unjust man, who blackens his life with practical daily unrighteous dealing, does not believe in the divine laws until, by and by, they crash through him and he wakes dimly to a sense of their realities.

Nations do not believe in it sometimes. Despotisms

Nations do not believe in it sometimes. Despotisms pile up their enormities, one after another, until, by and by, the moment comes for a grand earthquake shock and the fabric totters to the ground.

snock and the more totters to the ground.

So men are darkened as to the reality of truth. They see truth, or the value of it, only as it pays, as it is popular, as it is for them but temporary, but transient, an external significance of other things; or if they have this faith-feeling they sacrifice it for that which is tem-

porary, transient and external.

It is a great thing to see a man devote himself to the ontemplation of truth, even though it may be in one department of being. There is glory, a regal crown for the man who does that. Such was the man who, a few days ago, was carried to his resting-place, with princes in his train, a man who looked at truth as far as God revealed it, at nature in all places, who climbed white hoary summits of eternal snow, who went into all the prince of the princes of the prin all the varied zones of the world and looked abroad upon the processes and phenomena of things until they were all orbed in a glorious cosmos in the mind. He was royal, far more royal, and had a brighter crown than will be won or lost on the blood-sprinkled plains of Italy, in his simple love, reverence and realization

of truth.

But it is the greatest thing when men wake up to the reality of God and of spiritual things, seeing darkly, to be sure, even then, but discovering as they look, more and more, and the steadier they behold, seeing more clearly. My friends, that is really to live and to get hold of the great realities of God and spiritual exget hold of the great realities of God and spiritual existence. That is to live all else is but the mere accessories of being. God has not been unkind to past ages. Do you think we, in the nineteenth century, with our telescopes, microscopes, telegraphs and steam engines are living more deeply, more essentially than men did three thousand years ago? Not a bit of it. We are having more vehicles to carry out God's plans, but we do not live any more than the old patriarchs, who sat by their tent doors and communed with God, or the old Chaldean shepherds, who felt his dim mysteries among the hills? They lived just as much as we do. All the rest—the finish, the trapping, the vehicular things, are but accessories; the real essence of life lar things, are but accessories; the real essence of life is in catching hold of these spiritual realities. A man thinks, perhaps, that he cannot live when he is called from his work, from the activities of life into his sick chamber. You think you cannot live in that condition. Yes you can. All heaven is open to you; God is there; you can live, when you get hold of such realities as those, no matter where you are. It is not breadth and variety, it is the intense realities of the great spiritual

facts which gives us life. So has (lod given us the true clue of life in one bright revelation; he has flashed through this darkened mirror one clearer ray in Jesus Christ; he has shown us his own face, he has given us one clear spot on that darkened surface of the glass through which we see his face, and by that he will reconcile things. We see darkly still, we stumble oft, but we do not reconcile things and see their tendency; and then we say there is something beyond—we do not see it all. We know because we do not see it that there is something to

Oh the joy, the comfort of these words, "to come!" On the joy, the comint of these words, "to come?" Something beyond to be revealed. Not that all things here are worthless. Do not misapprehend my argument. I have been arguing right against the idea that life is a dream and vanity. I say it is worth a great deal to live to-day, to see something, through darkly; but, I say, that we do not see all things, that there are higher the proceedings the process of the control of the process of the control of the process of th 1 say, that we do not see all things, that there are higher, better, more glorious things to come than these. Oh, man! how are you living? Are you dealing with shadows? Are you living only in darkness? Are you living in such a way that realities are dreams to you, and dreams realities? Or will you so follow the clue of life that streams through this darkened mirror in Jesus Christ, that you will be continually reflecting that light, higher, brighter, clearer, rising higher and higher until you come to the blessed condi-

LECTURERS.

tion of a glorious communion, where this mortal mirror is shattered and we see face to face?

MRS. PANNIE BURDANK FELTON will lecture in Philadelphia, on Sundays, June 5th and 12th; in New York, on Sunday June 19th, and in Norwich, Conn., on Sundays, June 28th, July 2d, 10th, 17th and 24th. Address until June 15th Willard Barnes Felton, No. 813 Lombard street, Philadelphia. Penn .- from June 15th to July 24th, Norwich, Conn.

MRS. H. F. M. BROWN will lecture in Concord N. H., the first Sunday in June; in Providence, R. I., the second and third Sundays, and in Buffalo, N. Y., the fourth Sunday.

MISS SARAH A. MAGOUN Will speak in East Abington, Sunday, June 5th; at Marlboro', 12th; at Quincy, 10th.

MRS. L. S. NICKERSON Will speak in Berlin, June 5th. She may be addressed at Worcester, Box 315.

GEORGE ATKINS, trance speaker, will receive calls to looture on the Sabbath. Address No. 7 Ellot street, Boston. MISS ENNE HARDINGS will speak in Newburyport, Wednes-

day evening, June 1st. For a fuller list of Movements of Lecturers, see seventh page.]

HARMONY HALL-MEETINGS FREE.

Arrangements have been made to have free meetings in Harmony Hall. A number of speakers have volunteered their services. The meeting is held at 10 1-2 A. M., and 8 and 7 1-2 o'clock, P. M.

Those desiring to aid in the establishment of a free meet ing in Boston, are requested to attend next Sabbath. Alvin Pease will now receive calls to lecture Sabbaths. Address, Boston, Mass.

Banner of Night.

BATURDAY, JUNE 4, 1869.

PUBLICATION OFFICES: 3 1-2 Brattle St., Boston: 143 Fulton St., New York. All letters must be addressed,

BANNER OF LIGHT, Boston, Mans.

EDITORS: WILLIAM BERRY, LUTHER COLBY, J. R. M. SQUIRE.

THOS. GALES FORSTER, CORRESPONDING EDITOR.

TERMS OF SUBSCRIPTION:

which due notice will be given.

CLUB RATES.—Clubs of four and upwards will be furnished

at the following rates:
One year,
Six months,
Six months Persons souding us clubs, may add to the club at any sub-equent time, names either in their town, or any other place.

Moneys sent at our risk : but where drafts on New York can be procured, we prefer to have them sent, to avoid less. Pro-cure drafts on New York, if possible.

8- Subscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sent. ADDRESS, "BANNER OF LIGHT," BOSTON, MASS.

VALEDICTORY.

Berry, Colby & Co.

To the Patrons of the Banner of Light; The undersigned, from and after date, withdraws his BANNER OF LIGHT. I find that my health is such that great demand upon my time. As an itinerant trancethe fullest requisition; and I am incapacitated from doing justice to any other position in connection therewith. To my numerous friends, throughout the country, I would desire to recommend a continuance of big finger of public scorn ponted at him, and they their patronage to the BANNER, as a candid and liberal holding the hand to which the fliger belongs. After advocate of Truth, as developing in the present age, they should have done that, it would make very little through the agency of spiritual investigation.

THOS. GALES FORSTER. Mendota, Ill., June 1, 1859.

TO OUR FRIENDS.

We publish above a valedictory from our esteemed friend and co-laborer, Thos. Gales Forsten, which the following questions:- Wesertainly wish that the announces his withdrawal from the firm of Colby, sacred sages of Cortlandville and explicitly informed Forster & Co., under which name the BANNER OF us in what the unchristian' chracter of Mr. Curtis's JOHT has been published.

Mr. Forster does not feel it to be his duty to withdraw his name from the list of lecturers devoted to the new dispensation, in which position he has gained much popularity and many friends. His health renders it impossible for him to fulfill his engagements as a lecturer, and at the same time devote that time and | that the intellect sickens at the contemplation—if he attention to the Banner of Light which he must had manndered and muddled ad quirked and qualidevote, if he would be just to himself, and to its fied until his auditors were inloubt whether the disreaders. For these reasons Mr. Forster deems it proper | cussion was of Original Sin, Prdestination or Graceto relinquish his position with us, as publisher. He if he had played with familiar prases and aired threadwill still continue to correspond with us, however.

We have but one word to say at parting with our riend as an associate with us in this enterprise; and suppose that Elder Charles lingsbury' and Elder that is, to bear testimony to the largeness of heart by which all his intercourse with us has been governed. and to add our best wishes for the welfare of one who has proved himself to so many hearts to be worthy of their love and confidence.

ANNOUNCEMENT.

We take pleasure in being enabled to announce to the readers of this paper, that we have made arrangements with

PROFESSOR S. B. BRITTAN, one of the ablest and most polished minds in our coun-

try, to furnish us with a series of articles on the

PHILOSOPHY OF THE SOUL, which will be carefully prepared and studied.

The "Shekinah" is still remembered as among the nost polished and deeply metaphysical and philosophical publications ever issued in the United States. For beauty of diction and strength of reasoning, the editorials of Professor Brittan are remarkable productions, and are cherished by all who have the fortune to possess

them. The initial number will be presented in our next is church. sue, and will be continued during the thirteen follow ing weeks.

We suggest to our readers the propriety of securing copies of the BANNER during their publication, and of using all the influence they possess to render it practi cable to continue the series at the expiration of the

The contributions of Professor Britian will supply a need we have long felt, and will make our already varied budget complete-for the present.

INQUISITION BY SNUBBING.

We would not have our readers suspect us of a disposition to find fault with anything, for we were never more thoroughly good-humored in our life. This shall suffice while we proceed to say what we have taken it

The Inquisition is an ancient and bloody bugaboo which religious teachers tell young children used to lourish long and long before they were born. Of course—they add—there is nothing of the kind going on now, especially in such a free, great, and glorious country as this of ours. This answers very well by vay of making believe that we are more decent, tolerant, and Christian-like, than some other folks used to be, and may be now. It is a very pretty way of saying "pussy! pussy!" to the intolerant habits of modern creeds, by crying out "scat!" to the torturesome practices of religious establishments of other times

and places. But-bad luck to those who put forward the theory ! -it does not hold good a bit. There is one flaw in it. which is that it is n't true. It cannot be said with seriousness and sincerity that we have no such a thing as an Inquisition among us, for we certainly have We do not pretend to charge, however, that the rack. or the thumb-screw, or the cold water-drop torture, is practiced in this country, to frighten men out of one form and name of belief into another: but we do charge that heterodoxy is esteemed as good as a crime by those who are self-deputed to look after the public conscience, and any and every deviation from the rules laid down by the church authorities is considered at once an "unpardonable sin." The New York Tribune is led to express itself on the subject in the following

terms :— 🕟 .. A man who has pursued the even tenor of his way for many years, finds suddenly that his heterodoxy has made him the uncomfortable centre of an aggrieved and indignant circle. Before he knows why, he is sent to Coventry. But the trouble does not stop here. The presumption is that the victim thus summarily dealt with is of a somewhat tindery and saltpetrous naturo. He explodes in his turn; his neighbors re explode; the explosion transcends town lines, and agitates countles; conventious are held; the people become partisans; and the extent of the commotion, until it has subsided, no man can estimate. Now, merely as an act of pru-dence, within, of course, the limits permitted by con-science, we should advise brethren to let these knotty cases alone. Unless a man is outrageously a back-slider, perhaps it would be as well to 'let him slide.'' At any rate, in these days of restive thought, of un-

tendency to protest, in which every attempt to limit faith by formulas is sure to fail, and to fail ignobly, there seems to be an excellent reason for recognizing toleration among the Christian virtues. To act rashly will be to act ruinously."

We have a very fair illustration of the American style of Inquisition by snubbing, in the case which we are about to relate.

A man named Stephen Brewer, hitherto an elder of the Presbyterian church in the village of Cortland, New York, was not long since dragged before a special council invested with the proper authority, and found guilty of attending the meeting at which discourses were preached by Beecher, Cartis, Emerson, and others, and, for this single offence, summarily ejected from his office, and from his church membership! He could not have fared worse for being found guilty of stealing, of drunkenness, of sensuality, or of gambling. Even If he had imbrued his hands with human blood, the church could not have found it in its power to visit him with any more severe evidence of its thorough displeasure. But the offence of Eder Brewer was of no such character as these. He was guilty of nothing but straying off-perhaps out of curiosity only-into a hall where Emerson and Beecher vere to speak, and of whom he had heard enough to make him wish to hear them for himself

Worse than all, he was not allowed, in defence of his conduct, the same privilege flat is accorded to thieves and burglars even-that of proving provious good character. His lips were ocked. That aweinspiring council refused to hear a syllable of his excuse or his plea. They felt that they had "got him," and they meant to make a proper example of him, to frighten off other men, and possibly younger ones, from venturing on his heretical ground. Their specifications against him were, that, by his attendance on the other services, where Emerson and Beecher and Curtis held forth, he had been guilty of "countenancname from all further business connection with the ing teachings that are plaint of a secular and un-Christian character." And this was the very worst must relieve myself from the responsibilities of a too they could say against him. It attempted, by way of reply, to offer evidence that he had been a steady speaker all my energies and capacities are brought into and devout attendant upon all the ordinances and institutions of the church;" but they would not hear a word to anything of the king they were bound to throw him overboard, to excommunicate him, to get a difference with them whether be lost his soul forever or not-whether he went to the evil by going to hear Emerson and Beecher, or arrive at the same destination by staying quietly at home

> The Tribune goes on in a pleasant, but satirical style, and puts to Mr. Curtis-ine of the offenderslecture consisted. Was it in acing for woman-last at the cross, and earliest at he grave'-something like fair play in this wear and working world? If Mr. Curtis had asked for infair' play-if he had defended systematic frauds, an petrified cheats, and stale conventionalties, and sopistries so transparent bare terminologies-if he had slandered the world's workers and sugared the word's drones-why, we Simeon Lucas'-the accusers of Mr. Brewer-would have considered his discours eminently Christian. Wicked George Curtis! did on know what you were doing last December in Cortlatville? Did you know, while your pleasant voice and praceful words pleaded for our suffering and stricke sisters, that you were playing Guy Fawkes-that youwere undermining the Presbyterian Church? Couldyou not stick to Mrs. Potiphar? Must you turn icnoclast? Was it not enough to push a pin through te Rev. Cream Cheese, but you must lacerate Elder Silon Lucas? Must you, like a modern Prospero, after ficinating so many others, seek the perdition of Elde(Brewer? What harm had Elder Brewer done Mr. Ralh Waldo Emerson, too, that the philosopher must leav the seclusion of his woods and meadows, and jouley so many miles to carry the torch of discord to the happy hamlet?"

> And after this, it well state the substance of the rouble, and its own sentiments the subject of churches and speculation, in these wes. They are full of pith and meaning:-

"For our own part we protestthat nothing is more pleasing in our sight than a well-gulated, harmonious So, too, we are pleasedo see a meeting-house enuch. So, too, we are pleased see a meeting-house well cared for—spruce and coely without, commodious and comfortable within; eat, if possible, and gaudy, if it must be so. But acceting-house with the spire rocking, with the roof liding, with the doors ajur, with the glass broken, andhe foundations crumbling—a meeting-house shored p to save it from tum-bling upon the graves of depand worshipers—a meeting-house with foxes looking of at the windows, with the pulpit drapery in rugs, with table of the Lord defiled, and with the pews rottix apace, is not a pleas-ant spectacle. Sadder still is ito witness the Invisi-ble Church in ruins—to find that profession of religion has narrowed the intellect, harded the heart, fettered aspiration, blinded the judgment poisoned the tongue, and scorched to dust the fountles of human love and sympathy. If the tendency of ic day is to religious speculation—if the young men t this country are already too prone to forget the edgal foundations of the , and the eternal truths whit it embraces-if philanthropists shrink from conta with those who are most loudly and loftily Christian-let those who grieve n all sincerity at the defectioncharge it home upon the men who fancy that shadot is all and substance nothing—that a weekly dronings the pulpit at home. and a yearly droning upon the afform in New York, however satisfactory to the shpherd, will save the sheep."

ANNIVERSARYWEEK. Last week-being the last we in May-was Anni-

versary Week in Boston. Accoingly the people began to flock in, until our venerae city was full. The pleasant weather, too, was so dided an exception to the rule on this annual occasis, that it helped draw eager lookers and listeners. Thist of societies whose annual assemblages enlivened he week we are not able to give in their order, but le reader knows well enough for himself what are the general objects and characteristics. Of those, hower, perhaps as largely attended as any, if not, indeed, bre largely attended, we may mention the Unitarian estival, the Universalist Association, and the Newingland Anti-Slavery Society. Dr. Holmes-the "Accrat of the Breakfast Table "-presided at the fit, which was held in Music Hall, and was a brilliansuccess. He made a most liberal and thoughtful spell at the opening of the feast, which was duly report in the papers of the day, and received the warmest scomiums. We wish our space permitted us to give to the readers of the BANNER entire, it is so full of ving and breathing spirituality. There is no quesn that Religion is apidly crowding off the old quesons and dogmas of Theology, and that laymen-so alled-are usurping the ancient functions of the cley. The world is reforming the church. It is a welfae symptom of the grand movement that is going, and augurs everything promising for the future of an.

We never saw Boston more live, and even gay and exuberant, than last week. Thetreets were all the time filled. There were meetings pre, meetings there, and meetings everywhere. Peop were all the time going this way, and coming that It was a thorough satisfaction to look into so marsmiling faces, and catch the pleasure that beamed iso many expressive eyes. The results of these gatheres, we suppose wo speculation, of chafing at precedent and of shall get at some no distant time the future.

THE WAR IN EUROPE.

Not much progress has been made in warlike operations in Northern Italy, since our last issue. There has been no pitched buttle as yet, though a single gational Society at Music Hall on Sunday, May 22d, 1859. skirmish has been reported between the Sardinians and His subject was "Mental Temperance." Austrians, during which the former not only maintained their ground, but succeeded in capturing some three hundred of the latter also. The report lacks confirmation, however. Napoleon-the man of as mysterious silence as was ever William of Orange, the deliverer of England—has left his capital and country the health and the diseases belonging to each. That which dered him on leaving Paris for the seat of war.

press, in particular, affect to deny that he has genius equal to the emergency, although they are obliged to admit what everybody eagerly admits now-a-days, that that he has the gutlines of his plans all safe in his own self-trust with which he has thus far advanced with them is the best proof that he possesses a depth of in Address to the army on reaching Genoa, which, while it is very eloquent for a document of that dethe last degree. It was said to have produced a wide effect. There occurs in that address a single passage which not all will be likely to regard as specially important, but which, nevertheless, deserves to be remarked as a strong peculiarity of the man in the emergency: "Beware of too great enthusiasm, which is the only thing I fear," he says. This single phase shows that he knew what a flery and excitable people He understands that it is chiefly necessary to know exactly what needs to be done, rather than to get up a hollow and premature excitement about matters one is not yet acquainted with.

There will undoubtedly be a great deal of strategetical play between the Austrians and the Allies, for sometime yet. Each wishes to make sure of a strong position, and not to be surprised by the other. It is reckoned by some that the war may be confined to Italy and occupy only the summer! We should not be surprised to see all the nations of Europe involved in dress prepared for the coming catastrophe. But one would it, and the conflict continued through two or three not wear earthquake dresses, or resurrection robes, for his years. We are looking to see the people have a chance.

PICTURE OF MOUNT VERNON.

We have just seen a new and striking view of Mount ernon. As this Mecca of America is just now, through the efforts of Mr. Everett and the ladies, of more intense interest than perhaps it has ever been since the day when the dead body of its august occupant was carried out to be entombed, any accurate and life-like representation of the immortal spot will be hailed with enthusiastic thanks by the great body of the American

The picture referred to is an elegant affair, lithographed n tints from a photograph, and has cost its accomdished projector and artist some two years unremitting labor. This picture represents the entire Two snap," "It rains easy," "It is having weather." When the Hundred Acres purchased by the Ladies' Mount Ver- farmer means that he shall labor no more on his farm, he aon Association. Its size is 18 by 24 inches. Being nore or less acquainted with Mount Vernon from personal inspection of that time-honored locality, we are enabled to speak in the warmest terms of the character of this view, both for accuracy and effect. Here are the new and old tombs; the mansion, with its deep and noble piazza; the negro quarters, chicken-coops and corn-houses; the lawn, the walks, the carriage-houses, and the vegetable garden; and, in fact, every minute feature of the spot, with which all the men, women and children of America would be glad to make themselves familiar. The artist is Mr. Hensel, who has also perfected a model of Mount Vernon, of which the present picture is an exact representation; and the same is now on exhibition in Philadelphia, in Cowell's Hall, south-west corner of Chestnut and Seventh streets.

Accompanying the picture is a pamphlet containing he Pedigree of Washington, and History of Mount ernon, from 1743 to 1859, embracing a description of the Tombs, Monuments, and Mansions of Washington. Those who purchase the picture will want the pamphlet also. The entire production is the property of Messrs. pictures may be seen at the store of Clement & Drew. subject deserves the attention of every farmer ored, and the frames Mr. Drew puts them in are of exquisite beauty. We can truly say, for ourselves, that we have been waiting for just such a representation of the Home of Washington as this, and we feel sure it will meet with a ready and extensive sale.

CONVENTION.

The Annual Meeting of the "Friends of Human Progress'' is to assemble at Waterloo, Seneca Co., New York, on Friday, June 3d, and will continue its sessions during three days. This meeting of carnest reformers promises to be unusually interesting, and the presence and co-operation of the friends of Freedom, Truth and Humanity is cordially invited.

J. V. MANSFIELD.

We have received a note from Mr. M., in which he ваув :---

"Such is the excitement in Philadelphia at the presen "Such is the excitement in Philadelphia at the present time on the subject of spirit-communion, I find I shall not be able to return, as I had advertised, the first of June; but I must stay another week in order to give those a tost who have not yet had an opportunity of seeing me. I have an-swered letters for some of the editors of the secular press of Philadelphia, giving them satisfaction, and like honest men and gentlemen, they kindly noticed it in their columns."

ANSWERS TO CORRESPONDENTS.

HOMAS A. STRRETER .- We shall attend to the book in our next paper. The rev. gent is not a Spiritualist. We should be thankful that so much light is springing up in

NO CIRCLES THIS WEEK. The public will be duly notified when we resume.

THE SPIRIT CHILD, JULIA.

An angel from Heaven, in the guise of a child, Came into my chamber and rested awhile : • Her garb was Affection, embellished with Love-A divine emanation from the Godbead above. She whispered to me of the beings so fair Who visit earth-friends on the wings of the air: And my soul longed to mount to the realms of the skies, Where Love is eternal and Hope never dies."

ALFRED CRIDGE & Co., the publishers of the "Vappuard" and "Gom," at Cleveland, Ohio, have opened a Reformer's Home, for the accommodation of travelors friendly to Spirit ualism. They have all the Spiritual papers and publications at the service of their guests. It is centrally located, at No. 109 Lake street, and within three minutes' walk of the Post Office, Tremont Hall, where the Spiritualists of Cleveland rold regular meetings, and not far from the general railroad depot.

ERRATUM.-In the article by Dr. Child on Obsession, recently printed in the BANNER, the last letter of Mrs. Catlin should have been dated 1855, instead of 1859-the printer's mistako.

"Mystic Houns."-We had prepared copious extracts from Mr. Redman's new book bearing this title, but are compelled to defer the publication till next week.

[Reported for the Banner of Light] LECTURE BY RALPH W. EMERSON. Mr. Emerson featured before the Twenty-Eighth Congre-

The dectrine of temperance, said Mr. Emersen, is usually taught on a low platform—that of meats and drinks. But it is a long way from the Maine Law to the heights of absolute self-command. He would point out some of its higher functions, as it enters into mind and character. There is a difference between constitutions that modifies

and gone to Genoa. At that place the citizens and the is graceful in one is a fault in the bystander. In different population of the country round about, as well as the races these discrepancies become extreme. In northern latiarmy, gave him a cordial and brilliant reception. It tudes, one measure of success and sense is the moderation was almost equal to the ovation that was publicly ten- of the individual's mind. Talkative persons of low culture use superlatives. In feeble minds there is no gradation. The military ability of the French Emperor is the The conversation of some people would lead you to suppose subject of a great deal of conjecture. The British they had lived in a museum where all the objects they saw were monsters. Pass some cfilcial vote of thanks, and they bent their brensts, and will remember this honor to the last moment of their existence. They do not perceive that the positive is the sinew of speech, the superlative is the fat. he has proved himself the abliest diplomatist and Bad news are always exaggerated, and we may challenge statesman of the present day. We believe for ourselves Providence to send an event so tragical that we cannot contrive to make it a little worse in our gossip. But language brain, and that he will proceed to work the plans out should aim to describe the fact; it is not enough to suggest as first as opportunities allow; the steadiness and silent it. A good wit, draws well and colors well at the same time. To say that a man has talent, character, force, tells us very little of the man. The speaker remembered a person who, after trying in vain to describe another, said: "Well, there capacity that has not yet been sounded. He published is a good deal of something about him." For the current exaggeration there is no warrant in nature. Agonies, excruciations and ecstacles are not our daily bread. A New York sription, is likewise characteristic of the Bonaparte to skipper told his owner that he had pumped the Atlantic Ocean through his ship, three times, on the passage, and it was common to find sharks and porpolses in the hold.

We do, legitimately, wish to see the best of all things. The astronomer shows you the nebula of Orion, that you may see the furthest off land in nature. We go up Mount Blanc, and inder Niagara, if we dare. Traveling is a sort of search for the superlatives or summits of art. Much more, the arithmetic of Newton, the memory of Magliabecchi, the versatility of Casar, the concentration of Bonaparte, the universal he was going to lead on to battle. He knows the great value of steadiness, rather than haste and impetuosity. conversation of men. We find profaulty flat and tedious. The name of the Supreme Being, too, should always be supposed. Profanity goes out of vogue because society dislikes inmensured speech. Oaths do not go out of vogue; the attestation, in inspired moments, of something which absolutely is, dedication to the right, execuation of the bad, are right. Oaths are venerable, and curses may be of fatal omen ; but sham damns disgust. There is a superlative temperament. Those who have it go praying and swearing through life. Horace Walpole tells us that then the prediction of an earthquake had spread alarm through London, some wore a working jacket. The secrets of death, judgment, and eternity. are tedious when occurring as minute guns. There is a negative temperament, which shivers in the sun like Demophoon, is tired by sleep, feeds on drugs and poisons, and finds the rainbow a discoloration. When this man loses a tooth. he thinks the universal thaw and dissolution of things is come; contradict his opinion, and he cries "Persecution," and reckons himself with St. Barnabas, who was sawed in two. The first power in a reasonable mind is the power of plain

tatement. It is a good rule of rhetoric which Schlegel gives: "In good prose every word is underscored." "Neatness," say the French, "is the varhish of masters; but beware of emphasis, which is only the language of satisfied vanty." "Here are twelve volumes of military despatches," said a Frenchman of Wellington's writings, "and the word glory' is not once found in them." We are struck by the noderate expressions of the classes not literary: says he doesn't work as hard as he used, and he doesn't mean to. The worst people he knows or has heard of, he says are

a hard set. The New Hampshire farmers do not call the par-ticular peaks—as Killington Peak, Camel's Rump, Mount Washington-mountains, but "them 'ere rises," and only speak of "the mountain," when they mean the range. Come out here," said one boy to another, on the Catskill Mountains, "it looks pretty out doors." Dr. Channing's authority had such weight that the Bostonian's idea of religion was, whatever opinions or sentiments that eminent divine held. But the lecturer remembered that Channing's friend, a man of guarded lip, said of him, "I have known him long, I have studied his character, and I believe him capable of virtue." By every man's truth is to be judged his degree of under-

standing. The speaker once attended a public dinner to a great official, whose health was given with nine cold cheers. There was the had superlative. The reply was full of gratitude for the warm reception. They did not perceive that the excess over the truth vitlated the whole. Where public men violate truth in such cases, we expect, at the least, wit to cover the fault-not flat exaggeration. Men of the world value truth in proportion to their ability; not for its sacredness, but for its convenience. He had heard an agricultural Hensel & De Wolf, Philadelphia. A number of the of the day," was the tenst of the village father; "his address, which was, to say the truth, very bad. "The orator picture dealers, No. 18 Court street, and our readers in ton of the teast did honor to the giver. It is to be wished Boston and vicinity would do well to step in and study that great lords and diplomatists had as much respect for them carefully. They can be had, colored or not col- truth. The city man dwells in delusions. The glare of circumstance about him blinds his eyes to truth. The poor countryman, having no such circumstance to confuse him. looks straight at you, without refraction or prismatic glories. But dissipated habit of life-traveling, feasting, the living among strangers—is apt to set the street on wheels, and give the mountain a preternatural size. The tipsy traveler who leaves the theatre, finds the Boulevards a continuation of the stage scenery. It would be a good rule not to make bookmen the judges of a book, but to call in farmers and sailors to pass upon its merits.

To beauty, the positive degree is essential. Temperance seems the gentus of the Greeks, who were the intion of beauty-temperance in rhetoric, painting, sculpture, and architecture; and temperance, too, in our partial sense. Simonides said, "Bacchus rejoices in being mixed, himself with three nymphs." The first Greek Olympiad is the boundary of fable and of credible history. Their buildings are held aloft by just enough support, and all superfluity removed, transporting the prose of a wall into the poetry of a colonade. They called intellect the science of metes and bounds. The special users of the positive degree were the Spartans, who wrote to be read, and spoke to be understood, the whole business of whose legislation was the bringing up of youth, whose ceilings were wrought with no tool but the axe, and whose doors only with the saw, and whose king offered a sacrifice to the Muses, before battle, to moderate their military ardor. Charles the Twelfth of Sweden was a modern Spartan who drank only water, and by incessant activity lived, as Swedenborg has it, mere than any other man. The mind of the English race does not love the superlative

degree. In all respects the English stock is a solid race. We live in the Temperate Zone. All our manner of life is on a moderate pattern. Competence, quiet, comfort, are the agreed welfare. Thousands live and die who never were, on a single occasion, hungry, or thirsty, or terrified. We read in books of the hair standing on end with terror; but who, n our municipal life, ever had the experience of the hair standing on end? Much of the rhetoric of terror most men have realized only in dreams and nightmares. "Prudence," said Rousseau, "gonsists in the avoldance of difficult cases;" and that is the gonius of the people of the Temperate Zone. Virtue consists in doing your duty when difficult cases happen. Coriental life furnishes us with a different picture. It is a good illustration of the style of the Eastern nations that their costume is in extremes. The diamond and the pearl, which are only accidental and secondary in their use, to us, are proper to them. For in insecure countries, every one is losirous of embodying his wealth in easily-concealed and portable property. They excel, it is also to be noticed, in costly works, things which are the poetry and superlative of ommerce. On the other hand, it is remarkable that all nations, in proportion to their civilization, understand the manufacture of iron. One of the metres of the height to which any civility rises is the skill in the fabric of iron. Universally, the better gold, the worse men. The political economist defies us to show any gold-inine country traversed by good roads. Coal-mines, ventilation, irrigation, iron, breadstuffs, manufactures of coarse and family cloths, are the indices of civilization. Our modern improvements are nearly all in this homely kind,

In France, however, the superlative taints the genius of. the people, and puts them under a continual disadvantage to , the Teutonic stock, like a young spendthrift in presence of a banker. Their lively expression gives an air of youth and frivolity to their gravest political documents.

A face magnified in a concave mirror loses its expression. A little fact is worth a whole limbo of dreams. Discovery in the heavens has waited for an achromatic lens-a lens which will not color or refract-discovery on the earth is waiting it in like measure. I have no sympathy, said Mr. Emerson, with the young people who complain that the world, on acquaintance, loses its romance: I am content that my eyes hould see the real world, geometrically finished, without blur or halo. In Nature there is no swell, no brag, no strain, but firm common sense. She encourages no looseness, pardens no error, freezes punctually at 82°, boils at 212°, crystalizes we have begun in folly, we are brought quickly to plain dealing. Life cannot be carried on but by fidelity and true carnest, and she brings the most heartless triller to delermined purpose. All great characters are marked by absence of pretension and by moderate statement. The more is taken away, the more real, inevitable wealth of being is made known to us. The positive degree in life is the mediocrity of condition, whose well-being the experience of ages and the analogies of nature instruct us to find in the avoidance of extremes, so that our definition of virtue is, a mean between victous extremes. The greatest mon are those who | Flora W. Bowker, Lawrence, Mass.; Mrs. Sarah Bassett. keep the common, but inform it by the uncommon. A man shows greatness not in sallies, but in habitual action. It is a mark of all great action that it comes from necessity. A skillful juggler performs his tricks before your eyes in simple costume; a novice calls in the aid of bixarre costume and a band of music, to distract you from the clumsiness of his performance of the feat. The trying part of the dance is the walk. What more difficult model to draw than the hand? The great man needs not the stimulus of multitudes; the wash of the sea, the current of time, are enough for him.

All rests, at last, in our life, the simplicity of nature and real being; yet nothing is for the most part less esteemed. For the most part we live together in our common society not by our characters, but by somewhat adventitious and external-our position, our acquired skill and profession, or by some temporary liking, or external abilities; or, most of all, by custom. Few persons could afford to live together on their merits. But the firmest and noblest ground upon which people can live, is truth. The covenant which great souls make with one another is-Let there be truth between us the first Monday in July, at the office of the BANNER OF two. Such appear best in solitude and poverty. One who was asked why he took so much pains in an adt that could come to the knowledge of few persons, replied-"A few are the second Tuesday of May. The first will be helden in enough with me; I have enough with one; I have enough Ritchburg, Mass. with never a one."

It should, perhaps, be said, in regard to our right to the libfrom your common sense, so long call things by their right names. But every man may be raised to a platform whence he sees beyond sense, to moral and spiritual track. worlds like beads upon its thought, and size is a mere illusion. The success with which language is used can alone determine how genuine is the inspiration.

The East makes ecstacy an institution. But it cannot be doubted which of the two forms of life is essentially the stronger. The star of empire rolls West; the warm sons of the South East have bent the neck under the yoke of the cold temperaments and exact understanding of the Western races. Perhaps this dominion of the positive degree is to proceed much further; that our life has, af present, too much inflation. European history is the age of line; the age of water, the simpler and sublimer condition, when the wine is gone inward, or the constitution has powers of original chemistry, and can draw the wine of wine out of water-the country of the country, the rus ruris, the ago of bread-eaters and waterdrinkers-an age of the users of the positive degree-is yet in its coming.

NEW ENGLAND UNIVERSITY CONVEN-TION.

The subscribers to stock in the N. E. University assembled in person and by proxy in the town of Marlow, N. H., on the 25th of May, and continued in session two days.

The call to this convention was signed by James Tower, Esq., Geo. W. Walker, Esq., Alanson Folsom, Esq., John W. Plummer, Esq., Hon. M. B. Kenney, and J. L. D. Otis.

It is, in brief, the design of this University to possess all the elements and facilities of education that shall aid the rising generation in doing well the work of life; to adopt the best and most natural course for a healthy development of the body, mind, and sout. All the useful and ornamental branches of knowledge that are now taught in our schools, academics and colleges will be taught in this University and more particular attention will be given to practical noricultural education for boys and practical domestic education for girls, which branches are wofully neglected in our present system of education.

The University shall be free from sectarian bias. The pulpils shall be free to think, free to speak, and free to act in cordance with their highest convictions of right, "Do right," shall be the rule of action.

Perfect equality of the sexes shall be maintained.

The instruction shall be thorough; such as shall be practical and useful in everyday life, and ornamental to the soul.

No attempt shall be made to alter, create, or instil opinions. The pupils and teachers shall board in one family; shall

recognize each other as brothers and sisters-all as members of one household; all shall be treated as equals; servants shall be dispensed with; each publi shall have his or her domestic duties to do, and in the discharge of these duties shall have special and thorough education. Covernment shall be without rewards and punishments

The deformities of the soul shall become beautiful by making the virtues of the same soul reflect thereon. Wrong actions shall be counted afflictions, shall be recognized as mora wounds, and shall be treated as we treat physical woundsshall be treated with kindness, care, and attention, and be healed by the soothing and powerful influence of love. The design of this institution is in the highest degree com

mendable, and it is confidently believed by those who have lent their aid and efforts in this noble enterprize for the benefit of the rising generation that its designs will be, shall be executed.

The Convention proceeded to business, and elected the following OFFICERS OF THE CONVENTION:

Hon, M. B. Kenney, President.
Dr. R. Barron, Joseph N. Gago, Miss Emma Hardinge, I.
F. Towne, Mrs. C. Otis, Mrs. Flora W. Bowker, Vice Presidents.
A. B. Child, Secretary.

A full list of subscribers was presented to the Convention a majority of which were represented in person or by proxy. The following is a list of members present, with the number of stock votes each was entitled to cast, including their own and the votes entrusted to them by those who were unable to

										•	· · ·	ore
J. L. D	. Otla		-		-		-		-		50	
Hon. M	1. B.	Kenne	ey.	-		-		-		-	281	
M. Wil			-				-		-		32	
Riley				-		-		-		-	830	
(ico. I	otne	è.	-		-		-		-		25	
Joseph	N. G	auc.		-		-		-		-	50	
Mrs. E	lecta	Sherd	here	lson							25	
Mrs. I.	at the Pak	L. Bu	ırde	LL_	•	-		-			25	
Mrs. E	Hzale	oth R	oleo	m.	•		-		-		125	
Alouzo	Kols	am		,				-			130	
Geo. S					_		_		-		25	
James	Thouse	.r	••	_							75	
A. P. C	4000	, -	_		_		_				265	
Israel			-	_		_		_		_	25	
Mrs. I			*****		_	-	_	٠,			-5	
Mrs. I	Bio	na Lo	,, 11	4	-	_	-	_		_	5	
Will I		waru,		•		-		-		-	. 5	
Geo. S	Cowai	7U) Danetan	•		-		-		•		io	
Mrs. A	inry	oster		-		-		•		•	10	
Mrs. A					-		-		•		÷	
Mrs. A			ea,	•		-		-		•	v _T	
Erasti			-		•		-		•		25	
Hiran	pien	chor,				•		•		•	25	
Harve	y IIu	ntoon			-		-		-		25	-
Mrs. I	Made	na B.	Mc	hols	4	-		-		•	25	
Sime	n A.	Makej	peac	ю,	-	•	من	7	-		25	
Mrs. 1	Uiza i	D. Da	vis,	-		-		•		•	1	
Mrs. i	ranc	ев ВЦе	bec	٠,	•		-		-		1	
A. B.	Child	, -		-		-		-		•	.200	,

A full list of subscribers will be published in the pamphlet containing the report of the proceedings of this Convention, they have a better nature than that which appears upon the and the Constitution, which will be issued in two or three Bromfield street.

The Constitution for the government of the Universitywhich had been previously prepared by Mr. Otis-was referred to a committee of five, who recommended it to the Convention for adoption. It was carefully and critically read to the Convention and adopted by a unanimous vote. Our limits and its length prevent its publication in this place.

The Convention elected the following officers for the government of the association the ensuing year:

President .- Honry J. Kendall, Fitchburg, Mass. Vice Presidents,-Hon. Virgil Chase, Goshon, N. H.; Dr. G. P. Thompson, Xarmouth, Ma.; S. B. Nichols, Burlington, consists simply in living honestly and uprightly. 'Tis a

VI.; John M. Kenney, Esq., Wareham, Mass.; B. F. Underwood, Westerly, R. I., and H. B. Storer, Hartford, Ct.

Trustees .- A. B. Gilman, M. D., Bath, Me.; Isrnel F. Towne, Esq., Stoddard, N. H.; Laura L. Burdett, Stoddard, N. H.; Geo. Putney, Sutton; Mrs. E. Hill, Somersworth, N. H.; Mrs. E. Patch, Nashua, N. H.; James Towne, Lowell, Mass.; Wm. Bassett, Berlin, Mass.; J. C. Bowker, Lawrence, Mass.; J. R. Bassott, Marblebend, Mass.; Barah A. Goodwin, Newburyport, Mass.; Martin Perry, Dover, Vt.; Win. L. Johnson, Exeter, N. H.

Locating Committee-Hon, M. B. Kenney, Lawrence, Mass.; no error, freezes punctually at 32°, bons at 212 , organite in water at one invariable angle, in diamond at one, in granite Erastus Nichols, Lancaster, Mass.; A: P. Conant, Leominster, arous who are allowed the atendiness is in her dealing with us. Where Mass.; Matthew Williamson, Sutton, N. II.; Alanson Foisom. Lowell, Mass.

> Building Committee-Harvey Huntoon, Esq., Unity, N. H.: Lemuel W. lilake, Pepperell, Mass.; Franklin Hanchett, Natick, Mass.; Riley Smith, Berlin, Mass.; Joseph N. Gago: Lawrence, Mass.: Reuben Barron, Lancaster, Mass.: I. S. Colman, Somersworth, N. II.; Charles Wood, Cambridgeport, Mass.; Amos Hutchings, Medford, Mass.

> Furnishing Committee-Geo. Shepardson, Marlow, N. H .: Alfred Perkins, Nashua, N. H.; J. M. Stewart, East Princefon, Mass.; Mrs. Martha B. Beaman, Clinton, Mass.; Mrs.

Marbiehead, Mass.; Mrs. Elizabeth Folsom, Lowell, Mass. Treasurer-O. F. Baicheldor, South Danvers, Mass.

Secretary-A. B. Child, Boston, Mass. Corresponding Secretary-O. H. Davis, Natick, Mass. President and General Agent of the University-J. L. D.

Otis. Lowell, Mass. All the above officers were elected by a unanimous vote of

yeas.

The General Agent was instructed to furnish bonds to the Trustees, and collect one fourth the amount subscribed. within sixty days, and the balance in paymonts of one fourth of the whole amount in six, twelve, and eighteen months.

The amount of bonds to be furnished by the General Agent is specified by the constitution; and the bonds of the Treasurer was fixed by a vote of the Association at \$20,000, to be placed in the hands of the Trustees. The bank of deposit was left to be selected by the discretion of the Treasurer, he being a bank director.

The first meeting of the Trustees will be held in Boston on LIGHT.

An annual meeting of the Association will be holden on A committee of three, consisting of Mesers. Tower, Folsom,

and Gage, was appointed to audit and adjust all accounts

the way prophets, this is the way poets use language; and in and the constitution of the association, in pamphlet form; that explication small and great are as one; the mind strings which pamphlet shall be furnished at ten ceuts each, and one A cordial vote of thanks was passed to Mr. J. L. D. Otis and

wife, for their indefatigable and arduous efforts in presenting the well planned and well laid foundation of this institution, which they have received from an unseen source, and given into the hands of this association. And also a vote of thanks was justly extended to the kind, good people of Marlow for entertaining, in the most hospitable manner, free of all expense, all who attended the convention from abroad.

The traveling expenses of the Presidents and Vice Presidents, to and from conventions, will hereafter be paid by the association. The General Agent will call a convention for locating the

institution so soon as the subscription list is full, to be holden in Lowell, Mass.

The next issue of the BANNER will contain an extract of Mr. Otis's remarks before the convention, on the objects of the association, to be carried out under the constitution adopted.

The constitution will give a definite idea of what the university is to be.

I cannot close this report without an additional expression of gratitude for the kindness and generosity shown to the members of the convention by the people in Marlow, particularly the households of Mrs. Jones, Mrs. Shepardson, and Mrs. Farley. And also I would speak of the universal harmony that pervaded the whole convention; it seemed as if every member tried to think and act as every other member thought and acted, and at the same time having a desire to act justly and be true and faithful in this important work. A. B. CHILD, Secretary.

Banner of Right.

NEW YORK, SATURDAY, JUNE 4, 1859.

Publication Office, No. 143 Fulton Street.

S. T. Munson's

Bookstore, No. 5 Grent Jones street, will accommodate our up town friends much better than our regular business office. The BANNER may be found for sale there and letters may be

Mrs. Amanda M. Spenco at Dodworth Hall. On Sunday morning, May 22d, Mrs. Spence lectured at

Divine Life. She spoke in substance, as follows:

nost inner thoughts, and whose criticisms I fear.

We hear thousands of voices trying to define the spiritual nature, and endeavoring to explain how the inner man shall be enabled to control the outer. What religious faith-what religious creed defines it most clearly? Notwithstanding there are many laborers in this fleid-many teachers in thi department of man's nature, yet there are but few who understand it. I, as one of the number, without a faith and without a creed, am called as a teacher of the inner life. I come to you untrammeled, having no pope-no preacher to obey, and no people-no sect to restrain me-nothing human whose anathemas or criticisms I fear. Yet I belong to a host in the interior who have commissioned me, who see my

The true teachers of the inner life should be like the true

cultivators of external nature. The agriculturalist and the porticulturalist study not only the seed, but also the nature and properties of the soil into which it is to be planted, and the mode of cultivation which is best suited to perfect its nature; and see the vast improvement which has been made. The bitter almond has become the delicious peach; the crab, with its craggy branches and its acid, diminutive fruit, has been transformed into a tree of graceful form, bearing its beautiful white flowers and its sweet, mellow fruit: the little insignificant vine, once trod beneath man's foot, low yields the juscious strawberry. Such are the changes which have been wrought in fruits and vegetation, not by preaching about it, nor by praying for it, but by laboring for t understandingly. In the same way beasts and fewls have been cultivated, and our State and County Fairs, all over the country, give us, yearly, practical demonstrations of the vast and almost incredible improvement which patient and intelligent cultivators have made in both the animal and vegetable kingdofas. But where, oh where are the cultivators of humanity? Among them all, from the Pope of Rome down to the most insignificant leader of the most obscure sect, or ism, where is there one who lives and practices the inner life? where is there one who can produce his improved specimens of humanity, as evidence of the efficacy of his labors? We look in vain for them. Yet these fallures do not prove that the doctrine of the inner life is false, but rather show that the cultivators do not understand it, and that the proper elements have not been applied to develop it. Was the erab transformed into the bell-flower, or the pippin, without the proper elements and a suitable soil? Man is a part of creation, and, as such, needs to be studied and cultivated, else he cannot be expected to enter upon the divine life There are occasional exceptions, it is true-noble specimens of divine humanity, who, without any intentional assistance, but merely from the favorable influences of accidental surroundings upon highly susceptible organizations, have attained a full spiritual development. Yet humanity feel that surface of society, and they yourn to realize it as a constant, weeks, and be for sale, at ten cents a copy, by Bela Marsh, 14 [indwelling life. Scientific theology believes that it would be realized but for the depravity of man; and the doctors of divinity prescribe a variety of remedies for this moral disease. To some they miminister free deses of brimstone, fresh from the Devil's apothecary shop; others they direct to the New Testament and the saving blood of Jesus. Yet how many thousands are there who have tried all the remedies of the theological doctors, and have poured out their aspirations in prayer, until the very atmosphere seemed impregnated with

their fervent feelings, and the arch of heaven vibrated with

their supplications; yet they got nothing but disappointment.

2 , ,

cultivators of man's spiritual nature, who deny that there is but upon the setual facts of human nature. such a thing as a regeneration, or a new birth, and who consequently look upon all pretensions to either as hypocritical, or as the outgrowth of a dreamy, visionary state of mind. As a consequence of the general misunderstanding of the subject, the few who do really live the inner life are not appreclated.

There are those who are truly cultivators of humanity. They have been prepared and qualified by their experiences and their development to take the stand, and preach and teach the inner life. All true teachers must be thus specially prepared and qualified. They must pass through the ordeal of growth. Thus was Jesus qualified, and this galest ordained and commissioned him to teach and exemplify the divinity of man. The horticulturalist does not open the seed and put something in it; but neither can the germ of man's inner nature be thus mechanically cultivated; it must be placed in the midst of suitable elements and under proper conditions; and, when thus surrounded, it cannot do otherwise

The child is already born, not, however, of one father and one mother, but it is the spirit of the age, born of humanity. The youth is already disputing with, and confounding the lawyers and dectors. Protestantism and Catholicism are already plotting his destruction, and looking forward with exultation to the day of his crucifixion; yet the destruction of his body will not harm the spirit, which, though entombed in the sepulchre, will rise again.

We have said that conditions are necessary to develop the nner nature—to call forth the divine to lead and control the numan. What are these conditions? Paul refers to some of them when he speaks of persons being "delivered over to Satan for the destruction of the flesh that the spirit may be saved." It is just so now: yet we look upon it as something terrible, when it is in reality one of the methods of cultivatng man's superlative nature. The preachers are as far from understanding it as if the cultivation of the spirit was not a part of their business. They have only thought it necessary o apply water, blood, brimstone, creeds, and the decalogue. All these, however, avail but little in bringing out the inner

mau.

. The angel world are now, as of old, turning people over to Satan, (not a literal Devil, but undeveloped spirits,) to destroy the flesh and thus save the spirit. Thus the lower classes of spirits are made the renovators of those who are susceptible, and who are ripe for the transition from the human to the divine life. Many whom I now see before me are thus being tried by being turned over to the renovators. Some of you I cnow are suffering agonies unutterable, to which death seems to them preferable, and to escape from which you at times pray for death. I rejoice at your condition. I am glad that ou have been deceived and tormental, stripped of wealth honor and worldly reputation, until you would fain believe that the Devil has been turned loose for a season. These trials and experiences you have not fully understood; yet, at times, when they have almost exceeded endurance, you have been sustained by a whispering voice, or a secret upwelling hought which told you that it was all for the best, and that the time would come when you would understand it all, and ook lack upon it all and rejoice. All this assures me that you are susceptible—that the interior cultivators can reach ou. You are in the hands of the higher spirits, who operate through the instrumentality of the lower. Thus the higher are dependent upon the lower, the lower being the regenera tors-the purifyers of those who are in a transitiont stagepassing out of the dominion of the human nature.

The most important of the experiences of Jesus were of a character similar to those of which we have spoken. It was his trials, sufferings and temptations which so brought out the divinity of his nature, and so disrobed him of the animal and the human, that when taken upon the mountain and offered all the kingdoms of the earth, the temptation reached no living element of his human nature, and his divine nature having no need of such things, could freely and truthfully ay, "Get behind me, Satan." The true life must be lived. Those of you who are having

evere aphritual experiences and trials, and do not understand them, but attribute them to the Devil, may think that Spiritualism has proved a failure; and in order to escape from the mockery of the churches who rejoice that it is a failure, and to escape from your imaginary Devil, you may seek shelter, as many are now doing, in organizations of a mixed, mongrel, condescript, semi-religious character. But be assured that you cannot escape from the powers in the interior. It wields organizations of men as well as single fadividuals; and therefore such organizations can held together no longer than the spirit world sees proper. As soon as the temporory purposes of such organizations are accomplished, they will tumble to pieces. We need to be stripped of all earthly things-every thing to which we have been clinging with a blind, idolatron affection, and which we love more than the truth-more than our own souls. Wealth, honor, occupation, friends, children, husbonds, wives, organizations, must all be taken from us, if they bind our souls or stiffe our utterance of the truth. All of these, if they overshadow our inner life, must go; and more than these, the lusts and appetites of the animal nature must go-must be renovated. The flesh must be destroyed that the spirit may be saved. Every man and woman who now stands before the public as a teacher in Spiritualism who is not thus qualified, and who is not thus commissioned by this process of purification and regoneration, will, ere long retire from public life. Therefore most of the first teacher of Spiritualism will leave the field, as some have already done. They have filled their mission, and will give way to those who will do the great work laid out by the powers it the interior before the first rap was made, and for which work the physical phenomena, and the intellectual teachings already given were only preparatory steps. I am moved to say that there is one in this audience who is being qualified as true cultivator of the inner life; he is being ordained, but not by the laying on of hands; and he is receiving his commission, not, however, to teach you creeds, nor to tell you that Christ is God, but to explain the philosophy of the inner life, and to cultivate the divinity in humanity.

Notwithstanding Spiritualists are going through the trials of which we speak, and notwithstanding the agitation that is going on within them, yet they try to look cheerful: they try to be harmonious and united; they try to cling to things that are passing from them. They attend private circles, though they have lost all interest in the physical manifestations and the tests; and they go to hear the public lectures though they are no longer fed by the intellectual food which once satisfied their wants. As one commissioned, I say to you, that all this is essential, though neither the preacher nor the theologian understands it. It is all necessary in order that the germ of the inner life may bud, and blossom and bear immortal fruit—that the slumbering spirit of man may be awakened to come up out of darkness into the light of na ture's divine elements, and with pervading vision overswee the earth and the spheres, everywhere finding its kindred spirits, (not by blood, but by regeneration,) speaking one tongue and living one life, ever rejoicing in the happiness of others, ever laboring to raise the lower out of the dominion of the human, and transplant them into the divine.

First Independent Society,

Hope Chapel, Nos. 718 and 720 Broadway. Services every Sunday, morning and evening, under the charge of Rev. George F. Noyes.

The above movement has been commenced in this city, is onformity with what is believed to be a widely-felt need. It has for his basis a belief in the Divine presence in ever

human soul; and in the inherence and universality of Inspiration. Above all books, all teachers, all churches, it laces the authority of the eternal word of God in the soul of nan, which is Truth. It asserts the absolute right of every human soul to ex-

ound for itself the relations which exist between it and its God. It protests against the substitution of creed for character, and claims that the true test of a man's religion, is no what he believes or professes, but what he is and does. It recognizes the Divinity of Truth, whether it be found in

he inspiration of the individual soul, in the primary manifestations of Nature, the demonstrations of Science, or in the utterances of the Prophets and impired teachers of humanity. As an Association of Truth-seekers for sympathetic worship

and honest inquiries, it tolerates all diversities of oninion and welcomes every carnest teaching based upon a genuine

There are some who consider that living the divine life

mistake. There are even preachers of the Gospel-professed | tion, it seeks to found its efforts, not upon theologic dogmas,

Its chief purpose is to inculcate the practical lessons of life growing out of the great primary fact of "THE PATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."

All persons who sympathise with this movement are cordially invited to give it their aid and co-operation.

Philadelphia Correspondence.

Mrs. Hyzer's Lecture.

Mrs. Hyzor's Lecture.

DEAR BANNER—Mrs. F. O. Hyzer addressed us again on the Sabbath morn, and to many there it was the noblest, most thought-suggestive lecture ever given from that rortum. She spoke of the great central fact of reproduction that pervaded all the universes; of its great and beautiful philosophy yet to be unfolded to human comprehension—for as yet, its first faint gillumerings only appeared. She spoke of the misunderstood relations of the exxes; the conventional fear and distrust that has hitherto kept them apart; of the freedom—beautiful, holy, and ennobling—that was to take the place of this restraint, and, through woman's intuition, purity, and spirituality, was to lead nan upwards, upon Mankind generally are living in the human nature, and hence they are drawn out and energized by the loves and attractions of the outer and animal life, and such must continue to be the case until each shall have experienced the growth of which we speak—until they have realized the regeneration—the new birth which was spoken of eighteen hundred years ago.

Then where is the Messiah of the nineteenth century?

The where is the Messiah of the nineteenth century?

ideal life—when, almost perfected, it should at the very portal of celestial life—it would return to the practicalities of life, and outwork its glorious conceptions through the physical cat, thus and thus only giving to the world a better race. It was necessary, for the outgrowth and true understanding of these nighty truths, that the individual should harmonize these nighty truths, that the individual should harmonize within his balance of the faculties; and, when harmonized within his labance of the faculties; and, when harmonized within his relations of both are destined to exert a mighty induced upon the nations; and those pure, untrannucled hearts, able and willing to accept these views, undaanted by the misconceptions of the world, these are the true disciples of the pure Nazarene, and gladly wear his gentle yoke.

It is the opinion of your correspondent that this lecture should be presented to the world, printed in letters of gold. In the evening abe spoke of Spiritualism as the religion of the world. She spoke of the many blessings it had bestowed upon its advocates, who, as yet, were hooted at and scoffed by the world. She spoke of the many blessings in disguise that came as seeming curses to humanity, among which was numbered on. Woman was truly awakening to a sense of her true position, to her mission towards her brother man, her duties and obligations to the world. And Spiritualism it was guiding and educating her for this. The his spired speaker told us how, threatened with a violent attack was guiding and educating her for this. The have been terned a miracle, for the dread and feoling of illness, she was relieved by the ministration of her friend and inspirer, the post Borns. She repeated a beautiful poem have been terned a miracle, for the dread and feoling of illness departed, leaving her strengthened in mind and body, and the contraction of the post Borns. ness departed, leaving her strengthened in mind and body, grateful, and convinced of the intercession of spirit friends.

grateful, and convinced of the intercession of spirit friends. And this and much more—the daily and hourly manifestations occurring—the thousand varied proofs of spirit-agency and influence—all brought about by God's unerring laws of progression—were spreading grandly and rapidly, despite of all opposition, outery, and fanaticism.

Because of the deep beauty of language and sentment, the power of truth, evinced in these discourses, only to be rendered in the language of her who lives and acts those sublime teachings of the highest and purest godliness, I find it impossible to convey aught of them clearly. Upon a mountain-top, within a consecrated shrine of purity and freedom, this poet-medium stands, one of the freest noblest purest women of this unfolding cra. May she awaken her sisters' hearts to the soul-glimpses of that celestial life and love, enfolding so radiantly her own aspiring, self-sacrificing, allenfolding so radiantly her own aspiring, self-sacrificing, all-

hearts to the soul-glimpses of that celestial life and love, emfolding so radiantly her own aspiring, self-sacrifleing, all-conquering spirit.

Our friend Mr. Mansfield is paying Philadelphia a short yish. From what I have heard, he is very successful in giving tests. Speaking from my own experience, I warmly grasp the hand of brother Mansfield, and had him an honest, earnest co-worker in the great field of spiritual labor. While I live I shall be grateful to him for the advice and consolution awarded to me from spirit friends though his mediumship. He has given me what gold can never pay for—traph. Two of the communications I received were entirely of a private and personal nature. Were I permitted to publish them, they would prove beyond a doubt the power and the everpresent watchfulness of angel friends. I addressed a few ines to my beloved friend and soul-visitor, Felicia Hemans. Mr. Mansfield retiring to the other endfof the room while I wrote. I folded the writing up, and he then folded it several times more, then resting his hands upon it, he wrote the answer with the other—a short, expressive, loving message, signed Felicia Hemans. I did not go to him doubtingly; but I derived even more satisfaction than I expected. May he bereafter be shielded from the civy and detraction of the caluminators. luminators.

Imminators.

Among the progressive tendencies of our slow-marching Quaker city, stands pre-eminent as woman's work, the Fernale Medical College. It numbers carriest-souled, lovely-minded women among the runks, eager for the elevation of their sex, and men who are liberal and spiritual enough to rejoice in preparative decreasement.

woman's advancement.
"The sammer is coming, on soft whols horne;" the spring preezes, flowers of beauty and gleaning skies of inspiration are around the true Spiratualist's earth-home, as well as the are around the true spiritualist's earth-dollie, is well as the prophecies of summer, glowing and eternal, are in the heart receptive to the angel-messages, the call from spirit-land, "Come up, still higher! ever onward and upward, come!"

Farewell, dear Banner renders, far and near, for this week, Vours ever for Truth,

Philadelphia, May 24th, 1850.

THE BANNER OF LIGHT May be purchased of the following

Wholesale & Retail Dealers in Books & Newspapers. Our friends will confer a favor on us by purchasing the Bannen at the News Deror in the towns where they reside, if one is kept there, thereby encouraging the Paper Deater to keep the Bannen of Light on his counter.

NEW YORK-Ross & Tousey, 121 Nassau street: S. T. Mur-10114 - Nose a treet.
PHILADELPHIA - Sawer Barry, southwest cor. of Chestnut and Fourth streets; F. A. Drovin, 107 South Third

- street. POUGHKEEPSIE—Kenworthy's News-Room, BUFFALO, N. Y.—T. B. HAWKES. OSWEGO, N. Y.—J. L. Pool. CINCINNATI, O.—S. W. Pease & Co., 28 West 6th street.

MICHIGAN-ADRIAN-JOEL HANDY: IONIA-S. L. WEICH:

MICHIGAN—ADBIAN—JORI. HANDY; IONIA—S. L. WELCH; COLDWATER—N. T.-WATERMAN.
ILLINOIS—CHICAGO—MCNALLY & CO.; ROCKFORD—H. H. WALDG; PEORIA—STRICKLER & BROTHERS.
INDIANA—RICHBOND—S. ELDER
MISSOURI—ST. LOUIS—GRAY & CRAWFORD. 54 FOURth street, more with

West side.
LOUISIANA — New Orleans — A. Dappremont — C. H. Schwankel. 50 and 61 Exchange Alley.
TENNESSEE — MEMPHIS — W. Flitz, J. Sigerson & Co. WISCONSIN—MILWAUKIE—W. ELLIS; J. SIGERSON & Co.

SUBSCRIPTION AGENTS:

Lecturers and Mediums resident in towns and cities, will confer a favor on us by acting as our agents for obtaining

subscribers.

Subscribers.

Traveling—L. K. Coonley, Trance Speaker; A. H. Stacy, Healing Medium and Practitioner of Medicine; B. S. Mitchell; H. P. Farrfield, Trance-Speaking Medium; H. A. Tucker, Speaking Medium; Dr. E. L. Lyon, N. Frank White, Miss Susan M. Johnson, Tranca Speakors.

Massachusetts—Charles H. Crowell, Cambridgeport; R. K. Trott, Weymouth; H. G. Allen, Bridgewater; Geo. H. Metcalf, South Bedham; N. S. Guerkleff, trance-speaker Haverhill; John H. Currier, St Jackson street, Lawrence, Maine—Mr. Aros Drakk, Union; H. F. Rifley, Canton Mills; H. A. M. Braddeny, Norway; Dr. N. P. Bear, Searsmont; Was K. Rifley, Paris, for that part of the coontry;

Mills; H. A. M. Braddern, Norway; Dr. N. P. Bean, Searsmont; Wh. K. Ripley, Paris, for that part of the country; Haulton Martin, Healing Medium of South Livermore; J. N. Hoddes, Trance-Speaking and Healing Medium, of Monroe.

New Hampshiro—A. Lindbay, M. D. Laconia. Vermont—H. W. Ballard, Burlington; N. H. Churchill, Brandon; Samuel Brittain, for the Northern part of the State; Robert Purnay, Chester.

Connecticut—H. B. Stonen, Trance-Speaker, New Havon; H. H. Hastings, New Havon; Wh. Ketth, Tolland; Calvin Hall Healing Medium.

Hall, Healing Medium.

New York—George W. Taylor, North Collins; S. S. Ben AGN TORK—GEORGE M. ANTEGOR THE COURSE; S. S. BEN-HAM, Dundee; Orris Branes, Chry; E. Quimny, White Plains; Adoxidan Taggart, Western part of the State; S. B. Gay-Lord, of Springville, Eric Co., speaking and sympathetic medium, for delineating diseases and for healing by manipu-

medium, for delineating discuses and for healing by manipulations.

Pennsylvania—Wn. R. Jocklyn, Trance-Medium and Improvisatore, Philadelphia; H. M. Millen, Easton,
Louislana—J. C. Godwin, South Bend Post Office, Concordia

Parish.
Michigan—Jorl Hardy, Adrian; J. L. Hackstapp, White
Pigeon; W. H. Gage.
Minnesota—C. H. Rogers, St. Anthony; Marshpield Grich-ELL Minneapólis

-URI N. MERWIN, Newton Falls.

OBITUARY.

OBITUARY.

On the 13th ult., Mrs. Sylvia W. Garlner died at Charlestown, aged 61 years, 10 months and 20 days. About four years prior to her death she became interested in Spiritualism, and died strong in the faith of the communion of the departed with the present friends.

About three weeks previous to her death, while in excellent health, and while taking care of a grandchild, she had a presentiment of her approaching decease, and even predicted the length of her tarrying on earth. Acting under this impression, she gave all orders necessary for her funeral. On Monday, the 9th of May, she was in good health, attending to her duties; was taken sick on the following Thursday, and died, as we have before stated, on the 13th.

She retained her religious belief to the last, and died in the full knowledge of a life beyond earth, which she had formed from her investigations in Spiritualism.

desire for human progress and practical reform.

Protesting against any divorce between religion and every day life, asserting that the normal development of every natural faculty, capacity and power is the great end of creatath for full knowledge of a life beyond earth, which she had desire for him to investigations in Spiritualism. This knowledge of the life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desire for him to find the full beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desire for him to repeat the full beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of the life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of the latest the full beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of a life beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of the full beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of the full beyond earth, which she had desired from her investigations in Spiritualism. This knowledge of the full beyond earth which she had desired from her investigation in Spiritualism. This knowledge of the full beyond earth which she had desired from her investigation in Spiritualism. This knowledge of the full beyond earth which she had desired from her investigation in Spiritualism. The full beyond earth which she had d

χ.

TO OUR READERS.

We now propose to furnish new subscribers with both the BANNER OF LIGHT and the Working Farner for Two Dollars or annum. The Working Farmen is strictly an Agricultural paper, edited by Prof. Jas. J. Mapes and assistants. Its advertisement in our present number will furnish particulars. By this arrangement our friends in agricultural districts may save one dollar in the cost of the two papers. tf

TWO PARAGRAPHS.

TWO PARAGRAPHS.

UNIVERSALIST CONVERTED.—A short time ago, an into gent, respectable man, was on the point of death, and feelin his mind much disturbed in consequence of his Universalis views, sent for several plous friends of other denominations to console him under the circumstances. He was afraid to appear before his Maker, notwithstanding his morality and the faith which he had professed to have in the correctness of his views. It was not until the Almighty was pleased to change his heart (which he did a few hours before his death,) that he overcame that fear, and then all was love, and joy, and peace.—Watchman and Redector.

A Binding Oate for Join Chinaman.—Knowing the

and peace.—Witchman and Reflector.

A Binding Oath for John Chinaman.—Knowing the horror the Chinese have of dying, or being buried anywhere but in their own dear, native land, a shrewd California justice of the peace has hit upon the following oath to bring John Chinaman up to the conscience point: "You do solemily swear, in the presence of God Almighty, that you will tell the truth in the case now on hearing, and if you don't you hoped to be drowned on your way to Canton, and go to hell afterwards."

We publish the two items in conjunction, not to sneer atanybody's idea of right and duty, but to show that the weak and ignorant are apt to mistake their superstitious terrors or moral impressions.

Rev. Mr. Scudder, the disinterested and indefatigable misdonary of India, was one day preaching to an audlence of Brahmins on "Total Depravity." He asked, "How can a clean thing come out of an unclean one?" Instantly one of he audience arose and replied: "Behold the lotus flower! it grows out of the mud."

The Young Men's Association at Albany, having been in a languishing condition for several years past, have invited adies to join them, and opened a reading room expressly for their accommodation. It is thus that by degrees women are attaining an equal footing with their brothers, fathers and husbands. It is needless to add that the Association is in a rosperous condition at this time.

FROM CALIFORNIA. - The steamship Northern Light arrived at New York on Saturday evening last from Aspinwall, via Porto Bello, with 728 passengers.

"This is not a common book; it is logical and profound, and will make an impression no other work similar ever has."

ESCHATOLOGY:

THE SCRIPTURE DOCTRINE OF THE COMING OF THE LORD, THE RESURRECTION, AND THE JUDGMENT. BY SAMUEL LER.

Among other beautiful arguments of this loarned author he offers and proves that the soul at death has not at once a long journey to take, as some would have us believe; but that, divested of the cartilly, "we shall spring into a new life incorruptible." That "the death of the body is only as the throwing down of the scalabiling that the building may appear, and be in fact ready for occupancy." The intelligent mind will be delighted with the power and beauty of argument throughout the book. I vol. 12mo, fine cloth, \$1.

J. E. TILTON & CO., Publishers,

June 4

NETANTED — NOW, NEW SURGOUTING TO THE TO

ANTED — 50,000 NEW SUBSCRIBERS TO LIFE IL—
Instrated—a first-class Pletorial Family Paper, devoted to News, Literature, Science, the Arts; to Entertainment, Improvement and Progress. Published weekly, at \$2 a year. Specimens sent gratis.

FOWLER & WELLS, june 4

101 Washington science, opp. artis.

· PHYSIOLOGY AND PHRENOLOGY. BY INVITATION, MESSRS, FOWLER & WELLS, OF New York, commence a Course of Lectures in Mercantile Hall, Boston, on the 3d of June. lune 4

GHARLES H. DEMARAY, (formerly of J. S. Wilbur & Co.,)
News and Distributing Agent, Nos. 115, and 117 Nassau
street, New York; General Agent, Merchant's Record, &c.;
Distributing Agent for the BANNER of Liour, Spiritual Telegraph, N. Y. Waverly, Boston Olive Branch, U. S. Pollec
Gazette, Century, Saturday Press, The Musical Guest, Romaneral, &c.; Agent for all the Weekly Papers, Magazines,
Lioup Publications, &c.

If June 4

BOOKSELLERS' AND NEWS-VENDERS' AGENCY

ROSS & TOUSEY. 121 Nassau Street, New York, General Agents for the

121 Nassau Street, New York, General Agents for the BANNER of Liour,
Would respectfully invite the attention of Booksellers, Deaters in Cheap Publications, and Periodicals, to their unequal-led facilities for packing and forwarding everything in their line to all parts of the Union, each the atmost promptitude and dispatch. All goods packed with the utmost cure, and forwarded, in all instances, by the very tartiest conveyance following the receipt of the orders, sending by special arrangement with Passenger Trains. Dealers will find it convenient to have all their Onders backed at this Establishment parameters. ment with Passenger Frants. Dealers will make convernents to have all their Orders packed at this Establishment, par-ticularly with regard to Newspapers and Periodicals. Small parcels from the Trade, back numbers of Serials, and single parcels from the Trade, back adminers of Serials, and single numbers of Rooks, &c., also procured, promptly packed and forwarded, with Papers and Magazines—thus saving time and extra expense. Orders solicited.

S. T. MUNSON.

Book Publisher and General Agent for the BANNER OF LIGHT No. 5 Great Jones street, New York,

(Two doors east of Broadway.) Keeps on hand, and is publishing constantly, in pamphlet and book form, works of a practical character. At his place may also be obtained the leading Duily and Weekly Journals, may also be obtained the leading Daily and Weekly Journals, Magartines, &c. &c. Also, English Reviews, &c., including Blackwood, Edinburgh, Union, London Quarterly, Westminster, London News, London Times, Punch, &c. Any of the above will be furnished to subscribers in all parts of the country. Orders sent for all books will be promptly attended

DODD'S NERVINE! Bottles Enlarged .- Price as Before.

THE extensive sale and universal favor which this great specific remedy has everywhere met with, warrant the preprietors in entarging the size of bottle, without increasing the price. For all affections of the Nervous System, coming ander the general term of Nervousness, Dodd's Nervine itas

no equal.

The Nervine allays Irritation, promotes repose, induces quiet and refreshing sleep, and equalizes the circulation of the Nervous Fluid. It contains no Opium or other stupifying drug, but is always sure and mild. For all nervous affections—debility, spasm, or general restlessness of mind and body— it is unequalled. It is a well-known fact that Constitution It is unequalled. It is a well-known fact that Constitution or Costiveness usually attends the use of all Norve Toulcs—preparations of Opium, Valerian, ect.,—but the use of Dodd's Nervine, while it allays irritation, restlessness and spasmodic action of the Nervous System, also induces uniform action of the Bowels, and the secretive organs. Both in private practice, and for popular use, the Nervine is adapted to meet a general demand.

general demand.

Neavous Surreners are earnestly advised to abandon the use of Opium in any form, which must inevitably injure the system, and by a thorough use of the Norvine, not merely alliate their disease, but remove it by inducing natura

system, and by a thorough use of the Norvine, not merely palliate their disease, but remove it by inducing natural action, and equalizing the circulation. \$1.00 per bottle. Sold by Draggists generally.

WILSON, FAIRBANKS & CO., Boston, Solo Agents for United States. GEO, C. GOODWIN, Wholesale Agents for New England.

THE WORKING FARMER, Devoted To Agents for New England.

The embracing Horticulture, Floriculture, Market Gardening, etc. A large Agricultural Monthly Magazine, at the low price of \$1.00 a year, devoted to the dissemination of useful and practical information on agriculture, horticulture, fruits, etc. This Journal is now in its eleventh year, and the back volumes comprise an entire work, in numbers, on the following subjects:—Manures and their application, Scientific Course of Reading for Farmer, Vegetable or Kitchen Garden, Fruits and Fruit Trees of America, etc. Back volumes bound in paper, for sale; vol. 1, 50 cents; vols. 2 to 1, \$1 cach. Editor, Prof. J. J. Mapes, assisted by Henry O. Vall, Geo. E. Waring, Jr., Henry S. Olcott and J. Payne Lowe. The Senior Editor and the four Assistant Editors are practically engaged in Agriculture, and they will give the results of their experience, for the boucht of their readers, from month to month. The Banken or Light and Working Fanks will both be supplied to new subscribers for \$2.00 per annum from the office of either paper.

CHARLES V. MAPÉS, Publisher, Whither Building 122 and 124 Massau, and 11 Beckman

CHARLES V. MAPES, Publisher,
Mapes's Agriculture Implement and Seed Warchouse,
Whitlock Building, 132 and 134 Nassau, and 11 Beckman
streets, N. Y.

PIRITUAL CIRCLES.—The subscriber has constantly
employed at his rooms the most reliable test mediums.
His place is sufficiently quiet, away from the busdle of the
great thoroughfare, and, at the same time, so central as to
render it peculiarly well adapted to the investigations of the
Spiritual Science.

Pender to pecualism.

Spiritual Science.

Mrs. W. R. HAYDEN is engaged at his rooms during the day.

Hours from 9 A. M. till 6 P. M. Dr. G. A. REDMAN will be in attendance on Thursday evening of each week, for a public circle, commencing at 8 o'clock precisely.

8. T. MUNSON.

5 Great Jones street, (two doors east of Browlway,) N. Y.

THE REFORMERS' HOME, for the accommodation of Spir-THE REPORMERS HOME, for the accommodation of Spiritualists and friends of progress gonerally, is centrally located at 109 Lake-street, Cloveland, Ohlo, office of the Yanguard and the Gom.

11 DR. I. G. ATWOOD, MENTAL AND MAGNETIC PHY BIGIAN. Office No. 5 Great Jones street, New York.

12 myl7

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

Written for the Banner of Light. WHEN I AM BAD.

BY UNA.

They smile upon me, they enress, When my whole heart is glad; Yet ever seem to love me less, When something makes me sail.

I dare not tell the grief within, Whose secret drives me mad, Nay, I must laugh and dance and sing, And smile when I am sad.

Above my burled hopes must trend, And even there be glad; My blinding tears I dare not shed-They chide me when I 'm sail. My sunny friends I fain would keep,

Yet oh, that one I had To smile upon me when I weep, And love me when I 'm sad.

The Messenger.

Each article in this department of the Banner, we claim was given by the spirit whose name it bears, through Mrs. J. H. Conant, Trance Medium. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are addressed.

We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the erroneous idea that they a more than First beings.

We believe the public should see the spirit world as it is—should loarn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to mortals.

We ask the reader to receive no dectrine put forth by spirits, a these columns, that does not comport with his reason. Each ear speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Visitors Admitted,—Our sittings are free to any one who may desire to attend. They are held every day, (except Sunday,) at our office, commencing at HALF-PAST TWO, after which there is no admittance; they are closed usually at half-past four, and visitors are expected to remain until dismissed.

Notice.—In consequence of the decease of the lady in whose family Mrs. Conant has been residing, our circles are suspended until further notice.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or filse? April 13-Mrs. C. Hemans, to Helen Vandoult, Richmond

 Va.
 April 14—Waupekesuck; Win. R. Goodall, to Chas. Alliston; To Thomas Ellinwood, New York; Josiah Gruham, Illinois; Evelyn Lewis, Boston; John Howard.
 April 15—Alexander Tibbetts; Robert Earle; Joel Nason, Boston; Lauru Davis, Troy, N. Y.; Abby Ann, to a visitor.
 April 16—John Eckhart, N. York; Lemuel Mason, Spring-April 16—John Ecknert, N. 10rk; Lemuci asson, Springfield, Mass.; Samuel Tompleton, to Mother in Troy.

April 18—Charles Jones, Chespeake City; Martha Jarvis, Roston; Benjamin Harlem, Brooklyn, N. Y.; Dan, Gibbens, New York; Thagthy Gile, preacher.

April 19—Calvin Somers, seaman; Mahala Davis, Ashland; Joshua Caldwell, Boston; Patrick Murphy, Dover; James

G. Hanmond, to Margaret Hanmond.

April 20—Dr. George U. Stone, Dracut; Nathaniel Hadley;
Richard Lovens, Troy; George Washington Furbush, to Wil-

Richard Lovens, Troy; George Washington Furousa, to inliam.

April 21—Ben Johnson, New York; Samuel Hodgdon, Boston, to his son Win, Henry; Henry Hall, New York; Capt.
Thomas Geyer, to his wife; Joseph Lathrop, Brooklyn; To
John Caryl.

April 25—Gen. Wayne; Thomas Foster, died at sea; Dea.
John Norton; John Dix Fisher; Charles Todd, Boston;
Zebadiah Tinker, Barre, Vt.

April 26—Samuel Leighton, Reckingham, N. H.; To Willam Campbell, Boston; Wallace Bliss, to Geo. Hartley, Manchester, N. H.; Jane Cary, to her children.

April 27—George Wilton, Kenn-chunkport, Me.; Jerry Gordon; Charlotte Copeland, New York; John H. Lawrence, to
his friend Page.

his friend Page.

April 28—Jacob Sanborn, Auburn, N. Y.; Tom Wilton;
Ebonezer Francis, Boston; Elizabeth Dixon, Boston.

April 29—Samuel Jacobs, (farmer); David Hathaway, Boston; Josephine Ready, Lucas street, Boston; "Christ's Mis-

April 30-John Enes, Halifax; Samuel Curtis, Albany, N.

April 30—John Enos, Halifax; Samuel Curtis, Albany, N. Y.; Joe (a slave); Patrick Murphy, May 5—William Henry Harris, Princeton, Ill.; Louisa, to Helen Lawrence; William Sprague, Boston; Thomas Davis, Charlestown; Rev. Dr. Emmons.
May 6—Silas Crawlen, Warcham, England; William Haskins, Boston; Mary Hoppen, Providence; Peter Kelley, Boston; Rev. John Brooks.

Henry Wendall.

Your room is too hot, and I am not fond of hot places; I have strong objections to remaining long in them. I don't understand the phenomena at all. I experience the same sensation on coming here and taking control of your medium, that I did in dying. This may be pleasant to some, but it is not to me.

Into to me.

I was born in Groton, New Hampshire. I have got a short story to tell, but it seems to me I do not know how to get along very well. My name was Wendall; I was thirty-four years old; I died at Havana, seven years ago, of sever; I was sick some mouths before going there, but died of sever at last. My first name was Henry. The air was so hot, so terribly oppressive when I died, it troubled me to go, and I feel the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now; but they say I shall get rid of it if I come was the same now at the same now at the same now; but they say I shall get rid of it if I come was the same now at the sa

again.

I was married in Manchester in 1840; my wife has married again, and is living in Manchester. I don't know as she has any idea of my coming back again; but it seems to me I may as well come back and straighten out some things.

may as well come back and straighten out some things.

I left a small sum of money, and my wife has been defrauded out of the most of it, and I want her to know her brother-in-law is her worst enemy in that case, and she had better not trust him too far; and if he knows what is well for him he will make restitution of what has been taken, and do right in the future.

I do not know as you publish business matters, but I was told I might say what I pleased. I was a ship carpenter by trade. I lived in Boston provious to my marriage, and got acquainted with my wife hore. I did not work on shore much. The last voyage I made—except the very last, and that was to see if I could not gain my health—was in the bark Juniata, Capt. Jellison, bound from Boston to Cronstadt, Russia. I was not sick on that voyage.

Russia. I was not sick on that vo I should like to have my wife a should have to have my who was some medium, that I may speak with her the same as I talk with you. I should tell her things I do not think it proper to tell you. I suppose people on earth like to hear how their Yriends are getting along here. Why do they not believe their friends some people on earth like to near now their riends are getting along here. Why do they not believe their friends come back? I should believe—unless they told me lies—then l

should be shady about it.

This is a different place from what I expected. I don't be-

This is a different place from what I expected. I don't befleve there is one person on earth who knows the nature of
the spirit life, and will not be disappointed here.

People don't believe they are going to a place very nearly
like earth, only that they have a body that is not subject to
pain. I know my folks have no idea of the real condition of
spirits after death, and I should not think it would be amiss
for them to look into it. I should not have been backward
about looking into these things had I had the light offered
me. I heard of spirit rappings, but I knew nothing about
them.

nem. I can't appear to you as can Wobster, for I am not gifted as truth is, I must be myself. in-law will take the trouble to consult mo, I will help him out in-law will take the trouble to coincil mo, I will help high of his difficulty without cost. There was a little private affair between us before my death, that he took occasion to settle after my death, which I do not consider fair, especially as she was not very well able to care for herself. But this is a subject which I prefer to discuss in private. a subject which I prefer to discuss in priv I think I will be going, sir. Good day.

April 12.

Robert Stowe.

Coming home! Oh, blessed gift of God! Now happy the scholar feels when packing up his books to return home! What lively and longing and soul-inspiring anticipations fill his mind! Kind ones ready to hold him to their bosom; soft

his mind! Kind ones ready to hold him to their bosom; soft words to welcome him, and the goblet, filled with love from nature's fountain, held to his lips. Ah, it is good to go home—sweet to go home; but sweeter far to be welcomed home. I have looked forward to the event of my returning to my old earth home, between hope and foar. I have trembled as I have stood upon the avenuer that was to lead me back to those I left and loved on earth—trembled for fear I should not be welcome. And then home will have lost its charms! But I wake no trial labell make no conquest: if I do not knock hock. be welcome. And then common the model of the

and knock aright, is a lesson one must study well, in order to return and meet with success.

Kind thoughts have reached me in my new-found dwelling-place; loved ones believe that I hover near them at times, but I can see they do not believe I can commune. Oh, Soul of all souls, give me power to unlock the secret chamber of the hearts of those I love I Perhaps my strength is weakness, and my short stay in spirit-life has not given me to understand this thing. But I feel I shall not be refused—I believe that my friends will welcome me.

and my short stay in spirit-ine has not given in a connectand this thing. But I feel I shall not be refused—I believe that my friends will welcome me.

I visit you, strangers, here to-dny, that I may ask permission to come to those I love in nearer communion, for I have much to give them—many thoughts that burn upon the altar of my spirit; fresh flowers I have, also, that will sweep away the grief of separation, and unite soul to soul, thought to thought.

thought. Friends pronounced me dead, and they said, "He has gone to the land from whence no traveler can return." I would tell those friends to day that I am knocking and waiting anxiously to be admitted. Let them use the means the Giver of all gifts has bestowed, and I-will occupy the time set apart for me, to convince them beyond a doubt that I live, and have

power to speak with them.
I find all things in this new life strange, and strangely beau. In and in this lies the state intege, and strangely lead at rangely lead that it entered into the heart of man to conceive of the glory awaiting the true soul in spirit-life. Everything is beautiful every wish is gratified, and every one seems ever willing to lay down their own hope of happiness to serve their friends. They seem to

spirit-life.

My kind friends, oh listen to the strain which comes from the spirit-world; and if it sounds discordant at first, be patient, and true melodies shall greet your ears. Give me but an opportunity and good conditions, and I will prove myself beyond a doubt; and then, oh then I shall have the supreme blies of leading not only one soul to happiness, but many, many dear mass. Heaven-Heaven! where is it? Where soul meets soul in

heaven—Heaven 1 where is by where sout meets sout in harmony, it may be found on earth as well as elsewhere.

Oh, thanks be to Jehovah, the two worlds are clasping each other in a holy embrace, and thought is passing between the spirit and earth life; interchanging hope; and blessings now unborn shall in time have birth with the multitudes of earth, and those who sit in darkness shall glow with the sunlight of God.

God.

My parents! they to whom I am indebted for so many favors, so many blessings—shall I; pass them by? Oh, no: tell them I am waiting for their blessing—tell fluent to call on me, and when they call, do so with fulth, and my journey to them shall be away.

me, and when they call, do so with faith, and my journey to them shall be sweet.

They daily offer prayers to the God of life. Let them remember his power is unlimited, his arm is not shortened, and he may to-day open the eyes of the blind, and place the sinner upon an equal foundation with the saint. The dead of olden time were said to speak; why may not they of modern time? The two worlds are the same, and the avenue is as come to-day as in hydron eyers.

time? The two worlds are the same, and the avenue is as open to-day as in bygone years.

Progression 1 Oh, how rapidly the wheels of the car of Progress are flying with me! It seems as if I were flying from one star-crowned height to another, and victory, victory seems everywhere about me.

But I cannot enjoy my happiness, until my friends can know that I can return to them as a rational, god-like being.

So then, if they would place the crown of clory upon my

so then, if they would place the crown of glory upon my brow, let them give me wherewith to come to them, and make myself known to thom, that they may share my happl-ness. Robert Stowe. April 12.

Dea. John Gould, Hanover, N. H.

How true it is that God moves in a mysterious way his How true it is that God moves in a mysterious way his wonders to perform. I have been thinking how very strange it was that the people of olden times could not have been blessed with the light the present generation seems to be blessed with. When I was on earth I did not hear of anything of this kind. I used to often wonder why our spirit friends could not return to earth, and I semetimes half believed they were occasionally with us. But there was no positive demonstration to prove my belief of their coming, and I lived in commarative darkness.

companance curreness.

It seems to me that there is a want of freedom on the part
of the inhabitants of earth respecting these things. It seems
to me that many thousand souls who believe, do not dare to

to me that many thousand souls who believe, do not dare to say so.

I think the same God who called upon Adam years ago, will call upon these fearful souls, and they will all be obliged to confess him. I have been watching the increase of the new light for about four years, and ifind it has increased very rapidly—almost beyond human conception. I find, also, that light is beginning to shine beautifully in the churches. That, notwithstanding the seeming bigotry that walls the church in, it shines there; and, as it does, it will, sooner or later, fill every portion of the sunctuary with light, and make every portion brilliant with God's love.

I was a member of the Baptist church over thirty years on earth, and I shall not hositate to tell the dear friends that they err; that though the river of life runs through their midst, they are not willing those outside of the walls shall drink and be benefited. I fear they demand a giving up of the best gifts of God to man—man's own individuality. I see that as the light has penetrated the Christian church, it will illumine every portion in time.

I have a doer son in Boston. I would not have taken this

the best gifts of foot to man-man wow marricants. I see that as the light has penetrated the Christian church, it will illumine every portion in time.

I have a dear son in Boston. I would not have taken this way to reach him, but I see no other avenue. I have long gried to commune with him in private, but the bolts are too rusty for me to draw back without more material aid, and I have come here that I may avail myself of such additional material power as I may be able to gather from you.

I find my see standing upon very good ground, religiously; I find he is free in many respects, but bound in some. I see he has numbered something like sixty-eight years, and, according to nature, he has not much longer to stay upon earth, and it seems to me it will be well for him to encourage the new light and court it at his home. He hears of these things, but he understands them not. Friends, who are floating upon the sen of public opinion, have kept him from investigating the phenomena; but I will ask him to come forth, fearing neither friend nor foe, and seek in the treasury of the Lori for the truth. The Lord God will abundantly bless the sincere seeker.

forth, fearing neither friend nor foe, and seek in the treasury of the Lord for the truth. The Lord God will abundantly bless the slucere seeker.

I would not have my son run into that which seems to me to be the fanatical part of Spiritual Christianity; but I would have him calmiy and quietly investigate, and if he does not find that the Lord God Ainighty stands at the belm of this beautiful ship, let him leave her; and I, as his father, will not complain. But I am assured that he will return laden with choice fruit from the land of the Unseen.

So much time has clapsed since I left earth, that I am not at present able to furnish you with those tangible facts which are necessary to prove the identity of my spirit; but If my son will call for me in private, I feel sure I shall have power to prove myself to him, so that he will not fail to hid me welcome to his home.

You will say that the communication you have received was given by Deacon John Gould, of Hanover, N. H., to his son John, in Boston.

May the Lord God, who controls all things in the mundane sphere and in worlds beyond, bloss all who carnestly and honestly seek for truth—is the prayer of him who comes to you to-day.

Emma Clark.

Why do n't you speak to me? Which name do you want? ame is Grace now. It used to be Emma Clark, and I've got a father and a mother where you are, and I want to talk to them. I fell out of a stage, and the wheels went over me. I was five years old. Oh, I remember, I was leaning against the door, and the door came open, and I fell out. It was down east. My father is in hoston; his name! Charles. I was with my mother, and we were going from out. It was down east. My father is in Boston; his name is Charles. I was with my mother, and we were going from Portland to see my aunt, in a stage, and I foll out. My father keeps things to eat, and has been cross with my mother ever since, 'cause she let me fall out and get killed; and I don't think it is right, and grandmother don't, and they said I might come. Everybody comes, and big folks help little folks; and I 've got a minister who helps me. His name is Johnson, and he need to regard in Ramor. He was year may tell the genne used to preach in Bangor. He says you may tell the gen deman I married your mother. I come back because I do n' cleman I married your mother. I come back because I don't want my father to be cross about my coming here. I have ots of flowers, and I wouldn't come back if I could. He says it is six years since I came here, and he knows. Don't you hear? Well, then, why don't you speak? Yes; I have alce things—peaches, pears and apples and oranges, and all them things; and we have nice clothes, too—you can't see

No, sir, never had any brother or sister. He says I 'm mis-No, sir, never and any prother or sister. He says I 'm mis-taken, I had a little brother. I don't see him. I don't know where he is. He says he came here before I did. Well, I didn't lie then, if I didn't know it, did I? That is all I want to say, that father must n't be so cross to mother. Mr. Johnson says so, grandmother says so, and all say so. I want to talk to my mother. April 12.

Benjamin Hackhurst.

Goodday, friend. Benjamin Hackburst, from Philadelphia lesires to speak with thee and his friends.
The friend who has called upon thy servant, will perceive hat much time has clapsed since be received the call; nevertheless he is quite as thankful to-day as he would have been ad he returned six months ago. Benjamin Hackhurst was sorn in 1792; he was born again in 1841. The disease which

had he returned six months ago. Benjamin Hackhurst was born in 1792; he was born ingain in 1841. The disease which liberated him from the chains of mortality was commonly understood as consumption. Friend, thee will please say that Benjamin Hackhurst still retains a lively interest in the friends he once knew on earth. He feels delight to have a call from them to come here to-day.

He finds the spirit world like a beautiful garden, filled with the fragrance of flowers, and each flower will teach a lesson, as it grows in the highway of life.

Thee will also say, friend, that Benjamin Hackhurst received his son as he was born into the new world two years ago. Thee will please say Benjamin Hackhurst believes the manifestations given to-day to be the same as those given in olden times; yea, Benjamin Hackhurst not only believes, but he knows this to, be true. Friend, thee will please say that he finds much happiness in the spirit world, more than he conceived of when on earth. When it shall be convenient and expedient for this friend to invite Benjamin Huckhurst nearer him, he will be ready to come at their own spiritual table. Friend, thee will please give the time of my coming [4.20 P. M.] Good day. M.] Good day.

Edward Haskins.

Ah, I came within an ace of losing my chance here to-day then, you see, the fat would have been in the fire. I promesed to come here to-day; and if I had come here to-morrow, t would n't have been me, nohow. People on earth are very particular about our keeping our word.

You see I have a party of friends in New Orleans that I

have been manifesting to since I have been across the river, and they do n't exactly believe it is me. So they said, "If you will go to the BANNER OF LIGHT, and tell them that you you will go to the BANNER OF LIGHT, and tell them that your name, are in the habit of communing with us, and give your name, if nothing more, we will believe." But the old fellow (spirit) who had the charge here told me that you require certain facts from us in identification of us, and as I had not prepared myself for this, I almost lost my opportunity.

As I am here, I will give you a few facts—they wont come notified.

amiles."
I was a sporting man; was sick cloven days, of fever.
Lucky thing for me, for I tell you what it is, I "shook" the
night before I came bere, and lost every cent I had. I don't
mean that I shook with fever and ague, but shook with the
things sporting men use. It is a Yankee game any way, but
those any Vankees days there.

George Henry Henderson.

They used to say my name was George Henry Henderson. That don't seem to be my name now; but I suppose that is the one I want. I was born in Johnston, Vermont State, and I died at New York, in the hospital. If I am not very much mistaken, I have got a couple of sisters and a brother, and if they are just what they used to be, they will be glad to hear from me. I was thirty-one years old, and fellowed the sea for a living. I have seen some pretty hard times since I got here—much harder than I eyer saw on earth. You want money on earth to get alone with, and you want something clae here. I don't get along very fast, but it is just as well, I suppose, If I had got up to the top of the ladder, It would have taken a long while for me to come here. I want to know why none of my folks came to see me while I was sleet, if they got my letters? I don't come here to find out that I am dead, but to find out whether they know if I am dead. My sister Clara is in Beston, and I was told I might come here and find out whether she know of my death.

My sister Clara is in Beston, and I was told I might come here and find out whether she knew of my death.

Suppose you should come back here, and had something to say that you did not wish the whole world to hear, would you tell it here? I get hurt—I fell on board ship and dislicated my shoulder, for one thing, and cut my head open on the back for another, and injured myself in the side for another. This was the ship Clementina, in the year 1852. I have been here soven years. I have watched seven seasons come and go since I have been here, and have nover been away from earth. Well, you and I will square yards and be off, adding that I wish to meet my friends somewhere else.

Rev. Freederick T. Grey.

Rev. Frederick T. Gray.

One spirit inhabiting a mortal tenement, and who is now lying sick in your city, and who has been and is blessed, or cursed, by much of the world's goods, sends us the following

inquiry.

"Tell us," says the stranger, "oh, ye invisible ones, what
Jesus meant by the words: 'It is easier for a camel to pass
through the eye of a needle than for a rich man to enter
heaven.'"

Jesus meant by the words: 'It is easier for a came to pass through the eye of a needle than for a rich man to enter heaven.'"

Jesus did not mean that his hearers should understand him as the people of the present day seem disposed to define his words. He did not mean for them to understand that a rich man could not enter heaven; that a possessor of the wealth of earth could not obtain happiness; but he desired them to understand that it would be hard for him to do so, because he would eling too closely to that he has gained in the first state, and could not stop to care for his future.

On the east side of the city where Jesus was tarrying, there was an opening, or gateway, called the "Needle's Eye." That opening was very small; so small that one of common height could not pass through without stooping, and the camel was obliged to pass through of his knees, after first casting off his load. Thus it occupied some time, and was attended with some inconvenience. So it shall be with the rich make. He must first how before his God, and again he must cast aside his earthly goods, ere he can enter the city of the Celestial, where the inhabitants share the glory of the Lord God. of the Lord God.

The stranger who has called upon us fears death, and

The stranger who has called upon us fears death, and these words are constantly upon the clear river, ever floating before the individual. He cannot rest, and says, "Perhaps I may gain some light by sending forth the thought on the flood of eternal life."

Our friend is striving to grasp heaven, and with the same power he holds on to earth. Both he cannot have, and we would advise him to east off that which is so cumbersome, which brings so many temptations, which shuts the gates of the heavenly city against him. He says, now that he is about passing from earth, "I would I were a poor man, for my wealth seems binding me to earth." True, it lea mighty chain, binding the spirit to the material, and a mighty power is required to cut the chain, so that he may soar to heaven and to happiness.

is required to cut the chain, so that he may soar to heaven and to happiness.

The gate of heaven may be compared to the Needle's Eyo—the spirit alone can enter; it must first divest itself of all those evils that belong to earth or a long life. Heaven is a state of supreme happiness, and not a locality, as men have defined it; and if our friend would find heaven, let him yield up that which binds him to the cares of life.

He says, "Shall I ever be happy? shall I find forgiveness at the hand of the Almighty?"

Our friend may feel the newer of that assurance, if he will

at the hand of the Almighty?"

Our friend may feel the power of that assurance, if he will yield up that which binds him to earth. Full forty years our friend has hugged it; it has sent his companion to an early grave; it has driven from his home those who made it home, and now it hows him to earth. Jehovah will not accept a servant who bows at the altar of Mammon, and our friend must turn and worship God alone—for he demands all that belongs to him, either here or in the upper life. Rev. Frienderick T. Gray, of Boston.

April 13.

Philip Hanley.

My good sir, I am laboring under some difficulties, which you may help me out of if you will. For the past year I have been in the habit of sending communications, from time to my family. I will not here state how I have sent these communications, for the medium is what you will call a private medium. Of late, my friends have rejected the communications, on the ground that Spiritualists are not what they ought to be, and thus will have nothing to do with these things.

what they ought to be, and thus will have nothing to do with these things.

So, then, I must suffer because others do not do as they ought to? Is that right? If my friends think they are doing their duty in thus rejecting me—their duty to God, to me, and to themselves—if they think thus, very well; but if not, I should like to have them read the last two I sent thom. It seems my people have heard of some gross immorality committed by some Spiritualists. My friends must remember that Spiritualists are as liable to temptation as any other class of Christians, and, indeed, I think they are more so; for as this light had its birth among the lowly, I think it may be expected that men of evil will become mixed up with it as expected that men of evil will become mixed up with it, as

n other thines.
The true Spiritualist will do what he considers to be right. The true spiritualist will do what he considers to be right. It is not certainly right to slander your neighbor—no one thinks it is. It is not right to steal, and no one can think it is; it certainly is not right to sin in any form. The man or woman who simply believes in the theory of Spiritualism may not be a Spiritualist. It came to teach men to do right. If it leads them to do wrong, they may know they are deceived, and it is their duty to reject the teachings that guide them.

But if I come to earth, as any other spirit can, and what But if I come to earth, as any other spirit can, and what we give teaches our friends to de right, surely we ought not to be rejected because the rabble are doing wrong.

The medium through whom I have been in the habit-of coming dwells in New York State, and it seems she has not done right—has been guilty of some foolish acts, and so they have rejected my communications, because that medium is not what she should be. My dear friends are members of the Christian church—professed followers of the Lord Jeaus Christ; and as they profess to follow in his footsteps, they must do as he did, if they would be true followers of the meek and loving Jesus. He was not prone to condemn poor. Christ; and as they profess to follow in his footsteps, they must do as he did. If they would be true followers of the meck and loving Jesus. He was not prone to condemn poor, weak humanity, but ever to forgive; and when called upon by the poor malefactor, "Lord, remember 400 when thou comest into thy kingdom." Jesus said, "To-day shalt thou be with me in Paradise." Now would it not be well for our friends to do as Jesus did? Would it not be well to go to my medium, and assist her to do her duty—they who are followers of Jesus? I say would it not be well for them to go to her who is so far below them, and teach her to love the Lord her God? or is it better for them to leave her in her fallen condition, to rise if she can, or slak if she pleases?

While viewing these circumstances, I cannot wonder that those outside are constantly railing against the church. I cannot wonder that the skeptical world rail against the Spiritualists, for they do not their duty; they are willing to condemn but not willing to help. The true Christian and the true Spiritualist abides by the law of love, and not by that which is stilfsh in the spirit, gathering to themselves all the diamonds of life, that they may revel in quiet. This clovates the spirit to that higher state of life, where one can look down and say, "I have done my duty."

Jesus said, "I came not to call the righteous, but sinners to repontence." I would like to ask my dear friends if they understand these words? Jesus came not to raise the lofty, but the lewly—that portion of humanity who had bowed beneath templation's yoke. He came to tell such that heaven was waiting for them; but while they professed to love and was waiting for them; but while they professed to love and

neath temptation's yoke. He came to tell such that heaven was waiting for them; but while they professed to love and

was waiting for them; but while they professed to love and serve him, are they like him.

Men are very apt to judge of the thing by the fruit it bears. We spirits are apt to look upon mortals in their true light, We see them as they cannot see themselves. Every act of their lives is registered in the spirit world, and when they shall come to that same world, I fear, it will be with many of them as it was with those Jesus spoke of; they shall say in that day, "Lord I have known thee," but he will say "I never knew you; when did you give me water? when did you minister to the little ones of earth? Go prepare yourselves with the wedding garment, ere you enter into the supper of the Lord."

I would have my friends do their duty; I would have them

per of the Lord."

I would have my friends do their duty; I would have them go forth in the highways of life and assist such as they see failing. All mankind are tottering in the pathway of life; shall they who stand trend upon those who have failen under the load of earthly temptation? No; but they who stand should lend a helping hand to those who have failen. I ask my friends to consider this matter—to give it a thorough investigation. I will ask them to look within their own interior Sanctuary, and see If they find not some sin there; if they have not some beam that needs plucking out—some evil that needs tearing up. I would ask them to take that medium within the bosom of the family, shield her from the temptations of life, and she shall be a bright star which shall give light for their benefit.

The last communication I wrote through the medium I speak of is similar to the one I have given to-day. It remains unopened and unread. When they read this, let them open the one of they have, and they will find a corresponding life-line with this; and if they feel that they will follow Jesus, they will find that they must go among the lowly, and raise the fallen; and yield up, if need be, that which is dearer than I give these thoughts in form here, as I have elsewhere, for I would have my friends do their duty; I would have them

I stood upon the sandy plains,

Spread out so far and wide,

Where solitude forever reigns In all her pompous pride: Did God so form these barren sands. Or make the world in haste, That thus from his Almighty hands, He left a barren waste? I stood upon the ocean shore. And saw the waves that rise. Where vessels wrecked, and inid the roar Were mingled dying cries: Oh. God I and didst then make the wave And mighty storms that roll, But reacheth not thine arm to save The sinking, dying soul? I looked within my own sad heart, And saw the tumult there-Evil with good to bear a part, And pleasure with despair: Did the Divine create within The seeds of such distress, In overy action plant a sin, With every joy to bless?

Reflect, my soul! behold all things Developed from the past; But flying on with rapid wings, Perfected more at last: For Nature with majestic tread Will cleanse the world from ill, And Wisdom shall its blessings shed, To bear us onward still.

Correspondence.

Newburyport Matters.

"VERITAS." NEWBURYFORT, MASS .- "The signs of the imes show a slow and perhaps almost imperceptible increase n the interest in our faith. To mn one of the greatest evilences is in the church; they show a great fear in both the nembers and the teachers. I believe nearly all the clergymen in this city have had their salary raised this spring, and without doubt it is done to create a greater interest amongst he lukowarm.

Rev. Mr. Sikes, formerly of Boston, has settled over a Baptist society here, and recently preached a sermon, in which he said that Spiritualism owed its rapid increase to the fact that there was but little spirituality in the church; a rather evere comment for a new pastor over an old rotten church.

Rev. Mr. Campbell, some months since, preached a sermon against Spiritualism. He said it was all the work of the devil. It was repeated and published. Recently in conversation he has said that he could not tell what it was. He could not think as he did when he preached the sermon; and ophy than he preaches. so they go. They are daily becoming more and more intersted in our belief.

me that he has both of Judge Edmonds's works, Prof. Hare's and others, and also that he reads all the books and papers Edmonds's letters. These things show a deep interest among the clergy.

I have recently been reading a book compiled by S. F. Danlap, member of the American Oriental Society of New Haven. t is called 'Vestiges of the Spirit History of Man," and In my opinion it is one of the greatest books ever written. I would advise all, (Spiritualists especially,) to read it; it contains more information relative to man, and the religions of nations and ages, than I believe can be found in all other books put together. I believe it is destined to work a revolution in the minds of all who will read it. It is in our pubic library; but to me it is a wonder how it got there, for there s more infidelity to the religion of the day in it than in all of Paine's works combined.

A prize essay before the Massachusetts Medical Society, by Washington Hooker, M. D., also of New Haven, has recently come into my hands, and I was much struck, on reading t, to find how much the medical faculty have modified their practice. He says that during the past twenty-five or thirty years, the reign of active medication has been manifestly de clining. He then cites sundry explanations by different per sons. But the true reason is to be found in the fact that the reign of empiricism has gone by. The homospathic practitioners made great strides, and the more certain cures by healing mediums have driven the old practitioners from their strong-

good effect on the public. The Spiritualist Society have for the two past months en leavored to sustain free meetings, but the experiment is a failure. The plan has been to have a collection taken up for the sneaker, while the society subscribe for all other expenses. The plan was adopted by the persistance of a few, con trary to the better judgment of others. During this period the desk has been empty most of the time, and the only speaker who gave any satisfaction was La Roy Sunderland Good speakers cannot be expected to lecture, and trust to the very doubtful generosity of a promiscuous audience: neither can good speakers be expected to go out and lecture unde such terms. I think it cannot be long before the old regula tion of paying lecturers their price will be resumed: for ear tain it is, that until this is done, there will be less and les interest felt.

We have recently lost by death one of our truest Spiritual ists-brother G. W. Chase. He passed away of consumption on Sunday, 8th ult. He was formerly a member of the Baptist Church, but soon became disgusted with the hollow pro Gestons and left. He was my friend, and truly and intimate y did I know and respect him. He for a few years had been atisfied of the truth of Spiritualism. During his sickness i was a great sustaining power. Many perhaps well-meaning persons called to talk religion with him during his sickness Although feeble, he would always advocate and prove th truth of his faith. No one who saw him could have had an doubt of his being fully and decidedly settled about his future state. Those who came to talk, were obliged to leave with more knowledge of what religious Spiritualism is than they ever before knew. He talked of dying freely; said he was going to a better and brighter world. He regretted leaving his family, but told his wife he should manifest himselfwould be with her, alding and sustaining her; and sufficient proof has already been given that he is doing it. Ills greatest abhorrence was a canting priest; he repeat

edly told his friends that on no consideration would he have one to see him. Ho did not believe in any inspired Bible and did not believe they did: he had no faith in any creed or priest, or church; he particularly desired that when he hould become weaker, when he could no longer talk, that (Sunday) when he died, a note was read in church, asking rayers for him, and a priest called in to pray over him while dying. He was fully conscious of all, but could not speak. If the dying wishes of a friend cannot be respected, what regard can the persons have had for their friend when living? Mr. Chase requested that no priest should efficiate at his funeral; he wished to be buried by the Masons, and that no ceremonies other than the Masonie ritual be performed over his body, yet his relations being connected with the church could not even allow this request to be compiled with, bu employed an Orthodox clergyman to conduct the ceremonie allowing the Masons to perform at the grave. This car hardly be believed, but it is true. A desire was expressed to navo Miss Amedey; but no, it was not requested by him, and could not be done; yet, with the knowledge of the request to the centrary, a priest was engaged. I know, from my concreations with him, that he would have preferred a spiritua funeral, but thought it would be a great trouble to get a medium for the purpose, as there is no one in town suitable, and this was his sole reason for requesting to be buried by the Masons. He often said he cared nothing for his poor, miserable frame after he should leave it. Our brother formerly lived in West Amesbury, and also in Portland. His many friends in these places will regret to hear of his passing away at so early an age.

be traveling to heaven by be plant others up—all going home to gray by cheering the decreasing. Biffing up the downcast, of the plant of gow with the fire of pure biffing and the surface and the satisfaction of the substituted world, and the surface the heaven the substituted but the surface of the substituted world, and the properties of the substituted world, and the properties of the substituted but the surface of the substituted world, and the properties of the substituted but the surface of the substituted world, and the properties of the substituted but the surface of the substituted but the surface of the substituted world, and the properties of the substituted but the surface of the surface of the surface of the substituted but the surface of the surface of

farmer, by the name of David Corliss, a man sixty-three years of age, of excellent character-that the sun, on the 15th of December, 1858, would set in a rich golden-colored light, and would continue to rise and set in that light, here, for some time to come; and then would commence a mental era in which men would approach the world of causes; their intuitional powers would begin to be unfolded; the spiritual would commence henceforth to predominate over the physical; man had reached a point of culmination in his development, and the resurrection had taken place in a moment, in the twinkling of an eyo; that he was an arch-angel, sent to declare these things to the world, and he used that medium as his trumpet to declare his message—Man was now to commence to put on a mental body.

We watched the sun's rising and setting till the 14th of December. On that evening we could observe nothing unusual in its appearance, and some of the circle were inclined to be mirthful, and remarked that the signs of the fulfillment of the prophecy were rather barren; and the medium, among the rest, was as sceptical as any one. Whilst expressing his doubts, he was made to jump from his chair and bound on to the floor, raise his arm, and say in a loud voice: "If you don't see, to-morrow evening, one of the most glorious sunsettings the earth people ever witnessed, then call Hagaria (as he denominated himself) a vile impostor, and never listen to him again."

Sure enough, on the 15th of December, 1858, as the sun sank below the western horizon, a glow of pale crimson light was cast upon a bank of light, vapory clouds, resting on the eastern side of the heavens, and a rich golden yellow bordered the western horizon fully round to the north and south points of the compass. I must say, and others who observed it, not knowing of the prediction, said, that never in all their lives had they witnessed such a splendid sight. From that day to this not a sun-rising or sun-setting has failed to cast that golden, tawny hue on the sky and clouds."

· The West.

L. G. CHASE, Sr. Louis, Mo .- "I learn that Father Samarius is going to put the Course of Lectures on Spiritism, which he intends to give, into book form for publication. I also learn direct from the reverend father that he is procuring all the leading works on Spiritism, with the intention of keeping them on the shelves of the college library for those of the Catholics who are disposed to read them. Publishers of liberal books would be doing a good work should they send him copies of their publications. In argument, Pather S. is invulnerable; and if it is only got up to suit him, he can annihilate it at once. He reminds one of the generals who were opposed to the first Napoleon; they were invincible in their way, but after being soundly thrashed, complained that their victor didn't know anything about the rules of war. The reverend gentleman will do much for the friends of progress in this city; but should there be any occasion to review his lectures, I trust it will be done in the kindest manner, by showing a more inviting, a more truthful, a more heavenly philos-

Mr. Charles Foster, the test medium, is winning friends in this city, and showing old fogies many things they have never Another clergyman, of the rankest orthodox belief, tells dreamed of witnessing in this world. I will take the liberty of giving a short message received through him from a spirit who was well known all through New England as an elder in he can get on the subject; he is much interested in Judge the Christian Baptist denomination, and long time an editor of a paper still published :-

of a paper still published:—

"Whon on earth I was a clergyman. I have long had a desire to return to earth and hold communion with my friends. Since I have been in the spirit-life, I find that much that I learned on earth was erroneous. I now return to say to my friends that Spiritism is true. The spirit can return and hold communion with its earth friends. The two worlds—the mortal and the immortal—are closely connected together; the thoughts and feelings of one affecting the thoughts and feelings of the other. You may doubt me. You are told in the Scripture's to test the spirits, and see whether they be good or evil; and let me say to you, if you have a desire to know if this really is Elijah Shaw, test me.

M. P. Swild have had no move of knowleys a termine.

Mr. F. could have had no means of knowing or learning the name or position of this spirit until the message was given. As the spirit seems willing to be tested, I would kindly advise his friends in the flesh to make diligent inquiry of him.

Mrs. Middlebrook is drawing attentive audiences and sowing the seeds of truth."

Testing a Spirit.

E. THAYER, BRAINTREE, MASS .- "Some twenty-four years ago I was engaged in genealogical researches, and was anx-lous to learn of the ancestry of William Billings, who was well known in this vicinity as a composer and teacher of music; but was unable to trace his origin. I afterwards learned that Hon. Judge Mitchel, of Bridgewater, and Alexhold. The adoption by this society of this essay is a strong ander W. Thayer, then of Cambridge University, were also commentary on the old practice. The reading of it will have engaged in the same object, but without success. I therefore submitted these questions to Mr. Mansfield, scaled, as usual. The answers were given to each question as numbered. I have two objects in view in offering this to the BANNER.

1st-To elicit the truth or error of these answers, 2d-To confirm, among thousands of other cases, the honesty and ability of Mr. Mansfield in answering scaled letters. Question 1.-Mr. William Billings, musician, are you pres

ent? Answer .- My dear Thayer, I am present and happy to meet ou; but the information you require I fear I may not be WILLIAM BILLINGS, Musician. able to give.

Q. 2.—Who was your father? His name? A .- My father's name was William F. Billings; we are of rench descent. Q. 3.—What was your mother's name, in full?

A .- My mother's name was Lucedia Maria: my father's. William Francois Billings.

To Elisha Thayer.

Q. 4.—The name of your Grandfather Billings? A .- My grandfather's name was Joshua, I think.

Q. 5.- What was the name of your Grandmother Billings? A .- If I am not mistaken, I think her name was Luvetta. Q. 6.—Were your ancestors of the same family as the Englsh Roger Billings?

A.-I heard father say something of that, but what I do not recollect. Q. 7.—Are any of your descendants now living in the United States? and will you communicate with me again more fully?

A .- I am not able to say as to that, but I feel that we can find some sympathy with your descendants—how near I am not able to say-we determine by the attractions we have."

Healing.

ELIZABETH P. MICHENER, HICKORY HILL, CHESTER Co., PA .--"I send you the account of a spirit cure, effected upon my own person, which is as signal as any one that has come under my observation. Six years ago I had a severe attack of crysipelas, and have never been able entirely to rid myself of its effects. I have felt some returns of it several times every year. Within a few days past I have had a more severe then his wishes should be respected. Yet such is the blind attack than at any time since the first, and on Monday, May bigotry of the professed church members, that on the day 9th, at five o'clock in the afternoon, I was entirely unable to open my eyes, from the high degree of inflammation which extended over my face and forehead, accompanied by severe pains in the head and spine. Mrs. Mary E. Jocelyn, of Philadelphia, then came and made passes over me, and in less than half an hour I was able to open my eyes and look her in the face. She continued the manipulations four hours, when I was made entirely well. No other means were used for my recovery. I could mention many other cases of cure through the same agency, but will not trespass upon your

The Work Progressing.

C. W. H., NATION, MASS .- "This place is favored with a large amount of growth in rational Spiritualism and liberal sentiments. Nine years ago it was entirely under the rule of conservative principles,—now there is not a town in the State where reform has a stronger hold. Religious sentiment has been reversed, and liberal views and principles have become popular in every branch of reform, Spiritualism being foremest. We have sought such lecturers as could teach, rather than amuse and excite our curiosity. We have never relished trance speakers as public teachers, not even the most famed, but have confined ourselves to the calm investigation, in the exercise of our normal faculties. Some of our most firm and true Spiritualists are those who have not witnessed

any of the manifestations, but have come to their belief from quainted with the subject, and I know but little of it as yet. abilesothy and intuition. We have ever believed that Spir- I listened to a series of fectures delivered by Dr. Maybow, in itualism would stand on its own foundation; if not, let it fall, | Fairbault, in February, 1854, have read the BANNYR for the We have made debating a prominent part of our labors, teast year, and have had in my own life some experience, keeping a half expressly for that purpose. Our lectures have This is all I know of Spiritalism, yet my husband and myself are now firm believers in pure and undefied Spiritalism, our support from speakers who charge exorbitant prices, who and we are almost alone in the cause here. There are but make their terms prophetic of their motives. We have aided few in our vicinity who are brave enough to acknowledge all reforms that would liberate the mind from sectarian themselves Spiritualists. There are some who believe, but slavery, and have sought opposition as an active means of fear the pulpit missiles that are shooting from the church to growth. Measts. Hanchett, Rice, Eames, Woods, Morse, Childs, extinguish every ray of light that finds its way through the and others in this place, have been true workers in the cause, dark fogs of bigotry." Added to this list is IL L. Bowker, a man of peculiar powers, who has been tried in the furnace and come out one of the best advocates of the cause."

L. Miller's Lectures.

ORBIS BARNES, CLAY, N. Y .- "L. Miller is lecturing in this section with great success. He is doing more to awaken an interest in the cause of Spiritualism than any lecturer we have had. He has a life-sized portrait of a spirit sister, taken from her spirit by Edward Rogers, one year ago, at Chagrin Fails, Ohio. For some four or five years prior to this manifestation of his spirit sister, he lectured against Spiritualism; but the production of the picture through such an instrument as Rogors, arrested him in his opposition, and, like Paul, he began to preach the truth. He values the portrait above price, and always has it put in some conspicuous place in the room where he lectures. Either before or at the close of his lecture, he gives a history of its origin. Most assurrdly it is a wonderful production. Rogers will now be appreciated; but when he was in the form he was looked upon with indifference. Bro. Miller gave us two lectures on the 15th inst. subject of forenoon discourse, 'Good and Evil.' It was the most profound and philosophical discourse ever delivered in this place. The subject in the afternoon was ' Inspiration.' It embraced a historical account of all the Bibles extant, with a more minute detail of ours, or the Christian's. It was interesting beyond description."

[Mr. Rogers, of Columbus, O., a tailor by trade, was suddenly developed, about three years ago, as a medium for drawing spirit portraits. He was so powerfully influenced in this direction, that he was compelled to follow it. He was a humble, artless, innocent young man. He had just taken up his residence at La Porto, where he died on the 9th of April.]

Test.

J. R. L., SALEM, MASS .- "I recently visited the rooms of Mrs. Delafolie, No. 11 Lagrange Place, Boston. I went to her an entire stranger, asshe was also to the spirit who communicated to me through her. She told me she saw the spirit of my mother about me in the act of praying. She repeated a part of the prayer for me in a foreign language, and asked me if I ever made a similar prayer in that language when I was young. I said yes. I asked her if she would tell her name, and she gave me her name in full. I then asked her if she would speak to me by my own name. She took me by the hand-and pronounced my name in the same foreign language-with that endearing touch which no person can counterfeit. She told me a female who was once in a ship at sea with me, twenty-seven years ago, was present; which incident I had almost forgotten. She also told me my spirit-sister was present, and gave her name correctly. Mrs. D. said my wife was sick, and described her complaint correctly. She told me other things equally strange, which truly astonished me; for although I have been among advertised mediums in Boston who give seances, I never got anything to equal this before. Mrs. Delafolic is the most reliable medium I over met.

I publish only my initials; my name may be known if any one should desire it."

Rational Spiritualism.

LORING MOODY, MILLYILLE,-" I find that while Spiritualism is undergoing a sifting process, and much trash has been riddled out of it by these late attempts at 'exposure,' it has really lost none of its life and power. On the contrary, these few gusts of wind and muttering thunders have only made it strike its roots broader and deeper in the intellects and hearts of its friends. And while the great crowds who formerly througed our meetings, to see marvels and gape, have 'struck off.' like a flock of scared birds, others, fewer in numbers it is true, but substantial thinkers, such as, when once convinced of any truth, can be relied on, are everywhere coming up, slowly but surely, to take their places. The mushroom state of the cause is giving place to something more caken and enduring. It is not yet time to talk of the fruit of Spiritualism. People are ready to speak of many offences against morality as the fruit of Spiritualism. I tell them plainly that the old theology has shaped and moulded all our institutions, and given what little direction we have to all our appetites and passions. Has Spiritualism as yet had time or power to do either? No! and hence all the evil existing in society is justly chargeable to these old theologies. Spiritualism will supercede and drive them all away together. Then, when it becomes such a power as to mould our outward institutions, and give the tone to public morality, will be time enough to teach of the 'piety of Spiritualism.'

Worshiping the Golden Calf.

H. L., CICERO, ONONDAGA Co., N. Y .- " Much has been said in your paper in regard to mediums and their compensa- falsity of my own? Therefore, the preliminaries of which he tion, by Dr. Child and others. I have been interested in speaks I must decline to enter into. Whilst in the positive ism since 1851, and since the summer of 1852 have been a medium. I have watched the progress of Spiritual- might be better sultable than myself, and certainly would be ism, and have listoned to the remarks of both its friends and more satisfactory to both. opposers, and 1 find that so-called Spiritualists are as prone to worship the 'golden calf' as were the Israelites of old; I have often been staggered at the course pursued by the class of healing mediums who advertise that they will examine and prescribe for what seems to be an extravagant pricesay from \$5 to \$10-nlways in advance.

Now it seems to me that if mediums of any kind really wished to do good, they would be willing to do so for a rea- his study at home, and it is desirable that he should appear sonable compensation, at most, and that they would be willing to do so sometimes without such fee, if the applicant was not able to raise it. Then, again, the fee is generally twice as large if the patient was cor-present. This is not right. I have several times, (a few years ago.) sent to healing mediums with a request for them to examine and send a not reach it, it would not disprove the Will Power. The prescription for my daughter, and that I would remit the fee effect of a person's Will Power may prove itself on some ocas soon as I could obtain it, but have yet never had my request complied with, although I have stated my inability to apparent. Again he says:meet the demand just then."

C. H. ALLAN, EASTPORT, ME .- "I enclose to you one dollar for the BANNER OF LIGHT. You may think it strange. when I tell you I have been a believer in Spiritualism for about two years and never took a paper. To tell you tho truth, I am a poor man, and have a sick wife; I have been obliged to spend all of my earnings in taking care of my family for the last ten years.

I was brought up an Orthodox; was a member of that church twenty-five years, but I could not find anything there to satisfy the cravings of my soul. When I found Spiritualism. (which was accidentally, for I never sought for it.) I found food that satisfied me; I might say I got a foundation to build upon that could not be overthrown; and I made up my mind at ence that this was the faith I should live and die by. The ministers and deacons, with all the rest of the church did their best to get me off from such a foolish notion, as they called it; but the more they importuned, the further I was from them-so I ' walked out.'

I am still an earnest seeker for truth, and as carnest to impart it when found. Now I am a Spiritualist, I can say I am a happy man; life is sweet, and death has no terrors,"

Querie.

L. FISK, SOUTH ROYALTON, VT .- "On reading the discourse of Rev. George B. Cheever, published in the BANNER of April 80th, I concluded that he must be a man of great faith, inasmuch that God will grant unto all good men whatever they may ask; but I confess that such a God is a being beyond my comprehension. Suppose that while Elias was praying for three years drought, some other, as good a man, was praying for three years rain? In such a case would not the God of Mr. Cheever find himself in a fix which prayer to answer?"

Clairvoyant.

M. E. TEAVIS, FAIRBAULT, MIN .- " My spirit from its early childhood has been a free rambler over the mystic scenes of the universe, where the vision of the clairvoyant may wander at its pleasure. Many scenes have come under my clairvoyant observation before I knew anything of Spiritualism. Many of my life's pages have been unfolded to me in the form of warnings, which have always come to pass. Being a Methodist minister's daughter, and a Methodist myself, I strictly excluded myself from all but the Orthodox world, and there fore knew nothing of the dawning light of Spiritualism. I had

heard of it only as a debasing, demoralizing infidelity. It is now only two years since I accidentally became so-

Written for the Banner of Light, THIS IS NO PLACE FOR TEARS. In memory of Mr. Joseph Mellen, who died in Providence, It. I., April 16th, aged 81 years.

BY LITA II, BARNEY,

This is no place for tears, By the side of the happy dead! He hath lived out his portion of years, And long have gray hairs crowned his head; He hath bidden adlen to vexations and wees, And slumbereth now in his quiet repose.

This is no place for tears; Then hugh, oh ye sorrowing band! He hath passed from your anxious cares, To his home in the bright spirit-land. What beauty hath greeted his long-vanished sight! What repturous greetings, what scenes of delight!

This is no place for tears; He stands in your presence to-day; The mother, his bride of past years, Comes gladly to bear him away, Oh, how bath he wished for her cherishing care, Unthinking how soon she should welcome him there.

This is no place for tears; His prayer at last has been heard. That he might, ignoring all fears, Sleep sweet on the breast of his Lord. Ye have toiled for your father, oh children, in love. But ye cannot regret he is passing above.

This is no place for tears; For angels are singing around-Their joyous harp-music I hear In melodious tunings resound. Oh, high let their anthem exultingly swell. And join ye the chorus, "all's well, all is well." Providence, April 10th, 1850.

"HUMAN WILL."

DEAR BANNER-In your issue of April 30th, I find an article neaded "Human Will," from the pen of Laroy Sunderland, evidently designed as an answer to mine of April 18th; but whether he has fully answered my inquiries, it is for your readers to judge. I am rather inclined to think that Bro. S. may well claim to be a Yankee, for none would feel disposed to question the title after perusing his last communication I have most ardently desired an answer to one particular question, and yet it is not forthcoming. And why he does not notice my question, the Yankees of New England can guess. Friend S. seems to have arrived at some unwarrantable conclusion when he speaks as follows:—

"As far as I am competent to judge she is about to own up. She cannot adduce any proof of the statements she has made; this she has confessed; and now, (woman-like) although she cannot make out her case proving her averments, she still persists in repeating them, and this, too, while she declines to submit to any reasonable test!"

Now, may I not ask, in the name of justice, what have I got to own up? and, as to the confession which I have made, what is there about it which would lead friend S. to think that my case is as weak as he supposes my sex to be? I am willing to acknowledge that I confessed myself incapable of presenting proof concerning a matter which occurred more than ton years ago; but (woman-like) I never admitted that such proof did not exist. Friend S. and myself have taken the witness-stand, and each one has made statements concerning the Will Power, and the testimony which we bear is contradictory: let the readers of the BANNER decide whether 1 am about to own up.

In order to sustain the position which I had taken in the premises, I referred to Dr. Broadbent, of Boston, as an inlividual who demonstrated, ten years ago, what I claimed to be true in reference to friend S. Furthermore, I referred to circumstances which transpired in connection with his lectures as an additional proof. He explains the matter away simply by theorizing, whilst I enter the witness-stand with experience and fact, without which no person can be a safe estator. It appears that my reason for not submitting to a test is not at all satisfactory to friend S.; but I trust I may be able to make it plain to his understanding. I would appeal to the experience which my friend has in store, with regard to the susceptibilities of a person's mind, whilst in the passive condition, to yield to the stronger influence. If this be the law of the human mind, then am I not right in refusing to submit myself to a test which he proposes, when the thing would be no test to me of the truth of his position, or the andition in which my mind is I think that a third person

The position which I have taken is this: that the nositive controls the negative; but I never said that the positive could control a positive-therefore the Will Power of friend S. cannot affect me. Friend S. is positive, any so am I; therefore his willing can have no effect. Again, he does not know where to concentrate his will in order to test its power. Let me illustrate what I mean. Suppose friend S. is scated in in person at court? He goes to said court by forming the will to go there, and simply carrying out his intentions in connection therewith in harmony with the laws of locomotion. But if he did not concentrate his mind upon the court he would never reach it by willing; but because he might ensions, whilst under other circumstances it might not be so

"When I lectured in Salem, a few years ago, a woman came to me whom I had never seen before, and necused me of having controlled her by my 'Will Power,' four years previously; and she said she had been bewitched by me ever since! Now what could I do in this case? For this poor, deluded woman was just as sure that I had willed her to do certain things, four years before I had any knowledge of her, to leaviers,' is now that she has been controlled by my certain things, four years before I had any knowledge of her, as 'Inquirer' is now that she has been controlled by my more will, Independent of her external senses. This Salem woman attended my lectures and camo on my platform with her eyes shut, and neted with my other subjects—and all this who did while I willed with all my might against it. I did not want her there, and begged of her to keep away; but she followed me to Lowell, and I had to apply to the mayor and the police to get rid of her."

Now what does friend S. wish to make out by introducing this case at Salem? It certainly does not disprove the exercise of Will Power; but clearly, to my mind, demonstrates that she was influenced by somebody's Will Power-either her own, or some one's else. If it was her own conscious will that she was exercising, that is one thing; and if she was in an unconscious condition and performed upon the singe in common with his other subjects, then it proves that she was influenced by some Will Power more positive, inasmuch as it appears that Mr. S. could not affect her except by calling upon the mayor and police. The woman in question might have erred as to the Will Power emanating from Mr. S., whilst at the same time it would not disprove but what she might have been influenced by a spirit. It is very evident there was a cause for this singular conduct on her part; and if friend S. was not the cause of her conduct, why, some one else must have been, or else she was a self-willed woman, nd (woman-like) bound to conquer.

I simply ask the readers of the BANNER to look at the results of this Salem case, and see if they do not find some will" in the case which was so powerful as to require municipal interference of authority. That friend S. did place some reliance upon his will is very evident, from the fact of his having willed with all his might against this woman. How is it that friend & thought about willing at all, if he was conscious that nothing could be accomplished thereby Friend S. has acknowledged that the idea was prevalent that he exercised will power, when he declares, "I have known hundreds of persons to affirm that they were controlled by my will." To establish the position which I assume, friend S. discards the testimony of living witnesses, and is not content with anything short of my submitting myself, to a test, and suggests a number, among them the following:-

"The test shall be such as your 'spirit friends' will assent to, and I do not even ask to be present with you, nor even to know when it is performed. Let me have an opportunity of making known to your associate spirits what the test is, (and

I acknowledge myself incapable of discovering wherein there would be a test in what friend S. has suggested, if I am to become acquainted with what the test shall be prior to its revelation. If I am to be along when this test of which he speaks is to be given, he must certainly place some confidence in my testimony. If friend 8, will explain how the following incident occurred, he will oblige me by so doing:

One year ago I was on a Journey through different parts of Long Island. I had arrived as far as Huntington, and was desirous of going to Northport in the afternoon of the day of my arrival. There being no conveyance, I started on foot. The distance was five miles. After proceeding two miles or more, I came to a place where the road branched off in three different directions. There were no guide-boards to direct the traveler which of these roads to take to go to Northport. There was no person near me that I could discover within sight. I got upon the fence and took a look to falled to see any one. I took my seat upon a stone, and very soon I was entranced by a spirit friend; and when restored road to take, as well as the name of the spirit who professed to have written it. I pursued the course indicated by the spirit, and found that I had been directed truthfully. Now. this to me-knowing that whilst entranced I was unconsclous-was a very convincing test of some will having beer demonstrated other than my own. Although when I sat down upon the stone I did not expect a test of spirit power, yet I received the very best test; and these often appear when I am not contemplating it.

If friend S. feels like writing again upon the subject, will when the question at issue between us is in relation to the nast?

Friend S. speaks of the witness which I introduce to sustain my position in language like the following:-" I happen to know the parties to whom she refers, and I am as confident that she was never controlled by the mere will of Mr. B., as I own that she has erred in what she has undertaken to say about me." I must certainly congratulate friend 8, upon his positiveness in the matter. I leave Dr. Broadbent-the witness to whom I referred—to substantlate, if he desires, what he knows to be a fact of the past. I feel that to prolong this discussion no good will be accomplished, unless the points which are raised are cleared up in some sort of manner as we proceed. I hope, therefore, friend 8. will confine himself to answering the questions as I propound them to him. Friend S. may count upon me as ever willing to examine the facts of the past to substantiate the truth of what I assert, feeling that a truth is as sacred when discovered in one age, or on one occasion, as I possibly could were it to be re-established and reproduced on a future occasion. If, therefore, he desires to test the truth of the Will Power upon past facts and met ovidences, why, I am ready to meet him, without fear of the result; and I am somewhat inclined to think—and I hope to be pardoned for my egotism—that (woman-like) I shall be Yours for truth, INQUIRER.

Boston, April 28th, 1850.

MARRIAGE AND DIVORCE.

been an increased and increasing amount of trouble in social and married life in our country, resulting in separations and divorces, until they have, in some parts of the country, become nearly as frequent as marriages. Since the great eligious revival and the awakening power of Spiritualism have increased, (as they both have), the passional, emotional, and aspirational powers and feelings of men and women, starting them often into new life and activity, these social eruptions and domestic volcanoes have greatly increased; and many superficial observers, or shallow reasoners, or prejudiced sectarians, have attributed these evils (if, indeed, they can be called evils) to one or both of these causes; and the liver of any animal fit for food. It is in itself more subsome have at once and hastily condemned these, and especially Spiritualism, as evil, entirely overlooking the real causes in our wicked, oppressive and cruel laws of marriage, and the corrupt condition of social life arising therefrom. We spring, that bring out the toadstoble on the daughill and the locks and darnels of the kitcheu-garden, as to charge religion or Spiritualism with these social fungi. Like all fungi they are evidences of the dead, decaying, and rotten state of the body on which they grow. No candid and intelligent mind can look at our marriage laws, and the debasing, if not degrading, restrictions they place on woman, if not on man. without perceiving their unfitness for the advanced and cultivated condition to which a majority of the people of our States, where free schools have been sustained, have attained. In a state of barbarism, where all of the women and most

of the men were ignorant, bigoted, and uncultivated, and would not know enough to assert their personal rights, such laws as we have on the subject of marriage and parentage would do well enough. In such society it would not be sked why a child should be alienated, disinherited, stigmatized, and branded with the odious term bastard, for an act, In which it could have no part, of its parents before its conscious existence.

Now the question why-that eternal, never-ceasing whyis sounded, and it leads the intelligent and active minds to natural state—not cooked, if it can be used without. the investigation of the whole subject of legitimacy and ille-Itimacy; and it is brought out for discussion; and science declares that more than half of the children born under our of wedlock; that rape, adultery, assault and battery, seduction, prostitution, abortion, abandonment, and nearly every crime known in the catalogue of criminal intercourse between the sexes, is almost hourly perpetrated with impunity under the laws regulating married life, and sustained by public oninton. That which is a horrible crime, deserving a decade n State Prison when found without the cover of a marringe ertificate, is no crime under such cover, but one of the rights coured by marriage; and if a poor victim amonals to the public, oven to her sex, on other subjects so charitable, she s only treated with scorn, and told that it is good enough for er: the law would not protect her though her life were destroyed in a few months by the treatment which, if not overed by a marriago certificate, would send her murderer o prison or the gallows. When our marriage laws are such as to make slaves of wives-destroy, cover up, or sanction the worst of crimes-force upon poor, feeble women undesired and repulsive maternity-to pair and hind together persons whose moral, mental, and physical conditions render hem unworthy and unfit to be companions or parents, and, brough such, to fill the streets and alleys of our cities with eformed, diseased, and morally polluted children -- and when the circles of wealth and fashion show an utter condition o lissipation and vice nearly as had, with perhaps an advantage of lessened offspring by ruinous causes-is it not time for us to look into the causes, and change our laws so as to emove these evils, and not be charging them to religion or spirits?

We are too much like the lazy man, who, finding his garden full of weeds, curses the warm or wet season, or prays God to stop their growth. Would it not be wiser to go to work and remove the causes?

That our laws of marriage and divorce are fundamentally and radically wrong, no one can consistently deny; but many, who admit this, know not what to do, and dare not touch abject on which there is so much sensitiveness. Like the sensitive surface of a deep laid sore, the very show of the lance makes the flesh quiver, and the patient shrink. But it must be probed, and the offensive matter removed, to obtain a sound condition. Our laws of marriage must be changed, or society will rush to the other extreme, and destroy all laws head of the judiciary, as it has recently done in the Washrom and not by her husband; she must be known as a peron and a party, after marriage, as well as before; and her just be secured to her by law, after marriage, as they are before. She must be a person and not a thing, after marriage, or a casket, (as the lawyer called Mrs. Sickles.)

So long as a married woman has no honor to be tarnished by her husband, and no children ot her own, and no right to refuse to have them for another owner, we may expect repellious and social discords, if she is educated and refined, especially when mated by law to a sensual or brutal husband.

While public opinion sustains these most cruel and barbarus laws of marriage, parentage and devorce, and the laws bring out such social convulsions as we are now having, we may mourn over it, or pray over it, or scold about it, or call it Spiritualism, or religion, or God, or the Devil; it will all do no good-come out it will.

If we must have laws on the subject of marriage—and I naked feet tread on venomous sorpents; he does not walk on believe we must-let us control the institution by them for thorns and sharp stones when he sees there is a pathway of the interest and welfare of society and individuals, and not evenness and beauty for him to walk in. All evil actions are logalize the worst form of prestitution by them. Rob woman the egitimate offspring of the plane of existence to which

it shall be one that you and they will agree to,) and then you of her/person and property both, with a pretence to protect may perform the test when I am tot present, and when I could not possibly control you against your own wishes." her into Vesuvius. I am not serry to see and hear of the social eruptions (except for the individual sufferers), for they will awaken our statesmen and statute makers to a sense of their duty, to which they can only be awakened by such effects of the present corrupt system. It were far better if all especial laws on the subject were repealed, and marriage regulated under the general laws of parties in civil contract, with such amendments as would scenre children and property to mothers; making all children legitimate heirs to the property of the father, &c.; punishing adultery in marriage as well as out, and making all crimes the same, when committed by persons in marriage on each other, as on others, or out of WARREN CHARR. nurriage.

Adrian, Mich., May 14th, 1859.

DIET.

[Given through the organism of Mary E. Frest, of Philadelsee if I could discover the approach of any person; but I phia, by S. Graham.] I shall confine my remarks at this time upon what constitutes an ordinary wholesome diet. Of course there are a great many things that will modify the to consciousness, I found written upon a piece of paper which application of these general rules-things that must be taken into consideration by each individual: for instance, the occupation, the established habits, the temperament &c. I cannot adapt myself to individual organizations; but, in speaking in a general sense, I must necessarily be explicit enough, so that every one who will study themselves, and reflect for a moment, will know the relation they stand to it. It is a law of nature-and I have often spoken of it-that if man would in early life establish natural habits, and live naturally, he would need no one to tell him afterward what was needed to restore and retain health, for his own instincts and he be so kind as to show wherein living witnesses may not be feelings would guide him. Then all he would have to do used as evidence of a past fact, or truth having appeared, would be to follow his desires, and whatever he felt he needed would be evidence that his organization demanded something of the kind; but when the primary laws of health are disregarded, when beings are born into the physical world already diseased, with natural toudoncies of character already established in the infant being, and then having them fostered by au erroneous education, this law cannot manifest itself properly, and cannot-be followed.

But admitting-and the time will come when it will be so -that a perfectly sound, healthy child, after its birth into physical life, is easily trained in a natural manner, there will be an instinct as positive and true as the instinct of the lower animals, that would point out to every one what to take and what to avoid; but the children of earth are not in this natural condition-if they were, there probably would be no need of my writing the messages I am now writing; so I return to my subject again. After all, perhaps, there is a wisdom in all these human transgressions-there may be a wisdom gained in the struggle that will compensate for the suffering man's ignorance has entailed on the race-there is a wisdon in the suffering he has endured. It has not been sent either in wrath or as a punishment, but only as a teacher, to lead him nearer to the ways of nature; only as a warning voice, to lead him to avoid the errors of the past. In reference, then, to an ordinary diet in the range of ani-

mal food, there is none I would recommend as equal to beef; none that imparts that strength and vitality; no one kind of food of animal containing the same amount of vitality and nutrition; but a great deal depends on the manner in which it is prepared. The most wholesome way is when boiled, and Messas. Editors; During the last few years there has then not too much, as is generally the case. Any kind of food that is fried is more or less injurious, and the sooner this mode of cooking is dispensed with the better for health; and, as a general rule for any one, once a day is enough to use meat of any kind. There are some organizations that demand animal food; let such use it moderately. There are others to whom a strictly vegetable diet is infinitely better. Let each one study himself; and there is no higher object any one can have in the earth-life than to aim at perfect physical health. One engaged in any pursuit requiring strong physical exercise, demands a different and more stimulating diet than one whose brain alone is exerted. I do not think ject to disease than any other part; and if there is any affection of any part, it will be in the liver. Also pork I do not consider fit for food in any form, or for any person. It is alto gether too coarse and gross for an article of food-corrupting night as well condemn the warm rays and gentle showers of the blood, producing humors and other phases of disease. Mutton, with the exception of pork, is the least useful, being more subject to disease than any other kind. But that we before named, except when perfectly fresh and very young, there is no meat perhaps more wholesome than venison. None, except beef, would I recommend as a general article of use. But I need not take up each article of food. These are, perhaps, those most prominent as a general rule. Fish is far preferable to meat.

But notwithstanding these things may be temperately used without injury, and even to advantage, still I would prefer and advocate a strictly vegetable diet. I do not believe there are any but what could live on it, no matter what their organization or habits-and ninety in each hundred greatly ato their advantage-containing, as the vegetable world does, the same elementary properties, but with less vital force. The octato is probably the coarsest vegetable, and yet contains about as much, if not more, nutrition than any other; and I would recommend it to ail. In the summer season, the more you can confine your diet to fruit the better—always having It ripe and perfectly developed; and then use it in its simple,

There is more to be considered in reference to diet, than the mere temporary effect it has on your physical systems; but different kinds of food produce mental as well as physical present laws of marriage, and where the parents are the characteristics; and your diet may have a greater influence married partners, are more illegitimate than those born out than you think in moulding the tendencies of your character. Let all kinds of pastry be avoided; it is not necessary-only inventions to please a vitlated taste. I know of no two professions more nearly allied than a French cook and an undertaker. Look at the animal kingdoms beneath you. There is not that amount of disease among them that there is among men, simply because they live naturally; and where you find disease among animals, it is chiefly among domesticated ones -not those which have been left free from man's control. Of course I discard all stimulating drinks-tea and coffee. altogether.

EVIL AND GOOD.

All evil is of earth, and earthly love. A spirit after death may still love earth, and still be evil; but the human soul works out itself in purity. Time is never measured by the soul; with the soul a thousand years are as one day. Ambition kills itself; it is of earth. Debauches, robberies and murders belong to matter, not to spirit; they live and die with earthly love and earthly things; the spirit cannot be debauched or robbed; it cannot murder or be murdered. In matter cyll is developed, and in the love of matter cyll exists the same. The soul grows up through matter, and is uninfinenced by it, for it is above matter in power and in duration; the weaker cannot control the stronger. The soul in its natural growth rises above matter and the love of it; and the evil that pertains thereto falls from it and is lost to its perception as it moves onward. In the soul exists the means for its ends. The atmosphere in which the soul comes up may be redolent with deception, fraud, lies, temptation and accusation, and yet it grows uninfluenced by them, fed and nurtured by the influx of spirit power, one soul, the same as every other soul. The soul is foreign in its nature to the material; planted to grow for awhile in the soil of earth; then to be transplanted to gardens of spiritual existence.

views I have offered, published in foregoing articles, in connection with this. This opposition will be the natural result of past teachings. "If there is no evil: if there is nothing wrong," says one, "man may do what he pleases with on the subject, and place popular opinion or mob law at the impunity, however bad it may be—the murderer may mur. der; the robber may rob; the adulterer may be adulterous; ington tragedy of last winter. Woman must be protected the deceifful may deceive; the drunkard may be drunken: the hashist and the opium-enter may revel in debaucheryall with impunity. Such doctrine would debase man and rights to her person and property and children and carnings bring him on a level with the brutes; it would lead him down and make him a participator of every crime." No, No. my friend; I tell you that such is not the influence of views which tend to a practical faith in God; and the position which commands this faith, sees in nature cause that produces evil as well as good, and sees that no man can do wickedly without a cause existing in himself to make him do so. No man can commit a wrong, when he has past the boundry of that plane to which that wrong belongs. The clearer we see the workings of Nature's laws, the freer is the soul from the practice of wrong, for its confidence in the hidden power that moves all life is deeper and truer. It is contrary to the nature of man to voluntarily plunge into

suffering. Man, with a clear perception of what lies before

him, does not deliberately walk off a precipice; or, with

I am not unmindful of the fact that many will oppose the

they belong; and, when a man has passed that plane, he no onger works there; he has risen above it-he can see that everything that has been done there, however evil it may eem to us, has been in keeping with God's law. Then with him opposition ceases; he is peaceful and harmonious; he is faithful in the truest sense to every duty; he lives in trust, and is intrinsically trustworthy; pretentions and self-righteousness cense to be; distinctions among men cannot be recognized; professions become void; merit and demerit, re wards and punishments, superiority and inferiority, ovil and ood, are known only as things of the past, to be forgotten orover. This is the first step in the eternal progression o the spirit of man-childlike humility, childlike passiveness, childlike innocence, and childlike trust. A. B. CHILD.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the DANNER, and are requested to call attenlon to it during their lecturing tours. Sample copies sent

REV. JOHN PIERFONT WIll answer calls to lecture on Spiritualism. Address at West Medford, Mass.

MRS. AMANDA M. SPERCE WIll respond to invitations to lecture addressed to Jamestown, N. Y., or to New York City, caro of G. W. Westbrook.

Miss Enna Hardings will lecture in Worcester, Lowell, Portland, Oswego, and various adjacent places during June.
Next Fall and Winter she designs to labor exclusively in
the West and South.

Bt. Louis, Memphis and many other places are already promised, and as she desires to complete her route via Pittsburg, &c., before September, early
applications will be still received, addressed to No. 8 Fourth
Avenue, New York.

Warren Chase announces that he will lecture in Grand Rapids, Mich., June 2d, 3d, 4th and 5th; Grand Haven, June 9th and 10th; Milwaukle, Wis., June 12th; Chicago, Ill., June 10th and 20th; Berlin, Ohio, July 1st, 2d and 3d; Geneva, Ohio, July 10th; Conneaut, July 13th and 14th; Buffalo, N.Y., July 17th and 24th.

DR. JOHN MAYIEW from the first of June to July 14th will attend to the wishes of various friends, on or near the La Cross and Milwaukle route, including Sheboygan, Neenah, Appleton, and the region roundabout. From July 14th to August 31st he will be on the Michigan route, from Grand Haven to Detroit.

Haven to Detroit.

Mas. J. W. Currier will answer calls to lecture. Address Lowell: box 815. She will speak as follows:—Foxbore', June 5th and 12th; Springfield. June 16th and 26th; Putnam, Ct., July 3d and 10th. She will stop a few days in each of the above places, and will sit for tests of spirit-power, by trance, and will sit for tests of spirit-power, by trance, clairyovant and physical manifestations.

MISS SARAH A. MAGOUN Will answer calls to lecture in the tranco state on Sundays and week day evenings. Address No. 33 Winter street, East Cambridge, Mass. She will speak in East Princeton, May 20th.

Loring Moody will answer calls to lecture anywhere, on Sundays and week day evenings. Address Malden, Mass. He will lecture as follows:—Clinton, June 1st; Leoninster, June 2d and 3d; Fitchburg, 5th; Lunenburg, 7th and 8th; Shirley Village, 9th and 10th; South Groton, 12th; N. Chelmsford, 14th and 15th; Tyngsboro', 10th and 17th; Milford, N. H., 20th.

Mas. H. F. M. Brown, of Cleveland, Ohio, Editress of the Agitator, may be addressed at Boston, care of Bela Marsl H. L. Bowker, Natick, Mass., will give lectures on Spiritalism and its proofs, from Intuition, for such componention bove expenses as generosity may prompt.

F. L. WADSWORTH speaks at Quincy, Mass., June 5th and 2th; Martboro, June 20th. Those desiring his services during the week in the vicinity of the above named places, can delices him at the office of the Spiritual Ago.

Miss Lizzie Doten will speak in New Bedford, June 5th; Pitchburg, June 12th; Taunton, June 28th and July 3d. The remaining Sundays in July and the month of August she will be in Physical Physics.

Miss A. W. Sprague, through the month of June, will be in Plymouth, Vt., and in July and August she will speak in Dawego, N. Y.

H. P. FAIRFIELD, trance speaking medium, may be addressed at Greenwich Village, Mass. He will speak in Upton, Mass., Sunday, June 5th. H. A. Tucken, trance-speaking medlum, may be addressed

N. FRANK WHITE will lecture through the month of June at St. Louis; from there to Cincinnati; then east. Any calls for week evenings, in the vicinity of St. Louis, can be addressed to him there; calls east of Cincinnati should be addressed to him at St. Louis, to give time for the appoint-

E. S. Wheeler, Inspirational Speaker, may be addressed at he Fountain House, Boston, Mass.

Miss Exua Housron, trance-speaking medium, will answer alls to feeture Sundays, or week evenings. Address at Foun-ain House, Boston.

Pror. J. E. Chuadhll, can be addressed at No. 202 Franklin dreet, near Race, Philadelphia, to lecture on Reform in Re-igion, Politics, and Socialism. Mrs. F. O. Hyzen may be addressed, in care of J. H. Blood, 6x 346, P. O., St. Louis, Mo.

Dr. E. L. Lyon may be addressed at Lowell until further Miss Susan M. Johnson will receive calls to speak on Sun-

lays. Address, North Abington, Mass. Mag. M. M. Macomben, trance speaking medium, will answer calls to lecture in any direction the friends of progress may desire. Address Olneyville, R. I. CHARLES W. BURGESS will lecture at Fitchburg, Mass., May.

GEORGE M. JACKSON will speak at Hastings, N. Y., (at a grove meeting.) Sunday, June 5th. He may be addressed at Watertown, N. Y., until the 12th of June, by friends in the Eastern States desiring his services.

A. B. WHITING may be addressed at Brooklyn, Michigan,

MRS. BERTHA B. CHASE will answer calls to speak in the trance state. Address, West Harwich, Mass.

A. C. Romisson, trance speaker, will answer calls to lecture on Sundays and weekday evenings. Address 42 Elm street.

Charlestown. J. C. Cluen will answer calls for lectures on Spiritualism or Temperance, and his daughter, Susie C. Cluer, will accom-pany him to give readings. Mr. C. will act as agent for the BANNER. Address at the BANNER office, or No. 5 Bay street.

In a II. Curtis, Hartford, Ct., will answer calls to lecture. ELIJAH WOODWORTH will discourse on the "Spiritual philosophy, history unfolded, as written in symbolic narratives, expressed through the personfication of words and names in the Hebrew and Christian oracles." He may be addressed at Leslie, Mich., till further notice.

J. C. HALL Buffalo, N. Y., will answer calls to lecture on Spiritualism. Mr. Hall is one of the first apostles of Spirit-

E. V. Wilson, Fountain House, Boston, will answer calls to lecture Sundays or week-day evenings, upon the practical uses of Spiritualism, and its truths, relating many wonderful inci-dents which have taken place, with name and place for

Mus. S. Maria Bliss will lecture on all the various subjects that have been presented before, together with physiology and phrenology, entranced by spirits. Address her at Spring-

WILLIAM E. Rice, Trance Speaker. Address at 7 Davis

MISS EMMA HOUSTON will speak in Blanchard's Hall, East Stoughton, on Sunday afternoon and evening, 22d inst. Mns. Alvina P. Thompson, trance-speaker on Bible subjects. Address West Brookfield, Vt.

Miss E. E. Ginson, impressional speaking medium, may be diffessed for the present at 142 Harrison Avenue, Boston. ALVIN PEASE will receive calls to lecture in the vicinity of this city on week-day evenings. Address No. 73 Salem street. E. R. Young, trance medium, will answer calls to speak on the Sabbath. Address box 85, Quiney, Mass.

Miss A. F. Pease will lecture in Northampton and vicinity until the first of July, and has engagements till the first of

MRS. ADA L. COAN may be addressed at Boston, Mass. DR. C. C. YORK will answer calls to lecture in the trance Address Boston, Mass. H. A. Tucker will speak in South Easton, Sunday, June

5th; Stoughton, June 11th. C. T. Inisu, trance-speaking medium, wishos to travel West this summer, and those Western friends who desire his ser-vices as a lecturer may address him at Weir Village, Taun-

Mrs. J. B. Smith, clairvoyant, test, and trance-speaking medium, may be addressed at Concord, N. H., for the present. Miss Rosa T. Ameney will speak in Providence, Sunday, June 5th; Cambridgeport, Sunday, June 12th; Foxboro', Sunday, June 19th; Providence, Sunday, June 20th.

NOTICES OF MEETINGS.

HARMONY HALL, 419 Washington street, will be open every day through the week as a Spiritual Reading Room, and for the reception of friends and investigators from abroad. Modums will be present, and others are invited. Circles will be held evenings, when the hall is not otherwise engaged, to aid investigators and the development of mediums.

A Checke for trance-speaking, &b, is held every Sunday morning, at 101-2 o'clock, at No. 14 Bromfield street. Admission 5 cents.

METRINGS IN CHELSEA, on Sundays, morning and evening, to Guild Hall. Winnisimmet street. D. F. Goddard, regalar speaker. Seats free.

PLYMOUTH.—The Spiritualists of this town hold regular nectings every Sunday afternoon and evening at Leyden Hall, commencing at 2 and 7 o'clock. LOWELL.—The Spiritualists of this city hold regular meetings on Sundays; forenoon and afternoon, in Well's Hall, speaking, by mediums and others.

Newnunwont.—The Spiritualists of Nowburyport have a fine Hall, which they will fornish free to any speaker on re-formatory subjects, said lecturer to have for his or her services the whole of the collection which will be taken up in each neeting. Any letters addressed to R. Sherman, No. 5 Charles atreet, will receive immediate attention.

LAWRENCE.—The Spiritualists of Lawrence hold regular on the Sabbath, forencon and afternoon, at Law

PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Morning, May 22d, 1859.

REPORTED FOR THE DANNER OF LIGHT, BY T. J. ELIANWOOD,

Text:-Citye none offence, neither to the Jews, por to the Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit men in all things, not seeking mine own perce, or one percentage in many, that they may be saved.—I Con. x, 22, 33.

Be ye followers of the Lord, even as I also am of Christ,—

It was an unfortunate separation that put into the eleventh chapter that first verse, which belongs to the tenth; for thus the argument and the application of it are divorced. But, when Paul commands men to become initators of him, it is very important that that command should not stand separate; but that we should know, by the context which limits and explains it, what he means by it. For nothing has been more thoroughly proved in this world, than that imitations of men are very poor and profittess things. There never was a man good enough to imitate, and Paul is not an exception to this. No man can imitate another except in externals; but, in every original life, external things are only the effects of some living, inward power, and cannot be reproduced fitly except the

ower itself be possessed.

Imitations are, therefore, the world over, in all de-Imitations are, therefore, the world over in all departments, weak and pitiable things; and as faults are more easily copied than sterling virtues, so we usually have, in the imitator, that part of a hero in which the human crops out through the divine. It is not in the things in which men are great that they are mitators, but in the things in which they are little. There is no man built large enough for imitation. The disciples of Titan, of Raphacl, of Michael Angelo, of the Carracci, very soon ran out into medicarity. There never racci, very soon ran out into mediocrity. There never has arisen a great man in literature, in the State, in the arts, whose imitators did not very soon fringe him with abundant littleness. Therefore, an era of great men is usually followed by an era of miserable, pitiable imitators.

Now, Paul does not command imitation. It was a mistake when I said he did. He nowhere says, "Imitate me." He says, "Be yo followers of me," which is a very different thing. He asks only to point out Christ to men. His life and conduct are to be regarded as mere interpretations, and they are to be employed, not as the substitute for this higher model, but simply as the means of reaching it. Christ only may be our model; and while we may accept the help which holy men's examples afford, we must never build on their

foundations.

Followers, not imitators. "Take my path," the apostle says; "aim at the same glorious end that I seek; but let each one take his own pace, and make his own footsteps." Let us, then, return to Paul's condensed statement of his own spirit and ambition:—
Even as I please all men, in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, in this manner—as I also am of Christ."

And first, you must by no means confound this great And first, you must by no means confound this great heart of the apostle with the unjearable, intriguing deceptions of cunning men, and so deal with a kind of subtle compliance, with flatteries of men, humoring their weaknesses, tampering with their prejudices, and gaining their favor, not by making them better, but by craftily turning their weaknesses and their faults to your own advantage. This fawning and sycophantic obeisance to men, and to customs, and to things worldly in their nature, is utterly detestable, as well as degrading. It is found in courts, and in all well as degrading. It is found in courts, and in all

the places where mean and weak hien desire to attach themselves as parasites to great men.

This fawning of selfishness has no countenance in the apostle's example. It cannot be too bitterly denounced. No words can make it appear meaner than it really is. But no words can make the servitude of love as grand and as noble as it really is. When a fue and honest nature applies its whole force upon another's good, self-forgetful, and conscious only of that happiness which comes from another's benefit, can there be any spectacle nobler than this? There is nothing meaner than serving another man from sinister motives; and there is nothing nobler than serving another man for that other man's sake, or for the sake

another man for that other man's sake, or for the sake of love. God has made the soul of man to be the giver of a royal bounty; and we grow by giving, not by taking. No man ever has joy of himself alone.

Men are not music boxes, which, when wound up, carry their own players inside of them; but they are harps, which must be touched from without. Each man's heart, therefore, must be touched by other men. We are to touch other men's hearts. Other men's hearts are bellfied and there we must ring out all our hearts are belfries, and there we must ring out all our chimes. And the New Testament makes the serving of one another to be the means of our growth and elevation. We are not, however, to serve others for the sake of ourselves—that would be a sin; but we are to serve them in a spirit of love, for their sake. To serve others through love, and for their own sake, is to raise ourselves toward the nature of God himself. And, thus, the same act becomes intensely base, or unspeakably beautiful and sublime, as it springs from self-

interest or from pure love. Imagine an old, miserable, decrepit, wretched miser; Imagine an old, inserable, decrepit, wretened miser; and then imagine some comely servant, some expectant housekeeper, hovering about him to supply all his wants; petting him and louthing him; bearing all his gross abuses, and executing, with fond alacrity, his meanest demands, in a sordid, servile hope of bequests and of legacies; giving up her honest life to this mean service, because she expects thereby to prosper in service, because she expects thereby to prosper in wordly things. The soul revolts from the thought; and if there can be a distinction, the young and lively nurse is the baser of the two; but both are but reptiles But turn, and behold another nurse. Here is a

nurse that gives to the helpless babe her own life and life's blood. Her bosom is its cradle. Her sweet voice life's blood. Her bosom is its cradle. Her sweet voice is its music, that hushes it as it sleeps, and soothes it while it is awake. She shelters it from cold, saves it from harm, and surrounds it with all her own being. Its cry puts her sleep at an end, at any hour of the night; its sickness puts all her pleasure aside; its smiles are her joys; its sorrows weep at her eyes; and her great heart echoes its little throbs of pain. This is her circle of life. The circle of the world, to her, is the circle which surrounds this little child. Rest, food, work, all things, are relative, with her, to

company, work, all things, are relative, with her, to this little being.

How grand is such a thing! Is it subline to see a weak and trembling being pouring out its needs, and its reverence, and its love, before the One who only is supremely great? Yet it is transcendantly more sub-lime to behold the infinitely great Being pouring him-self out, in love, before a poor, trembling, yearning creature-to behold him coming down, in his goodness, to lift up his degraded children. The ascent from weakness to strength is marvelous; but it is not more marvelous than the descent of greatness toward weak-ness. How weakness can climb will never exhibit

ness. How weakness can climb will never exhibit God, but how grandeur can condescend will.

Now, this is Paul's very figure—this figure of the nurse, which I have read to you. He compares himself to a nurse, when, in writing to the Thessalonian Church, he says to them:-

"Our exhortation was not of deceit, nor of uncleanness, nor of guile; but as we were allowed of God to put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but our own souls, because ye were dear unto us. also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how hollly, and justly, and unblameably we behaved oursolves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you as a father doth his children, that ye would walk worthy of God, who hath called you anto his kingdom and glory." We must, secondly, also put away from this passage

any suggestion which may come from philosophy, that Paul derogates from the law of individuality where he commands, as here he does, that men should follow him in that example which was self-sinking and self-renunciating for the benefit and for the sake of others. renunciating for the benefit and for the rake of others.

Leven as I please all men in all things, not seeking mine own profit. He does not mean by this that he had no such thing at heart as self-culture. He does not mean that he felt that he had no rights as an individual being. It is not a question here of what is required for the formation of a man. The question is this: The man being formed, what is the law by which he shall use himself? The question is not: How am I to make myself? It is this: Being made, how am I to mse myself? And in this regard Paul declares nothing use myself? And in this regard Paul declares nothing that is inconsistent with the law that every man must be central in himself, and that he has certain rights and certain self-duties which are not only usefu him, but indispensable to his very power of being.

When William H. Webb wishes to build a ship, he has the liberty of the continent and the world. He may use whatever kind of timber he chooses—he may use as any or celar, or chestaut, or pile, or Lard. He may get his materials from the north, the south, the south, the cast, or the west; and they may be incontaint-grown or grown in the valley. After fawling gathered them together he may make his model, and then build his ship, stick by stick and plank by plank. When at last his ship is built, and hamched, and all her rigangl is set up, the question is, What shall she do? He may make her or what material he pleases, and may make her at shapely and as strong as he pleases, but when he is completed, and hunched, what shall she do? Shall she rot, swinging at anchor; or shall she go out upon the occan as a private merchantman; or shall she go out upon the occan as a private merchantman; or shall she go out upon the occan as a private merchantman; or shall she go out upon the occan have been sheared the flag of her country, and hear upon her deck her country's cannon, and sail around and around the world, to guard and protecther country's carfi, carrying, wherever she goes, the shear thunder of authority in the name of her government? This is the question? And so, when men are being build, in academies and solleges, or in the great school of human life, they may build themselves liberally with whatever timber they choose; but when, you are formed, the question is What will you do with yourselves? The spirit of the Gospel says, "Go forth with the authority of God Almighty, to take care of the por and the weak; to help the unfriended." The assertion of this noble championship and guardianship of may's independence and individuality.

I have taken pains thus to guard this passage, because I have for to unlowes saying that he was a monaging, crafty, contriving, pliant man, going about, twisting himself into men's favor, in order in the spiral subtle, managing, crafty, contriving, pliant man, going about, twisting himself i

men ridicule this apostle, the latchets of whose shoes they were not worthy to unloose, saying that he was a subtle, managing, crafty, contriving, pliant man, going about, twisting himself into men's favor, in order to carry out his own selfish purposes. When men say this of Paul, it is because they have not moral integrity enough to understand his noble character, which clevated him far up above such meanness; it is because they do not understand what is the nobility of love, which only can go with impunity among things impure—which only can, by going down, rise still higher. Having cleared the text from all these misconcep-

Having cleared the text from all these misconcep-tions, let me now say, thirdly and affirmatively, that Paul had a higher idea of man-formation than ever was interfered with his sublime development upon this high prosperity, my own case, my own reputation, are as ideal. And this development resulted in the noblest character on record. I cannot think of any other, I do not know of any other character that can be compared and the fastnesses of the mountains because they forewith that of Paul. Having established his education, and gathered to the full the forces of his being, what the mannes? No; they had no conception of the high purposes to do with it? What did Paul high the transfer which was to survenue that requires for and gathered to the full the forces of his being, what did he then propose to do with it? What did Paul mean to do with health, with wealth of mind, with influence and power, with sympathetic eloquence, with wide research and learning?—for he was a learned man in the learning of that age. There lay the world befor him, like some mighty field, and he was equipped to go out into it. He was a man constitutionally most ambitious. And what did he propose to do, when he had received the Spirit of the Lord Jesus Christ—when he had been born again, into a real, living faith in the Redeemer?

The poet goes forth to sing, not merely for the solace The poet goes forth to sing, not merely for the solace of those that hear, but also for the wreath of fame by which he hopes to encircle his brow. The king goes forth to satisfy a kingly ambition, reaping first and most himself of the fruits of all the things he does. The statesman has his worldly ambition, and he goes down aniong men controlled by it. And the merchant, and the voluptuous man, and business men, and all the touch the world in the statesman has his worlds. and the volutious man, and ourness men, and all the ten thousand grades of huckster men, go forth into life with various degrees of mental power and enthu-siasm, not altogether to neglect other men, but mainly tion; but that was not what they went out for. If when they pour their cup it runs over, and others catch what falls, they have no fault to find; still it was not for other men that they were pouring the cup, but for their own lips. If when their brow is surrounded by a crown, other men think it beautiful, and derive pleasure from beholding it, they do not complain; but it was not for others' sakes that they sought and gained the crown.

But what did Paul do? What was his ambition? What glittering reward did he propose to reap for him-self? Let me read from the eighteenth verse of the self? Let me read from the eighteenth verse of the ninth chapter of first Corinthians, where he puts to himself this very question. He says, "What is my reward?" Well, what was it? Let him answer. Immediately following the question, "What is my reward?" he says, "Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men"—He never gave up his independence. That noble sense of personal right no man ever gave up so little as Paul did—"For though I be free from all men, yet have I made myself servant unto free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ.) that I might gain the guards and proprieties, and there are now so many things connected with it which give the idea that which give the idea that them that are without law. To the weak became I as the weak, that I might gain the weak; I am made all

spend my life, in part, in prison, that I may reach those that live in prisons; I will spend my life, in part, as a sailor upon the deck, that during the voyage I may reach to those that are sailors; I will go down amon the poor, and make my habitation with them, that be ing with them and of them, I may reach them through their confidence and through their sympathy. I will not, because I am greater and wiser than some, live above those that are small and unlearned; I will not, ecause I am stronger than some, live away from those that are weak: I will not, because I am rich, live away from those that are poor; but I will carry myself in the spirit of love, and I will go amongst the humble, and he ignorant, and the weak, and the poor, that I may

Says the apostle, "I will go down among these Jews. and if I find them bound up in religious prejudices, I will not see their prejudices, though I know them to be mistaken ones; I will not set myself up against their peculiar notions; I will make myself a Jew, and ob-serve the customs of the Jews, although I know them to be dead in Christ Jesus—I will do it for their sake. and not for my own conscience sake. If the Jews will not touch meat offered in sacrifice to idols, I will not touch it either, although I know that such adstinence on their part arises from mere superstition. I will, at all times, and under all circumstances, be tender in regard to the prejudices, the ignorance, and the super-stitions of men, that I may gain their confidence, and thereby lead them out of their trouble to the Lord Jesus Christ, their Saviour. I will make myself the univer-sal servant of all men, because I love them so much: and my reward shall be the pleasure of serving them by preaching the Gospel to them under such circum stances."

stances."

Thus Paul put the object of his life outside of himself. He did not seek to make himself eloquent; refined and famous, in any way, as the end of his life; but he sought to make himself strong, because he needed strength in himself to perform the vast work upon which he had entered—that of benefitting other to be refide himself. He leaked work himself are men besides himself. He leoked upon himself as a bow, saying, If I take a weak and frangible piece of timber, it will not stand the strain which it will be necessary to put upon it." So he made the bow of tough material, and put a string upon it that would hear the twang and the tension to which it was to be subjected. that he might send the arrows of love, which were to be shot from it, through and through the target at

which they were aimed—the universal human heart.

At the same time that he regarded himself as an instrument for the welfare of men outside of himself, he rrom ans manness, nor mar, in the least degree, the made mannest in our body. For we which live are simplicity or the nobleness of his character. He always delivered unto death for Jesus' sake, that the carried himself prince among men. More princely life also of Jesus might be made manifest in our morthan the proudest head that wore a crown, was Paul's head. I would rather wear every link of a chain such as he wore, than sit upon any kingly throne, or to secondly, in application. I remark upon the tremendous more aware which cames from this sale.

And what was the result of this entire renunciation

of the new dispensation; the one a leader in the reign of muscle; the other a leader in the reign of the spirit. These two men stand head and shoulders above any other men that ever lived since the time of Christ. Indeed, they are more than all the other men that have

lived since that time, throwing in even the prophets.

In view of this exposition, let me say, first, there is such a thing as living for a principle; there is such a thing as living for a cause; there is such a thing as living for occurse; there is such a thing as living for our fellow men, in such a way as not to connect or couple our own selfish individuality with what we do:

| The couple of the coupl we do; there is such a thing as being so in sympathy with God, and with the cause of God, as represented Paul had a higher idea of man-formation than ever-was manifest in any other human being. He took the highest model for self-formation that any human being ever model for self-formation that any human being ever things and say, "I count the success of this cause of God, as represented in the Church, or in the great movements of Divine Providence, that a man may look upon these est model for self-formation that any human being ever things and say, "I count the success of this cause of God, as represented in the Church, or in this great movement threw away, with heroic resoluteness, every worldly element which degraded his lower nature, and which in this life. I count it so precious that my own worldly interfered with his sublime development when this high.

> bright lustre which was to surround their memories for centuries after they should pass away from earth. They did as they did, because it was sweeter to them to go with the oppressed into the caves and mountains, to crucify their bodies with hunger, to endure severe trial and suffering, to feel the pangs of fear, and to meet the violence of the sword, than to see that which they conceived to be right and true go down unheralded and

> unsupported.
>
> 1 believe there were men in the days of the Covenanters who, if you could have taken up their lives and placed them by the side of God's cause, and called upon them to decide which should be sacrificed for the other, would not have besitated one moment in decidother, would not have nestated one moment in occid-ing to give up their lives, any more than Moses hesi-tated in obeying the command of God to lead the children of Israel out of Egypt.
>
> As wealth increases in the world, a kind of carping philosophy increases, and a selfish refluement increases,

which tend to take away from men all natural suscep-tibility to higher principles, and to make them seem like polished ivory, and as dead as marble, as far as the better feelings of the heart are concerned. There grows up among men a great contempt for this sort of poor; to make themselves rich if they are poor; to make themselves a wide place; to gain for themselves an illustrious name. If in so serving themselves they chance to serve others, they have no objection; but that was not what they went out for the serving after bottom. and broad wisdom know very well that they are to take care of themselves and their households." There are thousands of men who say of those who are laboring for the cause of truth and justice. "They really care no more for the cause they advocate than other men. There is no genuineness in their pretended devotion to it. They are no letter at least them they are believed. it. They are no better at heart than those who do not make the pretensions that they do. They say what they say to keep up a kind of enthusiasm; and they do manage to create a sort of heart-life among men; but after all, they do not believe what they teach."

By the majority of the world the idea of a man giving his time, and energies, and means, to any object, for any purpose except that of promoting his own selfish ends, is not entertained; by many it is ridiculed. There are men in this world, by the ten million, that do not believe in manbood. And why should they? they never saw it. There are multitudes of men that call themselves Christians, who never have a whit more Christianity than is compatible with the strongest selfishness—and that is no Christianity at all. They never give except as the angler gives bait to fish, when he means to catch them, and appropriate them to his all, that I might gain the more. And unto the Jews I own purposes. Their charities are all performed with became as a Jew, that I might gain the Jews; to them a view to building up, in some way, their own per-

whatever is done to advance it is to bring back remuneration, by giving position, or respectability, or social comfort, or some other worldly good, that people do not believe that there is such a thing as a man's so I know of no other exposition that can so fitly illustrate this, as to imagine that one should go forth from out of the midst of affluence, from the delights of learning, and from sweet society, and say, "I will spend my life, in part, in prison, that I may reach those that live in prisons." be cast out of the pulpit, and give up my position in life, if I knew that thereby the world would be benefitted—if I knew that thereby the cause of truth would be advanced, and men would be made better and hap-

I think there are times when you experience such a I think there are times when you experience such a feeling in a small way. I should be ashamed to think that there were any of you that are surrounded by a family of children, who do not know something of this renunciation of self for the sake of others. How we are taught in the family—that best of churches on earth—those sweet dispositions and sacrifices of love which only need to be practiced on a large scale, to make goodness and happiness, instead of evil and wretchedness, predominate throughout the world.

ls there a mother who would not give her own life, to save the life of that daughter, whose slender frame grows more and more gauzy, and is almost ready to my away, it is so frail? Is there not many a mother that, under such circumstances, would say, "I would cheerfully lay down my withering body, if I could thus but give youth, and strength, and life to her?" And is there not many a father who, when a son for whom he has toiled through long years, that he might give him the advantages of learning, has, after his education is completed, come home, crowned with honors, but bent with disease, from college, only soon honors, but bent with disease, from college, only soon to die—is there not many a father who, at such a time, would say, ... God knows that if he might be spared to lead a life of usefulness, I would gladly give up my battered frame as a ransom for him?''

There is such a thing as living for other people so completely that you would willingly give up everything for their sake. It is hard to always have this feeling of self-renunciation for the sake of others; but I believe there are many of you who have experienced it in some

there are many of you who have experienced it in some degree. I believe that every man at times feels an im-pulse to live for the sake of honor, and truth, and humanity. The Christian disposition to give one's self up for the sake of a cause worthy of the sacrifice.

is found more especially among those whose hearts and minds are enlightened by communion with God. Let me read from the fourth chapter of second Corinthians, beginning with the seventh verse. The apostle there says: We have this treasure in earthen vessels." I do not know about the treasure, but I am sure about the vessels; that is earthy enough. You are very soon made to know that what little you have of this heroic impulse, this loving power, is in an earthen vessel. • We have this treasure in earthen which they were aimed—the universal human heart.

At the same time that he regarded himself as an instrument for the welfare of men outside of himself, he maintained his own individuality and his own power.

And all the suppleness which love gave him—all the present of the power may be of the thousand appliancies which sprang from the intense, and nourishing, and nursing love of his heart destroyed; always bearing about in the body the dying toward his fellow men, did not take away one whit from his manliness, nor mar, in the lenst degree, the made manifest in our body. For we which live are simplicity or the abblence of his charged:

At the same time that he regarded himself as an instrument for the welfare of his heroic impulse, this loving power, is in an earthen vessel. We have this treasure in earthen vessels, that the excellency of the power may be of distressed; we are perplexed, but not in despressed; we are perplexed, but not in destroyed; always bearing about in the body the dying for the Lord Jesus, that the life also of Jesus might be from his manliness, nor mar, in the lenst degree, the made manifest in our body. For we which live are simplicity or the abblence of his heroic impulse, this there eached nevel alone in the carthen vessel. We have this treasure in earthen vessels. The late of the power may be a considered in the carellence of the power may be a considered in the secletory of the power may be a considered in the carellence of the power may be a considered in the secletory of the power may be a considered in the carellence of the power may be a

mendous moral power which comes from this self-renunciation, where it is true and continuous. Where mendous moral by Paul himself? No sermon did he preach thinking it is such a love of good that it manifests itself in

the day. They are these: "He that loveth father and mother more than me. Is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me. Is not worthy of me. He that findcth his life shall lose it; and he that loseth his life for my sake, shall find it."

This may include actual death, but only in the ex-

tromest cases. The meaning of this passage is plainly this—that when a man sees a thing to be right, he shall take his stand in favor of it, and say, ·· I will not budge nor flinch.'' II, when a man takes such a stand, budge nor flinch." If, when a man takes such a stand, men say to hlm, "You are to abandon that position or we will crush you," he says, "Crush," there is morality in his dying under such circumstances. If a man sees that a cause in this world which rich men hate, and powerful men despise, is a righteous cause, and he espouses it, and throws his life into it; if when his friends say to him, "You have lost, you have lost," he says, "I am glad to lose with Christ, and this is his cause, and though other men may not believe it to be such, yet I embrace it, and here I will stand; if when they say to him, "If you do stand there you will walk out of refined society, and you will have no place, no influence, no power, among men," he says, "I will walk out; I will follow Christ, I will stand by him wherever he goes in this world, and I do not count myself worth a thought as compared with his cause, and it matters not if men roll my name about in slanderous reports, as a boy would roll a foot-ball down a district that so leaves of Cold was about. lirty street, so long as the cause of God succeeds "if a man takes this course under such circumstances, Christ says to him, "You never shall venture your life for that which is right and lose it."

Never, when you see a thing to be right, stand shaking and quaking, and say, "But then." That "But then" is a devil danned. If and but have destroyed more souls than any flend in hell. When you see a thing to be right, and true, and noble, embrace it at once, and do not stop to ask, "What will be the con-sequences?" or, "Will it be prudent?" A man's life is gone the moment he undertakes to save it under such circumstances as that. Men hesitate to favor the right because they want to save their influence, and by that very act they lose their influence, because nobody will place confidence in a man after he has demeaned

win place connaence in a man after he has demeaned himself in such a way.

Do you not know that old Putnam need not have dashed down that rocky precipice on horseback, with swords and carbines after him? He need not have crept into the cave where the wolf was, lighting himself with the wolf's eyes while he snapped his gun at his head. He might have sat at home, and avoided risking his life in this manner; but would be then have been "Old Put?" Why was it that every man had so much confidence in his valor? It was because peril was sweeter to him than security, and whenever there was a danger to be met, he was the first to meet it. His during exploits taught men to regard him as a stalwart old yeoman, fit to lead where men were to be led. But.

He that fights and runs away, Shall live to run another day,

Thirdly—Let me speak more pointedly on the subject of the secret of influence among men. I think there are few persons in this world, with any degree of vigor and cuthusiasm, who do not in the beginning of life, set out upon the right road; and there is proba bly not one in twenty of those that take the right road in the beginning, who knows how to keep it to the end. When a man begins in life, he has nothing—he has neither reputation, nor place, nor influence; but if he has vigor, he is apt in all good things, and, under ordinary circumstances, moves along in the right direction, until he gains position and power; after which he is very liable to be more or less actuated by simster

We will imagine a case of the young minister, as I may be supposed to be more conversant with my own pro-fession than with any other calling. When his tongue is set loose, by Synod or Conneil, and he begins to preach, his first thought usually is—and it always ought to be his first thought usually is—and it always ought to be—How shall I take the truth of the Gospel, and make the hearts of men tingle with it?" At the commencement of his public career, he has nothing to lose, but everything to gain; so he preaches with directness; and if he stirs up opposition, he is rather pleased, for he thinks it will tend to advance the truth. His Christian fidelity reaps its appropriate reward. He begins, after a time, to be highly spoken of beyond his own immediate sphere of labor. Men say of him, "Where will you find a more earnest and fearless advocate of true religion?" You will hear such remarks especially from those churches that have spent most of their strength in decrying progress, and railing out against too much life; but they are always the most hungry for smart men. They are not satisfied to listen to the truth when uttered by common preachers. As soon as a young man begins to make a noise in the world. a young man begins to make a noise in the world a young man begins to make a noise in the world, some old conservative church wants him. Oh, sad day was that which translated him from his mission spiritual Publications. He thinks, as he goes to fill his new situation, "Now I have come to a place of influence and power. Who would have thought that in so short a time I could have risen to such a position? I am scarcely twenty-five years of age, and there is not a better church in the whole country than this to which I have been called." And when he looks around the great building, and sees the fine congregation, and listens to the stately music. he says, "Now that I am brought to a place of such great responsibility, it is listens to the stately music, he says, "Now that I am brought to a place of such great responsibility, it is meet that I should be very humble." Men, you know. hold up their heads as high as a gibbet, when they are going to be humble. He is as proud as he can be: he would not have thought about being humble if it had would not have thought about being humble it it had not been for his pride. He says to himself, o'I must not imperit what I have gained. I have an influence, and I must see to it that I'do not lose it." So now when he preaches the Gospel, he preaches for the purpose of keeping his influence. His Gospel is turned around, and it is running into his own selfish soul. His motto has become, Keep what you have got, and get more if you can. He writes less pointed sermons and takes more counsel of worldly ways of doing

things.
What gave him influence and power was the fact what gave him inhuence and power was the fact that his only care was to faithfully discharge the du-ties of his sacred office. The great object of his life was to advance the cause of Christ. It was his busi-ness to declare the whole counsel of God to men, and it was their business to look after the consequences It was his business to lay the truth before them in such plain terms that they could not help comprehending it and it was their husiness to receive it and practice it. It was his business to proach the Gospel without reserve, and if his congregation did not like it as he preached it, the door of the church was as large for them to go out at as it was for them to come in at, and it was as easy for them to go away as it was for them

to come.

A minister's business is to love his people till he does not fear them, and to preach to them in such a way that they can have no more doubt about what he means, than the Swiss has about what is coming, when he hears the avalanche moving above his head. The truth should roll from his lips like the thunders from Mount Sinai, or like the message from Mount Calvary. The moment that a man loses his independence, so that before he utters a truth he must be sure that it will not kick back and hurt him, he is gone, he is cast away, he is imbecile; and from that time he never preaches the Gospel without a side look, and neve dares to say a bold thing without clothing it, and limiting it, and modifying it.

I would rather be a nobody, and have no character

and no responsibility, than to be one of those misera-ble, truckling men in God's service, who are forever watching their influence, for fear they shall lose it Suppose you should see a man going up and down some street, and you should ask him why he did it, and he street, and you should ask aim may no the the ask and should say: God has committed to me the responsibility of a shadow, and I am taking care that I do not lose my shadow!"

Every now and then, as he goes along, the shadow is the shadow in the shadow is the shadow in the shadow in the shadow is the shadow in the shadow in the shadow in the shadow is the shadow in he catches it on the objects that lie in his path, and at last it flits around some corner, and is gone. It is very much so with men who make it the object of their life nuce so with men who make it the object of their life to retain their influence. After they have taken a great deal of trouble to watch it, it leaves them altogether. A man's influence may be said to be the shadow which his mind casts, and you might as well look after your leading theory carriers are the statements.

bodily shadow as your mental shadow.

If you have courage, and love, and zeal, and you are true to the right, you need not be afraid that you will not have a field to work in. As a general rule, the men who talk most about the Gospel, and prate most about the apostles, are the very men to do the cowardly things which I have just been denouncing.

How very few men there are who understand and expensive the color.

emplify this great law of self-renunciation for the sake emplay this great law of self-renunciation to the saw of others; who see the law of loss to be the sure law of gain; who regard the law of dying as the inevitable law of living. I think there are very few men who look at this subject in the light of philosophy, and say to themselves, that rashness is safety; oftentimes that courage is the best caution; that a positive, out-acting, for less way of living, is the safest conceivable way of fearless way of living, is the safest conceivable way of living. How many men in churches profess to stand

Buch with the

great sacrilices, leading a man to yield himself up for the sake of that good, it is real. When a man is once willing to become nothing in this higher realm of life, from that moment his power begins.

Let me read, in this connection, a few words from the tenth chapter of Matthew. They need an interpretation not only in every age, but in every hour of the day. They are these: "He that loveth father and mother more than me. Is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that find-whole distributed for the followeth after me, is not worthy of me. He that find-whole distributed fold fires out of the Gospel, whose lustiness is to bound and rebound through the whose instances at the cosper, whose instances at the cosper, whose instances is to bound and rebound through the world, without regard to its own preservation, but in such a way as to do the most execution in the great battle against sin in which it is employed. Think of a cunnon-bull, whose only care was that it might not get bruised! What kind of missile would that he? Churches, I repeat, are but instruments of God. They are swords in his hand for the accomplishment of his are swords in his hand for the accomplishment of his great purposes; and if, when he goes forth to wield them, they stick in the sheath, so that he cannot get them out, how much value do you suppose he places upon them? Nine out of ten of the churches in the world are not only swords that stick in the sheath, but they are so rusted that if you could get them out, they would be good for nothing. In the Church, then, this law of self-renunciation for the sake of others is far from being well understood. being well understood.

If you look at the benevolent institutions in this world, you shall find that their idea of duty is limited to the preservation of their own organization. I have said some severe words in respect to some of them, between the little that the said some severe words in respect to some of them, between the said that the said the cause I felt that though they might not be infidel to the letter, yet they were infidel to the spirit of the Scrip-tures, and because I think the Church is in danger of tures, and because I think the Church is in danger of being the greatest infidel. When I see benevolent institutions performing the wickedest deeds under the name of plety; when I see them putting in the place of Christ, base policy; when I see them pervert the Gospel that they maintain their organization, and build themselves up. I cannot but feel that they are rotten within.

rotten within.

I think that if two or three churches in New York should set their face to the accomplishment of some moral end, and in doing it they should be broken all to shatters, on the rock of principle, they would exert a more powerful influence for good than would be exerted by any ten churches that should maintain their organi-

Do you not know that when Dudley Tyng died like Samson, he slew more than he had slain during all his life before? Do you not know that Christ achieved his greatest victory when he died upon the cross? Do you not know that the way for men to build themselves up is to be ground to powder? Do you not know that that association, or society, or church, that, instead of being guided by principle, shrinks from danger to save itself, cannot endure; while that association, or society, or church, that adheres to principle, and shrinks from no danger, is sure to triumph in the end? We must begin at original principles. Men are more heathen now than they were before the Cospel came. There is no vandalism like that of willing corruption, or There is no vandaism like that of willing corruption, or like that which arrays itself in refluements, and literature, and learning. Although men decry French novels and literature, and worldly reading in general, they themselves often exemplify a worse spirit than is inculcated in these things—namely, a want of fidelity to God, and of righteous dealing toward the poor, the world and the despised in this world. weak, and the despised in this world.

But let us see what the issues of things have been.

When I look back over the seenes chacted upon Calvary, eighteen hundred years ago, I cannot see one crowned head; I cannot see one general; I cannot see one imperial army; I cannot see one renowned states-tian; I cannot see one wise disputer—these are all sunk one imperial army: I cannot see one renowned statesplan; I cannot see one wise disputer—these are all sunk
down from view. And yet, I see many heads lifted up.
They are heads of men that were condemned to hang
upon the gallows, or to suffer in dangeons. They are
the only heads I can see, except the heads of some despised preachers, who were cast out and rejected.
These are the men that stand up monumental in the
part.

When you take the measure of things, and draw deductions, you find to be true just what God teaches you in the Bible—that those who for the right will perish, shall be saved; while those who for the right refuse to serve God, but mean to serve themselves, shall go down and perish. Let us, then, judge the future by the past, and remember that they who would stand, must be fearless, faithful, and self-sacrificing, doing that which is right, and leaving to God the result of their conduct.

S. T. MUNSON'S CATALOGUE.

HENRY WARD BEECHER'S WORKS. Life Thoughts, \$1.00; Star Papers, \$1.00; Gems from Plymouth Church, \$1.25. PARKER'S WORKS.

PARKER'S WORKS.
Introduction to the Old Testament Translation of DeWitte,
2 vols., including postage, \$4.41; Discourses of Religion, \$1.25
—postage, 30 cts.; Additional Speeches, 2 vols., \$2.50—postage,
30 cts.; Additional Speeches, 2 vols., \$2.50—postage,
age, 44 cts.; Ten Sermons, \$1.00—postage, 20 cts.; Miscellaneous Writings, \$1.00—postage, 20 cts.; Sermons of Theism,
\$1.25—postage, 25 cts.; Parker's Defence, \$1.00—postage, 13
cts. Also, all his panaphilets, &c., &c., &c., Progress of Religious Ideas, by L. Maria Child, 3 vols., \$4—postage, 75 cts.

SUBLIGHT AL BURLICATIONS SPIRITUAL PUBLICATIONS.

WORK OF A. J. DAVIS. Naturo's Divine Revelation, \$2.00—postage, 43 cts.; The Great Harmonia, vols. 1, 2, 3 and 4, \$1.00 csch—postage, 20 cts. each; Davis's Chart, \$1.00; Present Age, \$1.00—postage, 12 cts.; Ponetralia, \$1.00; Magie Staff, \$1.25—postage, 22 cts.; pamphlets, &c.

SWEDENBORG'S THEOLOGICAL WORKS. Compendium, \$2.00-postago, 45 ets.; The Arcana Celestia, 10 vols, including postage, \$10; Apocalyres Unvolled, \$1.50; Heaven and Hell, \$1.00; True Christian Religion, \$1.50; Divine Providence, 50 ets.; Conjugal Love, 75 ets. Also, all other works of the above character, not herein enumerated.

S. T. MUNSON,
mylo tf No. 5 Great Jones street, New York.

PROF. MAPES'S SUPER-PHOSPHATES OF LIME!

Superior to Peruvian guano for CORN, POTATOES, GRAIN, COTTON, TOBACCO, AND ALL OTHER CROPS.

To be applied at any hoeing or plowing.

Testimonials from hundreds who have used it for ten years. Made of Calcined Bones, Peruylan Guano, Sulphuric Acid,

Sulphate of Ammonia, and Dried Blood. No variation in quality. In strong, new sacks, 160 lbs. each. Per ton of Per Bag. 2000 lbs. NITROGENIZED Supér-Phosphate of Lime, \$4.00 \$50.00 \$50.00 Mapes's No. 1 Super-Phosphate of Lime, . . . 3.60 . 45.00 Mapes's Super Phosphate of Lime, . . . 3.20 . 40.00 Cotton and Tokacco Super-Phosphate of Lime, . . 2.80 . 35.00 Potash Super-Phosphate of Lime, . . 2.80 . 35.00 One hundred pounds of the Nitrogenized Super-Phosphate will equal in effect and lasting power 185 lbs. of

THE BEST PERUVIAN GUANO.

THE BEST PERUVIAN GUANO.

Extract from New England Farmer, April 16th, 1859.

Judge French, of Exeter, N. H., says:

"We have tried every variety of fertilizer, and have more faith in Mapea's Super-Phosphate than in any other manufactured article of the kind."

N. C. Planter copies from the Washington (N. C.) Dispatch, the following from a correspondent of Beaufort Co., March 4, 1856:—

I have experimented some with guano upon grain crops,

"I have experimented some with guane upon grain crops, and found that its superabundance of ammonia gave a most loxuriant growth to the plant, but it did not supply the minerals equal to the demands of the grain. Hence my wheaterop grown upon guane weighed fifty-three pounds, while that grown upon Mapes's phosphate of lime weighed fifty-nine to sizty-one pounds per bushet."

A can of the Nitrogenized Super-Phosphate for experiment, also circulars containing analysis, testimonials, &c., can be had, free of expense, on application to CHARLES V. MAPES, 143 Fulton street, N. Y. Will remove June 1st to 192 and 134 Nassau, and 11 Beekman street, New York.

IFE ILLUSTRATED — A FIRST-CLASS PICTORIAL Family Newspaper, commences its eighth volume this week. It is devoted to Education, Agriculture, Mechanics, Architecture, New Inventions, Bushcess, to Moral and Intellectual Improvement, Social Entertainment, the News of the World, and all movements of practical interest and utility, Now is the time to subscribe. Only \$2 a year, or three copies \$5. Flye copies \$6, or ten copies \$10. Get up a Club. Address, 100 Merk & WELLS, 100 Merk & WELLS

June 4 2t 308 Broadway, Now York.

THE MISTAKE OF CHRISTENDOM: OR, JESUS AND HIS GOSPEL BEPORE PAUL AND CHRISTIANITY. By GEORGE STEARNS. BELA MARSH, Publisher. This book demonstrates that the religion of the Church originated with Paul, and not Josus, who is found to have been a Rationalist, and whose Gospel as deduced from the writings of Matthew, Mark, Luke and John, is a perfect refutation of Christianity. It contains 312 pages of good print, well bound, and will be sent by mall on receipt of one dollar. Address

West Acton, Mass. If may 28.

J. T. GILMAN PIKE,
ECLECTIC PHYSICIAN AND MEDICAL ELECTRICIAN,
No. 17 Tromont street, (opposite Museum) Boston. of Acute and Chronic Diseases.