

VOL. V.

NEW YORK AND BOSTON, SATURDAY, JUNE 18, 1859.

TWO DOLLARS PER YEAR, Payable in Advance.

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

Publishers.

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning. June 5th, 1859.

REPORTED FOR THE BANNER OF LIGHT, BY BUBR AND LOBD

TEXT :-- Jesus saith unto them, My most is to do the will of him that sent me, and to finish his work.-- JOHN iv, 84.

Whatever conclusions we may draw from Scripture concerning the nature of Christ, there can be no difference of opinion as to the purpose for which he came into the world. He himself declares that purpose in numerous instances. He declares it in the text, and gospel of John. "I seek not mine own will," he says, "but the will of the Father which hath sent me." ... In glory of the two worlds is different. The glory of necessary law, to its kindred atom—that is the glory. "out the will of the Father which hath sent me." "I came down from heaven, not to do mine own will, but the will of him that sent me." "Wy doctrine is not mine, but his that sent me." "If ye keep my com-mandments, ye shall abide in my love; even as I have fourt my Father? "A communication and state in his mandments, ye shall abide in my love; even as I have of it may be made into a machine, so that it will serve kept my Father's commandments, and abide in his just the end which you wish it to serve, blindly, but kept my rather is commandments, and abde in mis just the end which you wish it to serve, binary, but love." Everywhere he presents himself in this atti-tude of service. Continually he speaks of himself as one sent by another—as doing and having done the will of God. So devoted is he to this service, so as-similated and congenial is it to his inmost being, that the unit of the service of all the presents and the service of the service o while do not complish to his binost being that fit supplies the place of all things else. When, in the parsage before us, his anxious disciples urge him to partake of food, he replies: "I have meat to eat that the glory of mind is precisely the opposite to partake of food, he replies: "I have meat to eat that the glory of mind is precisely the opposite to that—that it is not a machine, that you cannot determine before hand what end it will pursue, and though the ross—heeding no other joy, needing no other earth; I have finished the work which thou gavest me to do." And yet again, in that lonely hour of agony, in the darkness of Gethsemane, conscious not only of the nature of his mission, but of the personal suffering and sacrifice required of himself, he eries out: "Nevertheless, not my will, but thine, be done!" Now, in this characteristic alone, let me say, there is the which spearate Jesus from all others who have appeared upon the earth claiming the office of teacher"

appeared upon the earth claiming the office of teacher Appeared upon the earth claiming the office of teacher or prophet. There is here something peculiar in Christ. He does not stand merely as a teacher and prophet, but as one especially sent to work out and exhibit the divine will upon earth. From all others, be stands forth distinct, as having, in a peculiar sense, a divine purpose to fulfill, a divine work to do; as representing, I repeat, and performing God's own will. No other being who has ever appeared upon earth could say, in the peculiar sense in which he said it. "Moment is to do the will of him that sent me, and to this his work." And yet there is a sense in which every man should

And yet there is a sense in which every man should do and say this; a sense illustrated and rendered sig-nificant by Christ's life and action; a sense which ex-plains the real purpose and the true end of every human life. And this is the special point which 1 wish to urge in the present discourse. I shall endeavor to convince you that the essential excellence of every man's life—all real liberty, power, happiness—are at-tained in proportion as we find that it is our meat to do the divine will. Christ represented, Christ inter-preted God's will, not only by what he taught, but by what he did had this L represented is what we all what he did. And this, I repent, is what we all ment itself that is evil and tyrannical; not stating the sbould do, whatever our light or condition in the proposition that existing governments are tyrannical, world. And this we accomplish, I may say in one word, simply by submitting to God's will, whether in sarily so. Their idea of liberty, if you take it to its for in either case we thus represent and interpret that argument than the is to set before us, not only to love and to revere, but to follow and to imitate. He is the highest, the only perfect ideal of human life, and, that ideal, of course we awe approach and assimilate highest, the only perfect ideal of human life, and, therefore, in proportion as we approach and assimilate that ideal, of course we approach and assimilate his moral attitude of obedience to, and harmony with, the will of him who sent him. In that proportion we find moral attitude of obedience to, and harmony with, the will of him who sent him. In that proportion we find the substance and end of life, to which all things else are means; and it becomes our meat to do that will. But, as it may prove profitable for us to meditate still further upon this truth. I ask you to consider its grounds in reason, and some of its practical results. In the first place, then, let me direct your attention to the analogy of nature. It is a very familiar propo-sition to utter, but it is a very familiar propo-to the utter, but it is a very familiar propo-to the analogy of nature. It is a very familiar propo-to the analogy of nature. It is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature. It is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the analogy of nature it is a very familiar propo-to the very familiar propostion to utter, but it is a very great truth to realize, that the material world, in all its forms and motions, is an expression of the divine will. We do not know how near we get to God, when we touch the smallest by the roadside, or look upon the pebble scarred by the records of a million years, or look up into the immensity of night, or wander abroad amid the draperies of the morning—wherever we touch this living world of nature. I say, we are not apt to realize how near and substantially it brings us to the very life, and personality, and will of God. It is a great thing to realize it as well as to see it. The natural world is an expression of the divine will, and especially is it an expression of that will in its order, in its har-Now, the crude, half out with the bound of the state of t When there comes an earthquake, the ignorant man says there is a God; or in a comet he traces the peculiar action of the divine hand, and a special warning and portent of some great event to take place; and if anything is inexplicable, if it happens to puzzle his knowlege for the time being—if it happens to be some-thing that he cannot refer to a familiar cause—then he infers, of course, that that is spiritual. There are a great many people who, the moment a thing becomes mysterious, and they cannot explain it, call it spiritual; mysterious, and they cannot explain to, can a spinbut in that which is regular. that which is steady, and that which is orderly—they see no God there. I like the spirituality that recognizes God everywhere; not in unusual and strange things, but in all things. And I think the true position is, and will be, in order, especially, and in regularity—in the familiar coming, forth of the host of heaven; in the steady unfolding of the seasons; in the dropping rain; in the shifting clouds; in the flowing sunshine; in the circulation of the water—in all these things, especially to recognize a divine intelligence and presence, and to feel, as the grandest scientific minds do feel, that in every fact, and in every phenomenon of nature, as it stands, they witness, and, so to speak, handle the very thought of Almighty God. This being the case, then, I repeat, we find in nature This being the case, then, I repeat, we find in nature struggied against, and the deliverance that comes out an expression of the divine will, and a perfect fulfill-ment, in its sphere, of the divine purpose; and man, in the study of the material world, becomes, as Bacon calls him, "a servant and interpreter of nature;" and if a servant and interpreter of the divine will. so far he is a servant and interpreter of the divine will. This, then, is a characteristic of nature; this is its pe-culiarity, that it is an expression and manifestation bard down by the burden of another: little will it and accomplishment of the will of God. Now, my friends, if this is the case, then surely we may reasonably infer that the prime characteristic of all God's works will be obedience to his law, and fulall God's works will be obedience to his law, and fol-fillment of his will; we should infer that in so far, as any other kind of works, any other creations of God Almighty fulfill the purpose which he designed, just in so far they would come to fulfill his will also: because he would not establish in one department of his government a law that would not apply in any in so far they would come to fulfill his will also; because he would not establish in one department of bis government a law that would not apply in any other department; because all law is substantially one, all truth is one; and, if it is good that God's will be fulfilled amid the wheels, and springs, and movements of nature, it is in the highest sense good that God's that God's that of our own passions, lusts and false conceits. Will be fulfilled in the department of mind, amid the faculties, the emotions, the amirtual life of mind. will be dialided in the department of mind, amid the All true views of liberty embrace the perception of faculties, the emotions, the spiritual life of man. this distinction—a distinction between human and

Therefore we may conclude that the normal state of man-the most perfect state of man-would be pre-cisely the same regularity, the same order, the same accomplishment of the divine will, as that which we find in nature, precisely the same in result, but very different in the processes. And this marks the distinc tion between the world of mind and the world of matter. Whatever is discordant in the universe about us, is the discord of the human mind, the discord of the human soul, the incongruity of the moral nature of man

And that this should be so, is the direct and nocessary consequence from the very nature of man, as God designed it. Man, sent here to fulfill God's law, and to do God's will, cannot fulfill it, do it in the way nature does, because man has within him a grander power than nature-the power of voluntary choiceof nature. The glory of mind is its freedom, its limit-less possibility, its power of voluntary choice. The glory of nature is that it is a machine, and every part

accomplish, to do the will of God; and Christ, in his

accomplish, to do the will of God; and Christ, in his own life, illustrated the chief end of man. But I observe, in the second place, that all real ex-cellence, all blossedness of human life, is in doing the will of God. It is not only the purpose and end for which God has assigned us, but, I say, all real excellence, and all essential blessedness of human life.consists in doing the will of God. The highest and best estate of the human soul—the estate which God himself appoints for us-its submission to the will of God. And here, my friends, is the only true liberty; here is the core, the essence of all liberty, individual, social, political, or in whatever form it may be expressed; its core and essence is in submission of the individual soul to the will of God

There are two kinds of liberty in this world—if we must not rather call the one kind anarchy, instead of ilberty. There is the conceit of freedom from all re-straint. Some call that liberty: "as few laws as po-sible." say they. We find large organizations and bodies of men who enunciate as a distinctive propo-sition that that community is best off that is the least governed-as though there were something in government itself that is evil and tyrannical; not stating the noble? The animal has more liberty according to that definition—he runs where he will on the wild hills, definition—he runs where he will on the wild mills, follows his instincts, and does as he pleases; but is he nobler than man, who obeys the dictates of conscience and the laws of society, and who feels that he is hemmed in by imperious and eternal restraints? Is not man, in this very limitation upon wild, reckless liberty—a limitation which he voluntarily obeys—a nobler creature than the animal that runs where he chooses? You see, then, that this definition of liberty, which means being above all law and beyond all restraint, is not the definition of true liberty. The noblest kind of liberty is that which consists in submission to law, just as the noblest expression of God in nature is by the submission to the divine law; only these laws are to be laws of our highest good, laws of our essential welfare. And here comes in the true conception of liberty. True liberty consists not in cutting loose from all things and running where we will; but in freedom to choose the highest, in freedom to do the best. It consists in freedom to have a law, not in free-dom to violate all law. And here is the essential evil of all despotisms and of all oppressions on the face of the earth. More insulting to God and man than the wreathed fotters or the guilting accurate is the interwreathed fetter or the smiting scourge is the inter-ference of one man with another's free power to choose the highest, to do the best, to be in the noblest sense a man. Whatever thwarts this is despotism, is the very malignancy and death-spirit of despotism. Whatever puts a man in a condition where he must violate conscience, where he cannot develop conscience, where he cannot acquire truth, or where he cannot give free diffusion to it--whatever puts a man in such a con-dition that in his noblest faculties and being he can not be and become a man—that is the darkest kind of or expression of his own opinion, that is depotism to be struggled against, and the deliverance that comes out of it is a freedom to be sacrificed for and suffered for. Not to gain broad lands as a mere material possession, not merely to acquire certain facilities of civilization, is the real object of liberty; these are but symbols of true liberty. Oh, bleeding Italy, trampled Italy, cheated Italy, abused Italy, little will it avail thee to rise up from the pressure of one despotism if thou art bowed down by the burden of another; little will it avail thee, if in thyself thou becomest merely an ex-pression of material civilization, of merely human and worldly grandeur and good, unless the liberty thou worldly grandeur and good, unless the liberty thou gainest give freedom to the soul, to the individual heart and conscience—freedom to know and love God —freedom to do and to serve that which is right and good. Better let all thy efforts for liberty cease; bet-

divine authority. It is not a deliverance from all wilderness, who is hardly able to read his English Bi-authority. Man, in the idea of true liberty, throws off unlawful masters, not that he may have none, but that (Christ's salvation, comes into the pulpit, and preaches he may serve his rightful master—God; because God is the only being that can claim the service of his heart, the only being that can claim to own him, to direct him in the freest and most essential life of his nature. I repeat, therefore, true liberty does not embrace the idea of rotting vide of all master and all authority. idea of gotting rid of all masters and all authority, shadows, that moment it is blank and cold. It may only of false and deceptive masters. Priests and des be scholavtic, it may be classic and beautiful, but it is only of false and deceptive masters. Priests and deal be scholastic, it may be classic and beautiful, but it is pots have been cunning enough to see this, and hence they have always assumed divine anthority. "James, and me, coming through us. That is the condition of by the grace of God always! They have never dared all noble art, and all the power of art. And so is it in and utterance of God always! They have never dared all noble art, and all the power of art. And so is it in to stand up in their human and natural relations alone, but have always claimed to control men by authority of the Almighty; and hence they have assumed to be vicegerents and ambassadors of God. And when this assumption has arisen to its most outrageous point, and pressed too hardly upon the welfare of men, man always been led, in the providence of God, to world. I think it is one of the most fearful tokens of think that there was some final bar of appeal. No of the Atministration of the most outrageous point, and pressed too hardly upon the welfare of men, man has always been led, in the providence of God, to think that there was some final bar of appeal. No built there are some nations or communities that are matter where it comes. The successful man is a hero, whether he makes money, or steals an island; no mat-ter what he does, if he is successful, glory to the man 1 the time—to praise success. munities never struggle for freedom. You may be sure, whenever there is great yearning for freedom in a community. God has inspired that emotion—just as community, God has inspired that emotion—just as sure as that he breathed it in the soul of John Han-cock and Samuel Adams. Whenever you see a great people struggling for liberty, whether it be civil or religious, do not say that they are not fit for liberty. God has given them the instinct and perception that they are due for liberty whether when when they are fit for liberty, and there comes a time when they dispute this divine claim of the priests and des-pots, and rise up and say: ...God is our authority, God 8 our master, and not you who have abused his name by trampling upon those he loves and cares for."

by trampling upon those he loves and cares for." Hence, in this point of view, Christianity will be found to be the most revolutionary of all systems in the world, because it insists upon the rights of man. No, it goes deeper than that; Paine wrote upon the rights of man—that is not the thing—it is the duties of man; they are deeper than his rights. Man should be free in this sense; not because it is right to be free, but because it is his duty to be free—his duty to rise to that elevation in his nature by which he can follow the free produces of convisions and some Gad in convention free resolves of conscience, and serve God in opposition to all that would hinder him from doing the will of

And here is the foundation of that doctrine of indi-And here is the foundation of that doctrine of mor-vidualism concerning which so many are so eloquent and earnest in our day. While it is true on the one hand that all genuine liberty, individual and social, springs out of Christianity in its demand for the free-dom of the soul; on the other hand, remember that Christfanity, in its deepest and most comprehensive engage is not a system of liberty that implies freedom sense, is not a system of liberty that implies freedom from all restraint. In the sublimest sense of the term it is a code of law-not formal law, not ritual law. against which the Apostle Faul was speaking when he suid, ...We are delivered from the law." Christianity is no such code, but a code of spiritual law. I have endeavored to unfold it to you, from time to time, in the beatindes. Those beatindes are all laws, and Christianity is a system of just such spiritual laws as those. Blessed are the merciful, for they shall obtain see God." The only blessings that Christ pronounced are based upon obedience to those deep spiritual laws. Moreover, the ideal of Christianity is not in laws obeyed but in laws fulfilled, accomplished, carried

out. We not only obey the law, but it becomes a part of us. It is our meat to do it, because it is the will of God. Therefore Christianity does not place man, strictly speaking, in opposition to law. It certainly does not put him in a condition to violate law; but it places him at the centre of all law, at the core of all law, at the sanction-root, so to speak, of all law. So the Christian, rising into the true liberty of the son of for a province of the law of God, does not rise in opposition to good human laws; for if he is in harmony with God's law, he will not be in opposition to them: but he is in that condition where he himself is

ter what he does, if he is successful, glory to the man That is the tendency of the time-to praise success. Only see what it does; take it up in the simple matter of business; see how much evil is wrought by it there. A man conceives that his only chance, perhaps, of get-A man conceives that his only chance, perhaps, of get-ting a name and a standing in society, is to make money; he finds that it makes comparatively little dif-ference how he gets it, provided he is successful. He is praised for his success, no matter in what way it is achieved. Is it not a deplorable state of things, when the people sanction so much evil and fraud in busi-ness? Do you think if the dishonest men of our day were branded with dishonesty, they would dare thus to sacrifice principle and honor for this ffwrning re-spectability? For, though men may forget that God sees them, they will have some regard for what their fellow-men think and say. Do you not see that you fellow-men think and say. Do you not see that you encourage the root of this evil when you make success the great criterion of a man's position in society and in the world-success, no matter whether achieved rightfully or wrongfully? Men do not stop to put the question whether a thing is sinful, whether truth is promoted, whether God's eternal justice is served by what they do. It is enough for them to reach their point, to attain their end, regardless of the means.

Look at the moral looseness that grows out of it. Is there any real blessedness, any real power in life, when a man is serving his own ends, rather than God's re quirements? Oh no. And yet the diving truth teach es that the only success is in doing God's will. Oh man, with strong and alluring temptations around you, hold on to integrity, hold on to purity, hold on to the sanctions of conscience—do God's will. You to the shactons of conscience—do God's will. Fou may be poor, you may be scorned, you may break, you may fall, you may be disappointed in this world; but you are a hero, and something of the dew that distils from the immortal pains in heaven drops upon your Conhead theoreh up horts line and nearly dis from the immortal pains in heaven drops upon your forehead, though you lowly live and poorly die. For in this case a man has set up the noble end of serving God, and in that case he has set up the mean end of only serving that which temporarily gratifies and ele-vates him. In one case his meat and drink is in doing the work that God has assigned him; in the other the work is done for the ment and drink merely. One is noble: the other is base

Oh, be assured, my friends, all real power, all real success, is in doing God's will, with any faculty, with any power, with any opportunity we may have, is condition. in any circumstances-doing God's alone. How do you evoke and apply the power of any piece of mechanism? The answer is a truism. By putting it to the use for which it was designed by the maker of it.

Now a man, in the ignorance and vanity of his own conceit, says, 'I can make something more or some-thing different out of this machine than it was designed for.'' He touches some wrong spring, puts something out of gear. and confusion ensues. So, in a niece of mechanism, that if a man, inst So, you see,

Written for the Banner of Light. The Destruction of "Castle Eden." BY CHARLES A. SEYMOUR.

NO. 12

" Castle Eden " was the beautifully poetic name of a spacious mansion house or villa, built during the years 1840 and '41, by a wealthy gentleman of Louisiana who, at the earnest entreaties of his wife, a brilliant New Orleans belle, consented to sell his extensive plantations at the South and find a home among the romantic hills of Western Massachusetts. Louis Dernier, the original proprietor of "Castle Eden," was the last surviving member of a noble and aristocratic French family-whose ancestors had been among the early settlers of Louisians-but who, in connection with their large property, were unfortunately joint heirs to a kind of constitutional insanity, which for four or five generations past had been, alas ! the scourge of the Derniers.

Adele Dernier, or Madame Dernier, as she was respectfully called by her inferiors, was the second cousin of hor husband, whom she married against the strong opposition of her numerous friends who predicted for the handsome and accomplished heiress, Adele Le Clair, the sad and melancholy fate of a suicide's wife.

Of five brothers and three sisters who had grown up from childhood to maturity, Louis Dernier was now the only living representative, all the others having met death, either by their own hands or been the miserable victims of a deep-seated and consuming melancholy-a thing more horrible to contemplate than sudden dissolution. With a knowledge of the above-mentioned fact the reader will clearly see that the alarm exhibited by the several friends of Adele Le Clair in contemplating her proposed union with her cousin Louis-though at that time apparently a man of sound health and unimpaired reason-was perfectly justifiable, especially upon the part of those persons who had been intimately acquainted with both parties from childhood.

Whether love or passion most actuated the heart of Adele Le Clair, in marrying her cousin Louis, L am not able to state; but as the former had evidently arrived at years of discretion-being then full twenty five years of age, and an orphan with a large fortune entirely at her own disposal-no one dared attempt the checking of so firm and independent a spirit as Adele posse sed.

A brilliant wedding, at which the majestic and queen-like bride shone resplendant in moire antique and diamonds, and the noble looking bridegroom seemed both proud and happy at the high honor which was about to be conferred upon the last of the Dernters, by one of his nearest kinswomen ; a bridal tour to Saratoga and Niagara, and the happy couple returned to Louisiana, thoroughly sated with pleasure and the dust and fatigue of travel, to take up their future headquarters at Dernier House, a fine old baronial residence, (which had already began to show visible signs of decay,) situated upon the banks of the Father of Waters-the glorious Mississippi-at a distance of some five or six miles from the city of New Orleans. For the first few months of their married life, things went on swimingly, (to use an aqueous expression.) at Dernier House; Madame Dernier and her devoted husband living a life of uninterruptable harmony and pleasure, to which indulgence their boundless means seemed more than adequate. Of a audden, however, Madame Dernier was missed from society, of which she had for years been one of the most brilliant ornaments, attended with the rumor that failing health urged upon Monsieur Dernier the necessity of a sea-voyage--probably to Europe. A month or two after this report was circulated throughout New Orleans, Dernier House passed quictly into the possession of other hands-the numerous plantations of its former proprietor were turned into ready money and railroad stock, and Monsieur Dernier and his lovely wife silently took their departure for Europe, as it was generally believed by their friends and acquaintances. Whether it was with the hope of averting that terrible calamity, which for hundreds of years had brooded like a dark shadow over the race of the Derniers, that induced the young wife to pursuade her amiable husband to settle up his affairs at the South and build for himself a new and elegant home at the North, I know not; but one thing is certain, which is, that the corner, stone of the foundation of "Castle Eden " was laid during the month of February, in the year 1840, under the immediate superintendence of Monsieur Louis Dernier, who, together with his wife, had taken up their abode in Boston, whilst the work of erection was in progress; and ... that beautiful edifice, with , its extensive out-buildings, which forms the subject of our story, was not considered finished and ready for occupancy until very late in the fall of the following year. Built on the broad and sunny slope of a high hill, overlooking one of the most picturesque villages of Western Massachusetts, "Castle Eden " commanded from the windows of its azure tinted tower. a view which for mingled beauty and grandeur is rarely to be met with in countries more favored, in a physicalsonse, than our own. The central or main structure of the group of buildings, known as the Dernier estate, was a kind of Italian villa, of light and graceful architecture, . with innumerable wings and piazzas, giving to the entire edifice an air of oareless irregularity, which when guided by the hand of good taste, rather relieves than offends the eye, after a painful contemplation of more studied and stiffly-proportioned dwell- .

n no need of such laws. The Christian does not need lowing out the design of the machine, undertakes to human laws; he knows that they are good in their places, that they are good for those that need them_ or the profane, for the vile, for the cruel, for the criminal. We want laws for them; but what does a man need of a law against murder, who has Christ's criminal heart in his bosom; or a law against theft, who loves his neighbor as himself? The moment he rises to that height of sublime obedience to God's law, he feels that ie is not in opposition to man's laws, but that he is above them and does not need them; that he is at the centre, at the core of them, and has something better

centre, at the core of them, and has something better than human enactments. This is the general and comprehensive idea of truth in its necessary qualifications: that man's highest estate is not liberty, but haw—that is God's haw—ad-herence and submission to the divine law. The highest estate of a nation is not liberty in the sense of no re-straint and no possibility. Whatever that nation may be, whatever its power, whatever its splendor, if it has merely wirmshe of the hand of human authority. be, whatever its power, whatever its spiendor, if it has merely struck off the hands of human authority, to follow the devices of its own lust and passion, it is in the downward career. There is but one law binding upon a nation, and that is the source and centre of all others. Repudiate that, and you strike at the core of all laws. That is the sum of all. Men sneer at it as the ubicker law if the bicker law is the foundation of the object law;" the higher law is the foundation of all good laws. If a nation does not acknowledge God s governor and controller, it breaks the sanction for every individual heart, and it only rules by the force of material restraint. There is no safety nor hope in the nation that says. We have nothing to do with the higher law; we have thrown off human authority. we throw off divine authority." That nation is naked and exposed, rotten at its core, and bound to destruction. And yet, while it is true that in submission to law do we reach the highest estate of man, it is also true that here is the largest liberty—freedom to be, freedom to do the noblest and the best. That is the consequence of submission to God's will; it is in per-fect harmony with it. Freedom to be the best and to _that is true liberty, while it is the expresto the best

alone; that is, if he acts from the mere dictates of his own self-will, he fills a base position. The true and noble thing in all life, and in every department of action, is do God's will-to do it in truth, in justice, in love, in whatever form it may be required or exin love, in whatever form it may be required or ex-pressed; in all we do, to serve something higher than self, to do something better than self. That is tho main point; carry it out everywhere, in every depart-ment of life; remember it in all you do. Serve some-thing higher than yourself, do something better than thing higher than yourself, do something better than yourself, and you have reached the great end of life. That is the case with all noble art. The artist who really achieves the great end of his pursuit, who really gives power and success to his work, does it when he serves something higher than his own conceit, when he serves the everlasting truth and beauty of God, when in the glowing causa and almost breathing statue he transfers the life and beauty of nature; but the moment he beauty of nature; but

the moment he begins to follow his own conceit, his own idea of what looks pretty and beautiful, that mo-ment art becomes artificial, that moment it becomes mean and base. He is only noble and successful as his art is not the mere mirror, but the interpretation and

expression of the truth and beauty of nature. It is so in all intellectual work. In writing or in speaking, the moment a man begins to follow what he on, what a doing of God's will, professedly, there is low. The language may be glittering and the ideas splendid, but they fall dead. Some rude son of the over the rule of the splendid, but they fall dead.

make some contrivance and conceit of his own out of it, just so sure he makes a miserable failure. And is it not so in all life—so in regard to soul and body, wr in regard to every spiritual privilege in life? Put all things to the use for which God designed them, and then you do God's will. Let all the work you do, be the bar, painting on the canvas, utterance in the pulpit, let all the work you do be an interpretation of God's will. Let all your actions be an expression of his will. That is the rule of life. How is it with the drunkard? He has got his liberty, he does as he pleases; look at him. He has dared to insult this body, which is the temple of the Holy Ghost; he has dared to debase this temple of the Holy Ghost; he has dared to debase this soul, which God breathed into him, to be an immortal aspiring power; he follows the impulses of his own lusts. Look at that kind of liberty. It is the follow-ing of our own conceit, and not the requirements of God's laws. So with the self-indulgent, the selfish man. God made man to be a diffusive mechanism of love to others, to carry like a conduit his gifts and blessings to all around him. The selfish man has shut them all up in himself; he brings all the good of life to flow in upon himself; he condenses it upon himself. instead of diffusing it among others. Look what a poor, slimy, dead thing that man is in the world, be-cause he follows the conceit of his own will, rather than the purpose and use for which God designed him When we do his will, and not our own, then, rightly barmoniously using our gifts and powers, we of course attengthen those powers. This is powers, we of course strengthen those powers. This is power-to put our fuculties to the use for which God designed them—to devote our bodies and our souls to the purpose for which he made them. Here is power, here is joy, here is victory, here is peace. Is it not an exceedingly blessed thing when a man has come into this condi-tion—that is, recognizing the will of God and living in submission to it, experiencing no pang from his success, looking upon what he may have gained as having been obtained honorably, and feeling that there is no rust of fraud upon it, no blood of violence, no success to proceed to it. do the best—that is true liberty, while it is the expression and realization of the highest law. I observe again, that, as in human life here upon the earth the only essential liberty is in doing the divine will, so also in this is the noblest work, in this is the only genuine success anywhere. Man is living untruly; rewarded me for it, and to him be the praise." And, also, in sorrow, it is a blessed thing to be able to say, ...God has poured sorrow upon me; trial and disaster have overtaken me; dark clouds are round about me; but i am obedient to his will, for I know it is a good will: I know he loves me, cares for me, and store for me something higher and better. Sorroy store for me something higher and better. Sorrow may flow in upon me, grief may settle upon me, but I will submit, 1 will bow down to it, remembering the sorrow of one greater than I, who prayed that the cup might pass from him, but, nevertheless, that God's will and not his should be done; remembering him who said. ' My meat is to do the will of him that sent me.' is there not all power, all success in life, in that sub-mission to the divine will?

Observe, however, one important fact. This doing God's will is free service; it is voluntary action; it is chosen and rejoiced in; it is not constraint; he who acts from restraint is not doing God's will. Because acts from restraint is not doing God's will. Because, you must know, you need not do God's will. You can sin if you have a mind to; you can live basely, foolish-ly, selfishly, if you please, because God calls upon you to do his will with your own free choice. Remember the words Christuses—"It is my meat to do the will of him that sont me." He who does God's will by con-straint, does not find it his meat to do so; it is his fotto, it is his hord, it is his source. But the true fetter, it is his bond, it is his scourge. But the true soul finds it his meat. Oh, what a doing of God's will, professedly, there is

BANNER LIGHT. OF

ings. The lawn in front of the house resembled a Turkish solutiar in form, and being kept closely shaven, looked in the summer time like a carpet of emerald velvet, having for its dark rich border a row of lofty clin trees. A stranger beholding "Castle Eden " for the first time, would have been puzzled to decide in his own mind, as to whether God or man had been pre-eminent in the creation of so lovely a district. If Nature had done much for this region, art had cortainly in no way detracted from its charms by her lavish contributions.

. And

The carriags drive leading up to the house was through a sort of miniature forest, composed mostly of oak trees, whose branches interlacing, formed a kind of natural arbor for the most part of the way. thus affording to the traveler, either on foot or horse, a line of uninterrupted shade in the summer months for the distance of nearly a quarter of a mile.

Standing upon the plazza, at the back part of the house, the eye would catch occasional glimpses of the beautiful Connecticut river-the pride of New England-between the thick spreading branches of the surrounding foliage, looking in the bright sunlight like bars of shining silver, connecting tree with tree. Choice pieces of marble statuary gleamed out in the pale moonlight like ghosts from among the dense shade, while snowy vases filled with flowering plants were scattered here and there in liberal profusion about the grounds.

Vine-covered summer houses of Gothic shape, with rustic seats made from the roots of the hemlock. scemed to invite the wearied frame to shelter and repose. Attached to the house was a spacious conservatory, which was filled all the year round with choice exotics, whose varied and delicious perfume Lubin might have exhausted himself in attempting to imitate. Miniature fountains, throwing delicate sprays of water into the most fantastic shapes, in whose deep basins beautiful gold and silver fishes seemed to glide almost imperceptibly, lent a refreshing coolness to the otherwise heated apartment, with its dazzling roof of glass.

The several rooms in the incrior of the villa were fitted up with a degree of elegance and luxury that more than realized our childhood's dreams of Oriental splendor and fairy-like enchantment. Long windows, draped in gold and green damask, led out from the spacious drawing room, upon a piazza, whose sides and graceful columns were twined about with roses and clematis. Rare paintings, in sombre tints, reposed upon the delicately colored walls, while a variety of musical instruments, including the harp and guitar, a piano, whose case was richly inlaid with pearl, filled appropriate places in the several recesses of the apartment. Chaste and elegant statuettes, in brouze and parian, adorned the marble mantel, or looked down upon you with a subdued and mournful expression from their shallow niches in the wall.

"Sofas't was half a sin to sit upon.

Bo costly were they; carpets, every stitch Of workmanship so rare, they made you wish You could glide o'er them like a golden fish,"

completed the almost magical beauty of a room in which every article of bijou seemed multiplied indefinitely by constant reflection in mirrors extending from the ceiling to the floor of the apartment, until one could almost delude himself with the belief that he were enjoying a series of constantly changing pictures, by looking through a kaleidescope of large dimensions. In the library, with its extensive collection of valuable books, were also to be seen cabinets of beautiful shells, coins and medals, with cases of stuffed birds of the most gorgeous plumage. Each one of the eight or ten chambers was fitted up in a style of magnificence that was in perfect harmony with the lavish adornments of the villa below stairs. The whole number of out buildings on the premises, including the porter's lodge at the entrance of the avenue leading up to the villa, barns, grain-houses, graperies, the gardener's cottage, etc., was about twelve, if I remember rightly.

While "Castle Eden" was in process of erection, Monsieur Dernier seemed likely to recover his former good health, his mind being diverted for a time from the melancholy disease which was preying upon his vitals, by a general superintendence of a work which was day by day slowly progressing. But the pleasure and happiness which the noble hearted southerner had counted upon in the future was, alas! destined to be of short duration; for just one year from the day that Louis Dernier and his handsome but aristocratic feeling wife took possession of "Castle Eden," the melancholy man was found hanging dead from a beam in the centre of the carriage house, where he had purposely suspended himself by a stout rope oue morning before any of the inmates of the villa were astir. Thus, at the early age of twenty-nine years, Madame Dernier was left a childless widow, in a home which, though of almost regal magnificence in point of splendor, was yet desolate and cheerless to the proud hearted woman that moved silently from room to room in her utter wretchedness of soul, like a Grecian captive, cursing and howailing her cruel fate. It was during the third year of her widowhood, that I first met with, and made the acquaintance of, Madame Adelo Dernier, the beautiful and haughty mistress of "Castle Eden." Business of a strictly legal nature first called her to my office, in Boston. where she was at that time sojourning for a few weeks at the Tremont House. Her dark, rich style of heanty, united to a form of queen-like majesty and grace, and heavy sable robes, at once arrested my attention and fascinated my senses. Throughout our somewhat lengthy interview of nearly an hour, I observed that Madamo Dernier kept her large, black, magnetic eyes constantly fixed upon the pale and interesting face of a young clerk in my employ, by the name of Philip Massinger. who had, upon the occasion of her entrance, ushered Madame Dernier into my private room, or inner sanctum. That my stately visitor in black was deeply interested in the young man before mentioned, was a fact not to be disbelieved ; for when, after a serious discussion of law matters, in which particular department of science my lady client seemed to exhibit no slight degree of tact and knowledge, Madame Dernier rose to take her leave, I noticed, with no little signs of surprise, that in making her exit from the office, she took occasion to pass close beside the desk before which Philip was seated, writing, and whisper some words in his ear that caused the color to rush rapidly to his cheeks and brow. As he respectfally wished the fair stranger good morning, she at tor children, I perposed to him the idea of adopting once dropped her thick black veil, and hurriedly left a small child, if only to become the future heir to easy chair beside the couch, at her request, to wait the spot.

to allow so singular yet apparently trifling a cir- have nothing to transmit to posterity but a pure cumstance to pass without mention. A day or two and unstained name-the common legacy of any after, I called upon Madamo Dernier, at her apart | honest fellow. As for + Castle Eden, I can only say monts in the Tremont House. I found the lady sur that neither the superbly decorated villa or its rounded by a bory of gentlemen, among whom 1 queenly mistress are mine, except in imagination. distinguished some of the first statesmen and liter. In a word, I am the state, not the husband, of a ary lights of the land, who seemed equally charmed woman who married a poor man that she might the with the majestic beauty and cultivated intellect of better subject him to her caprice and tyranay. their lovely companion. By a single movement of Adele never loved mo; although God in Heaven will the hand the several gentlemen rose from their bear witness to the purity and strength of my affecsents, and respectfully bowing their adleus, Madamo tion for one who is my wife only in a civil and re-Dernier and I were at once left alone, if I except the ligious sense. Life without love, my kind friend, coquettish French waiting maid, Julie, whom Mad- is a barren waste, an arid desert, wherein the ame Dernier had brought from New Orleans with her on the occasion of her removal to the north. The reception extended to me by my beautiful cli-

ent, though a strictly courteous one in every sense of the word, was nevertheless not unmixed with coldness and restraint. In the course of conversation, Madam Dernier alluded to the poetic and classical face of my clork, Philip Massinger, which reminded her very distinctly, she said, of an exquisite piece of sculpture she had once seen in the Vatican, while Monsieur was miserable and unhappy, and often visiting in Rome, some three years previous to her marriage with her cousin, Louis Dernier. Thinking own apartments, which were far removed from those that we had entered upon rather an interesting topic, I proceeded to enlighten the lady in regard to the history of Philip Massinger, whose father had once held an important office under the English government, but owing to some slight political offence, had had his estates confiscated, besides being exiled from England. Arriving in New York with his only child, an orphan boy of twelve years, sick and pen-

niless, the heart broken man had been removed at once to the city hospital, where he died of ship-fever some five or six days after. Madame Dernier seemed pleased whan I related

to her how the fatherless boy, braving the numerous temptations and trials of city life, had at last. through the influence of some two or three liberal minded men of New York, been furnished with the means of procuring an education at one of our best schools, and afterwards placed in my office for the purpose of studying law, where he had enjoyed a remunerative clerkship for the past two years in my employ.

Upon taking my hat to leave, my haughty olient bade me to present her compliments to Mr. Massinger, and say to him that she would be happy to see him at her hotel the following evening. - Thinking that Philip had at last excited the sympathy of toward him in a pecuniary sense. I chuckled at the success of my first visit to Madame Dernier, as I hurriedly pursued my way to the office, in my great anxiety to communicate to Philip the message I had been so kindly entrusted with. That the call made by my unsuspecting clerk

upon Madame Dernier the following evening was only the precursor of many others of a similar nature, I doubt not ; for, some four weeks after Philip Massinger had first made the acquaintance of Madame Dernier, he entered my own particular sanctum at the office one morning with a face as pale as death ; and, having closely secured the door, took from his vest pocket a letter bearing a large black seal, which he quickly handed to me for perusal.

The document proved to be an offer of marriage from the beautiful and aristocratic Madame Dernier to Philip Massinger, the humble clerk of an attorney ! Upon my refolding the letter and returning it to him, the young man drew a chair beside my own, and, quickly seating himself, begged me to extend to him my counsel and advice in the matter. The confidence which Philip was pleased to repose in his employer in so strange an affair highly gratified me, and I did not hesitate to speak out to him the honest conviction of my heart.

Finding that Philip reciprocated in a great degree the singular attachment, or fancy, which Madame Dernier had so suddenly conceived for a person full seven years her junior. I hade him to think well upon the subject for a few days, and if, at the end of that time, he felt assured that love, rather than any mercenary principle, thoroughly actuated his the books and philosophical instruments which filled

traveler often dies from thirst and soul exhaustion."

When next I visited " Castle Eden," I stopped at the village tavern over night; having reached Aabout ten o'clock in the evening, an hour too late to present myself at the villa. From my host and his chatty little wife I heard the customary amount of village gossip and scandal about the great folks at the villa. "Madame was cold and haughty, and spent whole days and nights in the solitude of his of his wife." At least so said Julia, the little French waiting-maid, and she, if any one, ought to know about matters and things at the villa. Madame grew daily more irritable and violent in her temper, and even went so far as to dismiss the old Scotch porter and his wife from their home at the lodge, because the latter had accidentally torn a finely wrought handkorchief belonging to her mistress, while washing the delicate fabric. By some accident or other, Madame Dernier had, some two months previous, discovered a tie of distant relationship existing between a poor, sick widow woman and her only child, by the name of Linton, the story of whose poverty and sufferings had reached the not altogether hardened car of the mistress of " Castle Eden.' through the medium of her servants.

Mrs. Linton was a connection of Madame Dernior's on her father's side, and had once seen better daysbefore the failure and subsequent death of her husband, who was at one time a flourishing merchant of the Empire City. According to mine host's ac-

count, Madame Dernier had at the death of Mrs. Linton, which occurred some three weeks before my arrival at A-----, generously offered her daughter Sallie, (a sweet girl of seventeen summers,) a home at the villa, with the prospect of making her sole one who undoubtedly desired to prove her friendship heiress to her entire property on the occasion of her husband's death.

Upon visiting "Castle Eden" the next morning, I found Madame Dernier and her protege just in the act of partaking of a late breakfast, in which I was cordially invited to participate. A half hour later, while we yet lingered in conversation over the wellfilled board, my friend Philip appeared, clad in dressing gown and slippers, but looking far more like a man of forty-five years, than a youth of twenty seven summers. Poor Philip! he was sadly changed, both in appearance and heart, I well knew at a single glance. His great delight at seeing mo was readily discernible in the sudden brightening of his blue eye, and the warm pressure of his hand. After bidding the ladies a pleasant good morning, the unloved husband sat down to his silent break-

fast, while Sallie and myself, at the request of our fair hostess, repaired at once to the drawing-room, for the purpose of listening to some fine music.

Sallie Linton was the natural possessor of a sweet soprano voice, and Madame Dernier, being herself a fine musician, had determined to become herself the teacher of her youthful charge, whose blonde and spiritual style of beauty was in such strange contrast to the midnight hair and olive skin of her haughty preceptress. After an hour spent in listening to vocal music and instrumental performances on both the barp and piano. Madame Dernier and Sallie, ex-

cusing themselves from my presence, retired to their respective apartments, while 1 went out into the breakfast room in search of my friend Philip. I found him after some little difficulty, shut up among pulnful a theme of conversation, but my companion thick spreading orange tree-waiting for. I know looked at me with a smile of contempt, as she said, not what. Presently a slight and girlish figure, in a husky volco :

No-no, my worthy friend, I have exhausted life's moss rose bush, near by the spot where I crouched bleasures ; and to die is to step forth from the purga- in my concentment. By the faint rays of the rising lory in which I have dwelt for the past two, years, moon, I perceived that the spectral figure before me into heaven." And the strange woman uttered a wore the face of Sallie Linton / low, maniacal laugh, that made me almost tremble I now suddenly remembered to have heard Mrs. to be alone with her.

After a few moments' pause, reason seemed to somnambulist, who frequently walked in her sleep have resumed its full sway; for the dark eyes be at midnight, particularly when anything which had came clouded as with tears, and the tone of the occurred through the day worried or disturbed her proud woman's voice grow tremulous, and sho slow. mind. As if a shadow of what was about to follow ly continued :

Louis, I have felt that the Dernier curse of insanity roses from the heavily freighted bush, apparently has rested upon me. Friends cautioned me against entering upon a marriage which involved parties sustaining such near relationship, but vainly; my the sleeping girl had carefully closed after her upon great love for Louis Dernier knew no bounds, neither would my fearless and haughty spirit suffer the man fell across the white-planked walk; I held my slightest check at the hands of any of God's creative breath with fear, as I saw the figure move silently tures.' The last of his race-an ill-starred one-I sought to snatch my beloved husband from the then a flood of delicious moonlight pervaded the melancholy gulf which yawned at his feet, by bear entire hot-house, revealing to my astonished gaze the ing him to a colder climate, and submitting him to form and countenance of Philip Massinger, my own a change of scene.

Accordingly we removed to the north ; my husband occupying his mind for nearly two years by an immediate superintendence of the beautiful villa, to Sallie Linton alone? The young girl's extreme love which he romantically applied the name of "Castle Eden," but whose benuties he lived to enjoy but a the conservatory, even in her sleep; but how should short time. One morning, just a twelvemonth from Philip have learned the fact of her being a somnam. the day that we both stood arm in arm upon the piazza, looking out upon the lawn before the house, ing in her sleep before? contemplating the glowing panorama which met our vision, and thinking in unison, 'This fairy structure, with its natural and artificial surroundings, is touched the very hem of her garment, for my eyes our own '-my poor Louis was found by the gar were too firmly riveted upon the features of Sallie dener, dead, in the carriage house, where he had in a sudden fit of insanity, hung himself. I had now nothing left to live for, and in my extreme anguish of spirit, I called upon the Lord to let me die also, moment in worshiping silence, and passing an arm and share a common grave with him whom I had idolized while living, to the utter neglect of all other fellow creatures. God heard but would not grant tranced girl. My cold blood grew hot within my my sinful prayer ! I lived to walk through life swelling veins, as I saw a smile, half angelic, half childless and unloved. The world pronounced me beautiful, but proud; I felt the bitter sting of that last oruel word, but could not strike out from my felt, with exquisite pleasure, the thrilling sensation heart that pride of spirit which I had nursed from of that sinful kiss? Frantic with this thought I my mother's breast.

Time were on, and I was tiring of the solitude in which I had persistently dwelt since Louis's sad years, and had half-resolved to strike them both death. Chance threw in my path a young man dead, when I remembered that Sallie Linton was, unwhose beauty at first sight excited my admiration, fortunately, a somnambulist, and, being such, ought and deluded me into the belief that, could I but not to be held accountable for things either done or succeed in winning his heart to myself, I should said in that singular state. again experience happiness. Vain hope I for Adele Dernier was not born to love but once, and then until eternity! You know, my good friend, how short a perishable, was fast filling my soul for Philip Mastime was necessary to bring Philip Massenger to my fect. My beauty (pardon me, sir, but I have been beautiful,) and my strong magnetic will soon made a slave of him who was not born to servitude. The his wife-into the apparently unbeeding ear of the brilliant overture of my hand in marriage was a sleeping child. In burning words of passion he dething not to be refused by an attorney's clerk, who had for years experienced only poverty and its privations. We were married, Philip and 1; but even her to listen to his suit, and make him happy by while uttering the marriage vows, something seemed to reproach me for what I was doing, and from that wall, and escaping with him to Cuba. In vain he upon my mind that I, too, should, sooner or later, become a victim to insanity-and, like my poor lost girl made no response, until, growing impatient at Louis, rest in a suicide's grave. That wretched his lack of success, the importunate lover called her thought has never left my mind since the hour of by her own simple name. my marrage with Philip Massinger, save for a few moments at a time. In my dreams I saw nightly

the livid and discolored face of my dead husband me for my inconstancy to the spirit of the departed. From such dreams I awoke wretched in mind and

draped in white, slowly ontered the conservatory, "Do you think mo a coward, that I fear death ? and moved almost mechanically toward a flowering

Linton say, in her illness, that her daughter was a crossed my suspicious mind, 1 forbore waking the "From the time of my marriage with my cousin innecent child, who still stood culling a boquet of unconscious of time or place.

A hand softly lifted the latch of the door, which entering the conservatory. The dark shadow of a toward the spot where Sallie was standing. Just lawful husband / What should have called him forth from his chamber at that time of night, thought I to myself, unless for the guilty purpose of meeting

for flowers might have directed her steps toward bulist, if he had not both seen and heard her walk-

I did not scream as I saw Philip Massinger bend the knee before the sleeping girl, until his lips to give utterance even to a sigh. I watched him with cat-like engerness, as he gracefully rose from the flower-strewed walk, whereon he had knelt for a caressingly about the lightly girdled waist, fervently pressed a kiss upon the pure white brow of the enearthly, flit across the beautiful child's face. Could it be that she realized what was passing-that she quickly drew forth from my bosom a tiny stiletto. which I had worn secretly about my person for

aid in that singular state. With this thought, my heart gradually softened

toward my innocent protege; but hate, deep and im. singer. With suppressed rage, I heard him pour forth a volley of endearing terms-epithets which my husband had long since ceased to bestow upon clared his love for her whom my hand had snatched from poverty and suffering. With tears he besought bursting the gilded bars of their common prison moment the terrible presentiment fastened itself called her 'Angel of light,' and the 'Idol of his soul;' yet to all these fond appellations the sleeping

'Sallie !'-there was magic in that word, for, with a sudden start and a sharp ory, the bewildered girl awoko to consciousness. A deep blush stole peering out from beneath the coffin-lid, and cursing over her cheeks, as realizing the indelicacy of her position, she freed herself with almost superhuman strength from the passionate grasp of Philip; and, exhausted in body. The fond caresses which I so with the spring of a startled deer, bounded away dexterously extorted from Philip were repelled by from the spot, dropping, in her exit through the conservatory door, the cluster of moss roses which her own fair hands had pinned on her bosom. For nearly a half hour after, my husband remained in the conservatory, alternately cursing his bitter fate, and pressing the flowers which Sallie had accidentally let fall in her flight to her chamber. to his feverish lips. Several times, in his passage from one end of the hot house to the other, my husband passed so near to me, that I fancied I felt his hot breath upon my cheek, and would instinctively shrink back, lest my hiding place should be discovered. After a tedious while, Philip Massinger softly retired to his chamber, and I as noiselessly returned to my own apartments, situated, as you well know, at a considerable distance from those of my husband. The feeling of respect, not love, which I once felt for Philip Massinger, is now changed into intense hatred / But I perceive that I have already wearied you by a lengthy recital of my own miseries, which I ought not to impose upon a stranger's ear. My object in sending for you, A ____, that the invalid and her only daughter, a Mr. Seymour, was to bid you farewell, -- for I feel that the hour of my death is fast approaching,-and to deliver into your safe keeping this package of papers, containing my will, which you have solemnly pledged your word not to open until after my decease."

I did not question my clerk concerning the remark made to him by Madame Dernier, after that lady had taken her departure from the office ; for, know-

brilliant proposal of Madame Dernier, which might building, to which he freely welcomed me, adding confer upon him the greatest amount of earthly happiness ever realized by mortal heart.

Some three weeks later there was a private marriage performed in the presence of some two or three witnesses only in the ladies' parlor of the Tremout House, at the hour of midnight, by an attendant chaplain, who soon pronounced those few holy words which made Philip Massinger and Adelo Dernier husband and wife.

With a consciousness of having formed new ties and associations, Madame Dernier (for the strange woman stoutly persisted in retaining the name given her by her first husband) hastened back to "Castle Eden," after having first extorted from the adoring Philip a rash promise to renounce his chosen and dearly loved profession, the law.

It was now, dear reader, that my acquaintance with " Castle Eden " and its inhabitants fairly commenced. Being the legal adviser of Madame Dernier, as also the former employer of her young husband, I was often invited to partake of the lavish hospitality of the beautiful mistress of the villa. from time to time, when business claims were not too heavy to keep me prisoner within city walls.

There was one thing, however, that I often wondered at when visiting "Castle Eden." . It was the fact of Madame Deruier's studied reserve and coldness toward her worshiping husband, even during the face as to preclude even the possibility of recogthat pleasurable period commonly called " the honeymoon."

There were no returning signs of affection manifested by her when, perchance, the ardent and warmhearted Philip, forgetting my presence, bestowed a deep and fervent kiss upon the fair brow of his pain that I saw the now thin features resume their wife, or softly passed his arm about her slender wonted severity and coldness of expression. Perwaist, as a token of affectionate appreciation for ceiving that Madame Dernier wished to speak with some slight act of kindness or pleasure bestowed. Months rolled on, and still there came no visible the room, which they having done, the miscrable change in the conduct of Madame Dernier toward woman bade me lock the door, and listen to what her sensitive yet adoring husband.

Whenever Philip Massinger visited the city, it marriage was as likely to prove childless as her first her death. had been, and knowing Philip's extreme fondness

Castle Eden " and its surroundings.

1

My friend thanked me kindly for my suggestion. but, looking up into my face with an expression of bidding. With great composure, the wretched woacute misery, he said, in tones not a little tremulous man spoke of her approaching dissolution, which she

mind in the matter, to accept without hesitation the one of a suite of rooms at the further end of the with a bitter smile, that this was the only "Eden" he enjoyed.

After a long, but nevertheless pleasant ride in company with my friend Massinger about the surrounding country, I returned to the house, to take a hasty farewell of Madame Dernier and her charming protege. Miss Linton, whose artless simplicity of manner had, from the first moment of our meeting, strongly impressed me in her favor; and having

paid my respects to Philip, I walked quickly back to the tavern, where I found the stage in readiness to convey me to the railroad station, some six miles distant.

When I again turned my footsteps toward " Castle Eden," some six months subsequent to my last visit. it was in obedience to the express command of Madame Dernier, who had directed Sallie to address me a brief note, requesting my immediate presence at the villa. Upon my arrival at "Castle Eden," I was met by Sallie, who, with tears in her eyes, told me that Madame Dernier had for the past two or three days shown strong symtoms of approaching insanity. Not wishing to credit her story, I laughed at her fears, and bade her to banish so gloomy a thought from her mind. On being ushered into the chamber of Madame Dernier, I found her bolstered up in bed, but looking so wan and haggard in nition, had it not been for the large black eyes that now gleamed wildly forth upon me.

Upon my approaching her couch, the invalid made a faint effort to greet me with a smile; but the attempt was a sickly one, and it was with a feeling of me alone, I motioned both Sallie and Julie to leave she had of importance to communicate.

Taking a package heavily scaled with black from vas his custom to call in at my office, and it was out a rosewood casket which stood near the bed, then that I noticed a sad and mournful look about Madame Dernier placed it in my hands, and made his deep blue eyes, that, unsought for, told a tale of me to swear to her upon the Holy Bible that I would heartfelt sorrow. Thinking that Madame Dernier's not open said parcel upon any condition, until after

Having pledged her my word of honor, both as a gentleman and a lawyer, I seated myself in a large further orders from one whose powerfully magnetic

glance could make one instantly go or come at her ing Massinger's sensitive nature, I felt it my duty with emotion : " My dear fellow, when I die I shall declared to be near at hand. I tried to change so

me with coldness and hauteur. My husband grew sad and dispirited at heart, as he saw me shrink from his fervent embrace, as if a bullet had pierced my breast. I vitied but could not alleviate his sufferings. The love I thirsted for, and demanded so rightfully from him, I had no power unfortunately to return. The few seeds of affection which God had sown in my barren aud unproductive heart, had been choked out in their growth by the tares of remorse and self-esteem.

My young husband, in his misery, would gladly have sought relief from domestic ills, in the exercise of his chosen profession, the law; but my great pride of spirit would not permit Madame Dernier to see her husband toiling for his daily bread like a plebeian. Weeks, months, rolled on, and every hour which went by seemed only to widen the gulf of estrangement between two persons who had drawn only blanks in the world's great lottery-marriago ! By mere accident I discovered one day, while dispensing some slight charity to a sick widow of smart girl of seventeen summers, were distant con. nections of the Le Clairs, on my father's side. The novelty of the thought that I had living in my midst two persons in whose veins coursed the same noble blood as my own, pleased my hitherto gloomy imagination. Mrs. Linton died, and Sallie was offered a home at Castle Elen. Pure and innocent at heart, the gentle oreature would have lavished upon me a daughter's wealth of tenderness; but hurried out of the room.

even to her I was at times cold and distant-so much so, as to cause the poor child to turn, grieved restraint and heart-check which both my husband and Sallie experienced when in my society, soon unhappy pair.

By degrees I learned the overwhelming fact that lously constituted my husband, was in love with coming week.

Sallio Linton, the protege of Madame Dernier, as the villagers termed the beautiful girl. Although to my eyes Sallie seemed wholly unconscious of the nature of the affection which my husband grew daily and incessantly to bestow upon her, I could moments of intercourse with my young charge.

tory, screened myself from observation behind a unceremoniously into my sanctum, and, with blanched

With feelings too much affected for utterance, I momentarily clasped the hand of Madame Dernier, who bent upon me a wild, questioning look, and

To my inquiries after Sallie and Philip, of a secvant whom I encountered in the hall, I learned that and weeping, away from my presence. The mutual the former had gone to lie down for a short time, with the hope of overcoming a violent headache: and that Monsieur Massinger, as their mistress had established a mutual bond o. sympathy between the always instructed her domestics to call her husband, had been absent to the city on business for three or four days, but was expected home that night, as he Philip Massinger, him whom the law had so ridicu- was intending to sail for Cuba the first of the

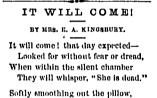
That night I returned to Boston, in the midst of a pelting rain storm, after exchanging a few words of greeting with Philip Massinger, whom I met at the railway station at C----, preparing to take the stage home. He spoke briefly of his not prevent the rise of the hideous monster, jenlousy, anticipated voyage to Cuba, and expressed a desire in my own unloving breast! I did not speak to that I should accompany him, if only for a short Philip upon the subject-for angry words have visit. I thanked him for the kindness which it was never passed between us since the time of our mar- not in my power to accept of, and left him reluctriage-but I resolved to watch him carefully in his antly, after having extorted from him a promise that he would call upon me at my office before start.

Last night, when all was dark and still, I stole ing for Havana. Toward night of the following down stairs from my chamber, where I was thought day I was startled from my perusal of law papers; to be soundly sleeping, and, entoring the conserva by the sudden entrance of Sallie Linton, who jushed

BANNER OF LIGHT.

ruins, having been razed to the ground about one whose hospitality was extended to many others. We o'clock the night previous, by the explosion of sov- slept by the music of the swiftly descending rain. eral bags of gunpowder, which had been placed in Grey clouds spread over the azure skies next day; the cellar beneath the house. No one was in the and the rain compelled us to remain indoors; so our villa at the time but Madame Dernier and her hus- merry company-for there was no lengthened and band; all the servants, and even Sallie, being would be sanctimonious faces among us-ate their absent to a kind of fair and levee holden in the dinners in the meeting house, and then, with re-this terrible gunpowder plot was not known; but people at the tavern had suspicions that the porter, fusion prevailed, even when the discussions were whom Madamo Dernier had so rashly discharged a warmest and loudest. year before, together with his wife, might have been actuated to the committal of such a crime, by a deep feeling of revenge. The bodies of both Philip purpose, and sincere utterances. Massinger and his unhappy wife had been found buried among the ruins, at daylight, by the villagers, who, out of curiosity and love of plunder, were ransacking the premises. In a few short moments Castle Eden, that garden of wealth and beauty, had been mercilessly destroyed, while two human souls, alas I unhappily united, had been hurried, without an hour's warning, into eternity !

Before Sallie left the office that night, curiosity prompted me to break the seal of the package which Madame Dernier had only the afternoon before confided to my care. The parcel contained the will of that lady, in which, to our mutual surprise, Sallie and myself were left the joint heirs to the remaining honor woman, the freed and saving spirit of the relarge property of Madame Dernier. Among the documents was found, also, a carefully folded and sealed letter, which proved to be a written confession of Madame Dernier's intended design to destroy Castle Eden, together with its unhappy proprietors. The gunpowder plot was, then, the result of Madame Dernier's insanity, to which she had so long dreaded becoming a victim. The evidence of this letter, written in Madame Dernier's bold, legible chirography, was sufficiently strong and clear to remove even the taint of suspicion from the poor old porter and his wife, whose innocence and goodness of heart I had never even doubted, from the first. Sallie Linton is now Mrs. Charles Seymour, and has kindly lent me her aid in preparing for the press "The Destruction of Castle Elen."



Laÿing straight the frigid day, Shrouding it in burial carments. They will carry it away.

Deep beneath the green grass digging, They will place the coffined form, Where no eye of man can enter, And no ray of subshine warm. But the spirit! with what rapture

Will it view the wondrous change I Borne aloft by beams of beauty To a home so bright and strange.

Philadelphia Correspondence.

gathering annually convened at Longwood. Chester government, for the restoration of their rights, was Co., by the Progressive Friends. With my heart strengthened by the benign influences there existing and exercised, I returned to the busy city, feeling Physical Education, which elicited much attention assured that many hearts respond to mine in the and approval. He spoke on other subjects, and was prayer and the effort for the advancement of man- listened to with much interest. His ideas of prison kind. Truly, the loveliest virtues have found a resting place in those secluded homes; there I met with cal developments rendered such companionship saluthe widest hospitality, the most generous freedom, the most prayerful desires for the good of all. I have grasped men and women by the hand, whose soul beamed brightly from every lineament. In prisons, by those who understood the laws of mind, their meetings emotion was not checked by fashionable conventionality; the angels of peace and truth stood by the platform, bearing to other worlds many this subject. Several others also spoke of the strong. beautiful records of true benevolence, world-wide charity, and aspiring thought. My heart was full dale, one of the Godlike hearts of to-day-Godlike of tears when I left there, for I felt at home among because of his Christlike charity and love for the

lips, informed me that " Castle Eden " was a heap of William Barnard and his kind and dove eyed wife,

Perfect order was preserved throughout; no con-

Some of the speakers would have graced any assembly in the world, for heartfelt earnestness, true

Thos. W. Higginson spoke briefly, but most eloquently, on Marriage; a feeling akin to awe, in view of the momentous importance of the subjects seemed to pervade the audience. I know that women's souls responded in a prayerful Amen to all he said, and that the listening angels of purity recorded that speech, uttered from a true soul's depths in defence of our wronged and long degraded sex-Several women, true enough to themselves to think, and free enough to speak upon this vital question, arose and endorsed the sentiments just given; and many said in their hearts, though their lips moved not. "God speed the time when man shall truly generated world !"

There was no strong opposition to Spiritualism. The Friends have been debarred from almost every opportunity of witnessing the various phases through which its philosophy and manifestations are given to the world. They are too liberal and progressive not soon to admit its glorious truths and hallowed influences. Will not our mediums and lecturers, while engaged in this city, pay a visit to the Friends at Longwood? They would find warm hearts, and intellects fully adapted to receive, comprehend and practice the teachings of the angel world.

Our friend, Thos. W. Higginson, spoke also against Scotarianism, demonstrating its baneful influences upon the world. He was admirably sustained in his position by several persons. Isano Trescott, of Ohio, one of those noble souls from whom the weak and battling gather moral strength and fortitude, also spoke on this and kindred subjects. The dogmas of eternal punishment, an angry God, the atonement, and the everlasting rest of a monotonous and stationary Heaven, find no admittance to that progressed assemblage of thinking men and women. The old dogunas lie buried, deep, deep from sight, at Longwood, and the true religious principle reigns lovingly in its place.

There was an animated accord on the subject of Tobacco; the acknowledged sinfulness of its use and abuse fully detailed. Many interesting accounts of its pernicious influence, of the slavery in which it held its votaries, were given ; its abolition was gladly voted for.

All species of slavery, mental and physical, were denounced ; all legitimate means for the attainment of freedom advocated for one and all.

The untiring and zealous advocate of the Indian, the venerable John Beeson, spoke feelingly upon the DEAR BANNER-I have been to the great social subject of the Indians' wrongs; his memorial to the adopted with much interest.

> J. H. W. Toohey made some excellent remarks on discipline, placing those together whose phrenologitary and improving, and of keeping those apart who tended to degrade each other more. were considered excellent, as also his views upon the management of the science of phrenology.

Alfred Love, of Philadelphia, spoke feelingly upon er influence of the law of kindness. Joseph A. Dugthem, and I knew that the spirit of ostentation and orring-drew tears from many eyes by his recountal

for there all are "friends of Progress, Truth and Parity."

The singing of Longfellow's " Psalm of Life," and other hymns, was sweet and impressive, though sung only by a few. The closing prayer by Joseph A. Dugdale was theroughly imbued with that religious fervor that no formal supplication could call forth. It came from a true and childlike heart, and found its way to the hearts of many.

I shook hands with many I had nover seen, but I felt that they were brothers and sisters to me for this life and eternity. I was warmly urged to come

again next year, and, following my friend F. O. Hyzer's example on the occasion of her farewell ad dress to the Philadelphians, I promised that I would eturn, though it were disembodied.

How cheering it is to behold the growing spirit of self-reliance that is upspringing in woman's breast. She fears no more to give her voice in public in behalf of truth, in the denunciation of error. It rejoiced me to behold my sisters in that meeting endorsing the beauiiful sentiments of truth and

freedom, and of woman's cause, with public acelaim. My friend, A. M. Stambach, expressed her views briefly and feelingly on the subject of marriage, to the approval of many.

I returned to the city on Thursday night, cheered and encouraged by kind words and hearty Godspeeds. I came among them a stranger and unnown; I left with many friends added to my list. With the deepest gratitude I shall remember Longwood meeting, and ever say, "God bless the Proressive Friends !"

Brother Mansfield leaves this city for Baltimore tolay. He has been very successful, even with these usually unbelieving gentlemen-the clergy. Miss Munson is still continuing the blessed work of heal-

ng. Mrs. F. Burbank Felton is in our city lecturing. I regret not having heard her yesterday, but] went to a more spacious place of worship than even Sansom Street Hall. I was in the country, worchiping with the birds and flowers; exchanging, for one Sabbath, the inspirations flowing from human lips for the influence of sunshine, fragrance, calm and melody of "God's vast temple in the open air." Yours for truth. CORA WILBURN.

Philadelphia, June 6th, 1859.

A SPRING WALK IN THE WOODLANDS.

BY CHARLOTTE ALLEN

- The winds were soft, the skles were clear,
- No cloud appeared in view. The elements were all at rest.
- And tranquil nature's hue;
- I turned my footsteps to a grove
- Of tall and stately trees,
- And listened to the melody Of springtime's gentlo breeze.
- I met a little rivulet,
- That, speeding fast along,
- Seemed breathing strains of gratitudo
- " In its sweet, murmuring song; I saw a flower just bursting forth
- With innate modesty,
- That whispered to my listening heart, "T was God created me.
- And then I marked the springing grass,
- So bright, so fresh and green, That, like a mirror, in its face
- The Duity was seen.
- I heard the little singing birds.
- Bright minstrels of the wood, Wurbling their notes of thankfulness
- Amid that solitude. A bee flew by, whose busy hum
- Doth so enchant the car.
- And in its long-drawn, drowsy voice,
- Did gratefulness appear. And thus they brought a lesson to
- My too insensate heart, While I exclaimed with fervency.
- "Oh, God1 how good thou art."

[Reported for the Banner of Light] MEETING OF PROGRESSIVE FRIENDS.

FIRST DAY-MORNING SESSION.

The Seventh Yearly Meeting of Progressive Friends con oned at Longwood, Chester County, Pa., on First-day, the 29th of Fifth month, 1859. The hour appointed for the meeting was 10 o'clock A. M., but long before that time the house

BECOND DAT-MORNING BEBLON Prayer was offered by Joslah Bond.

Affred H. Love, in behalf of the Committee appointed for that purpose, recommended the appointment of Joseph A. Dugdale, Elizabeth Jackson and Oliver Johnson, as Clerks for the ensuing year, and they were appointed.

Epistles, characterized by fraternal feeling and ennobling thought, were teceived from the Waterloo (N. Y.) and North Collins (N. Y.) yearly meetings of Friends of Human Progress; from the Wahash (ind.) yearly meeting of Progressivo Friends; from the Executive Committee of the Philadelphia Association of Progressive Friends: and from the local monting of Friends of Human Progress at North Collins, Erle Co. N. Y.

Isnaa Trescott, one of the clerks of the Ohio Yearly Meeting of Friends of Human Progress, stated the reason why no letter had been sent this year from that meeting to this. He also gave a very encouraging account of the progress of our cause in Ohio.

William Barnard expressed the pleasure he felt in view of the fact that an Association kindred to ours had lately been organized in Philadelphia, and his hope that the friends of the cause elsewhere would give to that Association the benefit of their co-operation. In this hope Catherine Clement and Josiah Boud earnestly concurred.

Letters of sympathy and encouragement were received from the following persons, whose interest in our cause inspires 'us with fresh zeal and hope, viz :- L. Maria Child, Samuel Johnson, A. D. Mayo, M. D. Conway, George F. Noyes Gerrit Smith, John G. Forman, Samuel May, Jr., William H. Fish, George Manchester, Joshua Hutchinson, Jemima Webster, Henry Callin, Daniel Ricketson, B. G. Wright, Henry Charles, Angelina Weld.

The clorks were directed to send to each of these friends, whose ennobling thoughts are so refreshing to our spirits, copies of our printed proceedings.

Henry M. Smith, in behalf of the Committee appointed to audit the account of the Treasurer, reported that they had attended to that duty, and found the account correct and properly vouched. They recommended the appointment of Isaac Mendenhall as Treasurer for the cusuing year, and he was appointed accordingly.

The meeting then proceeded to the work of collecting funds to meet the expenses of the ensuing year.

AFTERNOON BESSION.

A few friends united in singing the hymn of Progress. Mary P. Wilson, Secretary of the Board of Trustees of the Longwood meeting-house property, presented the following minute from the records of that body :---

"Fifth month, 30th, 1859. One of the Trustess having in-formed us that the lat adjoining the meeting-house property, on the south, could be purchased at this time for the sum of \$400.00, it was agreed unanimously that the purchase ought to be made, and that the proposition be submitted to the yearly meeting now in session."

The proposition embraced in this minute being unanimously approved, a subscription was opened at once, and Joseph A Dugdale, Rowland Johnson, Hannah M. Darlington, Alice Jackson and Thomas Garret were appointed a Committee to obtain further subscriptions, with instructions to make the purchase and secure the title to the Trustees of the Longwood meeting-house property.

The Committee on Testimonies submitted one upon the subject of Spiritualism, and Thos. W. Higginson addressed the meeting upon that subject, presenting an outline of the argument which satisfied his own mind that the so-called spirit manifestations are genuine. Following is the Testiony as presented :-

worthy of the joint efforts of men and angels.

THIRD DAY-MORNING SESSION.

The meeting resumed the consideration of the Testimony upon Spiritualism. Remarks upon the subject were offered by J. H. W. Toohey, Isaac Trescott, John Beeson, Chandler Darlington, James Grubb, Wm. B. Elliot, M. A. W. Johnson and Amos Gilbert,

AFTERNOON SESSION.

The subject of Spiritualism being resumed, remarks were offered by C. Darlington, Oliver Johnson, William Barnard and Lovi Preston. The Testimony presented by the Committee, after being amended, was adopted by a considerable majority.

Alfred H. Love, from the Committee on that subject, appointed last yoar, presented a Testimony entitled " Propertythe Relations of Capital and Labor," which was accepted and adopted.

The form of a Memorial, intended to be signed by the Clorks of the meeting, and forwarded to the President of the United States, was introduced by the Committee on Testimonies as follows:

To James Buchanan, President of the United States :

Your memorialists would respectfully call the attention of the Executive to the condition of the Indian tribes. It is

Darlington, J. H. W. Toohey, Ruth Dugdale, Miriam C. Warrell, Joseph A. Dugdale, Annio Stambach, M. D. The Tostimony, under a deep feeling of its importance, was unanimously adopted. Following is the Testimony as presented :

motisily Mopied. Following is the Testimony as presented : We regard Marriago as an institution sacred and divine in its ends, but two often degraded by the sensatily and tyran-ny of man, and the dependent position of woman. We re-nounce the idea, hitherto asserted by church and state, that man is horn to command, and woman to obey. We hold to absolute equality of the series, as to rights and duties, and condemn fill have and usages which deny this. We claim for woman the right of free speech, of suffrago, and of just com-pensation for labor. Especially do we claim for her the su-preme control of her own person, and uterly deny the right of any husband to force upon his wife the sacred duties of maternity against her will. AFTERNOM SESSION.

AFTERNOON SESSION.

A few friends united in singing Longfellow's beautiful halm of Life.

The following Roport was presented to the Yearly Meeting; The Committee appointed to hold meetings during the past year, as way might open, to promulgate the auti-secta-rian and reformatory principles of Frogressive Friends, re-port, that a considerable number of meetings have been held, and often attended by large numbers of poople, who uniform-ly gave courteous attention to the speakers. On behalf of the Committee :

JOSEPH A. DUGDARL, 1

DINAH MENDENHALL, WILLIAM LLOYD, RUTH DUODALE.

3

It was voted that, when we adjourn, to meet in Philadelphia; at such time as the Rovising Committee may appoint. The Testimony against War, after a few remarks by John Beeson, was adopted.

The Testimony on Temperance was adopted.

The Testimony against Sectarianism, after remarks by E. I. Contes, Isnao Trescott, John G. Jackson, Jonathan Gable' T. W. Higginson and Oliver Johnson, was amended and donted. Following is the Testimony as presented :

We renew our protest against Sectarianism, and against the superstitions which are the foundations of Sectarianism. No man is sectarian merely from the love of bigotry, but from belief in some superstition which perverts his intellect.

No man is sectarian merely from the love of bigotry, but, from belief in some superatition which perverts his intellect and narrows his heart. We therefore proclaim it as the first and most essential mission of our movement to overthrow superstition by love, reason, and true religion. Among these superstitions we include all creeds and forms which regard God as a stern tyrant, and man as a being totally depraved. We consider that the larger and more con-servative sects are bound to a system of formalism which separates them from practical religion and takes the place which should be given to active philanthropy. We hold that the smaller and more progressive sects are checked and weakened by the want of fidelity to their own principles, and by tondage to the "letter" which "killoth." We protest against the kieldary which would substitute a book or a man for that inner light which lighteth every man. Recognizing the value of portions of the textning of Jesus of Mazareth, we yet assert the highest authority to lie in the lights inspiration which God gives to the willing soul to-day. Caleb Jackson took occasion to enter his carnest protest

Caleb Jackson took occasion to enter his carnest protest

against the adoption of any testimony whatever by the meeting. He thought such action sectarian, and contrary to the principle of individual responsibility set forth in the exposiion of sentiments. He also protested against the appointment of committees to prepare business for the meeting, and arged that subjects should be introduced only by individuals acting on their own responsibility.

The Testimony on Slavery, after carnest remarks by T. W. Higginson, Isaac Trescott, Griffith M2. Cooper and Oliver Johnson, was adopted.

The Testimony on Education was adopted without discussion. That upon Physical Education was, adopted after renarks by Jonathan Cable and J. H. W. Toohey.

The Testimony on Caste was adopted without discussion. Joseph A. Dugdale, from the Committee of Correspondence, produced a General Epistle, to be signed and forwarded to the bodies which have addressed this meeting in this or in former years. After remarks upon a proposed amondmoni by J. A. Dugdale, E. H. Coates, C. Darlington, William Bar-

ard, and Thos. Worrell, it was adopted. Oliver Johnson introduced and the meeting adopted upaninously, and with manifestations of deep feeling, the follow-

of Truth and Righteousness, Theodore Parker, the Pennsyl-vania Yearly Meeting of Progressive Friends sendeth greet-

Vania 1 dariy attenting of regressive results contain gree-ing: As we are about to close our Se anth Annual Convocation, our hearts turn with loving tenderness to thee. We remem-ber with gratitude how thy presence cheered us in former years, and how the words of truth that fell from thy lips were as sunjight and dow upon our hearts, cullightening our minds and quickening us to more earnest labor in the cause of humanity. We cannot deny ourselves the pleasure of send-ling to these across the ocean a message of sympathy and affection; of heartfelt regret for the illness which has com-sculat these to suscend thy unbile labors, and of hope for thy

affaction; of heartfelt regret for the illness which has com-pelled thes to suspend thy public labors, and of hope for thy speedy and complete recovery. The earnest prayer of our hearts is, that the voice which has so often blessed us may not long be siltent, both e again lifted up with new power fa behalf of truth and righteousness. Signed by direction and on behalf of the meeting. Sixth month, 1st, 1830.

The clerks announced that they had selected the following

rsons to aid them in revising the proceedings of the meet-

ing for the press : William Barnard, Isaac Mondenhall, Mary

P. Wilson, John G. Jackson, Ruth Dugdalo, Alico Jackson,

Chomas Worrell, Mary A. W. Johnson, Mary F. Smith, Euse-

blus Barnard, Mary L. Barnard, Miriam C. Worrell, Martha

Kimber, Sarah Marsh Barnard, Dinah Mendenhall, William

Thos. W. Higginson, E. H. Coates, Isaac Prescott, Catho-

line Clement and Wakeman Benfield, who, among others,

had come from a distance to attend the moeting, spoke with

Cox. Cora Wilburn, Annie M. Stambach.

JOSEPH A. DUODALE, ELIZABUTH JACKSON, OLIVER JOHNSON,

ng letter:

pride, yet lingering in larger places could find no of his own experiences in administering the law of shelter in the homes and hearts of the Progressive love. Ilis trees had been robbhd of their fruit by Friends.

loveliness to the eye and heart of the travelers.

We drove up to the door of the meeting house, tation from abroad; no ill-humor throws its gloom heart warmth, so real, the soul feels and accepts it with thanksgiving. as the foot passes the hospitable thresholds. The The meeting continued in session four days. On fields and woods, clad in earliest summer's vivid green, the impressive stillness of the evening, the soothing melodies of the morn, the influence of the earnest, cheerful spirits there assembled, all combined to bring to the earth a portion of that beauty, Heaven.

mischievous boys, but the good man uttered no I was whirled to Wilmington in the cars, early on threats and vowed no punishments upon the delin-Monday morning, but was compelled to wait for the quents. He hade them come to the house and dostage coach until one o'clock. That primitive-looking mand the fruit, when they desired it, requesting vehicle made its appearance, at the appointed time, them kindly not to take it again without permission ; and my friend Annie M. Stambach, M. D., of this and the result was perfect obedience to his requestcity, and myself were lazily dragged over twelve or the overcoming of wrong by goodness. It was some thirteen miles. Some beauty-loving soul had decked years since this occurred, and he has had no fruit part of the wayside with a hedge of roses; they stolen from him again. Our friend, Edwin H. called up many visions of everlasting youth and Coates, made some forcible and feeling remarks on this and other topics.

Of course the Friends were in favor of, the strictthrough the grounds thronged with carriages; the ost temperance. Its effect was visible in the whole hall was filled with residents and strangers, and the character of the meeting; for amid the dense crowd, eloquent Thomas W. Higginson was just concluding the many strangers, no pro anity nor druukenness, his speech on Spiritualism-that darling topic of so not even in a single instance, was known; and no many souls. Friend Edwin H. Coates, from Mullica tobacco smoke rendered impure the fragrant atmos-Hill, N. J., an carnest Spiritualist and untiring re- phere; no puddles of the filthy juice of the weed former, soon made us welcome, and introduced us to stained the floor of the meeting-house. In their several friends. We rode home with Isaac Menden- dove-like garbs the female Friends passed in and hall and wife, to his beaufitul "Cottage Rest," as out, unmolested by the fashionable annoyances of his commodious and hospitable farm is named. I the city. Oliver Johnson, of New York, took a cannot tell you how many sat down to the supper- prominent part in the proceedings. His elequent, table, so abundantly spread with the delicious things just, humane sentiments gained him the approval of of the country, but it was a very large company, of all. He was ably assisted by his wife, one of the strangers-some of them from the far West. The enrnest co-workers in the cause of reform. Many Friends take a heartfelt delight in this annual visi- were, there, whose names are recorded in the proceedings of the meeting, who gave life and strength upon the housewife's face, because of the increased to the movement. Noble and self-sacrificing spirits, cares and the added expense, the invasion of their whose motto is " to live and labor for others," graced oulet and orderly homes; it is for a good purpose, the assemblage with their words of encouragement for a sacred cause, these hundreds and thousands and love; and many silent ones felt deeply the immeet, and the stranger is welcomed with smiles and portance of this body upon the world, and hailed it

the first day of the gathering (Sunday), I was told that fifteen hundred carriages were assembled. Three speakers addressed the thronging multitude in "God's vast temple in the open air," as one of their number felicitously said, while the meeting house harmony and joy, foreshadowed in our dreams of was crowded with the numbers from far distant States. I cannot, in the short space of a letter, at-

At ten o'clock next morning we were assembled at tempt to convey to the BANNER readers (that numerthe meeting house, and the business for the occasion ous and ever increasing family) the beauty of the continued until twelve, when we adjourned to the discourses there delivered, the many subjects inwoods, and took our dinners beneath the shading volved and questioned, the marked success of tho trees.' Innumerable baskets, filled with the good movement, and the liberality of sentiment there disthings of the land, were set down upon the grass, played. On that free, wide platform of equal rights. and friend and wayfarer were made welcome to their all men-aye, and all women-may stand, regardcontents. At two we returned to the house, and less of worldly conditions, or of caste and color. continued in session until five; then we all rode There no worldling will point the finger of scorn for home, some one way, some another, but all courte past errors, and no flimsy vail of pretence will ously and kindly provided for. We went home with screen the hideous and sanctioned vices of the age;

vas filled to its utmost capacity, while a great and constantly increasing multitude, unable to gain admission, througed the adjoining grounds. In these circumstances it was deemed best to open the meeting somewhat in advance of the appointed time.

Joseph A. Dugdalo offered an impressive prayer, after which Oliver Johnson, one of the clerks, read the call of the meet ing. He then addressed the meeting briefly, referring in terms of congratulation to the favorable circumstances under which it was founded, and expressing the hope that, in spite of any differences of opinion upon the various subjects that might claim its attention, there would be onenoss of spirit

and purpose in regard to the great objects of the organiza-Thomas Wentworth Higginson, of Worcester, Mass., being

introduced, delivered a very impressive and interesting disourse, clucidating these principles of progress and reform which the meeting was organized to promote.

John Beeson, the Secretary of the American Indian Aid association, spoke feelingly of the wrongs of the Indian tribes of the country, and of the duty of Progressive Friends and the whole community to adopt efficient measures for their relief and protection.

The yenerable Griffith M. Cooper, of Williamson, Wayne Dounty, N. Y., once a commander in the U.S. Navy, and fterwards, for many years, a minister of the Society of Friends, and an efficient agent of that Society in labors for the Indians, gave a very interesting and instructive account f his religious experiences, and of his conversion to the principles of Peace. He confirmed the statements of John Beeson in regard to the character of the Indians, and their claims upon the sympathy and active aid of the friends o rumanity.

The session was closed with prayer by Thos. Wentworth Higginson

The thousands of people outside of the house were aliressed by Joseph A. Dugdale, Edwin II. Coates and Rowland Johnson. The carnest attention given to their remarks evinced a deep and growing interest in the movement in which we are engaged.

AFTERNOON SESSION. The meeting was addressed by Eusebius Barnard, Isaac Trescott, of Salem, Ohio, Amos Gilbert, Samuel Marshall, J. II. W. Toohoy, and Wakeman Penfield, from Ohio, a Weslevan minister. The house was crowded, as in the morning, with an attentive and deeply-interested audience.

Alfred H. Love, Dinah Mendenhall, Sarah Marsh Barnard. William Barnard, Sarah Eutziken, M. D., and John G. Jackson, were appointed a committee to nominate clerks for the ensuing year.

Thomas Garrett, Henry M. Smith, William Thorn, Thomas Inmuleton and Alico Jackson were appointed a committee to settle with the Treasurer, and to nominate a suitable per son to fill that office for the ensuing year.

The following persons were appointed a committee to pre pare forms of Testimony on such subjects as domand an expression of opinion from this meeting: Oliver Johnson Thomas Wentworth Higginson, J. H. W. Toohey, R. W

Honztley, Alfred H. Love, Rath Dugdale, Hannah S. Tilton Rowland Johnson, Joseph A. Dugdale, Jacob Brotherton, John Beeson, Hannah M. Darlington, Euseblus Barnard, Henricita W. Johnson, William Shields, Elizabeth Jackson Edwin H. Coates.

The crowd outside of the house was larger than in the morning, and was addressed by Thos. Wentworth Higginson Oliver Johnson, Rowland Johnson, -Isaac Trescott, John Beeson and Edwin H. Coates.

.

Your momorialists would respectfully call the attention of the Executive to the condition of the Indian tribes. It is generally asserted by the press, and officially reported by the indian Departments, that the Indian tribes have been re-portedly defrauded of their lands and means of subsistenco-been driven by starvation to desperation, and then honted and massacred as if they had no common rights of humanity. Your memorialists have been decyly pained to read in the California newspapers that men are hired to hunt and to sky Indians, and are paid by the number of scalps they obtain; and that it is the fixed policy of the people and government of the territories to destroy all they can. We conceive that no argument is necessary to show the dangerous results of the morality which sanctions this wholessile murder of a poor people. Whom we are bound by common humanity to protect. It naturally produces its own fruit wherever its in-lluoned outrages upon the Indian form a great national school to teach injustice throughout the land. Your memorialists would therefore pray that a proclama-tion of a censuito of housilities may be issued, and that a Peace Commission, composed of persons of integrity and ability, may be created.

Poace Commission, composed of persons of integrity and ability, may be created.

Signed on behalf and by direction of the Pennsylvania Yearly Meeting of Progressive Friends, at Longwood, Ches-ter County, 67th month, 31st, 1859.

L 1850. Joseph A. Dugdale, Elizabeth Jackson, Oliven Johnson,

The attention of the meeting was called to this subject by the venerable John Beeson, who has spent several years among the Indian tribes west of the Rocky Mountains, and who has espoused their cause with an enruestness that no opposition or discouragement can repress. This man's apneals touched every heart. Griffith M. Cooper, whose philanthropic labors among the Indians as a member of the Indian Committee of the Society of Friends, have made him familiar with the story of their wrongs, also made some very interesting statements upon the subject. The memorial was unauimously and heartily adopted.

The Testimony upon Tobacco, reported by the Committeewas taken up. Remarks were made by Oliver Johnson' Eusebius Barnard, Chaudler Darlington, Griffith M. Cooper William B. Elliott, William Barnard, Joseph A. Dugdale Mary L. Barnard, Ruth Dugdale, Wakoman Penfield, Isaac Trescott, Edwin H. Coates, John Beeson, and Lizzio M. Faran. The discussion excited a very deep interest; several friends who had long used tobacco giving their testimony to the sinfulness of the habit, and cheering us with the assurance that they had, after many struggles, succeeded in delivering themselves from its power. Their testimony, affording evidence that our past utterances have done good, encouraged us to persovere in our efforts to diffuse light and create a wholesome public opinion on the subject.

FOURTH DAY-MORNING BESSION.

Joseph A. Dugdale asked the meeting whether it was its pleasure that the clerks should, as in former years, nominate the Committee to assist them in revising our proceedings for the press, and to act with them in issuing the call for the meeting of next year, or whother it would prefer to appoint the Committee without such nomination. C. Darington remarked that as the clerks were responsible for the work of revision, it was obviously proper that they should themselves select their assistants. The question being put to a vote, the meeting unanimously concurred in this sontimont.

The Testimony on the Treatment of Criminals was taken up, when a very interesting discussion ensued, in which the following persons took part: Alfred H. Love, Edwin H. Coates, Mary A. W. Johnson, J. H. W. Toohey, Rowland Johnson, J. A. Dugdale, Martha Kimber, Thomas Hambleton Cathering Clement, Griffith M. Cooper. The Testimony after being amended somewhat, was adopted.

The Testimony on Marriago was next considered. The discussion which this subject elicited was exceedingly im pressive. Those who spoke were, Thos, W. Higginson, Mary A. W. Johnson, John Becson, Catherine Clement, Chandler

deep emotion of the enjoyment they had found in participat ing in our proceedings, and in the spirit of love, zeal and progress manifested therein. They had been edified, strengthened and encouraged by what they had seen and heard of the Progressive Friends, and should return to their homes with renewed confidence in the final triumph of the principles of freedom and righteousness which the meeting seeks to promulgate.

of prayor were offered by Joseph A. Dugdale and Words William Barnard, after which the following lines were sung :

Blost be the tie that blads Our hearts in Christian love ; The fellowship of kindred minds Is like to that above. Before our Father's throne We pour our ardent prayers; Our fears, our hopes, our aims are one, Our comforts and our cares. We share our mutual woes, Our mutual burdens bear And often for each other flows The sympathizing tear. When we asunder part It gives us inward pain, But we shall still be jolaed in heart, Aud hone to meet again. This glorious hope revives Our courage by the way, While each in expectation lives And longs to see the day. From sorrow, toil, and pain, Aud sin, we shall be free, And perfect love and friendship roign Through all eternity.

As we are about to separate, we lift up our hearts in thank-fulness to the beneficent God whose love is revealed to us in constantly-recurring mercles, for the privilege we have once more enjoyed of worshiping Him in unice labors for the good of mankind, in efforts to discover and disseminate good of mankind, in efforts to discover and disseminate truth, in testifying against popular wickedness, and in culti-varing in ourselves those affections and aspirations which give us assurance of a blessed immortality. We give to one another the parturg hand, with the full conviction, confirmed by the experience of the present meeting, that the principles of freedom and progress upon which our movement is based, are in accordance with the have of human nature, and with enrnest solicitude for our mutual welfure and for the speedy triumph of the cause in which we are engaged.

JORTHI A. DUGDALE Clerks. ELIZABETH JACKSON. OLIVER JOHNSON,

they of

++3. st

1.58

Brow Brad

14.54

Oliver Johnson, Joseph A. Dugdalo, W. Barnard, Elizabeth Jackson, Dinah Mondenhall and Sarah Marsh Barnard, were appointed to invite speakers and arrange the time and place of holding the adjourned session of this meeting in Philadelphia.

ENIGMA. Barre -I am composed of 46 lefters. My 33, 6, 14, 36, 44, 0, 3, 10, 20 is a lake in British America. My 29, 23, 9, 27, 10 is a province in Africa. My 22, 25, 38, 11, 32, 20, 30 is a very large bird. My 4, 45, 6 is a preposition. My 24, 36, 7, 12 is another word for the end. My 1, 5, 83, 14, 20 is an animal of the torrid zone. My 2, 19, 13, 21, 40 is a lady's name. My 15, 8, 20, 30, 42, 17, 23 is a strait in Europe. My 20, 30, 20, 30, 42, 35, 28 is a gulf in Europe. My 40 is a letter used the least in the alphabet. My 16, 10, 37 is a greasy substance. My 30, 41, 7, 18 is an animal that lives in winter.

My 34, 31, 26 is what we do not like to be in summer. My 43, 41, 33 is a small carriage. My whole was an important historical event. A stillate and

BANNER LIGHT. OF

CONTINUED FROM THE FIRST PAGE.

CONTINUED FROM THE FIRAT PAGE. their limbs and the walls homming them in. There is no doing God's will without the element of love. We are drawn to God by love, and we show our doing of God's will by loving action in return. And here is the highest attainment of human life, to be drawn to God by love, submitting to his will and showing what his will is by pouring out that love upon others. That is the highest attainment, that is the expression of Christ's life and of all human lives. And thus, my hearers, we come back, in closing, to that which we set out with—we come to the life and example of Jesus Christ. Not only do we heleded him as doing God's will, but we behold him as showing what that will is. That doing his will is a service of love and that will is itself love. That is the great teaching of Christ's life. I repeat, that doing of God's will is a service of love, and that that will is itself love. That is the two-fold lesson Christ aught us, and that is the meaning of the cross of Christ. As I have said before, so I say again to-day, that men have vague, mysterious notions about what they call the cross of Christ. A sermon is preached and that word is not mentioned, and men scem to think there is no evangeli-cal savor in it. They become attached by some super-stitions cancelt it at the two diverses.'' without enter-Then there are others who think the erson of variage of the spectral of the sp once in a while to be excited by the spectacle of the cross. And then there are those who make the main thing to consist in the doctrines of the cross, as they term them-the doctrine of the vicarious atonement of the wrath of God manifested on the head of Jesusdoctrines which are said to be in contravention of hu man reason, but which, in reality, are a most sharp attempt to construct doctrines of the Infinite that we know nothing about. And these doctrinal views of the cross, how do they leave men? As bitter and un-charitable, as sectarian and sanctimonious as ever. No, these are not the true views of the cross. The right view is to take in and comprehend the spirit of Christ; and what was that? Submission to God's will-expression of God's will-humility, self-surren-der, service rendered in love, and love as the source and object of that humility, self-surrender and service. Oh, when we take in this idea, how much meaning there is in those words of Christ. "My meat is to do the will of him that sent me, and to finish his work I' When we think of the love which he manifested, o the love which he gave back to God, and of the spirit in which he wrought with that love through trial, sorrow, persecution, agony and death, how sublime is the spirit of Jesus, how it lifts us up 1 It is something more than looking at wooden crosses, something more than the considering the physical agony of Jesus,

than the considering the physical agony of Jesus, something more than getting correct doctrines of the cross; it is getting the spirit of Christ; it is appro-hending and feeling that. He came to finish that work of love, and it was finished in the same sublime love with which it was commenced. Is it not remarkable that the two beings that may stand as the type, the one of divine, and the other of human power, both uttered those words in the most critical and momentous period of their his-tory? You remember that at Waterloo, when the ...Old Guard " at last broke and fell back before the tremen-Guard" at last broke and fell back before the tremen dous fire of the allies, when a dark pall came down upon the hopes of the empire of Bonaparte, he turned to General Murat and said, "At present all is finish-ed." So on Calvary, when God's love was fully ex-pressed, when Christ's sacrifice of love was complete, and the hour of his real victory over human hearts arrived, by which he should gather all souls into his kingdom, he said, but in sublimer, holier significance is finished." He came to finish God's work, and he did finish it.

And here's the power, the end, the glory of human And here's the power, the end, the glory of human life—in submitting to God's will in love—in bowing to the authority of God's will in humility. This makes the cross the highest type of being; this makes it the interpretation of existence; this makes it what Paul says of the cross—: Christ crucified, the wisdom of God and the power of God." Wisdom ! What is it ? Philosophy? What is truth worth but for the large big of lower which it gives no? And tower ! What Philosophy? What is truth worth but for the large life of love which it gives us? And power! What is it? In what we achieve? No, but in the spirit and end with which we do it. Christ, who was the divine wisdom and power, accomplished the law; he showered forth the law of infinite love. Christ's meat was to do God's will; what, my

Christ's meat was to do God's will; what, my hearer, is yours? Is it the substance of your life to do your own will, to follow your own desire, to carry out your own conceit? Oh, have you ever come into com-nunion with Christ? Häve you ever touched that love, that self-sacrifice, that humility which he mani-fested? Have you submitted to God's will, and shown forth that will? If not, you have lost the great clue of life, won do not know mhere the batt. fested? Have you submitted to God's will, and shown forth that will? If not, you have lost the great clue of life; you do not know where its highest and truest blessedness is. I beseech you to come to him wherever he invites you—to come to his words, to his example, to his influence. Come to-day. We invite you to touch these symbols [referring to the communion table.] We invite you to receive something of that blessedness and power which will make you feel that you have reached the noblest condition to which God) on earth, when you may say. •• It is my

Written for the Banner of Light MAN AND HIS RELATIONS. DY S. B. BRITTAN.

CHAPTER II. CIRCULATION OF THE ANIMAL FLUIDS.

Physiology as explained in the class books and taught in the schools, furnishes no scientific philosophy of the Vital Functions. While the anatomist maps out the osseous, fibrous, nervous and circulatory systems, and exhibits their organic relations and mutual dependencies, the physiologist contributes his de scriptive and technical disquisitions on their respective functions, all of which-with the current knowledge of vital chemistry-is insufficient to satisfy the reasonable demands of the fearless and philosophical inquirer. If the writer may not hope to dissipate the darkness that obscures the way to this temple of mystery, he will at least venture to diverge from the beaten track.

It is ascertained that a well-developed human body contains about twenty-eight pounds of blood, which, by a most perfect hydraulic process, is conveyed from the heart to the extremities at the rate of about three thousand gallons in twenty-four hours; while, in every year of ourlives, not much less than one hundred thousand cubic feet of atmospheric air-passing through the six hundred millions of air cells in the lungs-are required to fan the vital fires. The force necessary to produce the organic action and to carry on the circulation in such a body has been variously estimated at from fifteen to fifty tons. The attempts to eject fluids into the channels of the circulation-either in the living or the lifeless subject-with other imperfect experiments of the Faculty, scarcely enable us to form this nature. That an immense power is required to prey, they discharge in such a manner as to give a anything like an accurate judgment on a question of raise all the valves and to force the blood to the minute and remote terminations of the canillaries must be obvious to the truly scientific observer. If, however, we adapt as our standard the minimum number, and estimate the vital force at fifteen tons, we shall still be startled and half-inclined to dispute the credibility of our own conclusions.

The first suggestion is, that the human frame is too rail to resist or endure the action of such an internal force. But it is an accredited fact in science that every square inch of the external surface of the body sustains a column of air forty-five miles high, the weight of which is ascertained to be fourteen pounds. Thus it apof more than 30,000 pounds! The hypothetical reason why this does not cause an instantaneous collapse, at once extinguishing the life of the body, is because the inside pressure is the same. But that there is, in reality, any such corresponding internal atmospheric resistance can not be fairly inferred from an examination of the facts and principles involved. The outward pressure may, however, be counterbalanced, at least in part, by the electro-vital power within. When the body is thus acted on by opposite forces in equilibrio we are insensible of their presence. Moreover, this amazing force of fifteen tons, moving within the vital precincts, is so equally distributed, and applied with such precision to the different parts of the organization, that we are quite unconscious of its exercise. We even rest quietly with an electric engine of not less than one horse power at work between our ribs; at the same time a chemical laboratory-in some sense as extensive as Nature-is all the while in full operation within, and yet we are only disturbed when from some cause the work is partially suspended. Those suction and forcing pumps-that drive the vital fluids through innumerable channels in the mother's breastat the rate of some 15,000 hogsheads per annum-all operate so noisclessly that the little child sleeps peacefully on her bosom while the vital tide flows close by its car. The tenant of the house has also a telegraphic apparatus that connects him with every department of the external world, and an inherent active power that destroys and rebuilds his whole establishment once in seven years-and all of these complicated forces and functions are organically combined and exercised in a space two feet by six!

A power so vast and functions so delicate, complicated and wonderful, must be referred to adequate causes; and here our physiology is at fault. The teachers of the science leave the beautiful temple of the soul in darkness. Viewed in its external aspects, and from

dissected, weighed and put in a crucible. Beyond

this it is faithless, and many of its professed friends

resort to various shifts and quibbles to conceal their

The vital electricity generated and evolved in all the

processes of human and animal bodies, is an indis-

ensation. It is, in fact, the motive power of the system

on which the organic movement constantly depends.

Without the action of Electro-nervous forces, proceed-

ing from the brain as their chief physical center, we

have no proximate cause adequate to account for the

distribution of the animal fluids. In the preceding

chapter it was made evident by the proofs of experi-

mental science, that voluntary muscular motion de-

pends on the transmission of electric currents from the

brain. If the evidence be conclusive with respect to

all voluntary motion, it is scarcely less so in its appli-

cation to the involuntary functions. These surely can-

not be presumed to depend on some other agent. The

heart is a muscle, or bundle of compact fibres, posses

viously depend on the same agent that moves the

extensor communis digitorum, and all the voluntary mus-

by branches of the eighth and great intercastal pairs of

energy is distributed along the arterial channels, to be

diffused among the capillary termini, where the nutri-

tive elements in the blood are deposited to repair the

wide diffusion of the subtile principle, the blood re-

• The quantity of blood expelled from the heart at each contraction does not ordinarily exceed two ounces.

. .

cles in the body.

the position occupied by accredited science, the light on the altar is nothing more than the combustion of in the distribution of the animal fluids. In the next

turns through the sense cause, to the heart, in obedience to the natural and irresistible force whereby electrically positive and negative bodies and their elemental constituents are overywhere attracted. The whole organic action and the distribution of the fluids is thus perceived to depend on the presence and power of vital voltaic currents.

Alfred Smee, F. R. S., in his valuable works on "Electro-Biology" and "Instinct and Reason," has furnished important illustrations of my subject, contained in many instructive observations and convincing experiments. He has shown that the organs of sensation and motion, in animal and human bodies, are arranged on Voltaic principles, and that their respective functions are governed by electrical laws, as modified by the powers of life, sensation and intelligence. I extract the following paragraph :

" In all cases of sensation the impression is carried to the brain through the nervous fibres, by means of a voltaic current. The nervous fibres consist of tubes, like those of gutta percha, containing a fluid. The mode by which insulation is accomplished is somewhat curious. The nerve-tubes consist of a membrane which

is of itself a conductor of electricity. The inside of this membrane, however, is lined with a layer of fat, which is an absolute non-conductor of electricity. In the interior of the fat there is a fluid through which the interior of the fat there is a fluid through which the electricity passes. An entire nerve consists of a number of these primative fibrils arranged together; and the whole forms a series of communication pre-cisely similar to the wires which are placed along the lines of railroads, to convey intelligence from station to station."-Instinct and Reason, page 41.

That electricity is everywhere employed in the development of vital and muscular motion, and that it is the operative agent in all the processes of animal chemistry, may be further illustrated by a citation of facts. It is well known that the torpedo and the gymnatus are organized with a kind of *electrical battery*, which for self-preservation, and for the purpose of securing their powerful shock to the nervous systems of other animals. Man is not so constituted as to admit of this powerful concentration and disruptive discharge of vital electritity; and yet a highly sensitive subject may be temporarily paralyzed, or instantly prostrated by an act of the will.

That electricity, when it moves in currents, acts powerfully on other and grosser elements, causing the molecules to be violently agitated, admits of several experimental illustrations. For example-If you pass an electric current over a siphon while a stream of water is flowing through it, the water will rush out with an increased velocity proportioned to the strength pears that the whole body supports the enormous weight of the electrical current. That the blood in the arteries is thus acted on by vital electricity is evident from the fact, that in the precise degree that the nervous force is unduly directed to any particular part, or concentrated on a single organ of the body, will the arterial circulation be found to increase in the same direction. Thus the fluids circulate, and the ultimate molecules are deposited in their appropriate places in the process of assimilation.

Physiologists tell us that the change that occurs in the color of the blood, in its passage through the lungs, is occasioned by its decarbonization and its union with the oxygen of the atmosphere. But this is rather describing the chemical process than explaining its cause. Or, I may say, such teachers merely seize on one part, or a single aspect of the elemental change, to account for itself, and for whatever else belongs to the whole process. This is leaving a dark subject as they found it, except so far as learned and systematic ignorance serves to render it still more obscure. That the chemical process, involving the change in the color of the blood, is produced by atmospheric electricity in the lungs, is confirmed by significant facts and substantial reasons. If we pass an electrical current through a quantity of venous blood it will instantly exhibit the same change of color that occurs in its passage through the chief organs of respiration. This seems to justify the conclusion that one and the same agent produces the change in both cases. Indeed, it is by no means apparent that-in the process of respiration-the blood comes into direct contact with the air at all, except when some pulmonary vessel is ruptured. On the contrary, when the lungs are in a sound state, the blood is of course confined to its own appropriate channels-the pulmonary arteries and veins, while the atmosphere alone occupies the air cells

I have thus furnished such evidence as the case seems to demand in illustration of the important office and the mysterious power of vital electricity, as displayed carbonaceous matter, while there is no divinity at the Chapter the reader will be invited to consider the laws inditions of Vital Harmony.

makes nor mars the soul, holding, as it does, a subser- that sloops in its existence. "Hope," says the poet, vient relation, and being the mere instrument by which the latter communes with the world of sense. The spirit may, in many respects, be more willing than the flesh is able; but, except in cases of insanity, the twain are never in positive disharmony. The soul is always the active, the superior, the ruling power; the body is ever passive, and submissive to the will of its master. Human character is, therefore, essentially spiritual; for the coming of new men; that the heart of man and that of every person after death is correctly indicated by what each has done in the body.

To elucidate this conclusion by other premises, look at the physiology of human nature. Are not all the with anything about us, whether in the act, the circorporeal functions harmless ?--more than that: are they not all useful in design, and, when left to operate moods for man; the law runs through the nature of in harmony, good in result? Do the feet over run away with their burden, bearing the man whither he would prospect of the soul, not one of them would satisfy, or not be borne? Do the hands ever get unruly, and do even gratify us, if it wore the marks of age, or failed what the mind forbids? Are the senses ever guilty of at every possible point to refresh and revive the heart. deceiving the soul, and so enticing the heart to evil? Do the more internal faculties ever lie? If a man is tempted, is he not "drawn away of his own lust?" And what is that-an act of matter, or of mind?

Look at Man phrenologically, and see how he make the strength, and so determines the relative force of his own organs. Just as by exercise the muscles grow strong or pliant, so each cranial organ is quickened by use. Fullness of development in any special portion of the brain, represents what a person does-how he employs his faculties, quite as truthfully as what he is inclined to do. The brain is the sheer instrument through which the soul acts out its otherwise indepenlent character. West Acton; Mass.

Banner of Light. SATURDAY, JUNE 18, 1859. PUBLICATION OFFICES: 3 1-2 Brattle St., Boston: 143 Fulton St., New York All lotters must be addressed, BANNER OF LIGHT, Boston, Mass EDITORS: WILLIAM BERRY, LUTHER COLBY, J. B. M. SQUIRE THOS. GALES FORSTRE, CORRESPONDING EDITOR. TERMS OF SUBSCRIPTION : \$1 50 75

Persons sending 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 loss. Pro-sure drafts on New York, if possible.

Bubscribers 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.

Berry, Colby & Co.

YOUTH IN NATURE.

This present month of June-twinned in our heart with lovely October-distils, with the influences of its beauty, a true Elixir of Youth into every receptive soul that lives. It is a season of freshness and perfect newness. Clouds and sky, sun and moon, brooks and green meadows, trees and flowers, all attest the mystery and wonder of the new birth in Nature. The season brims with hope. The sky contains within beautifully in the colors of the rainbow. The fresh tant cattle, and the glad rustle of the trees, each makes a fresh appeal to our consciousness, and we are continually confessing that we see and feel what we never aw and felt before.

In all this, Nature offers us a silent hint which we but so many beautiful testimonies, repeated newly among men, they who quote the number of their years, ously-developed men and women we should be, we

"springs sternal in the human breasti" and hope is born of youth alone-it is the child of the dreams and impulses and elements that lie rich and rioting in the soul of young days.

It is therefore perfectly natural-indeed, it would be a sad reflection were it otherwise-that we should all love new things; that we should be continually looking should suffer from a perpetual unrest, and always be craving re-creation. It was not intended that we should be satisfied-thoroughly and entirely satisfiedcumstance, or the condition. Tides for the sea, and both. Yet out of all those things that we have in There is no conflict in reality between the Young and the Old; and yet we see instances in plenty of men who happen to have passed the meridian of this life

betraying a sort of envy, or jealousy, because the work is passing along into more eager hands, and men of fewer years than themselves are crowding for ward into their places. But nothing more certainly proves them inadequate to such work, if not really unworthy of its responsibilities. There is no conflict, in nature, between the man of seventy and the man of thirty; and it is wrong to suppose there can be, or ought to be. The limbs may have lost their vigor, and still the heart be as fresh and young as when the day dawned that ushered in the first youthful love. And then. too. there is such a sweetness, and mellowness, and beauty, and purity, about the hoping and trusting heart of the really young old man, with all the rich flavors of his season of life within it, that nothing in all nature seems to offer one half the grace and attraction. Age ought to furnish, by its contact and example, new stimulus to youth; but now, we are too frequently made sad with the sight of differences between them that appear to be insurmountable. They ought to play naturally each into the other; but now there is a contest to see which shall get and keep the upper hand. Old men think young ones fools, and young men call the old ones fogies; and with so poor an understanding as this, it is not possible that either can help the other. New papers are published, new books are written, new churches are erected, and new doctrines-both political and religious-are announced every day. They who keep their eyes fixed on the precedents of the Past, looking backward over their shoulders, expect to see the future shaped as the past was shaped; but it is impossible. Nature never repeats herself. Circumstances are never born, two days in succession, out of the same matrix or mold. Hence these backward-looking men, becoming disappointed to find that things are not to be as they always have been, despair of any good to come, and morosely aver that in the past all virtue. and beauty, has spent itself and cannot be repeated. It is a common way to express discontentment, by finding fault with what we do not, or cannot, do ourselves; in the majority of instances, it is the best possible testimony that somebody else should have been deputed to do the thing needed to be done.

We believe in that which is ever new. Fruit must, in the nature of things, ripen and fall; and man grows old and is gathered to the earth also; but the mysterious and most beautiful process of renewal is going on still. To this circuit there is no end. Round and round travel the seasons, and round and round wheel the silent years; with their heavy freight of experiences; it is infancy first, and maturity afterwards, only to result in a fresh infancy again. The circuit is regularly made. The beautiful progression is steadily kept up. Youth sits at the centre, all flushed with health and aglow with vigor-while Age reigns only at the extremities, and is continually sloughing off. We all of us remember the visions we had when the heart was its depths larger promises than were ever braided so young and the life was new, but in old age we have none such; life consists in alternately going back to winds whisper of the future, and make the heart exult the rosy-colored past, or forward into the white and in its own existence. The gay prattle of brooks and wreathing mists of the future; as for existing in the streams, the gushing songs of birds, the calls of dis- dreams of the present, at that period of life we do nothing of the kind.

There are valuable lessons to be got from truths so plain as this; only let us receive and act upon them. It is idle to fret because we see ourselves growing old and supplanted in the field of active exertion: on the should not be slow to accept and improve. These are contrary, if we have not despised and trampled down the generous impulses that belong to youth, we shall every year, to the reign of eternal youth. In nature, feel no sadness at finding that others are to come forproperly speaking, nothing ever becomes old. Even ward and stand in our places. If we are the harmoni-

meat, as it was Christ's, to do the will of him that sent me.'

SPIRITUAL ANNUAL.

BDITED BY S. S. DRITTAN.

Having been frequently solicited by literary friends and many intelligent Spiritualists, in all parts of the country, to prepare

AN ELEGANT GIFT BOOK FOR THE HOLIDAYS.

I have at length made arrangements for the publication of the same, in a style that will not suffer in comparison with the other beautiful Gift Books that annually claim a place on the Center Table.

the Center Table. The Editor feels assured that the announcement of this en-The Editor feels assured that the announcement of this on-torprise will not fail to secure the warm sympathy and active co-operation of all who desire to improve the literature of Spir-itualism. It is, therefore, with no little confidence that his literary friends—and others whose esthetic acquirements qualify them for such labors—are invited to forward their contributions to the pages of the new Annual. Without desiring to circumseribe the range of thought, or to check the irce utterance of a single generous sentiment or living idea, it may be observed that the field we propose to occurve in ot the appropriate arena for a broadsword ener-

b) check the product of the second product of the second s

The Annual will be embellished by several original designs. The Annual will be embellished by several original designs, by the best living artists and by srintra, all of which will soon be in the hands of the most skillful engravers. Draw-ing Mediums and others who may have specimens of Spirit Art that possess *real merit*, are cordially invited to forward the same, without delay, for examination, with full and au-thentic information respecting their spiritual origin. Those whose contributions are selected to embellish the work, may each dopend on receiving an elegantly bound copy of the Annual, as a reciprocation of their kindenss, together with the tafe return of the original---unless the contributor should be pleased to add the same to the editor's permanent col-lection.

otion. Literary and Art-offerings intended for the Spiritual An-nal should be addressed to the editor, Newark, N. J.; or, if Literary and Art-outrings intended for the Spiritual An-nual should be addressed to the editor, Newark, N. J.; or, if more convenient, they may be left at the office of the BANNER or LIGHT. S. B. BRITTAN. π and the ditor's and the editor's hands before the first day of August, and those of an artistic character should be forwarded immediately. S. B. B.

SPIRITUALISTS' PICNIC,

AT STERLING JUNCTION, THURSDAY, 23D INST.

Arrangements have been made with the Superintendent Arrangements have been made with the Superintendents of the Worcestor and Nashua, Fitchburg and Worcester, and Lowell Railroads, to carry passengers to and from the Picnic for reduced fave on thatday. An invitation is cordially ex-tended to all who feel disposed to join in our festivities. Each one is requested to provide his own food for the day. Provision will be made, however, near the camp ground, for those persons who do not carry eatables. Horses, also, will be provided for. It will be expected that lecturers and mediums, who have been liberally mestained in the field for years past, will be present.

present. COMMITTER: -J. F. MONTOG, of Fitchburg; A. P. Conant, of Leominster; F. Davies, of Shirley; L. W. Blake, of Pep-perell; J. M. Fletcher, of Nashua; J. M. Plumer, of Lowell; D. Barnes, of Marlborough; M. H. Mirick, of East Princeton; P. M. Ross, of Berlin; J. L. Tarbox, of Worcester; E. Hea-man, of Sterling; J. H. Clough, of Clinton; R. Barren, of LADCASSET.

Mr. George Loring, the Grand Master of Odd Fellows in England, has absconded with twenty thousands dollars of the funds.

inner shrine. Science has faith in the reality of s much of human nature as can be seen and handled.

Written for the Banner of Light, THE HUMAN HEAVEN.-No. 2. BY GEORGE STEARNS.

ignorance. For illustration :- The course of the blood-as it flows We cannot enter the Spirit-World in our earthly from the heart to the extremities and returns - is form. This mortal does not "put on immortality,"

clearly enough defined; but when we ask for the cause as Pauf wrote, but the immortal puts off its mortal frame. of this ceaseless motion, we are perhaps gravely in- The soul itself is an organism, only of a more refined formed that the heart contracts and dilates in regular | texture and perfect finish than its fleshly tabernacle, alternation, and that with each pulsation the blood is Its sensibilities, though analogous to nervous affecforced out and propelled to the remotest points of tion, are ineffably more exquisite, as every human becapillary action, from which it returns through the ing must know who has experienced joy or sorrow, venous system to the heart." But when we push our love or hate. Yet these and all the psychical pains inquiries, and demand to know what causes the heart to and pleasures are clearly distinguishable from the physcontract and dilate in the manner described, we may be cal, of which the disembodied soul is no longer sustold by some physiological Solomon, who is content to ceptible. The temporary privations of invalids, paratravel round in a circle, that it may be, or must be, the lytics, and various other victims of bodily affliction, exciting quality and action of the blood on the nerves | tend to enforce the conclusion that no sort of animal of involuntary motion. Thus the heart is made to enjoyment is possible to spirits who have left the physmove the blood while the blood moves the heart, and | ical form; though, for aught I know, the hankerings alleged causes are taken for effects, and effects for of sensual habits may long survive their opportunities causes ad libitum, to suit the convenience of our blind for indulgence; just as the perverse love of tobacco is guides

engrafted on the organ of Alimentiveness, against the predilection of taste-even as the nervous system of a toper demands a stimulus after the whole constitution pensable agent in the functions of life, motion and grows sick of its poison.

In death we put off the animal and become fully conscious of the spiritual. This change has been aptly termed another birth; but there is no moral nor habitudinal regeneration in it. On entering the Spirit-World one does not immediately assume a more elevated character than has been attained in the present sphere. Contrary to this consequential truth, it has been supposed that the soul is essentially pure and holy, but that the physical organism has a tendency not only to clog the spiritual powers, but to warp and deprave them. According to this vagary, there is a perpetual war between the higher and lower propensities, the carnal sometimes gaining a complete mastery over the spiritual, and plunging the whole man, at sing strong contractile powers, and its functions ob- length, into vice and ruin. From this assumption it has been further inferred that death will result in the overthrow of all mischievous inclinations, and reinstate the soul in its original integrity and inhocence. What, The electric force from the brain is sent to the heart then, shall hinder the lowest-lived monsters of our race from soaring at once from the pit-fall of death, or nerves; thence over the lines by which the nervous the scaffold of human retribution, to Paradise?

If the premises of this reasoning were as true as its corollary is logical, then suicide and assassination ought to be reckoned as signal acts of virtue? Are we gradual waste of the body. The arteries also have not all in quest of heaven? What can better attest their fibrous coatings or elastic tissue, the distension our benevolence than to help each other on our way and contraction of which is but the continuation of thither as fast as possible? In this light, war is no the involuntary muscular motion commencing in the longer horrid; its fiendish rage and cruel havoc are all ventricles. The electric quality of the blood, acquired in the hasty opinion of the moralist. Murder should by its contact with atmospheric electricity in the not shock the sense; and all the terms of perpetrating lungs, and the force thereby communicated to the death should soften into the euphemism of angelarterial circulation, being at length expended in the making.

> But this induction is a step too far for human credulity. So absurd a termination indicates error in the start of our logic. The truth is, the body neither

wrapped in the future, a thrill of delight darts through again.

The best men of the world have done their best work new.

-that is, the work that made the deepest impression-Youth is the point in the great circle to which all while the reign of Youth was upon them. In military annals, it is unnecessary that we should cite Alexander, Cæsar, and Napoleon. Whenever and wherever great performances have been accomplished, young men have generally been at the healm. In the three that heralded the birth of our own nation into the family of nations, Jefferson and Hamilton, Washington and Patrick Henry, Otis and the Adamses, were name.

so at the beginning of liberal and reformatory move ments, requiring decisive action as well as clear conception, the young men have invariably led the way. In the overthrow of the old and cramping systems of iron theologies, and the restoration of religion to its natural life and vigor, it is the Beechers and Chapins, the Curtises and Emersons, the Holmeses and Kings, the Deweys and others of like impulse and courage who take the lead and clear the roads for others. There is much in the blood, in these matters. Youth is apt to be courageous even to the limit of rashness, rather than timid and blindly conservative; and hence the work to be done, especially if obstacles and dangers lie in the way, falls very naturally to the lot of those whose hearts feel the fire, and in whose veins lurks no taint of timidity or hesitation. Their words stir like the voice of trumpets. Their very youth alone is magnetic to all beholders and listeners. They carry the rest by storm, when only an impetuous assault could avail to tear away the outworks and hollow defences of the old conservatism of the Past. Their example is itself a contagion, and accomplishes what mere words and arguments, without the powerful aids and acces sories of youth and ardor, could not be counted on to bring about.

The world would not be the beautiful world it is without this very magic of eternal renovation. We all tope to renew our days-to become at some time young again-to feast our eyes with scenes still new and fresh. Immortality would be entirely unacceptable, if it were not accompanied with the promise-which ever dwells in the consciousness of each individual-that "old things were to pass away, and all things were to become new." Youth is the great talisman; there is no single secret in nature that possesses half the charm | bunting made all over the "Bunker Hill City."

and point to their gray hairs with an air of the largest should behold all persons and all things in their true self-assurance, are the very last ones to surrender the relations; whatever order nature has instituted would buoyant hopes of an immortality of Youth beyond the be to us the right order; nothing in the regular proportals of this life, and would go to their graves heavy cession of events could be wrong or misplaced. But and bent with sorrow, if they could not look forward by reason of our envious intermeddling we have tried to the green pastures and still waters of the world that to reverse the order of things; we know that years is to come. Youth is the dream of all alike. If a man were made to accumulate, as well as that youth is the dies old, his last thoughts are of the renovation that is season for ardor and exertion in the entire kingdom of so soon and so mysteriously to be wrought in him. He nature; and yet we are disposed to rebel because we may affect disdain for younger persons, because of are not allowed to be always young, and always to their immaturity, while living and acting among them; stand and keep back the march of the approaching but as often as his heart yearns for the better life, and generations. They have need to live as well as we; his impulses bound off toward the scenes that still lie our turn has come for one degree of development, which we have passed through; it is but right that, his soul as he feels that all will there be new and young after this, we should take a step forward upon a new field, and give the old field to those to whom it will be

> things perpetually come back. It is not a dream, therefore, to suppose that there is a season of spring that has no end, or that Immortality is a measureless season in which the soul renews all the secret inspirations of its early existence in another form. It is a blessed belief, and to every feeling heart it carries a balm for which Joy itself is but a feeble description and

either young men, or gave themselves up to the appa rent rashness of youthful impulses. It has ever been

THE BANNER IN THE PULPIT. On Sunday, 5th inst., the pastor of a Unitarian church not far from Boston, entered his pulpit, and after the usual services of prayer and music, took from his pocket-not a sermon, but the BANNER OF LIGHTand read from it one of Henry Ward Beecher's sermons, telling his church from what he was reading, and advised them to buy the BANNER and read its contents.

CORA HATCH AT DODWORTH'S HALL. We have made arrangements to report and publish the series of Ten Discourses now being delivered at Dodworth's Hall, by Mrs. Cora L. V. Hatch. One of the best phonographers of New York has been engaged to report them. The first discourse will be found in the present number, and their publication will be continued from week to week until concluded.

DR. H. F. GARDNER.

This gentleman, our friends everywhere will be pleased to learn, has just returned from his European tour with renewed health and energies, to do battle in the good cause. He informs us that Spiritualism is steadily progressing in the old world. He may be addressed at the Fountain House, Boston.

OUR CIRCLES.

It is our intention to resume our sittings with Mrs. Conant on Tuesday, the 21st inst., to be continued every week-day afternoon, except Monday. They are free to the public.

THE SAVERTEENTH OF JUNE will be celebrated by the citizens. of Charlestown, as usual. The military companies will parade, salutes will be fired, bells rung, and a general display of

NEW PUBLICATIONS. New Stan Passas; or, Views and Experiences of Religious Subjects. By Henry Ward Beecher. New York: Derby & Jackson.

Those of the readers of the BANNER who have been in the habit of perusing the published discourses of Mr. Beecher every week-and what reader has omitted so profitable a pleasure ?--will require no assurance of oth day of July, 1859, commencing at 10 A. M., and continuthe religious worth of this volume at our hands. It is a new series of Star Papers, and an excellent one-not, perhaps, so varied in its manner of treating subjects, or in its range of topics themselves, yet broad, candid, liberal, and out-spoken. We observe that Mr. Beecher's reply to the New York Examiner's attack on him for lecturing in Theodore Parker's church, is published in this volume, which many will be glad to get in this form. We expressed our own opinion on its leading points, at the time it first made its appearance. The title it bears we think decidedly one-sided; but that must be set down to Mr. Beecher's theological education. He calls it "Working with Errorists;" that is exactly the way the Pope speaks of those who deny the perfect sanctity of the Romish Church. But the world will grow wiser as it becomes more charitable.

We commend this volume to the perusal of all persons religiously inclined, and to those who are not, also.

PLAIN AND PLEASANT TALK ABOUT FRUITS, FLOWERS AND FARMING. By Henry Ward Beecher. New York: Derby & Jackson

The contents of the above volume were orginally pub, lished several years ago, when the author was settled as a minister in Indianapolis, Ind. The preface lets us into the history of the whole matter. His account of the way he acquired his horticultural and agricultural education is exceedingly interesting, and serves to impart freshness and piquancy to the whole. Indianapolis, when Mr. Beecher was first settled there, was a town of but four thousand inhabitants; now it contains twenty-five. The influence these papers exerted over the people of the State, as they were published, we can readily believe to have been wide and permanent: they appeared in the columns of the Western Farmer and Gardener. There are many shrewd interpolations of moral truth in the course of the volume, done in the author's own way, and going to make the agricultural advice still more valuable. Not all the observations on farming would answer for New England latitudes, but we think they will be taken at their full value throughout the West.

The publishers have presented this book to the reading public in elegant style, and we are happy to know it is meeting with a ready sale.

THOUGHTS ON EDUCATIONAL TOPICS AND INSTITUTIONS. By George 8. Boutwell. Boston : Phillips, Sampson & Co.

The contents of this handsome volume consist of a series of Lectures, read by the author-who is an ex-Governor of Massachusetts, and the present Secretary of the Board of Education-before sundry bodies he was called upon to address. Among them are the following topics: The Intrinsic Nature and Value of Learning, and its Influence upon Labor, Education and Crime, Reformation of Children, Elementary Training in the Public Schools, Female Education, Liberty of Learning, and A System of Agricultural Education.

All these topics are treated with thoughtful thoroughness. The assiduous author betrays much learning, and, what is still better, a close sympathy with and understanding of the wants of human nature. His style is clear and scholarly, and the illustrations he employs are of that familiar sort which make a direct and impressive appeal to the hearts both of readers and listeners. Gov. Boutwell has gone manfully to work in behalf of this cause of public education in Massachusetts. He first informed himself thoroughly of the state of things, and now labors to awaken public attention, at every possible point, to the wants that are still left unsupplied. That his steady and energetic efforts will result in great improvement to our present system of public education, no one who knows his devotion to the subject can have any doubt. We look to see this volume of his discourses in every family in the Commonwealth. The ideas contained in it are worth the attentive consideration of all.

THE YOUNG HOUSEKEEPER'S FRIEND. By Mrs. Cornelius Boston : Brown, Taggard & Chaso.

Mrs. Cornelius published this volume some few years since, but now offers it to the public revised and improved. She has made many friends in many a home by her skillful advice to housekeepers, and especially among young persons newly married; to them, her inculcations have been of the widest benefit. We are not at liberty, exactly, to enter on a discussion of the goodness or indifference of this, that, or the other receipt written down by her; yet we cannot help offering our universe, fushioned with symmetry, beauty and order, with own personal and experimental testimony to the value the strictest mathematical precision, wrought with the most

NEW ENGLAND UNION UNIVERSITY. LOCATING CONVERTION.

The stockholders, members and friends of this Institution are hereby notified that the sum of eight thousand and five hundred dollars is now subscribed, (that sum being required to locate said University.) and that there will be a Convention holden at Well's Hall, Lowell, Mass., on Tuesday, the ing two days, or until the following business is transactedaccording to the constitution :

1st. To hear the report of the Locating Committee, and take action thereon.

2d. To locate said University by a stock vote. 3d. To hear the report of the meeting of Trustees, and take action thereon.

4th. To see when and how the Association shall proceed to the erection of said University, and to discuss plans of in-

terior construction. 5th. To see if the Association will vote to instruct either

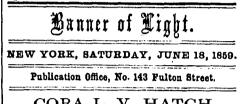
the Building or Furnishing Committees. 6th. To transact any other business that may legitimately come before the meeting.

The fares over the Boston and Lowell, Lowell and Nashua, Nashua and Wilton, Stony Brook, Groton and Fitchburg, Salem and Lowell, and Lowell and Lawrence Railroads, will

be half price.

THE LATING ON OF HANDS.—A few days since a gentle-man in the hardware business, on Water street, was allicted with what appeared to be a felon on his thumb, which be-came so troublesome that he was forced to give up business for the time being, and go to his home in Windham. The pain was intolerable, and he started for medical assistance at Willimantic. On the way he stopped at the house of an acquaistance where was a lady given to clairvoyance. As he entered the house the lady said that she was im-pressed by spirits with the belief that she could help his thumb, which was swollen to four times its natural size, and in terrible pain. She proceeded to manipulate the afflicted hand, and in fifteen minutes the swelling and pain had dis-appeared, leaving the thumb as well and healthy as its fel-low. Since then, for a period of a week or more, there have been no signs of a return of the complaint. The transaction is altogether "irregular," and we call upon the Biato Medi-cal Boelety to expel the spirits.—Bulletin, Norwich, Ct.

NAHANT .--- The steamer Nelly Baker commences her trips for Nahant on Wednesday, 15th inst. She is commanded by Capt. Calden, who is popularly known; and that experienced pilot, Capt Pierce, is at the helm. The Nahant House will also open on Wednesday.



CORA L. V. HATCH At Dodworth's Hall, Sunday Morning, May 29, 1859.

[The first of a sories of ten discourses by Mrs. Hatch on "THE SCIENCES AND THEIR PHILOSOFHY." Reported for the Banner of Light by E. F. Underhill and A. Bowman.]

RELIGION: ITS NECESSITIES AND EFFECTS. We have chosen for our theme on this occasion, " Religion its necessities and its effects." So much is said of religion. and so little known-so much is preached, and so little is practiced-everybody has heard of it, yet very few know itthat we design speaking upon a topic which is so fraught with the relations of the human mind and all its aspects; for, among the qualities which the soul possesses, none has more influence-the effects of none are more prominent than those of religion, and yet, among all the qualities, none is so little known, and its effects and causes so little understood.

Religion, in its true and intrinsic sense, signifies the neces sity of worship-something to adore, something to admire or reverence-a thing which lifts the soul above itself, and calls upon the universe to furnish some object of its adoration.

The necessity of religion, therefore, is the first thing in the subject; because the very fact that religion exists at all, proves its necessity. The very fact that humanity exists at all, proves the necessity. Whatever may be the object men worship, the feeling, or affection, or faculty of worship belongs to the soul-is a quality and attribute of the mindbelongs inherently to the human organism, as much as sunshine does to the day, as fragrance to the flowers, or the stars to the heaven and sky. It is as much a portion of the soul as human existence: therefore it must be recognized as necessity.

How and why is religion a necessity? We will tell you why. The soul, whatever may be its power and quality. cannot comprise all the intelligence and all the power which exist in the universe. If there is anything outside of the soul that it cannot comprehend-anything which is superior to the comprehension of the mind-anything which science, enson, or philosophy cannot analyze-anything which is outside of the five senses-this must be worshiped. And, probably, throughout all eternity no soul can over attain the achievement of all knowledge. Therefore, religion is a necessity. It is a necessity, again, to conceive of the wondrous

first in selfishness; because fur is but a selfish passion-the not in the passion of fear. It is like a child who has been most debasing which the soul knows. Yet it is, neverthepampered and potted with sweetmeats, and candles, and suless, the origin of religion. Whenever man fear most they gar plums, and everything is desires, to cause it to be good ; are the most religious; whenever they are in danger, they and if it is not good with all of those sweetmeats, or toys and are sure to be religious; and even the Christian God of the playthings, and everything it desires, then it will get a whipping. It is very easy for men to be good, when around in the nincteenth century is made subscrylent to the pattry passion of fear, and is soldom worshiped unless through fear. We universe is everything which they desire; and if they are not will prove it. Each successive development of religion, as they will be eternally punished for it. It is very easy to subcivilization has advanced, has proven that intellect has in scribe to such a faith-it is very easy to profess to be followsome degree superceded the ancient superstitions; because, ers of the meek and lowly Jesus-to acknowledge the power as physical science has proven that the sun rises, or seems to and sovereignity of the Most High-to believe that Christ's rise, in consequence of the earth's revolution upon its Risblood washed away all the sins, and that those who are taken that it shines always the same-that the clouds which rise into the sanctuary of the church are free forever from their from the earth sometimes obscure its brightness-that the responsibility. It is very comfortable to recognize any power clouds, formed of the vapors which the sun exhales from the which can take away from individuals the responsibility of earth, again descend in the form of rain, which refreshes

their own acts by simply professing to be religious. and invigorates the plants, trees, and animals-as it is ascer-Now all church organizations, all creeds, are founded in a tained that the sun shines from natural causes, that the greater or less degree upon the passion of fear. Fear has its earth revolves from natural causes, that the thunder-storm, the lightning flash, the tornado, the hurricane, pestilence Not a person in modern society. Christian society, joins the d famine, are all results of natural causes, men fear less church, subscribes to the Christian faith, without some selfish that which they once believed to be the manifestation of the motive in view. Contrary to the example of the meek and will of Deity. Though the sun may withdraw his rays, lowly Josus whom they profess to follow, who sacrificed self ntelligent men of the nineteenth century know that it and time and life and comfort to the fulfillment of what he shines just the same; that if night does come, it is because conceived to be true; who suffered and died an ignominious of the revolution of the earth upon its axis. Though the death in consequence of the theories which he proclaimed thunder-storm cracks in the firmament with its fury, they and practiced, which he followed; who chose, from the lowest know that it is not the voice of an offended Deity, but only and vilest which then existed, his usual associates, and by the combat of the elements. Though the earthquake [instructions of living wisdom drew them up gradually to the smacks its lips, and cities are swallowed up, they know it is standard of moral excellence. Contrary to this, men join the not the wrath of an offended God, but simply the results of church to be respectable, join the most respectable church. known natural laws. All this science, and not religion, has subscribe to the most respectable creed, take the most redeveloped; it has been the result of the gradual advance of spectable pew they can find, live in the most respectable men's intelligence from superstition; it has produced the manner, and therefore they are Christians. If there are any effect of superceding the passion of fear, and giving to men slucere religionists in Christendom, it is so because men fear more confidence in themselves. Therefore, men walk boldly -either they are fearing their God, or worshiping Mammonforth; the sea is clouded with the messengers of different Nevertheless, religion is a necessity. Of its effects we now propose to speak, as we have done partially. As we said benations, and the mighty, tromendous power of steam carries from continent to continent the tidings of the world. There- fore, it is a necessity because all men must worship someore, men are not so religious as they were. The different thing, as none are capable of comprehending the whole of classes of religion which have sprung up in different na- the universe and its plan. What then are the effects of retions, and are adapted, each nation to the condition by ligion? We will present the worst side first. There never which it is surrounded, arise from the circumstances has been a revolution, a bloody contest, a dethronement, a which control these nations. For instance, the aborigines of revolutionary struggle, an abandonment in countries of your own country worshiped the thunder-storm, the light- thrones, downfalls of monarchs and uplifting of other monning-flash, the tornado, and the sunshine, all as being subarchs, without religion as its basis. For their religion they ervient to the voice of the Great Spirit-the Father whom will fight to the last-will go to war; for Christianity's sake they recognized. And, when it thundered, the Great Spirit they will invade the sacred sanctuary of hearths and homes for the sake of advancing Christian civilization they will was angry; the lightning was the gleam of his eye, and the sunshine was his smile. And every tree and every flower make an invasion in Japan or in China; for the sake of religion men will war with each other. The Romish church spoke wondrous tales of music to the savage car. That was religion, truly; for though the savage feared it was not will battle with the heathen nations, the Christian Protestant church will battle with the Christian Romish, and both with these, but the power or intelligence which created them ; and the hope of life beyond the grave also lent enchantment to Christ as their leader, and the cross as their salvation, will the savage mind. Though intellect was not there, nor sci-kill and murder and slaughter each other for the sake of their nce, with her regal power, to claim them as their own, religion. All the revolutions of France and England, and true religion sat enthroned upon the savage brow, and they even those memorable ones in America, were for the sake of a recognized, in their worship and in their dovotion to the religion. Freedom of worship was the cry of those who first Freat Spirit, some power which could conquer death, and landed upon Plymouth Rock. That could not be understood ime, and all the elements, and bear them safely to their in old monarchical England ; therefore the battle cry was new hunting-grounds in the spirit-land. This was the reraised, and it was whether we shall or shall not worship the same God freely through the same power of Christ, by the igion of the savage.

Of the various religions of Egypt, and the Mahometan same merit of his blood-whether we shall or shall not becountries, it is useless to speak, except as illustrations. All lieve such and such things, that it was that caused the who have read and known of them, understand the power battles. Through seas of human gore, civilization and rewhich religious zeal exercised over men, and the entire subpublicanism have advanced ; the Protestant religion has raised its banner-has achieved the excellence of wisdom in worserviency of reason, of intellect, and affection, to the passion f religion. The Hindoo mother tears her babe from her ship. Homes have been devastated, millions upon millions preast, and plunges it into the Ganges, there to be devoured of human beings have been slaughtered, but it makes no or drowned-conquering affection conquering the impulse of nature, which is to preserve her child, and conquering difference-religion was the cause. everything but religious fervor. That is the most acceptiberty, and the Austrian Prince, who is battling for his able offering to the God she worships; that, and that alone, rights, pray for sustenance and protection. To the same will insure it a safe passage into the land of the blessed. which rules and controls, they apply for encouragement and viotory; and one or the other, or both, must be disappointed. That, and that alone, will cause her to be recognized as among the favored ones; and the sacrifice must be made, though it breaks her heart. Bhe fears the wrath of an Probably both. Eugland, who is Christian, and the Hindoo, offended God, or Deity; she fears that her child will not be who is not, pray to their respective deitles to encourage them ; England, in her invasions, for their Christianization and saved-that it will not be smilled upon by the gods-that some calamity will overtake it if she allows it to live. Fear civilization, and India and China, to sustain and preserve causes her to kneel an abject slave at its own shrine. The their own sacred rights. America, young and scarcely fiedged, heard the war-ory of old England, its mother, and with Egyptians, instead of delfying the sun, and the elements, fashioned gods of wood, stone, and other inanimate substances ; and these forms are made to represent the various appealing to the same God to whom Protestant England anpassions of the human mind. Fear, and love, and hatred, and charity, and benevolence, and all the passions, are arrayed in their proper places. Their traditions, their bibles. will tell you the names and qualities of each of these idols, and before them they perform the mummery of worship are Christians, in all the Protestant forms of Christians, yet with mock humility, bow down and utter prayers, and endow stone with life, with sonse, with intelligence, and with passions, until a living, moving thing is made out of it. The fire and the water are represented there, and they believe most implicitly that the gods which they have fashoned with their own hands are endowed with power over the elements. This arises from the necessity of having something material to worship. They are not satisfied alone with ideas of God, with the representation of Deity in the elements, but it must come in the form of matter-they must see, and feel, and know that the God is there.

Again, when Christ, the promised Saviour of the Jews, came goodness, cultivate, and render truth more perfect; cause ason earth, a new order of things was introduced ; for, though piration to be great, high, good, and wise. Though its origin the Jews recognized the one God, an invisible, perfect being, is strictly in the passion of fear, and though selfishness is its who dwelt far off in the heavens, they still had idols-they basis, the Christian religion has this advantage over the still had altars and shrines dedicated to their worship. when the Christian religion, saw that the Savlour, or Messiah, was truly God-that God the Father lived afar and reigned supreme, and Christ; his only son, was sent to save the world-the Egyptians and the Jews (who were simply the professed portion of the Egyptians, those who had advanced in intelligence and in religion) refused to recognize his claim, and said. "We have no other God but Johovah, whose name we fear to pronounce." And to this day the Jews do not recognize Jesus, but hold to the promises of the ancient meers, and prophots of Moses and his followers, that they shall be taken to the New Jerusalem. To this day they believe that Jerusalem will be restored, and that the Father will send, in absolute form, a King, a Saviour, a Messiah, to rule and direct them. Their religion is permanent and steadfast; and not even the advance of civilization, of science and art can make them recognize or acknowledge that the scientific problems, or the lack of science, revealed in the Oid religion has this eanobling effect-it leads men's selfishness Testament, is not true. Therefore, you will perceive the effect of religion upon their minds. Though they possess num bers and influence in the civilized world and in Christian countries, they hold a large share of the commercial intelligence, comprising as they do some of the greatest commer cial houses in your own and European cities, yet they still will not acknowledge the Christian God nor the Christian Saviour. Their religion is as sacred from the innovation of the Christians as the walls of that city which they hope to build-the New Jerusalem. This will illustrate the power of religion upon the human mind-of hereditary religionfor it has been handed down and successfully maintained in all generations, from the time of Moses to the present age. The Christian religion, which is, left alone, an improvement upon heathenism, has its origin in the same qualities of mind. Its effects are precisely the same, viewed in connection with our progress in intelligence, as were the effects of the earth is turned every day, so the soul, when religion the religions of the Hindoos and Egyptians with them; for, beams upon it, grows more radiant and bright; and, when though the Christians do not build idols of wood and stonefor their God is not the sun, or moon, or stars-though they do not reverence the god of the sea, they yet build idols of live. If you worship at all, worship that which is the highereeds; they still make their God embody every passion of est. If it is truth, let your standard be the highest; if it is the human mind, and make him as capricious as the gods of love, let it be the most ennobling; if it is Jesus, the Christ, the Hindows. They make him subservient to the lowest and who is your Saviour, let your footsteps and example and most debased passions of the mind, and worship him mostly through fear; for, though God is said to be immutable, unchanging and unchangeable, though his Son is said to be seated at his right hand, though the Pather, the Son, and the Holy Spirit, is the great triune power that rules, and governs, and controls the universe, yet neither ecclesiastical institutions nor ecclesiastical societies can fathom any other principle from which men worship Delty, than that of fear. let us see. The Christian religion says, you must believe in Christ Jesus; you must believe that he was the only begotten son-that he came, and lived, and died-especially diedto save the world, to atone for the sins of the world, to an pease the wrath of an offended Delty for a sinful world, and the vicarious atonement is made the greatest and hollest virtue in the Christian character. Why do men acknowledge this? Because of their fear. What? The wrath of the Most High | The fate which orthodoxy, the strictest Christianity, pictures for those who do not believe, is their sternal and irretrievable loss; and they fear suffering, pain, and torture, and fire, if they do not believe it. Now it is very easy to be Christians when men are compelled to be. It is dying and constant love; whose life is devoied to justice, to very easy to be a Christian through compulsion-to say they lova God and love their neighbor, and will not lia, and will not steal, and will not murder, and will not commit any of catalogue of those who shall be saved. He who is truly rothe crimes which are forbidden in the whole catalogue of ligious, whose soul beams forth in every act and deed, who commandments; because, if they do, they will be damned. consecrates his every-day life to the doing of good deeds and We perceive, therefore, that the idea of religion originated Now we would like to know in what religion has its origin if thinking pure thoughts; he who follows the highest stand-

ards of excellence, whether they are found in the lowest or the highest place; who consecrates his family altar, his fireside, his hearthstone, his place of business, the street, to good and porfect ducds and thoughts-he is a man of plety and religion. He who elevates the greatest and highest mind, whether they be found in the catalogues of divine or Christian philosophy; he who, in the highest standard of his perfectness, makes the highest standard of his excellence ; he who makes of Jesus an example, instead of professing to venerate him and putting upon his shoulders the vicarious atonement and responsibility of his case; he who is responsible for every act, and will do nothing he is not responsible for, and makes his every-day life correspond to his professionsin is religious.

5

Let religion alt enthroned upon the brow; for while it is ot the brow itself, it adds to it beauty and splendor and power. Let religion not run away with reason; but let re-ligion and reason go hand in hand up the steep of time and eternity; religion crowning, beautifying and perfecting inellect; intellect guiding or controlling and being subservient o the splendor of religion. Let religion be the handmaiden of the mind, far above all that is low and debasing, exalting men to the true and the perfect. This is our conception of eligion.

AGRICULTURAL.

RT PROP. JAS. J. MAPES, EDITOR OF THE WORKING FARMER.

Value of Wood Ashes.

Value of Wood Ashes. England owes much of her fertillity to her importation of American bones, and the pot and pearl-ashes from this coun-try used by her manufacturers, and eventually finding their way into her soil. While the wheat crops of Western New York, and elsewhere, have been gradually decreasing, those of England have as regularly advanced. Potash, the chief constituent of wood-ashes, is a necessary element for most plants, not only as direct food, but as an agent for rendering silex, and other constituents of the soil, capable of being absorbed and appropriated in plant life. While the foreats of America are being cut down, and burnt into ashes, and these ashes are being worked into pot and pearl-ashes, the soils producing them are at the same time being donuded forever of just this amount of potash. If this only had adfreet relation to the total amount of potash in these soils, it would be but a question of time, and that of a short time, to renew the fertility; but it is not so. The, pot-ash found in the ashes of a tree when burnt, represents a hundred times its quantity as it exists within the particles of soil where that tree grew. The portion assimilated in the tree is the more progressed portion, or that which, having been in plant life occasionnily, through all time, is progressed to as to be capable of forming part of the tree; and if that its potash back to the soil; capable of entering a higher class plant that itself. All the potash in nature came, originally, from the feldspar, and other recks. These, by their debrida-tin, form part of the soil; sond these particles, disseminated through all soils, first yielded up portions of their potash to the licitons and mosses, and lower class of plants. These, by decay, furnished it in a progressod form to higher plants, and these in turn to still higher, and so on until trees were able to grow, which they could not do in the sheence of pot-ash. The farmer, therefore, should never sell his wood through all soils, first yielded up portions of their potash to the lichens and moses, and lower chas of plants. These, by decay, furnished it in a progressed form to higher plants, and these in turn to still higher, and so on until trees were stile to grow, which they could not do in the absence of potash. The farmer, therefore, should never sell his wood-ashes; they are worth more to him than he can procure for them from the scap-boiler. We have known farmers to pay four dollars a cord for stable manures, and sell their wood-ashes; they are worth more to lees, per bushel; had they have purchased at fifty cents a bushel, and used the ashes properly, they would have been gainers; for, in many instances, the very soils to which they applied the stable manure would grow oats, which would lodge and bo lost. If the soil had contained a sufficient quantity of potash, such as exists in wood-ashes, it would have combined with the silex forming "elifcate of potash, and thus have given a coating to hold the grain, and not to lodge. The quantity required by soils is not large, but at all times larger than the farmer can supply from the stoves and fre-places of his house; at least larger quantities than he can supply may be used with increased profit, at a cost of fifty cents per bushel. This remark applies to unleached, and not to leached ashes. There are districts of country, of course, where large amounts of wood are removed, and where the demand for potash will render the sales of ashes judicious for their individual owner: but, for the country at large, it would pay to componsate him to return them to his soil, unless the ground, but for the progressed sillaces, phosphate, still they should be applied to the soil in some other form than through the compost leap, where barry and they should be applied to the soil in some other they could, but for the progressed sillaces, phosphate, still hey could, be they should be applied to the soil in some other form than through the compost leap, where barry at manure is the s

lime and other constituents used to render the potash caustic lime and other constituents used to render the potash caustic at the time of its lixiviation, and these in some soils have value, but not great enough to enable the farmer to pay ten cents per bushel at Albany for leached ashes and freight to Long island before using them. One bushel of unleached ashes, to which is added one pound of calcined bone dis-solved in sulphuric acid, has more real value than twenty bushels of unleached ashes, for any soil.

LIGHT. BANNER OF

and correctness of her cookery doctrines, and saying perfect symmetry in all its parts; and, yet, to conceive of no that what she has here taken the pains benevolently to intelligence where that originated and with whom it had its set down between these covers, is to be relied on to the birth, is an impossibility of the human mind. There must letter.

The volume is published in the fine style for which the publishers are noted, and will achieve a wide and lasting popularity.

SPIRITUALISTS' CONVENTION IN PLYMOUTH.

A Spiritualists' Convention will be holden in Flymouth, Mass., on the 5th, 6th and 7th days of August, 1859. The friends of Spiritualism from all parts of the country are cordially invited to attend. Judge Edmonds, Gov. Tallmadge, Prof. Brittan, A. J. Davis, Emma Hardinge, Mrs. Hatch, Miss Sprague, and other eminent speakers are by this notice specially invited, and it is hoped that they will be present.

This early notice of the Convention is published to give our fathers first trod the soil of this Continent is an interesting and delightful place to enjoy a few days or weeks of re be published in due time.

Dr. H. F. Gardner has accepted the invitation, and will preside over the Convention.

The call is signed by the following named:

The call is signed by the following named: Bartlett Ellis, Charles B. Irish, Bradford Barnes, Joseph Ridor, Southward Barnes, Clement Butes, John Battles, Rich-ard B. Dunham, Benjamin H. Crandon, Ichabod Morton, Edwin Mortou, Robert Cowing, Putman Kimball, Edmund Robbins, Frederick W. Robbins, John G. Gleason, Thomas Churchill, Miss Lizzle Doten, Mrs. Mary F. Churchill, Mrs. John D. Churchill, Mrs. Bartlett Ellis, Miss Charlotte Allen.

LECTURERS.

EDITORS BANNER-Permit me to say to my friends, through your columns, that August 7th terminates my labors in Wa-N. Y. Central Railroad,) where I intend to spend the coming earth, and withdrew under the clouds when he was disfail and winter. My route will be southward from Cleave- pleased or angry. And it was conceived to be an especial northward into Indiana, Michigan, northern Illinois and Wisconsin. My address until July 17th will be Willimantic. Conn., care of A. W. Jillion; until August 7th, Springfield, This fear, deeply seated, caused them to bow down and offer Mass., care of O. J. Leonard; until Sept. 25th, Oswego, N. Y., sacrifices to the offunded Deity, that he might quell the storm. care of J. L. Pool. I wish the friends who desire my scryices So sunshine and storm and lightning and thunder were all somewhat as cause may determine. Yours very truly,

F. L. WADSWORTH. UBIAN CLARK, editor of the Spiritual Clarion, Auburn N. Y., will lecture and give his public test examinations in Sunday, the 26th.

H. L. BOWKER will lecture in Lawrence, Mass., Sunday, June 19th: Clinton, Sunday, June 26th; Randolph, July 8d. [For a full list of Movements of Lecturers, see seventh pare.]

SPIRITUAL TELEGRAPHING .- The " Provincetown Banner" contains an account of information derived through a medium which led to the detection of a young man who had ran away from home, in Wareham, to go to soa. The spirit, after giving the facts of the case which had already transpired. giving the facts of the case which had already transpired. Mitbug each successful studies for the solution of the solution of the various names of the constitutions. Whatever stars were visible at that son; and requesting his detention, if he should apply to be shipped. After considerable wandering, the young man father, who, but for the information given him by spirits, stellation of your solar system originated. We perceive, therefore, that the idea of religion originated

be a cause for every effect-a legitimate, positive cause, which has organization, system and form. Therefore, that must be intelligence; and it is an absolute necessity of the soul, when it sees a structure, an organism, a world, or a universe, to infer that there is a cause or creator. Therefore, you must worship that which is the cause.

Again, the soul is so organized that strict self-dependence never exists. There are always outside circumstances, newers and qualities which make up the composition of individual minds. Whenever these outside nircumstances are beyond the immediate comprehension of the mind and its development, these are defied. Religion, as a quality of the mind, may be directly traced to fear. What is fear? The consciousness that there is some power superior to one's self. which has the power either to do harm or do good-the consciousness that there is a superior being, or beings, or govthose an opportunity at a distance to bring Plymouth into ernment, or influence, outside of one's self, and makes them their arrangements of summer travels. The place where subservient to unknown laws. Therefore, it is fear. For instance, in the earliest development which we have of the passion of religion, as a passion, as perceptible among the laxation from business cares. A full notice of the call will aborigines of your own country and of all heathen nations, they first conceived of the idea of worship-not because Ged displayed by any special power his existence, not becuse his name was written with the stars upon the sky, not because earth and sea and air proclaimod his presence, not because his finger-marks were everywhere written upon leaflots and flowers, but because the sun shone, the stars beamed, and the storm-king came, and the thunder pealed and the lightning

flashed. They could not tell why. The sun was an especial object of worship and adoration of the ancients. Were it not for the God of mind and soul which exists now, we think it would be far more worthvof men's adoration than the material gods which they worship every day, for the sun is absolutely god of the 'universe, in a material sense. It was supposed to be peopled by the Great England. After this I proceed on my way westward, (via God and his train, who shone when he pleased upon the land; perhaps as far as Cincinnati; thence westward, thence punishment when the sun did not shine, and when the storm came in all its fury, and the lightnings inshed, and the thunders roared, and the wild waves were tossed upon the shore. west and northwest, to address me as early as convenient to defied, because men supposed that some especial harm would either of the places above named, as my course will be varied come in consequence of this superior intelligence, if there was no way of appeasing his wrath or changing the fury and passion of the gods.

The ancient Egyptians conceived the idea of worship. first, in consequence of the phenomenon in nature known as Burlington, Yt., on Sunday, June 19th, and in Rutland on the overflow of the Nile. Whenever postilence or famine wept over the country, the gods were angry ; whenever the river failed to yield its accustomed heauty and verdure in consequence of inundation, then the gods were angry. They conceived of the idea of appeasing the wrath of these gods by offering sacrifices; so in those months or seasons of the year

which were appropriate to the things which they most desired-in the spring time, when the young lamb first came into existence-that was taken as an offering; and in the summer time the ox and the sheep were taken, and so on through each successive season of the year, offerings were given to the deitles. And thus originated the various names

heathen religion, that the passion of fear is not for the physical that it is not because they fear the elements but it beiongs to the mind, and therefore it is superior-superior only because intelligence has advanced. Again, it is not because you fear so much for your soul's salvation, as you do for the general perfection of your being. Therefore, the passion of fear is modified; selfishness grows less prominent, less apparent, in the Christian religion, You wear the semblance of life, and kindness and simplicity. Society wears the cloak of beauty, and order, and harmony. Christian governments have the standard of truth, justice and mercy. Christian churches have the name of being free, and good and generous. This is not without its effect upon the mind, even though it did not exist there in principle. Fix a standard high, and even if you do not attain the mark, it is better than a lower mark. Striving to attain it is better than confining yourself to a lower mark. Therefore, the Christian away from themselves; it fixes their love, although love is a selfish passion in itself, upon some higher object, and sociatics, and families and churches, are made to be religious, not for themselves alone, but for others. Now in all this there is a great and wondrous beauty. It is far better for a man to fear for his brother than for himself. It is far better for you to love and revers another than to exclusively render yourself subservient to your own passions ; it is better for a man to be interested in anothers' behalf, by the cultivation of his own higher powers, than to say, "I alone must follow out my instincts first, and afterwards this shall be thought of." No Religion is the crowning faculty of the mind-is most perfect and divine. But when debased, as it is debased by every low and groveling faculty, it is made the lowest and the darkest. As the night-time seems dark, and in contrast with the noon-day, and as the same sun always shines, but the face of Its light is removed, it is dark. Cultivate religion ; the highest is the best. The necessity of worship is felt by all who practices be in accordance with what you profess. If you cannot be Christians, you cannot be true to your ownselves, unless you do follow, or endeavor to, as fully as may be, the highest conceptions of religion which you have. I care not how great may be your standard of intellect, how brilliant your logic, how consecutive your science, how perfect the arrangement of your philosophy, and the position you may hold in society; I care not how your name may be honoredif you are the brightest star in the galaxy of science, or art, or religion-something to love, something to revere, something which you conceive to be better than yourself, is absolutely essential to the highest perfection of man. No man who is purely selfish, who conceives his mind to be the greatest mind, his intellect the greatest intellect, his thought the perfect thought, his power the most perfect power, can ever be a useful member in society, an affectionate member of a family, husband, friend or father; but he who combines in tellectual power with the beauty and the chasaity and per-fectures of religion ; who makes the highest standard of his thought, truth; who makes the object of his worship, unbenerolence, to charity-he is religious, though he belongs to no church, and though his name is not enrolled upon that

To the same God the French Emperor, who is battling for

cross they go for their soul's salvation. To the same power

unfiedged pinions started forth to sweep the air, flying and

pealed, to come out victorious. America has been victorious;

not by merit of its religion, but its valor, its republicanism,

Its truth. In America, every city, and especially your own

contains sanctuaries innumerable, dedicated to the worship

of the same God. Some are Jews, some are Romans, some

all are worshiping the same God, all profess to acknowledge

some great and controlling power. And the Romish, and the

various sects of the Protestant churches, acknowledge the

same Christ, the same Saviour, but still are at swords' points

upon matters of religion; all will fight to the last for their

meda not as Mahemetans do, in their various sects, us to

whether they shall commence baptism at theih fingers' ends

or at the elbow, but upon subjects equally unimportant and

absurd. Notwithstanding this, which is the worst side of

the picture, religion does, in all its great results, preserve

ANSWERS TO CORRESPONDENTS.

S. D. P., YARMOUTH, CANADA WEST .- We decline printing your poem. The sentiment does not suit us.

R., ST. JOHNSBURY, VT .- We should be pleased to print the lines-"An Angel Daughter "-did they possess sufficient literary merit to warrant it.

S. T., FAIRHAVEN, CT .- Not suitable to print.

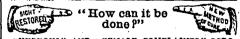
'ENQUIRER."-There is a letter at our office from La R. S. for you.

DUNDER, ILL.-Our friend who writes for the "Working Farmer," has not signed his name to his letter. Will send it if we receive it.

PHRENOLOGY IN BOSTON.

PHRENOLOGY IN BOSTON. PROF. POWLER will continue his lectures on this inter-esting Beience, during the present week, in TREMORT TERFLE. Boston. The practical uses of Phrenology are: First, to teach us to bring all parts of the system into harmo-nious and well-directed action. Second, to understand the function and uses of each separate organ. Third, to enable us to govern and educate each faculty and each propensity. lucreasing the power of some, and properly directing others. And, fourth, by combining these lessons, it enables us to "know ourseltes," and to account readily for each motive, thought and act, on BCIENTIFIC PRINCIPLE. And, further-more, it enables us to indicate, with great exactness, in wri-ting, the Profession, Occupation, or "Calling" in life in which each person may nEST SUCCEED, and in which he may become most useful and happy. Examinations daily by Prof. FOWLER, Practical Phrenolo-gist, 142 Washington street, Boston. Ip june 14

gist, 142 Washington street, Boston. 1p june 14



"NERVOUS" AND "FEMALE COMPLAINTS," SCRO-ADD "FEMALE COMPLAINTS," SCRO-FULOUS HUMORS, (Canker, Salt Rheum.) and Dyspepsia with its attoudant horrors, curato without medicine; also, sores, films, and affections of the Eyes1 Read my "Book of Infor-mation respecting the Nutrities Cure," (sent to you for one dime.) and learn how these things are done.

LA ROY SUNDERLAND, Boston, Mass. 3m June 18

HENRY WARD BEECHER.

HENRY WARD BEECHER. DIRECT A JACKSON, 119 Nassau sreet, New York, have Just published.—First—Tiain and Pleasant Talk about Fruits, Flowers and Farming, by Henry Ward Beecher; neat 13mo, \$1.25. Becond—Views and Experiences of Heligious Subjects, by Henry Ward Beecher; neat J3mo, \$1.25. Also, new editions of the Star Papers, or Experiences of Art and Nature, by Henry Ward Beecher; \$1.25. Notes from Ply-mouth Public \$1.00. Remarkable Couversions and Revival Incidents, with an Introduction by H. W. Beecher, \$1.00. Copies of either of the above sent by mail, postage paid, on receipt of the price.

eccept of the price. DERBY & JACKSON, Publishers, New York. June 14

PSYCHOMETRIC AND INTUITIVE READINGS.

PSYCHOMETRIC AND INTUITIVE READINGS. Persons desiring a better knowledge of their mental and physical condition, with the best means of improving the same-business and conjugal adaptations set forth-with the influences that bear upon them, may have readings to this end, by writing or calling on me at 7 Davis street, Boston, on Saturdaya. Terms-full written reading, \$3.00; oral, \$1.00; Readings on a single point, \$1.00. Letters for advice on in-tricate matters should contain \$1.00. Address H. L. BOW-KER, Natick, Mass. Ip June 14

KER, Natick, Mass. 1p June 14 MYETIO HOURS; OR, SPIRITUAL EXPERIENCES OF MATERIA DOCTOR G. A. REDMAN-Containing the more re-markable manifestations and communications that have been given through him, with names of witnesses, etc. Price \$1.25. Just published, and for sale by BELA MARSH, No. 14 Bromfield street, who will mall it to order, to any part of the United States within three thousand miles, free of postage. Orders solicited. 8t

The Messenger.

Each article in this department of the BANNER, we claim vas given by the spirit whose name it bears, through Mrs. . II. CONART, Trance Medium. They are not published on ccenuts of literary merit, but as tests of spirit communion

J. II. CONANY, Trance Meillum. They are not published on account of literary merit, but as tests of spirit communion ito those friends to whom they are addressed. We hope tolbhow that spirits carry the characteristics of their earth life to that beyond, and do away with the errone-ous ides that they a. more than visitz beings. We believe the public should see the spirit world as it is--should learn 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 doctrine put forth by spirits, in these columns, that does not comport with his reason. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

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

mer For notice of resumption of our circles, see 4th page.

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 false?

April 10-Calvin Somers, seaman ; Mahala Davis, Ashland; oshua Caldwell, Boston ; Patrick Murphy, Dover ; James G. Hammond, to Margaret Hammond. April 20-Dr. George U. Stone, Dracut: Nathaniel Hadley:

G. Hammond, to Hangaler Hammond, April 20-Dr. George U. Stone, Dracut; Nathaniel Had Richard Levens, Troy; George Washington Furbush, to liam. April 21-Ben Johnson, New York ; Samuel Hodgdon, Bos-

ton, to his son to his son Wm, Henry; Henry Hall, New York; Capt. mas Geyer, to his wife; Joseph Lathrop, Brooklyn; To John Cary -Gen. Wayne; Thomas Foster, died at sea; Dea. April 25

April 23—Gen. Wayne; Thomas Poster, died at eea; Dea. John Norton; John Dix Fisher; Charles Todd, Boston; Zebadlah Tinker, Barre, Vt. April 26—Samuel Leighton, Rockingham, N. H.; To Wil-liam Campbell, Boston; Wallace Bliss, to Geo. Hartley, Man-chester, N. H.; Jane Cary, to hor children. April 27—George Wilton, Kennebunkport, Mo.; Jerry Gor-don; Oharlotto Copejand, New York; John H. Lawrence, to bla Chend Para.

his friend Page. April 28-Jacob Sanborn, Auburn, N. Y.; Tom Wilton; Ebenezer Francis, Boston; Elizabeth Dixon, Boston. April 20-Sanuel Jacobs, (farmer); David Hathaway, Bos-m; Josephino Ready, Lucas street, Boston; "Christ's Mis-

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

to (a slave); Patrick Murphy, og (a slave); Patrick Murphy, y 5—William Henry Harris, Princeton, III.; Louisa, to a Lawrence; William Sprague, Boston; Thomas Davis,

Helon Lawrence; William Sprague, Boston; Inomas Lawrence, Charlestown; Rev. Dr. Emmons. May 6-Silas Crawdon, Wareham, England; William Has-May 6-Silas Crawdon, Providence: Peter Kelloy, Boskins, Boston; Mary Hoppen, Providence; Peter Kelley, Bos-ton; Rev. John Brooks.

Laura Davis.

It is now five years since I left home, and I have no as-surance that I shall find a welcome by coming home again in this way. My name was Laura Davis; I lived and died at Troy, New York State. I was twenty-one years of age. I died of inflammation in the stomach and howels, so the phydied of inflammation in the stomach and bowels, so the phy-siolan-Dr. Harris-said. I have a father living in Troy, two sisters and a step-mother. I have been told by my mother that one of my sisters was interested in Spiritualism. For myself, I know nothing about it, but have been induced to come here as thousands come. I wish, if what I hear be true, that my sister will use whatever means she has a knowledge of, to draw me to her: I trust she will place some medium botween us and herself, that I may come to her, for I have much to say. I find everything heautiful here, and I am sure no one could wish to live on earth, after living whare I live. I do not come back to speak because I am homesick at all-ool no; I would not come back to earth to live, not if I could possess the whole earth.

I could possess the whole earth. My father is a professing Christian, and they tell me he suffered much at my death, because I had not made a public profession of Christianity. I regret this, not on my own no-count, for I havo found out here that the moral child is full as happy as the professing Christian. Toll my father I am happy: far happior than I could have been had I found heaven what he represented. My father is no lover of music, and yet he would tell you the angels were continually simpling uraises to food. Now if I could possess the whole earth.

the angels were continually singing praises to God. Now if his theory be true, he will be very miserable here, if that is the duty of an angel. And my finther used to say he did not see how he could be happy in heaven if he knew his the duty of an angel. And my father used to say he did not see how he could be happy in heaven if he knew his children, or any one he loved, were suffering the torments of hell; and yet my father believes in a hell—that cruel doutrino of endiese punishment. How, then, can he expect to find happiness here? He will not, until he throws aside such a belief. It will be folly for me to tell my father that spirit-land is like the earth, for he will not believe it. It will he folly for me to tell him there is no New Jerusalem, for he will not believe it. will not believe it. I feel greatful for all he did for me, and for all the advice

I feel greatful for all he did for me, and for all the advice he gave me; for he thought he was doing his duty, and per-haps I may bring him something to quiet that restless spirit which thinks his child is not happy. Oh, tell him I am happy, and will prove myself to him, if he will come in near communion with me, I always did right. I tried to forgive all who injured me, and I pitled all the unfortunate oues of earth. He used to tell me I had too much charity, and would loss my own reputation by assisting many I did. But I new find it was God's monitor which led me in all 1 did. But I new yory happy, and never have been sorry for what I did. Dy you require auything more of me? April 15.

John Eckhandt.

Ready, you say? I look all around, and I see nobody I know. You Yankee? S'pose I may trust you? I like to speak to mine brother—his name Carl; mine oldest brother; he live in New York city; he buy had sell vhat you vear. I die in New York city; he buy had sell vhat you carl. die in New York city; he buy had sell vhat you carl. die in New York city; he stilt mine brother. My name yras John Eckhandt, I vas thirty-seven years old. I vas born across the vater, long vays. I come here, for I do had in mine own country—1 do had. No shall tell you Yankee the name of my birthplace. My brother looks for talk from yre. I zeronise I come hut 'soret I should meet bin here in

Now I have seen animals here as tangible as any I saw or flowers, trees bearing fruit, water, sky, earth, as earth. I see flowers, trees bearing fruit, water, sky, earth, as much as I over saw. Every one has a privilege of pursuing what pleases him most. They tell mol can investigate anything I choose, with-out interruption. I can go anywhere I please, if my desire is strong enough to go. It seems as if the interior emotions of the splith form the exterior to a great extent. If I feel were unburken we arrected in great extent.

very unhappy, my surroundings are so; if very happy, my urroundings are very pleasant. The land is just as solid to me as earth was to me in my Into hold is just as some or me as each was to not in my mortal state. To you it would not be; but to net is as real as anything on earth. I am capable of doing wrong here as much as on earth, by influencing people on earth, or in spirit-life. If I meet a spirit-one thrown into direct con-fact with me-and he is negative to me, of less positive power than myself and pactures i want bing to come to earth. I for

In spirit-life. If I meet a spirit-one thrown into direct con-tact with mo-and he is negative to me, of less positive power than myself, and perhaps I want him to come to earth, I, for the time being, overcome his will, and he is obliged to obey me; and this is the way with people on earth. I am told. To-day I come here and control a material form. I do not think I have changed the locality; I don't see, by coming to earth, unless I am thrown in contact with some medium who has the power of giving forth a certain element for us to see through. I do not see what man makes, but the trees, earth and flowers-everything that Nature makes, I can see without aid of a medium. Bome have told me that spirits feel a change of atmosphere who are nearce earth. I have not experienced any change in

sho are nearer earth. I have not experienced any change in

who are nearer earth. I have not experienced any change in atmosphere, but there is a regular warmth. Sometimes I feel weak. I do not feel that spiritual strength at one time that I do at another, and at such time it seems as if I was brought in contact with fruit and I cat it. As re-gards clothing, that seems to be formed from the interior. If the spirit is happy, the clothing is of one cast; if unhappy, of another. Mine is of a greyish color; I am in doubt as to my future, and my clothing seems colored, and the atmos-phere is hawy. here is hazy.

phere is hazy. Do spirits pray? Yes; I have offered more prayers here than I ever offered on earth. I have prayed to know what my future is, but prayer has the same effect here as with you. We communicate with higher intelligences much the same as we do with you, only the thought, in its nude state, goes to the one we communicate with, while here it has to be clothed in hangung. Yes, we have bodies as we had on earth, with sonses pre-cisely the same.

cisely the same.

cisel; the same, Oh, you'll be surprised as much as I was, when I came here. I know I was dead, because I saw my father shortly after I came here, else I should not have belleved I was dead. When I come back here and take upon myself a natural body, I can but think what I suffered when I was in my earth body. The last scenes in my carth-life, the old feelings I experienced there, seem to come to me, and I feel the same as I did on earth; but this is only when I come in contact with a nutsical form.

with a physical form. For instance : when I first came here, something seemed to say to me, "Do not talk so fast, or you will be tired." We after I was here a few minutes, I began to feel fatigued-Well then my threat pairs a new minutes, I negati to new integration then my threat pairs and this is some-thing for you to solve. I suppose that my consing in con-tact with matter causes me to think of my sufferings; and ns I control this form to speak. I do not see why I may not control it to suffer, especially when the emotions of a spirit makes its surrectional solutions. nakes its surroundings. When spirits talk of coming to earth, they mean that they

have come from one state of life to another. I might be in the moon before, and yet when 1 came into contact with matter, I should say I had just come to carth. If I were here a thousand years, and there was no medium here, I could not manifest, and so I should not come to earth in the

sould not manness, and so is should not come to earth in the sense we use the term. Have we any railroads? No; we seem to move more rapidly than they. Yes, we have telegraphs—mental ones— the whole air is full of them. Seem Franklin? Yes; and once under peculiar circum-teness.

Seen Franklin? Yes; and once under peculiar circum-stances. We have telegraphs as well as you, and we use mental electricity-that which the spirits live upon--not the animal electricity-that which the spirits live upon--not the was trying to see how correct a communication he could get, from the highest point in spirit-life known to him. He can prove his communications to a certain extent, while you can not always prove those you receive. Spirits on one plane can see each other, and all below our plane that come which it of earth. The eye will guide aright to a certain distance; maybe you can see elistinctly one-eighth of a mile--perhaps we can see one quarter of a nile. I may see clearly all spirits who come into this circle. I do not mean the room. I can see because I am in contact with

nean the room. I can see because I am in contact with

give you my own experience—others may see these things lifterently from me, and give you other explanations. Good lay. April 16,

Samuel Templeton.

Samuel Templeton, a native of Duxbury, Mass., was drowned at Frazer's River on the 20th day of December last, aged thirty-one. Has a mother in Troy, New York, with whom he would like to commune. That mother is not aware of his, Samuel Templeton's, death, as the body was not then think who found not identified when found. The BANNER OF LIGHT will please publish, and oblige Samuel Templeton. April 16.

Charles Jones.

Really, sir, I am perploxed; I do not understand this, and perhaps you can give me the information I require. Where am 17 I supposed I was in Boston; but where are my 'riends?

friends? I hardly know where to begin, but I suppose I may as well begin by telling my name; it was Charles Jones. I was fifty-four years of age; I was born in Cambridge. During the last years of my life I was a shoe and leather dealer, at Chesapeake City. I suppose my disease comes as near dis-ease of the bowels as anything. I died at New Granada in 1851, in the fail. It is rather hard work to reach one's friends, when one ease of the bowels them to reach and so the supposed.

It is future infinite work to recent one of the may much one one can't communo with them personally. Oh, this, then, is like my business! He who commences business has to give the public notice that he is ready to see them, and so it is here; we give notice that we are ready to

est slater is married; she married a Walker. She does not live in Boston, buth Manchester, N. H. I don't suppose my mother knows I can come back. The spirit-world is more pleasant than earth-life. I was a radii when I first came here. I thought I should not be happy; and then I thought I could not be quite dead, for I saw things and people I never saw before; they told me I was, and showed into my body, and I saw it was mine. Then they told me to raise it if I could, to move a hand, or to speak through it; and I could not he quite dead for I saw through it; and I could not he other; and then they told I must know I was dead. Then I was very much afraid, for I didn't know what would become of me. I was afraid it go to hell. But then they told me three was no hell, and oh, how happy I was then I They told me I had repented of all my sins when I was sick, and that was all the punishment I would receive, and then I felt glad. would receive, and then I felt glad. I believed as my mother did, on earth, and she thought some would go to hell and some to heaven.

Is this all I will sny here? Yes, sir; I am done. April 18.

Benj. Harlem.

Benj. Harlem. Here is a place where Hope may be realized. Hope is an unpolished gen that must be sent to hereven to be polished. Every one expects to find heaven, but few find it, because they do not know they have reached that state of happiness, when they are really there. When the soul has attained that degree of progression called contentment, such a soul is in heaven; it matters not whether that be gained on earth of in spirit-land. Many can reach heaven before they cast off the body, if they will. But few, very few, when compared with the great mass, find heaven. My friends have called upon me and desired me to come, and, if I should be able to communicate, they wish me to prove myself to them by answering these questions; "Where is heaven? what is heaven? and what shall we do to find it?"

11?" There are some dwelling on earth who do not know how to find heaven. This rich man don't know how to find it; the Christian don't know how to find it, unless he be an honest man. He who seeks to make himself happy or to find heaven by walking over the faults and sins of others, will find he is walking on the wrong track, sooner or later; while he who seeks heaven by the road of self-denial, and who is willing to read the words upon the guide-board of love. willing to read the words upon the guide-board of love, which are, "Do unto others as you would be done by," may

which are, "Do unto others as you would be done by," may know ho is on the direct road to heaven. My friends are members of the Episcopal Church; they believe in the Trinity—Frither, Son, and Holy Ghost, as one. Well, the most of my friends have traveled in that peculiar Christian highway for more than twenty years—some of them upwards of forty—and not one of them has found heaven, as yet. I speak of those who live on earth—for they are hil welded to the church, the world, the flesh and the devil. devil.

Now, being so nearly connected with these several institu-Now, being so nearly connected with these several institu-tions, they can hardly expect to find heaven. The soul which is willing to yield up all its worldly goods, and follow in the path Conscience shall mark out, will be pretty sure to find heaven at the end of the road, and something of heaven as it passes along. The soul which is willing to find Truth wher-ever it is—in the shrub or tree—will be pretty sure to find heaven. The nan who says, "Lord, show me truth," and is willing to receive it in God's way, will be pretty sure to reach heaven. But, I say again, they who are wedded to the insti-tutions I have named will find it pretty hard to find heaven. I will not here coursel my friends to break connection in-mediately with the chorch or with any of the institutions I I will not here counsel my friends to break connection im-mediately with the chorch or with any of the institutions I speak of; but as they have asked what they shall do to at-tain heaven, or a state of happiness, I could do no less than tell them. No man can run a good race with the devil for his guide; no man can enter heaven with the devil for an usher. Satan brings gold and the wealth of earth and lays it at his feet, and ho will never leave the recipient until every particle of the wealth is gone. Satan binds men with these cords, and thus he holds them to hia. The spirit of the uni-verse of the Most High God doth not deal in gold and silver; he giveth none to his children. That belongs in toto to that he giveth none to his childron. That belongs in toto to that principle which besets souls; that belongs to that principle commonly called the devil.

ne given noise to inscribe the sector of the

the customs of earth must be a car on which the individual may pass on to higher attainments. The vast number of souls now living on earth are swayed in a great measure by conditions over which they have no control; and yot it is the duty of every one to commence a revolution in themselves, and then the great and good God shall bless them as they pass along the ingiway. My dear friends are disposed to receive some light upon this phenomena; they are disposed to come under the ever of night, as the others to Jesus; they are not willing to consult to solvits of the hicher life, but they are not willing the

the spirite of the higher life, but they are not willing the church should know they are consulting them. The Truth demands a welcome at noonday. She rides in a chariot of Jehovah, and sitteth at the right hand of the

a chartot of Jehovah, and sitteth at the right hand of the Almighty; and, if she holds this position, she must be courted in midday, and her demands must be completed with ere the seeker can obtain more light. Nevertheless, I must urge the friends who have called upon me to renew the call; and when these friends feel they are willing to receive in this public way what strong material proof I shall by mem-ory be emailed to give them, I shall say they have taken the first step—the first grand and mighty step—on the high-way to heaven. Until that time I shail consider they desire to be enlightened, but do not dare to go out of the church or the association of the church to get h. You may attach the name of Benjamin, Harlem, Brooklyn, N. Y., to what you have written.

Daniel Gibbens.

ight. I was an itinerant preacher. I traveled through New York State under the direction of my own intuitive powers. But the place I called home was at Albany. I owned a little place there, which I left to my family while I went forth to breach the Gospel. My name was Timothy Glie. May the Lord, in his infinite April 18. mercy, bless my coming, to me and to mine.

PARTIALISM WEIGHED IN THE BAL-ANCE, AND FOUND WANTING.

The mass of Christians rely upon miracles as the strongest evidence of the genuineness of their religion, while others of the same class reject them as no evidence whatever among those who reject them are Bishop Fleetwood, Bishop Newton, Foster, Desvaux, Cardinal De Retz, and Dr. Middicton. These writers recommend Christians to reject miracles altogether. They say, "Ten thousand miracles ever so well attested, if they sunction any doctrine contrary o truth, reason, and morality, they should be rejected."

Religionists affirm that miracles are deviations from the course of nature. Then, how can we tell what events are niracles and what are not? Before we can tell whether an event is a deviation from the course of nature, we must first know what the course of nature is; and this few know, even in this age. And in the days of Moses and Jesus they knew still less of the course of nature, and, therefore, were more liable to be deceived.

Suppose, then, it could be proved that eighteen hundred r three thousand years ago, certain people thought they saw deviations from the course of nature; would this be any of in the Bible itself. evidence they did see such things? Nothing of the kind. The ancients considered an collipse, an earthquake, a thunder storm, and even a rainbow, a supernatural event, and rude nations think so still.

The Christian father, St. Chrysostom, pesitively declare minds; that men of sense never believed them, and had no use for them. Mr. Moshelm, in his Ecclesiastical History, speaking of the early Christians, and the pretended miracles those times furnished the most favorable occasions for fraud; and the impudence of impostors in contriving false miracles was artfully proportioned to the credulity of the vulgar; while the sagacity of the wise, who perceived these cheats, is in the present, when danger attends the acknowledgment and proclamation of truth : the time-server, the prudent, and the timid, are silent-the multitude believe, and imposcentury gives us reason to suspect the pretensions of every other age, both before and after it." This is an important admission for a learned doctor.

But a miracle, in the theological sense of that term, i philosophically, scientifically, and morally impossible; and, were it possible, it would not only disprove the divinity of the Bible, but Divinity itself. Therefore, when Christians adduce this evidence in proof of their system, so far from establishing it, it signally and incontrovertibly annihilates it. This may seem harsh in the cars of Christians, but it is by to means difficult of elucidation.

First: it will not be denied that Deity is infinite in all his perfections, and that the laws of nature are an effect of these divine and infinite attributes; and all things, therefore, must have been arranged at the first, or from eternity, in the best possible manner, and for the wisest and bes purposes. Now, to admit a miracle would be to make those aws imperfect, as no change could take place in that which was perfect, except for the worse. Therefore, a miracle it its nature must be derogatory to the powers of the being by shom it is supposed to be performed.

Secondly: to establish a system of religion drawn from such evidence, is to establish it upon the inharmony of the Divine Attributes, by annihilating his perfections, and divesting him of that which could alone constitute him infinite It is impossible for Deity to foreknow a mere contingency he either knew and did all things from the first as they are not attested with half the evidence. We defy the Ohrisought to have been done, or he did not. If all things were from the first, done as they ought to have been, there could historian makes any mention of them; while, had there be no cause for altering them; consequently there could been any importance attached to them, they could not have have been no such thing as a miracle. If his rules of order escaped the notice of mankind. The book in which these ere not perfect, then he must either have been inverfect or acted inconsistently with wisdom; in either of which cases years before Christ; and enlightened men and women of this his influity would be destroyed.

words. They were suggested to my mind by the loss of my companion. I could n't recordle myself to that loss. The Yabbath following her burial, I intended to preach from the words: "My Lord, and my Gody, why hast thou for saken me?" I vrote my sermon from these words; but in splits of myself that text I have repeated was forced into my mind and 1 was obliged to speak from it. I had forgotten how I used his benefits; I had forgotten the many gifts ro-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I had censed to bless him be-crived from the father, and I have ensert and forgotten how I used hill, who is now fifty-seven years of age, at a Bpirit-using there, let him go to such a place where I shall be certain there is no collusion between spirit and mori-tal regarding these things; let him there repeat the words of the text he last prenched from on earth, and give such fact-connected with it as shall prove that I have this night com-muned with the spirit of my garent. Do this, and I seek forther; if you fall, I shall stand still, waiting for some new light. I was an itinerant precher. I traveled through Now this desolution by the priests of Apollo is received with the best faith due to human testimony;" and Pridaux esteemed it miraculous. He says : "Brennus marched his army towards Delphos, to plunder the temple ; but he there met with a wonderful defeat. A terrible storm of thunder and : lightning and hall destroyed great numbers of his men; at the same time an carthquake rent the mountains asunder, and threw down whole rocks upon them." Here is a beathen miracle, admitted to be such by Pridaux, a great biblical

student, as well as by Bishon Watburton. The miracles of Maliomet are still more remarkable. They

are worthy of the name. We are assured by Mahometans that he traveled through ninety lieavens in one night, returning to Mecca before the next morning. This surpasses railroad speed, and equals lightning. While there, he tells us, he saw the Deity, and held personal converse with him. and many remarkable phenomena-for instance, he saw a fowl whose head was so large that it reached to the second heaven, the distance of five hundred days' journey, according to the rate of traveling on earth. In another heaven he be-

held an angel so large that the distance between his eyes was equal to seventy thousand days' journey. In another heaven he beheld a cherub with seventy thousand heads, and every head had seventy thousand mouths, and in every mouth there were seventy thousand voices, with which the angel was incessantly praising. These are truly wonders ; and if our faith is to rest in miracles, Mahomet's visit to heaven is something worthy of our credulity. Did time permit. I could name many which are much more satis-

factorily attested than any recorded in the Bible-the Egyptian miracles by the sorcerors, and the priests of Baal, spoken

I could tell you of the miracles of Apolonius; the Roman miracle recorded by Livy, the celebrated historian; the miracles of Vespasian, who, we are told, cured a blind man and who, in consequence, was honored as a god. 1 could speak of the miracles said to have been performed by the Kings of that miracles are proper only to excite low and yulgar England and Scotland, so late as the twelfth contury, when' they professed to cure the scrofula by making the sign of the cross. I could speak of the thousand miracles said to have been performed by the holy fathers during the dark ages; of of those days, observes; "The simplicity and ignorance of the miraculous performances in the Methodist Magnzine, which, says Wesley, in his letter to the Bishop of Gloucester. "are beyond all suspicion, as the witnesses could not be decoived themselves, nor deceive others." Rev. Mr. Forsyth mentions the cursing of an elm tree, and says it was attested were overawed into silence by the dangers that threatened by many eye-witnesses. I might inform you of the celebrated their lives and fortunes, if they exposed the cheats." So it miracles performed upon the inhabitants of New England, when afflicted by domons, as narrated by Dr. Cotton Mather, wherein he declares that these things could be attested by a multitude under oath. But I will content myself by narrature is triumphant. The learned Dr. Middleton, in his ting the wonderful miracle said to have been performed durfamous "Free Inquiry," when quoting the authority of St. ing the Italian war in 707, when the French entered Italy to Cyprian, concerning the frauds of the third century, re- overthrow the papal religion. We are informed that numermarks: "That the frauds and forged miracles of the fourth ous pictures of the Virgin Mary opened and shut their eyes, in different parts, during an interval of six months. This was attested by sixty thousand persons, that they behold it with their own eyes. But what inferonce are we to draw from these facts ? Why, that miracles are said to have been wrought in favor of all the religion of the past, and each sect declares that their miracles prove their systems divine. But Bishop Fleetwood says that " miracles are no proof of any religion being true." The conclusion is, the miracles of both the past and the present prove too much for the convenience

of Christians. But it is said that Bible miracles are attested by evidence more conclusive. We ask where is this evidence? Do we find it in the Old Testament? The only evidence in favor of these miracles is, they are found in a book composed by the priests of the most ignorant and credulous of all nations. And can reasonable men and women accept such testimony? Can we believe the marvelous tale of Jonah's three days residence in the whale's stomach ? the conversion of Lot's wife into a pillar of salt? the rain of fire and brimstone? the passing of the Israelites through the Red Sca? the herculean

achievements of Sampson ? the stopping of the sun by Joshua? Are these any better attested than those already named? When many of the former are confirmed by the solemn oath of magistrates, divines, physicians, and other respectable persons; and if we reject these attested by such evidence, we should reject Old Testament miracles, which tian world to cite any collateral evidence in their favor. No are recorded was not beard of nutil

BANNER OF LIGHT.

BY DR. E. L. LYON.

I promise I come, but 'spect I should meet him here in

rise. I promise I come, but 'spect I should meet him here in this place. I been here nine years. I do no know how to use your medium just right. Must learn; but I speak so you understand me. I vants my brother give Marie Friedman one half I left. My brother say, "John, you thinks better of this yeen you get in spirit-hind." I thinks just the same, so I comes back to say vhat I thinks. Ho say, "You no change your mind; you come back tell me; then I give." You understand? So I no change; I the same; think the same; speak the same. You say I think to meet mine bother Carl here; yeen I find he is no here, I send him letter. I promised to come here to this place. Ho say, "You meet me, and tell me vhat 'you say is had you half what yas mine, inst the same here here here to this place. I find he is no here, I send thin letter. I promised to come here to this place. It lo say, "You meet me, and tell me vint you say," I say one half vhat vas mine, just the same before I die-one half; the other half go to Carl. I no vants Carl to send to mine father I dead-ne vants him to. I think just the same before I die about him-you see? I vas medium myself. I go, now. April 16.

Test to a Visitor.

Doar Uncle—I am very glad to see you here. It was Aunt Mary who was so anxious to speak with you, but she is not able to, as yet; and so, you see, she has requested me to come here to tell you why she did not commune with you, She wishes to give you something to give your brother, but I cannot tell you much about it. She will tell you all when she can speak. Abay ANN.

This was recognized by a visitor, who had been told to attend our circle, where he would receive a communication. The man was a stranger to all present. April 15.

Lemuel Mason.

My name was Lomuel Mason; my age, twenty-seven; my disease, consumption. Time of death, February, 1849. My birth-place, Springfield, Mass. 1 died at Sacramento Callfornia

rnia. Perhaps it may be very well for me to say that I spent

Perhaps it may be very well for me to say that I spent the most of my life in Boston. I have a mother living in Boston. I have one sister and two brothers. One brother is somewhere in California, but I can't tell you where, now; the other is in New York. My sister, I suppose, is here, My friends are aware I have passed from earth, but I don't suppose they know I can come back again. So I consider myself in a delicate position. I am obliged to come among stringers to get a little nearer home. I may as well state that I was sick before I went. My physician said a change of climate might be good for me. It was good for me, but the wrong way, though. I suppose the fournew was too much the wrong way, though. I suppose the journey was too much for me-now I expect men can get there cheler. The most I wish to say is, I should like to meet some of

Inc most I wish to say is, I should like to meet some of ly friends. I do not care where—here, or anywhere I can et a chance to speak. I have a good many things I would ke to say, but it does not seem exactly right to make public but I would have to them. What I would say to them. My mother is a church woman, and I hardly think she be

lieves in these things; my sister would be more likely than

This is the first time I ever communed through any me-

her. This is the first time I ever communed through any me-dium. I have seen four-one in New York, and the other three in Boston. I looked to see how others did, and to-day I thought I would come. The old fellow who adviced me to go to California is with me to-day. I see him in the crowd, but he does not see me; his name is Warren. He lived by the Common. I think now he knew I could n't live any way, but I don't know-maybe I am wrong. At any rate, he told me I had better not take much medicine, but keep myself as coulfortable as I could. Really, sir. I do not know what to say here. I have not been doing much of anything, for I do not seem to know what is to become of me. I do not seem to be in a place which is permanent, and I do not care to look about for em-ployment, before I know where I am to locate. Then, again, they tell me my spirit was weak, and worn out, from the struggle it passed through the two years prior to my death, and that it is botter to rest. I feel as though I was about all right now, though I felt a touch of the old fellow that carried mo off from carth when I first controlled your medium; but it passed off soon. I abould be happy if I knew more of the future. If the Christian religion had beeu true, I don't know what would have become of mo. I don't believe there is a Christian on earth who has any correct bles of the future—not one. If-there is one, I note a saw him. Why, I suppose; If a oou?

earth who has any correct idea of the future-not one there is one, I note: saw him. Why, I suppose, if I could take upon myself my old body, and tell my people what I had seen, they would not believe me.

ome. I was sick about two months: was taken sick one Subbath lay. The first cause seemed to be eating of fruit and lrinking of water in large quantities. I never got over this

lekness. I have a son living, I suppose, in New York City; I have nother in Columbia, Cal., on the route from California to Frazer's River, I think. My son who lives in New York City, if he is in the same business, is a clothing dealer. I I have these two sons; there is some one else on earth that I should like to commune with, but I hardly know whether it is proper or not—my wife, or she who I once considered as my wife. She left me when those two boys were young; one about ten, and the other between twelve and thirteen, for a cause best known to herself, I suppose. Porhaps I am wrong it thus speaking of this subject; it is a long time since I have spoken of it, and it is a subject I do not care to dwell upon, but it seems to forze itself upon me. I suppose she is on earth. Two years before I died I heard she was living in the north part of New York State. When she left mo she went to Europe, and returned in about two years; she is of English birth. I presume her friends across the water had something to do with her leaving ine; that is supposition, however. hat I should like to commune with, but I hardly know

fionds across the water had something to do with her leaving me: that is supposition, however. My father died at sea when I was quite young—very young—so you see I have no recollection of seeing him on arth. My mother died shortly nfter; as they left me noth-ing to support me, I was taken charge of by a humane lady. whose name was Castle, living in Boston. After living with her some five years, she died, and again 1 was thrown upon very cold world

her some hvo years, she died, and again I was thrown upon a very cold world, After her death I did what I could to support myself. I used to pick up nalls about the streets, and sell them. I went of errands for different storokeepers. After living in that way for something like two years, I thought I'd go to sea; and I traveled from Boston to Lynn-went on foot-rode occasionally, when I found a teamster who would take me on. I had heard there was a gentleman there who was very kind in fitting out boys who wished to go to sea; but I found it was a heax. I went to Salem, got out of money, had no shoes (for they were worn out), and I was sick. I finally met with an old scafaring man, and he brought me back to Boston, and advised me not to go to sea; he kept me till he sailed, and then I toold, and begged what I could, until a gentleman saw me one day, who lived in New York; he took a fancy to me, and told me if I would go with him he

sock a inney to me, and total me if I would go with him he would take care of me. I went, and ho sent me to school, and was very kind to me. After that ho gave me a trade; and when he died he left me a little money, with which I went into business. I find I an just the same as I was before I left earth; my heaters in the same and when I found there were are

esires are the same; and, when I found there was an venue open between the two worlds, I felt anxious to travel

his way, and see what the journey would bring forth. Before 1 go forth, 1 will say, if either of my sons, or sh hat was my wife, or any of my acquaintances, desire to com nune with me, let them give me an opportunity such as ave here

have here. The gentleman who took me to New York was named Wescott; he received an income from some of his friends in England; I supposed he supported himself, and saved some thing from it. He received enough to support himself, an nually, from his uncle. Through him I got acquainted with

With many thanks, I bid you good day. April 18.

Martha Jarvis.

My name was Martha Jarvis; I lived in Boston, I knew My name was Marilia Jarvis; I lived in Boston. I know 1 was sick with lung forver, and the next I knew, I was eled. J have a mother in Boston, and two sisters, and I have been wanting to come hore so long! When I got here, I saw se many people I did n't dare to speak. I was nineteen years of age. My father digd five years before I did; ho way drowned in California, where he had been a year. I died ai home, in Hanover street. I worked at finishing pants, where they were made by a sewing machine, on Commercial street for a man by name of Jones I also worked for on bitsa for a man by name of Jones. I also worked for one lits. Jones kept what is called a "plece" shop. I learned my trade of a lady who lived in Billerica street. by name of Brown; It wasn't much of a trade, for I only worked on sale work

vork. I should like to talk with my mother and sisters as I talk I should like to taik with my mother and sisters as I taik with you. My mother's name was Martin Robbing....the Now I'll drive out of here. April 18. married a second time. She is not living where we used to live, but I wish I could speak to her. Oh, I want to speak to her so much. My sister's names are Clara and Mary Eliz-abeth. One is older than 1, and the other younger. The old-Torty-one years ago I preached my last sormen from these tails of the sorther of the

Ah, worthy scribe for the million, I drove a mighty great team to get here to-day. What do you want? My name was Dan. or Daniel Gibbens-nge twenty-six. I died of a little trouble in the hund-may be called brain fever, No, sir; I did n't live in Boston; when I died I suppose I

No, SIT: 1 then where the was in New York city. was in New York city. I belong to that class of individuals, or did, called the "Bowery boys;" and the same class of individuals have said: "Dan, go to Boston, and give us something through that Spirit Post-office;" so here I am. Now then, scribe if you feel disposed to put me out, on seeing who I am, say the word, and I'll save you the trouble. If you do n't, I'll go in. Well, then, it's two years since I came to the spirit state---we helf solit and half martal. I have lost the body, but not Well, then, it's two years since i cannot to the shirit state— am half spirit and half mortal. I have lost the body, but not the associations; and I cannot get rid of feeling 1'd rather not be here; but I guess I shall get rid of it—1've got to. The boys say, "Dan, if you can get there, tell us the last words you said on earth." Confound it! why could they not have asked for something class.

Confound it why could they not have fasted for something olse? The last words I said were: "I guess I in going; but God knows where, I idon't. Good by, boys." I wan't so crack-brained that I forgot that, you see. I suppose my fever was induced by hard drinking, late hours, de. You see, I drove n fast team when I was on earth—that is to say, I drove myself out of the world too soon, and I shall not be happy until the time comes on when you go by due course of nature. I've no business here. Now I s'pose I've got a father—a sea-faring man, hailing from Boston; he was n't exactly the thing—that is, ho was n't very high in morals—did n't teach me anything very cleva-ting, so I went my own way. My mother died when I was quite small. I was an only son. Tell the old man to call round to any port I can moor in, and I 'll give him a bit of natvice—pone to hurt; might as well come from me as any-body else.

Now for the boys—they 'ye got a medium among them, and the devil of it is, they do 'nt do right, else they might get some pretty nice things. Last week they had a—what do you call it? God knows, I do "b—a circle. They got a medium for rapping, but they were so confounded drunk they did n't get anything. Some of the boys on our side in-fluenced the medium's hands, and went round pounding those that were drunk; and they would n't stand that, and had quite a muss. Finally they quit, and left us masters of the field. Spirits inside, I find, do n't work well with spirits outside. outside.

I have given my name there, but could n't give anything else, and is o they said it was n't me, because I was always bound to do what I undertook to do. But they said, if I'd come here and give them a message through the Spirits' Post office, they'd believe me.

Some one asked if he had an appetite for drink now, and if he could gratify it.

If he could gratify it. I have been round with the boys, and got so close to them that I have seen them drinking, and have wanted a drink imyself; and if I could get one of them to drink, it was just as good for mo. But I'm down on it now. The boys got so con-founded drunk that night, and they raised such a row, that we who would have been decent could n't do a thing. Just tell them to come round without the grog, and I'll be there, and try to get up something to please them, and do something to benefit them. I find that going round among them, and participating in all their zig-zags, 'anit just the thing, and I'm going to lead, and they must follow. I drove a fast team before, and I'm going to do the same here. Look here, seribe, I can't be anything but myself—can't be a minister, because I never was. Get preaching? Yes; we have all you have, but we get the pure here.

Well, then, tell tho boys I'vo been hero-tell them when, Well, then, tell tho boys I'vo been hero-tell them when, and say now, Dan says if you'll be decent, ho'll use you just right; if you wont, he'll do the next thing. This is about the happiest time since I lett. What you laughing at? Well, I'm a jolly fellow; might as well laugh

It give you some of the names of the boys: Chubby Jack, for one-he's the little confounded cuss that was so drunk; another is Little Bill, a little fellow under five fuet; another is Big Jim, a little over six; Spunky Boss is the other. Got that name cause he's always in for a fight, but when it comes, he's out-got a lot of spunk, and little grit. Now, says I, If I was on earth, would n't that be a challenge i Now E'll drive out of here. April 18.

Now I'll drive out of here.

Thirdly: to suppose that Deity can alter the fixed laws of nature which he himself has formed,-which he must do to upon such evidence, and rejecting the living inspirations of perform a miracle-is to suppose, says Palmer, "His will the present.

and wisdom mutable, and that they are not the best laws of the most perfect being; for, if he is the author of them, they must, like himse.f, be immutable." So it is impossible for him to change them to make them better, and he will not alter them to make them worse. If the economy of nature is not the best, and the wisest that could be, then i is not the offspring of perfect wisdom ; neither was it ever nature. The laws of nature can never be altered; for i these laws are God's laws, he can never chanke them in any degree, without, in some measure, being changeable. If all nature is under the direction of an immutable and infinit intelligence, how is it possible for her to vary from thes laws or rules of order? Deity is the source of all life and all law; therefore he is Eternity. If there is one perfection in Deity above another, it is that of order, heaven's first law Order is that perfection in the divine government which keeps all things in their places; law is that which govern these things. Who is able to draw the distinction between natural and supernatural? All laws belong to nature, thereore are natural; and it needs no interposition of Deity t

The value of a miracle is to be estimated, not by its proba-

century are denounced as infidels, for not receiving these

stories and pious frauds, and risking their eternal salvation

But we pass to consider the so-called miracles in the New Testament. Do they come attested with any better evidence of anything supernatural? Christians consider the evidence incontrovertable; but mere assertion is not evidence. Admitting the so-called miracles of the New Testament all transpired in the order in which they are recorded-though neither Seneca, the elder Pliny, nor any of the natural philososettled by divine will; and if so, Deity is not the author of phers of that age, make any mention of them-it only proves the ignorance and undeveloped condition of mankind at that time; for we have already shown that a miracle never was, nor never can be, performed while we admit the omnipotence of the first great and almighty cause and source of all life, which men call God. The Christion author, Le Moine, in his "Essay on Miracles," admits that there was never a greater fraud, and more corruption, than the period which clapsed between the death of Christ and the destruction of Jerusalem. The credulity of the Christians was unbounded ; so much so, that the Christian professor, Mosheim, who is esteemed the beau ideal of an ecclesiastical historian, denounces them in Vol. 1, page 102, "as a gross and ignorant multitude.

But it is a truth which the progressive minds of this conccomplish one thing more than another. Law is the result of mind; Delty is the great mentor-motor power of the unitury are laying before the world, that amongst the many invenverse. Creation itself is a misnomer, for that which ha tions of priests to dupe mankind, none have been more proexisted in all time could never have been created. Miracle lifte of delusion than the miraculous concentions and births is also a misnomer; miracle is the result of natural laws of antiquity. They have been extremely useful to priests, particularly when cellbacy was the custom, and vestal virgins iot understood. There never has been a miracle, and there never can be, while God remains omnipotent. God i vere kept in the temples. These fables were paimed upon eternal; and, being eternal and perfect in his nature, must the ignorant, as a means of concealing all sacerdotal seduerecessarily be unchangeable. And while the self-moving tions; by means of which sons of God were begotten. When cause is the same, all secondary and subsequent causes can these holy indulgences could no longer be concealed, there never vary. For what cause would God perform a miracle was always some good-natured god, ready to take upon himo accomplish some particular design upon human beings self the paternity, while the lady, of course, remained in spotless purity. These votaries of Vesta were intimately We would suppose him, then, to say, "I have not been able connected with the priests, and they retired from the temple to effect, by my construction of the universe by my divine decrees, by my eternal laws, any particular object; I am nov at the age of thirty, when youth and beauty began to fade. By such professedly divino tricks, the Hindoo virgin, Rohini, roing to change my eternal ideas, and immutable laws, t conceived and brought forth a son of Gud, one of the Brahaccomplish by physical power what I have not been able to by means of them." This would be an avowal of weakness min trinity. The Chinese had a virgin impregnated with the and not of power: it would be, in a divine being, an incor rays of the sun, the mother of the god Foe. The mother of omonocodum, who, according to the scriptures of the Tolaconceivable contradiction, from our reasoning thus far, the validity of which we challenge contradiction. It is obvious plans of Siam, was the God expected to save the universe. that miracles are no avidence of the divinity of the Bible, or She was also said to be a virgin. The disciples of Leatze religion, and explode their own pretensions. The admission of a miracle is suicidal, both to the Bible and Divinity itself. declare that his mother conceived by a junction of heaven and earth, and was pregnant with him eighty years. The Fifthly: but should we admit the possibility of a miracle, disciples of Plato, one hundred years before Christ, and two hundred and fifty years after his death, said he was born of a as claimed by theologians. It would only involve them in still greater difficulties, as the founders of all great ro virgin. His father, Aristo, on his marringe, was warned in a ligions, and their more immediate apostles are said by their dream by the god Apollo, not to approach his wife, because disciples to have performed miracles, and many far more she was with child by him. Anollo: Aristo, like Josenh. obeyed, and Plato was added to the sons of God. Such are wonderful than any recorded in either the New or Old restament, and upon evidence equally as convincing; and the delusions, impostures and superstitions of those times. f we admit them as evidence of one religion, we must of The story of Christ's miraculous conception originated from the same superstitious ignorance, and is attested by no better another, where the testimony is equal.

evidence than that of Plato's. And if we receive one, we bility, but by its improbability ; the more improbable a mira- are bound to believe the other.

cle, the better miracle it is, and the stronger the evidence I have thus given a brief history of what has been called of its being divine. Of course it would require a greater miracles by the religiouists of different ages. In every dedegree of divine power; consequently the greater proof in partment of science, philosophy, and theology, the supposed favor of the religion for which it was given. Therefore, if I or apparent miracle consists in man's ignorance of the laws can show that the miracles of the heathen are more remarka- and conditions by which, to him, certain wonderful things ble than those of the Ohristians, I prove them more divine, are performed. All things which transpire above man's comand more worthy to be received. I will commence with a prehension are to him 'a miracle.' Miracles viewed in this quotation from a French Obristian missionary, Abbe Dubois, light have been, and are being daily performed. Greeian and $\mathbf{\lambda}$

BANNER LIGHT. OF

the sun to shine. If clouds obscured the sunlight, God was in the devil. angry, and sacrifices and prayers were offered. And many with disease, God is punishing; when epidemic and contagion

our friends pass away, God is punishing us for our sins. The ancients believed the earth was a stationary bodythat the sun rose in the East and set in the West; but Copernicus discovered that the sun was the centre of light, and that our earth and the stars revolved around it. Thus, when intuition or inspiration revealed to him the motion of the and it would be a sad commentary on his wisdom should it earth and the stars, and the harmony of their motion, the miracle vanished at once. It is by law the sun shines, and by law its light is obscured. When lightnings play through the heavens, and thundors roll, God is not angry; earthquakes are not engines of death and slaughter, but safetyvalves of earth, to restore interrupted harmony. Magnetism, psychology, and clairvoyance-heretofore considered humbugs-have explained, and are still explaining, many miracles. Nature or her laws cannot be changed nor improved by (the fact recognized, the sooner will it be dispensed with. man; but both become more beautiful as man comes into a condition to understand and appreciate them. As we increase in Love, Wisdom, Charity and Benevolence, and come into actual and practical possession of these virtues, miracles will disappear. The astronomer has greater veneration for the power that fashioned the sun than the ignorant man, who considers it a lamp hung in the heavens to light the earth. Love and veneration increase for the DIVINE BEING as superstition and ignorance pass away. And we are just beginning to behold the grandour and beauty of the universe spread out before us. Our conceptions of Him are day by day becoming higher and more exalted. Knowledge is daily adding grandour and beauty to the mind. Miracle significe ignorance-Knowledge includes all law, and signifies power.

[From our St. Louis Special Correspondent.] MERIT AND DEMERIT.

Every nation has its national character, its national characteristics, its national peculiarities. Johnny Bull cannot be a Frenchman, nor either of them a Yankee. Spanlards are rightly Spaniards; Patagonians are natural Patagonians. Nor do we think of censuring Englishmen, Frenchmen, Spanlards, or Patagonians, for being true to their organizations; and even the Fejce Islanders receive our sympathy and pity, except when they take the liberty to dine on the spareribs of clergymen whom we send among them, not to condomn and punish, but to teach them-to win them from their ways. These are national, these are wholesale truths and, by the quantity, are easily discovered and recognized. But the most enlightened, the most Christian nations forget, or do not wish to recognize that Patagonians or Feices are born in their midst. But truly there are English and American Patagonians and Fejces who are by nature what they are-nearer savage than civilized.

What shall be deduced from these facts? One great truth at least, that as we pity the Fejces born in their native islands, and endeavor, by kindly efforts, to turn them from their ways, so should we remember that all the cannibals may not have been born in those islands; that we have native cannibals who, if they do not devour human flesh alone, do "devour widows' houses," with all the family; and though their acts seem aggravated offences, need our kindness and ouro none the less than those on those fur-off isles Acquisitiveness has as huge grinders, as capacious a stomach as insatiable an appetite as alimentiveness.

What great sinners are thousands of good Christians who are suffering with dyspepsia, neuralgia, scrofula, consumption-clinstenings of the eternal for violations of his laws Still these same sinners are respected in society, and many of them fill the uppermost seats in our synagogues, or officiate as high priests in the temples of the Lord, while another class of sinners, who have obeyed all these laws of life and health, have kept all these commandments from their youth up, but who having been weighed, and found wanting in honesty, integrity, and honor, are kicked out of society, and refused a resting place on earth or in heaven. Con- the former, as a locality, and let that ubiquitous nobody sistency is a brilliant jewel, but needing double the power preach to it what they say. of the best locomotive reflector to enable the weak eyes of narrow souls to have an idea of its beauty.

So far a few general laws have been hinted at, to open the mind to a consideration of the question of merit or demerit in human action. The old mythological dovil I am not responsible for, and shall not deal with. Man had no choice in his existence, or in the form of his existence, either in being born a man or a monkey, with a white or a black skin, with wisdom or with folly, with a pure or impure organization. Is man to be blamed for doing wrong? Should he not be commended for doing right? What is wrong, what is right, may not be so easily answered! One knows it is wrong to read a secular paper on the Sabbath; another knows it is right. It was right to hang the Quakers and witches in Colony times ; it was right, only a few weeks ago. in South Carolina, to hang a man for theft. It is wrong to give a starving colored man bread if he is facing the north star; it is right (so says the Bible,) to hang a munderer by the neck until he is dead; it was right (so said the chaplain, by his presence,) to give the Mexicans a "little more grape." It is also right to think, that in about five hundred conics of our inwe the our present legislators take to be the height of statesmanship, will be found in museums of curiosities, to show that about this time the race began to emerge from barbarism. What is wrong? What is right? Not long ago some three thousand persons engaged in fishing on the ice in the Sea of Azoph, found watery graves, leaving many hearths desolate, and many hearts in despair. But I have yet to learn that any remonstrance has been sent up to the Court of Heaven! 'Every good Christian sees in Herculanaum and Pompeli an impressive lesson. The old Romans thought that the sun of prosperity on this globe would set when their empire fell. We hated the mother country most intensely for her oppression; but the blood that was shed when Rome fell, or in the revolution, was not in vain. In looking back upon the history of the world, but few are so blind they do not see order reigning in earthquakes, in overflowing volcanoes, in the downfall and uprising of nations. If the bolting volcane is cared for, is there any danger that the boiling blood of passion will not be subject to law? Who knows the boundary line between God's dominions and man's, or where his power, his government, ceases, and ours commences? God inspired Columbus to discover Amorica: did he forsake him when he was sent home in disgrace? God was on the side of the patriots in '76. Does he only visit the earth on great occasions? Private thought and action combined, make the aggregate of nations; and if their sum total is law and order, is guidance and direction, is progress onward and upward, the philosopher has nothing to fear. Industry and economy he sees written in nature his life is action, his duty manly action. Does a brother fall in the gutter, he extends a helping hand; knowing, under present circumstances, with certain organizations and surroundings, that it is as much impossible for him to keep out of the ditch as it would be for others to keep in it; as hard for some to be houest as for others to be dishonest as difficult for some to be kind as for others to be unkind. He sees that growth to himself and his follows must come through obeying his nature, and all nature. I don't-like the common notion of "free agency." Ever God is not free-only according to nature-and his children cannot be more free. Our freedom increases just in propor tion as we know ourselves and our relations to external nature. The little child in learning to walk receives many a painful lesson in endeavoring to keep its balance; but when once the lesson is learned, it is omitted for higher studies. So it will be when we understand the philosophy of what is termed sin. We tolerate dyspeptic saints: why not bear with chronic sinners? The church beliaves in sickly bodies -that sickness tends to purify the mind: may not sin-sickness also tend to purify the soul? Belief in "free agency"-though the torm carries a con-tradiction on the face of it-belief in morit and demerit, has seriously hindered the progress of the race. It implies that we are, in part at least, outside of and independent of nature's laws. It is only a step in advance of a faith in a personal devil; it only breaks up the great embodiment of evil and scatters the old sinner into legions of little demons around among the children of earth. This faith in merit and demerit caused the old Pharisee to thank God he was not as other men, carried the Priest and the Levite past on the other side, has been the apology for oppression ever since to-day sustains the tyrant on the throne, breaks men's necks

Roman mythology tells us that everything in earth and totally depraved. At the present time, even, many leading them. I usually recommend a treatment in the Catholic beaven is endowed with life; that both earth and sky were minds cannot rid themselves of the blen that some of his: filed with personalities; that our sun was a vast Deliy; that blood yet runs in our veins and breaks out in evil deeds. each star was a lesser flod. Therefore it was a miracle for But just as man's faith increases in nature, so will it decrease

What will confidence in and a right understanding of Christians of the present day think if they pray for rain, God | nature do for man? It will teach him the science of a maniy will send it; when it thunders, God is angry; when afflicted growth, through the obeying of the laws of nature: and when he comprehends the science of development, it will spread through the land, God is revenging himself; when give a desire for progress for himself and his kind-make him merciful to those who are unfortunately conditioned ; as he will discover that growth in manhood is innate in human nature, only needing kindly circumstances. Man is as true to his causation as is the planet on which he moves. We claim to be nearer related to God than any of his creatures, be said he had failed in his highest efforts.

When man knows himself, he will have outgrown his disposition to murder, rob, and oppress his fellow-man, as no one can suffer without an injury to all. Why it has been so ordered is not for mo to divine, nor why he should be devoured by wild beasts, or frozen to death, or dio of hunger. There is no use in denying it-murder, robbery and rascality nover has happened; and the sooner the lesson is learned.

- "All nature is but art, unknown to thee; All chance, direction which thou caust not see; All discord, harmony not understood;
- All partial evil, universal good." L. G. OHASE. St. Louis, 1859.

A VOICE FROM MICHIGAN.

MESSES. EDITORS-Once more, in the delightful month of May, I am located in my own little cottage home, under my own " vine and fig tree," filling up our little family circle to its sacred number of five visible and two invisible ones. While the sunshine of heaven and of hearts sparkles around me, and the zephyrs of spring in our children and the season bring fragrance to soul and body, I would send a word of greeting and oncouragement to the many friends whom I have met, or who have been laboring with me in the great work of human redemption and spiritual development. Since last I rested here the earth has made her annual circuit in the same old track, and I have made mine from Maine to Missouri, varying some from the former routes, and taking in Trenton, Philadelphia and Baltimore among the important

stations not visited by me before. Of our cause in general, and throughout the country, I can speak most encouragingly, and can, perhaps, find no better index than the growth and sprend of the BANNER OF LIGHT, which, I am happy to say, is carried at mast-head full-spread and rendable in its own light. I do not wonder you publish it before its date, for thousands get hungry for its food each wook before it comes to their distant homes; but it always satisfies when it comes, like my own visits at home.

In our own Peninsula State the signs of progress are truly oncouraging. At Adrian I found our friends more united, better systemized, and stronger than ever before. Professor Mahan, who has been preaching there for more than a year, and other preachers who hate Spiritualism because it lets light into our world and exposes their hideous false doctrines of God, Devil, Heaven and Hell, have aided our cause some by abusing us and licing about spirits.

At Coldwater I learn Bro. Willis is still ministering to the wants of hungry souls, and Bro. Hackstaff, (formerly of White Pigeon,) has moved his post of duty to that station, andjoining a friend, has resumed his labors as an editor, advancing the character of his paper from politics to the Harmonial Philosophy, in which he can review the evils of society and suggest remedies.

At Sturgis, a beautiful little town on our Southern railroad our friends have about completed a meeting-house, at a cost of over \$4000, and are now ready for true preachers of the true gospel, and I hope they will be fortunate in securing those who stand on the broadest platform, and avoid all forms of sectarian bondage, which blights us everywhere they are adopted, as a mildew does our Michigan wheat-fields.

From Burr Oak, Janesville, and other points on that road I hear good reports, and had reports only from nowhere and from orthodoxy, and I propose that the latter should move to

From the towns and citles on our Northern railroad I hear very encouraging reports, especially from Pontlac, Lyons, Ionia &c. Grand Rapids and the west end of the road I shall visit next week and week after.

Of the Central road, on which is my home, and the truly enlightened city of Battle Creek, many more encouraging words could be said than I have space to write. At Detroit hear they are awakening from their long sleep which they have indulged in under the oblates of orthodoxy and other docks and darnels. At Upsilanti, Bro. Sampson is strong and rue as ever, and will bring the temple down in due time, for he has hold of its foundations.

At Ann Arbor, our University city, Bro. Stebbins has been engaged for a year, and is doing a good work in the free church, calling out each week many students and some of the best and some of the most intelligent families of the city ; among them the circuit judge and his companion, who stand high among the citizens of our State; and, indeed, many of the prominent and popular citizens of our State are with us in this great movement of the age. Here no religious bigotry or sectarian superstition can beat them back or put them wn.

Church, as the best I know of.

Several mechanics are needed here, especially a shoemaker and blacksmith; but we want our friends to come and get acquainted with our place and prospects before making permanent change; and especially let us get acquainted with them, etc.

Dr. George Haskell, who made an extensive purchase here two years ago, to aid the settlements and the cause of liberal education, has selected and laid out ten acres, beautifully situated for college buildings, and is waiting for other friends

who are able to join him in creeting the buildings and starting a college on the truest and lightest plan of education. Ifd has built one house, suitable for a boarding-house for a per-

tion of the present school-has laid out and ornamented his ground for another, a privato, residence, and is putting out fruit for food, and labor for students. He has over four acres of strawberries-is filling out forty acres, in one orchard, of apple and peach trees, and has several smaller ones, and learly as much in other fruit and ornamental plants and shrubs. He has been for many years engaged in horticulture, and connected with the fruit growers of Illinois and the West, and is one of our best judges of soils and adaptations, etc. He thinks this a favorable location, both as to solis and sumes you will excuse the liberty he has thus taken in markets, as we have both Chicago and Detroit easily accessible.

A suitable person, who is truly and highly reformatory, with good business qualities and classical educational ability for a teacher, would find a good opening here, if he could afford to begin with us and build up, by some sacrifice of time, a permanent and useful institution of reformatory education We are opposed to whiskey, tobacco, pork, coffee and condiments, medicino, profaulty, vulgarity, fashion, and follies of all kinds-strive to be useful and practical in all things. Any inquiries respecting the school or the place, may be made, by utter, of Dr. George Haskell. Direct to Battle Creek, Mich.

WARREN CHASE. Harmonia, (near Battle Creek,) Mich., May 25, 1859.

OBSESSION.

I believe that to are have started in many eyes while read ing the article on "Obsession" in the last issue of the BANven, by our good brother W. M. Laning. In this article we ieo the Christ-spirit of sympathy, compassion, long-suffering, action, with the true 'spirit within' awakened, are not the kindness, and brothorly love; we feel the influence that the publican felt when he went away justified. We see the and develop the good work, such mon must issue from their peanty of duty well done; the calmness and peace of humili- hiding-places, and with zeal and animation labor for the good ty, obedience and submission. We see the necessity of turn- time coming. ing not away from deformity and darkness. We see faith in is better to turn not away from the bitter cup of life, which Christ has drained to the dregs. Step by step does Spiritualsm lead us down the ladder of material progression-the adder which we have ascended, with pain and effort,

"A nearer view of heaven to gain."

And ray by ray comes its pure light to show us that matsria progress with the spirit amounts to nothing, measures nothing. Every stop on the ladder of material progress, we learn, will coner or inter crumble and dissolve, while the spirit rests alone on its own certain and eternal growth, yet hidden in the darkness of material love.

There is, to many, a mystery about obsessions, as there is about all the deep truths of Spiritualism. That there is a controlling wisdom in all the unpleasant manifestations of dark spirits," we cannot for one moment doubt ; and when humanity can see and accept these manifestations, as but the reflection of their own spirit-face in the mirror of spirits we call dark or unprogressed existing in the spirit world, obessions will forever cease. The idea of being better than another; more holy, more wise, more progressed; of having loss evil and a loss sinful nature; of drawing purer and higher spirits around us, it seems to me is both the proxinate and exciting cause of all obsession. The person obsessed may not be, and probably is not, more given to the concelt of self-excellence than persons not obsessed. All human hearts are chained together by the eternal laws of sympathy. and the elements of love and hate, like the electric fluid, touches every human heart simultaneously, running on the chain of sympathy. Humanity, perhaps, has yet to learn, that all earth's children move en mass heavenward together ; one human soul cannot pass another, or go to heaven in ad vance of another whose time and place is next to his own. While one heart heats a throb of agony, all hearts must feel it. If I give my brother pain, I give it not to one, but to all ; to myself also; from the natural operation of unseen laws it comes back to me in time. One great pulsation of human life is made up from the beating hearts of millions. Who is not a brother in humanity and a child in the family of God ? And are not all brothers of the same family, to love without listinction?

There is, perhaps, no greater fiction known among men than human distinctions; while there is nothing more arlently and earnestly sought. To attain unto self-excellence and self-superiority has been the maluspring of human action ; which, it is easy to see, is incited by self-love-is selfish in toto. Spiritualism alms a sure blow of death at this self-love; and where self-love exists, when this blow falls, suffering must inevitably be the consequence. The love of reputation is eminently selfish, while the love of reality is void of selfishness. Spiritualism heeds not reputation, but it leads to reality.

Dark spirits como and trouble us; and for what? For a good purpose: to bring

Correspondence.

To Correspondents.

REV. JOSEPH BAKER, COORSVILLE, Wis.-We do not be-lieve it would be profitable to yourself or our readers to discourse upon sectarian appropriation or distribution of school funds in Wisconsin. Neither do we wish to publish the wrong doings and sayings of any person or persons. It does no good to fight with thorns, except it be that the bleeding wounds made thereby are good for us.

L. P. H., LAPERH.-Your severity upon the Elder of the M. E. Church will not allow us to print your letter.

New Orleans,

eco, New ORLEANS, LA .- " Your correspondent, not unlike numberless others of the sunny South, and especially the good, yet much abused, City of New Orleans, is a regular render of the BANNER ; and you may well suppose, in common with the large and still increasing number here and elsewhere, in this our sunny home, he feels deeply-interesped in everything pertaining to the high and ennohling traths of the Harmonial Philosophy: and, for that reason he preaddressing you concerning its onward march among us.

Here our cause is not proclaimed, as with gong, from the stump, the pulpit, or the auditorium; it is dispensed as Nature performs her grand work. It rolls on with magnificent slience, with here and there a rumbling sound, which is soon hushed by the voice of Reason, and, like the mumbling of an earthquake, dies away in the distance !

Indeed, when the materialistic, prejudiced, or superstitious mind comes in contact with the gentle, ennobling, intuitional teachings of the "great Harmonia," like a well-prepared lucifer when drawn over a rough substance, the preparation ascends into thin air, and the little pine-split is soon swallowed up by the blaze-its force is irresistible; and to-day the friends of Progress present a formidable front in the Crescent City I

I regret to say, however, that there are a vast number here, as elsewhere, who, though imbued with the truth of spirit-intercourse, through policy and sake of gain refuse to act, or but faintly to admit the fact in any public or privato way; and thils, you know, is not exactly the course. Mon of men that should stand back for a beckoning. To move on

Our church-going people and their worthy deacons are be-Hod's wisdom triumph over afflictions, and we learn that it ginning to conjecture that something is going on outside of their narrow bounds. The ctornal law of Progress is continually whispering to them; yet, as each successive Sabbath rolls round, the 'same old tune' reverberates through the well-cushioned church, the prayer is as long and doleful as ever, and the reverend doctors harangue their hearers with as much eloquent assurance as a week's hard study and their line of precept will admit.

The eloquent Palmer, of the First Presbyterian Church here, with a salary of \$6000 per annum, fairly surfeits his flock with his masterly learned ignorance each Sunday ; and ie especially, every now and then, scares his money-getting hearers-tells them in burning accents how wicked it is to bestow so much of their time in the accumulation of the almighty dollar. But in this, as in his many theological dogmatisms, he displays a vast deal of ignorance and inconsistency. He does n't seem to consider his enormous wages, the heavy expense of building and keeping in order his beautiful church: nor does he seem to take into consideration, aside from these, the enormous expense of maintaining family households, &c.

The learned Palmer, as also the balance of the Protestant D. D.'s here, should lead their flocks in a different waythey'll find them out in their inconsistencies ere long, and perhaps, curtail their eloquent salaries. Apropos to this : your correspondent would kindly suggest and remonstrate with these doctors of the church, that they guard against anathematizing, in future, the great and sublime and heaventaught truths of spirit intercourse. Let them first investigate before they attempt to vilify. It is exceeding bad tastoas well as great ignorance in them, thus to ignore such great and good teachings. Lay aside your ecclesiastical goggles, ye of the white cravat and long faces, and, with a little research and careful investigation in the great book of Nature, you will soon be able to tell your followers, in clear-ringing notes that the Lord reigneth and ruleth, and doeth all things well.

The newspapers here, such as have taken especial pains to give but the one side of things spiritual, would also do well to make a note, keeping in view the fact that the friends and adherents of Spiritualism and the Harmonial Philosophy now present a solid phalanx of something over three thousand five hundred in the city of New Orleans and vicinity I and constantly increasing. Such persons had better 'buckle or the armor of brave silence.' The eternal law of Progress is speaking, and she will be heard 1

Among the Catholics here there is considerable awakening, and very many of this class are investigating the phenomena, while not a few have had satisfactory demonstration of the truth that the earth's luhabitants can commune with departed spirits. The priests, however, 1 am sorry to say, prohibit, as much as possible, their followers investigating the matter for themselves, and cantion them against

reading certain papers and periodicals. But this is all wrong, and they know it, and it will only have the effect to

Written for the Banner of Light. LEGEND OF THE WATERFALL. 7

BT CONNOS.

In the prairie groves of the distant west, Where the Indian chiefs and their warriers rest, A legend is told of a heauteous maid, Whese spirit frequents the Moone Cascade. 'Mid the glist'ning spray of the torrent's fait Hor form is seen with its misty pall; There she skims the wave in her shadowy car, And the Indian sings of fair Moonelah 1

All the gladsome days of her peaceful life An the granted without care or strife, Passed canindy on without care or strife, Till a blow from the hand of Manitou fell, Like the end, sad wall of a funeral knell. In the early gush of her summer years, As pure and as fresh as the May dew tears, Mar heart had here were by a relation bru Her heart had been won by a pale face brave, Whose home was after o'er the rolling wave.

House home was that of the storm old chief, When the flowers had left for the yollow leaf; And the days passed on in joyous delight, Till the ice-king came in his robe of white. He bound with his fetters the streams and lakes, And garnished the trees with his frost-breath flakes; Then whistled and sung through the tall pine boughs, While softly the lover breathed his vows,

But the sun beaus high and his rays grow warm, And the spring birds chirp and the wild bees swarm; While the soft rain falls on the melting show, And the violet comes with its purple glow. The cold March winds to the lakes have fied, And the flowers march forth by bright A pril led, And the flowers march forth by bright A pril led, I us have see May, like a blush rose fair, Her beauty unfolds to the balmy air.

But the hour drow night for the last embrace, And they came once more to the trysting place; By the messy banks of the silver stream, That so sweetly sung of their love's young dream; And they walked once more by the dashing fail, White the sun shone bright on its misty wall Where its golden light at the dawn of day Bade the rainbow's changing splendors play.

Bade the rainnow s comession of his home away, Then the white man spoke of his home away, Then the white man spoke of his home away, Where his parents grieved at his lengthened stay; But his promise gave to the maid by his side, To return ere long for his blooming bride. He spoke of bright scenes, of a sunny land, Where the perfumed air comes gentle and bland; Where blossoms and fruits each scason appear, And the song-birds carol the livelong year.

Fair Moonelah listened with rantured air Fair Mooneian listened with raptured air As the lover breathed his parting there— Then kissing her check he vanished from sight, And left her alone with her young heart bright. The months passed on—she watched but in vain— The form sho so loved no'er came there again; No message was wafted across the tido From him she had cherished in love's own pride.

The maiden dreamed and thought evermore Of the white man's home on the distant shore: Of the white man's home on the distant shore; And the moon wance oft, but he came not there; When Winter stalked from his northern lair, Then she heard by chance from a warrior's tale, Who journeyed oft on a distant trail, That a noise lord with a fair young bride Would visit the fort at the Big Lake's side,

She thought to herself she would see this lord-She thought to herefit she would see this lord— Perhaps he might bear some word from abroad; Of Hubert, her love, and why delayed, To meet her cace more in the forest's shade. When summer came, and the June flowers waved, And the grass gleached bright, by the May dews laved, With the chief she rode o'er the spreading plain, To seek from the stranger some news to gain.

'T was a strange new scene to the wildwood's flower, "I was a strange new scene to the wildwood's in Who all her life long ne'er left her own bowor; To soe the gay world—the curious throng, That gazed at her charms as she passed along, Unconscious meanwhile of her presence there, Sir Hubert rode forth all gallant and fair, With his fond young wife, while with thunderin The guns pealed forth 'mid the ranks around i thundering sound

He came near the place where the maiden stood, He came hear the place where the maiden stoot, With smile-wreathed brow and in joyous mood; But his face grew white when he caught the eye Of the Indian girl, as she turned to fly. And the blow wont home to the coward's heart, As the maiden's glance, like a winged dark, Pierced his false soul through—his recreant soul, And left a dark blot on memory's scroll!

She went to her home, so desolate now. She went to her hone, so desolate now, Of all hope bereft--desplar on her brow ! The dream of her life, once gladsome and bright, Was changed like a rose whom stricken with blight. She wandered one day to the cascade's bank, Where often with him she laughingly drank; And pledgiug success in his wanderings wide, Called the shades of her fathers to watch by his side.

As she looked at the stream which muring ran, And thought of the hours when love first began Her bosom to thrill with its magic store, Her boson to thru when its magne store, She longed for that rest where sorrow is o'er. Then kissing the ring that once was his own, And taking the clasp that bound her fair zone, She placed them in view where the chief might know That his child reposed 'neath the waves below.

With a sad, soft prayer for her love and friends, She stepped from the cliff where the mist ascends, And the cataract's fall her requiem tolled, As over her form the cold waves rolled. And often at morn, when the sun shines clear, The Indian looks for the maid to appear, ees in the mist, with her fle The beautiful sprite-the Maid of the Fall.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive ubscriptions to the BANNER, and are requested to call attention to it during their lecturin tours. Sample copies sent

At Jackson I found a revival of interest and a demand for lectures, which I could not supply, as my time was all engaged. There I found Bro. Anderson, from Lasalle, 111., making likenesses of persons who live in the spirit-world, and quite successful, astonishing the ignorant and alarming the superstitious.

At Albion our friends have purchased the Presbyterian Church, which they borrowed for me some years ago, and have had regular meetings in it for the last three months. with Bro. A. B. Whiting for a preacher; and I hear he had much larger audionces than the society could collect in their new church. I certainly had a large and intelligent audience the evening I spoke there. Their condition and prospects are flattering. At Marshall, one of the most bigoted and superstitious little cities of our State, there is, I learn, some signs that the light will burst in upon them soon. At Kalamazoo the Unitarians have taken the court-house, and, uniting the efforts of liberal minds, are trying to drag the religious hunkers along and prepare their minds for our philosophy, as they have in many other places; but the atmosphere is foggy there yet. From other towns further West I hear faint but cheering voices, calling or encouraging

At Battle Creek, the most lively and enterprising station between Detroit and Chicago, our cause and friends are in the ascendant, and the churches have to play second which mortifies their pride exceedingly, and induces them to deny their weakness, where the proof is not at hand. Three very large and highly intelligent audiences assembled to hear me last Sabbath. The best choir in the city greeted me with their music, and a large collection of children and adults assembled at a Sunday School between the afternoon meetings. Brother Peebles, one of our ablest and best speakers, lectures for them each alternato Sabbath, and translent speakers make up the other time, or Brother Averlil, who was and is abundantly able, but who has engaged of late in other business during the week. Five miles west from Battle Creek City, near the railroad, and where a station is already agreed upon, is the little settlement called Harmonia, where

stands my cottage in the plain. Here our friends have had a liboral school for seven or eight years, which the enemies have several times reported as dead or broken up; but it still lives, and was never more prosperous or promising than at the present time, although it is entirely under female teachers this summer; and my heart is still gladdened by the sound of its bell, which greets me every half hour. When a teacher leaves or is exchanged, the enemies take occasion to report the school broken up, and it is often long before our friends find out the truth; but I can assure all who can hear from me that there is no prospect of its being broken up at present; and when there is, I will let them know the fact and

the causes. Arrangements are already making for next winter, and we think the school will be nearly able to sustain itself, by proper encouragement from our friends. Our settlement is beautifully located on a rich plain of burr oak and white oak timber, now nearly all gone, with a rich and light soil, admirably adapted to fruit, corn, grain and clover. Several new buildings are in process of erection at this time, and I have never seen the place with as encouraging pros pects as this spring; and I can now safely recommend the place to true reformers as a spot for homes for those whose souls are in harmony with the good and pure and true of both worlds, and whose bodies are in harmony with nature on the gallows, euslayes black men, kills red mon, imprisons and her laws, and whose lives are in harmony with their poor debtors, and cuts off our sympathy for the erring. The kindred, their families and homes. Some have been misworld has advanced far enough to discover a common broth- directed to this place, and had to go elsewhere to find their erhood, but still must cling to the idea that some of the chil- affinities, or more congenial " free-love" (as they call it), or dren are a little bottor than others. Formerly the devil had no-love societies. Extremists of either sort cannot enjoy life a numerous progeny on the earth, wholly his own, and here-wish I knew where they could, that I could direct .

ness of reality, to teach us that one of God's children is no etter or no worse than another, that self-righteousness and self-excellence stands between self-love and the love of our brothers; that the whole idea of self-superiority has formed its origin in and is a phantom of darkness, and is nowhere ound in the teachings of our beloved Christ, in common sense, or in nature. In this myth of darkness we may find the cause of obsessions, and of a long list of evils which afflict humanity, emanating from spirits both in and out of the body. Let us heed obsessions, as lessons of wisdom given to us, as necessary means of great good.

A. B. CHILD.

Written for the Banner of Light. TWILIGHT HOUR,

BY D. S. FRACKER.

'T is sweet, indeed, on summer day, From dust and noise to steal away, And 'neath the shade by purling brook Muse o'er some page of Nature's book ; And sweet, I own, the song of bird-Each waving tree a voice or word-Each flower, too, some loving verso, Our hopes to cheer, our fears disperse.

But sweeter far is twilight hour. When mystic spell binds grove and bower, And western skies doth seem the gate Whence angels lead and joys await; And evening, with her magic art, Enchains the sense, enchants the heart; Undoes the pulse from labor's strain, And soothes to case our limbs again.

When, ero the night is yet begun, The trembling stars peep one by one, Like gleams of love from makien's eye, To deck with hopo her lover's sky. 'T is then the soul exultant springs To soar aloft on fulth-clad wings, And hold commune with friends above, Who blissful dwell in peace and love.

Commune in feeling, not in speech, No word of tongue the lips can reach, As spheres immortal ope to view, More gorgeous far than starlit blue; Yet how the blood from heart to brain Doth leaping flow, and thence again, As, through the portals arching wide. There stands in view our angel guido.

Oh, how the heart doth bound and thrill ! Our souls rejoice and lavish fill With gladest thought undimm'd of pain. That, though we die, we live again I And as the hours of twilight flow, Our spirits teem and fervent glow With every joy that brights the sod, With love to man, and praise to God!

A reckless fellow was dining at a very hospitable table, but a piece of bacon near him was so very small that the lady of he house remarked to him : "Pray, Mr. Jenkins, help yourself to the bacon; don't be afraid of it."

"No, indeed, madam, I shall not be. I've seen a piece twice as large, and it did not scare me a blt."

excite curiosity, and lead them to further research, which

will, of course, be the means of producing a happy result. We have several excellent mediums in the city, and two or three, and perhaps more, in the adjacent towns of Jefferson and Carrollton, where frequent circles are held, and excellent tests are had. Among the creoles, generally, there is much interest manifest, and quite a number are susceptible of rapport. Circles are also frequent in all parts of the city ; and each Sabhath, at cleven, quite an interesting assomblage is had in the Hall of the Carrollton depot, where many good things are promulgated.

You will see, then, dear BANNER, that we are up and doing ; and onward march is ever our watchword."

Obsession.

A. BEATTY, M. D., EVANSVILLE, IND .- "The article entitled The Obsessed,' by A. B. Child, M. D., in the BANNER of May 21st, is one to me of great interest. The danger of demor acal obsession, or what is about as bad, psychological decention, by the admission of unprincipled persons into circles. should be well understood by Spiritualists.

In Paul's first letter to Timothy he says. 'Now the spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy."

This is true at the present day. I have known an honest nedium deceived by one claiming to have friends in the spirit-world, and giving the names of persons that never existed, causing the medium to give a communication, which must have been either from the psychology of the unprinelpied person, or from a deceiving spirit, claiming to be the person named, that never existed.

I know a person that was for a long time troubled with a spirit that urged the medium to licentious conduct-ofter drawing with the hand of the medium vulgar and obscene pictures. This spirit was at last reformed by a good spirit, through another medium, by talking kindly to him, as did Dr. Child to the spirit that obsessed Mrs. Catlin's daughter. Ail these cases go to prove that there is danger of demon facal obsession when immoral persons are permitted to visit vircles.

California.

E. D. FRENCH, CHICO, BUTTE Co., CALIFORNIA .- "I take your paper through your agent at Marysville-Mr. Ransomand am very much pleased with it. I am getting quite well acquainted with the leading Spiritualists of Boston and New York, and I must say, Messrs, Editors, without flattery, that it does us good, even in this almost unchristian land. This calm, deliberate, affectionate way of reasoning, must "tell" upon an culightened community. Mrs. Hatch, Miss Hardinge, and numerous other trance speakers, I am getting well acquainted with ; Dr. Gardner, too, is well known ; and I feel a particular friendship for any person who is always ready to be among the foremost in this good cause.

There are but few Spiritualists in this vicinity-not enough to hold circles—or, rather, we are too much scattered to get together often, consequently we have no communications; but our faith is faced upon nature and reasen. Boston and New York form the heart of Spiritualism, and we feel the great pulsations of progress, oven in this distant land. How much truth has been brought to light in this new dispensa-tion—how many sad-hearts have been made joyful, and how many dark clouds of doubt have yielded to the bright light of immortality! . We have reason to congratulate ourselves upon the fact that 'truth is mighty, and must prevail.' It is founded upon immutable laws, and will be understood as fast as the human mind develops. Still who can fathom all truth? Who can compretend the works of the Delty? We are soon to separate from the body—will our spirits then be obained to earth by the feelings, habits and passions we have confracted in this life, or shall we fit away with the bright of purity, without a tie to draw us back, save that of to hold circles-or, rather, we are too much scattered to get spirits of purity, without a tie to draw us back, save that of love and friendship, and explore the illimitable wilderness of God's uncounted worlds?"

Mass EMMA HARDINGE will lecture in Worcester, Lowell, Portland, Oswego, and various adjacent places during Juno. Next Fall and Winter she designs to inbor exclusively in the West and South. St. Lowis, Memphis and many othr places are already promised, and as she desires to com-plete her route via Pittsburg, &c., before September, early pplications will be still received, addressed to No. 8 Fourth venue, New York.

WARREN CHASE announces that he will lecture in Chicago, III., 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; Rochester, N. Y., July 31st. Dr. Join MAYIEW from the first of June to July 14th will attend to the wishes of Aurifus friends, on or near the La Cross and Milwaukee route, including Sheboygan, Neenah, Appleton, and the region rhytholabout. From July 14th to August 31st he will be on the Michigan route, from Grand Haven to Detroit.

MRS. J. W. CURRIER will answer calls to locture. Address, Lowell: box. 815. She will speak as follows: Springfield, Mass., June 19th 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, clairvoyant and physical manifestations.

PROF. J. L. D. OTIS having about completed the subscrip-PROF. J. L. D. Oris having about completed the subscrip-tion list to the New England University, is now prepared to address the friends of reform upon other subjects connected with Spiritualism. His addresses are mainly in the trance or impressional state. Ho will examine the sick free of charge. He will speak at Sutton, N. H., June 19th; Laconia, June 26th. He will also receive subscription and form clubs for the BANNER. Address, Lowell, Mass.

Lorno Moony will answer calls to lecture anywhere, on Sundays and week day evenings. Address Malden, Mass. He will lecture as follows :--North Chelmsford, Mass., June 14th and 16th; Tyngsbor0, Mass., 16th and 17th; Milford, N. H., 19th; Nashua, N. H., Sunday, June 26th; Waltham, Mass., Sunday, July 3d.

Mass., Sunday, July 30. H. P. FAIRFIELD will speak in Putnam, CL., Sunday, June 19th; in Toiland, CL. Sunday, June 20th; in Millord, N. H., Sunday, July 31; in Portland, Me., Sunday, July 10th. He expects to spend the month of August in Maine. Friends in that State wishing to eugago his services, will address him early at Greenwich Village, Mass.

Mas. II. 4. M. BRows, of Cloveland, Ohio, Editress of the Agitator, may be addressed at Boston, care of Bela Marsh. Sho will lecture in Providence, R. L. the third Sunday in June, and in Buffalo, N. Y., the fourth Sunday.

F. L. WADSWORTH Speaks at Mariboro, June 26th. Those desiring his services during the week in the vicinity of the above named places, can address him at the office of the Spiritual Age.

Miss Lizzie Doren will speak in Taunton, June 26th and July 3d. The remaining Sundays in July and the month of August she will be in Plymouth, Mass.

Mrss A. W. Srnaove, through the month of June, will be in Plymouth, VL, and in July and August she will speak in Oswego, N. Y.

MRS. FANNIE BURBANK FELTON will lecture in New York, on Sunday, June 19th, and in Norwich, Conn., on Sundays, June 26th, July 3d, 10th, 17th and 24th. Address Willard Barnes Felton, Norwich, Conn.

GEORGE ATKINS will speak at Orleans, Mass., on Bunday, June 19th; at Plymouth, June 20th.

E. T. Wirkzier, inspirational speaker, may be addressed until June 15th at Poughkeepsie, N. Y.

MISS SARAH A. MAGOUN Will speak in Quincy, Mass., Sun-

George M. Jackson will speak, June 15th, at West Win-field; and 16th, at Cedarville, N. Y.

A. C. Robinson, will speak in Randolph, Mass., June 19th. Address, Fall River, until further notice.

Miss Rosa T. Avenzer will speak in Foxboro', Mass., Sun-ay, Juno 19th; Providence, Sunday, June 26th.

DE. E. L. LYON may be addressed at Lowell until further notice

MISS EMMA HOUSTON, trance-speaking medium, will answer calls to lecture Sundays, or week evonings. Address at Fountain House, Boston.

HENRY WARD BEECHER PLYMOUTH CHUECH, BROOKLYN, N. Y. Sunday Morning, June 5th, 1859.

8

BFORTED FOR THE BANNER OF LIGHT, BT 7. J. BLLINWOOD.

TEXT:-"Let your conversation be without coverous or and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee."-HEE. 13, 5.

Here is a dissussion and a command, and a reason for both of them. We are forbidden to have a covetfor both of them. We are forbidden to have a covet-ous, fretful conversation; that is, to be forever talking about things that we lack and want. We are com-manded to have a spirit of contentment. And the dis-suasion and the command, both of them, have this given as their reason: "Ife [God] hath said, I will never leave thee, nor forsake thee." I am, this morning, going to speak to you on the subject of Christian Contentment. This is a grace in rather bad repute among us, because it has been, and is, greatly misunderstood. Where persons suppose that contentment means an utter indifference to the condities of things around us, it is not surprising that

qualities of things around us, it is not surprising that so stupid a state of mind as this should be held in contempt; and if contentment did mean this, I see not how any one could preach it, or practice it either. Moreover, contentment has been inculcated as a medicine to men suffering from all manner of wrongs. The doctrine of contentment has been the king's doctrine for his abused subjects; the pricet's homily for hood-winked disciples; the master's grip on the conscience of his slave; the rich man's advice to the suffering poor-in short, contentment has been that universal dry crust which proud and luxurious selfishness, itself well enough off, has loved to fing down to the rude hunger of men below it, to keep them down, and to stop their unpleasant noises. Strong men think that weak men should be contented. Rich men tell poor men that it is their duty to be contented. Men of men that it is their duty to be contented. Men of high estate, who have achieved great success in life, chide the strivings and restless demands of men be-neath them, by declaring the Christian duty of being contented. Nobody thinks that it is necessary that he should be contented, when looking up; but men, when looking down upon other people, tell them it is their duty to be contented. And so, at length, it comes to pass that many men with a rule sense of wrong, re-rard contentement as, but another word for stundity gard contentment as but another word for stupidity and oppression. But contentment is a grand word, when rightly understood, full of glorious and manly things. That it has been abused, makes it none the less excellent. Let us see. Does contentment mean, then, that we should like

Does contentment mean, then, that we should like everything, just because it has happened to us? Does it mean that there are to be no moral tastes—no God-like aspirations? Does it mean that we are to change the nature of things, and efface all distinctions be-tween things that are good and things that are bad, or things that are in gradations of excellence? No. The Bible, on the contrary, enjoins positive hatred of some things, and intense liking of other things; but mod-eration in respect to all things. The Scriptures recog-nize no such idea as that contentment is a kind of level satisfaction with anything and all things inst level satisfaction with anything and all things just alike. There is no such contentment as that taught in the Divine Word. See how Paul regarded it—for he is, principally, the one that speaks of contentment in the New Testament. Turn to the sixth chapter of first Timothy, and see what he says in the fifth and sixth

· Perverse disputing of men of corrupt minds, and

"Pervorse disputing of men of corrupt minds, and destitute of the truth, supposing that godliness is gain; from all anch withdraw thyself. But godliness with contentment is great gain." Who was it that the Apostle had in his mind when he uttered these words? Why, he had in his mind that kind of men who were never satisfied with what they had; who were restless till they got what they sought; and who, the moment they got is whet they they had; who were restless till they got what they sought; and who, the moment they got it, were dis-satisfied with it, and found something else to murmur and grumble about. He referred to those restless, nervous, unsatisfied dispositions, that were all the time breaking out in complaints and turmoils. It was in opposition to this state of mind that the apostle was speaking. "But," he says, "godliness with con-tentment is great gain." Contentment, therefore, is a virtue which stands opposite to, and in contrast with, this unsatisfied and fault-finding disposition which so many violent or selfish natures have. It is a disposi-tion which leads one to take whatever experience he tion which leads one to take whatever experience he tion which leads one to take whatever experience he has, so as to extract from it as much of good as there is in it. It is a disposition which sees some good in everything, and which fixes itself on the good that is in the affairs of men. instead of fixing itself on the evil that is in those affairs.

But let our text be a little more closely analyzed. First; we are to regard our life, according to the teach and divinely watched history. Our life, according to the teach-ing of this passage, in all its parts, as an organized aud divinely watched history. Our life is not the voy-age of our choice and intelligent desires upon an occan of luck, of chance, or of wild, tempestuous, natural laws. Our whole life is divinely superintended; and not only that, but all the events of our life, whether they transmission will the provents of our wisdom they transpire through our will, through our wisdom, or through our mistakes-whether they are brought about by our contact with nature, or by our intercourse with our fellow-men—are under the supervising care of God. Whatever things come upon us, and make a God. Whatever things come upon us, and make a part of our personal history, are under the direction of our Heavenly Father. There is not a thing that befalls us, which is unknown to him. There is not a single experience of ours for which he does not make some provision in his providential care. "All things work together for good to them that love God." Secondly; although some parts of our experience are more pleasant than others, and although some parts of it take hold on more important ends than others.

of their deserts, and they are perpetually complaining that they are not dealt with according to their merit. This claiming, selfish spirit, which lends us to seek to appropriate more and more as our due, on account of our excellence, is one of the worst spirits in the human boom. There are other men who, refuse to be satisfied with the orefits which happen to them in life, unless, in comparing them with those which happen to others, they find that they are at least even with them---and they are better pleased if they are a little more than even with them. There are many men that have this a man of this description, as a beggar in the street, all lothed in rags, and give him a clean and good, but homely suit, and before he has fairly got it around him, looking about, and seeing another man whose linsey-woolsey is a little finer than his, he will say, ...This is not very much of a gift, after all." Strip him, and put on him a suit of broadcloth, and if he sees another man wearing a finer suit of broadcloth, he will say, ...There is not so much to be thankful for, after all." Take him and put him in king's apparel, and if he sees a king who has richer apparel than he has, he will take a man of this deer in his own. There are many persons who have this kind of infernal selfishness or ambition, which prevents their taking any happiness unless they are equal with or superior to others. This desire on a king who has richer apparel, the will take a king who has richer apparel than he has, he will take a king who has richer apparel, the will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has, he will take a king who has richer apparel than he has; he will take a king who has richer apparel th "There is not so much to be thankful for, after all." Take him and put him in king's apparel, and if he sees a king who has richer apparel than he has, he will take no pleasure in his own. There are many persons who have this kind of infernal selfishness or ambition, which prevents their taking any happiness unless they are equal with or superior to others. This desire on the part of some men to be great and strong, not that they may be good, but that they may equal or surpass others, is quintessential meanness. There is, with some persons, a hot nerve, a feverish impatience, which springs from unregulated ideality and affection—a sort of ever-rolling, ever-sissing spirit —which never allows them to be contented. It seems as though there was no such thing as rest connected

parts of our being. For these reasons they look upon the experiences of life with contempt, and learn to despise them. Instead of estimating them according to their relative values, and saying, in reference to those which are of the least importance, ... These are not as conduct the them that the but the say those which are of the least importance, "These are not so good as other things, but they have their own value and good," they look upon them all as evil, and are perpetually murmuring with reference to them, and fluding fault with them, and disdaining them. They go through day after day, and week after week, without finding one thing which calls forth their grati-tude, and leads them to say, "I thank God." It is one of the rarest things in the world to hear this ex-pression of gratitude, excent in connection with ron. pression of gratitude, except in connection with rou-tine services in the sanctuary, where men are employed to thank God generically, for the benefit of the whole tine service to thank God generically, for the benefit of the whole congregation. To see a man, day by day, from a con-sciousness of the relation of the events of each day to his own self, saying to his God, from point to point, "I thank thee, I thank thee," is one of the rarest things in this world. Few men have such an appreci-ation of the mercies bestowed upon them as to feel im-pelied to do this. Most men treat those mercies as I have seen persons treat flowers that I had given them. They took them with an indifferent "Thank you," but seemed to regard them as so many mere leaves, or They took them with an indifferent "Thank you." but seemed to regard them as so many mere leaves, or as some miserable, worthless things, and presently commenced picking them to pieces; and by the time they had taken twenty steps the walk was strewn with fragments of them, and I looked after them and said. "If you get another gift from me, you will know it." So men look upon the thousand little blessings which they measure as a fitted as a stream of the stream

to feel grateful for them, and to say: "Here is this persons suppose, I say, that such a man is a model of blessing; though it be little, it is worth having and contentment. But such a man is not by any means being thankful for. Here is this gift; though it be the beau ideal of true contentment. In other words, small, yet it is good in its place, and I am thankful for it. Here is this mercy; it is not so large as I could does not consist in a want of push; it does not consist in a want of nerve; it say, "Thou art God-sent, and thou hast a message for say, "Thou art God-sent, and thou hast a message for in whatever God sends there is something these mindaed viewers one has; it does not consist in not having met. The sent havene to you without these mindaed viewers and mind-hower. say. "Thou art God-sent, and thou hast a message for me; for in whatever God sends there is something good." Nover let an event happen to you without saying. "Since God has said. I will never leave the not forsake thee.' I know this event bears some gift but for a man to have a disposition to go out into from him to me." That is what I understand to be contant method. The sense is the sense of the sense the sense of t

all the elders, would be shocked, and say that he was giving way to presumption. According to the view of many, a man ought not to recognize a thing in him-self to be good. But why should he not? If God, in his providence, and in answer to the prayers of father, and mother, and friends, is at work upon his soul, may he not stop and point to the effects produced upon him, and say, "God did that; and God is doing this; and God is laying the foundation in me for a higher life?" I think one reason why we do not grow more in grace, is that we have false notions of humility. We do not recognize what good there is in the beginnings

is a poor scholar, or a boy is without the means of ob-taining an education, quote this text to him, saying, ''You do wrong to be restless; for, do you not know that the Bible says, 'Be content with such things as ye have'''' It is oftentimes the case that arguments are built strong enough to stop the mouth, when they are powerless to produce a consciousness of truth in the heart; and an argument that does not produce a con-sciousness of truth in the heart, is no argument at all. There are a thousand things which can be presented to

I heat, and an anguine that does not plotted to one scient, and an anguine in the heart, is no argument at all.
There are a thousand things which can be presented to the mind in such a way that they cannot be controverted by words, which are snubbed back and rebelled against by the heart, and with reference to which the person feels, "Although in terms, it cannot be gain-sayed, yet I know it is not so."
There is nothing in this divine command which forbids a desire for higher pleasure. You may long for it, and strive for it. The only danger is that when you are longing and striving for higher pleasure, you will not recognize what you have got, and derive what pleasure, you will soy. "I will not take any satisfaction in the little which I have, because it is not more." Now the way to make what you have come, to thank food for it; and when more comes, to be thankful for that more; and when more comes, to be thankful for that more and so continue to be thankful for all the good which

They took them with an infiniterent "Thank you," and when more comes, to be thankful for that more; but seemed to regard them as so many mere leaves, or as some miserable, worthless things, and presently commenced picking mem to pieces; and by the time you. Look forward, and strive to gain higher enjoy-they had taken twenty steps the walk was strewn with iragments of them, and I looked after them and said, "If you get another gift from me, you will know it." So men look upon the thousand little blessings which they receive as of trifling consequence, or no conse-quence at all: and yet God sends them, as much as he ends anything. As every flower and as every blade of grass grows in accordance with laws that govern life, although they may not be directly brought about by the Almighty, are yet supervised by him, and he causes them to work out benefit to us. And our ap-preciation of these things should be such as to cause us being thankful for. Here is this gift; though it be gmall, yet it is good in its place, and I and thankful for it. Here is this mercy; it is not so large as I could does not consist in a want of push; it does not consist in a want of nerce; it of the about the sent of our every day the beam *ideal* of true contentment. In other words, small, yet it is mortso large as I could does not consist in a want of push; it does not consist in a want of push; it does not consist in a want of push; it does not consist in a want of push; the beam ideal of push; it does not consist in a want of push; the beam ideal of push; it does not consist in a want of push; the beam ideal of push; the beam ideal of push; the beam of a push; the push the p

from him to me." That is what I understand to be contentment, interpreted from the want of it. Let us now interpret it from the other side—from the affirma-tive side. Interpreted from the affirmative side, contentment implies a capacity and habit of perceiving the good which belongs to every possible state and experience of looking at the good and not the evil of things; of things. It might almost be described as that state of things. It might almost be described as that state of things. It is a state that makes a man willing to take theerful aspect of things, the beneficent awpect of things. It is a state that makes a man willing to take asches of his relations to us personally; and looking forward always to our home in heaven, it accepts everything as a divine gift. Among friends little gifts are as significant as great ones, and we receive them with their appropriate ones, and we receive them with their appropriate ones, and we receive them with their appropriate of state and state and reduced the personally; and looking ones, and we receive them with their appropriate of state and state and reduced their appropriate ones, and we receive them with their appropriate of state and state and state appropriate ones who the state and state appropriate ones who the state and reduced as the state and state appropriate of state and propriate appropriate ones who the state appropriate appropriate the personally and looking ones who the state appropriate appropriate the personal the state you have reached, and recognize whatever is good and right on that which how have for the appropriate the personal the state you have reached, and recognize whatever is good and right he propriate it appropriate the personal th

ones, and we receive them with their appropriate measure of gladness. Though there are diversities of pleasure produced by diversities and fitnesses of gifts, yet nothing that a friend gives, meaning it as a token of friendship, in worthlow. And eithernet, areas of prostical any light of the subject for the subject f

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> rest; it there be in a mother's househould such a child as that, though it knows the least, and does the least, of all her children, it is the child which is most dearly loved by her; it is the child which grows upon her heart; and she carries it through life as a ship carries, all through the voyage, barnacles which it is unable to throw of. Such a child at length becomes the father's and the nucture' idel and the mother's idol.

them, Even a heat in a dungeon must be pleasent to make pletures and to write on the wall, with a coal or a plece of chalk. Instead of making your adverse circumstances more murky by broading over them, and replining on account of them, light them up with a cheerful, radiant spirit. Be con-tent, and remember that God says, "I will never leave thee nor forsake thee;" so that you may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

and the mother's idol. I think that God feels this special, nourishing transitions in the synthese is the policy and is Just that thing which God meant should be an index of duty porformed. Once more. There is an application to parents, of this in-junction, "Be content with such things as ye have." Well, you are not. God has given you a family of children; and one looking upon your household from the outside, would say, "How happy that father and that mother must be with such children." But a person who is brought into near rela-tions with you will find that parents in anylety is clucking <text><text><text>

of it take hold on more important ends than others, yet, as an organized whole, there is no part of human life that is not important. Those things are not alone important from which we derive pleasure, and whose relations we trace to a good effect. How many of the things does the farmer know that are indispensable to his crop? His grain grows, though he does not know how the roots are creeping; though he does not know how the thousand little tubes and passages in the plant are drawing and pumping up nutriment from the earth; and though he does not appreciate the thousand things. The the mineral substances of the earth, in the air, and in the light of the sun, which promote the growth of the products of his land. God knows these things, but the farmer does not know them. And so in our life, not only are there a thousand

thing things which are so apparent to our sensuous percep-tions that we recognize them; but there are a million little things, which are so sunk and hid from our view that we cannot understand them, many of which are judged by us to be positive evils, but all of which are open before God, and are working out the great ends of our being. Everything has some relation to the grand whole which God is fashioning from the detached parts and parcels of our life. In its place, and in its due proportion, everything has in it good. There is, where we can see the face of God reflected. I do not know that I ever saw a flower in which a bee could not find some honey, though I could not; and the reason why a bee can find honey in a flower when I cannot, is due, not to the flower, but to the difference between me and the bee. There is not a thing that happens to a man which has not sweetness in it for him, if he only knows how to find it and extract it. There is not a thing that happens to a man which he cannot bring in-to such relations to himself as to make it painful to him. And since there is nothing that happens to a man from which he may not extract both pleasure and pain, the question arises, Which is the better disposi-tion, one that is looking at things for the purpose of criticising them, and finding fault with them, or one that he at things for the purpose of griting from that looks at things for the purpose of getting from them whatever there is of pleasure or enjoyment in them?

We are, therefore, to despise nothing, to undervalue nothing, to nurmur at nothing. Human life is God's ordinance. Human experience is a part of God's providence. It is to be looked upon in a high and sacred light, as related to God's scheme for our education and salvation.

Contentment is to be interpreted from two opposite sides—from its negative side, and from its positive side. Interpreted from its negative side, it is that which judges everything by its relation to our immediate sense of pleasure, and not by its relation to our whole growth and being. Nothing is good to some men which does not blossom the very hour in which it is planted. They are men who live for sensational en-Is planted. They are men who live for sensational en-joyment, or enjoyment in the present time. They judge those things to be good that please them; but, no matter what the thing may be, if it does not tickle the palm at the moment, they judge it to be evil. They love those things that are perpetually yielding present joy; but they dislike those things which do not con-tribute to joy in the present, but which, unknown to them, are preparing them for greater joy in time to come.

There are many men that murmur at things because they are so conceited that they think nothing is good neugh for them. They are never blessed enough to satisfy their sense of their deserts. And, generally speaking, you will find that the men who deserve the least, are the men who think they deserve the most. God's plan and arrangement, as regards their own spe-cial relations, do not anywhere come up to their ideas

yet nothing that a friend gives, meaning it as a token of friendship, is worthless. And although some of God's blessings are larger and more vocal of goodness than others, there is not one of them that is bestowed in vain; and there is not a single thing that comes to man in this world which he can afford to despise, and of which he can afford to say, "It is mean and con-temptible." If God has sent you anything, approach it as a moral gift to which you will do well to give heed. heed

heed. Contentment, in this way of looking at it, is not inconsistent with aspiration. And what is aspiration? It is the imagination employed in longing for higher moral qualities than we have attained; it is a concep-tion of a higher moral character than we possess; it is a reaching forward after nobler feelings than we have experienced. Many persons suppose that to be con-tented they must be satisfied with what they have got, and not wish for anything more. and not wish for anything more. They suppose, for instance, that a man, to be contented, must be satisand not wish for anything more. They suppose, for man is pocific in his organization. When the dust man instance, that a man, to be contented, must be satis-field with his conscience, so that he can say, 'I am without any exaggeration or embellishment. When content with what conscience I have; I wish for no the other man talks, it seems as though he roamed in more.'' But that would be a right sort of content-the very heavens, with his largeness and originality of ment. A man may, however, with propriety say, "I thou am content to have such faculties as I possess; that they are deficient, I know; but I thank God for them, "Oh

practical applications of this subject. First: it relates to, and controls, authoritatively, the conduct and feelings of men in regard to original endowments. If you go out into human life, I think you will find, not merely that men's external circumstances are the occasions of envyings, jealousies, and of replaings, but that they are as much at war with God in respect to their orginal endowments as almost anything else in this world. They are continually looking at each other, and covet

ing each other's gifts. The man who was born weak, is looking upon the strong man, and saying. ... I wish I was in his place." The man who is sickly from his birth. looking at the man in health, says, "Oh I why was l born a valetudinarian, while this other man is without the knowledge of a qualm or a pain?" Here is a man, who, in all his mental operations, is literal and factual, and he despises his own cast of mind because another man is poetic in his organization. When the first man talks, he says just the thing that he wants to say, thought. The matter-of-fact man, instead of thanking God that he is endowed with common-sense, says, ...Oh, I wish I had such an imagination as that man

what is the public sentiment of God. Remember that He has said, "I will never leave thee nor forsake thee:" so that you may holdly say, "The Lord is my helper, and I will not fear what men shall do unto

When 1 see poor people throwing away the Bible, I