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HENRY WARD BEECHER AT PLYMOUTH CHURCH, BROOKLYN, N.Y. Sunday Morning, June 12th, 1859.

BPORTED FOR THE BANNER OF LIGHT, BY T. J. ELLINWOOD.

TEXT:-Seek yo first the kingdom of God, and his right-cousness, and all these things shall be added unto you.--MATT. vi. 33.

erring guide. If you look at the context, you will per-ceive exactly out of what thoughts this declaration grew:-

strong as it is now; for there is no man that lives who does not know that he can live without those things, and that if it is not convenient for God to give them This is the sense of the promise: Let your whole to him, it is not particularly inconvenient for him to conduct, in every calling and under all experiences, be do without them. . But there is no man that lives who controlled by the highest religious truths, and by the does not know that he cannot get along without food | noblest standards of rectifude, and such a moral course

In the question comes to this—it you say, site is standard of morals, too says to him, while rectifute not maintain my principles, or my religion. or my ishall not be a manade or a fetter to you; it shall not faith, or my hope, without sacrificing my bread, and faith, or my hope, without sacrificing my bread, and block up your way to success in this world; it shall to maintain them at all?" (briest away, "Nay, even be-stand up and see that it shall not be to work that it shall not fore raiment and food; in short, before all the things this life." How far those who live a pure life shall

in the spirit of selfishness, and taking counsel of his lower nature, has formed a worldly ideal of happiness, God will secure all this to him on condition of his be-coming pious. A man says, "Here I am drudging as a clerk; now I should like about twenty-five acres of ground for a country seat; I should like a fine residence upon it; I should like a carringe house, and two pairs of carriage-horses; I should like a coachman, and a gardner, and a hired man to boot; I should like plenty of choice fruit; I should like a circle of agreeable visiting neighbors; I should like a literary reputation, in order that I might move in the best society—that is about what I should like in life, and the Bible says that if I will only be pious, God will take care of my temporal affairs; and I will be pious, hoping that God will, on that account, give me this estate, and these good things, which I desire." And so he carves out what he would like in life, taking counsel of his lower feelings, and supposes that if he is pious his desires will be gratified. They may be, or they may not be. will be gratified. They may be, or they may not be, These words occur, as you will remember, in Christ's Sermon on the Mount, as it is called. They are to stances. But no man can mark out what he wants, and human life, what the compass is to a ship upon the see. In them we have, in the briefest space, an un-"I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your meat, and the body more than raiment?" "Your heavenly Father knoweth that ye have need of all these rightconsness, and all these things shall be added unto you." Now if it had been said that we are not to seek ex- Bible as that you shall be better off than your neighbors Now if it had been said that we are not to seek ex- fibble as that you shall be better off than your neighbors cessive enjoyment; that we are not to give undue con-in respect to worldly things. The promise is not that sideration to the accumulation of great wealth; that you shall have all that your vanity asks, all that your we are not to be anxious for luxuries in excess—if that had been the command, it would not have been half so spirit of selfishness which is in your regards as neces-

does not know that he cannot get along without food [noblest standards of rectifude, and such a moral course and raiment and shelter. If there be, therefore, any shall not only work out religious joy, but it shall be thing which the fundamental conditions of existence fundamental necessities of life are the things which the thing which hild is easily and these fundamental necessities of life are the things which the thing work of your success; it shall never hinder your secular prosperity. On the contrary, in a Christ held up before men saying, "Do not worry your selves about even these." If the question comes to this—if you say, "If I can-the question comes to the provide the provi on which life scents necessarily to stand, seek the king-dom of God, and his righteousness, and these things left to God; but we have this great over-lying assur-shall be added unto you. dom of God, and his righteousness, and these things shall be added unto you." What is the kingdom of God? What is included in the term, kingdom of God? What is included in the term, kingdom of God? It would seem to allude to that figure employed abundantly in every portion of Scripture, by which the world is summarily divided into two kingdoms—one of good, and the other of evil. The kingdom of evil is called the kingdom of this world, and the devil is said to be the prince or ruler of heaven, or the kingdom of God. The language is large and popular, yet sufficiently close for good heaven, in this word, is that cause of God in which is uncan thy the kingdom of God, or the kingdom of heaven, in this word, is that cause of God in which is large and popular, yet sufficiently close for good heaven, in this word, is that cause of God in which is large and popular, yet sufficiently close for good heaven, in this word, is that cause of God in which is cludesall who mean to be the children of God. Christ commands us to seek those ends in life which God governs and approves. He commands us to seek religious rectitude : all that we mean by religious purity, by justice and truthfulness, by reverance and obedience to God, by kindness and love toward men---in short, that life which springs from the moral facul-ties of the mind, in distinction from that life which surings from the ubysical and the selfish nowers. The

and then I can afford to be pious." Men carry their religion as vessels mry their little boats, which they trail behind them, ind which dance upon the waves that they create. Men have a little boat of piety, which runs up and down the waves of their experience; but their life is a graat hull of selfishness, the bow of which is rigged with the lower passions. God says, "Your life should be made up, first and supremely, of moral rectitude—notof a common, coarse morality, but of a morality which springs from piety, and from the very bosom of Deity. Let this element be first and chief in your character. Judge everything by it, and oblige everything to conform to it. Build yourself, and shape your aflairs in accordance with it, and I will see to it that you have secular prosperity. Lead a strictly righteous life, and I will see to it that you of God'—that is seek trectitude, seek moral purity of God'-that is seek rectitude, seek mort purity-and all these things shall be added unto you." You will not, perhaps, have all the things that you wish; seems as though their lower feelings are about to but you will have all the things that you need, God himself being the judge of your necessities.

Some men put their passions first. They do not do this because they have no other feelings except pas-sions: they have other feelings. There are a great many good feelings in and about them. But such men have their goodness as people do their pianos. They have them shut up, most of the time, at one side of the parlor; and when they have looked after the affairs of the kitchen, and taken their meals, and waited upon their company, and attended to all their other duties, then, for relaxation, they open them, and play a few tunes upon them. Some men keep their conscience shut up a good part of the time, and once in awhile, shut up a good part of the time, and once in awhile, for a change, they open it, and play upon it. They find it a little out of tune, but they do not mind that. Others keep their faith laid away most of the time, but once in awhile they bring it out and play a tune upon it, as a man does with his guitar. Men that are bad have. I say, a great many good things in and about them; but the question is not whether a man has some good or some bad. The best men have enough that is bad, and the worst men have

some good. The question is, What should be the cut-water. What faculties or powers of our nature should water. What lacitlies or powers of our nature should be placed foremost in order that we may make the voy-age of life with the best results? Worldly men put their selfishness in the bow, and hide their goodness in the saloon; but good men put religion alead, and made that first and supreme. Some men attempt to take hold of life by their pride, their vanity, their selfish-ness. These are their artificers, their organizers. Be-hind, and within, they have a great many good things bind, and within they have a great many good things, but they are alternative. Some men attempt to take hold of life by their social attachments, by their soft and gentle affections, by winning, by wiles and kindly cheer-not by great moral elements, but by mere senti-mentalities. Some men attempt to put knowledge, intellect, mere mind-power, first. They seek for intelligence, an ability to think but thinking is the univer-sal servant of the soul. The life of the soul is in the feelings, and not in the thinking power. I take the opposite ground from that taken by Buckle, who says that knowledge, or the power of knowledge, is the chief foundation of character. I hold that feeling has been the lower the most of much being. Thisk always been the lordliest part of mar's being. Think-ing, intellection, is the universal servant of the things in which the truest character resides. Character neve stands on the intellectual faculties, but it always stands on the emotive faculties. Some men adopt neither of the courses which I have enumerated, but follow an

The courses which I have enumerated, but follow an aimless life, acting as they are acted upon. Now does it make any difference in the chances of success in life, which side of the mind is uppermost? Yes: the moral and religious nature is to lead all other worth and taxant dealer the ment of the second second

made that each class of faculties controls downward, the parce enough, but he had an ungovernable temper, since and is responsible upward. God has meant that the parce enough, but he had an ungovernable temper, since bottom of the mind shall be controlled by that part caused his ruin. This is most above it: that the part which is next provide the man who had great control of his is the temperature of the man which is next provide the man man berhams of kind and good which is next above it; that the part which is next. Here is another man, who had great control of his above the bottom shall be controlled by the part which is next above that; and that both the bottom and the is feelings; but he did not succeed; or, he was always suc-

by and by a glorious impulse seizes him, and he in-stantly shuts the drawer, and says. "Devil, get behind me i food help me! What have I been about?" And he thanks God that he is yet an honest man. So to many men in the strife of temptation, when it is some a though their lower fooling are about to

swamp their higher feelings, God gives them the victo-ry, and all their lower nature is obliged to lie down in submission to their higher nature; and under circumstances of this kind does a man feel that he has been de-graded? In other words, when a man obliges his lower nature to submit to his higher nature, does he not do it with a sense that it is in accordance with the fitness of things? Does he not do it with a consciousness that God, tended that the moral nature should control those men-tal powers which are below it? Does he not feel that it is according to the word have a State and feel that is according to the royal law of Nature that the higher faculties shall govern the lower faculties? Seek first the kingdom of God. Put conscience, and

Seek first the kingdom of God. Put conscience, and love, and veneration, and religions rectitude, first. Make them supreme. If you do this, everything else will have to follow them; and everything else will re-port that it is fit and right that it should follow them. The only part of the mind which was made to lead all the rest of the mind peacefully, is the moral nature of man. That this part should lead, is in accordance with the order of nature, which was established at the crea-tion. And this order is not an arbitrary one; it has a reason within man's own being. reason within mar's own being. But secondly: without this harmonization which

comes from the submission of all the lower feelings to the higher, the irregularities and excesses of unre-strained passions will interfere with outward prosperity, and yet more with our happiness in that prosperity. I do not think that it is a want of wisdom in the intellect that leads so many to failure in life. There are men enough, that God knows, who want to succeed in worldly things. There are men enough, every one of you knows, who put assiduity into this earthly strifewho labor ten thousand times more than enough, it would seem, to secure their success. And yet, I sup-pose it is a very moderate calculation to say that of all the men who endeavor to build themselves up in this world, not one in five hundred ever reaches what he Motion in the first first anywhere near reaching it. My own impression is that more than seventy-live per cent, of such men are wrecked, so far as the attainment of the things which they seek is concerned, when those things are manly and proper in themselves. Men come out of life as they do out of a battle-crippled, woundd, tarnished, blackened. There are very few who go through life witnout a scratch or a scar. Now what is the cause of this almost universal failure

A Now what is the cause of this almost interests? Some fail because they judge wrongly as to what they want; more fail because they aim at things which they are not adapted to obtain; and more still. I think, fail because of the folly and the fanaticism of their various passions. Here is a man who would have succeeded if he had not had such a flagitions temper; but this temper he manifested toward his fellow-men in such a way that Yes; the moral and religious nature is to ican interpret in the mark in the mark is renow-men in the mark is purposes. The was wise enough, and had persover-mark that each class of faculties controls downward, this purposes. The was wise enough, and had persover-mark that the mark is purposes. The was wise enough and had persover-mark that the mark is purposes. The was wise enough and had persover-mark that the mark is purposes. The was wise enough and had persover-the mark is purposed. God has meant that the mark is purposed to be a set of the mark is purposed.

him, in the utmost stress of failure, in such a situawould not do even that;" lot a man carry himself so that merchants shall say of him, "He is a saint;" let a man carry himself, for weeks, and months, and years, so that men shall say of him, from an actual knowl-edge of his real character, "There is a man who does not want to hinder the success of other men, who does not want to build himself up at the expense of any-body else, but who wants to be true and just and kind"—let a man carry himself in such a way, and he kind" —let a man carry himself in such a way, and he will have the key of every lock in creation. Let a man live so that his neighbors shall say of him, "Here is a man that always means to do right," and there is no place in the world where he may not go. Every-thing favors the prosperity of that man of whom the world has decreed, "He is just and good." It is easy for us to carry ourselves amid the tem-pestnous storms of this life, so long as our desire is to be good and just and true. The man who builds him-self on the pattern of goodness, and carries himself according to the law of rectitude, shall find that a pure

according to the law of rectitude, shall find that a pure the highest degree promotes it; he shall find that inthe highest products of the same data with the stand of being obliged to go up the river to prosperity, he will go down—and it is very easy to go down stream, either to virtue or to vice.

I think we neither know what influences we are pro-ducing upon other men, nor what influences we are recipients of from other men. We are so bound up in recipients of from other men. We are so bound up in ourselves, that we do not stop even to see what a train of influences we carry with us all the time. We are continually producing effects on every side of us, of which we take no note. I frequently see vast occan steamers going up to the yard for repairs, or, having just been haunched, coming down to go out and make their trial trip. Do you suppose that one of these deviathans of the deep, as it moves past, rolling its ponderous wheels, thinks anything about the effects it is producing upon the smaller vessels in the channel ? All it thinks of is, how many revolutions its wheels can make ner minute, and how rapidly it can glide can make per minute, and how rapidly it can glide through the water. But see how all the little boats near its course hop and bound upon the waves which wash the shores of Brooklyn and New York, the vessels lying at anchor there are tossing in the well. The steamer does not know that it is carrying vexa-tion in its train. It goes out to sea all unconscious of what it has done, while every one behind it is out of temper, and swearing, in consequence of the disturb-ment the conved ance it has caused.

We go through life, drawing deep, so that the craft on both sides of the avenue through which we pass are made to hop and bound upon the waves we produce, and so that men fortred in prosperity and in charac-ter, rock and grind at the pier, and are angry toward is; and yet we do not know what disturbance we are as ; and yet we do not know what obstandance we are causing. One thing is certain, and that is this : selfish passions make everylody chafe, whereas, the influence of the holier feelings is like the odor of roses or migof the holler teerings is like the odor of roses of mig-nonnette, which you can smell though you cannot see them. The atmosphere by which a righteous man sur-rounds himself, is like the very perfume of heaven. But, fourthly, there is another view of this subject.

A man who, in going through this life, aims at another and a higher life, will have a great advantage which those will not have who do not aim at such a life. If you have walked across a stream on a log-and of course you have if you have been a boy-you know that if, while going over, you look at your feet, you are sure to lose your balance and get a ducking. If you were ever taught how to cross streams in this way, If you were told not to look down, but to look steadily at the opposite bank, or at a stake, or some other ob-ject on the bank. If a man follows this direction he carries himself safely across, and reaches the other ide with great exultation.

Now the man who, in this world, is looking at his feet all the time, will be continually slipping and making blunders; but the man who fixes his eye upon the bank on the other side of the stream of life, will be enabled to carry himself with sufficient steadiness to get across in safety. Let a man put his eye upon the get across other world, upon the eternal sphere, and say, "It is necessary for me to get through this life, and to pro-vide for myself during my sojourn here; but, after all, I am not living for this world: to get to heaven is my aim "--let a man do this, and he will find that he can make straighter paths, and walk easier, and get along button in every memory than a man who lives for this setter in every respect, than a man who lives for this world alone. And that is not all—nor half, either. The effect of things in this world upon us depends upon the way we look at them. Here is a man who says, "Money, be thou my God." And his God grows with him every Then comes a God-destroyer in the shape of a financial revulsion, and knocks his God to pieces; and in bitter-ness he exclaims. "They have taken away my God." He is a poor, Godless fellow: he has lost his money— Right beside him is a neighbor who also that is all. Right beside him is a neighbor who also had twenty thousand dollars, and the same crisis swept away all his earthly possessions: but this man, instead of feeling that his all is gone, says, "The Lord Jeho-vah is my God. Do you suppose that the loss of a little gold dust is going to blast all my hopes? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," I am satisfied to take what-ours it may blast bin to give me." the name of the Lord, 'I am satisfied to take what-ever it may please him to give me." Here is a man who says, 'I will place my affections upon my friends, and will depend upon them for sym-pathy and support in this world.'' He gets his friends together, and says, 'I have got my household and neighbors to love me and succor me, and I shall do vell enough." But ah! is there a man that can gather his triends about him with a certainty of keeping them with him? Is there an insurance company that can insure your friends against sickness and death? Can you get insured against infidelity on the part of your idence of your friends so that you can exultingly ask, Who shall take me or my fortress?" No. There is nothing that can insure the life of your friends, or the continuance of their love toward you. Sickness may continuance of their love toward you. Siekness may lestroy them. In one disaster, like that, for instance, of the sinking of a steamer, a whole household may be swept away. And those whose attachment to you swept away. seems strongest, may come to be your bitterest encmies How many men that were rich have been suddenly and unexpectedly reduced to a state of extreme pow-erty? And how often is it the case that a man B a friends, in the midst of whom he stands up strong. as large pine stands in the midst of a thick forest. are snatched from him by the ravages of disease, or by estrangement of affection, as the forest trees are cut away from the pine by the woodman's axe; and how often, when men are thus left alone and unsupported, to they fail in life, as the pine, when left standing by tself, with nothing to shield it from the fary of the winds, falls to the ground. Here is a man who says, "I am going to have money." May be you will; and if you do, may be you will lose it; and in such an event what will bold you will lose it; and in such all your house what what you ; up, if it is on money that all your houses are hased? Jo you say that you will derive consolation from the refinements of life? May be you will; but can you . keep them? Can you say that your household shall not be scattered? Can you find an insurance office that will say to Time, "Cease your raveges," or that will say to Disease, ... Hold back your arrows?" Can you find any body of men that will insure you against having your way in life turned upsidedown? You can do no such thing. It is the man that says, "I will not put my heart on earthly things, but will keep to fixed on the things of heaven. (and where, your heart is, there your treasures, are.) who can meet all the disasters of life, and not be alarmed or discouraged by them.

expression seek first, in this connection, has reference not merely to priority of time, but also to intensity. The command is, Let religious rectitude be the first interest of your life; give to this development of life the chief authority. Make your manhood—your Christian (connected, if repeat, with the physical globe. Here manhood—the most important thing connected with are swarms of men just like ourselves, and seeking the your existence. In every conflict, and in every place, where you are obliged to choose between that and something else, make moral rectitude first in authority society fills the world as waters do the sea. Upon that and importance. Always adhere to that, whatever you

high Christian character and the moral rectitude which it enjoins, and will be willing to sacrifice worldly in-and then come hither, and report to me what you have and truly supreme, shall have all those things which are essential to his earthly existence added unto him, God says to such a man, "You shall have temporal brok here the necessity of doing this. There is no mother that can put here wing over you and shield you from it. There are men in the world who, for the sake of honor, are sacrificing purity; who, for the sake and truly supreme, shall have the truth of the sake and truly supreme, shall have the truth of the sake and truly supreme, shall have the truth of the sake and truly supreme, shall have the truth of the sake and truly supreme, shall have the truth of the sake and truly supreme, shall have the truth of the sake and truly supreme, shall have the truth of the sake and truth of the sake of honor, are sacrificing purity; who, for the sake and truth of the sake of honor, are sacrificing purity; who, for the sake and truth of the sake of honor, are sacrificing purity; who, for the sake and truth of the sake of honor, are sacrificing the sake of honor, are sacrificing purity; who have the truth of the sake of honor honor, are sacrificing to the sake of honor honor, are sacrificing purity; who have the truth of the sake of honor of weath, are sacrificing behaviolence; who, for the must go down with your physical body and passions sake of temporary pleasure, are sacrificing morals. God says, "Do you, in the presence of these tempta-tions, maintain virtue, and truth, and love and good-mess, and ultimately you shall obtain, by legitimate being, in the midst of a crowded society composed of methods, and in a pure and obedient way, the things that others seek to obtain by illegitinate methods, and in an impure and disobedient way. There is a right in this world; and God says, "Take the right methods of gaining these things, and I will charge myself with the care and responsibility of remunerating you with all proper temporal gratifications. Think of me, and my righteousness, and I will look after you and your

If you will honestly and persistently aim at goodness, all needed secular blessings shall follow. But mark, this promise does not say that if a man makes profession of religion, and joins a church, and establishes a reputation for piety, he shall have all this worldly prosperity.' He may have it, or he may not. A man may be professionally a religious man, and may so far be a religious man as to observe all the external rules of religion—which are good enough in themselves— and yet he may not have the element of which we shall speak in the sequel, by which temporal prospecity is made to hund the another temporal prospecity is made to inure to spiritual purity. There are thou voyage of ill sands, of men that are good enough members of the best results? Church, who yet have no such moral power, or religious

God will make up to find an that he loses by such hegs (says, ...) when you go down into life and undertake to lect. When a man opens a store on Broadway, God build your bark in the best shape, carry your emotions does not say to him, ...Now you have rented your build-in the bow, and purchased your goods, and hired your berks, inust be supreme. With that for your prow, you will and if you will go back into your counting-room, and go through life better than you will if you put any-spend your time in reading and singing and praying. I thing else ahead. Judge everything by the law of goodes, by the law of purity, by the law of purity, by the law of goodness; ing of that sort. If a man wints to succeed in any low did you these laws and purity by the law of goodness; will see to the fore part of the store." Ho says noth-ing of that sort. If a man wants to succeed in any and if you obey the business, he must attend to it. If a man wants to succeed in any and if you obey the submit to them. In navigate a ship, he must give his attention to naviga. [1]. If you pursu If a man wants to prosper in any trade, he must There is nothfaithfully devote himself to that trade ing in religion that exempts a man from industry, or from application and fidelity to his calling in life. It that pursued in ordinary life. Men say, "First, let me is not a premium held out for laziness under the cover see that I get a good hold on this globe; second, let me of sanctity

ties of the mind, in distinction from that life which you shall be prepared to come hither, and report to springs from the physical and the selfish powers. The me, and dwell with me." This seems to be the annuciation of God to the cradle.

Here is a physical world; and we are connected with it by our bodies, and by a system of passions and appe-tices exquisitely fitted for relations to matter. We are down about us, for multitude, like drops of water; and globe, and into that society, God sends every one of

may lose thereby. This command, which is so exquisite in its nature, is followed by the promise that the man who will parsue the course which it marks out-who will aim at the jof the nature of the gignnic forces within you-go

men of every nature, and bearing all possible relations to you; and notwithstanding the many influences by which you will be surrounded, you have got to be controlled by laws and governments, you have got to be con-trolled by laws and governments, you have got to have the pressure of human authority upon you; and yet God commands you to come out of this strife and strug-gle with a lofty moral nature, and with holiness of

Let, then, the whole aim of your life be toward a true, manly, Christian character. Oblige every in-treest of your daily life to shape itself with reference to that object, and to serve it. And this is the promise: If you will honestly and persistently aim at goodback heart, fitting you for heaven. Now the question comes, Is it of any consequence which you are to carry; does it make any difference bow you carry them? What is it advisable for you to how you carry them? What is it advisable for you to make the cut-water of your craft? Suppose you put your selfish passions first, and let them constitute the bow; is that the most advisable plan? Suppose you bow, is that the most invisible plant is suppose you bring your social affections forward, and go with them first, and stow your selfish feelings in the hold; is that the best way? Suppose you bring your moral instincts in front, and put conscience first; is that the most judicious arrangement? What is the way for a man to build himself so that he shall make this unavoidable voyage of life, in all its varied experiences, with the

Most men roll into life without a thought on this Solution of the without a thought of this reads good hooks, and neglects his worldy business. God will make up to him all that he loses by such neg-tor the world will make up to him all that he loses by such neg-tor the world will make up to him all that he loses by such neg-tor when you go down into life and undertake to and if you obey these laws, and require everything to submit to them, in the end your life shall be success you pursue any other course, you need not hope to be so successful as you would be if you pursued this

This, however, is exactly the opposite course from f sanctity. Nor does this promise say nor hint that when a man, enough of this world's goods to keep me by the way; and third, let me got

part next above it shall be controlled by the part which [ceeding and failing. What was the matter in his case? is still higher, and so on up to the highest part of the mind—the moral and religious nature; so that each class of feelings shall govern all the classes of feelings which are below it.

When we bring a question before the mind for adjudiration, we know that if the tendencies of our nature are not violated, the thing stands before us very differently when judged by one faculty, from what it does when judged by another faculty. If a man brings a question before the mind and judges it by anger or hatred, or some other one of the lower passions, the mojudgment is going to be judged again. He feels that his social affections are going to take it up, and say to him, "You did not judge this right." And the moment the social affections have taken up the question and judged it, it goes to the higher court of approba-tiveness; from the court of approbativeness it goes up o the court of self-esteem; from the court of self-esteen t goes on to the court of conscience; from the court of conscience it is obliged to pass to the court of love or supreme benevolence; and these higher courts have jusupreme benevotence; and these inder courts have in-risdiction over all the lower courts, down to the bottom of the mind. There is not a little, piddling justice's court in the whole nation that is not subject to the au-thority of our highest courts. The highest court governs all the lower courts, clear down to the bottom of our judicial system. And God has made the human soul so that its highest faculty shall govern all the facalties below it, clear down to the bottom. Now the point of this statement is this: where a man

gives the authority to his higher faculties, he holds his ind in that order in which Nature meant it should ex-ist. He goes back to Nature. It has been well said that when a man is converted, he comes to be natural. It is exactly what I understand, that the state of na ture, or the state in which man was originally created. is the state which it is God's design that we shall atback to that state. God meant that the top of the head should govern the middle and the bottom; that the moral nature should have supreme control over the low-er faculties; and that they should have in themselves a sense of the rightcousness of their submitting to such control.

In proof that this is so, I will appeal to your own consciousness. There are times when you make your conscience submit to your lower passions; but you never, after having done this, look upon your course with complacency. Whenever you do it you disapprove of your own conduct. You cannot make the higher sourts of your mind bow down to the lower, without self-condemnation. On the other hand, you never take an appetite, or a passion, or a feeling, or a mental exerse, or a course of conduct, and judge it by one of the highest faculties of your being, and compel it to obey

Hart faculty, without complacency. Here is a man of anger. He is as full of revenge as a volcano is of lava, and what he would most delight in would be an eruption. Conscience says to him. •Quell that wicked passion, and deport yourself like a man. Hold! By the law of God 1 command you to man 10|d !'' hold I' There is, for a little time, a bubbling and an oscillation of the man's angry feelings, but at last down sinks the up-swelling molten lava, and he becomes composed. Now how does he feel, when his judgment returns to him, and he comes to reflect upon the course he has pursued? Does he feely with himself, and say, "I have demeaned myself"" No; he goes home and says, "I declare, I came as near doing wrong as one possibly could without doing it. My dear, I feel so grateful that I was delivered from the commission of a wicked deed. I feel a great deal better than I should have felt if I had allowed myself to do a rash act under the influence of an excited mession." the influence of an excited passion."

Here is a young man, in whose bosom is a quarrel between conscientiousness and some of the lower pas-sions. It is to be adjudicated in the store. He says,

being and uning. So and the there is a second second being and the second second second second being greedy. He never had enough. He never could be ly greedy. He never had enough. He never could be satisfied with anything. He had no moderation in his desires. He was, therefore, like a mariner, who, desiring to make a quick voyage, courts disaster by keep-ing all his canvas spread, so that a sudden squall which will do no harm to those who reef their sails, will founder him. I think there are thousands of men whose failure or ill success in life is not to be attributed to a want of what we call "wit and wisdom." but simply but simply to the fact that they never can be satisfied-that they never can get enough. Men talk about the fanaticism of religious feelings;

but the fanalicism of selfish feelings is ten thousand times more common, and ten thousand times worse than that of religious feelings. Now anything that shall introduce into the minds of man the elements eration, restaint and contentment, so that their pride shall not mislead them, so that their avarice shall not nislead them, and so that their vanity shall not mislead them, will be a means of promoting their tem-

poral prosperity. Thirdly: men are always agreeable to each other according to the natural language of the higher senti-ments as they are displayed in life; and they are al-ways disagreeable to each other according to the natural language of the lower feelings as they are displayed in life. One way of carrying your mind heaps up resistance on every side, from your fellow men-brings in upon you oppositions, hatreds and counter-actions, from the world around you. Another way of carrying your mind soothes your way, by bringing men into symphthy with you, and making them helpful to you. Some men go through life as steamers do through the sea, beating every wave with their paddles and bows, determined to domineer over wind and storm. But it must be a well-built man that can put his prow into life, and go in a straight line to the point at which he aims, by means of his own sheer sagacity which he aims, by means of his own sheer starge and strength. I think we are not at all conscious how much our worldly prosperity depends upon the sympathy of our fellow men with us, and upon our carrying ourselves in such a way as not to provoke them to hinder us in our getting along; and yet, God has so ordained the aflairs of this world, that the gen eral and common sympathy of a whole community oftentimes helps a man more than all his native wis

dom and power. Now a man that lives in his lower feelings is, in spite of himself, without the respect of his fellow men. We will not overlook in other men the faults which we have in ourselves. One man ridicules his next-door neighbor on account of his pride; but he would not have known anything about that neighbor's pride if he had not carried his own head so high that he could look over the fence and see how proud he was. who is stingy and avaricious, can see stinginess and avarice in any other place except his own pocket. And if we look into society, we shall find that men will not allow us to be bad-that even bad men will not allow us to be bad

not allow us to be bad. Do you suppose that if I were to take to drinking, drunkards would honor me? Instead of that, they would hold me in derision. Do you suppose that if I were to become a gambler, gamblers would be my friends? Nonomore than they would fail me. The good would show pily to me, but the bad would perse-cute me. A money the menifestation of his own feel. cute me. A man by the manifestation of his own feel-ings, stirs up the same feelings in other men. Let a man carry himself with such sweetness of tem-

per, and with such a sense of justice, that his own clerk shall say, "I believe that if there ever was a man who meant to be just to the very letter, it is not enwho meant to be just to the very letter, it is by employer," let a man carry himself in such a way that his neighbors shall say of him, "He looks not merely after his own prosperity, but also after the prosperi-ty of others," let a man carry himself so that his copartners in business shall say, "We have seen

I have gone through two great revulsions. One of CONTINUED ON THE EIGHTH PAGE.

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BANNER LIGHT. OF

Written for the Banner of Light.

2

RECOLLECTIONS. Oh, recollections of the by-gone years, What kindly friends yo are in solitudo; How grateful memories melt to joyous tears. When we recall the loved, the pure, and good! Bill linger near, for I 'm deserted now, And weep for one who falters at her yow. She left mo with a sweet "I 'll come sgaln." Borne like rich music to my trusting heart. Which through my anguish soothed in part the pain, I felt, when first 't was said that we must part. But ah I forgetfulness her mind has stored. And it now scoms affection's best reward. My life would be indeed a summer's hour, Full fraught with every joy, and pleasure, too, Could I but trust her love's unfalling power. And that herself was still unfaltering, true, As when in days gone by she won my soul, And I found peace beneath her sweet control. Oh, hearts that win us, to our joy or grief, Whence is the power yo wield to our annoy, Or bring to nature as a dark relief, To touch the stony heart with its alloy? Lives it in beauty's form, in tender eyes? Wafts it on summer airs, or human sighs? Oh, once again return to glad and cheer A life that knows no joy but in thy gaze, Which once bereft, forever will be drear, Or by thee blest have many happy days.

Let hope not die, or I 'm deserted now. And thou wilt weep for thy neglected vow. Fair Summer smiles with all the countless flower The Spring has left upon her budding breast, To put their fragrance forth, in fields and bowers, And all the world about me scemeth blest. Let me not mourn-roturn, nor longer stay, E'en June is cheerless while thou art away. . 8.

Written for the Banner of Light. ZINA; OB,

THE UNHEEDED WARNING.

BY KATE KEITH.

"Will your honor do a kind turn to a poor fellow who needs a bit of Christian sympathy, but has hitherto found as little of it in a Christian land as if it were a land of savages ?" if it were a land of savages ?" * * I looked at the author of this somewhat quaint

address with a kindly feeling, for which I could not well account, but which was confirmed the moment I scanned his person and features. He was a young man, apparently about thirty-two or three, dark as a ripe nutshell, with large, liquid and piercing eyes. yet full of an expression of manly though homely politeness.

His legs were bare to the knee; he wore no coat. and the sleeves of his shirt were tucked up to the shoulders, while his neck and chest were uncovered, thus exposing to my view a figure in which the most perfect symmetry was displayed, together with a development and compactness of muscle, which indicated the union of extraordinary strength and agility. Though his face exhibited no sinister lines, but on the contrary an honest unequivocal expression. there was, nevertheless, a look of indomitable resolution in his clear bright eyes, which led me instantly to infer that habit had strengthened the manly daring of his nature. He was altogether a very propossessing object.

"What can I do for you, my good fellow ?" I inquired frankly.

"Why, your honor, I've been turned off the estates of all your wealthy neighbors, and last night I pitched my tent here hard by. My wife is just taken ill, and I only come to ask if your honor will suffer us to remain under God's own sky, and upon God's own earth, though yours by right of property, until she gets strength enough to follow me to a shelter, where, with the wild brutes of the forest, I may claim a free and undisputed inheritance."

There was a rough pathos and a vigorous propriety of expression in this reply which interested me exceedingly, and increased the favorable impression the man had already made.

"That I will, my fine fellow," I replied, "I would not turn a dog from my door that wanted shelter, much more from my land; it is not likely then that

were placed upon a withered cabbage leaf in the no reason to question, as, ever since my arrival in middle of the test. I asked the poor woman how she felt. She an- his hands. I considered this to be but prudent polawared cheerfully, on hearing from her husband, key, having had good reason to know that the respect who was evidently extremely anxious about her, that which a stranger obtains, especially abroad, is every-I had promised they should remain unmolested on where in precise proportion to his purse; and therethe spot which they had chosen for their temporary fore the best course he can pursue is, if possible, to abode. I put a small sum of money into the hand show it to be a long and full one, when he can do so of the poor woman on quitting this vagrant but without running the risk of linving his throat cut really interesting family, and, as soon as I got home, for the sake of its contents. ordered such things to be sent as I considered might I happened one day to mention my intention of robe required by the wife, and useful to the husband turning to Lyons, and of visiting some of the most

a few days the medical man of the neighboring within a small distance of my regular route. The town visited, at my desire, the paitent on the common; banker strongly advised me to hire a couple of trusty and within a week I had the pleasure of seeing the guides, which he readily undertook to do for me, ashardy woman up, and stirring about, with all her suring me that they were persons on whom I might bodily energies recruited and improved.

poor family, that the gipsey was apprehended upon sum of money in his hands, for which he gave me a suspicion of having stolen some poultry from the letter of credit upon a banker at Lyons. I prepared premises of a neighboring gentleman who had turned for my departure. him off his estate. Thinking that he had been taken up and committed upon insufficient evidence. I furnished him with the means of obtaining coun- note was put into my hands, containing these words : sel's advice and assistance at his trial, so that he was happily acquitted, and a short time after the real offender was apprehended and convicted.

Within a fow weeks after his acquittal, the gipsey, in whom I really took great interest, for he was one of the finest fellows I ever remember to have seen, called with his wife to thank me for my attentions. which he did with a manliness and warmth that confirmed my liking. After this visit, he packed up his fragile habitation, together with his slender as companiment of baggage, and departed, I knew not whither.

I confess I could not help reflecting upon the inequalities of the human condition, when I considered of them having been sufficiently developed : under this poor man's situation and my own ; he contented | that irritation of mind, produced by what seemed to and seemingly happy, without any resources but those supplied by his bodily energies; I, on the contrary, frequently dull and dissatisfied, with all around me mined to proceed on the morrow, with my servant that wealth could administer to the caprices of hu- and two guides, without any regard to the mysteriman desire. The gipsey had not only quitted my ous warning. estate, but, as far for I could ascertain, the country. Years passed on, and he did not again cross my path. Business or pleasure at length took me to Turin, where an old friend of my family resided.

I left the French capital. for this city, the latter part of the summer, and after passing a few days at Lyons, proceeded on my journey with all the impatient eagerness of a novice. When entering Savoy, that country of romance and song, with which we are so fond of associating fruitful fields, luxuriant vineyards, happy valleys, and a hardy, prosperous peasatry, I was greatly surprised at the wrotchedness which abounded everywhere. Miserable hovels. squalid inmates, and importunate beggars, formed ness among my species than I had witnessed in "the mountains and valleys of Savoy.

I was a perfect stranger in Turin. but soon discovered that there were many English residents in the city with whom it would be easy to associate, as abroad. I had a letter of credit upon a banker, who, to be liberal, was as attentive as such a double in-He had a vulgar shuffle in his gait, a sinister obli. by which they were canopied. quity of vision, and never looked you in the face.

except when he could steal a glance unobserved, and then one eye seemed to watch the other. lest it ted pass, which I was exceedingly anxious to explore. should be detroted in a violation of the observances The path, narrow and rugged, was traced along the of a calculating and deferential humility.

country, accosted me in tolerably pure Italian :

Turin, he had retained a large sum of my money in

and other members of the gipsey establishment. For remarkable Alpine passes that might chance to lie depend, as he had, upon several smilar occasions, It happened, shortly after my introduction to this availed himseif of their services. Leaving a large

> While I was sitting alone after dinner in the apartment of my hotel which I usually occupied, a " Have you forgotten, or do you mean to reject, the warning of the stranger? A hint is sufficient to a wise man; you slight this idmonition at your peril !".

I was exceedingly annoyed at the mysterious character of this note, and made up my mind to think it either a more wanton trick to terrify me, or a piece of malice against the banker; and concluding that if there had really been any kindness meant by the writer, he would have been more explicit. With that sullen determination, therefore, which we sometimes feel-a determination of angry recklessnesswhen our fears have been aroused without the cause me the unnecessary mystery of the writer of this, as I then thought it, officious communication, I deter-

What the banker had stated to me respecting the rival firm, satisfied me that he was an injured man, and that I was marked out as an object to be made Paris : from thence I determined to cross the Alpine a dupe of at his expense. It was clear that he could barrier into Piedmont, and pass a few months in have no advantage in procuring for me unfaithful guides, since he had all my money in his own hands; so that he could be no gainer either by my being robbed or murdered.

I retired early to rest; but the agitation of my mind-for agitated it was, in spite of my incredulity and stout resolution-a long time prevented repose : and at length, just as I was composing myself to sleep, my servant entered the room to say that all was ready for my departure.

Early in the morning, then, of a chill October day, I set out for Lyons. The weather was remarkably the most prominent characteristics of a land whose fine, but cold. I was accompanied by my own serscenery is beyond comparison picturesque; I was vant, Andrew, and the two guides recommended by glad to quit a country which seemed to me to exhibit the banker. We traveled by casy stages, and did not very variety of wretchedness, and made the best of commence the ascent of Mount Cenis till the followmy way to Turin, in the hope of seeing more happi. ing morning. As I begun to ascend the barrier which divides Italy from France, I felt the cold painfully intense; but the increasing beauty of the scenery, in proportion, as I ascended above the champaign country, made me forget the cold in the exciting raptures of admiration. Rocks towered the formalities of introduction are not very strictly above my head as if they had been placed there by attended to where persons of the same country meet the giants of old, in order to scale the heavens : and the eve, straining to reach the faint outline in which finding that I had plenty of money, and was likely they terminated, dwelt painfully upon their snowy summits and tall spires, which had never been trodducement may be supposed to have rendered him. den by human foot, and seemed to pierce the skies

After a journey of some difficulty, for we had deviated from the ordinary route, we reached a celebraedge of a frightful ravine, of which the sides were so I passed some months in Turin without anything precipitous that it appeared as if the mountain had

occurring to me out of the ordinary course of events, been cleft by some mighty engine of a former worldwhen one evening, as I was returning from the when "there were giants on the earth," and which opera, a stranger, dressed in the costume of the had been, either by mistake or accident, directed a little out of the perpendicular. The sides of the precipice presented two sheer walls, that looked like inaccessible ramparts, and, many hundred feet below, a deep and rapid stream dashed onward over opposing rocks, and thundering along with the most deafening uproar, was lost in the windings of the valley.

which a huge barrier of rock seemed to forbid our not hire the guides, but that they had been recomfurther progress, rising to a prodigious elevation mended, and, in fact, employed by the banker.' My above the plain. The industry of man, however, suspicions were by this time fully aroused, and I had subdued the rude asperity of nature. An en- attempted to sound the man as to his connection trance had been hollowed in the centre of the bar- with his employer; but the wily knave was not to be eler, and a regular road out with incredible labor drawn out.

through the very heart of the rock. It was a tunnel about twelve feet wide and ten high, continuing significant twinkle of the left eye; "I hope you'll the length of about a quarter of a mile; the light allow that we've been civil, and will, therefore, keep was admitted at the apertures at either extremity. | dark about the gagging and overhauling your port-

I determined to explore alone this curious excava- manteau." tion, while Andrew and the guides were taking their mid-day repast on the green sward before the entrance. When I had penetrated some distance I fancied I perceived some one pass me. It was too having taken the precaution to deprive Andrew and dark to particularize, but the firm, heavy tread myself of the pistols with which we were still armed, satisfied me that it was a man. I inquired who was released us from our disagreeable restraints. They there, but, receiving no answer, began to apprehend watched us, however, with a keen sorutiny : nor that some mischlef was intended.

and followed, when I distinctly saw the figure of a There was a mutual reserve between us, from the man pass rapidly through the extremity of the tun- apprehension of renewed injury on the one hand, nel, and turn suddenly round the angle of the rock and the consciousness of detection on the other. which abutted upon the hill. On reaching the extremity I could see no one. Knowing that it would tenance of the more taciturn of the robbers had an be not only vain, but perilous, to search among the expression the most repulsively sullon, and which intricate defiles of the mountain for an imaginary indicated ferocity of temperament, as well as obrobber or assassin, I returned to the guides, who had tusehess of feeling. He several times muttered to by this time finished their meal, and were prepared himself, as if he meditated some secret, malicious o proceed.

two, "do you frequently meet passengers on this had greatly discomposed him. The other, on the part of the hill?"

Trolls° occupying this pass, and ghosts, too."

"Do you believe in ghosts ?"

"I never saw one yet."

dered as he was passing through this tunnel."

without betraying either an emotion of terror at the supply a few miles in advance. It was now evident thought of a supernatural visitation, or of compas. that we had been deceived, for what purpose has sion at the fate of the murdered Lyonnese. We now already been shown. Seeing that I could scarcely proceeded, but slowly, through the tunnel, and soon go forward, the more communicative of the robbers after we had entered, it suddenly struck me that informed me that about half a league onward there there was a growing familiarity in the more intelli. | was a hospice, where we might obtain a good bed gent of the guides, which he had not hitherto ex- and refreshments. hibited, and which began to be rather disagreeable. I ordered Andrew to keep close by my side, and at ciliate the ruffians into whose hands I had evidently the same time desired, in somewhat a peremptory been betrayed. tone, that the guides should go before.

One of them observed, with a very significant emphasis, that as there was no difficulty in the road suspect foul play from men who have conducted a here, they should, with the signor's permission, pro. traveler safe to refreshment and a night's lodging. ceed as was most agreeable to them. There was an assumption of civility in the man's manner by whom Tell your story as you may, you will not be believed, this was spoken, but it was nevertheless clearly evi- though a cracked crown might roward your loquacdent to me that I was in the power of men who had ity." mischievous intentions toward me. .

prehension, as they had been extremely civil to him luring the whole of the journey, and had thus con. which excited in me the most painful apprehension. trived to lull his suspicions. When we reached the centre of the pass, Andrew, who had been backward in obeying my order, from the impression that my silence, as he had cunning enough to know that a alarm was needless, was suddenly seized from be. secret is always secure in the breast of a cowardhind, and a handouff dexterously slipped on his which, it seems, he most flatteringly considered me wrists. Before I had time to draw a pistol, I was to be-where he deems the betrayal of it will bring also seized and gagged.

what you possess, and no harm shall happen to you; indignant at his treatment of me, 1 felt surprised at but dare attempt to baulk us of our prey, and you the exemplary lenity he had shown, knowing that shall sleep with the Lyonnese merchant in yonder robbers do not usually study the comfort of their dark hollow, which is visited only by the dead. If captives. The man gave me as look which sufficiyou remain quiet and submissive, you are destined ently indicated the difficulty of imposing on his oreto be the prey of one who, I dare say, will exact a dulity. good ransom, but no more than you are well able to Before long we entered a gorge of the mountain, pay. Come, shell out; it is but fair that we should through a pass so narrow that only one person could get a little of the pickings, before you are drawn by proceed at a time. The guides went first, Andrew more dexterous hands."

they took my keys, and leading me to the further and after going a few yards found it terminated by extremity of the tunnel, proceeded to examine the a narrow wooden bridge, thrown over a richness of their booty. They were, however, greatly which yawned hideously below. The bridge was disappointed, finding merely a small quantity of formed by the squared trunk of a large tree, and loose cash, as I had taken the precaution of leaving rested upon two parallel ledges of stone, that were my money in the banker's hands, and almost the separated by the gulf. Beneath, all was dark. unwhole of my baggage had been forwarded to Lyons definable, terrific; while the depth was so great, the by a more secure conveyance. The villains were chasm so narrow, and the light so perfectly excluded sadly mortified, and I was apprehensive, lest their by the projection of the rugged banks, that the eye disappointment should induce them to wreak their could not penetrate more than a few yards into the cowardly vengeance upon my person, a practice but darkness. too common among Alpine robbers.

"It's no use asking," said the man, with a shrowd.

"Why, truly," said I, "for robbers, who are not proverbially courteous, you have been civil enough." We now proceeded on our journey. The guides, were we, on our part, less alive to the suspected I heard the footsteps returning at a quick pace, intention of treachery on that of our companions.

I now observed, for the first time, that the counact. It was evident that the disappointment which "Friend," said I to the more intelligent of the had attended his search of my person and valise contrary, was blithe and careless, as if nothing had "Not frequently; there are strange legends of happened; he even rallied his companion on his sullenness; nevertheless, his quick, piercing eyes were continually turned toward us, so that not a single movement should escape his vigilance.

"But I have," said the other guide somewhat dog. I began, by this time, to be excessively fatigued, redly, "and in this hollow, too. I saw one the very as by the advice of the guides we had left our mules lay on which the rich Lyonnese merchant was mur- at the last halting-place and proceeded on foot, on account, as they assured us, of the impracticability He spoke this with his eyes fixed on vacancy, but of the ascent for mules, expecting to find a fresh

"I shall keep your secret," said I, willing to con-

"Keep it or divulge it, as you like, in these mountains," replied the fellow ; " no one will ever The robbers of the Alps are known not to spare.

"But here's a witness," said the sullen ruffian in They gradually lagged behind, and I whispered an undertone, looking at Andrew; when a rapid Andrew to be on his guard ; he, however, felt no ap. but significant glance passed between the guides, unobserved by him who was the object of it, but

I quickly perceived that the man who had spoken to me was merely playing a game to alarm me into him into peril. I humored the fellow's self-satisfied "Now," said one of the robbers, "give us quietly discrimination, assuring him that, so far from being

nore dexterous hands." They now began to rifle my pockets, from which defile, surrounded on all sides by precipitous rocks, I shuddered at the idea of passing this formidable After the guides had examined my trunks with rift, for the bridge rocked and swayed fearfully the most anxious sorutiny, they carefully repacked under the weight of the guides, as they crossed the them. They then retired a little distance apart, and inscoure platform. I had no alternative, however. held a consultation of some minutes, when one of but to brave the peril of the passage, and was deterthem approaching me, said with a smile, the malig. mined to do so without the assistance of the two nity of which was but very imperfectly concealed by traitors, who offered their services, which I declined. as I did not at all relish so near a contact with common thieves, and commenced my hazardous progress over the unsteady trunk. Just as I had passed the centre my foot slipped ; feeling myself off my equilibrium I darted my body forward, at the same time seizing the rough edge of the stone with my hands, when one of the guides Will you pledge yourself not to raise an alarm if I caught me by the arm and promptly rescued me from my jeopardy. Andrew followed; but, to my consternation and horror, before he reached the hither end of the bridge the more sullen of the robbers suddenly struck him on the breast, and precipitated him into the chasm below. I heard the poor fellow's body dash from orag to orag in its dark and rapid descent, while my blood , curdled as I fancied my ears caught the dull, dead sound of his bones crashing upon the rocks beneath. I dared not utter a word, lest I should be subjected to a similar fate, and therefore advanced in silence. I confess I could not now help feeling the truth of the devil's declaration in holy writ : "Skin for skin, We now emerged from the gorge into a more tractable path, which led, with a gentle slope, to the summit of the hill. This we soon reached. I observed some mules picking up the herbage which the rugged surface but scantily supplied, and here and there a goat browzing among them indicated a proximity to some human habitation. This was further confirmed, when, after the lapse of a few minutes, I saw a figure issue, as it were, out of the earth and approach the spot where I was standing but what was my astonishment at beholding my old acquaintance, the gipsey, before me ! He advanced, accosted me with the greatest respect, when I grasped his hand with a warmth and It now flashed suddenly upon my mind that I did familiarity which appeared as grateful to him as it was evidently unwelcome to my companions. I perceived that they both looked surprised, while the countenance of the more sullen darkened as he wit-

I could refuse such an appeal as yours. A tear started to the man's eye.

"I have been so little used to expressions of that kindred fellowship, which ought to unite men in one common bond, that I can hardly help playing the woman in the fullness of my surprise, and-I shall not be ungrateful," he said, stopping short and dashing away a tear.

"Where is your tent ?" said I, in a tone of commiseration that evidently increased his emotion. "Perhaps I may be of some little service to your wife. to whom, in her present condition, some of those comforts may be welcome, which you have not, perhaps, the means of procuring."

He thanked me shortly but warmly, and led the way to his nomadio tenement. In a snug corner between two hedges, upon a small piece of waste land, I found a ragged tent pitched, which was nothing more than a square piece of canvas thrown over a pole, supported horizontally by two forked sticks driven into the ground, scarcely more than five feet high, and about eight feet apart. At the further end a piece of square cloth covered the aperture. while the nearer remained opened for the entrance and egress of the several inmates. These were the gipsey, for such was the man, two children, the mother and grandmother.

The gipsey's wife was lying under a coarse, tattered rug upon a bed of clean straw, while the two children, both girls, were seated on the ground by their mother's side, with only a single ragged garment for a covering. The elder one was a bronzed. dark eyed girl, rather delicate in feature, but robust in limb, and exhibiting a promise of all the father's fine anatomical proportions, together with that delicate roundness of outline which is the chief attraction of female beauty.

She was, as I afterwards ascertained, only twelve years old; but, as is commonly the case with this race, who still maintain many of the idiocratical peculiarities of their eastern origin, she appeared so mature as to make me think it high time that she should be attired in something a little less ethereal than the rather primitive costume in which, with the most perfect seeming of innocence, however, she now stood before me.

The furniture of the tent was admirably calculated for expeditious removal, as the whole of it might have been packed in a hand basket. There were a few cooking utensils scattered about in the unoccupied corner of this patriarchal abode, so insecurely covered by the canvas that the broad light of heaven exposed them to my unwilling scrutiny with all their dingy incrustations of rust and smut. A broken pitcher, filled with water as high as the fracture, stood in the opposite corner, while a small loaf of barley bread and a gallipot of dark dripping

"A cold night, sir." I was at a loss what to think of the man, and sim-

ply replied : " Very." "A sad place, this Turin," continued the stran-

ger : "full of knaves and vagabonds."

"There are knaves and vagabonds everywhere."] replied.

"True; but you, perhaps, have not met them elsewhere, and may meet them here."

"You mistake; I have met them elsewhere."

"Then beware, lest you also meet them here."

"But why do you caution me?"

"Because you are a foreigner, and inexperienced id Italian villany."

"I am not the novice you take me for; I am too well armed against the wiles of villany to be readily beneath, though not without a sickening apprehendeceived."

does not always keep him out of the trap. Take a yielding to the firm pressure of the knee, while the niece of honest advice-beware of the banker !" 1 was confounded for a moment; the stranger re peated his warning more emphatically, then strode hastily down a narrow alley which intersected the main street that led to my hotel.

It was strange! The warning, however, was not to be altogether overlooked; so the next morning I fellows, and very-ready to do their duty. One of called upon the banker, and explicitly related to them had rather a crafty cast of countenance, but him the adventure of the preceding evening. Ho this was neutralized in a great degree by a certain smiled sardonically, but without betraying the least expression of quaint good humor, and he contrived symptoms of emotion, observing, with great calmness, though with an evident effort at forbcarance, that it was a plan adopted by a rival house to bring relating, with great emphasis and energy, those darhim into disrepute, and thus secure a greater accession of business.

He treated the adventure as a trifle, and I, being rally of a very unsuspicious temperament, was readily persuaded to look upon the warning as the trick of a commercial rival; besides, I had always a peculiar antipathy to mysterious or anonymous communications of any kind.

I was frequently invited by the banker to his persons in Turin. The man always treated me with now reposed in full security upon their honesty. singular attention, but there was often an evident effort to be agreeable in his manner, which was oppressive and even painful. He exhibited, too, an occasional abstraction while conversing with me. anxiety in my welfare.

considerable property, and this fact I had given him area of nearly level ground, at the extremity of

Although at such an elevation above the torrent that foamed bencath, when I cast my eyes upward I appeared to be at the base of the mountain, and

when I cast them downward I seemed to be at its summit. I stood upon a narrow ledge which had been cut from an almost perpendicular segment of the circular hill, and afforded a very inconvenient passage for two persons abreast. On the side of the chasm it was becured by a low parapet, over which the traveler might look into the struggling torrent of danger; for it was so slight as to be almost in-"The fox is a cunning creature, but his cunning capable of resisting any sudden shock, absolutely masses of loose and projecting rock which every now and then trembled over our heads, kept me in continual alarm lest they should roll down and sweep me into the gulf below.

> I had hitherto felt perfectly satisfied with the attention of the two guides, who were stout, active to dissipate any unfavorable impression which the voiceless language of his features might awaken, by ing feats that had been occasionally performed by the hardy mountaincers.

> The other was a dull looking person, who spoke little; his countenance was imperturbably placid, and imparted rather the idea of stupid insensibility than of any more active quality, either of mind or feeling.

I had almost forgotten the stranger's warning, and. conceiving that had my guides been disposed to house, where I occasionally met some of the first be treacherous, they had had sufficient opportunity. About noon the following day we reached an acclivity of more than ordinary length and steepness. The road wound gradually up the mountain like a serrated stair, and in many parts projected from the that clearly showed his mind was wandering to other sides, overhanging the abyes beneath, as if hung objects of far more absorbing interest, at the very amid the clouds. Here and there was a solitary moment when he was professing the most unbounded traveler upon the terraces above, like a moving dot on the dark surface of the hill.

I had been introduced to him as a young man of After a long and weary ascent, we reached a small

the assumption of carelessness under which it was attempted to be disguised :

"Signor, you have outwitted us. It is a common practice among persons of our profession to levy involuntary contributions upon travelers whom we are hired to conduct over these mountains. We have therefore, only been acting in our habitual vocation. ungag you? though if you should; the mountain echoes will be your only reply."

I nodded assent, and my mouth was instantly relieved from the rough instrument which had imposed such an unwilling silence upon me.

"You must allow, Signor," continued the robber that you have been treated with all due courtesy and respect. You cannot but admit that we have done our duty."

"Certainly," I sarcastically replied, "both to yourselves and to me."

As for ourselves, we shall not be much the gainers by the robbery; we are but poorly paid for staking our credit. Reputation is a commodity that deserves yea, all that a man hath, will be give for his life." something better for the barter of it than we are likely to get for this day's speculation."

"Are you known," I inquired, "to my friend the banker at Turin ?" The robber smiled with an expression of much meaning on his full, broad lip. "But for your friend the banker I had never been born."

"How do you mean?"

"I mean that an inquisitive man belies the proverb if he hears any good. I was not hired to answer questions."

"Neither were you hired to rob."

"That's more than even a better wit than yours can prove."

• A word originally significant of any evil spirit, monster, magician, or evil person. The Trolls are represented as liv-ing inside of hills.

nessed our unexpected recognition. The gipsey, per- pice, and might be defended by half a dozen resolute ceiving this, drew a small whistle from his pocket, hands against a hundred assailants. carth, as at the spell of a sorceror.

"Signor," said the gipsey, turning to me, "you have been betrayed !"

On hearing these words the robbers attempted a speedy retreat, but were instantly secured and bound.

"These wrotches," continued my newly-found friend, "have sold you to me, as a person who could though my vocation has been to protect, not to injure the traveler. Here, with half a dozen of my own tribe, I have dwelt for the last six years, and by hunting the chamois and tilling the stubborn soil around us we have picked up a laborious but honest living. Our abode is a cavern, in a rock below the precipice. Let me introduce you to my home."

with my residence in Turin shortly after my arrival, he at once determined to seek an opportunity of inone day that he strolled into a cabaret, where the two guides, who had been hired for me by the banker, were scated in a corner of the room, engaged in earnest conversation.

Knowing them to be most consummate roguesfor he had frequently seen them in their journeys across the mountains-he stretched himself upon a bench as near as he could without exciting their suspicion ; and, as if overcome by fatigue, feigned to fall asleep. He distinctly heard part of their discourse, which related to an Englishman whom they had been hired to conduct to the French frontier, and whom they were planning to rob and murder. Aware that he was considered by them to be connected with a gang of brigands, he advanced, confessed that he had overhead their plans, and offered them two hundred pistoles if they would betray me into his hands, which sum he bound himself to pay upon the delivery of their victim.

They readily accepted the proposal, and thus I was happily delivered from the sanguinary designs of these mercenary hirelings. I further learned that they were both natural sons of the banker by different mothers, whom he still supported, employing their vile progeny to act as guides to travelers, and be likely to prevent the risk of detection. The Lymness merchant was one of their victims.

As soon as the gipsey had made me acquainted, in a few words, with these particulars, he ounducted me toward the extremity of the knoll, It was deep. My head grew dizzy as I cast my eyes into in consummating upon the two murderers. the dark vacuity below. I was obliged p retire, and yet it was from beneath the brink of his frightful abyss that the gipsey and his companions had emerged.

The descent was shelving, but is so triffing a desummit absolutely overhung the almost perpendicuyears had been the gipsey's abode; just before this | tion, and keenly eyed the proparations. period he had lost his wife and younger child. I was absolutely aconished at the marvelous facility gipsey, when all was ready. with which my preserver and his companions descended the smost perpendicular steep, resting their feet upon stump or stone, that projected here and there from the tenacious earth, and clinging to a few sugh roots of the mountain ash, which some taineers attached a cord to the ligature that confined simes afforded them a slight stay. My old acquaint his heels, and swung him violently forward. By ance soon reascended the steep with a rope ladder, by which he proposed that I should descend into the suspended oriminal, and when at full swing, his the cavern. I hesitated, in evident alarm at the proposal.

"What!" said he smiling, "do you fear to attempt what my daughter daily accomplishes without any such aid ?"

He then called her by name, and she came from

and blow a blast which awoke the distant cohoes of I was now conducted into a spacious recess approthe mountain. The uncasiness of the guides in- priated solely to the beautiful Zina. At the back ercased when they saw four or five sturdy mountain. of what I took to be a fire place, there was a plate of cors start up, apparently from the bowels of the iron, which, by some means, not permitted to be visible to my cager scrutiny, was drawn upward through a groove on either side, exhibiting a narrow shaft cut in the solid rock.

The gipsey bade me follow him, and immediately disappeared through the opening. The aperture was not much more than large enough to admit a person. Deep notches were sunk in the angles of thes pay a princely ransom ; for I am a reputed robber, shaft alternately, to admit the foot ; the ascent was nevertheless difficult and tedious, because it was so dark as to render it necessary to grope for the holes; though, after a few steps, becoming familiar with their position, they were easily found.

· After mounting about forty feet, as near as I could judge, the light was visible, and we emerged from the shaft amid a thick growth of underwood, a He further told me, that having become acquainted few yards only from the brink of the precipice. This entrance into the cavern was protected by three iron gratings, one about three feet from the top, another troducing himself again to my notice. It chanced in the centre, and a third near the bottom, which might be closed at a minute's notice upon any apprehension of danger.

The gipsey turned toward the guides, who were bound, much to their surprise and not less against their wills-their legs being tightly fastened with cords, and their wrists secured with the very same instruments in which they had previously confined mine and poor Andrew's.

"You shall now," said the gipsey, while his countenance darkened, "see these devils receive the dues of their countless enormities."

" Leave them to their mortification," said I; "you need not visit them with any heavier punishment." "They are too hardened for mortification, and shall therefore follow the Lyonnese merchant, whom they so moroilessly butchered."

The men both started and turned palo at hearing their unexpected conviction of a crime, which they imagined to be a secret known 'only to themselves and their employer.

I remonstrated vehemently against condign punishmeat being inflicted on these human monsters: but in vain. The gipsey was resolute; he gave orders for their summary and instant execution.

The blackened trunk and branches of an old to rob, or, if needful, murder them, where it would scathed tree happened to lie within a few feet of the precipice ; still, in its very desolation and decay, de-

fying the storms by which it was so frequently and forcibly assaulted. A large shrunken arm extended from the trunk which had been riven by lightning to the very root. It was an apt emblem of the fate, bounded by a precipice at least seven hyndred feet which it was about to be employed as the instrument

> To this hoary branch accordingly, my unrelenting preserver ordered one of the oulprits to be hung. By means of a weight attached to the end of a rope, the other end being previously fastened round the man's

body, it was flung over the sapless limb. The crimi. gree that there scarcely appeared to be footing for a nal looked sullen, but undismayed; his features coney, or a mountain oat, while the ridge of the were fixed and rigid, and he did not utter a word : this was the more taciturn of the two. He neither lar declivity beneath. Above forty feet from the supplicated mercy, nor imprecated curses, but fixed precipice was the cavern which for the last six his face into an expression of hardened determina-

"Now, hurl him over the precipice !" cried the

The obstinate villain did not blanch at this command, but darted upon the speaker a look of savage ferocity. He was now raised a couple of feet from the ground, when one of the tallest of the mounmeans of the cord, he soon increased the sway of executioners suddenly relinquished their hold of the rope, when he shot over the brink into empty air.

He almost immediately turned head downward and shot like a plummet into the depths below. One thrilling splash was heard, which was instantly succeeded by the roar of the torrent. The other robber was doomed to a similar fate, but he did not meet it with equal heroism. He was white and cold as marble; his lips quivered, his eyes dilated to an intense stare, and his whole countenance was convulsed with the terror that vibrated through every nerve. He entreated for mercy, but his supplications were unheeded, and he was dragged to the fatal tree, hurled over the cliff shrieking, with outstretched arms, and then silently dropped into the dark torrent. One sullen splash again was heard, and then followed the same fierce rushing of the stream. I was shocked beyond measure at the sight of so signal a retribution ; I felt that the punishment was indeed merited, but its infliction was so appalling that I stood mute with emotion.

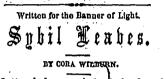
inclination to the very minutest whim,

nature gifted with talents which, after cultivation, all too soon. magnates of the land have occasionally raised to rank and position the fair priestesses of song, the votaries of the sock and buskin, or the delicato servitors of the kitchen, the pantry, or the chamber?

Who, then, shall arraign mo for a far worthier choice? My gipsey bride, though poor, had in her veins the untainted blood of her race, and was, though not daintily, yet purely bred from one of the most ancient stocks upon the face of the earth, and perfect as the mountain daisy, as fair within as that is without, and though of a darker, yet of a brighter complexion ; while in after life she proved the pride of my heart, the admiration at once of my own and her sex.

We lived abroad (omo years, when I returned to England, and again took possession of my paternal estates. It is now just thirty-three years since I made Zina the sharer of my heart and fortune. I have not yet lived to repent it; she has made me the father of three lovely daughters, and has done no discredit to the society into which I introduced her.

In my eyes she is still beautiful, though she has passed the equator of the centenary circle. Her affection for the husband of sixty-six seems as strong as it was for the bridegroom of thirty-three. We are still happy in each other, and I never cease to recur with joyful satisfaction to the day when I resolved to set at defiance the scoffs of the fashionable world, and trust my future happiness to the Gipsey's Daughter.



They fluttered downward from the forest's hazy depth in autumn time; they swept the azure skies of summer, and fell a missive shower at my feet in spring. Bright, vivid, with the earliest hues of the advancing year, empurpled by the vintage charm, dyed by the autumnal glory, I read their messages unto my soul, and learned of life and source, of love and heaven, from them.

As a dream, that borders on the first consciousness of infancy, I beheld a shadowy form, wrial and beautiful, with lustrous eyes, and waving golden realm. The veil was rent in twain. I stood with hair, stand by my bed. Was it the melody of affection or the music of another sphere that fell so soothingly from the moving lips? Perhaps the breezes of Paradise had swept her misty veil, and scattered around them the delicious fragrance lingering there; a something as of regal glory decked her brow: I know not was she spirit or mortal; but I brow; I know not was she spirit or mortal; but I lip, or orambled to ashes in my eager grasp. I felt that she was my mother, that my heart beat drank of many a bitter fountain, and pierced my faintly in response to the rapturous pulsations of her own.

I went abroad into the woods, a little child, and talked with the swaying leaves, the blossoming flow-bitter mockery of happiness. For a time the vin-ers, and soon their language was revealed to me, tage or own of success decked my brows triumphantly; talked with the swaying leaves, the blossoming flowand I heard the faint, sweet melody, stirring the its intoxication brought no peace. I cast it, sorrow leaflets's every fibre, the joy-bells ringing from the Many, many sybil leaves of record and rememroses' heart; the liquid strain arising from the brance, of hope and warning and despair, fluttered

reveal themselves in dread and pleasing reality to heavenly name. I speak of Love, the beautifier of the Beautiful. the soul, the scraph guest of invocation, the inspirer and the God-like messenger; and of Sorrow, the truth. marblo, its lessons of spiritual advancement. swept o'er my upturned brow; its flashes of light love and knowledge. I saw the earthly rose leaves flutter at my feet caressingly, and I saw the golden word of Love incheek upon the cool and vivid green of earth; it viting, spiritually caressing and beautiful; there life was distinct and lovable; and images of grace and loveliness, music, peace and joy, received their low mockeries and discordant tones of falsehood, to share in the more than royal banquet spread by Nature's bounteous and poetio hand. I fled from their wails of sorrow, too, when the death-angel invaded the hearth stone, and amid the dense and clustering forest-leaves sang peacefully the requiem for the spirit freed. I fled from altercation, mirth and gloom; from worldly gladness and from the glitter of my home, unto the inviting haunts of the all beauteous mother, stretching forth her leafy arms, calling, with her varied intonations, all beautiful. and musical, and loving. I saw them weep for the white-haired man, departing with a smile upon his face, the signet of

condition in which I found myself, and consult my their faces, prematurely aged by worldly cares, by inclination to the very minutest whim, fashionable follies, and I deemed the babe so happy. Accordingly, I married the gipsey's daughter! in her escape to the angels' home, that I fied to my favorite haunts and sang aloud unto the listening flowers the triumphant song of deliverance for that boyond what I had ever before, or have ever since soul's freedom from the heartless examples that witnessed, except it be her own daughters, and by would have chased the angel from its face and spirit

were most brilliantly developed. Shall I be sneered at for having married an honest and lovely girl, indeed; but I could not comprehend the false pride though the daughter of a gipsey, when the mighty that strove madly with adversity to uphold appear. ances before the world. I could not tell wherefore the heart sacrifices, the purjuries, the falsehoods sanctioned by religion's voice-I deemed them useless, evil all.

I grow to girlhood; I felt the angels of awakening thought stirring many a slumbering rivulet of consciousness and emotion; I heard the paradisean chaunt of strange and beautiful birds of promise; I heard the distant rolling of an ocean illumined by the light divine; I found new and glorious flowers upon my path; I trod ascending regions of the beautiful, and the vistas of life revealed themselves vague, grand and gloriously inviting. Sometimes the hidden thorns upon the way pierced

painfully the passing storm-clouds of youth's springtime; obscured awhile the golden radiance of the skies; the tear drops of the tempest clung to my garments, and the gloom of Nature was imparted to my wandering spirit. But again the sunshine burst forth, the winds resumed their musical discourse, the flowers bore to me the messages of the invisibly beautiful; the mantle of poesy and inspiration was cast over the prayerful and receptive earth. I trod upon the enchanted region of a land fore-

shadowing the spiritual glory of the Unseen-the land of Love. Its morning gates, pearly and roseate, ever unclosed to music's sound, when the shy and trembling votary advanced. There amber and azure clouds disported over the altar's indescribable magnificence; golden and silvery mists rolled athwart the vision, bearing cherub forms of divinest origin. There, the amethystine hills embraced the bluest skies; the waters flowed o'er gemmed beds; the flowers bloomed with a vividness unknown to other regions; the leaves wore the emerald's lustre; the dew-drop the diamond's brilliancy; the winged forms of life were gorgeously arrayed, fantastic, beautiful and fleeting; the songs resounding there entranced the spirit in forgetfuluess of all of earth beside. There was a potent magic in the waters there.

How long I rested, slept, or wandered, in that bewildering realm of dreams, I cannot tell; for I never counted life by years and days. It must have been a short period then, for the dazzling sun arose and set not many times ere change, then the bane, as now the acknowledged blessing of life, fell dark and silently upon that hitherto so blessed land. The altar's glory was a'creast, and leaden clouds had chased the Tyrian dyes there once assembled; dark birds of omen and warning swept shrickingly athwart the gloomy skies; deep mist dwelt on the amethystine hills, veiling their beauty; the waters turbid, with no flower gem glistening 'mid their storm lashed waves, rushed threateningly adown the mountain sides.* Dark phantoms jeered and jabbered from the passing clouds-the cherub-form of innocence and truth had flown to another and a higher bleeding feet, pierced heart, and aching soul, upon the burning sands of the land of lost illusions; the angel of experience, by my side, beckoned me sadly

I passed o'er desert wastes, past mocking waters, alluring and deceiving; past the inviting shades that proved most deadly foes. I gathered fruit that, seemingly ripe and good, was bitter to the thristing tender hands with many a hidden thorn. I twined the seeming laurel 'round my brow, to find its pres-sure painful, its weight intolerable. I bound there the coronet of wealth, and sank fainting 'neath its

water.lily's cup of beauty; the simple ohaunt of the across my path of life. I read them fully and adoring violet; the grandly-mingling chorus of the aright, and learned from them the lessons of expedancing foliage, bathed in sunlight, or illumined by rience and use. Long years did the teaching angel the silver magic of the midnight moon. And from veiled countenance and trailing, mournful garb; afar the swelling anthem of the ocean's surges then, gradually, her beautiful self was disclosed, proclaimed the truth of earth and heaven, as it and her radiant, star crowned brow uncovered, and I beheld, in characters of living light, the signature I write no history of the outward life; you have enough of such; it is of the unexplored regions of and found that her robe was dazzling with gems of the inner realm that I would tell you. The visible truth ; that the tear drops, the griefs and conflicts joys and sufferings of humanity are fully and ably of the past, emblazoned in immortal life, glistened, portrayed in the thousand pages of fiction; they the soul gems of eternal record, in the woof of life. I bowed in admiration to the wand once deemed my avery seeking eye; it is of life beyond and below the earthly scourge. Around my brow, long pierced by surface that I would speak ; of experiences that theres, played the sweet airs of reconciliation ; musimayhap never stamp the brow, but leave a life-long cally clear the announcing melodies of attainment impress on the spirit; of heart changes, that clothe reached my soul. Through turbid and swellen streams, over rugged paths and dense, impenetrable the earth in garb funereal, then draw back the pall, thicknesses, I had been led by the all overruling disclosing all its renovated summer beauty ; of gems hand ; and, ransomed, taught and purified. I stood deen-hidden, priceless and magical in power, found upou the threshold of another realm-no more the by the watchword of eternity when angels recall its land of illusion, but at the portals of the Real and I had taken seeming for reality ; the fleeting pomp of earthly love for the abiding and the spiritual To its fantastic and gorgeously-decked altar reiled glory, the chastiser, beautiful with its brow of I had brought the first offerings of inexperience, the hopes and joys and groundless fears of the undis-I said that when a child I read the messages of ciplined spirit. With heart-wealth gathered by the I said that when a child I read the messages of search of years, with discipline accepted, duty ful-the leaves—the music in my Father's universe—and filled, and the world's temptations overcome, I stood in glimpses of overwhelming beauty burst upon me beside the opening portals of the augel world, not the landscapes, oceans, forests, mansions, of another propared to pass over the crystal stream of eternity, and a fadeless world. I heard the singing of its celestial choirs; the delicious fragrance of its winds swept o'er my upturned brow: its flashes of light They came, with the fluttering, music breathing divine dazzed my eyes; to heart and soul vibrated leaves of spring, the spirits of loveliness and poesy. the snatches of its songs, the melodies imbued with With the rustling melodies of the deep summer foliage, volumes of truth and beauty were unfolded. With the departing glory of autumn a shower of celestial benedictions fell across my path. Each season brought its teachings; ever nearer, and nearer scribed on them by angel fingers. I learned humility still, the angels came unto my soul. Amid the from the wild flowers' breath, and the prayer of earth's wintry solitude, sweet messengers, that purest aspiration from the lily's soul. I laid my passed unharmed amid the storm, brought from immortal realms the sybil leaves. Sometimes a shadow of the past will darken the sang its secrets to my listening ear. From house-hold discords, and the outer life's repulsion, I fied to the flower-radiance of its signification; but interthe wild wood shade; there all was maternally in. preting angels are ever nigh to bid me read aright my Father's mandate, to teach me the entire holiness of submission unto his will. I live now in a world of prophetic dreams, not in a land of vain illusions. I stand beside the altar own. I fled fron the feast and festival, with its hol- flame enkindled by the breath of Deity. No lingering mists obscure the towering majesty of the progressive heights of soul; they are bathed in the sunlight of God's everlasting love. I drink from the pure streamlets of eternal truth; the flowers uprising in my path are spirit monitors; the melodies encircling me ever breathe of the fulfillment of each sacred duty. The unveiled glory of love, inspiring and triumphant, leads me ever upward to fresh planes of thought, to beautitul and unexplored regions, to oceans of infinite grandeur, resounding with the anthems of the heavens. For me, now earth is glorious and life is holy. I see the slumber-ing angel in the lowest soul. My spirit feels the foreshadowings of future life and power-the Edenbeauty of the harmonized and love-bound earth. They flutter downward from celestial realms, the sybil leaves of thought and feeling; the records of immortality upon his placid brow, and I could not life by emotion, strength, and imparted good. I see understand their selfish grief. I saw the babe, rose- them wave upon the infant's brow, speak musically from the maiden's hand; rest close and nestling to garlanded, a lily in its hand, sleeping the sleep that the tired and sorrowing heart. I see the record precedes the first grand awakening; and stricken woven in a chaplet dark and sunny, deck the ma-

Rei

tering old man. And amid its durkest folds, as on its sunniest surface, over I behold inscribed the

watchword of redemption--Love t Through trial, suffering, days of gloom, and nights of sorrow, have I attained to the blessed boon of divination, that reads aright the sybil leaves of life. Turning from the outer hollow allurements, to the inner pure attractions; from form to soul, from somblance to truth ; from the worship of the purely material to the love of the holy, enduring and spiritual, I have found the been of life, and fear no more that the dark wing of disappointment will ovorcast the sunshine of my happiness. And, over welcome, the sybil leaves float downward, and I greet their messages; ever in the roses' heart, the lily's soul, the wild flowers" beauty, I hear the music tone-I read the words of Love.

From the New York Tribune.

JUDGE EDMONDS ON SPIRITUALISM.

NUMBER FIVE.

PHYSICAL MANIFESTATIONS.

To the Editor of the N. Y. Tribune :

SIR-I now proceed to consider the manifectations of this character, which are addressed to the senses of hearing and seeing; and I must of necessity be brief and general.

and general. 1. Hearing. It was to this sense that the first mani-festations which I witnessed were addressed. I was then so situated that the thought uppermost in my mind was in regard to the dead—"Shail we ever meet again?" I am bound to confess that all I have heard of religious teachings for some fifty years had engen-dered in me doubts if there was a future beyond the grave. It was not my fault that this was so. I did not-want to be an infidel, but they who were my theologi-cai teachers were so full of absurdities and contradio-tions that, in spite of myself. I could not believe. The future they taught was revolting alike to my inderment future they taught was revolting allke to my judgment and my instincts, and, unable to conceive of any other, I was led to doubt whether there was any; yet the idea of an eternal separation from the departed was exquis-itely painful to me. It was in this mood of mind, and while I was search in for the truth are then the there was leaded by the search of the truth and the truth are then the truth and the

It was in this mood of mind, and while I was search-ing for the truth on this topic, that one evening, when alone in my library, a voice spoke to me in tones which. I feared had been silenced forever, and answered the question, "Shall we meet again?"

question, "Shall we meet again?" The voice was soft and gentle, but distinctly audi-ble, and ch, how familiar to my ear ! I was startled, and of course the first thought was what a hallucinstion! I could not conceive it to be anything else. Yet, as I knew whather I could hear or not, I could not get rid of the idea that it was a re-slite. I wave drowned then of each a thing as the or not, I could not get ind of the deat that it was a re-ality. I never dreamed then of such a thing as the spirits of the dead being able thus to speak, and for several weeks I debated the matter in my mind, trying to convice myself of the falsity of what I was obliged to know was a fact.

Then it was I heard the "Rochester knockings." at a scance or interview, lasting only ten or fifteen min-utes, but crowded full of interest. In that interval it utes, but crowded full of interest. In that interval it appeared that the sounds were not made by mortals, but by some unknown power that was intelligent enough to spell and to write, to hold a conversation, to read thoughts and answer questions not uttored, to know what minute I was making of the occasion, to display the characteristics of the person professing to be present, and to show emotions of joy and affection. Here was enough to awaken my curiosity, and I en-tered upon a course of investigation. For several months I heard the sounds in a great variety of forms. I heard them on a railroad car, while traveling; on the floor in an eating-house by the wayside; on the

I heard them on a railroad cur, while traveling; on the floor in an eating-house by the wayside; on the ground, when standing outside the car; on a door high above our reach; on a floor, following two or three feet behind the medium, when walking; alone in my bed-room, in different places; on a door standing open, so that both sides of it could be seen; on a window and a looking-glass; on my person and that of others; on the chords of a plano; on the strings of a violin; besides the oft-ropeated displays on the floor and the table. I have known the sounds made with the hand, a hair-bursh, a fiddle-bow, and a chair; and I have heard them brush. a fiddle-bow, and a chair; and I have heard them brush, a fiddle-bow, and a chair; and I have heard them imitate the whistling of the wind, the creaking of a ship haboring in a heavy see; sawing and planing boards; the falling of sods on a coffin; the sound of an molian harp, of soft and distant music, and once a scream as of persons in agony. And in all these forms conveying intelligence, not merely that of the peculiar sounds made, but spelling out words and seatonces letter by letter. This spelling, out words was done by some one call.

This spelling out words was done by some one call-ing over the alphabet, and the sounds being made at the proper letter, with certain sounds to designate an idea. To facilitate the work, this unseen intelligence devised a set of signals, by the aid of which my earlier conversations with them were had.

Conversations with them were had. I annex hereto their scheme, premising that each dot in it stands for a sound, and made more or less heavy, or more or less near to each other, as indicated by the size or position of the dots:

the cavern, springing up the bank with an ease and agility that almost stupefied me with amazement. She now stood before me in the full bloom of her beauty-in the pride of her unrivaled womanhoodand greeted me with a smile of easy recognitionwith a natural grace, too, not to say dignity of demeanor, which absolutely prevented me from uttering an audible reply. I was actually confounded by the suddenness of the surprise by which my dazzled perceptions were assailed. Let her beauty be imagined by the effects which it produced upon me, for to describe it were but to cast a shadow, and I should fail to produce even a just outline.

She took me cordially by the hand, and welcomed me to their mountain dwelling. The rope-ladder was fixed, and she instantly descended. I could not refuse to follow, and as seen as she had reached the bottom, commenced my new and fearful trial. The termination of the ropes hung about two feet beyond the mouth of the cavern over the abyss. As the edge of the bank projected, the frail machine on which I stood had no support but from above. As the ensiest they could have died. I have only crushed soon as I had descended about twenty feet, the ladder swayed to and fro with a most appalling oscillation, and I could not keep myself steady, while from failing to keep a due equilibrium, I twisted round and round, hanging, as it were between heaven and earth, till there seemed to be but a moment between time and eternity.

The wind whistled round me as I swung with the ponderous regularity of a church pendulum. I heard the rearing of the torrent beneath ; I saw the white foam which arose from it; I felt the very air press upon me with so painful an intensity, that my gravitation appeared so irresistibly increased as to defy the best accommodation which his habitation afevery effort to resist that centripetal principle of forded; then, at my carnest entreaty, he and his matter which was every moment dragging me into the gulf over which I was so unwillingly vibrating. I could scarcely breathe ; my eyes closed, my brain reeled, and I fell. As the precipice began to slope fixed their temporary abode, shortly after quitting gradually just below the entrance of the cavern, I England. Ho had then retired to the mountains, pitched with my feet foremost against the bank, and where he so timely rescued me from the rapacity of was rolling with frightful rapidity into the dark the banker and his confederates. water below, when I found my progress arrested as if by magic, and I was drawn up into the cavern.

one of the gipsey's companions, who was originally from the Pampas in South America, where he had boyhood. My only knowledge of his existence was been no mean adept in lassoing the wild horses of derived from the East Indian Register, in which I the country.

The novel habitation in which I now found my. Judge of one of the conquered provinces in the Hon. self was of considerable extent, hollowed out of the orable East India Company's dominions. bowels of the hill into sundry compartments fitted My income was more than abundant; I was mas-

"They deserved to die," said the gipsoy, seeing the horror expressed in my countenance. " Do n't think me either hard-hearted or oruel because I punished those miscreants; and as for the manner of their death, though it may seem terrible, it was two vipers, and saved innocent blood."

The banker shortly after received the due reward of his villany. The friends of the Lyonnese merchant, through a communication from me, finding that he was implicated in the murder of their relative, took immediate measures for his arrest, and he was finally convicted upon the evidence of the mother of the eldest robber. His execution followed, amid the hootings of the rabble and the executions of his more respectable fellow-citizens.

After the punishment of the robbers, I remained a short period with the gipsey, and for two days had daughter accompanied me to Lyons. I learned that his wife and younger child had died of a fever caught in the Pontine Marshes, where they had

Now comes what the world will call the romance of my narrative. I was at this time just thirty-The fact was, that a lasso had been cast over me by three, and the only relative I had in the world was an uncle in India, whom I had not seen since my saw his name regularly set down every year as

up with considerable attention to comfort, if not ex. iter of twenty thousand a year, with na one to control hibiting any very striking refinement of taste. It my caprices, or influence my actions. I determined was apparently only to be entered down the preci- to take full advantage of the perfectly unshackled It has been supposed by many that the sounds were such as mortals could not make. So far as my experi-ence goes, this is a mistake; for I have nover heard one that I could not imitate, and I have known that me-diums, failing to get the sounds, would make them; But the fact was clearly demonstrated, that most fre-uently they now not made by mercha are mercha quently they were not made by mortals, nor merely fortuitous, but by an intelligence which had will and purpose, and could express them, and which, when asked, who and what are you who do this? could answer to the satisfaction of any rational mind, and

answer to the satisfaction of any rational mind, and establish identity. 2. Sceing. It was not long after the mode of com-municating by raps had been discovered, that table tippings came into vogue. I do not know where or how they originated. They seem to have grown up from circumstances. Half a dozen persons sitting around a table with their hands upon it, was the method most commonly used to obtain the rappings, or any other physical manifestations. Moving, the table was often one of these, and it was soon found to be even easier to do that, than to make the sounds; and signals were concerted in like manner, whereby different motions of the table were used to convey ideas. Thus, as with the rappings, words were spelled out. Some one would call the alphabet, and the table would give the concerted signal at the proper letter. In Spain a different mode of using the table was de-vised. The alphabet was reduced to 24 letters; and each letter was numbered. The corners of the table were numbered 1, 2, 3, 4, and the corners would move to indicate the letter. Thus if corners No. Lerdit

were numbered 1, 2, 3, 4, and the corners would move to indicate the letter. Thus, if corners No. 1 and 4 were moved, it was their fifth letter, and so on.

were moved, it was their min letter, and so on. In this simple manner, though awkward and tedious, did the intercourse begin with hundreds and thousands of people, who thus learned the great truths which it teaches. It was our primary school, and we began with our alphabet with our alphabet.

There were embarrassments about it. Sometimes, when a split had not learned to read, it could not spell out words. Sometimes, when its education had een poor, it would spell wrong; and, sometimes, when unacquainted with our language, it could not

when unacquainted with our innguage, it could not frame a sentence in English. Still, this mode of communication was used, and become the most common of all. The sense of seeing was appealed to mostly in the moving of ponderable matter, and it was not always for the purpose of spelling out words. Occasionally, it was chiefly with the view of showing the presence

of power. I have seen a chair run across a room, backward and forward, with no mortal hand touching it. I have seen tables rise from the floor, and suspended in the I have seen them move when not touched. I have known a small bell to fly around the room, over our heads. I have known a table, at which I was sitting, turned upside down, then carried over my head and put against the back of the sofa, and then head and put against the back of the sola, and then replaced. I have seen a table lifted from the floor, when four able bodied men were exerting their strength replaced. to hold it down. I have heard, well vouched for, of a young man carried through the air, several feet from the floor, through a suit of parlors. I have seen small the noor, through a suit of partors. I have seen small articles in the room fly through the air and fall at the place designed for them, and sometimes so rapidly that the motion was invisible, and all we could see was that the object had changed its location.

This is a very mengre account of what only I have witnessed, aside from the countless incidents witnessed by others in different parts of the world. But here is enough to show that these manifestations were not made by mortals, but by a power which had all the attributes of the human mind and heart. To repeat a remark I have more than once made, here was an in-telligence that could read, and white, and cipher, diprecedes the first grand awakening; and stricken woven in a chaplet dark and sunny, deck the ma-mourners surrounded the little bed. I looked upon tron's head; twine with the white looks of the tot-Whence came it? Not from electricity or magnetism,

BANNER LIGHT. \mathbf{OF}

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as said by many, for intelligence is no attribute of theirs. Not from mortal action, for here was inani-mate matter moving without mortal contact, and sounds made without human intervention. Whence, then, but from that source which a ppeared to Hagar in the wildowns, which opened the prison door to Peter, and which caught up Philip that the cunuch say him to more? no more?

But, be it what it way-a delusion, deception, or sa tanic-from this nuch contentant source, the physical manifestations, alone comes the proof of intercourse with spirits-the answer to the question, "Shall we meet again? and the demonstration of man's immor-

tality. Yet, this is but the beginning. There are higher and holier truths than even these, that are revealed to us, and other means that are used, far more important where the there is that are used for more important and effective; and to them I shall next address myself. J. W. EDMONDS.

New York, May 28, 1859.

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

CHAPTER III.

CONDITIONS AND LAWS OF VITAL HARMONY.

The elements and forms of physical nature are not controlled by a single force acting forever in a direct line, but by opposite forces in equilibrio. The planets revolve, all nature moves, and countless living forms are organized through the harmonic action of positive and negative forces that govern all the elements of matter. A precise balance of these forces is indispensable to the uniform and orderly operations of Nature. When the equilibrium is temporarily interrupted the motion becoms irregular, uncertain and destructive. The elements furnish familiar but striking examples.

When the evolution of electricity-no matter from what cause-is more rapid in one place than another, the atmospheric balance is liable to be interrupted. Electrical currents first move toward the negative regions of the earth and atmosphere: the air is put in motion in the same direction; tempests arise, and the wild rush of the elements-in seeking their equilibrium -often spreads ruin like a mantle of darkness over stately forests, smiling fields, and the abodes of men. In like manner, when the explosive gases are suddenly ignited by electric forces and chemical fires, in the deep bosom of the earth, proud cities are demolished; continents are rent assunder; islands rise like bubbles in the midst of the sca; and the great globe itself trembles beneath the terrible pulse and the gigantic tread of the earthquake!

It is well known that two opposing forces govern the movements of the heavenly bodies. Should one of these preponderate, there would be a sudden and awful pause in the music of the spheres. The planets would reel from their orbits and scatter their ruins through the immeasurable fields of space. Annihilate one of these forces and it is probable that all organized bodies would be decomposed, and all matter in the Universe be reduced to its primary elements.

That the forms and functions of animated nature depend on a similar law must appear exceedingly probable to the mind of the philosophical observer. In the last Chapter it was shown, that the existence of positive and negative electrical forces could alone account for the distribution of the animal fluids. If. therefore. the circulation and all the organic functions depend on the presence and equal action of such forces, it will follow that the moment these become unequal a functional derangement must ensue, and this would be the incipient stage of disease. But here it may be well to define the terms 1 must employ as the representatives of ideas.

Health is the natural condition of a living body. I use the word to indicate that equal development and perfect state of the physical system wherein the several organs are sound, and their united action characterized by freedom, precision and harmony. On the other hand, disease is any condition of an organized body in which the vital harmony is disturbed, so that the functions are rendered abnormal or irregular. In other words, disease is the loss of the equilibrium of the forces which produce the vital and voluntary functions of the body. Whenever this occurs it may readily be perceived by an ordinary observer. The irregular beat of the pulse, the impaired digestion, nervous irritability and general derangement of the secretions, all furnish infallible evidence that the conditions of health have been disregarded and the laws of life violated. Health being the normal or natural condition, disease, or vital derangement, necessarily presupposes a departure from a true state of Nature. As certainly as all causes produce corresponding effects, health cannot continue where the laws of vital motion and organic harmony are perpetually infringed, nor can disease be developed where those laws are clearly perceived and scrupulously obeyed. To secure health, therefore, it remains for us to adapt our manner of life to the precise requirements of Nature. The first, and therefore the most essential condition of vital harmony, is a sound and well developed body. When the organs are disproportioned at birth, or their subsequent growth is unequal, there can be no certain and lasting harmony in their functions. A perfect organic action is only possible when the organism itself is complete. Precision in the movement must depend on perfection in the vital mechanism. For example, if the vital organs be unusually small, or the space they occupy inndequate to admit of their free exercise and full development, the individual will suffer from constitutional debility; health will be rendered insecure, and the continuance of life uncertain. Again: If the brain be very large, and the cerebral action intense and unremitting, the forces of the system will be unduly attracted to that organ; this may occasion congestion, insanity, a softening of the brain, or some other local disorder. At the same time the extremities -not being properly warmed and energized by an equal diffusion of the vital principle-will be cold and weak; digestion will be slow, respiration imperfect, the secretions irregular, and the enjoyment of uninterrunted health impossible. The opposite extremes in the development and action of the nutritive system may produce a Calvin Edson and a Daniel Lambert-the one a suitable subject for the anatomical museum; and the other a huge mass of carbon, that only waits for a deranged action of vital electricity to set it on fire; when the whole system may be consumed by what the doctors call an intense fever or acute inflammation-familiar terms to represent the process of accelerated vital combustion. Next in importance to a sound and well-developed . organization, is, the proper application of the force on , which the functions of the organs depend. When this is unequal, or is not so distributed as to supply each or-; gan with its appropriate share, the vital movement of , necessity becomes irregular. The motive power-which we have ascertained to be vital electricity-cannot be Lunduly concentrated on a particular organ without , producing a correspondingly negative state of other portions of the body, and this condition occasions dis-. order in the organic action. Whatever, therefore, disturbs the nervous forces, and thus interrupts the physi-. cal equilibrium, must produce disease. And yet-disease being an unnatural state of the system-it requires a more potent cause to permanently destroy the vital balance than to restore the equilibrium when it has been temporarily interrupted. For-it will be perceived - when we undertake to derange the forces and functions of our being, we must contend singlehanded against Nature; whereas, when we labor to preserve-or to re-establish if lost-the essential harmony, we have Nature to aid us by her constant and powerful co-operation.

exercise of the passions, and our pursuits in life, deter. supramundane state, with personal identity it must mine how far the physical harmony may be preserved; conserve remembrance of sublunary experience. The also, to what extent it is liable to be sacrificed. The of earthly affection must remain as whole after the intense action of the mind may weaken all the involun- woul's exit as before. The mother who still remembers, tary functions of the body, and a frail organization is does not cease to love her child. The miser recollects often prematurely destroyed by a mind of unusual ac- and fain would clutch his gold. The worldling who tivity and power. When the affections are deep and was loth to die, regrets his sensual loss. May be the strong-especially when they have been given to un- sot will thirst no more for gin; yet he must miss the worthy objects-when confidence is lost and bright smack of his bibbing habit. Perchance the lecher puts prospects vanish like dissolving views; when friends away salacity; but images of his old vileness haunt hold the wormwood to the lips, and Hope disappears or memory's walks, and mock his prayer for Purity. Will stands in the distance with velled and averted face; not Remorse tutor the tyrant there? Will not the when the heart is crucified, and one is left to wear a murderer seek a place to wash his bloody hands? And crown of thorns for the sake of those he loved 1-Oh, all whose crimes are branded on their brows-must then the nerves are swept with a tempest of human | they not make their way to heaven through shame and feeling; the brain reels and burns, and the vital flame bitter ruing? The hateful are nothappy here, nor can may be extinguished as the cold floods roll over him ! | they be hereafter. Foes many separate, yet not forget.

and the soul falls amid the darkness of its wild deliri- the air of human bliss. And is the blessed art to be um; then, too, the vital powers and processes are acquired at once? If not in the present sphere, why deranged and Life trembles in its mortal citadel. in the future? Moreover, when our pursuits are of such a nature as to exercise but a single class of the faculties; when Reason's commanding voice is silenced by the suggestions of a selfish policy; when conscience is immolated at the polluted shrines of Custom and Mammon, the vital balance will soon be lost; for the individual who has no mental or moral equipoise may not hope to enjoy health, or to preserve the integrity and harmony of his physical nature.

It is greatly to be lamented that our modes of instruction and discipline are so poorly fitted to promote the normal growth and the true life of the Race. They usually occasion an abnormal excitement of certain faculties and affections, while others-not less essential to the perfection of human nature-are permitted to remain inactive. These pastial aims and defective methods produce various angularities of form and function, while they seldom fail to destroy the symmetrical proportions of body, mind and character. If educated for individuals conventionally attend churches, and claim religious teacher, the man's reverence is liable to be unduly exercised at the expense of his reason; if trained views, even as to the truth of a future state of existfor the law, his moral sensibilities may be blunted in ence. Most usually their minds may admit a future the process of sharpening his wits; if armed for the arena of political strife, his peculiar training too often renders him regardless of moral obligation and indifferent to the sanctions of religion; and, finally, if prepared after the most approved method for society, he becomes the idle votary of fashion, and a servile worshiper at the shrino of Beauty.

Among the multitudes that crowd the great avenues of business, we rarely meet with a man who, in every act of his life, is governed by a clear perception of justice and an enlightened sense of moral obligation. We should be troubled to find a politician who steadily holds the demands of his party in subordination to the claims of his country. In the palace homes of wealth and the gilded drawing-rooms of fushionable society, we meet tion contains. Deists and atheists are to be found in with few women in whom the uncorrupted love of nat- every household, although not ready to acknowledge ural grace, simplicity and beauty, predominates over the passion for the modern, corrupt and frightful dis community, united as a mass, merely view the church tortions of human nature. Instead of men and women, such as God made, with forms and faculties symmetrically developed and harmoniously exercised, we have stuffed effigies of the natural form, and painted carica-tures of "the human face divine." Such distorted and diseased images and forms of real life and health, move with artificial grace and automatic precision in all the gay saloons of Paris and New York. Not a few of them, when fairly disrobed, are found to be little else but filthy sepulchers of human hearts and minds.

But when the body is rounded into complete human proportions, the temperaments properly blended, and the faculties and affections equally developed-when the appetites and passions are wisely restrained and truly spiritualized, health is rendered secure; Man becomes a sweet-toned lyre, and the vital, mental, mora and spiritual powers of the world, all combine to weep the chords and wake

> "The living soul of Harmony." Written for the Banner of Light. THE HUMAN HEAVEN .- No. 3.

BY GEORGE STEARNS.

Man's animal nature is as apt for enjoyment as that at least learned to know that their exercise is far in of any brute. The human organism contains, in fact, | ferior to the apprehension of many truths, which have a better apparatus of sensation than is to be found in before passed by them unnoticed in an educational any lower grade of life. Why then are men generally, point of view. It has at least caused thousands to less abandoned to the gratifications of sense, than in- listen to lectures of an instructive kind, who before ferior animals? Simply because they are cognizant of spent their time in less profitable avocations; and the a higher range of delights, in the exercise of their mediums themselves have been educated (as was clearly

When the passions are excited to great intensity, Vindictive souls must learn to love, or never breathe

Written for the Banner of Light. THE OLD SPIRITUALIST .- No. 12.

USES OF SPIRITUALISM.

This series of articles has alreidy embraced nearly every variety of manifestation which has been given during the progress of this new philosophy; and the rest of the series will be devoted to deductions from those manifestations, together with detailed accounts claimed to have come from spirits, explaining the whole philosophy of modern Spiritualism, the history of creation, the connection between man and matter, the cause of spirit, the inherent laws belonging to and emanating from matter, etc. In the present number, however, we shall give Phœnix's views, as to the uses of Spiritualism, up to the point where the provious articles have already placed it. He claims that thousands of to be Christians, without really having any settled state, rather as the result of education, than of conviction; at times they have doubted the truths of reve lation, and at all times have been ready, flatly and un equivocally, to deny anything like a repetition of what is claimed by revelation to have occurred. A preacher from the pulpit, will announce that our " spirit-friend watch over us, that our departed mothers are aware o our misdeeds ;'' but the very moment that you ask him the question abstractly, "Do spirits influence us? ar

the claims of Spiritualists true even to the extent that you seem to have admitted in your sermon of last Sur day ?" he answers "No." To all this class, then, confidence in the truths of revelation can only b established by duplicate truths to those which revela such belief to others. Indeed, the whole mercantil as a cheap species of preventive police, and only a such respect it. Thousands of individuals, by attempt ing to investigate Spiritualism, with a view to show i to be false, have gone far enough at least to rende them true believers in what before they only professe to believe to others and denied to themselves. This true, even with many who have not embraced Spiri ualism at all, but who have been rendered, in its pa tial pursuit, capable of appreciating such truths con nected with their previous teachings, as to convinc them of the truth of immortality. Thousands /c others, who have been guilty of the sin of indifference toward their families, intemperance, and a variety of other equally deleterious practices, have been arreste in their course by being convinced of the necessity o brotherly love for the well being of society. Thos have adopted a religion which has been at least an ad vance upon their former status. Spiritualism has r formed more drunkards than has the temperance socie ties. To the mere student of the common affairs life it has been useful in developing that necessary pr perty of the human mind, imagination, and, after i development, chastened the imagination sufficiently render it profitable. Thousands, who consider the five senses as the immaculate tests of everything, have

rational and spiritual faculties. The enjoyment of set forth in our last number, in relation to Mrs. Hatch.) far beyond such education as the ordinary convention. sects of twenty-five years ago, could not have been received. It is true that a few individuals, without examining the subject, imagine that all who give the least thought to Spiritualism are stopping away from the pious teachings of their grand-parents, and therefore repudiate the whole subject unexamined; still they cannot but know that in their own churches they may find an instance in almost every pew, where a human being has been awakened to religion, and that by spiritual investigation, but who, before its somewhat general announcement, heard his minister as a task. and read his Bible as a penalice. Spiritualism has taught thousands, for the first time, that proper attention to their health was part of their religious duty; and it will make millions to be more tolerant if, even at this hour, all further manifestations were to cease. Whatever may be said of religious sects, as they existed before the introduction of Spiritualism, it at least must be acknowledged that it was distasteful to a very large class of the community. That thousands were not blest with the gift of faith ; therefore, that something was required other than the mere assertion of teachers to arouse their faith and to develop it into examining the subject for a single year, has not rid himself entirely of his fanaticism consequent upon its adoption during the first three months. No people are more tolerant than those who have examined this subject in whole or in part; and even where they have failed to become convinced of its truth, they have at least learned to respect the views of others sufficiently to examine them. On this point alone is a great progression as compared with the intolerant feelings of the last generation. Those who know nothing of mated that nearly a hundred thousand persons die Spiritualism will be quite surprised to find that the Spiritualists, as a body, are never intolerant towards It has carried the subject of the relation of man to his God to a greater or less extent into every house where it has formed a part of their amusement or the

simply because he has had no incentive to look for his employment as an instrument of a superior power. rectly and indirectly connected with Spiritualism. Ignorance and shortcomings of that humanity. Before its introduction there was a dividing line between truths of science and theology, and the amalgamation of the two species seemed to be sinful to the religious devotees of all sects; that barrier has been in part removed by Spiritualism, and although many that they would have had so many hearers without it. ualism? and he must be dull indeed if he has not discovered that their fondness for hearing even his opposition to their views has increased with their investigation or attempted investigation of their future state of being.

In our next and the following numbers we will attempt to give a consecutive account of creation, as furnished by spirits, through the various media visited by Phœnix. It will be impossible to give the precise words of each, and impolitie to attempt to give all, but rather to give a consecutive result of all he has heard, which impresses him as possible truths. These will be found not to contradict in essence the truths of revelation, but rather to sustain all that is valuable to man, without entering into the various disputed points claimed by sects, but rather to represent that platform example. There is no end or limit to the variety. common to Christians, sustained by the examination and application of natural laws, so as to render the fact that man has an immortal spirit, understandable; and also to define many of those principles and conditions which have formerly been viewed as localities and personalities, leaving all nicer and intermediate points he knows not how or why he is doing it. Ambition for bigots to wrangle about, as they ever have done.

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I	and far-sighted powers. There are plenty of individu
	als who are addicted to flattering themselves that the
١	are primal builders, architects, molders of their own fortunes, and fabricators of the wealth they may chance
l	

nature is more a fact, palpable and plain, than that, in be found a harmonious circle of spirits around him. a certain other sense, every man who ever does any. thing in the world is but an instrument of higher the same high plane with his aubition, confesses that

them. Spiritualism, therefore, has done much to in- It is absolutely childish to talk in this strain; a man crease the receptivity of mankind, for it is not the ought not to think he knows much about God, unless quality of information presented at all times, which he is first satisfied that he is somewhat acquainted with decides its usefulness, but rather the receptivity of human nature. For unless he can behold the divine those who hear it. And this power of the human in- principle all the time working among the contradictory tellect can in no way be more permanently increased elements of humanity, he evidently is not able to see than in the investigation of such subjects as are di- it when entirely dissociated from the mistakes and

Every man is good for something, and to that specific work Nature fitly applies him. A vast network of unseen circumstances, combined after millons of forms of variation, hedges him in; he may protest that he is free, yet he is not free; from the moment of his birth of the liberal religious writers of the day may suppose he finds circumstances ready placed at his hand, which that they have arrived at their conclusions without the he had no agency whatever in originating, and from assistance of the new philosophy, they cannot suppose which he cannot hope to escape if he would; still, so free is the play allowed to all his individual faculties, What minister is not aware that among his hearers are and so wide is the margin permitted him in which to many who profess to be what he calls tainted by Spirit operate his own plans, that to all practical purposes he is free in his own eyes, and works all the more effectively for being allowed so to consider himself. Yet while he says he has the power to choose out of the thousands of these same circumstances continually presented to him, there is ever present this same Neces sity, compelling his choice, modifying the action of his will, and shaping his destiny very, very differently

from what he thought he was going to do for himself. We said that each one of us, in the arrangement of; creation, was adapted to some special work, or sphere. One man makes shoes, and another follows the roll of the hollow drums his hollower ambition summons into the field. One is a teacher by public discourse-oral or written-and another teaches out of dumb lips, with the wonderful influence of a beautiful life and a silent Nature sets every person and every thing in its proper place. When some rebel, they rebel because of these same genuine impulses of Nature; they feel that they are illy placed, and will have Nature properly vindicated. A bad man may perform a noble work, though is made subservient to divine ends. Selfishness contributes powerfully to the accomplishment of grand reults. No man would work without a motive; and the tronger that is, the better things he will of course accomplish. Hence it is highly necessary, as human nature is made up, that every act, great or small, should centre in self; and the more deeply it is rooted there, the greater the force spent in the act by the individual. Napoleon may help to accomplish as great a work as Washington, because he dashes in pieces, from motives purely of ambition, the powers that are entrenched around him, with their iron heels on the necks of the people; but it would not be proper, therehre. to say that the character of Napoleon was as pure as that of Washington, or that his motives proceeded from so elevated a plane of being. What is true, however. h this: that the Almighty Ruler employs only fit instruments to work out his purposes. Less than this would be a radical mistake in Nature.

Jesus chose his apostles, the fishermen and the taxgatherers, lecause he found them best adapted to the plan he was to work out. Had the men of our day been deputed to select proper instruments for the spread of the new Gospel, they would have been likely to pick out the brilliant and famous from the regular, Orthodox pulpit, men of vast learning in the theologies and contradictory dogmas and doctrines, precise and particular persons, against whom, from youth up, not even a breath of scaldal was ever breathed; and these men they would set dear apart from the rest of their kind, investing them with an awful dignity and a terrible piety it would chill any human heart to approach, and counting them hardly below gods in the grandeur of their moral sentiments and the holiness of their lives. Now all this morality, and all this holiness, and all this perfection, is undeniably of the first and last importance, nor can it be gainsayed but upon it, as a foundation, rests the whole superstructure of religious preaching and teaching; yet it is just as accessary to admit that no man ought to think himself thove humanity, or that he can exert any influence up the race, except he allies himself to the rest by the strong bond of practical, homely, every-day sympathy. Jesus therefore, judged more wisely in selecting his personal followers than the men of our day would judge; and it was because of his superior spiritual insight, and his to possess; and to a certain extent, and within certain ability to see the need there was of so combining temrestrictions, this may be very true; yet nothing in all peraments and capacities, that there would at all times

powers, oftentimes blindly, and quite as often, too, he is ignorant of himself, and of his true relations to the universe. He must needs learn to lower his ambition, grading it by the conditions of his being and the circumstances of his position. It is true that anybody may aspire to anything he chooses; but it is not so true that he can reach the object of his aspirations. We must work more with Nature, and not so much against her; she throws out hints that we do not teach ourselves to respect and follow; if we threw ourselves into the great current and were content to swim with it, instead of vainly trying to stem a tide which is set in motion by a power above our own power, there would be more headway made, and with a much less To accept this doctrine of instruments and instruthe lap of the vast intelligence and love that holds us

The operations of the mind, state of the affections,

brutes is limited to indulgence of the bodily appetites. This is equal to their natural want, and they are satis- alities of society could give. Phoenix says that he has fied, because they dream of nothing more excellent, known great numbers of instances which in degree re-Human beings crave superior joys just in proportion semble that of Mrs. Hatch. Men have formed within to spiritual development. The soul is never enticed themselves powers of thought which they did not by the flesh, nor does it descend to prostitute itself at before then know they possessed. And all our churches the bidding of carnal propensities. There is no fall to men or angels, more than to God. "The sow that has while the sermons by Messrs. Beecher, Chapin and been washed may return to her wallowing in the others, now being published in the BANNER OF LIGHT. mire," and be imitated by circumstantial hypocrites are received and read by Christians of all denominain human form; but character ever holds its own, on tions with profit. All must acknowledge that views earth as well as in every higher sphere. The indi. differing so broadly from the starched doctrines of the vidual is always rising in aspiration and attainment, and prefers instinctively, that is, by divine guidance, the highest species of enjoyment of which one is contitutionally capable. The vicious is never a child of Virtue gono astray, nor the fool a wise mind infatuated: so the wicked is not a depraved man, but a large animal. Socrates and Jesus were men of sense, but not without souls. Paul, who styled himself a "chief of sinners," learned to ... keep his body under." Libertines and debauchees are always little men. It is not sensual endowments which make mankind low and groveling, but the want of spiritual growth. The way to heaven, therefore, is not by suicide, but by education-not by murder nor constraint of our animal naure, but by development of the rational and moralnot by emasculation or celibacy, or any of the ascetic methods which the Church has proposed; but by fidelity to those better impulses of Soul, which distinguish

mankind from brutes. The present population of our earth embraces all stages of human development, from infancy to age, and every conceivable variety of character, from the savage to the sage. How far behind New England is New Zealand. The antipodes of humanity are reformers and cannibals. Between them, what a medley of activity. This certainly has been done by Spiritualindividualities! Except in the most general sense, ism, and we have yet to find any individual, who, after mankind neither look nor act alike. They differ not only in physical form and feature, but in conformation of brain. A practical phrenologist never finds two heads of the same cast. Accordingly, dissension is an obtruding fact in social intercourse. People disagree in intellectual capacity, in taste and moral impulse and consequently in habit, influence and enjoyment. Now. death is confined to no class; but the young, the base and the wretched disappear from the land of the living as often as the mature and virtuous. It is estidaily; in which event even more varieties of character are translated than when a whole city is swept off by other sects, after their first year's investigation, and some sudden catastrophe. And since all are not alike even while abused by the intolerant, who have never fitted to be happy here, how are they to become so on benefitted by investigating Christianity at all, they entering the spirit-world? Death is only the parting bear their gibes with Christian fortitude. of soul and body; it adds nothing to the immortal part, but rather deprives it of animal powers: for that which destroys the individuality of brutes, must take from

human beings all but the memory of brutish propensi. study of its occupants. ties and habitudes. What then? They who have

will be very poor in means of enjoyment, until they do so in the life to come.

Men, by investigating any subject which their minds neglected to cultivate their spiritual nature in this life, admit to be useful to themselves to understand, increase their receptivity for the thoughts of others, and many a man has passed through life without obtaining

against his wish and will.

In one light, it is truly ennobling to contemplate the greatness of every individual, measured by the extent of his inherent capacities, his instincts, and his hopes; but it is not less necessary to regard him also as an agent in the hands of a creative and all-caring power, an humble but useful instrument at the best, oftentimes a blind and ignorant workman, going to his allotted task unwillingly and with open complaint. In truth, if man were the sole maker of his own destiny, and found for himself the means of development, selecting only those by whose aid he expected to grow strong and harmonious-he would never discover that a cer- waste of individual power. tain fatal necessity so often pressed him in upon all sides, compelling him to do the very thing he would mentality, is to do nothing but to lie like children in not otherwise do, and exciting in his heart even a repulsiveness to the work he finally goes about. Alas | all. We cannot get out of it, if we would; and therethis same Necessity comes in at all points, and on all fore to kick and squirm because we are not willing to sides, to make us different men and women from those see by what we are held, and because we would fain be we might otherwise be. We scold about it; we rebel the supreme masters ourselves, is the supremacy, not against it; we fulminate sounding proclamations of reason, but of folly itself. There is a divinity in against its offensive presence; we even turn traitors to every object that has life. Our natures, low and nar our own nature, and deny that we are the creatures we row as they are here, are nevertheless divine and imknow we are, in order to testify our disapprobation of mortal. We are agents and instruments, and can be any other rule than the irregular and poorly responsible no other; and yet we shall find freedom for our faculrule of our own wills; and still this same giant pres. ties, if we receive this idea as we ought, in the true ence stalks across our landscape, throwing down dire direction forever. We both work and are wrought shadows wherever it goes, and asserting at all times its upon. If we let the spirit work through us, then our superiority and its lawful supremacy. We say that it own exertions are in perfect harmony with the divine goes by the name of Necessity with us; it may, how- laws of the universe, and become irresistible because ever, be the result of a combination of powers, of God works with us.

whose operation we know nothing at all. There is just as heatiful a law for seeming chance, as for what we term regular events, occurring logical sequence, The only difference about it is-in the latter case we are able to see and read the law, but in the former we are so hadly puzzled, possessing the little spiritual insight the most of us do, that we are quite ready to consistencies of his doctrines as advanced in a funeral conclude there is no law at all.

nany persons, especially those who are wedded to cer- ings of an "Orthodox Divine," though she is a woman, ain theological views, that God works no great good and says that "such Protestantism needs to be proin the world save through perfectly holy instruments; tested against."

hat these instruments should be in every particular assimilated to the spirit of the work to be accomplished; and that, unless it is a good man who puts forth exertions for a holy cause, that cause cannot by any fair possibility flourish, nor, indeed, would these self-constituted and one-sided judges wish to see it flourish. Into his favorite reform—rabid anti-slavery. The anti-They are the same class of persons who profess to be slavery movement, in a "militant" attitude, alms a lieve that no good can come out of any evil, and that blow only at one branch of error; while Spiritualism, God himself would not choose to have it so. Super- in an anti-militant attitude, aims a blow at all error. ficial entirely are they, regarding the show more than the substance, and entirely destitute of that faith in

humanity which best attests its future possibilities. These are the very ones who could not believe that Washington ever used an oath, because, forsooth, he Society, in Music Hall, on Sunday next. Our friends marshaled military forces in a truly lofty and noble cause. They denounce Napoleon as a treacherous ty. rant, as very different men have likewise done, long ago; and because they have thus denounced him, and he has shown himself the ambitious autocrat he is, they inst., if circumstances beyond our control do not pro-Leaving to speculation all its own, whatever the the slightest capacity to benefit by others' thoughts, insist that no good can be wrought for the world by vent.

Mrs. C. D. Wilson.

We have received a printed letter from the pen of Mrs. C. D. Wilson, addressed to the Rev. J. S. Backus, pastor of a Baptist Church in Syracuse, N. Y., in which she clearly and ably shows the contradictions and insermon, in Elbridge, to which she listened. She fears It is a favorite, but very superficial theory with not to call in question the palpably erroneous teach-

Frederick Douglas.

Publisher of a reform weekly newspaper in Rochester, N. Y., is rather severe, in his last issue, on Spiritualists, because they do not plunge head and shoulders

T. W. Higginson.

It is announced that this gentleman will preach in defence of Spiritualism, before Rev. Theodore Parker's should go early to secure scats.

Our Circles.

We shall resume our sittings on Tuesday, the 22d

BANNER LIGHT. OF

New England Union University Report. The Report of the Convention at Marlow, and the Constitution of the N. E. Union University, also containing extracts from addresses by A. B. Child and J. L. D. Otis, has been published. There is a great interest manifested by the people in the new features embodied in this noble plan of instruction.

J. V. Mansfield.

Mr. Mansfield has returned to the city, and is now ready to wait on all who may wish his services. Durhis visit to Philadelphia and Baltimore he met with great success. He had many visits from the clergy, who came to the conclusion that there was something in Spiritualism they had never thought of before. A great many people were unable to obtain an interview with him, his time was so engaged.

Universalist Reform Association.

The Trumpet has just published a report of "The Universalist General Reform Association." This report advocates improvement in the present treatment of moral infirmities of prisoners and convicts. It goes against capital punishment, and against wars and fighting, and favors the temperance and anti-slavery movements.

Rev. George Hepworth.

The last issue of the Spirit of '76 publishes a discourse delivered before the Ancient and Honorable Artillery Co. by Rev. Geo. Hepworth. The Spiritual philosophy, in all the power of beautiful language, pervades every sentence. Mr. Hepworth is finely educated and highly intuitive. He bids fair to be one of the brightest religious stars of the present age.

No Argument.

The Philadelphia Daily News, in the description of a Spiritualists' meeting at Sansom street Hall, in that city, it appears, is excessively opposed to Spiritualism. The writer of the article is, first, very wise; then very witty; after which he seems struck with horror, followed by disgust and severe condemnation; closing with becoming Christian dignity.

George Atkins.

Mr. Atkins requests us to say that he has removed from No. 7 Elliot street, to house No. 22 La Grange Place.

LECTURERS.

H. L. BOWKER, announced on our seventh page to locture in Randolph, Mass., "July 8d," should read July 24th. GEO. M. JACKSON would inform his friends in the East that,

should they desire his services, they will address him till further notice at Prattsburgh, N. Y., as all communications will reach him from this point.

[For a full list of Mevements of Lecturers, see seventh page.]

NEW PUBLICATIONS.

An Essar on Invertive Monata, being an attempt to popu-larize Ethical Science. Part 1.—Theory of Morals. First Amorican edition, with additions and corrections by the au-thor. Boston: Urosby, Nichols & Co., 117 Washington street. 1850.

This book contains 279 12mo pages, in large, clear type. . The present volume of this essay treats solely of the "Theory of Morals." The author says: "We want a system of morals which shall not entangle itself with sectarian creeds, nor imperil its authority with tottering churches, but which shall be indissolubly blended with a theology fulfilling all the demands of the reli gious sentiment-a theology forming a part. and one living part, of all the theologies that ever have been or shall be." It is the chief aim of the author to present, as the foundation of ethics, the great but neglected truth that the end of creation is not the happiness, but the virtue of rational souls. We must agree with the author that .. this truth will be found to throw most valuable light not only upon the theory, but upon all the details of practical morals." The writer argues that a God of perfect justice and goodness has moral attributes consistent with a race groaning in sin, and that freedom to sin and trial of sorrow shall work out at last the most blessed end which Infinite Love could desire. The whole book is filled with fresh and reformatory

the balance due him, as he had not that amount in the store. He went to the bank, found the "Montreal merchant" had no deposit there, and returned to his store to learn that the maker of the check had "just stepped out to see a friendwould be back in a minute," do. But the customer didn't come back, and the cigar dealer did n't get "sold," 20 Don't fail to read the well writton story on our second

page, The Roman Catholics of New York have suffered a defeat

through their representatives, on the Public School question in the Board of Education. They desired that in those schools which their children attended the Bible should be excluded ltogether. On Wednesday evening of last week, the vote was taken, and resulted in twenty-five voting in favor of a by-law, requiring that all the Public Schools of the city under the jurisdiction of the Board, shall be opened by the reading of a portion of the Scriptures, to sixteen against it.

The mails are used by females in the country to transmit nome-made hosiery to their male friends in the city. Two pairs of "stockings" came to the Boston Post-office recentlyulco ones-but they were detained for non-payment of postage,

GREAT BRITAIN .- The Queen delivered her opening speech GREAT BRITAR.—The Queen delivered her opening speech to the Parliament on the 7th inst. She haments the outbreak of the war, says she did all she could to prevent it, and pro-claims her strict impartial neutrality. She says the navy has been increased beyond, the authority granted by Parliament, and asks for its sanction. She recommended the reopening of diplomatic intercourse with Naples. She expresses the hope that the reform question will be settled at this or the next seesion. In the House of Commons the Liberals had moved an amendment to the address to the throne, in reply to the royal speech, declaring that Her Majesty's ministers do not possess the confidence of Parliament, and a debate thereon was pending. thereon was pending.

THE WAR.

GREAT BATTLE OF MAGENTA.-The steamship Anglo Saxon brings four days later news from Europe, of much interest. A great battle has been fought, in which the allies were victorious, and the slaughter on each side may be reckoned by thousands. The Emperor Naueleon, it is said commanded the French in person, and General Hess the Austrians. We give below the account as received by telegraph: --

The French crossed the Ticino at Boffolora and Turbigo. There was considerable fighting at both places. On the 4th a great battle took place at Magenta, tweive miles from Milan, in which one hundred and fiby thousand Austrians were enin which one hundred and fifty thousand Austrians were en-gaged on the one side, and one hundred and fifty thousand French on the other. It is rumored that the French loss amounted to from nine to twelve thousand men, although the Emperor states it to be only three thousand. That of tho Austrians is put down at a much larger figure. Napoleon's despatches claim a decisive victory, and Paris was illumina-ted. He says they took seven thousand Austrians prisoners, and placed twelve thousand more *hors* du combat, bealdes capturing three cannon and two standards. The Austrians

ook one cannon. The Austrians had retired from Milan, but the French had

The Australia and retried from Main, but the Fronch had not occupied it. Millan was insurgent, and had declared in favor of the King of Sardinia. The French Goneral Espinasse was killed, and Marshal Canrobert was mortally wounded. General McMahon was made a Marshal of France and Duke of Magenta. General Baraguay d'lillillers had been superseded in his command by General Forey.

Bargury a finite second second

CORA L V HATCH At Dodworth's Hall, New York, Sunday Evening, May 29th, 1859.

[The second of a series of Ten Discourses by Mrs. Hatch on "The Bonences and Their Philosophy." Reported for the Banner of Light by E. F. Underhill and A. Bowman.]

THE SCIENCES AND THEIR PHILOSOPHY.

THE SOIENCES AND THEIR PHILOSOPHY. Our subject on this occasion is not one which is usually chosen as a theme for Sabbath discourses; but as all subjects which are true are religious to us, and all days which are well spent are sacred, we deem it not an invasion of this sacred day to speak on scientific subjects. As no roligion can be perfect without a conception of the power and wonder of the ethercal world, any conception of Delty is not lessened, but enhanced, by the knowledge which we have of its sci-ence; we deem it no impropriety to investigate somewhat into the laws which govern the material universe. The sub-ject is this: "The Sciences and their Philosophy." This discourse is designed, however, us a preliminary one to a series of discourses upon the particular sciences, this being simply introductory. Science, as the word signifies, is material philosophy demonstrated; or philosophy exempli-fied by facts. Therefore all science is the analysis and classi-faction of phenomenta; and all sciences, in their respec-tive departments, are simply the embodied forms of the material universe. Science there is a hilosophy, which philosophy beiongs exclusively to the word of mind and which must correspond in the material materion sphere. But to cach science there is a philosophy, which philosophy beiongs exclusively to the word of an dat and which must correspond in the material materion their philosophy. Now, there can never be a philosophy without previous facts or phenoment. All the manifesta-tions in nature, from the lowest dovelopment of materia to a hilosophy The whole book is filled with fresh and reformatory thought, evidently emanating from a mind highly in-tuitive. Courtry Lips: a Handbook of Agriculture, Hortlculture and Landscape Gardening. By R. Morris Copeland. Reston: John P. Jewett & Co. Cleveland, Ohio: Honry P. B. Jow ett. 1859. This is a large and noble book, containing over 800 large octavo pages, elegantly printed on electrotype plates, from the house of Cowles & Co., 17 Washington street. It is illustrated with about 250 pictures, some of which are unique; all are handsome, interesting and instructive. The whole book is beautifully executed tions in nature, from the lowest development of matter up to philosophies, not their facts; geology, astronomy, chemistry, mathematics first, as the foundation of all sciences. Mathematics is that power of the human mind which can measure from cause to effect, from the material circum-stances by absolute mental induction. For instance, it is a mathematical demonstration when the distance of a star, its location, its circumference, its density are measured, and still you remain on the surface of the earth. By mathematics lalone can that be demonstrated, and by mathematics be demonstrated. Now mathematics is the taking of one or more often noints and ascertaining a third point. alone can that be demonstrated, and by mathematics it can garden, which makes the true home and is the true place of man, (and, we might add, the work in which is place of man, (and, we might add, the work in which is the truest practical religion of life.) is modestly but very beautifully and truthfully presented in this book. It should be in the hands of every man who has a farm or a.garden. The best edition is sold for \$3.00; the cheap edition for \$2.00. ALLL SORTS OF PARAGRAPHS. A lecture by Ralph Waido Emerson—" Works and Days,"— will appear in our next number. 233 Don't forget the Plenic at Sterling Junction, on the 234. See particulars in another column. Arb ron ITALX,—The steamer which left New York for Liverpool on the 10th inst., took out the first instaiment of the American offerings to the Italian cause, boing a remitc) place them in their proper spheres; it is that which can approach the comets; it is that which can calcolate the distances of stars, and discover new planets, as they are called in the solar system; it is that which causes man to investigate, from the first spark of intelligence, from the lowest and inost abject ignorance up to the highest achievements of human intellect and sphendor; it is all by mathematics. When the main intellect and sphendor; it is all by mathematics. When the mining first oncolves of an idea, the next thin git is to know how to demonstrate it. That cannot be done except by matter, for from matter all things in science on must proceed. Astronomy, which had its origin in astrology; chemistry, which was known in ancient days as alchemy—all these, through mathematics, have attained their present condition. Astrology was a faction, but astronomy is a bright and positive science. Alchemy was a mysterious charm, which these who followed it excreised upon the minits and thoughts of individuals in the relation to the future. It was dimly known, and its myster arts were practiced for most unbidy purposes; and in the unballowed soncturies of the alchemists wore most subtle polsons, and the subtle agencies of rand units all who come within its reach, and the subtle agencies of mumani intellect, become broad and beautiful, and every rock and tree and shrub is fraught with new found light. Reader, if you wish to have a sign painted eleganity at a moderato pprice, apply to Fass Sourears, 81 Cornhill, Boston He understands his business thoroughly.
We receive the Boston News, printed on Saturday evening, the Tuesday following. Old "news," that. When do you mail it?
Arstrirt.—The man with a cracked brain has been married to the woman with a broken heart. They were united by the laws of "sympatby."
We find upon our table a new monthly journal (sizteen pages) entitled The Euronauxe. It is published at Aurora, ili, by A & E. Harman, man and wifa. The number before usignating which is right—and no provention to anything which is right—and no principles of health. It halves for the physical on anything which is right—and no principles of health. It is an intercent of the physical, as well as moral and utiletetual improvement of its patrons."
The BANER cordially greets the Reroaxea's presence in this city on Friday last, purchased elghty-three dollars well as for on hundred dollars in payment. The dealer "smelt a mice, the distances from stars could not be accertained in the date of our banks for on hundred dollars in payment. The dealer "smelt a mice, the distance between world, sums and systems would not has customer to wait, and he would go out and get

can be said to be measured—the absolute orbits of planets, their distances—all can be ascertained by mathematics. But the science can never be given, for it can nover he proven. Though mathematics gives all her benuty and all her power to assist the philosophy, it cannot be proven. Facts alone can demonstrate the science of astronomy. With every new astronomical light comes a new astronomi-cal theory; with avery conception of a new star, comes the approach of a new comet, the world is startled into wonder and terror; but science asys it is all right, and astronomiers any they know it before. Some of them, especially the dis-coverer, may know it, but others disprove it; and thus the whole scientific world is kept in turmoil concerning these heavenly bodies, of which the earthlings know nothing. Of this earth on which you live and breathe, your can know of other heavenly bodies. Therefore the science of astrono-my must be predicated first upon what you know of this earth, and secondly, upon what you can infer of other bodies. The sun—its location, its distance and its absolute power-can never be made known to you who dwell upon the earth. The distance, relative conception and properties of other planets, can never be known to you as no can you place your telescouse. Mehematical skill or scientific relation to the sun; for you are not upon the sun, nor can you place to the sun; for you are not upon the sun, nor can you place your telescopes, mathematical skill, or scientific research, in so to the operation of the section of the facts which would be revealed to you if you stood on the surface of the sun. Therefore that portion of astronomy can never be cer-tain, and astronomical facts can never be demonstrated posi-tion with colonomedars in the traditions in account of the sec-

tain, and astronomical facts can nover be demonstrated posi-tively, until science renders its teachings in accordance with the known facts of the every-day world. Chemistry, which is a new science, but which now enters largely and almost entirely into all the mochanical principles of your great world—chemistry is that secret, subite like-giving essence of all sciences. Mathematics may measure the form; mathematics may understand the physiological and anatomical structure of the universe; mathematics may measure the distances and count the stars; mathematics may measure the density and nower-but the life at datas. for the tea-kettle had boiled and bubbled before, but because his mind and his thought selzed hold upon a fact through absolute mental induction, and conceived of the steam engine, whose mechanism and power should be made to control the world. And now the great propeiling power of all civilized nations is steam, conceived first from the simple fact of a boiling tea-kettle. Now who pretends to say that mind had nothing to do there, and that matter gives thought to mind? True, it was for material things, and through material things, that the power of steam was first conceived; but the though, as its own creation, manufactured the manner of that exist-enco, and the mechanism of the structure of the engine, all had birth in the mind of the individual before they could almanusure the distances and count the stars; mathematics may may measure the density and power—but the life and abso lute property and power of life can never be known except through chemistry. The simple fact that two and two make four is revealed by mathematics; but the simulation Lute property and power of life can never be known except through chemistry. The simple fact that two and two make four is revealed by mathematics; but the simple fact that one and two properties joined together produce a third, which third is introduced absolute and positive as regards its powers, which possesses powers and functions that neither of the other properties posses—is a science which mathematics oven cannot fathom. For instance—oxygen is a gas; hydro-gen is a gas. These mixed together in certain proportions brockers when powers. time in introduced absolute and positive are regards its power
 the properties power and meeting in the industry of the industry interval things, the power of the industry interval the power of the indu spirit-world lives and toils for earth's advancement, and we spirit all the second the spirit of the

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has, as its inherent property of intelligence, mathematics. There can be no principle in science, nor in philosophy, nor in art, proven without the use of mathematics. This is why in art, proven without the use of mathematics. This is why in art, proven without the use of mathematics. This is why in and proven without the use of mathematics. This is why in and sproven without the use of mathematics. upon the lack of a tortole, and that upon the back of a great serient, and that opon something unknown, because the sum second to rise in the case and accented to seven the work and the surface of the cartic second to be fat. Gut mathematics proves find that is an impossibility: that the sun cannot re-mate, the first that is an impossibility: that the sun cannot re-mate, the first that is an impossibility: that the sun cannot re-mate, the first that is an impossibility: that the sun cannot re-mate a smaller object, and therefore, through math-mate, the first hard of the several universes was conceived. The absense of mathematics led them to believe that all the stars were placed there as kind of light by which the hand rise of the soft which surface and the strongent and before the rel-care is the rendered perfect. And the goolgist must follow, when you measure it led you who who have direct and a sumiler object, and the sun was gond down. The mean such especial object of wooder, for even is tell you when it is ratio, or the ratio of the whole nearest the earth, thad an appropriate sphere of its own; but they could not account for its different phease, fram-was always a mystery; and they decided that it was peopled by some divers. Therefore, as we have said before, for even ators may stery; the mate therefore, and barroom by facts, if true, and disproven by facts, if true, and disproven the solute price, therefore and basolute with is of all astronomical intrody discist proven the of planets, or of works or of universes. Therefore, as we object for the solar intrody discist prove Other matrix matter instructions, a low may a second of the second of the

to mind, when inatter could not demonstrate its own exist-ence until mind conceived of it? when matter could not tell whother it ilved or moved, what was its form or place, what its relationships, and the gravitating centre of the universe, until mind, from its great storehouse of intellifence, removed the curtain, revealed to the astonished world the facts of its existence? Will any one pretend to say that the apple which Newton saw was the first apple which had ever faller, and be-cause that apple fell the laws of gravitation were understood? No, no, Newton's mind had been working and working, but through the dim mysteries of an uncertain science, always endeavoring to plod his way, until, as if prepared for the ab-solute demonstration of the thing which he had in his mind, he saw the apple fall. "Why," says the great mind, always mathematical, "does not that apple fall the other way—why towards the centre of the earth?" As if a lightning spart had struck his soul, the fire was kindled—he had found the secret of gravitation. So with the great motor power of steam; for, while without water and fire had always been in existence, and had been in a thousand places condensed into steam vapor, and never thought of; but a little boy, or a man who was called a fanale, would see its simple movement under the cover of a tea-kettle, and wonder at its power. From that simple thought and germ—It was not the fact---for the tea-kettle had boiled and bubbled before, but becausé his mind and his thought selzed hold upou a fact through absolute neutal induction, and concelved of the steam enclus

volces to worship the one great Pather-spirit of all. Now,

volces to worship the one great Pather-spirit of all. Now, from their free and happy homes in spirit-life, they come to earth, not with revergeful hearts, remembering past fouds, but with peace, good-will and gfts of healing; enger and de-strious of promoting their white brother's physical health, and revealing to bin what they had learnt of beauty, truth and widdom in the great, free hunting grounds above. The sweet spirit of Fanny Forrester then apoke, presenting a vision of two streams-one limpid, beautiful and pure, on whose besom glistened the lovely form of the water-lify-grown in that stream's congenial soil, and warmed and whitened by the blessing of the sun. The other stream, tur-bid, dark and muddy, yet bore likewise the beautiful flower that blossomed into beauty beneath the warming rays of the imparial sun. Thus, from such widely differing conditions, the soul breaks forth into an atmosphere of light and purity, and the good Father smilles on all, even upon the water-lify. and the good Father smiles on all, even upon the water-lify, struggling from its bed of mud and darkness, upward to the sunlight of truth, as the soul of man strives for the light. These flowers, grown from a soil unlike, yet both so beautiful,

Inclusion down, grown norm a son units acceptance. Red Jacket, again controlling the medium, thanked the spirit for her offering, saying, that as the outward covering of strong green leaves was to the water-lify, so would the in-dian, with loving strength and sympathy, enfold his white broker. rother

brother. The novelty of this lecture was very attractive. I doubt not that the beautiful and charitable sentiments expressed, the noble truths so simply uttered, in the peculiar manner of the Indian, met with the full approval of all true Spiritual-isis and anti-sectarian minds. Mrs. Felton will favor us with a lecture next Wednesday witht. Our becuring search I believe to new order and the

night. Our lecturing senson, I believe, is now over, and the usual conferences take the place of trance and impression-al speaking at Sansom street, until the fall, when, refreshed

at speaking at Sanson street, until the fail, when, refreshed and reinvigorated, our spiritual stars return to delight the cars and hearts of the Philadelphians. Let me not forget to mention that Miss Munson will deliver a Fourth of July oration on the third, on Spiritual Freedom. We feel that it will contain more of true liberty than the stor-eotyped and prepared speeches usually made on that great down of notional relating. ay of national rejoicing. The sweet month of roses has showered to earth its plen-

The sweet month or roses and smowered to cattain to pro-teous gifts of flowers, and the vivid green of summer is re-placing the delicate tints of springtime; but June this year is cold, much colder than her timid fister, May. Hoping for sunlight warmth from above, and a little more of the tropical temperature around, I am yours for truth, Cona Wilburg.

Philadelphia, June 18th, 1859.

SPIRITUALISTS' PICNIC,

AT STERLING JUNCTION, THURSDAY, 23D INST. AT STERLING JUNCTION, THURBDAY, 23D INST. Arrangements have been made with the Superintendents of the Worcester and Nashun, Fitchburg and Worcester, and Lowell Railroads, to carry passengers to and from the Pienic for reduced fare on that day. An invitation is cordinily 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 estables. Horses, also, will be provided for.

be provided for. It will be expected that lecturers and mediums, who have been liberally sustained in the field for years past, will be resont

present. COMMITTEE: --J. F. Monroe, of Fitchburg; A. P. Conant, of Leominster; F. Davies, of Shirley; L. W. Blake, of Pep-perell; J. M. Bietcher, of Nashua; J. M. Flumer, of Lowell; D. Barnes, of Mariborough; M. H. Mirick, of East Princeton; P. M. Ross, of Berlin; J. L. Tarbox, of Worcester; E. Bea-man, of Sterling; J. H. Clough, of Clinton; R. Barron, of Lancaster.

OBITUARIES.

OBITUARIES. "My errand is not death but life."—Such were the whis-perings of the messenger, who came June 1st, and bore away Nannie W., daughter of Dr. N. and Mrs. Nancy Sherman, of Waltham, Mass. She was the youngest daughter of these worthy friends of reform; her ago was 20 years. Long sho suffered and pationally she walted." During the last three months of her sickness (consumption) she had beautiful vis-ions of the "fair land and its inhabitants," and at times it seems she was really with them. "Oh mother," she would say, "do you know I have been with them? Such beautiful with they look here and, mother, *I did not cough once* white there—and so long! I wanted to stay with them, but they told me it was not time yet." In the morning, June 1st, she told them she was going. She was by her own request taken up, and sat upon her father's knee. There she affec-tionator bade them all good-by, telling them not to mourn. After this, she was returned to her couch; although unable to lalk, she retained her conaciousness until the ovening hours. Then there came "A shadow on those features fair and thin ;

"A shadow on those features fair and thin :

And softly from that hushed and darkened room Two angels issued, where but one went in."

The writer was called to attend the funeral, which was held at Concert Hall (the one usually occupied by the Spirit-ualists.) Although very stormy, the hall was filled with sym-pachizing friends; and I judge that many heard, for the first time, a modern spiritual theory of life, and its consequent changes. Nannie has many friends, by whom she is dearly loved. They will long sorrow for the departure; yet many of them will mourn, not for the dead, for the y fed that she lives, to love and the loved. What a glorious age, compared with others I what a season for rejoleing, when the young, ns well as the old, can calmly and considerately meet the mes-songer, and arrange for their departure—then, with a smiling "good-by," cross the rivor to its brighter shore I It is not all faith that makes it thus; 't is knowledge, such as we can 'bisten to these truths, 'can have it saidof them, as of Nannie, "Sho taught us all how to die." F. L. WADSWOATH. The writer was called to attend the funeral, which was

Mary A. Kenney, wife of Hon. Moses B. Kenney, of Lowell, departed this life after a lingering and painful lines of ser-enteen years' standing. Mrs. Kenney has ever been a faith-ful wife, and true religious woman. She was a worthy member of the Methodist Church. About two years since, in the agony of physical suffering, and with a daily increasing consciousness that all earthly joys must fade away, she fell into the arms of Spiritualism, and for the last year she has found untoid joy in its heavenly teachings. As is often the case in a long-continued sickness, Mrs. Kenney's medium powers, during her sickness, were unfolded very clear and distinct. She has seen, recognized, and conversed with-"The early lost, the beautiful, the dead."

"The early lost, the beautiful, the dead."

Bho has many times during ber hist sickness, beheld spirit scenes of unutterable beauty, which, she has said, "No tongue can describe, no language can picture." She died happy; in peace, in calmass; quictly beautifully. A ven-erable doctor was present at her death, whose head is white with age, and he remarked that he had witnessed more than one hundred deaths, but not one had he over witnessed so peaceful as this. What makes the death scene of all spiritu-alists so full of joy and beauty. If it be not the pure light of humortality which Spiritualism has shed upon humanity? C. with age, and he remarked that he had witnessed more than

instructive. The whole book is beautifully executed but the excellent and large amount of practical knowl edge it contains is the paramount interest. The author is known to be a gentleman possessing a deep fountain of practical knowledge on the subject of the book. Ev. erything that is useful to know about the farm and the garden, which makes the true home and is the true the truest practical religion of life,) is modestly but very beautifully and truthfully presented in this book. It should be in the hands of every man who has a farm or a garden. The best edition is sold for \$3.00; the chean edition for \$2.00.

23d. See particulars in another column.

the American offerings to the Italian cause, being a remittance of five thousand dollars, to be forwarded to Count Cavour. The Italians of New Orleans have already sent on three thousand five hundred dollars.

The editor of the Waterford (N. Y.) Sentinel is a great wag He publishes half a column of matter on "Tears" under the head of "Local Items!" There's no mistaking the facttears are most emphatically local items. We know by ex perieuce.

As an offset to the stories of injury to vegetation by the late severe frosts, the Western papers now say that the frost has killed the flies, and so will improve the wheat.

The U. S. government has recovered the claims against the estate of George A. Gardiner, who forged Mexican claims, and the money, \$130,000, has been paid over.

Reader, if you wish to have a sign painted elegantly, at a moderate price, apply to FRED SOMERER, 81 Cornhill, Boston. He understands his business thoroughly.

,

Died, in Brooklyn, N. Y., Helen M. E., wife of Henry Shel-deu, and daughter of Henry Evans, of Deposit, N. Y.

DODD'S NERVINE!

Bottles Enlarged. Price as Before.

THE extensive sale and universal favor which this great specific remedy has overywhere met with, warrant the proprietors in enlarging the size of bottle, without increasing into price. For all attications of the Nervous System, coming under the general term of NERVOUSNESS, Dodd's Nervine has

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

general demand. NERVOUS SUFFERERS are carnestly advised to abandon the use of Opium in any form, which must inevitably injure the system, and by a thorough use of the Nervine, not merely pulliate their disease, but remove it by inducing natural action, and equalizing the circulation. \$1.00 per bottle. Sold by Derweicht connervi

palliate their disease, but remove it by inducing natural notion, and equalizing the circulation. \$1.00 per bottle. Sold by Druggists generally. WILSON, FAIRBANKS & CO., Boston, Sole Agents for United States. GEO. C. GOO WIN, Wholesale Agents for New England. 3m° may 28. THE MISTAKE OF CHRISTENDOM: OR, JESUS AND HIS GOSPEL BEFORE FAUL AND CHRISTIANITY. By GEORGE STEARNS, BELA MARSH, publisher, This book domonstrates that the religion of the Church originated with Paul, and not Jesus, who is found to have been a l'ationalist, and whose Gespel as deduced from the writings of Matthew, Mark, Luke and John, is a perfect refutation of Christianity. It contains 312 pages of good print, well bound, and will be sent by mail on receipt of one dollar. Adress GEORGE STEARNS, Ut f may 23. West Acton, Mass. tf may 23. MAS, MALONE, AT REV. T. C. BENNINGS' 167, 9TH Avenue, New York, receives calls during the day and evening. She is an excellent Writing and Trance Test Me-dium. Strangers visiting the city, who may call on her, will bo well satisfied with the communications which may como through her. She holds a Circle on Thursday evening, each week. 1 juno 21 S. T. MUNSON,

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

The Messenger.

Rech article in this department of the BANNER, we claim was given by the spirit whose mane it bears, through Mrs. J. II. Cowaw, Tranco Medium. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are addressed. We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errore-ous idea that they a more than Tantz 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 smeet that burity alone shall flow from spirits to mortule.

expect that purity alone shall flow from spirits to mortale. We ask the reader to receive no doctrine put forth by spirits, n these columns, that does not comport with his reason. Each expresses so much of truth as he perceives.—no more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

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

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?

a spirit tildy recognize, write us whether true or faise Y April 25-Gen. Wayne; Thomas Voster, died at sea; Des. John Norton; John Dix Fisher; Charles Todd, Boston; Zebadish Tinker, Barre, Vt. April 26-Banuel Leighton, Rockingham, N. H.; To Wil-lism Gampbell, Boston; Wallace Bilss, to Geo. Hartley, Man-chelter, N. H.; Jane Cary, to her children. April 27-George Wilson, Kennebunkport, Me.; Jerry Gor-don; Charlotto Copeland, New York; John II. Lawrence, to his fried Pago.

don; Unariotto Copeland, New York; John II. Lawrence, to his friend Page. April 28—Jacob Sanborn, Auburn, N. Y.; Thomas Wilton; Ebenozor Francis, Boston; Elizabeth Dixon, Boston. April 20—Sanuol Jacobs, (Armer); David Hathaway, Bos-ton; Josephino Ready, Lucas street, Boston; "Christ's Mis-ter "

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

Y.; Joo (a slave); Patrick Murphy. May 5-William Henry Harris, Princeton, Ill.; Louisa, to Helen Lawrence; William Sprague, Boston; Thomas Davis, Charlestown; Rev. Dr. Emmons.

May 6--Silas Crawden, Warcham, England; William Has-kins, Boston; Mary Hoppen, Providence; Peter Kelley, Bos-ton; Rev. John Brooke.

Calvin Somers.

Calvin Somers. Disappointment is the common lot of all, I believe; at any rate, it seems to follow me pretty close. I expected I might meet my brother here, but he is not here. You, of course, know nothing about it, or, if you do, you seem inclined to be silent. I was told to come here and speak to my brother. It is the same with us as with you, I suppose; you never get the whole of a story until you come to the spot where it originated. Now, it is one thing to takk to you, another to speak to my brother, and a different thing to send him a message. I don't know as he wishes to hear from me; if he was here, I could tell quickly whether he does or not. Now, I suppose I have got to tell a long story, to be understood. My name was Calvin Somers, and ny brother's, Luther Somers. I have been dead three years, about—a little over, now, I died on the coast of Africa. I took some disease on shore, and died a few days out. The name of the ship was the Lucy, of New York. We were loaded with peppers. You see, my brother and myself had a little trouble before I sailed, and he may not care to hear from mo. It is rather a delicate thing to come in this way to one who is a little lard or you. I was in my forty-fourth year. I was second mate of the ship to the provent in Sorting of the ship was

salled, and he may not care to hear from mo. It is rather a delicate thing to come in this way to one who is a little hard on you. I was han y forty-fourth year. I was second mate of the ship. I was born in Springfield, Mass.; lost my parents about filteen years ago, when my mother diod; ny fatlior, about filteen years ago. My sister has died since mysolf, on the passagn to California. So all that remains of my family with me, to overlook all that is past, and to commonce anew. it will be all right. As to confession, I have nene to make, and expect none from him. I find everything different from what I expected. Things which I expected to see I do not see, and those I did not ex-pect to see I do see. I expected to go to a country from which I could not return, but progress, or Yankeeism has builded a bridge over which all may pass, if they choose. All that is required Is to understand the laws that govern your being, and to be able to pass through the door whon you get here. My brother is a sali-maker by trade; he is four years my junior; he has been married, and has parted with his wife and two children. They are here, and both desire me to say they will be happy to commune with him, if he will give them opportunity. Well, I am not fond of long yarns; have said all I have to say, and bid you good day. Mahalia Davisa.

Mahala Davis.

I was named Mahala Davis. I died at Ashland, Mass., in 1852, of fever, aged eighteen years and seven mouths. Bay I wish to talk with my friouds in the East. April 19.

Joshua Caldwell, Boston.

I am Joshua Caldwell, formerly a resident of Boston, Mass. I have come here to-day for an especial purpose. How well'I shall succeed remains to be understood in the future. Most of the peeple on earth have mistaken ideas in regard to the spirit-world and its inhabitants. They suppose that, as soon as the spirit has lain of the body, it becomes possessed of all knowledge, and goodness, and is to all intents and pur-poses an angel-a superior being. My daughter has requested me to come here to-day. She is no bellever in Spiritualism—cannot see anything reason-able in the theory—so she says—yet she desires me to come here and furnish her with certain facts—some that portain to mysolf, and some that are far beyond my reach. She says, "Bather, if you go there, tell me how old you were when you died." In answer I will say, I was sixty-seven years of age. Again she says, "Father, tell me where you were burled." Again 1 answer, at Mount Auburn. "Father," she says, "what discase did you die of?" Again I answer, of a discase commonly called consumption. "What was your occupation?" In my early days I was a dealer in boots and shoes; but during the latter part of my life I was retired from business. She says, "Wather, toll me how many ohildren you had." I nanswer, two—ene who did in infancy. I am Joshua Caldwell, formerly a resident of Boston, Mass.

BANNER OF LIGHT

back again. One of my acquaintances—yes, one of my patients—wants to know if I cannot come back and do something for him now, and help him. What's the use of my coming to one who will not place a particle of confidence in this thing? What's the use of telling him to take a glass of cold water now, and be fooled by his not complying? I do not like to be fooled now any better than I did when I was on earth. I tell the gentieman, as I used to tell him, if he will prac-ites self-denial he will be well compth; but he will not do it; ho is not smart enough. I used to tell him so. If I had him here about ten minutes, I should like to tell him this aud many other things.

here about ten minutes, I should like to tell him this and many other things. My name is George U. Stone. I belonged in Dracut. The man who has called upon me to come back and do something for him, is named Wm. Hinds; he is in Boston now. Ho hoped I would not be quite so cross as I used to be when I prescribed for him before. If he was here, I would give him just as good a lecture as I ever did. What's the use of a physician's prescribing for a patient, if he does not intend to do just as he wishes him to do? I used to ask a pa-tient if he would ablde by my instructions; and if he answered me yes, I prescribed for him; if uot, I had uothing more to say.

one half the people in the world die because they are too

Subborn to live. Hinds may say it may have been the case subborn to live. Hinds may say it may have been the case with Dr. Stone. Well, that is my business—not his. There is no pence for the wickel. How true that is 1 Once a doc-tor, always a physician. I cannot help my coming to him, because sub-bysician. tor, always a physician. I cannot help my coming to him, because he calls on me; might as well come as be obliged to think of him always. Old Solomon was said to have attended to the wants of the way with me—not that I believe in the Bible, for I never did on earth, and I am sure I do not now. Hinds thinks he has got cancer of the stomach. Never had such a thing—niwnys told hime. Fact is, he cats too make and then he fancies he has a cancer. You tell him for me, if I ever should prescribe for him, I shall prescribe one of these powders I gave him two years, about, before I died. He will never call on me again. Some folks have to have their feet and head brought togother, be-fore they can get their brains to act. Some people like to come back to earth, and act through any form they can; but for my part, I do not caro to. My old form was adapted to me, and if I could have that I'd like to return; but this picking up any old form, and animating it, is not to my thate.

return; but this picking up any old form, and animating it, is not to my tasto. Tell Hinds he has no organic disense whatever; also, his lils are entirely functionary. He's constantly talking about Heaven-wishing he was in heaven; he'll not get there, un-till he gees by the road of self-denial. I did n't believe in any existence after death. I was mis-taken there; but I came as near right as others did. My occupation? I'm looking on to see others work. No, not lazy-my time has not come yet. Maybe I shall full back on the old track, when I get a medium to suit me. I want

on the old track, when I get a medium to suit me. I want one who will do exactly as I tell him, and ask no questions. f you are slok, and send for a physician, yon have no right to child, if I know it, unless I could do just exactly as I wanted

to with them. Yes, I was protty old when I died—had seen quite enough of the poetry of life—quite as much as I wanted to. Peor filmds i no danger of his con.ing here—no danger— need n't frighten himself to death. April 20.

Nathaniel Hadley.

Nathaniel Hadley. Oh, how sweet to come home again 1 How many happy thoughts rush around us, on our journey toward earth, ex-pecting to commune with our friends. We are like the homeward bound mariner—not like one who has been tossed on the argry billows of the deep, but like one who has passed a pleasant voyage, and is full of joyful anticipations at meet-ing his friends. But as we come in contact with earth, the scene changes, and we find we are coming to material forms, to whom we must present material evidence. The grave, the bourne of nature, holds the form our friends once recognized, another cannot recognize; and the spirit who draws near your medium and waits for his or her time to commune, feels the keenest anxiety regarding what they may chance to give. Sometimes they picture to themselves a happy welcome—sometimes the reverse. Sometimes hopp beckons them onward, and they stand trombling and fear to move.

"Tis now sevence nyears since I left what I shall call home. I have seen much to make the spirit forget its start-ing place. But that over watchful guardian and monitor, Lore, will not permit us to forget these we have on earth. However brilliant and beautiful our sojourn in spirit-life have been there are times when over spirit has a

may have been, there are times when every spirit has a strange longing for earth—an incomprehensible desire to speak with their friends and convince them of the immor taility of the spirit. We well know that none but the true Spiritualist is fully convinced that the spirit exists after the change of death

tailty of the spirit. We were know has not been start the "We Spiritualist is fully convinced that the spirit exists after the change of death. Man by nature requires strong proof regarding the future proof that he can grasp. He will not become fully con-vinced by phantoms that flit before his vision occasionally. He wants something more real, more tangiblo—something to that ho may believe beyond a doubt. The Christian tells you he believes in immortality. So he does so far as he happy. Hope comes without clothes, and the Christian en-deavors to clothe it with belief. But the true Spiritualist not only has hope, but belief, and the former may be swal-lowed up entirely by the latter. The spirit's farst great thought is, to convince his friends of the reality of spirit-life, and his capacity to return at his pleasure. The spirit also desires to Inform his friends where souls are cternally damacd, nor where they sit on the the term substance.

his pleasure. The spirit also desires to inform mistraneous that they may be happy if they will—that there is no place where souls are eternally damned, nor where they sit on the right hand of the Kather; but that spirit-life is but an uti-mate of earth-life—the bid of earth bleaseming in spirit-life. I have passed seventeen years in spirit-life, and this is my first coming here again. And now as I hold control of a mortal form, I feel not only to blees the Great Author and Finisher of all things, but I feel to ask him to aid me at this time, for I am weak and feel I am incapable of performing' bas work buffers me without his escecial aid.

be forgiven by my parents." Open arms are ready to receive you, and forgive you, and lend you above to a happy future you, and forgive you, and lend you on to a happy future for not-cast yourself on the boson of your tied, and his thousand you sorrow, and teach you ther gluon the boson of your tied, and his a thousand ther." May angles bless the wanderer through iffo-and as he passes on through mortal life, angles shall the one has a bout him, for he hath taken a new path-he hatt chosen a new faith-he hatt cast aside the dd, and angles works and holy.
We will not invoke the blessing of the Great Eternal, for he locket na sher with an eye of love, and through a thousand volces is whispering, "Well done good and faith-ful over a faut hing. Dr. George U. Stone.
I used to think some of my acquaintances would try to use for any acquaintances-yes, one of my patients—wants to know if 1 cannot come back and do something for him now, and help him, What's the use of my coming to many and boack and serve up looking for me, now, or thinks I cannot come back and do something for him now, and help him. What's the use of my coming to minow we cannot come.

I was mighty tired when I first got in the spirit land. My

I was mighty tired when I first got in the spirit land. My father and mother said they'd meet me, and they did. Tell the folks I'm much obliged for what they did for me, but I can't pay any more now. I wanted, one time, to get one of the Fox girls there, and I offered to pay for it, but they would not have a medium in the house. But now I'll tell them I was a medium myself, but I was smart enough not to let them know it, and all the manifestions I had were in my own room. I went to Conk.

manifestations I had were in my own room. I went to Conk-lin's, in Now York. I died in March. I lost myself for a few days prior to my death, and I was n't exactly clear then, and when I talked with them I thought I should not be able to tell them the exact time of my death on account of it; but I have got it near enough when I tell you it was about the 18th to the 20th of March.

to the 20th of March. I never looked to see what they did with the old body; I nevor cared about it at all-used to say I did n't when I was sick; so I did n't go to sko it after I left it. My name was Richard Levens. Bome of the folks in the house used to say, "Guess Dick's music-box is dead," when my nusic-box stopped. But tell them if Dick's music-box dead, Dick isn't. I hope they will say, "Come again," but if they do n't, I do n't care-but I should like to have them, for their own good. April 20.

Geo. Washington Furbush.

My dear William-Have you done looking for me, or are you as patient as ever in matters of this kind? I am getting along well in this new place. That of course you know; and now do n't think it strange that I should come to you in this way. I want to tell you that James will not always be as he is

now; so do n't worry. A fast nag at the onest, and a steady one at the close of life. Will meet you at your own house soon, and will then tell you much. GEO. W. FURDUSH. April 20,

Julia, to a Visitor.

Charles—I am very glad to meet you here. Come againwon't you? I am here to help the last spirit who wrote, and so got permission to write a line to you. Julta. April 20.

Ben. Johnson.

Ben. Johnson. Did you ever know any one by the name of Ben. Johnson? I reckon I was born here. Boston? No, of course I was n't. This is Boston? I've lost my reckoning entirely-I'm a long way from right. I started for another place-how came I here, that's what I want to know? I thought this was New York-it is n't so then? I've got a boy there, and I want to talk to him. Fact is, I heard something about folks coming to their friends, and I wanted to go to my boy, and they brought mo here. I thought it was in New York. I have been dead nine years. I died early in 1850, of small pox, in Liverpool. My father was an Englishman. I was born in New York. My mother was English. I have two brothers and one sister, and one brother in spirit-life. My father died about eighteen years ago-my mother, when I was young. I can scarsely remember hor on carth. Have seen her since I have been here. When 1 left the boy in New York, he was eleven years of ago. I have been dead nine years, and he has got ahead very fast since thon-faster than I did-1 can got where i see him cometimes, and he's got to gambling. He's lost all I

here. When I left the boy in New York, he was eleven years of ago. I have been dead mine years, and he has got ahead very fast since then-faster than I did-I can get where I see him sometimes, and he's got to gambling. He's lost all I left him, made some, and lost again. He's got no brother nor sister to injure-mone but himself. Now the idea struck me that, as he was a protty obcellent boy. I might come round here and give him warning. He thinks me dead. Yes, yes; but he will find out his mistake when he sees this. I want him to go to some medium, where I can talk to him as I do to You. His name is Ben. I've been stunding still over since I left-haven't got ahead a bit since I 've been here. I was engaged in two or three different kinds of busihess. Sometimes I--well, I was a gambler myself, but the boy

I was engaged in two or three different kinds of bushness. Sometimes I-well, I was a gambler myself, but the boy didn't know it then-not then; he does now, though. It's bad bushness-bad business. He's not an adept at the busi-ness; better quilt i; it don't agree with him at all. If I can't got a chance to talk to him in private, I'll say this much-I want him to stop gambling at once-if he does not, he'll be borry-no matter ingw, I will attend to that. I'm as smart as I ever was, and Can play against him-never for him.

him. Let him meet me face to face elsewhere and I'll give him proof he earl't get round. I can give him the lights and shadows of the business I followed for fourteen years, I un-dertook togo in Pask Row with Soward in '4'. He's dead I Well, all must die! But then it is n't death. I don't see but I can run someloody's else nuachine, if my own is underground. Well, now, say I ve been here, and I should like to talk with the boy as I talk with you, and I'll agree it will do him ne harm. A pril 21. no harm. April 21.

In conversation not reported, we found this party well posted up in reference to mon of his class, both in Boston and New York. He corrected us soveral times in reference to names and places, our memory not serving us so well as his. We think the identity was clearly proven in this case.

Samuel Hodgdon.

Is it customary for you to admit all clusses of spirits to your circles? Is it not necessary that you make some improvement in this respect? ' But there are some who do not care to come in such close

well ; but I wish I could do better in the way of communing with you. Hut never mind; I shall in time do all I wish 30, then, I await that time will patience. Yours In spirit, as on earth, CAPT. THOMAS GETER, April 21. hore, I take it, is the true secret of that Christ-principle of

self-donial typified by the cross. Since the days of the old

conitents, the world has discarded this principle, and made religion a very comfortable thing. But be assured we shall be driven back to this principle, either in this sphere or the

next, before we can enter into the kingdom of perfect har-mony-and that is licaven. It is a hard matter for soldiers to philosophize on the battle-field. The voice of Orpheus would be drowned in a storm, "Montal Temperauce" can

would be drowned in a scorn, "automat Achiperates" can be normal to man only in his highest development, Great souls who have passed the judgment, who have subjugated

the Adam, and harmonized the human with the Divine, may

find in "mental tomperance" a native element; but human-

ity militant, in its fermenting process of development, will

naturally vent itself in superlatives and hyperboles; and the

lower law of reaction must still be paramount to the higher

Modern Manifestations.

No matter what may be said to the contrary, we think it

might be easily demonstrated, that the Americans are, to all

intents and purposes, a practical people; fully up to the re-

quirements of the present, if indeed they do not occasionally

shoot forth far into the future. The organ of acquisitivoness

is intensely active. Old sages labored fruitlessly for the

philosopher's stone, but here may be daily realized, extraor-

dinary evidences of Alchomic truth-that all things by

judicious process may be transmuted into what was once

termed "the root of all evil "-gold. This era of fact has proved many things. The question of

Immortality, for a long time in doubt, hus been satisfactorily

solved; at least to all those who took enough interest in the

matter to seek for the solution of the problem. Modern

There are other effects, not the legitimate offsprings of the

Harmonial Philosophy, yet incidental to-bearing the same relation, perhaps, as the horse leech might be said to hold to

the source from whence it draws the vital current, though

none would think of blaming the animal for the existence of

the parasite that thrives upon it. A Spiritualist of, perhaps,

seven years standing, we have lived to see the practical re-alization of this coarse, but truthful simile. From its primi-

tive purity, it has apparently floated on the tide of conserva-

tism, till now it may be fairly said, (in some respects), to be

stranded on the shoals of intense respectability. Carrying

out, in its broadest sense, St. Paul's admonition-" Be all

things to all men ;" in the desire of proselyting, (common to

sects), it seems, while protesting against forms, to have grad-

ually yielded to them. So far has its earliest inculcations

been forsaken, that it has ceased to be looked upon as any-

thing else but a means whereby some verbose erator may

profitably (pecuniarily speaking) while away an hour, to the satisfaction or disgust of the assemblages that amuse them-

selves by frequenting its Conventicles. Its magnificent professions take in the else boundless universe; its practices seem lost in the atmosphere that surrounds our habitual globe; so far has its potency for reform departed. In other

cases, the reverse seems to be true. It is fully down to the

average standard, if indeed it may not possibly need some

saving power to lift it out of the mud where it has become so

begrimmed and disfigured that its carliest, warmest friends can hardly recognize it. We speak within the limits of ex-

perionce; we allude to matters that have come under our

own observation; and of course refer strictly to the place in

which we live-this article, like our laimanacs, "being cal-culated for the meridian of Philadelphia," We have facts to

substantiate what we say, and could, if necessary, individ-

unlize and classify all the authorities to which we allude-

from whence we have drawn conclusions, to unpalatable to

We acknowledge the title of "Grumbler," gratuitously

conferred upon us. There is here a wide field for the fault-

finding propensity ; let those who fancy it, perform the sulo-

gistic part; we charge nothing, and should be permitted to

express our ideas, especially when we stick to facts, as we

Intend to do on this and all future occasions: consequently no amount of interested sophistry will be able to invalidate

our testimony, even should we chance to trench on what

Spiritualism, as a trade, cannot long exist; they who have

m ide it such will realize all the disadvantages thereof. These

charlatans who rear abourd imitations of old errors will find

their altars laid in the dust, and not until mon shall cease to

trade in, and talk expediency, can they become the channels

of a pure inspiration. Mediums, whose practices give the

lie to their professions, are not the chosen instruments of

clovated and wise intelligences. Spite of all that may be

taught, purity is a necessary condition, by the presence or absence of which, the truth or falsity of communications

may, to a great extent, be tested. The highest revelations

will not always be obtained by paying either fifty cents or two dollars per hour, and the wisdom of angels cannot flow

through organizations without purifying them from gross-

ness. In the meantime enthusiasts may shout "Charity," as

though it alone existed in covering foul practices by smooth

words. The highest duty of Spiritualists, in the estimation

of many, would seem to consist in allowing knaves, impos-

tors, and corrupt women to delude those who have more faith

than reason, and the burden of the general song is concern-

ing some now and wonderful apostle who, unlike the great

originals-" Fares sumptuously, and is clothed in pur

many of our spiritual friends.

might be considered forbidden ground.

Spiritualism has done this-for which all should be thankful .

H. ULAY PREUSS.

law of "montal tomporance."

Washington, D. C.

Josoph Lathrop.

The following was written :

An observation of the second to you in this way: so I have concluded to come, to please you, if nothing more, You any, "Tell me what caused your death, and who attended you in your last sickness." Well, that you shall know. I ded of consumption, and was attended by Dr. Winchester, of New York. Josern LATHER, of Brooklyn. April 21.

To John Caryl.

The Signorita Ann desires to hold communion with Do John Caryl at his own house. April 21, The above is the translation of a message as it was written in Italiau.

Written for the Banner of Light.

ANSWER TO LITA'S REQUEST.

BY SABAH ETTLE LYNDS.

Remember ? I will over, friend, The boon you ask of me-"That if I pass bofore you, on, I will return to thee."

Oh yes, your Sarah wont forget The friends she loveth here, For memory, and affection, too, Are carried to that sphere.

Thon if my Heavenly Father wills That I shall come to earth, I'll seek for thee, sweet Lita, dear,

And sing of spirit-birth. No sickness, like a fetter, there Shall stay my wandering feet, No months of pain, and weariness,

But health and joy complete. Oh, when to that blest home I go, Where oft I hope to dwell, Methinks with joy I would return. My happiness to tell.

And now, dear Lita, do n't forget The word you 've passed to me-Should you pass on before I go, That glorious home to see.

But come with love my heart to cheer, That often is so sad, And tell me of that better land-

'T will make my spirit glad. Melrose, 1859.

He says:-

Correspondence.

To Correspondents.

RUSSELL ELLIS, SAN FRANCISCO, CAL .-- We have received the printed communication from your spirit daughter, through the hand of J. V. Mansfield, of Boston. It is full of pathos and beauty; and its circulation among your acquaintances and friends must effect good. It is an excellent plan to print and circulate such beautiful communications from our de narted friends.

REV. G. W. PENDLETON, SPRINGFIELD, ILL .-- We have re ceived from this brother's pen a printed sermon, filled to the brim with vehement bitterness and wrathful indignation at the rapid increase of modern Spiritualism. We have no bitterness to send back to our brother, for Spiritualism has taught us that wars and fightings come not of the love of Christ, but are the lawful effect of a cause far beneath the development of a true Christian love. We have not a word of opposition to utter against his religion, nor against his vituperations heaped upon ours. We regard his bitterness as a necessary effect of his condition.

Counter-Thoughts:

Suggested by Mr. Emerson's Lecture on "Mental Tem perance."

Mr. Emerson abhors superlatives, and would reduce the

vorid to his Procrustean standard of "Montal Temperance."

"In Nature there is no swell, no brag, no strain, but firm

common sense. She encourages no looseness, pardons no

orrors, freezes punctually at 82°, boils at 212°, crystalizes in

water at one invariable angle, in diamond at one, in granite

at one." True; but Nature, like human nature, has her

superlatives: her transcendental mountains, with their heads

above the clouds; her hyperbolic billows, lifting up their

foam-lips to kiss the stars ; her mad comets, whose "trail of

glory" puts out the eyes of Astronomy, and upsots calcula-

tion. Sometimes she gets drunk with elemental wines, and

vomits an carthquake! Mr. Emerson sends us to Nature

for lessons of temperance, but I am very sure she does not

practice what she preaches, nor will any argument, I fear,

"Talkative persons of low culture use superlatives." Yes,

and wise men, as well as fools. When conception outreaches

expression, hyperbole becomes vernacular. When the old

induce her to join the "Temperance Society."

retired from business. She says, "Fatner, tell me now many children you had." I answer, two-one who died in infancy, and the other who addresses me. "Father, tell me my age." Daughter, you are now thirty-nine years two months. "Tell me what kind of a stone staude at the head of your grave," A plain white slab—very plain—placed there by my desire, I suppose. These questions I have been able to answer; but there

These questions I have been able to answer; but there are some I have not been able to answer that my daughter has placed before me. One is, "Father, tell me all about heaven; tell me what religion is the true religion; tell me who are God's elect; tell me whether I shall be happy when I pass from this state of life." These I am unable to answer, They are beyond my reach. Now if my daughter will meet me in private and under

I pass from this state of life." These I am unable to answer. They are beyond my reach. Now if my daughter will meet me in private, and under favorable circumstances. I shall endeavor to give her all the Information I have obtained in spirit life. I am surprised that my daughter did not ask me more questions, which I could readily answer. If she chooses to do so, I shall attend to her desires.

Ble has my blessing, as she had it when I left her; and, while I am permitted to revisit earth, I shall watch over her with an anxiety and care for her that a parent can only feel. I will rot takk a blessing upon her, because I know that God is good and blesses all his children, giving them accord-ter to their man's. ing to their wants. I have no more to give, sir, at present.

April 10.

Patrick Murphy.

Faith, I'm here again, for a fine bit of a spree. Mary wants to know how much you ask to lay my spirit; how much you ask to put no more in the paper. I've been thinking I'd have her ask the question of me. Faith, it's not the money at all I want; I likes the privilege of going and coming when T place

I plaze. Falth, they all think I'm a funny spirit, and I'll not be alsy anywhere. I think I'll tell Mary I'll take no money-I'll come when I plaze and talk what I plaze-and then I'll stay away if I like. Tell Mary I wants no money at all. I need no praites nor corn-all I have I have without mouey, thank God. Mary was at Franklin street church. Palm Sunday, and I was there, too. She'll not go home till after Easter Sunday. She expects the divil himself will come then. It's not the divil at all-li's me. ivil at all—it's me. Yes, they believe in the communion of saints, the resur-

rection of the body, and life everlasting, but that's not me at all. They believe in the Virgin Mary, and St. Peter, and Paul, but they don't believe in Patrick Murphy at all. Mary likes to lay my spirit. Tell her I'll be as nicy as pos-sible Easter Sunday, but I'll do all I said I would. Good by Cod bleas ya

April 10

James G. Hammond to Margaret Hammond.

Love and mercy are the guardian angels of humanity. Wherever the impress of Jehovah is found, there dwelleth these guardians of life. Men may sink down to the lowest bell, or arise to the highest heaven; and upon the right and the left are found the angels of mercy, ever pointing beyond the present—ever holding before the soul they are leading on to a now life, such glories, such bright hopes, such aspira-tions, as shall call the wanderer to rise above carth and its associations.

tions. abiding in one of the prison-houses of earth-life has loudly and carnestly upon the inhabitants of spirit-life . Bhe says, "If I have one kind friend in that new om of life, let that one come to me and tell me if heaven to-kingo)-day.

kingdom of life, let that one come to me and tell me if heaven is for me; if hope may be for such as I. If so, I will start anew in life, and be all that the angels will have me to be." To that child I come to-day, and beg of her not only to keep hold of the one resolution she has formed, but to grasp at strength from the spliti-life. She snys, "Tell me of the visions! have at night." They are split messengers, sent to lead you to a higher life. Trizd them, court them. Again, the fallen child says: "II go forth and strive to rise above the storms of life, thousands will look coldy upon me. I shall be forsaken by my people, and feel that I shall be forsaken by my God." Oh, child of God. Ween the vess stendily free these

me. I shall be lorsaken by my God." be forsaken by my God." Ob, child of God, keep thy cycs steadily fixed higher than things of earth, fearing not its sarcasm, and they shall not penetrate the material to the spiritual. Come forth, child of carth, and put faith in the guide the God of thy soul hath earth, and put faith in the point sho boat of thy sout have sent to guide thee; and press on to that state of life where every faculty is understood, and every child is accepted ac-Again the child asks: "Give me an assurance that I shall

time, for I am weak and feel I am incapable of performing the work before me without his especial aid. My dear friends, brothers and eisters and children i oh, how should I approach thom? What should I give them? Gold and sliver I have not; but if they will receive, I have that to give which will prove of far more value than anything they will find on earth-gems of truth that shall, shine for-over and ever-whose lustre shall not be dimmed, but con-tinue to grow brighter and brighter as the soul grows hannier.

happier. These gems will point out to them a pleasant path through those beins will point out out the second life. When their bodies enter the second life, on then they first in reality

Here i hey are bound to a body of death, and cling to it. It is needed, for the Father has decreed they shall live here until they are ready for a welcome in spirit-life. But oh, how few come here with the wedding garment on 1 Hdw many come here with the ery, "I am not fit for the place-not ready to leave earth !"

not ready to leave earth?" I was born in the pleasant town of Williamsburg, N. Y. I was born in the pleasant town of Williamsburg, N. Y. I lived there perhaps fifteen years. I then went to Hartford, Ct., where I stopped a few years. From thence I went to New. York City. I lived there a goodly length of time; but passed to the higher life from Brooklyn, N. Y. By occupation I was a printer. I stever succeeded in amassing a great amount of wealth—thanks be to God for that. I was wedded to no particular creed, although I made a practice of going occasionally to church when fancy dic-tated.

a practice of going occasionally to church when fancy dic-tated. My wife preceded me to the spirit-world. I have three children on earth. I have two brothers and two sisters; but, alas! they have placed themselves within the walls of churches—they have girdled thomselves with theological opinions—have erected a standard which is very erroneous; for I find these worlds written upon it: "Hereto shalt thou come, and no further. You shall not go from the church among the lowly to gather truth, for there is none outside of it. The church shall furnlsh you a passport for heaven, and without it you shall not go there." I feel satisfied that a great part of my friends will not hear me, and yet, thanks be to God. I feel there are some who will hear me, and will sow good seed among the brethren, which shall in time spring up and bear fruit an hundred fold. I died by reason of discase of the liver, I suppose. If my children desire to receive further from mo, will they not come down from the position they occup, in society, to aid me in

children desire to receive further from me, will they not come down from the position they occup, in society, to aid me in communing with them? I ask them, that they may be blessed thereby-perhaps that I, too, may gain something. They often think of me, and often say, "If it be possible, we would like to hear from our parents-we would like to have them return and give some proof of their coming." There are many things to be given I cannot give here; much I would give that I cannot give here. Every spirit has the privilege of giving whatsoever he or she decems it right to give-me more.

o give-no more. I believe I have given you all I need, except my name;

that was Nathaniel Isaloy. I have a son bearing the same name, and one bearing the name of Walter. May the Lord in his infinite mercy bless not only my friends, my children, my acquaintances, and nay enemies, but the world at large, and permit mo to come again and com-mune with those I have on earth. April 20.

Richard Levens.

I've been looking forward to this time for three months, and I haven't been dead but just one. I knew I could speak, and I told them I should come here. I told them I would speak in less than three months after death, and I have n't speak in less than three months after death, and I have n't been dead more than one. I found things as I expected here. I have been sick most two years with consumption. I sup-pose. I'm just as happy as I want to be. I had nothing to live for and everything to die for. I knew I should be here. I vergot three or four things to give, and I must give them before I get so I can't talk, as I used to get on earth. The woman that used to take care of me didn't believe in this thing at all, and I told her what I would asy when I came back. She didn't get up early in the morning, and I used to say to her, "Come, hurry up and give me something

contact with the rabble. Now when I was on earth I had the privilege of selecting my company. But it seems if one would come here to commune with his friends, he must come between darkness and light. The place seems to be a great highway for the saint and the sinuer, the dark and the light, the evil and the good. Now would it not be well for you to have set days for this class? They who guide this circle are very strict in this; they say, "If you wish to communicate through our medium, you must conform to our rules, and our law is perfect equali-tiv and freedom in these things."

ty and freedom in these things." Perhaps you may see fit to alter this arrangement in time

I was born in Boston, in the year 1789. I died in Boston, in the year 1837. I bought and sold goods for the comfort of the people of cartha-dry goods-such as ladies and gentlemen aro wont to wenr. I was a member of a church called the King's Church, as I called it, but many called it the King's Chapel, I was in good skunding, up to the time of my death. I left a wife and two sons; one son has since come to me, who was named Samuel. The other son, who is alive, is named Wil-liam Henry Hodgdon. If find the splitt-world is not what I insgined it would be, and I am situated far different from what I corpored. The role of a considered perfect, is sadiy inner-

imagined it would be, and I am situated far different from what I expected. The religion I considered perfect, is sadly imper-fect, and I would not have my son die with no more light than I had and now that the spirit-world is open, so that all may come who will. I wish to bear light to my son. I may be a little peculiar in coming here and oljecting to the diase I found here, in part. I could not be happy when in company with these who were inferior to me, and thue it is now. I would to God I could get rid of this, for it is an evil genius to me. I should have been happy in my earthly rela-tions, if it had not been for this; for I was constantly thrown into the society of those below me, and this was a constant source of annoyance continually going from me to them and them to me.

constant source of annoyance continually going from me to them and them to me. I was a moral man-drank no intoxicating drink, gave of my substance to the church-but I fluid there was something wrong in my life. They toil me I shall rapidly improve by coming to earth; that to wear a crown, I must earn it. I would meet my son in private. I would tell him of what I have seen since I left earth. I would give him a light which shall point him to happiness when he reaches the cate of death. gate of death

and of death. I have heard that something has reached him from the spirit-life, but he has found no harmony in it. Perhaps it came from an unwelcome party; but surely he will het cast his father from him. I would meet him fairly, face to face; I will then convince him that I am the same—that I have the same power I ence had. If I fail, I will not ask him to receive me. I have nothing more to any here, except to thank you for your kind attention, and to ask permission to return here, if it be found necessary. April 21.

Henry Hall.

Henry Hall. I don't know what to say. My name is Henry Hall. I lived in Hoboken—that ain't here, is it? I was ten years old. I've got two mothers here. My mother went away when I was little, and my father married again, and that's why I had two mothers. I've got a father, too. It's him I want to talk to. He asked me to come. He was in New York when he toid me to come here. If we was in New York when he toid me to come here. If we was in New York when he toid me to come here. If we wants in e.' if I come here, to tell how I died—what caused my death. I' was polsoned—accidentally. I ate something I thought was sugar. He said if I'd tell that here, ho'd know it was me. My gradifather helps me here. His name is William Hall. My father's name is William. I've got a sister, too—you don't ask me anything about her—she's older than me. Her name is Louise—that's her middle name; her first is Maria. She's most married, she was, when I was there. I guess it's most two years since I was there—I don't want to talk to him—he blistered my hands. I had two sisters, and mother took away one—the little ond—I don't remember her much. I don't want to stay here any longer, sir. April 21.

Indian prophets felt the live coals of inspiration burning their brains, did they think of "mental temperance," and measure their speech ? But a mouse may appear to a fool as mountain to a wise man. Shall we then blame the fool for initating his betters, and relieving himself by superlatives I confess a partiality for superlatives. When a man be comes hyperbolic in describing a common fact, it raises suspicion of second sight; he may look beyond the outside properties, and detect some deep interior relations. Extrava gance of expression betrays a soul in travail; it groans for utterance under the conception, not of the naked fact, but o its correlatives, as part of the "stupendous whole" universe. It strives to daguerreotype with the fact a portion of its own divine beauty-

"The light that is not the land or sea."

"The East makes cestasy an institution," says Mr. Emer son. But the East gave us the old prophets and Christianity and its gorgeous inspirations have fired the souls of our bes oets

"In France, the superlative taints the genius of her people and puts them under a continual disadvantage to the Teutonic stock, like a young spendthrift in the presence of banker." Bonaparte found the key-note to the "superlative" element in the French, and has struck a strain that will thrill nations for ages ! In England enthusiasm is voted vulgar, and her best poetry "spasmodic." And, with her im-mense power and opportunities—except to advance her own nteres what noble, superogative work has she achieved for earth's suffering millions? Let the history of the American Colonies, of Ireland, of India, and the partition of Poland, answer! The Americans, with their fast faculties, on manifest destiny notions, are essentially a hyperbolic people; but they constitute the vanguard of human progress.

A popular remedy for the bite of a rattlesnake is a quar f common whiskoy. Would you preach "temperanco" to a just occurred under the personal observation of the writer. A man, who in early life was inoculated with alcoholic poison had been afflicted for many years with what are termed reak the habit; became a church-communicant, attached lent members. A few days ago his old demon returned without warning. The fire got upon his brain : feeling his for certain friends-good, plous men-to pray over him They came, and carnestly invoked the Divine aid in behalf of their weak brother. Physicians examined his case ; they spirit world he reigns supreme.

told him a vital organ refused its functions for want of it sulted directly from intemperance-not of indulgence, but of as in that injunction of Christ: "If thine eye offend thee, pluck it out, and cast it from thee." [I said this was a most to brute courage. Why, I have seen a bull-dog hold his grip until his head was sovered from the body. But the courage not of the brute, but of the god! Who will build him a his fellow-victims?]

The law of action governs in the moral, as the physical world. If the beam descends at one end, it must descend at nity by hollow pretences of inspiration, show by their actions

1

fine linen." "The laborer is worthy of his hire," meekly respond conservators of spiritual light, who else believe not in the saving efficacy of Scriptural texts. Truly let them be paid according to their deserts, but not at their assumed price. It might almost seem that many of those who act the part of "Public Mediums" were but experimenting on the amount of credulity necessary to constitute a "good Spiritualist." A surplusage of absurdity, and a marked absence of common sense, are the most prominent characteristics of our "Public Circles," and the singular and novel clicots there presented, meet food for the ridicule that the outside world casts, not always unjustly, upon them. Causual observers might reasonably enough infer that inspiration was there "caught as flies are," by opening the mouth and shutting the eves.

When so styled "Leaders of the Cause" assort in locturefavorable to Spiritualism, that "The motive power is grease," meaning thereby, as afterwards explained, "money," can vo wonder at lesser lights catching the prevailing contagion ? When aged mon shall trim their spiritual sails to catch the favoring breeze of popularity, and women, seemingly lost to sense of moral obligation, hold nightly conclaves, where wise win and women (?) engerly catch the fragments of an inspiration that in itself is puerile and contemptible; when Folly shall accopt great names, in lieu of sound sense, and flagrant appeals to self-esteem be considered substantial proofs of spiritual illumination, it might well be asked-to what does all this tend?

Grave men are found who wisely shake their heads and assert that "This is all according to natural law." No one can reasonably doubt it; the manifestations of the impure are certainly impurity. "Oh," says another, "the spirits control media to do all things." And thus the invisible

world is made the scapegoat of corrupt earthliness. Truly, a happy era for those whose erratic tendencies need some man bitten by a ratilesnake? A most remarkable case has spiritual crutch whereon they may hobble up to Heaven-a new atonement, more complete and comprehensive than the first, when the whole spirit world not only frees mortality from responsibility, but are saddled with all the actions that "periodical sprees." He formed a desperate resolution to humanity heretofore were alone supposed to be the authors of. Of a surety "the age is progressive" when mankind are himself to the "Young Men's Christian Association," and for victims to "undeveloped" fiends, who safely perform all a long time was known as one of its most zealous and effi- crimes, leaving poor material bodies to be punished therefor, as a warning against tangibility. After this philosophy, lot not the ancient myth of a unitary devil be scouted, when utter helplessness, he told his wife to lock him up, and send Pantheistic demonism is so thoroughly believed in. The "Father of Lies" has been perpetuated in a more formidable shape : not only on the earth he holds his sway, but in the

We do not seek to invalidate the services and actions of old stimulus; he must drink brandy, or die. "Then," said disinterested workers in the cause of truth; many such ie, "I will die;" and he did dia. Two days of torturing there doubtless are. Neither do we assert that all public struggle, and his soul was free. Now, this man's death re- exponents of Spiritualism are blamable; such is not really the case. But we do say, and challenge contradiction, that abstinence. To save his soul from vice, he sacrificed his body the course of many of these who have occupied positions as to death. There was as little "temperance" in this, I ween, public mediums, who have made a traffic in what they are pleased to term "spiritual communications," for certain sums of money, has been very far from impressing candid emarkable case-and it is. The world rears its monuments minds with an idea of their sincerity. Did the practical working out of advanced theories depend upon them, then, indeed, the world might hopelessly look for reform. "Can manifested by this poor victim to alcohol was of "sterner wo gather grapes from thorns, or figs from thistles?" We stuff" than our Alexanders are made of; it was the courage opine not. To those who are seeking to fill their pockets, we gather grapes from thorns, or figs from thistles?" We. under the assumed plea of reforming others, we would sugmonument? or, what may be better, an incbriate asylum for gest that perhaps "charity begins at home," and ought to stay there until it is strong enough to walk abroad. Let

those who impudently endeavor to impose upon the commu-

in air is expelled. This view is further illustrated and con-

firmed in the fact that while vegetable food, consisting wholly

of carbon, constitutes the source of physical supply for animal

organisms, these organisms are found, on analysis, to consist

It is conceded that animals decompose the air they inspire

retaining the constituent oxygen, and expelling the constit-

uent nitrogen. As they do not derive nitrogen from air, and

as it is not a constituent of water, it follows they must derive

it from their food, or there is some other and unknown source

of supply than air, water or food. If derived from their food

-it being, as stated, almost wholly carbon-the inference is,

that carbon is either capable of chemical progression into

nitrogen, or is itself, as suggested, a compound of which ni

trogen is a main constituent. Between these alternatives

the latter alone soems rational; and I respectfully submit

that when "our savans" venture to fairly meet the ques-

tion, What becomes of the nitrogen contained in the air in-

spired and decomposed by plants? they must accept this solution, because they can suggest no other having any plaus-

Whence is derived the nitrogen of animal organisms ? This

may seem immaterial to many Spiritualists; but allow me to

suggest that it involves and embraces the science of agricul-

ture, the subject of human food, and also the basis of skepti-

cal materialism. We have been told there are numerous

primaries " in nature, each and all having its special mis-

sion to perform, while we are also taught there are but two

principles of action, to wit, attraction and repulsion, through

which all power is exerted. These scientific dictas have

If it can be shown that carbon is not necessarily a "prima-

ry," because the chemist fails to successfully analyze it, the

loor will be opened to explore further; and thus we may be

free to challenge other dogmas, such as "that only from

acorns can oaks originate," and kindred teachings, which

There is a valid, operating cause for the presence of fiv and

reevil in our cereals, and of worms in our fruit trees. That

ause is a false idea of Nature's economy and laws. It is a

part of the mission of Spiritualism to disabuse man of his

blind deference to the dogmatic authority of science, and

thus enable him to more intelligently cultivate the carth-To do this an issue must be mate; and to my mind this can

as well be done in the question, What is Carbon? An in any other way. I hope some savan will favor me with per criti-cisms hereon. If not, I ask permission to continue the sub-

A Dream.

MESSES, EDITORS-I send you the following singular dream,

vision, or whatever you may choose to call it, in hopes that

some of our "spiritually minded" friends may be able to

solve the riddle. Its solution I have not received myself, nor

After passing a restless and sleepless night, toward morn-

ing I fell into an uncasy slumber. Hardly had I closed my

eyes, when I seemed to be suddenly carried away; and found

myself, after the first surprise was over, sitting in a large

spirit. Nevertheless the spot appeared to be a familiar one,

PHILADELPHIA.

overned the human mind in its searches for truth.

ignore the possibility of "spontaneous life."

ect and frankly meet its issues.

seen able to explain satisfactorily.

imost wholly of nitrogen.

sions

circle into societary and governmental reform.

be free as air, not to contribute to the marvelous in man, to earth, we may be sure it is for some nobler purpose than to minister to the overgrown acquisitiveness of faisely-styled mediums.

Let the vast and increasing body of spiritual drones remember that physical independence is the foundation of montal liberty; that paid gospels always partake of the peculiarities of those to whom they are addressed; that the men and women who daily toll at ordinary avocations are thereby rendered more acceptable and truthful mediums than these whose time is constantly spent in endeavors to draw down "inspiration" to meet the demands of engor purchasers

We are satisfied our article will be condemned. We know it is all true, and rest contented, whatever the result may be. HOBACE B. DICK.

Philadelphia, Pa.

Written for the Banner of Light. APOSTROPHE TO CHARITY.

I love your boundless gratitude, I love your warming rays,

I love your fount of purity, And all your charming ways. I love your smiles, and the sweet bliss,

Which ever they impart; I love your sympathizing kiss-It cheers the saddened heart.

I love your ev'ry sweetest thought, Your ov'ry cheering word ; I love your pleasant, charming voice-Oh, 't is the voice of God I

Yes, Love and Truth and Peace abound Wherever you abide ; Your pleasant feet shall tread where'er The True and Good reside.

Oh, Charity I your sweetest joys The angels daily know, As on some heavenly errand they Are sent to friends below.

Spirits and the Bible.

Henry Ward Beecher, Miss Hardings, Mr. Forster, and others, criticised.

The wretched ignorance and perversion of the Bible, which the clergy and churches of different denominations have exhibited, has always been exceedingly distasteful to me, and from boyhead upwards many is the battle I have had with learned D. D.'s of various schools on this important subject. I am, consequently, neither very much gratified nor delighted to find mediums and spirits, whose professed object is to enlighten mankind, quite as lame in this particular as the learned doctors of the Gospel have proved themselves to be; and, as a general thing, the mere a medium or spirit berates the Bible and condemns the church, the more blunders does he make, on the very points on which he ought to be well posted.

A brief reference to Henry Ward Beecher will show one of the greatest errors into which the clergy have been most apt to fall in their treatment of the Bible. In his discourse of April 24th, [see Report, BANNER or LIGHT, May 7th.] Mr. Beecher, making two or three attempts at scriptural quotation, remarks :---

It says, "You are to be sons of God." What does that mean? I do not know. It says, "You shall be kings and priests "--not earthly kings and priests, but kings and priests in heaven. I do not know (he adds) what it is to be such kings and priests, but I know it is something great.

I do not wonder that Mr. Beecher says he does "not know" what it is to be a "son of God," or a "king and priest" unto him; for he falls into the same mistake which little closer to the ideas they advance, under the presumphas long characterized his entire church, and gives this beautiful subject a more reference to the future state of existence, which the Bible certainly never gave it. That book (in what he calls the "light of the future") never said to the Ohristian believer, "You are to be sons of God;" but, on the contrary, the emphatic language of the Scriptures is, " Now ars we the sons of God." And precisely so in respect to the term "kings and priests." In the Bible the vital and active co-workers of the church are repeatedly informed that they "are a holy priesthood "-" are a royal priesthood." The Apostle John has an ascription of praise to God, who as he expresses it, "hath made us kings and priests," do. And the only passage in which the term "shall be kings and priests " is used, is one which has evident reference to the reign of Ohristian influences in earth, and not "in heaven." as Mr. Beecher has it.

The truth is-through misconceiving and misapplying this, (also other subjects) as it has done-the church has become lost to a clear sense of its own truest glory and its highest privileges. All professing Christians ought to fully under-

that their procepts have been useful to themselves. Lot that "Jesus nover could be expected to ravisit the earth them remember, also, that if by their practices they have after his ascension;" that "his gentle spirit would nover atheistically denied the existence of higher powers, they are again consent to mix and mingle with the strife and turnell not the fit standard bearors of a movement that, beginning of time;" and that " consequently we found in the lible that with individual purity, radiates out through the family it is never Jesus who is described as "coming," but always Ofiriat." The spirit in this instance was evidently desirous

Already can be discorned signs of the decay of this mer- of tunking a distinction-which must spirits of the same class conary crusade sgainst common sense. Inspiration should are ovidently inclined to make-separating "the Christ" from Jesus in his personality, making Christ merely the but to strongthen and individualize. When angels descend principle or inspiration, and not the person. But what a mockery of truth to assert that the Berlptures speak never of Jesus as "coming," but merely of Christ; when in one of the very first allusions which the angels made to the "coni-

ing," the statement was very distinct, to the effect that "this same Jesus, which is taken up from you into Heaven, shall so como in like manuer as ye have seen him go into Heaven." [Acts 1: 11.] And so, substantially, in other testimonics.

Mr. Forster has lately fallen into an error very similar to this last, and also kindred with that of Miss Hardinge, above specified. In his lecture at Philadelphia, (reported in the BANNER of April 30th.) Mr. Forster, among other things, said that "the injunction to kiss the son" (lest he be angry, etc.see 2d Psalm,) "alluded to the son of David, and was a laudation of that king, and not an injunction to do homage to Jesus, who never persecuted, as David did." But by a reference to the context immediately preceding, it will be seen that the allusion is not to any personal son of David, but to some one whom "the Lord" is addressing by the title of son,"-some individual, too, who was to possess universal empire-to "have the heathen for his inheritance and the uttermost parts of the earth for his possession." Jesus claimed that title, "Sox ;" he also asserted that "all things " were given into his hands-and since his departure from earth, he has, in his "kingdom," been steadily marching on to the true extension of his principles, or influence and empire, over the "wide, wide world." And it will take more than the mere assertion of a "spirit," in the body or out of the body, to gainsay these facts. And if Spiritualists and others will take pains to study the "anger" of Jesus-the wrath of the Lamb," etc.,--as the Berlptures present it, they will enter into one of the sublimest subjects of human contomplation, and will see why, wherein and how there may be an "indignation." angel-borne and Heaven-forceful. but which is the very autipodes of the vindictive and perseouting spirit of earth.

Much more might be said by way of just criticism upon various positions assumed by Messrs. Beecher and Forster, Miss Hardinge, and others, whose names and fame are well known to the readers of the BANNER OF LIGHT ; but sufficient has been said, for the present, to suggest more reflection upon the topics alluded to, and to incite a further consideration of these most important and beautiful subjects. I would, however, additionally suggest that all, whether Spiritualists or not, would do well to study the doctrine of the immaculate conception " more closely, by the light of Spiritual facts as they now exist around us, notwithstanding Miss Hardingo is reported as requiring her heavers. " with a thrilling burst of eloquence," to "reject it as blasphemy."

There are some searching considerations which are yet to be brought to bear upon what are yet, to many, the mysteries of Christ's nature-considerations which will absolutely unhinge mere Rationalism from its many crude assumptions, and strike the true balance between the conflicting dogmas of the church. The absolute ignorance of the Bible, which a great mass of prevalent Spirit communicators exhibit, is truly astonishing. I might quote numerous illustrations from the contributions given weekly through Mrs. Conant, but will just now content myself with one, that of Nathaniel Norton, who says [see BANNER of May 14] that "the Bible used to toll him that mortals returned no more to earth-life," and he thinks that the Bible therefore cannot be true, because he

now returns to earth and communicates. Now all intelligent piritualists are well aware that the Bible directly teaches, not only in word, but by actual example, the sublime truth that the departed do return to earth; so that all can at once see how great a lack of insight into Biblical truth that Spirit brother displayed.

And yet, it is from Spirits of this class that a multitude of Spiritualists have drawn and are drawing their conceptions of the Bible, and other subjects. I speak with no prejudice against any individual, whether present in the body, or doparted; but I speak with an affectionate and determinate desire that professed "guides" and teachers of truth look a tion that they are a superior class of instructors. Look, for instance, to the notion which has been so greedily caught up, that God is not a "Porson," but a " Principle." Are the vagaries of the Church concerning the Trinkty, etc. any more trashy or ridiculous than the verbiage which has been repeatedly uttered by mediums and Spirit-believers concerning the Divinity, in opposition to his personality, etc. ? The Spiritual idea begins, already, to run into more absurdity than the Trinitarian idea; for, to prove God "a Principle," Spirits, mediums, and others, are, of late, frequently saving that bright spirits are our Gods-that every man is himself God ; and, once in awhile, we are sagely told to look in the glass and we shall see God ; while occusionally it is said that God had a beginning, as in a tondstool, a tadpole, or in the two particles of matter which became first united or amalgamated. Vorily, is there any special effort, just now, to make a Theology which shall be a thousand fold sillier than the "Old Theology ?"

But this will suffice for the present. In conclusion, let me say, that it is quite as necessary to look closely to the New stand the sublime Scripture sentiment, that " such as are led Theology, as to that which is more firmly established. I never yet saw a "spirit" or "medium" that was pompous course, and who did not blunder the most, where he was the medium, or other person, who truly appreciated the Scriptures for their intrinsic beauty and truth, who did not exhibit a matter-of-fact knowledge on the subject, far surpassing the other class; and mediums of this character have repeatedly, sometimes with closed over, made numerous, invariably correct references, frequently turning over the leaves of the Bible with the rapidity of lightning, and pointing out passage after passage with unfailing accuracy and much wisdom of application. The blind idolntry of the Bible which the church exhibits, is one source of its wretched ignorance of the truths therein contained, and is a legitimate subject for the castigation of hose who see its policy; but the one-sided Rationalism, or Spiritualism, which discards the Bible, or even denounces it, is quite as fruitful a source of error as the "Old Theoloitself, and equally needs criticism and rectification. gу Spiritual assemblies, who are strongly inclined to the denunciation and discarding of the Bible, will please take notice that any sonsitive, unconscious medium who visits them, will be exceedingly apt to be impressed from their own sphere of spiritual association, and will make many mistakes; and mediums themselves will yet see the importance of attaining a condition where they can exercise their own judgment in connection with their inspiration, and study the subject of their discourses in connection with their true spirit-counsellors, in order to secure the utmost reliability and correctness on any and all subjects. D. J. MANDELL. Athol Depot, Mass.

constituting water, nature uses the same to cause the con- as an angel of light, hending over me. "How shall you tinuation of oxygen and hydrogen, though the chemist fails to thank me for all this? (lo; thou art ready now. But rodetect its presence when he resolves water into its componed member, frail one, water may cleanse, but fire along can ent parts; and in this is exemplified the limitation of his purify! Now thou art healed, though the process was powers of analysis. Analogy geaches, that if thus limited in painful."

resolving water into its several parts, the like inability may Buddenly the sup burst out, and oh! its light was overpowering to my feeble sight 1 Joy uncarthly filled my soul exist in other substances. It is taught by science that the air is a compound, composed of oxygen and nitrogen, with to overflowing. I turned to thank my benefactor; but he was an infinitesimal presence of carbonic gas therein. Second: gone. Then I awoke; but the dream has ever seemed a that plants, trees, &c., inspire air, decompose it, and expel reality, whose influence I could not put off. HENRIETTA. oxygen. Third: that carbon constitutes the bulk of vegetable New York, 1859.

organisms. Fourth: that nitrogen constitutes the bulk of The following explanation to the above dream was given animal organising. Fifth: that vegetable food-composed through a medium in Boston:mainly of carbon-constitutes the source of animal organ-

"The large, unfurnished, desolate hall represents this isms thus composed of nitrogen. I accept these teachings world; it is an emblem of the dreamer's earthly life; to her as my premises, from which I attempt to deduce my concluthis life is but a dream, desolate and lonely; she looks upon the bare walls of earthly existence, and the cold grey stones I submit, that, if plants decompose the air inspired by without, and the rain and mist of affliction do but darken her them and expel the oxygen, the inference is, they retain and physical vision. The blunt and honest-featured man who appropriate the nitrogen thereof, as well as any carbonic gas came into the hall and said, "The train is coming," is Death, ontained therein. As nitrogen constitutes about four-fifths rapping at the door of her external consciousness, giving her of the air thus respired, while carbonic gas is scarcely one timely warning, and telling her to make fierself ready. The hundredth part thereof-and as nitrogen is conceded to be as allway train heard in the distance, is emblematical of our substantial a substance as curbon or curbonic gas, the conideas of approaching Death coming to take us away. The clusion follows that nitrogen must be correspondingly presdreamer folt a consciousness of the need of haste in making ont and manifest in the vegetable organism, though science preparations for the train, while yet she was paralyzed in almost ignores its presence and claims that carbonic gas every motion, and could make no proparation. The railway alone contributes the physical to plants. If its teachings are train that shall carry one off, is a fictitious emblem of Doath true, what becomes of the large volume of nitrogen so in--so is any effort in preparing to die-things of the past, not spired, retained and appropriated? for it is a real substance realities of the present. The soft, velvet green sward is her and must therefore constitute a corresponding part of the emblem of living hope. The little dogs represent the tenorganism it is embodied in. If we assume, what I respectdrils of fidelity and affection that hold a place in her heartfully submit is true, that nature, in the perfection of her prominent objects in her barren earthly existence. The fochemical skill, takes the oxygen contained in the mineral male who entered the dreamer's room, clad in beauty, is the forces of earth, and absorbed by plants through their rootstrue, the real messenger of Death-a messenger of light, of the nitrogen contained in air and inspired through their love and beauty-a messenger sent to bear the soul away, leaves, and the hydrogen contained in water, which they when it has done with earth. The flower the messenger drink in through roots, leaves &c.-and combines all these-to wit, oxygen, nitrogen and hydrogen, as a new and combrought the dreamer is an emblem of her own soul blended with another soul kindred to her own : and, the spirit of God bound creation, or carbon-then we can rationally account for pervading both, makes the triune flower of immortality-'Its the disposition of the large volume of nitrogen inspired and releaves are two, and three, and one.' Earthly, vision can only tained, and the fact of the organism consisting almost wholly see the stem that bears this flower." of carbon, while it will also explain why exygen contained

Newburyport Items.

Mr. M. V. Bly recently visited this city for the purpose of exposing Spiritualism. He met with very poor success; there were, all told, fifty-three persons present, including printers and "deadheads." His total receipts were \$4.75, while his expenses must have been near \$20. The audience, as a general thing, were disgusted with the man; his attempts at exposing the different physical phenomena were very bungling. He commenced with the ballot test, and wanted a committee to distribute his paper among the audience ; but the shrewdest refused to use it, and the result showed that he could only be successful with his own paper. The first ballot he gave correctly; but the person who wrote it, on being questioned, admitted that he knew Mr. Bly, and had been in his company before that evening. The next two hallots, the writers refused to show themselves, and without doubt they also were accomplices. The rope feat was the nost bungling of all. The first person who attempted to tie his hands, gave up after three trials, stating that he (Mr. ibility, particularly if they connect with it the further inquiry, [Biy] would not let him the him, but kept his hands moving in such a manner as to make it impossible. He was tied by another person, and got clear in about two minutes; but any one in the audience could have got clear as easily. He yound up with one of the silliest exhibitions over given, which he called trance-speaking, and said it was a fair specimon of Mrs. Hatch's lectures.

The clergy of this city appear to be getting a little liberal. lands's Circus recently exhibited here, and among the visitors were a number of the Orthodox clergy. I observed in the afternoon, the Rev. Mr. Dimmick, D. D., the oldest Orthodox clergyman now settled in this city. He showed his pleasure at the performance by ciapping his hands, and other demonstrations, equal to any one in the audience. As an offset, in the evening, Rev. Mr. Campbell preached a sermon, n which he said that all who went to the circus were on the oad to hell! When doctors fall out, who shall decide?

Dr. Dimmick also recently attended an exhibition of a magician at the City Hall. He even went on the stage and shook the bag wherein eggs were produced in such profusion, and seemed surprised at the tricks of the operator. He has attended anti-spiritual meeting exposes, &c., but although invited by lotter, and personally, has never been willing to attend a lecture by any of our speakers. In fact, one night when Mrs. Hatch lectured here, all the different churches got up special meetings, and had the bells rung to keep cople from hearing her. Such a course is unworthy of these times, but is in strict keeping with the acts of the Jews during the time of Christ. Such acts appear in strange contrast with some of the liberal tendencies of the Orthodox church and clergy.

Bishop Fitzpatrick recently performed the rite of confirmation at the Catholic church to about four hundred persons His address was highly spiritual. I was very much surprized to hear such sentiments from him. He told them that they oach and every one had a guardian spirit, who attended them in all their actions.

Among the tracts which I have recently seen published by the Presbyterian board of publication, is one with the followhall, unfurnished, and dosolate enough to freeze the coldest ing title : "Advice to sinners under conviction to prevent miscarrying in conversion." Can anything be more absurd where in my dreams I had often been before. I sat me down than this? Supposing it to have emanated from a Spiritualist should we have ever heard the last of it?

had been unable to speak, by spiritual agency, I shall relate

in my next; it is a truly wonderful case. I should give it

now, but I wish to have it revised, so as to be correct in all

In your issue of June 11th, I observe an article from this city.

headed "Correction," which justice to myself as well as Mr.

E. V. Wilson, requires notice. In answer I will say that my

last letter was written, and you had received it before Mr.

Wilson had lectured here, consequently nothing therein con-

tained had any reference to this gentleman. I feared a mis-

interpretation of my letter, when published, and regretted

that you did not affix the date, as thereby it would have been

The New Dispensation.

B. B. MUZZEY, NORWAY, ME .--- "While I know the BANNER

F LIGHT is a very welcome visitor to a large circle of sub-

subscribers over the country, it gives me pleasure to know.

also, and to say, that in this region it is read with increasing

interest. It is certainly true, too, that the world is now ob-

taining those truths which it has long needed to know.

There is a deeply convincing power at work in the minds of

This heavenly power which we, as Spiritualists, are happy

openly to acknowledge, is reaching, not only the ears, but

I rejoice to see the day in which so much truth is prevail-

mourners have been comforted, having received so much in-

VERITAS.

particulars.

seen when it was written.

JOY. Oh pure of heart1 thou need'st not ask of me

- Oh pure of keart! theu need'st not ask of me Winst this strong music in the soul may be! What, and wherein it doth exist. This light, this glory, this fair luminous mist, This beautiful and heauty-making power. Joy, virtuous Ledy! Joy that no er was given, Baye to the pure. In their purest hour, Life, and life's eithence, cloud at once and shower. Joy, Lady! is the split and the power, Which, wedding nature to us, gives in dower A new earth and new heaven. Undreamed of by the sonsula and the trend. A new earth and new heaven, Undreampt of by the sensual and the proud-Joy is the sweet voice. Joy the luminous cloud-We in ourselves rejoice 1 And thence flows all that charms or car or sight, All melodies the echoes of that voice, All colors a suffusion from that light [Cotunnes.

MOVEMENTS OF LEUTURERS.

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

MISS EMMA HARDINGE will lecture in Worcester, Lowell, Nits EMA handrade will lecture in worcester, Loweil, Portland, Oswego, and various adjacent places during June. Next Ball and Winter she designs to labor exclusively in. the West and Bouth. St. Louis, Memphis and many oth-er places are already promised, and as she desires to com-plete her route via Pittsburg, &c., before September, early applications will be still received, addressed to No. 8 Fourth Avenue, New York.

WARREN CHASE announces that he will lecture in Chicago, III., June 26th; Berlin, Ohio, July 1st, 2d and 3d; Geneva, Ohio, July 10th; Conneaut, July 13th and 14th; Butfalo, N. Y., July 17th and 24th; Rochester, N. Y., July 31st.

Dn. E. L. LYON will attend to calls to lecture, Sundays, on all subjects connected with the Spiritual Philosophy; and those desiring his services in this capacity will address him at Providence, R. I.

DR. JOHN MATHEW from the first of June to July 14th Will attend to the wishes of various friends, on or mar the La Cross and Milwaukee route, including Bheboygan, Neenah, Appleton, and the region roundabout. From July 14th to August 51st he will be on the Michigan route, from Grand Havon to Detroit.

Mayon to Detroit. Mass. J. W. CURRER will answer calls to lecture. Address, Lowell: box 815. She will speak as follows: Springfield, Mass., June 20th; Putnam, Ct. July 3d and 10th; Milford, N. H., July 17th; East Stoughton, Mass., July 21th; Foxboro', July 31st. She will stop a few days in each of the above places, and will sit for tests of spirit-power, by trance, clair-voyant and physical manifestations. Data I. D. One bankurg about completed the automine

voyant and physical intufficetations. PROF. J. L. D. OTIS 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 maluly in the tranco or impressional state. He will examine the sick free of charge. He will speak at Laconia, N. H., June 20th. He will also receive subscription and form clubs for the BANNER. Address, Lowell, Mass.

Lonixo Moonr will answer calls to lecture anywhore, on Sundays and week day evenings. Address Malden, Mass, Ho will speak as follows: -- Nashua, N. H., Sunday, Juno 2011; Waltham, Mass., Sunday, July 3d.

2011; Waitham, Mass., Sonday, July 3d. II. P. FAIRFIELD will speak in Tolland, Ct., Sunday, June 2021; in Milford, N. II., Sunday, July 3d; in Portland, Me., Sunday, July 10th. He expects to spend the month of August in Maine. Friends in that State wishing to engage his sor-vices, will address him early at Green wich Village, Mass.

Mrs. H. F. M. BROWN, of Cloveland, Ohio, Editress of the Agitator, may be addressed at Boston, caro of Bela Marsh. She will lecture in Buffale, N. Y., Sunday, June 26th.

Miss Lizziz DOTEN will speak in Taunton, June 26th and uly 3d. The remaining Sundays in July and the month of ugust she will be in Plymouth, Mass.

MIRS A. W. SPRAGUE, through the month of June, will be a Plymouth, Vt., and in July and August sho will speak in sweege, N. Y. go, N. Y.

Mns. ALVIRA F. THOMPSON, trance-speaker on Bible subjects. Address West Brookfield, Vt. Bho will speak at West Ran-dolph, Vt., Sunday, June 20th.

GEOROZ ATXINS, trance speaker, will receive calls to lec-ture on the Sabbath. Address No. 7 Eliot street, Boston. He will speak at Plymouth, Mass., June 26th.

URIAH CLARK, editor of the Spiritual Clarion, Auburn, N. Y., will lecture and give his public test examinations in Rutland, Vt., on Sunday, June 26th.

H. L. BOWKER will lecture in Clinton, Mass., Sunday, June 20th; Randolph, July 3d.

20th; Handolph, July 3d. F. L. WADEWORTH Speaks at Marlboro, June 26th; Provi-dence, R. I., July 3d; Willimantic, Conn., July 10th and 17th; Northampton, Mass. July 24th; Springfield, July 31st and August 7th; Utica, N. Y., August 21st; Syrause, August 28th; Oswego, Sept. 4th, 11th, 18th, and 25th. All persons desiring his services on week evenings, can address him at the above named places at the time designated.

A. B. WHITING is engaged to lecture in Lyons, Mich., every Sunday till August 15th. All letters for him should be ad-dressed there until that date.

MRS. FANNIE BUBBANK 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.

J. H. CURRIER will speak, June 22d, at North Dana; June 20th, at Warwick; July 3d, at Lawrence, Mass. E. S. WHEELER, inspirational speaker, may be addressed

until June 15th at Poughkeepsie, N. Y.

Miss EMMA Housron, trance-speaking medium, will answer calls to lecture Sundays, or week evenings. Address at Foun-tain House, Boston.

Miss Ros A.S. ANDERY Will lecture in Providence, Sunday June 20th. She will receive calls to lecture in the vicinity on succeeding evenings. Friends desiring her services are requested to address her as speedily as possible at No. 32 Allen street, Boston, Mass.

Mn. CHARLES W. BUBGESS will answer calls to lecture on the subject of Spiritualism wherever its friends may desire. Address, West Killingly, Conn.

LoveLL BEEDE, trance speaker, will answer calls to lecture wherever the friends of spiritual reform may require his ser-vices. Address North Ridgoville, Ohio.

C. T. IRISH, tranco-speaking medium, wishes to travel West this summer, and those Western friends who desire his ser-vices as a lecturor may address him at Taunton, Mass., caro of John Eddy, Esq.

by the Spirit of God are sons of God ; " and Mr. Beecher standing up in his true Christian integrity and religious and "cloquent" against the Bible, who did not show an utmanhood, in his pulpit and elsowhere, ought to be deeply ter ignorance of the points most essential to his (or her) dissensible that he is one of that "royal priesthood "---one of that sublime and powerful cohort-who are reigning with most positive. While, on the contrary, I never saw spirit, Christ and "in Christ ;" not as "priests" only, but, in the truest sense, as "kings," also, here below. But, alas, bogus Bible yet supplants the most beautiful and blessed testimonies of the logitimate scriptural records, and casts a cloud over the conceptions and convictions of the brightest minds.

And, now, concerning the "spirits " and their " mediums." Very few spiritualists are aware of the gross and outrageous mistakes which are frequently made by those whom they now consider their most talented and eloquent speakers When they have more fully understood this, they will, perhaps be willing to yield a little more attention to a class both of spirits and mortals, whom they have been strongly inclined to keep in the background.

To begin with : let me notice an assertion made by (or through) Miss Hardingo, at Philadelphia, not a great while ago. [See report of her discourse in BANNER OF LIGHT, April 2d.7 Speaking of what are called " the contradictions in the records of the Evangelists," Miss II. remarked that there was a contradiction, "even with respect to the birth of Jesus ; St. Matthew stating that he was born in the time of Herod. the King; and St. Luke, that it was in the days of Cyrenius. Governor of Syria-periods of time about fifty years apart." Is this true? No! For the birth, not only of Jesus, but of John also, was assigned to "the days of Herod," by Luke, as it also was by Matthew. [See Luke 1: 5.] And as to Cyrenius, there is not oven a hint that Jesus was born in his day, "fifty years apart," as Miss Hardingo says; but, on the contrary, it is simply announced that the "taxing", of "all the world," by Cæsar Augustus, " was first made when Cyrenius was governor of Byria." [Luke 2 : 3.] The tax upon "all the world," first instituted under Oyrenius, was one thing, and the birth of Jesus, aunounced in a provious chapter, and ascribed to the "days of Herod," was assuredly another thing, as almost any "spirit," in the body, or out taking their cue from their dreiudices, not from a knowledge would have decided, had due attention been given to the subject, ere presenting it to the public.

Even if it is insisted that the birth of Jesus is described in the second of, Luke, when Cyrenius is spoken of, it would by no means make the birth "fifty years apart" from the days of Herod; for even Josephus shows that Cyronius was usual chronological era assigned to Christ's coming "in the fiesh." And a close observer will readily see that the birth of Jesus [Luke 2,] occurred about the time that a decree "went out" from Cæsar Augustus "that all the world should be taxed ;" and when the people of Judea went up to be enthe decree into effect, and call in the assessments. This general "taxation" was an unusual thing, and caused a great commotion, leaving room for an ample margin of time between the first publication of the "decree" and the consummation of it under Cyrenius-room enough to make the where he makes the angel announce the birth of Jesus in "the days of Herod," thus 'rendering his testimony correspondent with that of Matthew.

medium (or the spirit through her) to blunder in a way that

[Each mortal and spirit interprets the Bible for himself, according to his own powers of perception, and what he has been taught. Hence the differences of construction put upon certain passages. The Ppirit, Norton, stands in the same darkness that thousands do on the part of spirit-communion, of the Bible.]

What is Carbon T

Spiritualism challenges and impeaches the dogmas of both Theology and Science. While others contest the popular theories and teachings of sectarianism, I ask permission to "Governor of Syria" not more than seven years after the join issue with doctrines authoritatively urged by Science. I do this, believing that its errors induce a seriously false system of agriculture, and also constitute the main pillar of materialistic skepticism.

To the question, "What is Carbon ?" I answer, it is a compound, consisting of oxygon, nitrogen and hydrogen, so perrolled for the tax; all which might, probably, have taken fectly combined by nature that the chemist cannot analyze place sometime previous to the coming of Cyrenius to carry and detect its constituent parts. As this assumption is in direct conflict with the accepted teachings of science, I concede the duty of proof rests with me. In attempting to perform this duty, my appeal will be to the mental, rather than to the sensuous vision of man ; to his reason, rather than his experiences; and in discussing the question thus, I must second chapter of Luke in keeping with the first chapter, appeal mainly to analogy and induction for my conclusions. First: as to the alleged limited power of the chemist to detoct constituent parts. This is seen in the fact that when

he analyzes water, he finds oxygen and hydrogen only to be But a mass of spirits and mediums are full of mistakes the component parts thereof; but when he attempts to relike these. Why, I have even known a finely-conditioned combine them, his experience is, that another and third lement-to wit, heat or electricity-is accessary to induce would have given the veriest Milierite the utmost advantage the union of these parts as a compound, or water. I assume in the argument. The medium or spirit, in this case, said that heat, or electricity, being thus a necessary element in

on a rude seat beside a window, looking out upon an equally large and dreary courtyard, where no tree or shrub lent its enlivening green to beautify the scene-cold. grey stones without, and bare walls within I As if to add to this cheeress picture, a misty rain began to fall, darkening the winlow-panes through which I gazed. The door opened, and a blunt but honest-featured man looked in, saving at the same time-

"The train is coming in a few moments-it will not wait for you, but you must be ready for it !"

I heard in the distance the sound of an approaching railway train, as he finished, and rising with a slow, careless stop, replied, as I crossed the hall-

"I am ready in one moment."

"You are not ready i" was the brief rejoinder of my strange ompanion.

Entering an ante-room adjoining the hall, I noticed a small ase of drawers containing-as I found by inspection-a part of my wardrobe, which I proceeded to take out for my expected journey. Again the sound, yet nearer, of the rushing train. I was obliged to call for aid before all my preparations were complete, but which in the end retarded, rather than assisted, my progress. A strange apathy seemed to have control of me. I was conscious of the need of haste, and yet naralyzed in every motion.

mon. That there is in this age an unfolding of new truth Again I turned listlesslessly to the window, looking out upon the same courtyard. The rain continued to fall, but, to my and life, cannot be denied. Even those who will not own themselves convinced, confess themselves confounded and surprise, what I had supposed (looking from the hall window) amazed. Men look each other in the face, and ask, 'What a bare pavement, was now, magic-like, transformed into a soft velvet green sward, over which froliced two beautiful meaneth this?' little dogs. They were sporting with the rain-drops as they fell, catching them in their mouths, ever and anon shaking their long, silky ears, then bounding away again in wild glee. the hearts of the people. The very words and sentiments, characteristic of Spiritualism, burst forth from the lips of I was startled by a low footfall, and, looking up, beheld the those who deny its truth and power. These are the outmost exquisite female standing upon .the thresheld of my burstings of inner convictions of truth, and they are common room, gazing with an anxious look upon me. A flowing robe of snowy white, confined at the waist by a girdle of soft pink, The proofs of Spiritualism I have long regarded as indisthickly studded with small shining stars, which glittered with putable. each wavy motion of her graceful form like so many brilliants in the deep blue arch of heaven, completed her dress; whilst ing; so much light shining; so much interest in spiritual over hor head was flung a fleecy veil, oue corner of which things awakened and still awakening. . I rejoice that so many was drawn so as to nearly conceal her face.

telligence and so many testimonials of the existence and con-Advancing toward me, she held out a flower, saying slowly before she permitted me to touch it, "I have brought you tinued affections of their friends, who have gone before them this offering; deem it not of small value! And (here she to the blest spheres of spirit-life. I rejoice to see bigotry. fixed her gaze searchingly upon mo) do not forget these words."-handing me the flower-

"Its leaves are three, and two, and one-None rarer blooms beneath the sun."

Instantly my fair visitor was gone. Much I wondered at her which I could distinctly see. The cup, as it was held by her. a thin shadowy mist rose instantly from it concealing both he mossy sten; but this was all I could discern.

Wv surprises were not ended here. Whilst I was studying my floral gift, the rough, uncouth personage made his ap- be as many Gods as there are individual intelligencies. pearance once more, this time, as I presumed, to inform me These errors, however, will finally be corrected. One Suthat my time was up. "Are you ready?" "Yes," was my preme, Intelligent God-one brotherhood-together with proreply; "not quite, but almost," his. A smile of kindness, but gressive knowledge, goodness and happiness, depending upon fixed and firm determination of some secret purpose, rested established laws and conditions, must stand the scrutiny of on his countenance. It seemed to say, "I sympathize with intellect, the commotions of time, and the developments of you, but nevertheless must do my duty." He hold in his eternity."

hand a crystal bowl, filled with the most subtle liquid fire-

De-face-ing gravestones by stealing daguerreotypes from This he poured over my head untill it gushed in rills down to my feet. Now his face grow fairly radiant; the ungainly them is a very grace offence. Two girls in Lowell were reform had disappeared, the mask had fallen, and I beheld him | cently detected in an act of this description.

A case of restoring speech to a person who, for a long time,

Rzy. Jonn FIERPONT will answer calls to lecture on Spirit-ualism. Address at West Medford, Mass.

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MRS. AMANDA M. SPENCE will respond to invitations to lecture aldressed to Jamestown, N. Y., or to New York City, care of G. W. Westbrook.

MISS SABAH A. MAGOUN will answer calls to lecture in the trance state on Sundays and week day evenings. Address No. 33 Winter street, East Cambridge, Mass.

MISS A. F. PEASE will lecture in Northampton and vicinity ntil the first of July, and has engagements till the first of entember.

H. A. TUCKER, trance-speaking medium, may be addressed t Foxboro'. Masa

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

PROF. J. E. CHUNCHILL, can be addressed at No. 202 Franklin , near Race, Philadelphia, to lecture on Reform in R gion, Politics, and Socialism.

Mns. M. M. MACOMBER, trance speaking medium, will an-swor calls to lecture in any direction the friends of progress may desire. Address Olneyville, R. I.

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

E. R. Youwo, trance medium, we answer calls to speak on the Sabbath. Address box 85, Julicy, Mass.

H. L. BOWKER, Natick, Mass.] will give lectures on Spirit-ualism and its proofs, from Intuition, for such compensation, above expenses as generosity may prompt.

Mns. J. B. SMITH, clairvoyaph, test, and trance-speaking acdium, may be addressed at Concord, N. H., for the present. MRS. ADA L. COAN may be addressed at Boston, Mass.

DR. C. C. YORK will answer calls to lecture in the trance tate. Address Boston, Mass

Mas. F. O. Hyzzn may be addressed, in care of J. H. Blood Box 340, P. O., St. Louis, Mo.

Mus SUSAN M. JOHNSON will receive calls to speak on Sun-lays. Address, North Abington, Mass. ELIJAH Woodworrn will discourse on the "Spiritual philo-

apply, history unfolded, as written in symbolic narratives, ex-pressed through the personification of words and names in the Hobrew and Christian oracles." He may be addressed at Leslie, Mich., till further notice.

 $J_{\rm c}$ C. HALL, Buffalo, N. Y., will answer calls to lecture on Spiritualism. Mr. Hall is one of the first apostles of Spirit-

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

IRA H. CUNTIS, Hartford, Ct., will answer calls to lecture.

NOTICES OF MEETINGS.

A CINCLE for tranco-speaking, dc, is hold every Sunday norning, at 101-2 o'clock, at No. 14 Bromfield street. Adnission 5 cents.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at GUILD HALL, Winnisimmet street. D. F. GODDARD, reg-ular speaker. Seats free.

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

LAWRENCE.-The Spiritualists of Lawrence hold regular meetings on the Sabbath, forencon and afternoon, at Lawmeetings o rence Hall.

PLYNOUTH-The Spiritpalists of this town hold regular meetings every Sunday afternoon and evening at Leyden Hall, commencing at 2 and 7 o'clock.

Lowert. -- The Spiritualists of this city hold regular meet-ngs on Sundays, forencen and afternoon, in Well's Hall ings on Sundays, forenoon and a Speaking, by mediums and others.

fanaticism, ignorance and sectarianism, disappearing. Spiritualists are composed of persons who have, heretofore, entertained a great variety of religious views, and irreligious opinions. These become convinced of the truth of spirit in

tercourse, and are called Spiritualists. But they still retain strange words ; but still more at the flower, the stem only of many, very many of their former errors. The Freewiller, is a freewiller still; the Calvinist, a fatalist still; the Univerresembled a tulip or lily, I should judge; but, when I took it, salist is in for immediate and perfect happiness after death; many believe all spirits to be true and good, while the Atheorm and color. Long, beautiful green leaves depended from istical are content with Nature, or at most, a blind principle,

for their God; others make out man to be the highest intelligence-so that it seems, in the spirit realms, there must

LIGHT. BANNER OF

CONTINUED FROM THE FIRST PAGE.

CONTINUED FROM THE FIRST FAGE. them occurred about the time I entered on my min-fatry it commonced in 1850, and lasted till 1810. I saw and felt that great subsoli-plaving of the con-tinent, when God turned everything up side down. The other took place in 1850. I was here, and I saw and felt that, and I watched you while you felt it. Now, having seen the way in which men are over-thrown, and the way in which they get up on their feet again, my own impression is that they are scidom hurt by being upset. I believe that men are offener destroyed by the character of the feeling, which they carry on account of their troubles, finan by the force of carry on account of their troubles, than by the force of the troubles themselves.

Here is a man, for instance, who, when he fell down, Here is a man, for instance, who, when he fell down, broke his courage short off in the middle. He was only forty-five or fifty years of age, and, if he had only thought so, he could have got up on his hands, and then up on his knees, and then up on his feet; and in the course of five years he could have put himself to rights again. But he broke his courage in two in the middle, and from that day he has never got up. He is like a man with a broken spine, who never has any fealure down in his feet.

Another man, when he failed, was hurt in his pride, and his anger was excited. The loss of his property, of itself, was nothing to him, but that he should have broken down in the presence of his enemies, and with the eyes of the community upon him, galled his feel-ings, and ate the life out of him. It was not his bankruptcy, but the aqua fortis of pride, that destroyed

Another man, when he broke down, was so ashamed that he gave up all attempts to repair his fortunes. He had no hardiness. He was as tender as a woman-or rather, I should have said, he hacked the toughness of a woman; for, slender and shrinking as women are, when troubles come they are almost the only persons who are tough of heart. They are tender of skin, but inside they are as strong as iron. They bear trouble much better than men. I have seen men flee from their troubles on account of the shame they felt in consequence of them—on account of their fears as to what men might think of them. Their final ruin was attri-butable to this feeling of shame, which worried them almost to death.

Now if anything can hold a man's feelings down when his prospects are overturned, when his purposes are thwarted, when he meets with mishaps, and say to them " be still;" and can make him feel that to lose them them "be still," and can make him leet that to lose worldly things is to lose things which are of but little account, what a help, what a renovator, what a de-liveror it would be to him, if he only possessed it. The power of religion in the soul can do this. God says to men—and he could not say it to them more emphatically than he does in their bankruptcy—" Place your thoughts on me. Heaven is your home. Exter-nal life is but a transient scene. That will soon be ended, the storm will soon be over, and then you are to come hither." A man that has this consolation, and that can stand in the midst of the hurly-burly affairs of that can stand in the midst of the hurly-burly affairs of this world, and say, "I know that my Redeemer liv-oth," has ten chances of recovering from failure where other men have one. I bless God that there is this consolation for men who are in trouble. I have heard young men say, in our meetings, "I bear witness that if it had not been that I could go to God for consolation in the trials through which I have pressed I could not have stood up under them."

passed. I could not have stood up under them." I have heard men say, "I remember when my property was swept away, and if I had not had something above to hold on to, my hopes would have been blasted." I have heard men say, "If when my child died I had not had the consolutions of religion, I should have been uprooted and destroyed, so that I never should have sprouted again." I have heard men say, "Glory be to God, that when the times were dark, and fierce storms came upon men on every side, and others were sinking around me, he upheld me, not only so that I was not hurt, but so that, as I now see, it was better for me to

Thus it is that Christ fulfills the promise, "Seek first the kingdom of God, and his rightcousness, and all these things shall be added unto you." The reason why men do not recognize the fulfillment of divine promises, is that they are looking for a little niggling fulfillment of them, whereas God does not mean to fulfill them in any small way. He sweeps his almighty arm through the eternal spheres, and employs all the elements of his universe in the carrying out of his purposes. Ho pours his blessings upon us in so large a measure that we do not recognize them as given to us in fulfillment of so small a thing as a text. We lose the thought of God's fulfilling a promise, in the mag-nitude and the majesty of the method by which he does it.

I have but other remark to make, and that is this: There is, in this world, a Divine Providence, a control of men, societies of men, and natural laws, by the wis-dom and power of God, with a reference to the favoring of right living, and the discouraging of wrong living. God has infixed into his laws a nature which makes it inevitable that they shall reward obedlence, and punish disobedience; but he has not left his uni-verse wholly in the hands of his laws. There is over and above these a direct divine inspection. Now, cer-tainly if there is this Divine Broyidnese it is reasonatainly, if there is this Divine Providence, it is reasona ble to expect that it will favor those who obey the laws of God more than those who disobey them. We must wait, sometimes, to see the experiment of life comple-ted, before we can discern a manifestation of it; but I think that in the whole career of a man whose life is one of justice, of rightcousness, of godliness and of hu manity, we have proof that such a life is one which God has blessed with his providence. Well, a little child sleeping alone in a house, wakes

up in the night, and hears burglars at the back door.

1

TEDWIN II. CHAPIN At Broadway Church, H. Y., Bunday Morning, Juno 12th, 1860. /

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

Texti-Jeaus answered them and said-Verliy, verlig, 1 nay unto you, yo neek me, not because yo naw the miracle but because yo did cat of the lowen, and were filled.tons vi. 26.

The first thing which I wish to notice in these words The first thing which I wish to notice in these words is the illustration they allord of the character and the purpose of Christ. They are the words of one bent upon unworldly ends, who, caring only for truth, would slit away everything base and false. A secker of human applause and of worldly power would not have spoken in this way. He would have delighted in the numbers which gathered around him, and tried by all means to have conciliated the mass of the people. In the well and beat of mubile excitement, the enthu-In the swell and heat of public excitement, the enthuslast would have recognized only a sanction of his mission; and the fanatic would have increased the the fury of his zeal. But Jesus was no sceler of world-ly power; he was no fanatic. And so he rebukes their unworthy motives, and discrimminates, between those who seek him with genuine love and reverence, and those who come to him with false notions and with those who come to him with false notions and with mere pretences; men who, beholding the miracles, did not discern the divineness within them, nor the spir-itual realities which they symbolized: who detected swithin them only temporal benefit, or a selfish gratifi-cation. They did not covet those miracles as minis-trations for their souls, but as conveniences for their appetites. There was no art in the mission of Jesus; be set his religion upon no pretences. He loved the people. Never has one walked on this earth who did the issues of their deopest wants. No one else has spoken such words of hope and encouragement to them, or given such an impulse to every effort that alms to uplift and redeem them. And if they ever are cation. They did not covet those miracles as minis-trations for their souls, but as conveniences for their appetites. There was no art in the mission of Jesus; he set his religion upon no pretences. He loved the people. Never has one walked on this earth who did so much for them, who knew so intimately their good and their evil, and who touched with so gentle a hand the issues of their deepest wants. No one elso has spoken such words of hope and encouragement to them, or given such an impulse to every effort that alms to uplift and redeem them. And if they ever are uplifted and redeemed, whenever on this earth they bleed, or stumble, or mourn, it will be by no philo-conduct theories, here conventions bleed, or stumble, or mourn, it will be by no philo-sophical theories, by no convulsive efforts for freedom, but by the spirit and power of Jesus of Nazareth—one but by the spirit and power of Jesus of Nazareth-one who was of them, and who knew them as never man knew them. And really loving the people, Christ could not deceive them, nor encourage that which was lowest in them. That is what the mere demagogue does. He does not aim to lift the people to their highest, but he goes down to their lowest. He does not inspire their best feelings, but plays upon their basest passions. He seeks not to enlighten them with truth, but to flatter them in their delusion. He is looking beyond them; not at the vision of their wol-fare, but at the attitude of his own ambitious purposes. fare, but at the attitude of his own ambitious purposes. He stretches out his hand to them, as the devil did his to Eve, with an apple in it. When I read those words written by this same evangelist, John, concerning Christ, where he says, "He knew what was in man," and of which the text is such a significant illustra-tion. I think how differently the Saviour used his knowledge from the way in which others use theirs, who profess to know man and men, and to some ex-tent have known them. I think of the despôt's ma-chinery, of the priest's policy, of the politican's arts, of the libertine's infernal snares, each in his way dis-

trusting and contemning the people. And then I think how Jesus, who knew them so much better, who knew them so much more profoundly than do these men, trusted them and loved them, and lived and died to serve them.

1 repeat, because he loved them he could not deceive them, or, when need was, do otherwise than rebuke them. He took no hold of popular delusion. His kingdom was not meat and drink, and he told them so. If they were looking for earthly empire and glorics of conquest, he undeceived them by holding up the self-denials of his religion, the trials through which his true disciples must pass, the ignominy of his own cross. Those who came to him to be reproved for their smooth morality and their respectable observance, had the veil torn away from their hearts by one pungent appeal to the spirit of self-sacrifice and the springs of

appeal to the spirit of self-sacrifice and the springs of real genuine religious life. He did not merely denounce classes, such as the I Scribes and the Pharisees. Why, this is comparatively an easy thing to do. It is a very easy thing for any-body to stand up and rebuke classes of men, and fire thardly anything so cheap and easy of attainment as the popularity and reputation for boldness that may be are earned in this way. It requires but a very little ameteur rifle practice to hit such a broad mark perfect-ly in the cye. Riches, luxury, pride—the crowd do not have these sins, or, if they do, they do not show them in such a way, etc. And boldness they will ap-plaud when the prominent sins are hit. But the test of truthfulness in the preacher that comes to preach God's will, and not his own, is in opposing not classes but masses—in speaking not always for, but often against the people. And it is especially a test of earn-estness at this day, because it is thought almost a heresy, almost blashenny, now to say anything of popular ignorance, anything of popular baseness, anything of popular vulgarity and popular deception. And yet there is just as much to be said in this way, just as much of a current of popular meanness, and popular falschood, and popular in to be stemmed in that way, as in any other. And the brave man to-day is not the in an who is popular for the birds main total is how the time man who is popular for the noncing fashionable vices, but he who really rebukes the people, and shows them their falschood and their wrong. But the need, in some respects, it seems, lay in that directions in the time of Jesu. The multitude followed

by plous and dovout aspirations, and there failing into It proves and devoid apprations, and there failing into the most base and mean actions at the same time; yet in both instances really sincere, they have no real re-ligion in their matures, no real balance—religion-does not control their fives, it is not a solid principle in them; yet they are sincere in both places of their char-acter. And yet, however wrong, however much to be confidented and related them mean stunding to day them; yet they are sincere in some parses of anti-time actor. And yet, however wrong, however much to be condemned and rebuked, these men, stumbling to-day and praying to-morrow, are not to be called hypocrites, for that is not the meaning of hypocrisy. In fact there is no great inducement in our day to put on religion as a cloak; for, J am sorry to say, religion is not honored baday as much as it. has been at some times. If there

a croater for, r and sorry to say, rengion is not nonoreal to-day as much as it has been at some times. If there is hyporrisy anywhere, in our day, there is as much in the profession of skepticism as of religion. There is a the profession of skepfician as of religion. There is a great deal of insincere skepficism, a great deal that is nothing more than the intellectual affectation of young men just out of college, who think they have sounded the depths of God's universe, who find that they have doubts, and who think, therefore, that religion is all a sham. That is one kind of hypocrisy. There is a great deal of the affectation of a blunt and honest skep-ticism, which is not succes, which hus not scarched great deal of the affectation of a munit and nonest skep-tleism, which is not sincere, which has not searched, which has not looked comprehensively into the matter. No doubt there is a great dail of sincere skepticism; and I honor it, not for the skepticism, but for the sin-cerity involved in it. I honor the man whose heart has been scarred in the conflict of doubt, and who ease I cannot believe these tried, but it does not

disbelieve in Jesus. They did not believe him to be an impostor; they did not doubt that he was a great teacher, and doer of wonderful works. But they did not believe him to be as he was; they did not see him as he was; they did not come to him with right mo-tives. They flocked around bim, not because they recognized his spirituality and divinences, but because he fed them. They came, therefore, not with actual disbelief, but they came with wrong motives and for wrong purposes. So there are a great many in our day who hold rolifor years wherearly in what they say basis of religion. And until that is known and felt there will be but little real genuine religion, and neces-sarily but little of the fruits of religion. Until religion is held for itself, until we recognize its absolute sanc-tion, and real basis, we can have none of its blessed-ness and none of its fruits, comparatively. Now let us consider who they are who fall under the rebuke of holding religion upon false grounds—of en-tertaining folge consider supporting religion.

robuke of holding religion upon faise grounds—of en-tertaining false conceits respecting religion. In the first place, of this class are all those who esteem re-ligion not for its essential blessedness and real power, but as a mere ornament of character. You will see something of this, if you read some of our essays on manners or conduct: "letters to young men;" "letters to young women," "upon a correct order of life," and such like. At the end of the book or essay you will perhaps see religion recommended as a grace of charac-ter. You will find extolled the beauty of Christian trust and the calminess of religious faith, the dignity which it lends to character, and the harmony which it imparts to conduct. You will find it recommended as men often recommend the knowledge of any science, or the cultivation of any taste, as a finish to the work of the college and the boarding-school. Then, again, there is a religion which seems to be almost wholly

there is a religion which seems to be almost wholly esthetic in its character; a religion which is very punctilious and very exact about altar cloths and win dow panes; about the music and painting, and the sanctuary, and the shape of the church building. All very well, so far as they are regarded as mere settings, as mere accessories of religion. Let us have as good music and paintings and as fine churches as we can.

But this, with a great number, comes to be the real end of religion; a scrupulous regard to the mere es-thetics of religion; and they endeavor to be content if they can but have high art in the singing gallery, and ecclesiastical etiquetic in the pulpit. They care not so much what the preacher says, as how he says it. And the most vital truth loses its force, if it is not cloquently sustained by the shape and drapery of his surplice, and the flourish of his pocket-handkerchief. That is what, with a great many, is very important. That is what, with a great many, is very important. If a man has a great truth; so that it tears through some of these forms, some people are very much shocked in their sensitiveness, and charge that the speaker cannot have a due sense of the religion he preaches. Now it is well enough to acknowledge the fact that all mere graces and accomplishments cannot make a man complete, without this one gift and grace of religion; this gift and grace which must lie at the base of the character, and run clear through the organ ism of a man like vertebre in his, physical system. But the conceit that man is almost complete without religion, and wants it only as an additional touch. this is to make religion consist mercly in accomplish ments, and not in its spiritualness and divineness. Conversion, in this case, is not the regeneration of heart and life, its transformation, a thorough breaking heart and life, its transformation, a thorough breaking up of a man; it is simply a putting on of something. It makes a man, we say, a gentleman. So it does. Religion, in the true sense of the term, does make a man a gentleman; in the sense that honesty is a gentle-manly quality; that all this is true is gentlemanly; that

and raised the dead. These miracles were full of boun-ty and mercy, and demonstrated not merely the power, but the goodness of God. They were practically ser-viceable to mankind. There was a moral character to Christ's miracles that did not appendin to mere won-Christ's miracles that did not appertain to mere won-ders. So, even upon that ground alone, I say the mir-acles of Christ are not rightly approached when they are regarded merely as wonders and nothing more. Strictly speaking, we must go back of this, and not hold Christ because of his miracles, but the miracles because of Christ. We must get at the truth of the thing, and that will lead, and that will let us into all be advine wonders of the thing.

thing, and that will feld, and that will let us into all the divine wonder of the thing. So in the universe about us. Take the plainest illus-trations of science. When I get into their true mean-ing, I can believe all the wonders in the New Testa-ment. When I see the wonders of God in nature, frowning in the solid stone, flowing in the humid light of the up, chowing the weaking in the concerns of all of the sun, showing themselves in the concerns of every-day life, the more I get into it the more I can be lieve that this influite power, wisdom and goodness could just as soon raise Lazarus from the dead as make a man at all; that he who had constructed the blade of a min at any intra the who had constructed to blace ould make the grain of corn to grow and to ripen into the full car, could give power to Jesus Christ by which he could multiply the bread of the multitude. The mo-ment I get into the heart and the truth of any of the could multiply the bread of the multitude. The mo-ment I get into the heart and the truth of any of the wonderful exhibitions of science. I can believe the miracles of the New Testament. They are not essential by more wonderful or divine than these works of nature the truth of the creation of the sential with it, though it were made of pearls and diamonds. from it. But it is one thing to hold Christianity as a system of wonders, and base it upon its wonders alone, and it is another thing to take Christianity and go out to these wonders as to a legitimate conclusion. These miracles never troubled me at all. They came to me as consequences from my belief in Christ. But it is holding Christianity upon a false ground to simply rep-

resent it as a system of wonders, and to base it alone upon that system of wonders. Then, again, there are those who hold religion with a conventional and hereditary reverance; that is, they do not hold it as something they need themselves, not do not hold it as something they need themselves, not led the hearers of his words, which I have quoted in as a necessity of their deepest nature, but as a sort of a family legacy. It is just so that whole generations of showed himself as the true end of all life, as the words he that old Catholics because their fathers were; just so that old Catholics fought for church and king because that cred because it has been in the family. With it is a habit, not an inspiration. And sometimes it shows itself very incongruously, as in that picture of the prisoner inmenting over the liberties of his country, and the drunken soldier lamenting over his all these orteces and all these motives. that creed because it has been in the hamily. With them it is a hubit, not an inspiration. And sometimes it shows itself very incongruously, as in that picture of the prisoner lamenting over the liberties of his country, and the drunken soldier lamenting over his church, and exceedingly solicitous about its welfare. Then, again, religion is held as a system of beliefs about thives: not as a system of beliefs in things. It

tleman, a scholar and a friend into a stalking vehicle of harsh censoriouwness and sour concelt, because he holds his religion in his head and not in his heart: and believes about things, rather than believes in things.

something to keep society together. This is the class of men who tell you of the terrible consequences to society if men did not believe. Look, they say, at the condition of things when men cast off all belief, at the French revolution and its concomitant horrors; as though after all, that unhelief and those terrible man though, after all, that unbelief and those terrible man-ifestations of it were any worse than that horrible mockery of faith which preceded that time, and which was just as wicked and just as godless as anything in the Age of Terror. This is the class of men who, with their peculiar ideas of religion, simply look upon the pulpit as a sentry box, and ministers as a kind of holy police. Sometimes this conceit with people is really outcarding they hole upon all religion in this way:

that it is even spiritual or supernatural. I must get at something else to prove that; at its character as well as at its mere form. Show me that it is of a divino character, that it gives me a new truth, that it lifts me pto a higher moral elsention, and I will adrait that the wonder itself is a proof of its divino source, and should be so regarded. And here is the grand distinction between the mira-cles of Jesus Christ and the miracles of the middle nges, like that of the monk throwing his cloak over and hang-ing it upon a sambam, and causing a wooden statue of the Saviour to bleed. But what good did such won-ders accomplish? But look at Christ's works: theso were true miracles. He opened the cyes of the blind; he unstopped the dead. These miracles were full of boun-ty and mercy, and demonstrated not merely the power. Religion is not intenies mercy to make as mappy. Sometimes it is in making as unhappy, and its mani-festation is in making as unhappy. It should make a nam unhappy in his wrong course. Should religion make the drunkard happy, or the libertine happy? Should it wake a corrigit solid heart happy? should it make a corrupt, selfish heart happy? It should make him miserable, wretched, until he sees the baseness of his course, and turns from it to a life of repentance and obedience to God. Akin to this, too, is the idea that we must have ro-

Akin to this, too, is the ide that we must have ro-ligion in our times of trial; that it is something to comfort us in our sorrow; and that we shall need it in the hour of affliction and of death. And so you hear people putting a stress upon religion as something that will do to die by, whatever else you may say about its need—as though roligion was a sort of life-preserver that a man takes in his hand on the journey of life, and puts on when he jumps off into eternity. Now every stricken heart knows what religion is in times of sorrow; that there is nothing else that gives it balm and consolation. But is religion merely a matter for times of sorrow and of trial, something we should take hold of when we sign our names to our wills? I do not wonder that this view has rendered religion disto how which the the second se ly more wonderful or divine than these works of nature about me. And I argue the possibility of miracles from the wonder of all God's work. And then when I come to Christ Jesus himself, when T come in some degree into the depths of that divine charactor, when I see that perfect quality of love, that perfect quality of pu-rity, that submission to the divine will, I believe that such a being could work a miracle; that such a life could be led upon earth is in itself the greatest of mira-tices, and I can believe in all the wonder that flows out from it. But it is one thing to hold Christianity as a system of wonders, and base it upon its wondersalone, and it is wonders, and base it upon its wondersalone, and it is mother thing to the Christianity and go out who came to Christ joes and it upon the come is to Christ Jesus himself. When the wonder that flows out from it. But it is one thing to hold Christianity and gotom is to hold it just as falsely as did those people ground is to hold it just as indeely as and those people who came to Christ for bread, not because of the divine working of his miracles, not realizing the true power and spirit of the miracles. I suggested the true ground and motive of religion, when I said that it was not something outside of us, not something secondary, to be sought for as an end beyond itself, but something to be sought for heavier of the intrinsic averallonge to the be sought for as an end beyond itself, but something to be sought for because of its intrinsic excellence to the soul. This I have done in stating the false grounds and false motives which lead men to religion. Christ led the hearers of his words, which I have quoted in the territories of his words, which I have quoted in

country, and the drunken soldier lamenting over the inberties of his church, and exceedingly soldietous about its welfare. Then, again, religion is held as a system of beliefs about things; not as a system of beliefs in things. It is mere statement, mere doctrine crystalized in the brain, not doctrine distilled under holy influences with the heart; it is doctrine piled up, as it wore, as a mard seen religion of that kind, and know what it is. This is hard-headed religion; tight-skinned religion, bigoted religion simply as a belief about things, and not in the bigotry of the world at this hour, and see what it does for a man. There is no mode of cruely that it has not it spoils all the noble charities of life, and turns a gen-tienman, a scholar and a friend into a stalking vehice of has beloar and a friend into a stalking vehice of has head and not in his head and not in his heat: and That is the true end of religion. Live without it if you can, and live nobly; live without it if you can, and live truly, and know God and duty, and the high ands Again, some consider religion as a mere system of restraint. They view it as a good thing for society that they believe in religion, because they then have something to know society to the the the society will see that religion is a very different thing from will see that religion is a very different thing from what it is often represented. Oh, that men did see and feel this; then we would have change in society; we would have change in churches; we would have change

in individual hearts. This, you know, is the day that the old church cele-This, you know, is the day that the one church colo-brates as the day of Pentecost, when the holy spirit came down upon those apostles and disciples of Jeru-salem like flames of fire; upon the poor peasant, the fisherman and the Jew. And the poor peasant, fisher-man and Jew, who had held dark conceptions of Christ, found them all breaking away, and folt that he was peasant, fisherman, Jew no more. He was Christ's man; he was a Christian. New views of God and entertained; they look upon all religion in this way; as a system of arbitrary restraint, something to hedge He went forth a changed man. Oh, I wish there would us in and to hold us back from the terrible results be a Pentecost now in the world. Our churches are which they dread. Sometimes this conceit of things have one of the last of the ships becalmed, nothing but is as near allied to that of hypocrisy as anything can be. There are men who look upon religion patron-fect of ceremony, only the creaking of mere convenfeet of ceremony, only the creaking of mere conven-tional mechanism. Oh, blow, great breath from heaven, and fill these sails as with a loud rushing wind i Our hearts, which are so worldly, so base often in their motives, so narrow in their conceits—descend, oh, holy spirit of God into them, until all mean ends worldb wear, until all mean ends vanish away, until all base motives are removed, until we approach, assimilate and know him who works betrue, must not be taught because it would unsettle hind the miracle; and so, transformed by the renewing things. If it is truth, then there is some error that of our minds, we shall prove that good, acceptable and ought to be unsettled. If there is any truth that goes perfect will of God, which is our own intrinsic blessedness and his great glory I

ed, against these stalwart men? He is good for nothing ed, against these stalwart men? He is good for nothing but to cry; and he runs to the window and cries for a watchman, but no one answers his call, for watchemen are never near when they are wanted. So the child, in his feebleness, is at the mercy of the burglars. But suppose that, when he hears them at the door, he knows that by his side sleeps—nay, wakes and watches —the father, full of courage and full of strength, made double and triple by the thought which inflames his love, that there is peril in his house to those dearer to him than self. Though the child hears the men below, the moment he remembers that his father is by his side, he can lie down without concern, because he knows that he will come out with victory—for every child he can lie down without concern, because he knows that he will come out with victory—for every child thinks that his father is omnipotent. It may not al-ways be true in respect to the earthly father that he comes out with victory, but it is always true in respect to God. And in this world, when I am beset with dangers, when burglarious accidents come about my house of prosperity, I only say, "Where is God, my Father?" and I hear his voice responding. "Lo, I am with you alway, even unto the end of the world." "I will never leave thee nor forsake thee:" so that I may boldly say, "The Lord is my helper-and I will not fear what man shall do unto me." This belief that there is a provi-dence of God which balances, and weighs, and adjudi-sets and determine avanithing this belief in God cates, and dotermines, everything—this belief in a God that redresses virtue and punishes vice and wickedness,

that redresses virtue and punishes vice and wickedness, how strong it makes a man. Let me say, in closing, that it will be a terrible thing for us, when we go to the judgment, to give the account which we will be required to give there, if we shall find, as God draws aside the curtains of truth, that for the sake of worldly prosperity we have not only violated consience and honor, but our own inter-eat—if we shall find that we destroyed the law of pros-perity by destroying the law of rectitude. How doubly condemned will that man feel who finds that in deny-ing Christ he has denied himself—that when he sold ing Christ he has denied himself—that when he sold himself for the world, he sold the world in the very bargain

bargain 1 Judas betrayed Christ, took his thirty pieces of sll-ver, cast them down, and went and hung himself. His disciples are on the earth betraying Christ every day; and in this very act they not only betray their allegi-ance to him, but lose the price for which they do it. Let every man remember, in this world, that there is a law which, if we obey it, will guide us safely through life. That law is this: "Seek first the kingdom of God, and his rightcousness;" and as for all our minor interests. as a consequence of our obedience to this interests, as a consequence of our obedience to this law, these shall be added unto us.

I know that age to age succeeds, Blowing a noise of tongues and deeds, A dust of systems and of creeds.

I cannot hide that some have striven, Achieving calm, to whom was given The joy that mixes man with Heaven:

Who, rowing hard against the stream, Saw distant gates of Eden gleam. And did not dream it was a dream;

But heard by secret transport led, Even in the charnels of the dead, The murmur of the fountain-head

Which did accomplish their desire, re and forbore, and did not tir Like Stephen, an unquenched fire,

He beeded not reviling tones, Nor sold his heart to idle means, Though cursed, and scorned, and bruked with stones:

But looking upward, full of grace, He prayed, and from a happy place God's glory smote him on the face. (TENNISON. direction in the time of Jesus. The multitude followed Christ. He was popular, really. He was not popular with the influential classes; he was not held in high esteem—or at least it was not manifested by the priests and aristocracy of the Jewish people. But the great masses of the nation thronged around bim; and it he had been influenced by base motives and worldly ends, he would have had half a million of swords un-Encathed in his defence, and would have led the Jews to the greatest revolution that ever took place in the annals of that nation. But it was not worldly ends, it was not numbers he was seeking. The multitude thronged around him; but the great portion of those thronged around him; but the great portion of those did not follow him with clear perceptions and right motives. They sought their own personal gratification and profit. The miracle, in its reality, in its spiritual significance, they did not regard. And with these views and these objects, they were not in fact such dis-ciples as Christ wished. And Jesus, in showing them this, in stripping off their false motives and rebuking their low aims, reveals the truthfulness of his own But I proceed to observe, in the next place, that the

words of the text afford an illustration of the real words of the text and an indistration of the real grounds and objects of religion. It affords an illustra-tion fitted to ourselves; for I hardly need say that at the present time, as of old, men hold the words and the works of Christ, or, in other terms, the religion of the identification and when a method the religion of the works of Christ, or, in other terms, the religion of Christ, with false notions and wrong motives; and this is the point I wish especially to urge upon your attention at this time. Now lot me say that I believe there are comparatively few people who deliberately and consciously make a cloak of religion, as it is called. I doubt whether unmitigated, downright hyporrisy is so common a vice as may be supposed. That cloak, perhaps, is somewhat out of fashion in our day, and has been worn rather threadbare. I speak in general terms. I do not deny that there are certain classes of terms. I do not deny that there are certain classes of nen, shrewd, clear-headed, hard-brained men, who hold on to religious forms and professions as a mere matter of policy—who sit in well stuffed pews, in respectable churches, when they have no more faith in what is preached than we have in anything we know nothing d care nothing about-men who make their political and care nothing about — men who make their political ends and schemes their great object, and religion the mask and vehicle through which they seek to obtain them; and so of course it is some popular church and faith they uphold. There is a great deal of this kind hypocrite is one who consciously plays a part. That is the meaning, the real meaning, of the term — an actor," or "the player of a part." A hypocrite proactor," or "the player of a part." A hypocrite pro-fesses one thing and believes another, and thinks another, but is not necessarily he who believes one thing and does another. The man who believes one

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many quarky; that all this is true is gentlemanly; that integrity is a gentlemanly quality; that uprightness, charity and humility are gentlemanly qualities. In that sense, to be sure, religion makes a man a gentle-man. But if we mean to simply soften a man into a block events we have be sure in the sense of the sense. bland courtesy, to make him very polite and regardful of the feelings of others, then it does not always make a man gentlemanly; it makes him very ungentlemanly at times. If a man is true to the dictates of religion, he's sometimes compelled to say "the dictates of religion, he's sometimes compelled to say "the uart the man;" or with the highest authority to say "ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." It leads us sometimes to grate harshiy upon those who hear them. Not that we are to confound frankness with impudence. People go to that extreme, sometimes. They tell you how frank they are, and then proceed to insult you. But religion is a higher element than mere gentility. It makes something more of a man than a gentleman—it makes him a man—which is more than a mere observer of rules of politeness and of good breeding so called, more than a softening of manuers, and an equanimity of temper. Sometimes it sanctions a man in his anger. People suppose that anger is wholly an unholy quality. That is a mistake. We have supposed that it may That is a mistake. We have supposed that it may dwell in the bosom of fools only. But anger was right-fully an attribute of Christ, when he saw the baseness and hardness of heart about him. Oppression, we are told, makes the wise man mad. And that man has little of religion in him who does not sometimes swell with anger; who does not sometimes feel himself im-relied on without bald could have trained and pelled to utter a bold and indignant truth. I say, then, that those who merely look at religion as a mat-ter of grace, accomplishment and amenity, entertain as poor an idea of it as those who were satisfied with the loaves, while they were ignorant of the spiritual izing and everlasting nournishment which Christ could

Again, there are those who hold religion in a formal and traditional way. They look at it merely from the outside, without regard to its interior spirit and its in-trinsic excellence. Under this head we might group many kinds of views and motives. There many kinds of views and motives. There are those who regard only the wonderful and supernatural ele-ment in Christianity. Now the charge brought against people here by Christ was that they did not see the miracle. They of course saw the outward performance of the miracle. Christ did not mean that. They saw them in hard so of commentation of the second state of the second state of the second state of the second state states and the second states and the secon themselves. Those opposed to them attack it upon this ground, and think they have refuted all Christian-ity if they can dissolve some one miracle into a myth, or prove that some particular transaction could not have taken place, according to their supposed laws of nature; when even if the miracle in all its wonder was dissolved, the living Christ would still stand there. But in reality the miracle cannot be dissolved, if we start from the right standpoint, if we believe, not in thing and does another is not necessarily a hypocrite. He may believe the truth, may believe what he says he He may believe the truth, may believe what he says he does, and he may slip, he may fall; nevertheless, his belief is sincere, and his avoval of it eincere. I think you will find one thing: the thorough-paced hypocrite, if there is such a ope, is not apt to slip; he is cautious in all his measures; the cloak he has put on he has fit-ted and adjusted to himself, until it fits perfectly. The man who slips and stumbles, is very probably a man who, while he made his professions, was sincere, but the day of the mark to hold on to them. Jesus Christ for his miracles, but in his miracles be-cause of Jesus Christ. Not that wonder has not its ap-propriate mission. There are times when mon are so bound up in materialism, are so blind and dead to the truth, that it needs, as it were, the shock of the superthe mere wonder, the mere work of the miracle may have a moral effect, by waking up the faculties of men, had not the moral strength to hold on to them. There are men of very varying temperament; you find them at one moment down in the depths of devotion; and and rousing them from this apathetic state. But after all, the highest truth of Christianity is not its wonderfulness; that does not demonstrate its divineness, or at another stranded upon the shoals of worldiness and realizes, interdoes not denotative to divinences, of ambition, here swayed and swept by gasts of praise, wonders; you do not prove logically by its wonders

be, There are men who look upon tengiou patroin-izingly; they say, virtually, "It might do for you and me, were men as we are, to disbelieve it, but as for the masses, they must have religion." They talk of cor-tain doctrines as dangerous, as calculated to unsettle things. Unsettle what? There is nothing that moves me more sometimes than the exclamation I frequently hear, that such and such a doctrine, - though it may be wandering about the world and is not received, then wandering about the world and is not received, then there is a usurper upon its throne which should be un-scated. No truth need be feared upon that ground. If it is a falsehood and error, let it go. But let the wildest theory in this world be ventilated; let the received utenion be fearly ender. If you do not like greatest ultraism be freely spoken. If you do not like it, do not go to hear it; if it is false, it will fall dead. Unsettle things I Unsettle whom? Unsettle what? It may unsettle your own narrow skeptical disbelief of any truth or any good. But to hold religion as a great good, to hold the system of Jesus as simply this idea. Any truth or any good. But to hold religion as a great good, to hold the system of Jesus as simply this idea. I have at length made arrangements for the publication of the same, in a style that will not suffer in comparison with power, upon the machinery and the necessity of the system. Now it is no such thing. You may have all sorts of machinery—it makes no great difference if you have the spiritual religion, as the system—religion is a stream, in this world, of God's truth and love, and it will flow on without depending for its true working it will flow on without depending for its true working chine. All arbitrary conceptions of religion are of this chind. All ideas of doing such a thing because we to check the iree utorance of a single generous sentiment or it will now on without depending for its true working upon your machinery. And you have a very filse esti-mate of your religion when you make it a mere ma-chine. All arbitrary conceptions of religion are of this kind. All ideas of doing such a thing because we must, and not because we would; the idea in any way held that sin is desirable, and it is only the fear of hell that heave up from it, that the donuer and dread of that keeps us from it; that the danger and dread of

puntshment is all that holds us back from committing sin; that we must have a religion to get to heaven with;
all this is merely a reproduction of seeking Christ for the leaves, not because we recognize a divinences in him that enlarges our spiritual life.
There is one other general class I would mention, with whom religion is merely a moral sentiment and feeling. The great thing with them, they say, is to be good, to be kind, to be gentle, to be honest and purce. In one word, the whole is summed up in the iden that it is good to be good; and it makes very little difference what a man really believes, if he only nets in a of the times, and the principles of our own beautiful Philosophy will be most acceptable.
The rear on and one which we should earnestly strive against. Lave of us shown you how a religion, held as a mere without delay, for examination respecting their spirit of the same vision deaves. In the shown you how a religion reache a real, practical, preterior discrime in the brain, is poor indeed. But while this is true, and while a man cannot reach a real, practical, preterior discrime in the brain, is poor indeed. But while this is true, and while a man cannot reach a real, practical, preterior is no real essential true religion reached without logical, doctrinal statement, just in proportion as that as a tree proceed to add the same to the colletor's persones to its of the ther is no real essential true religion reached without he statement of truth as you and I do. We are not to preservice and the depths of his life, then you may depend on receiving an elegantly bound copy of the Annual, as a reclarced to the didnessed to the diltor's persones to the difference or the organize statement of truth as you and I do. We are not to preservice and the statements of it to him. But if he is a perform the statements of it to him. But if he is a perform the statement of truth as you and I do. We are not to preservice bis statements of its his life, then you may depend upon lacks clear intellectual views of truth, just in that pro-portion, in some way or another, he lacks fullness of religion. All we can say is that he may not hold the statement of truth as you and I do. We are not to prescribe his statements of it to him. But if he is a Christian in the depths of his life, then you may de-pend upon it, in some way or another, through some logical path, that the truth does reach him. The fault I find with men is in setting up their pecalliar statements of what is true in religion, as really the religion itself, and we cannot have any real religious life until we draw a sharp distinction after

religious life unit we draw a sharp distinction after all, and say we believe this view is right and that view is wrong. Sound to the charge, and do battle for the right, for something more than statement depends upon it; true, broad, real religious life. And, there.

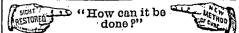
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BDITED BY S. R. BRITTAN.

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

AN ELEGANT GIFT BOOK

to check the free utterance of a single generous sentiment or living idea, it may be observed that the field we propose to occupy is not the appropriate arena for a broadsword exer-cise, nor just the place for the man who-instead of a pol-ished and joweled rapler-wields a rusty tomanawk, in his mental and moral conflict with the world. In such a work as



"NERVOUS" AND "FEMALE COMPLAINTS," SCHO-FULOUS HUMMOR, (Canker, Sait Rhoum, and Dyspepsia with its attendant horrors, cumen without medicine; also, sorce, films, and affections of the Eyes! Read my "Book of Infor-mation respecting the Nutritice Cure," (sent to you for one dime,) and learn how these things are done. LA ROY SUNDERLAND, Boston, Mass. Sm June 18