

NEW YORK AND BOSTON, SATURDAY, APRIL 2, 1859.

{TWO DOLLARS PER YEAR, } Payable in Advanco.

The Sabbath Morning Discourses DWARD H. CHAPIN and HENRY WARD HER, are reported for us by the best Phonographers York, and published verbatim, every week, 1st THIS BEECH of New PAPER.

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, March 20th, 1859.

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

TEXT.—From the end of the earth will I cry unto the when my heart is overcome—lead me to the rock that is higher then I. —PBALMS, 1x1: 2.

This is the language of an earnest spirit, conscious of need, and by a strong figure of speech expressing its conviction of the existence of a help outside, and greater than itself. How wonderfully fresh and applicable the book of Fashma is. What a reservoir of human experience; what a perpotual spring-tide of human sympathies! It has some form of speech for every devout need of the soul. It is a greatorgau of religious utterance, pealing forth in that grand old Hobrew are, from every valve and stop of emotion that the human apirit has felt, or will feel, until time shall be no more. The ory of an-guish, the burst of praise, the wail of penitence, the prave of overy valve and stop of endtoin that the numbar spirit has foll, or will feel, until time shall be no more. The ory of an-guish, the burst of praise, the wall of penitonea, the prayer of need, the expression of trust, the sacred admiration that sweeps the sturry heavens, the contribe introfection concen-trated upon the foolia, sin-sick soul--all these find lauguage there. The strings of David's harp are the chords of avery man's heart. Doubtless, my friends, you and I, as well as thousands beside, have seen the time when the words of the text were just the words we wanted to use; when, consectous of weakness, of need, of the pressure of templation, of sorrow, of adverse forces, in darkness, in some great storm of calan-ity beating upon us, or some heat of this world's glare too strong for us, we could have eried from the bottom of the heart, "Lead me to the rock that is higher than I." But I wish especially to say of the language of the text just now, that it is peculiarly the expression of religions. It springs out of religious emotions, and justifies religious con-ceptions. It gives us the idea that there is such a thing as religion apart from anything like enlightened intelligence, or mere moral punctilousness or correctores of conduct. There is such an element as religion, and the language of the text.

To illustrate what is the arrow of the second secon In which there are more cultivated indicate kiloritege⁺, at age a fore; and this march of indicate which we hear so much f spoken, consists, i suppose, in bringing the rear ranks of hu-is a consist, i suppose, in bringing the rear ranks of hu-is a consist, i suppose, in bringing the rear ranks of hu-in al indicate peculiarly; because in our time, with all this diffused knowledge, there also is a diffused initiation; there is a conformity of though very prevaleut among men. Men-think very much alike—in platoons, in seeds, in parties. It is not a time when there is great, fresh, original thinking, we such as there was in the days of the reformation, and such as there has been in other times when great religious or politi-cal questious invo pressed upon every heart. In such times, we oven men with small intellectual capacity have book kindled and fired with zoal, afth bocome powerful; for it is a charac-teristic of human mature that sonictimes a man of much less is substance of intellect than another is more powerful, be-sate as nage of science. It is an age of vast knowledge, so far of earnest though than the present, and I repeat that I should not characterize our times as an age of intellect, but rather as the material worl is concerned. It is an age of wonderful control over the forces and facts of nature. By this knowledge, certainly, man has great power, as he has by all intellectual caquisitions. Intellectual strength is a curious attribute. In yonder closet there site an plot think-or, in body puny almost as an infant, strinking from the coid, and with oring under the heat the a sensitive plant. And yet upon soure occasion that many will real the other is of thou-sands, and they will be swayed by the sheer force of his mind like the leaves of the summer forest. If see this plant the the indication of some truth, and his documents if y abroad, if windiget has the summer forest. In one to the the first indication of some truth, and his documents if y abroad.

all as unmoved and untouched by the grand truths which appeal to them, as though they wore marble. Laplace sees the whole solar system unraveled before him, traces the minutest fiber, follows out the grandest deductions, and yet finds no God in the Universe at all. The anatomist opens the human system, and reads that wondrous handwriting in the fields, and yet sees no religion there. His intellect is blunted to that. It is one thing to see a fact intellectually, and another to get at the essence of that fact. And how do we get at the essence of that fact. And how do declared not by open revelation, but by the things he has made; and unless man has faculties by which he compre-hends that declaration, it is all cold, dead, athelistic matter to him, after all. The essence of the fact, the split that moves within the wheels—how are we to apprehend these? How do you apprehend any great spiritual fact about you—such, for instance, as the low of your father or mother; or those denrest to you? Not by what you can see, not by any out-ward split and principle. And so in the universe at large, unless something more than the more scientific inticle which graps the fact is present; unless there is failt to an-prohend and take hold of the splitual reality, we get nothing but the dead, athelistic form of things. And when positive knowledge fails, we want this trust in something higher. When the sky is obscured, the chart torn, the compase lost, man raises to his cys the glass of faith, and sees through the mist the thread of love quivering down from the othernal orb and drawing him on. We need some-thing higher than science. We need that faith which lifts us up to a close realizing some of communion with God that is behind the facts for nature. But I observe, in the second place, that the language of ro-text is the language of religion as distinguished from meality. Now overy good nam -overy man that is trying to accomplish a true ideal of lift, and and his hoart, and he cannot get rid of them, let him do what he may. T

India two truths, two sontimonts, two tondencies, working in his mind and his heart, and he cannot get rid of them, let him do what he may. There is no amount of togic can drive them out. There on the one hand is the sovereignty of God, the suprome control, the forcerdination of God Almighty; that is one truth that no reasoning man can push out of his mind. Supposing that God is perfect in all his attributes; he must have foreknown, foreseen and forcerdained all things, and he must control in the grand result. You cannot put your logic into any shape by which you can get rid of that conclusion, if you admit the influity of God. But, on the other hand, there speaks to us something that I may with all roverence may is nearer to us that God—our own con-sciousness. There is a voice within us which assures us that we are free to act in a certain direction, and that we have a all roverence say is nearer to us than God-our own con-sciousness. There is a voice within us which assures us that we are free to not in a certain direction, and that we have a torrible responsibility given to us of choosing between right and wrong, between good and ovil. We are assured we have it, because we feel a sense of blame always following our wrong-doing. Wherever you follow man, no matter what may be his physical form, his religion, his creed, his degree of intellectual clovation, if he is sound-minded you flad in him a sense of blame. All over the world there is found this accusation of a moral haw within him, that is predicated on and justified only by the conviction that he could have done right when he did wrong. Therefore, just as sure as the sovereignly of God on the one hand rests on our conscious-nous, so on the other hand does our sense of moral freedom. Those are two facts that overy earnest man meets in the great problem of his moral and spiritual life. Now, out of the first of these—the fact of God's sovereignty --grows the sentiment of dependence. That is peculiarly a roliginus sentiment—the sense of a root that is higher than we-something that overrules us, something that is stronger, something that cunguide. That is the essence of all religion. Wherever you flud it, in whatever shape, if it be in the Fedich worship, groveling before the convest idel, this feeling of

worship, groveling before the coarsest ided, this feeling of dependence lies at the heart of what is peculiarly called the religious element. And out of the other fact—the consciousarpleadone of the state of who is performing called up roligious olement. And out of the other fact—the conscious-inces of moral freedom—grows the sentiment of moral respon-sibility; a feeling that we ought to do—something that we are not to shift upon the shoulders of another, but that we our-selves must perform. Now I say that the tondency of the ono fact is to excite a disposition especially religious, and of the other especially moral. The grand religious contions grow out of the doctrine of God's severeignty. You see them plied up monatain high in the old Hebrew Bible, as expressed in the sentiment that God rules all things according to the counsel of his own will, does what he will in the armies of heaven and among the inhabitants of the carth, says to the waves of the sea, thus far shalt theu come and no farther. This is the grand fact that the Hebrew tostament embedies— a sense of God's overruling sovereignty. And it is a remarkable fact—you may reconcile it as you please—that the most energetic, the most powerful, the most active people in great works, have been these who have be-lieved in the sovereignty of God. One would naturally infer that if a man believes that God overrules and ordains all things, he would be disposed to sit down in a kind of blank hallsm inst. as the Ordentia have been and the sover things, he would be disposed to sit down in a kind of blank fatalism, just as the Orientais, have done, and have no strength to move—that it would cool his native ardor. But the mest energetic men have been these who have thrown themselves back on a sense of the sovereignty of God. Gromwell's Ironsides-army that was never defeated in any fight—overy man of them believed in the old Calvinistic docirthe of election and forcordination. Now, I dislike Cal-'vinism in its essence, perhaps, as much as anybody, but I must give it this tribute: that this element of a consistent, firm faith in God's divine sovereignty has been one of its prominent powers, and in some respects one of its peculiar and give it this tribute: that this element of a consistent, and firm faith in God's divine sovereignty has been one of its prominent powers, and in some respects one of its poculiar substitution of the sense of God working through the indi-vidual. Man himself is nothing, but in that system the in-gives in the sense of God working through the indi-vidual. Man himself is nothing, but in that system the in-get substitution of the sense of God working through the indi-vidual. Man himself is nothing, but in that system the in-get strument of God Almighty. Man is a poor carthly vessel, but he may have in him God's cominpotent power; and what a power that is. Though the machine bo of flosh and blood, it is moved by the omnipotence of God. We utter God's trunt of Now England. It was a sense that they were the vehicles through which the divine source in the the Creeky atrand of Now England. It was a sense that they were the to hit is possible to think too little of one's self as well as too huive to the think too little of one's self as well as too the divine sourceignty, and that becomes a prominent fact bofore is us, it is a might power. To the other hand, dligent effort—moral works rather than great reformatory or proviolutionary achievements—come of out of the sense of man's freedom. It is the track in the divine sourceignty and that be could be and obliga-ing modern things of the source the bay of moral oblig-ting and that man is going to get into heaven by relying incore on what he does. It has been the mainspring of phi-lingthropy. Men, feeling a deep sense of moral obligation to the fieldow men, have made strenuous efforts for humanity more on what he does. It has been the mainspring of phi-lingthropy. Men, feeling a deep sense of moral obligation to the fielow men, have made strenuous efforts for humanity more on what he does. It has been the mainspring of phi-lingthropy. Men, feeling a deep sense of moral obligation to the fielow men, have made strenuous efforts for humanity more on what he does Thing's more in order.
 My friends, we want somothing higher than all this—some thing that is not merely on the level of our incidence to a construct the grant so marked the grant something backs these forces of na the something that is not merely on the level of our incidence on an active something backs these forces of na the something backs the something backs the output to our source output to our source output to our source output to output t

that is higher than we; that there is an infinite, a supreme

that is higher than we; that there is an infinite, a supreme, to which we must be lifted up? Ah, there is something worse even than that. There is a general irreverence grow-ing out of it in our times. Men think they must do every-thing, until by and by they come to think they are every-thing. They come to consider themselves as gods. They speak as though they unfolded history, founded colonies, built up empires, wrought revolutions. Little man thinks he is ruler of the earth, and that all the grand changes in the drama of history are wrought by hinself, and he struts about as if there were no God-no ruler above him. We must hold on to everything that is godd in the sense of personal responsibility, and everything that inspires or gen-erates human philanthropic effort; but we must come back to the grand old religious trust-to that rock on which we can lean, and from which we must start in every grand effort. When we undertake to embark in a great work, it will not do to depend upon ourselves alone; we must feel that we are placed at our posts but for a day, and that there is one who stears the ship, who guides the event, and will buring it out all right, though we may not behold it in one day or genera-tion. Our duty is to be diligent a, our post, but to trust to ono who is over and above us, and who will accomplish his purpees in his own good time.

tion. Our duty is to be diligent s. our post, but to trust to one who is over and above us, and who will accomplish his purpose in his own good time. So I come to observe, finally, that there are occasions in life whon religion demonstrates itself to be a special need and prompting of the soul; when not only is this text found to be the language of religion, above all science and all mere moral-ity, but above all mere logical arguments, above all debates, above all controversy; when there breaks out a demonstra-tion of the truths of religion in just such language and expo-rience as that which is contained in the works of the text-withen my heart is everwhelmed, lead me to the rock that is higher than 1." You never can upset religion. It is one of the grand, prominent faculties of human nature; that is demonstrated It is one of the most foolish acts of foily in the world, to talk of religion as some superstition that is going to pass away in time, and of a period that will arrive when all men shall depend merely on their brain for what human na-ture wants; and when all religion. Will be looked upoj just as strangely, and with just as much ridicule, as we new look back upon the most groveling superstitions of the world. Some men think that the grand spiritual laws which Christ hid down, and dith onoble truths be uttered, of love to God and man, and all that constitutes the domain of religious fuith will pass away like a cloud, and that we shall stand in the clear sunlight of positive knowledge. I can tell you, my friends, that man's everlasting, deep experience contradicts all that; for there are thmes and occasions when out of something that is more profound and more radical than reason or intelligners, breaks forth, the dep, armest cry, "Lead me to the rock that is highter than I." breaks forth the deep, carnest cry, "Lead me to the rock that

is more profound and more radical than reason or intelligence, breaks forth the deep, earnest cry, "Lead me to the rock that is higher than 11" Let a man get what he can with the intellect. It is a good thing; it gives us a point of observation. I have no sympa-thy with those that sneer at intellectual religion. There is a class of men who think that faith is nothing but wishy-washy nonsense, and yet believe it for all that. Such is the abject-ness of some men, that just in proportion as a thing puzzles, tangles and humiliates reason, in that proportion do they be-lieve in it. Dues God Almighty ask you to ignore conscious-mes—to sacrifice reason? Give me an intellectual religion which, so far as my human reason can go, shines forth clear as sunlight. It is time we had more of it; there is too much of religion that is tradition, too much of it; there is too much of neligion that is tradition, too much of it; there is too much of neligion that is tradition, too much of it that is opposed to intelligence. Let us got all we can by cito intellect. and hold on to it, for it will help us much in the religious life. There is great good in moral habits, if by thom a man can in any way bind himself to rectitude. I have no great faith in the man who simply has a neat of habits without any guiding, settled principle ; but if he can build around him an enclosure of moral habits it will do him good. They may serve the same purpose as a go-cart for a little child to learn to walk alone. There is great good in moral habits; but, after all, when you want to look for the strength of a man, for that which will enable him to bear and to achieve, you must look to the heart; you must look to that for the spring of effort and power. Religion addresses the heart; Christianit's s' drosses the heart; all vital truth of God strikes at the hear-as the source of regeneration and mobin action—mot at the fift' tellect—not at the moral habits. Why? Because without the heart, the meto gift or incellectual light, of moral character, are no their worknoss by temptation, and thus full. I suppose some of the worst sins in the world are committed not so much from bad motives, as from weakness; men lack heart and feeling. A great many sins you can trace to weakness o heart when the moral purpose is good. We want a strong heart, if we would have a strong man and a true life. But is it, after all, the heart is all that is strong in itself? Is the heart of man in itself strong? I am inclined to think Is the heart of man in itself strong? I am inclined to think that the heart of man always remains a kind of infant in this world. It is the tenderest, softest place, and ought to be; it is a giorious thing that it is. Sometimes it puts on a little bravery, just as a child braces itself up with a mock courage, but it is very fitful and very timid, and when you get at the core of it, it is the most tender thing in the world. Thu roughest, strongest man, has got his fears; he shrinks just as he did when a child; and, if he is a true man, he is glad to come and lean his head on the boson of God, as he was wont, when a child, to nestle in the lap of his mother. You find under rough and hard exteriors, soft, generous, kindly feelings. was wont, when a child, to nearbo in the base of the mother, Yon find under rough and hard exteriors, soft, generous, kindly feelings.
But the true courage that men have does not come out of the heart; that is what I want to urge. It is not courage that busters—the mere dastardy bravalo that builtes all the world. True courage, I say, does not come out of the heart, but out of something higher. The strong men in this world have been strong not in their own heart, but in their rollance upon something higher and strong of the real is to come of the real is the strong his in their own heart, but in their rollance upon something higher and strong of the real is to come from something higher and strong of the real is to some the roll it comes from something higher than 1"—feeling as though when the heart went, overything went. The intelect may become dim, but we can wait till the light breaks through it; our more an wait till the light breaks through it; our more and the heart went, overything went. The intelect may become dim, but we can wait till the light breaks through it; our more near the fact is overwholmed—the heart seeme gene, in " too, that is a grand prayer—is there a man who does not need to uttor? If is there a man who can say, "1 an onto the eart will weak." It is the fact seemparison in the world. There are till good, I an strong in my resources, I need nothing higher than myself?"
" " and no to he roek." It is the facts comparison in the world. There are times when we need shade like the shadow of a great rock. Prosperity, I think, is the greatest trial that and a comment with weating in the sorthers of the shadow of a great rock. Prosperity, I think, is the greatest trial that and they are not these whe have the and transmed with weating fact, such the soft is over the soft. The strest more fact, and they are not these whe have the as the distert.
The there are times when we need a note there is the order of the shear of the sort. Prosperity is terrible. We tak of trial in tr kindly feelings. But the true courage that men have does not come out of

Written for the Banner of Light. LUDOVICO A VENITIAN STORY. BY ELLIOT WARE.

Soft was the sheen of the moon on the water, and soft it lay upon the gardens, and terraces, and balconies. The air was melodious with music, as if the sky had showered down singing larks. All sights, as well as all sounds, were sensuous and languor. inspiring. The rays of the silvery moon fell in floods over the marble palaces of the proud city of Venice, making all look like the land of fairy. The winding canals, glinting and glittering in the evening light, enlaced the city of the sea like veins of molten silver. The inhabitants were at rest, lounging in their balconies, pacing to and fro the tesselated floors of their grand halls of marble, or gliding along in dreamy quiet over the canals that threaded the fair city through and through.

Jessica, the beautiful Venetian maid, sat alone and pensive in her balcony, leaning her head upon her soft, white hand, and gazing down upon the soone of beauty beheath her. Earth and sky were wondrously enchanting that night. Such a moon as gave its glory to every object on which it fell ! Such soft and lulling strains of music from twinkling guitars and voices attuned to the sweet influences of the night! Such breaths of delicious invigoration from the atmosphere, as it fanned her alabaster cheeks with its soft freshness ! No wonder that she sat and dreamed. No wonder that her heart went out -did she really herself know whither ? No wonder that the color came and went in those fair cheeks. since there was so much before her to stir the impulses of her youthful heart!

Suddenly a hand was laid ever so lightly on her shoulder. It startled her from the deeps of her reveric. She abruptly turned around, an exclamation of surprise, ready to burst from her lips, when she as suddenly controlled herself on beholding her father standing near her.

" My daughter," said he, " you are much alone of late. It scarcely seems right that it should be so. What is there that burdens your thoughts? One so young as you should not yet be troubled with her thoughts. What is uppermost there, Jessica? Were you counting up your brilliant triumphs when this projected union between my honored house and that of Olfonza takes place, making you a beautiful bride, and the inheritor of the titles and wealth of both ?" She instinctively hung her head, for it was of that she had been thinking.

"No answer, my child? Then I was quite right, was I not? Well-well, let this matter be all arranged to your own mind ; you, at least, should have your own wish in all the preliming cious an event. Say what you will have, my child, and it is yours. You know very well that you have but to command your father."

Not long afterwards, the door of the apartment opened again, and there entered an old looking duenna, named Marie, who had tended Jessica from her tenderest childhood, and whom the latter was evidently in the habit of making a confidant.

NO. 1.

"Hal you are timely come!" said the girl, in much haste, as she distinguished her visitor: "Ma. rie, my father has just left me; and he speaks of this marriage again. He is bent on its consummation. And I am just as fixed, too, as ever 1 It cannot be, Marie / I hate the very thought of it! It shall not be l"

Marie, who loved her charge with all the jealousy of a mother, stole close to the young girl's side, and endeavored in her calm way to soothe her, though she was careful to say not a word in opposition to the resolve of her young mistress. The faithful duenna comforted her very sensibly, for in a little time she could talk of this subject without any apparent excitement.

"Marie," she reiterated, "I know full well what trouble this resolve of mine is going to make, but I am going to adhere to it to the last. Not a particle will I yield in my preferences, though my own father's house come to the brink of ruin I He must not expect to use me as he would use his bank, to swell his fortunes by its aid: I must be altogether myself, Marie, and not even my father must come to me and tell me who I am to love! My heart is at my own disposal. And, Marie, as you have been true to me heretofore, I beseech you not to fail me now ! Let me implore you to be true to me through this single trial, and all will be well again! You shall certainly have your reward !"

Marie stood and renewed all her former pledges of devotion to her young mistress, and begged her to continue to repose the olden and affectionate trust in her she had ever shown ; and, after kissing Jessica's fair hand, she become quiet again.

There they sat until the night was far spent. The light of the moon, riding up through the skies with the majesty of a queen, still illumined gardens, and porticos, and the canals, and, where it fell on lovely faces, made them everywhere yet more beautiful.

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Later still on the same night, there was to be discerned the scarce moving shadow of a young man in the gardens of Bragaza's palace. The youth was fair and lithe, and, when the moon lit up his features, as he stole out from the seclusion of the shaded angles, betrayed an expression of unusual beauty and manliness. From point to point he stole along, crouching and creeping as much out of sight as possible, and listening with all possible intentness, to catch the sound of the slightest footfall. It was a scene for a painter.

He had not been in this position a great while, when his quick eye caught the sight of something noving over so slowly toward him from the furth part of the garden. He stood transfixed, his whole soul in a tumult. In that single moment he was to know whether he was safe, or had come blindly on to his ruin.

will run like an electric shock through the hearts of thou-sands, and they will be swaped by the sheer force of his mind like the leaves of the summer forest. He sets force of his mind like the leaves of the summer forest. He sets force of his mind like the leaves of the summer forest. He sets for a state alarm councils, change faiths, and alter politics. In intellectual power is a wonderful attribute of man. I stand looking at an cellpse of the sun or of the moon. There are two things that always especially excite my admiration. First, there is the regularity of those great have by which they heavenly bodies move in their appointed path, by which every planet comes to its proper place in due time. In the second place, there is the wonderful accuracy of science, which has so detected those laws that it can prophecy their fulfilment from age to age, and can forefell the precise instant, centu-ries shead, when the moor's edge shall touch and sail across the disc of the sun. But yet, with all this power and glory of science, it cannot do everything for man that he needs. It does not correspond to his entire nature; it does not repre-sont all the elements that are in him. Man feels that unless there is something else to be ministered to him than mero truth, which comes in a scientific form, he is helpless and needy, and is justified in looking around him for something more. Because there is no faculty of our nature that has no. more. Because there is no faculty of our nature that has not, or ought not to have, its needed supply. We know it is so with the bodily system, with the whole material organism or ought not to have, its needed supply. We know it is so with the boilly system, with the whole material organism with which we are connected. The lungs are fitted for air, the eyes for light, and all outward adjustments appear in due order, fitted to the cravings and needs of the boilly organism. The intellect has scientific truth that excites it, and leads it to explore and achieve its great victories. So there are our quisite affections in man that are without supply, unless there is some other source than that which comes through the medium of science. Now man cannot live and die, can-not meet all the occasions, and bear up among all the vicissi-tudes of life, merely by science, merely by what the ender-standing graps, and the intellect systematizes and makes plain. It is possible you may find a few are instances of men who can make out what is called a scientific religion, a and live by it; having a cause of revery effect, and a law for every crisis, finding the cause of their own suffering at the end of the scalpel, and counting up their beating puises by the tick of the watch. But there are few people who can stand on the level of the more facts of nature, and say its enough to know that the carth turns on its axis, and that all things move in order.

things move in order. My friends, we want something higher than all this-some-thing that is not merely on the level of our intellectual com-prehension. We want something besides these forces of na-

The wise fortify themselves by reason, and foois by de-

He leaned down and impressed a kiss upon her forehead, adding, as he did so-

"These nuptials are to come off soon, very soon now. Are you aware of the great event that is to link my house with that of the equally haughty family of Olfanza? Ludovico is a youth of spirit, and will no doubt in good time make himself renowned in State. It is to him that both his father and myself look for the perpetuation of our united names."

Jessica answered not, yet she was exceedingly thoughtful. Would it be best for her to speak-she asked herself-and, by speaking, express the honest sentiments of her heart? She turned the thought over in her mind soveral times, and at length re. solved to keep her determination, and, indeed, all her feelings, to herself.

"At all events," added her father, turning soon as if to leave her with herself again, "I am rejoiced to see your mind so much more ready to enter upon this union than it was before. You must have seen the folly of your haste before, and now I am happy to know that you have revised your purposes. You know not, my daughter, how much more proud it makes your father feel to day."

And he kissed her once more, and, more than half abruptly, took his leave. He had evidently come upon her thus suddenly for a purpose, and that purpose is already announced ; Jessica understood well what it was, but she had taught herself of late the art of dissembling her feelings, and on this occasion she had done so with consummate art. Little enough reason had her father to suspect that her young heart was even more rebellious against his flinty purpose than before.

Jessica was an only child. Her mother had died in bringing her into the world, and her father, the haughty and power-seeking Bragazo, was now sternly bent on forming such an alliance between his family and that of Olfonza as should best enlarge and extend his own power. He merely designed to employ his own child as an instrument of his ambitious purposes.

Jessica, however, rebelled. He knew she had once, but he vainly thought she had by this time given that over. He only showed that he knew less of the female heart than he did of his own.

The daughter of Bragazo throw herself back into her reclining attitude again, and gave herself up to reflection. What passed through her mind in the brief time she sat alone, it is impossible to divine; but ite was worthy of notice that her eyes dilated. and hor checks were suffused more deeply than as if she were even less at ease than previous

father's entrance. • •

Presently the figure approached near enough for him to distinguish who it was, and to satisfy himself of the nature of her errand. It was Jessica. She came still nearer to him, and then stood like a statue, gazing all around her. This was the moment when he should make himself known.

He sprang out from the shadowy covert in which he found his protection, and threw himself at the fair girl's feet, grasping hor, as he did so, by the hand, which he kissed with a passionate earnestness and fervor.

"God guard thee, my angel !" was his exclamation, as he gazed up into her face with all a true lover's spirit of adoration.

"Were you seen by any one in finding your way here ?" she asked him.

"My secret is all my own, sweet one," was his answer.

She looked about her a moment, as if to listen. and then observed to him in a somewhat lower tone: "Anselm! This night decides all! My purpose is fully taken !"

"To go ?- to go ?" he asked, eagerly, and half rising as he uttered the syllables.

"Not to night. There is no need of so much haste. Yet I am determined. Anselm."

He only answered her by pressing her hand.

"This very-night," said the haughty beauty, " has my father mentioned that hateful subject to meagain. He has fixed his mind fully upon this marriage; I can see that his purpose is all made up; he will never relent. Therefore, while I am still at liberty, I must take such measures as will secure to me my liberty forever !"

She paused before she proceeded further, as if she would not be rash, oven while she abated none of her firmness and resolution. Then she concluded by saving-

"Anselm, I must go from my father altogether I [can trust you, my dearest ! I confide entirely in. vou l'

It was a most tender and sacred confidence. The young man received it with raptures. He rose instantly to his feet and took the fair young maiden to his heart. It was a moment of bliss to both of them.

"My own Jessica," said he, in a low voice, as soon :is he could recover his former calmness, " when shall this be? On what night shall my gondola be at the marge of your garden wall? All things shall be ready, just as my heart's dear love shall desire. I will, arrange everything, so that perfect safety shall be assured us both. Name the evening, dearest Jes- sics 12

She stood and looked thoughtfully down upon the ground. It was something for a young girl like her to take so great a resolution upon her, and it made her, for the moment at least, more than ordinarily thoughtful.

2

"It shall be on the night after to-morrow," said she, "I will be all ready."

"What passed further between these devoted lovers, it brooks not to know. Their last resolve had been taken. Jession was to flee from her father's house with the chosen one of her heart; and flee, too, because she would not consent to marry that other one whom her proud father had selected for her. There are many, very many-not in Venice altogether, either, who are forced into exactly poor 0 a Jessica's straits.

0 The night appointed for the proposed elopement ø was pot as bright as this one on which the lovers met in the garden; and each felt it to be all the more favorable a circumstance for their purpose.

A black gondola, with but a single occupant, was to be descried working its noiseless way up to the stairs of the garden-wall, by which Jessica was intending to effect her freedom. Its prow seemed almost endowed with intelligence, so cautiously did it find its way from one spot to another, and so thoughtfully did it appear to be searching out its own secret purpose and plan.

The person propelling it over the water was clad precisely like the one who exchanged the secrets with Jessica, only two nights before, in the garden of her father.. He was exceedingly cautious in his movements, looking in all directions about him as he procccded.

Near the stairs, and within the garden enclosure, stood the disguised figure of a young maiden, her heart fluttering with a wild excitement, and her face alternately flushed and pale with her changeful emotions. Ever and anon she turned and threw her quick glance up at her father's stately mansion, and felt a new sense of security when she saw that all was there silent and wrapped in gloom. The moon was shrouded in clouds, and only at intervals did the stars twinkle through the murkiness of the night. A cool, moist breeze drew up from the water, fanning her brow and refreshing her unquiet spirit. She was evidently intent on the event that was just before her. and oblivious of overything else, whether in the past or future.

The gondola drew nearer and still nearer, with scarcely the plash of an oar in the dark water beneath. Its prow reached the bottom stair that conducted to her father's grounds, and there rested.

A figure sprang out with a light and agile step, and landed on the stairs. Hastily seizing his little boat, the figure proceeded with an air of great mystery to secure it to the spot, and then betake itself up the marble stairs.

Reaching the gate, fastened on the inner side, it came to a stand and listened.

"Is it you?" asked a voice from the garden. "Jessica !" was the low answer the figure re-

turned. "I am neady," said the young girl. "My father sleeps. Marie is keeping watch for me against the coming of harm. We shall not be interrupted. Wait until I undo the gate, Anselm !" .

He came forward in the darkness to assist her in performing this office, and, between the excited efforts of both of them, it was unfastened in about twice the time it would otherwise have taken.

The instant Jessica emerged upon the stairs, she threw herself into the arms of her escort.

"I confide all to you, Anselm !" she said, in a voice that would have aroused any man's nature, however sluggish, to acts of honor and nobility.

"Be it so, dearest !" he answered, in a husky voice. "Come ! the greater haste now, the greater safety! All depends upon time, from this hour !" She suffered him to lead her down the steps, at

the foot of which she embarked in his little gondola, with no soul save herself and him on board. The prow was quickly turned away from the garden stairs, and the two lovers went sailing sliently and swiftly up the canal, out of which they afterwards merced into one of the many cross canals that in-

ing from her seat and raising her hand deprecat. or favor. He threw out his hands wildly, brandlshbefore.

"Is not this Anselm ? Are you not Anselm ?" "No, I am not," he answered ; and he brought his gondola to a rest near the entrance of a dark, cavernherself did not yet particularly notice.

Ingly.

"Oh, merciful Heavens !" she exclaimed. "Where am I? Who are you? Why do you bring me hither? Father-father !"

"Bo calm, Jessica," coolly answered the other. 'You know who I am very well. I brought you to this place, thus far away from your home, for nothing but your own good." "For meroy's sake, then, tell mo who you are !

Indeed, I know you not! Why am I here? Who are you ?"

"My name is Lupovico. You thought not to meet me on this night, Jessica, I very well know."

The astounded girl fell back, almost in a swoon into her seat again, burying her face in her hands. Such agony as rent her heart, it lies not within the power of pen to describe. For a time not a syllable was spoken. The gondola lay motionless on the water, or rocked only by the slight waves that rose and fell in the canal.

Presently she raised her head, and her proud spirit seemed to have recovered itself again.

"I demand to know," said she, "why you are carrying me away from my own house, so like a bandit, or a robber! Do you know what you do ?" "Vory well, Jessica-I will answer you. I bring you away, that another person may not do it! Do you understand me now ?"

"By what right have you presumed thus to enter the grounds of my father, and entice me by your perfidious deceit into your gondola? Tell me that ! will know it once !"

"By the same right that Anselm was going to do it," answered he, with provoking coolness and determination.

Jessica's delicate physicalorganization could scarce ly contain her chafed spirit, at hearing these words. But what, hope of present redress had she? She found herself, for the time, completely in Ludovico's Dower.

He spoke again, after a pause :

"Now, Jessica," said he, "think seriously of this step you would have taken but for me. Only consider whither this rash impulse would have carried you. Consider that I have saved you?

" You saved me !" "Yes, so you will see it soon. Had it not been for my overhearing the proposal of this Anselm to you, in the garden, the other night, you would have been elsewhere with him at this hour, instead of here with me, and your father's high house would have

been soiled with disgrace." "You have done what you could to disgrace it already !" she interrupted.

"Let me say what I was about to say, Jessica. You shall then do as you choose. Now either go back with me in my gondola to the garden stairs whence I took you, or let me at once inform your father of your frustrated intentions. You very well know with what a punishment his proud spirit would visit this violation of his parental authority."

"You shall do neither !" she replied, scarce knowing what she did say; for, if he did not return her to the garden whence he had taken her, in what a sad plight would she be, left where she then was.

"Either promise me, this night, Jessica, the boon your father has promised me so often, or you shall be placed at once where escape will be impossible. and I will then immediately acquaint your father with what I have done, and the necessity of the act. And do you think you will live long outside of a convent, child, if your father knows what I now know? Do you really think so?"

She rose in the gondola, and moved to go on land by herself. He seemed in a measure to aid her. and so she hoped he was ready to be satisfied with doing. But no sooner had she placed her foot upon the shore, than he drew his arm gently but firmly about her waist, and seized her at the same moment by one of her hands. She instinctively turned upon what this meant

ing his drawn dagger with even more fury than

"Wretch I Flend I Slave !" he cried, in the frenzy of his madness. "You shall suffer for this! You ous looking place, which, it was apparent, Jessica shall pay the forfeit for this with your life, base wretch !" ,

Ilis more fortunate enemy continued to stand over him, beating him about the head with the oar of the boat, silent in his iron determination. It was evident that such a contest could last but a little while. The curses that rose from the man in the canal were horrible to hear. The waters were black, and no lights from surrounding houses served to show the faces of either of the furious combatants to each other. So sudden and vigorous an onslaught could hardly have arisen from the careless contact of their two boats; it was evident that they were, in this contest, only working off the deep passions that lay smouldering in their hearts just before it begun. They would have been quite as likely to have vented their rage on any other object, each of them, had that object

happened to have fallen in their way. At length the victor drew off, and retreated to his gondola again. The cries of the other in the canal had now ceased altogether. Not even was there a plashing of the waves. The conquerer stopped not to see what he had done, nor did he care what was the result of the contest from which he was now withdrawing.

The night kept its lid shut over this mystery. Venice slept, nor did its men and women know a lisp of this tragedy. There were other tragedies enacting in that fair city, on that self-same night, too, to which this was but an idle tale.

Away went the victor stranger, therefore, into the darkness, and was speedily lost to the scene of his recent struggle. His eyes glared into the gloom, as if they could see the ray of light by which the darkness was threaded.

Three men were seated over a table, in an apartment underground, drinking and carousing to their hearts' content. Their countenances betrayed the possibility that this present loose way of life was not altogether congenial to them, but that they might have once seen better times. They were laughing and talking with great freedom, their wine evidently beginning to mellow them.

"What does the devil mean to do with her. though ?" asked one of them-the one who had remained behind while the other two were gone out on their diabolical errand.

"St. Marco knows," was the answer, "but I do not. He has plans of his own."

"It's a hold stroke, though," said the second man. "What if her father finds out where she is? There will certainly be a search made for her by morning. This will all be noised abroad."

"Her father will not find out where she is," replied the first ruffian. "We shall take excellent care of that."

"But what is finally going to be done with her, then? She must not be kept here always !"

"Ludovico will take pains to see that she is provided for. Do you think he would suffer a hair of her head to be harmed ?"

"This is the strangest of all strange mysteries !" said one of the others. "I cannot comprehend it !" "Well, can you comprehend that ?", the first one asked, as he threw down a bag of gold upon the

little table at which they were seated. At the sight of the coin, all eyes sparkled with a

wild delight. They filled their glasses freshly with wine, and drank them off in their new excitement at a single draught.

"Ah! ah!" exclaimed the second of the three; "Ludovico is our man! He knows what belongs to generosity! Ah, ha! the gold comes from him! He treats a bandit as he ought, and knows his full value | Give me Ludovice !"

At this moment there were to be heard knockings on the outer door, and, directly after, a low, shrill, expressive whistle, let cautiously in at a crevice. which all know the use of very well.

Instinctively all three started in their seats. "No danger !" said the leader. " It's Ginor

fitted the key to the lock with all haste-threw back | tenantry lingered behind their companions, with the the bolt, and gazed all about him within its four view of addressing a few words of heartfelt sympathy walls.

and then they were in one another's arms.

"Jesslea l' "Anselm!"

Those were the only words spoken ; but these suf-

ficed to tell the whole of that sad story. "Come at once ! at once ! Come with me !" whispered the pseudo Giacomo.

They started from that den at a rapid pace, and in her master's coldness and discourtesy upon the sonan instant, almost, were out in the open air. The sitive natures of his worshiping followers, momenthree besotted men below had scarcely observed what tarily excused herself from the society of Lord Radwas done. Only the leader looked up stupidly, and burn, upon the pretence of having some special began to mutter something; but the fugitives caught errand to communicate to one of the villagers; but, to syllable of its meaning. They were perfectly safe. in reality, to apologize in a measure for the strange Jessica put her foot into the gondola of her lover and unnatural conduct of Philip Radburn-who had Anselm, he seized the oar, and in another moment hitherto heen noted for his extreme courtesy tothey were gliding away in safety, and into the dark- wards a people whose chief pleasure had over been iess.

Next day, there was much excitement in Venice, at finding the dead body of Ludovico floating in the that had perished ; he had righteously given his life mourning drapery had been taken down from the defenceless and deceived young girl!

Jessica became the bride of Anselm. And Anselm ? He was not long afterwards recognized as one of the of their several duties with much of their accustomed leaders of liberty in those Italian citics where liberty was so long cherished and protected for the salvation of the world.

Written for the Banner of Light. THE MINSTREL LOVER TO HIS SPIRIT BRIDE.

BY D. S. FRACKER.

The moon is up, my spirit one, and all the air Is fragrant with the breath of fresh young flowers: I tune my harp to magic strains and watch for thee. And light winds sigh amid each leafy tree, To bithe thy radiant form and check so fair. And lift from thy white brow the silken hair ; While thy minstrel lover, mid wildwood bowers, Waits for thee, dear one, through banquet-hours.

I sing for thee, my blessed one, and music's tone Wings softly trembling o'er the starlit lea-And like some natad's soul-inspiring shell, Along the shadowy shore the murmurs swell, While round thy angel couch, oh beauty bright I The dream-notes linger on this lovely night, Sad as the Peri's neath the trembling sea ;---Oh, hearest thou my prayerful song for thee

The moon is up, oh bright-oyed one, and pale White clouds are fleating in the orient sky Like glittering isles-I call amid the trees Thy name I and echo answers in the breeze ; And yet I seem to hear thy low, sweet tone, In dream-like music murmuring back my own. Oh, heaven-robed beauty, from thy lattice high, Look down, I pray-thy worshiper is nigh !

Bright one, I watch for theo-the night is grand With diamond dows and fragrant blooms-oh where In thy radiant charms, art thou, tq-night? Come from celestial realms and make earth bright With the powerful glance of thy lustrous eyes-The soft winds wait to kiss thy tender check. Arise, And make the night more beautiful and fair-Come to thy lattice, love-thy worshiper is there !

Slowly the moon descends behind the clouds-The wind is still-the waves are hushed-along The dim white shore I hear thy gentle song : Starboams grow dim amid the morn's red glow, And songs of forest birds come faint and low From out the leaves and trees-oh, spirit bright Thou comest now, crowned with the morning light! BROCKFORT, N. Y., FEB., 1859.

Written for the Banner of Light.

The Beir of Radburn;

THE BROKEN VOW.

BY ORHELIA MARQUERITE CLOUTMAN.

- OR, ,

and consolution to their beloved master, in this his A young female was crouching in mortal terror in severe hour of trial and affliction. But to their the further corner of the room. Their eyes met, proffered words of comfort, Philip Radburn paid litlooked steadily each pair at the other for a moment, the or no heed; for, drawing his hat closely over his eyes, he extended his arm to the aged nurse, (who

had watched over the Lady Katharlne from her carliest infancy,) and with slow and solemn stop, moved quickly towards the spot where the spacious family coach, with its mourning trappings, stood awaiting their presence.

The kind-hearted old nurse perceiving the effect of that of their noble master.

A month passed by, and things began to assume a more cheerful 'appearance at Radburn House. The water, not far from where the affray between the two heavy shutters were removed from the windows that gondoliers took place the night before. It was he for weeks had almost excluded the light of day; the a forfeit to the violence he was himself practicing on white walls of the elegant and commodious drawingroom ; servants no longer moved with noisoless tread from room to room, but went about the performance ease and gayety.

But Philip Radburn was an altered man. Refusing the sympathy of kindred and acquaintances," he would shut himself up for whole days in his library, partaking, at such times, of little or no nourishment, and with no companions to beguile the weary hours but such as he derived from intercourse with the valuable books comprising his extensive library, and his own melancholy thoughts.

Meanwhile the boy babe for whom the beauteous Lady Kathanine had so generously yielded up her own precious life, was rapidly increasing in size and strength. Its nurse, Dame Margery, looked upon the frail creature committed to her care and keeping with a degree of pride peculiarly her own, while the tender solicitude which she expressed concerning its future welfare would have done honor to many a maternal heart. Lord Radburn saw but little of "the young heir," as the household servants termed the fair babe, for on first discovering the close resemblance which the infant Percy bore to his loved -Katharine, he had covered his face with his hands, as if to shut out the painful vision, at the same time begging its nurse to take him back to his nursery, as the sight of the little cherub recalled a host of bitter memories that he had long since believed slumbering in the dark caverns of his heart.

Thus, for five years, the little Percy was almost a stranger to the caresses of its father, who seldom requested the child to be brought into his presence, unless at the earnest desire of some near relative, who, upon making a flying visit to Radburn House. felt no slight degree of curiosity to behold the infant boy, whose anticipated birth had so swelled with joyous delight the hearts of both Lord Radhurn and his gentle wife. In vain kindred and friends looked for some spark of that parental affection in Philip Radburn, which is rarely denied to children of the most humble and depraved origin. But such a state of things could not long hope for a continuance, in this world of constant and ceaseless change.

Scarce had the youthful heir of Radburn entered upon his sixth year of life, before the angel of Death once more brooded over the dwelling, which, five years before, it had so desolated. She upon whose brow rested the impress of fourscore years, was the chosen and not unprepared victim. The spirit of Dame Margery had suddenly, and at an hour when least expected, commenced its flight heavenward. Again the church bell announced to the astonished villagers that another soul had been called to its last account, and the words "poor Margery !" trem-There was mourning and lamentation at Radburn bled on many, a rustic's lip, as the funeral train

tersected the fair Queen of the Adriatio.

For a long time, not a solitary word was spoken. They glided on and ou, with nothing around them but the night and the occasional glimmer of lamps from the houses. The heart of each was full-too full, perhaps, for expression. Besides, it was no time to talk; the only safety lay in placing as much distance between themselves and the palace of Jessica's father as possible.

But the gondola had not carried its precious freight far from the garden stairs, before the prow of another was turned up to the self-same spot from which this one had just turned away. It was at least a curious coincidence. It looked as if there Was some mystery in it. Its solitary occupant alighted on the stairs, and stole noiselessly up them to the garden gate. It was still unlocked. He started with deep surprise.

liftstily opening it wider and passing through, he peered all about the grounds and looked into the thick darkness as if he would have had some one emerge from the clustering shadows and accost him. But he waited in vain, for no answer came out of the silence and gloom for him.

The gondola, containing Jessica, worked its swift way onward, taking her into portions of her native Venice, into which she confessed to herself she had never been before. Her eyes were everywhere. Her thoughts it would be impossible to describe. Running away in so mysterious and resolute a manner from the home of her childhood, from all that from her earliest infancy she had held so dear, and entrusting the whole of her rich young life to the one whom she felt she could safely confide in-was certainly no common undertaking; and now when the silence around her compelled serious and more calm thought, the matter having thus been safely accomplished, her sweet face assumed an altogether different expression. She was trying to realize the whole of her purpose in that single hour.

Suddenly her silent companion found his voice. It woke her out of such a deep, such a profound reverie, that she almost started as it fell on her

ear. "Jessica," said he, "I have at last found you out! I know everything! This is proof enough !"

The blood left her face and rushed back upon her heart.

"Do you know with whom you are?" was his first inquiry.

She was unable to speak even yet.

"You think it is that perfidious Anselm," continued he; "but you should by this time bo undeceived !"

"Anselm ! Anselm !" she almost shricked out, ris.

"You will be safe here, Jessica," said he, in voice that was full of threatening.

She struggled to release herself. He gave a peculiar short cry, or call, and out from the cavernous hole already alluded to came a couple of rough-looking men, who appeared to know very well for what ter the style of a bandit. He was young, and his figure they were summoned.

"Into the cellar !" ordered Ludovico, as he released on no account permit her to escape."

. She had scarcely time to speak, before she was hurrled away down a flight of steps, chilling and damp to her lightly-olad feet, and thrust, as it were, into a darkened apartment that might very well be called a dungeon. There was little furniture in it, and that little only sufficient to keep her in a state of comfort and security while she remained.

"Why do you this? What is this for? Let me go out !" were exclamations that she made to them all the while, but of course made in vain.

Ludovico entered his gondola, after seeing his prisoner safely escorted away, and made off again with all rapidity. Without doubt he thought that time and shame combined would be sufficient to induced her to come over to his plans at last. He only showed how little he knew of the secrets of the hu man heart, and especially of the mystery and power of the passion, Love.

Not many minutes after, two gondolas chanced to meet. It was but a short distance from this same locality into which Jessica had been taken. One grazed the other with considerable roughness, the persons in each having evidently been engaged in thinking of something else beside the management of his boat.

"Villain !" exclaimed the one.

"Who says villain ?" demanded the other. " He s a coward and a slave !"

By this time the gondolas had come to a rest, and were, in fact, close upon one another. The occupant of each rose in his seat, and approached the other menacingly.

"Who are you, sir ?" demanded one.

"Answer that question at your own leisure !" was the reply.

Whereupon the first brandished a dagger, whose gleaming blade flashed fire into the very eyes of his opponent. The other rushed upon him in an in- tency of wine, and it had no visible effect on him. stant. Seizing him around his waist, and carrying When he could do so with safety, he stole around from him with main strength to the side of his boat, he his seat to where the leader was, slipped his hand in threw him over into the water, with difficulty saving his leathern pocket, and drew from it the key. They himself from going over with him.

There was a shout of madness from the throat of

I know his signal." And he arose and proceeded with great caution to let him into the place with

which he was probably as familiar as the rest. The door presently flew open, and in stole the one whom they called Giacomo, clad in the dress and afwas set off to the handsomest advantage. Dark curls escaped from beneath his cap, and found their way Jessica into their hands. "Treat her tendorly, but down over his temples. His eye was keen and bright and evidently full of excitement; his step was elastic and quick, and he walked as if he trod the very air. As soon as the door was secured again, the leader returned to his seat at the table, and all made room for the new comer in their mysterious circle. The sight of the money instantly fired the eyes of Giacomo, and he asked what recent good fortune had brought that to their crib. "It's just in time," said he, with a careless air.

"That's to night's carnings," answered the leader. Here, drink three flagons of this wine-there, I say -and you shall be let into our secret."

Giacomo poured out one, drank it off, and set down his vessel again. He would drink no more, Then he waited to hear the mystery of so much money. "One Ludovico," said the bandit-

Giacomo started in spite of himself.

"One Ludovico, the son of Olfanza-perhaps you may know of him-wanted us to undertake a piece of-work for him; it's nothing-nothing more than keeping a prisoner for him a little while."

"A prisoner !" ejaculated Giacomo. " Who is it ?" "Yes; swear to keep the secret with the rest of us !"

- "I swear | I swear !" cagerly answered Giacomo. "It's a female," added the other. "She's in yonder room this moment !" and he pointed with a hasty gesture to the door. " Here is the key that holds her safe !" said he, taking the same from his pocket.

Giacomo's eves seemed like burning coals of fire. The perspiration stood in beaded drops on his brow With an impatient gesture, he called on them all to pour out more wine, and filling his own cup, they were speedily engaged in the excitements of deep dissipation.

Before two hours more had gone by, three of them were completely stupified with their deep potations; Giacomo alone maintained his self control. There was a power upon him that kept in check the powere all unconscious now, and Giacomo felt that he

was safe. He flew to the door of the apartment that the discomfited one, but he secred to beg for mercy had been made the prison of the unhappy Jessica; | yard, a few of the elder portion of the neighboring over the entire European continent.

ly been transformed into the cheerless abode of Radburn, as he sat silent and alone beside the couch of the inanimato sleeper, with no light pervading that sumptuously-furnished chamber, but the pale and silvery beams of the fast-rising moon, For five years, whose brief passage had been marked only by moments of exquisite joy and happiness, Philip Radburn had called Katharine Clifford by the sacred and endeared name of wife.

The infant boy, for whom the fair young mother had but just saorificed her life, was her first born; the darling babe. for whose coming Katharine Radhurn in his life he clasped the youthful Percy to his had so long and carnestly prayed, in order that her devoted husband's pride might be gratified, and the noble name of Radburn saved from extinction.

Yet even to the ambitious mind of Philip Radburn. the deep pain experienced by the loss of the dear and faithful partner of his joys and sorrows, was far greater in realization than all the bright hopes and fond anticipations he had dreamed of in connection with the birth of an heir to his family title and estates. The carthly gift which his soul had so much coverted, seemed robbed of half its value, when rudely sovered from the maternal stem. For once the proud master of Radburn House began to murmur at his fate, and, in the terrible abandonment of

House. The home of wealth and luxury had su 'den. slowly wound its way toward the little chapel, where

his grief, the bereaved man complained loudly of God's lack of mercy and gross injustice to his children ; thus approaching the Author of his being for the affliction with which he had been pleased to visit one of the most favored of his creatures.

Calmer hours and more peaceful thoughts at length succeeded, until when, some three days later, Lord Radburn stood beside the grave of one whose short

life had been as serenely lovely as a summer's day; and an observer would have been strangely affected upon beholding the sceming indifference and utter heartlessness with which the proud and handsome master of Radburn House listened to the impressive burial services of the English Church, as pronounced over the sainted dead by the old Rector of Oakvale. Even the small knot of relatives that clustered about the richly-carved coffin, with its pall of heavy black wonder upon the blanched but immovable countenance of one, who, to their knowledge, had been to the departed the most faithful and devoted of husbands.

As the funeral cortege retired from the old church-

but the Sunday before, the venerable Dame had bent sorrow, for the merciless destroyer, Death, had gar. her knee in prayer. There were few moist eyes nered into his eternal storehouse one of the fairest among the peasantry, as they stood in respectful si. flowers of England's aristooracy-the lovely Lady lence beside the newly made grave of the old nurse, Katharine. Yes, the beautiful mistress of Radburn for during the fast ten years which she had lived in House was dead, and a shadow dark as that of mid. Oakvale, whither she had come upon the occasion of night rested upon the pale and lofty brow of Lord the marriage of Lady Katharine with Lord Radburn, their hearts had been strangely endeared to one whose hand and purse were always ready to relieve the poor and suffering.

There was one, however, in that small congrega. tion, whose little heart seemed well-nigh breaking with its load of grief; the boy Percy, to whom Dame Margery had performed, as it were, the double office of mother and father, since the first hour of its birth. As Lord Radburn looked upon the weeping child, his own cold heart became moved, and for the first time heart, and strove by words of tenderness and comfort, to mitigate the sorrow he had not the power to

check. From that moment a new life seemed open to Philip Radburn's vision. Ho was no longer the sullen and morose man he had been since his wife's death; while for all who chanced to pass beneath his notice, he had ever ready a friendly word and smile of welcome recognition. The beautiful boy who had hitherto been extremely shy and timid in his intercourse with one whom he had been taught to respect rather than love, grew daily to count upon that parental dotage and affection which is ever so dear to the heart of innocence and childhood.

When Percy Radburn was ten years old, his father sent to London to procure a suitable man to assume the office of tutor to the young heir of Radburn. Such a one was at last found in the person of Mr.

Haskell, a former graduate of Cambridge, who had. owing to some affection of the throat, been obliged to renounce his chosen profession-the ministry-soon after entering upon it.

The rapid progress made by Percy, under the guardianship and instruction of the young ex-clergyman, more than realized the fondest expectations which Lord Radburn had formed concerning his son. At the end of five years diligent labor, during which time a proper amount of care had been bestowed upon the physical as well as the intellectual man, it was at last agreed upon by Lord Radburn, that Percy should go abroad, for the double purpose of velvet, dried their tears for a moment to gaze in mental improvement and pleasure, Mr. Haskell still accompanying him as tutor and traveling companion. The first two of the five years' leave of absence, which Lord Radburn had reluctantly granted, was to be spent in study at the celebrated University of Got-

tingen, on the Seine; the remaining three in travel

BANNER LIGHT. OF

After some slight preparation and many affection. a contract which impulse, rather than discretion, ate adleux, father and son separated. Proceeding had planned.

directly to Germany, Percy was soon comfortably literature.

tutor, which took place in the early part of Septem- twenty or thirty pounds, for his timely interference. ber. Lord Radburn announced to his household his intention of spending the knsuing winter in London. ceived a letter of recent date from his father, to Mr. About the first of October, Philip Radburn, attended Haskell, Percy Radburn commenced his preparations by a single servant, set out for the English metrop! olis, leaving Radburn House, with its remaining in the admired danseuse and himself. At last all mates, in charge of old Roderick, a trusty and things were in readiness. The wedding ceremony faithful Scotchman, who had occupied the post of was to be performed in the Queen's private chapel, stoward in his father's family for nearly twenty in the presence of a few near friends and invited vears.

circles, in which, previous to his marriago, the man and approbation upon the part of the royal sovereign. of wealth and position had figured so extensively, was bailed upon all sides with universal delight, band, at the small but brilliantly lighted altar in the Handsome widows, with still handsomer fortunes at Queen's Chapel, attired in a dress of almost regal their disposal donned their sweetest smiles at his magnificence. The ceremony commenced. The priest approach ; while blushing belles just entering upon had given to the bridegroom a ring of odd workmantheir first season of gaycty and dissipation, were ship, which the young girl had herself secretly given quietly informed by their ambitious mammas, that to the priest, and whose singular history she had the title of Lady Radburn was an enviable one. Con-promised to communicate to her husband the day trary to the desires of the fascinating daughters and after her marriage. While in the act of placing the scheming parents, however, Lord Radburn remained | sacred gem upon the ex-dancer's finger, it suddenly heart-proof against the numerous arrows which Cu- fell to the floor, and although of solid gold, fell in two pid shot forth from his bow at him. Constant to his old love, which even the grave could not swallow up, it had been made of brittle glass. Philip Radburn seemed almost instinctively to dread the society of women, as , if fearful that in an un- the lips of Inez, as stooping to the marble floor, she guarded moment he might possibly be drawn into seized the half ring which lay nearest her feet ; but the tempter's snare, in matters relative to the heart. | ere she could recover the other portion, a tall and o 0 0 0 . 0

"But, Master Percy, I tell you that you are mad to think for a moment of pressing your suit in favor quickly snatching the golden fragment from the foot of this new danseuse, who has already turned the of the altar, whither it had rolled, cried out in a loud heads of nearly all the married and single men at voice which vibrated clearly, and distinctly throughcourt, simply by her great proficiency in the art of out the shadowy aisles. dancing l??

""Your pardon, Monsicur Haskell," replied Percy. Radburn, now a tall and handsome youth of twenty years. who, having finished his studies at the University, was now spending some two or three months stranger, but to Percy, who beheld in this unanin exploring that particular portion of Southern Europe, commonly designated as the Spanish Penin- father, Philip Radburn ! sola; "but report says that Inez Henriquez is as pure and good at heart, as she is beautiful in person, which circumstance renders her in my eyes worthy burn and the intended bride of his only son. Miof even the proudest nobleman's love !"

man, "but you know in England, one must conform to the general laws of society, even in love matters. Marriages there are commonly speaking, mero mat. ance with and marsiage to the Lady Katharine ters of convenience, In which the heart on either Clifford, a noted London heiress, he had chanced to side has little or no part to perform. Allowing your utter distasto for such mercenary alliances. I cannot for a moment believe that the young and ac. Madrid, Philip Radburn proposed making one of a complished heir of Radburn, would willingly jeop. ardize his worldly reputation by marrying an humble opera-dancer, whose mother, if she ever had one.

quickly replied Porcy Radburn, as, choking down Philip Radburn know not where to turn for shelter. the words of anger that rose to his lips, the young After a few moments' deliberation, he concluded to man respectfully lifted his hat from his head, as a follow a branch road, which led to the right of him. sign of farewell to his kind, but sometimes too deeply A solitary ride of a half hour brought him suddenly projudiced guardian, and then passed into the vestibule of the Queen's Opera House, (one of the finest close examination to be a gipsey encampment. Of public buildings in the handsome, but gloomy city course the young Englishman was at once made of Madrid) leaving the vexed and annoyed tutor to pursue his way in silence to his lodgings.

To Percy Radburn, the queen of the ballet, the admired court danseuse, Inez Henriquez, had never scemed so transcendantly beautiful as on this particular night. Her deep olive skin, richly tinted with orimson, her large, dark, and dreamy Spanish eyes, and luxuriant wealth of raven hair, were in beauti. ful contrast to the delicate lace of snowy purity, with its deep border of silver, that encircled her queen and join their ranks, Captain Henriquez aclithe and graceful form. The opera was a Spanish version of Don Glovanni, and followed by the exquisite ballet of La Giselle, in which the fair dancer displayed her wondrous skill and perfection of limbs in the celebrated Shadow Dance, which few youthful aspirants to Terpsichorean fame have had the courage to attempt since the glorious age of Taglioni and Cerito. Seated in a near stage-box. Percy Rad burn feasted his eyes upon the dark and brilliant beauty of one to whom his heart had bowed in silent homage and adoration since the first moment of their meeting. Among the score of suitors-most of them Spanish gentlemen of wealth and renown-there was not one , that had so moved and stirred to love the passionate heart of Inez Henriquez, like the talented and handsome Englishman, Percy Radburn. They had met t by chance, at a ball given at the royal palace by the reigning sovereign, Queen Isabella. To obtain an introduction to the beautiful danseuse from her majosty, was an easy matter; for the high birth and varied accomplishments of the heir of Radburn, had gained for him the immediate favor of Isabella, upon the occasion of his first presentation at court. That Percy and Inez were mutually enamored of each other, no one could deny who had ever been in their company a single half hour. Isabella, the patron of Inez Henriquez, was delighted at the growing intimacy existing between the youthful Englishman and the favorite danseuse of Madrid; and did all in her power to facilitate a marriage. which, although it would deprive the ballet of its fairest flower, would nevertheless be productive of happiness to both parties concerned. After a short struggle within the breast of Inez, between a desire for fame in her chosen profession, and love for Percy, the young girl reluctantly consented to renounce public life, and become the bride of the distinguished Englishman who had for weeks past solicited her hand and heart in marriage. As vet. Percy Radburn had thought best not to communicate his deep passion for the Spanish dancer to his father, who still continued to spend his summers at Oakvale, and his winters in London. A week or two previous to the intended union of the lovers. Perov received a letter, post-marked London, whose bold and elegant chirography he at once recognized as that of his father. Subsequent examination of the letter only confirmed what the young man had long feared, that his secret was well known to his father. The epistle, commencing with words of ten. derness and entreaty, at last ended with the threat of disinheritance, in case of Percy's refusing compliance to his father's wishes, which were, that he should settle five hundred upon the opera dancer, with the view of obtaining an honorable release from esteem.

Percy Radburn did not ask who the betrayer of

established as a pupil in one of the first German his secret was, for a moment's thought assured him Universities, during which time his former teacher | that Mr. Haskell-his hitherto highly esteemed tutor and guardiah, Mr. Haskell, embraced the opportuni -- was at the bottom of a transaction, which, if seaty of perfecting himself in the study of German sonably prevented, would still further ingratiate him into the favor of his aristogratic employer, besides

A fow days after the departure of Percy and his bringing him in, in ready money, the sum of some

Without communicating the fact of his having refor the solemnization of the marriage vows between guests, after which a grand ball was to be given at The re-appearance of Lord Radburn in fashionable the royal palace by Her Majesty, as a mark of honor

The beautiful bride stood beside her intended huspicces upon the marble pavement at their feet, as if

The words, " Miranda, my poor mother !" escaped grey haired man, stepped forth from behind a pillar. which had afforded a safe place of concealment, and

"Here is indeed some mystery! And I, for one, forbid the bans !"

All eyes were turned upon the intruder, to all of whom the tall and powerfully built man seemed a nounced visitor before him his own dearly beloved

By a singular fatality the history of the shivered ring proved to be equally connected with Lord Radranda Gonsalez was the beautiful daughter of the "That may be," carelessly rejoined the ex-clergy- queen of a gipsey tribe, inhabiting a large cavern in the vicinity of the Castillian Mountains. Some three years previous to Philip Radburn's acquaintvisit Spain, while making a tour of the continent for pleasure. After some two or three days' sojourn in party of three, with the intention of exploring the surrounding country. While traversing the chain of mountains known as Castillian, the young Engwas nothing more nor less than a wandering gipsey." lishman became accidentally separated from his "Monsieur Haskell, it is well that we part here !" other two companions. Night was coming on, and to the mouth of a large cavern, which proved on captive by the chief of the tribe. Here Philip Radburn remained prisoner for several weeks, during which time he became devotedly attached to Miranda

Gonsalez, the daughter of the gipsey qucen. Captain Henriquez was the gallant leader of a band of gipsics, numbering about one hundred. Perceiving the growing affection which Miranda felt for the young English prisoner, who had expressed his willingness to wed the lovely daughter of the gipsey tuated by jealousy, in his great love for Miranda, who had heretofore scorned his suit, contrived means to allow the escape of Philip Radburn under cover of the night, who, delighted at being released from his painful captivity, at once returned to England, where, shortly after, he married Lady Katharine Clifford. The poor gipsey girl, annoyed and importuned by Captain Henriquez, at last became his wife. She never forgot, however, her great love for the young Englishman, who so cruelly desorted her. Upon her death-bed, several years after, she gave to the safe keeping of her only child-the beautiful Incz-the golden ring which Philip Radburn had drawn from his own hand and placed upon one of her fingers, some two weeks after he became a sojoiner in the camp of the gipsies. Her dying injunction to the little Inez, was never to allow the ring which she had so cherished to pass out of her hands, until a chance should some day, sooner or later, find out for her the betrayer of her mother's first and only love. Kneeling beside the couch of her mother. Inez had vowed to seek out her cruel lover, if living, for the purpose of avenging the wrongs of a parent in whose passionate and loving breast not even death could entirely quench the

Written for the Banner of Light IMOGENE: A HEART HISTORY. BY CORA WILDURN.

The pages of the world's history are written over with the records of stirring change, of dazzling careors and fallen fortunes ; those who bore a prominent part in the wars and oppressions; the kings aud rulers; the few great ones inspired with the love of liberty; the conqueror and the captive; the renowned wit or beauty; the tyrant and the liberator, find their names enrolled in the records of nast and great ovents. But the silent, yet more heroio struggles of the soul; the angel and demonguided warfare within ; the hely renunciations, and offerings of self-denial-these claim no place in the emblazoned page. But they live, these hearthistories; life-poems are recited by the recording ingels that attend humanity; hymns of victory, trumpet-tones of encouragement, re-echo along the silent chambers of the listening soul, that robes it-

solf in royal garments to receive its scraph guests. will tell you a simple story of one who lived and suffered, and passed from earthly conflict to the palace of beauty and honor prepared for her by ngel-hands.

That saddest of all earthly things, an orphan, Imogone, the fair-haired, pretty child, was left to the care of strangers-sordid, cold and uncongenial. They were strangers to her in the spiritual sense, for their hearts were worldly, cruel and unsympathizing. She called the tall, proud matron, aunt : but no heart throb responded to the name ; the peevish, lomineering children she called her cousins, were utter strangers to her life and thoughts ; and in the neighborhood no hand had been outstretched with loving impulse, no voice of affection had responded, no sun-ray of love had fallen from thronging visiors, upon the neglected, voicelessly imploring child. She knew not that spirits left their bright abodes to minister to earthly needs and sufferings. She had heard but little of God and angels, or of heaven, their abiding place: but intuition supplied the place of knowledge; and through tears and amid darkness she gazed up to the midnight skies, and hailed one lustrous star, her mother's resting-place.

"What are you doing there, gazing out into the light, like an imp of darkness? Come down stairs and do some work, or off to bed with you !"

The loud, harsh voice of her aunt recalled her from reverie and happiness. She would turn round with fashing eyes, and checks that burned with anger; but the indignant reply was never uttered. Something, that was not fear, checked her utterance; a soothing, holy influence bathed her soul in calm, while it fortified it with strength and patience.

A dull, pale, stupid child !" said all of the household and many outside. They saw not the glow of enthusiasm upon her face at sunset time, nor the fervor of faith and prayer illumining her eyes, when the stars like angel watchers lighted up the dome of night : they heard not the rapt eloquence of her untaught prayer; they knew not of the true religion forming its habitation in that neglected soul, that shrank from the narrow teachings, the bigotries of the faith they knew. They called her irreligious, bebause she wearied of the formal recitation, the studied posture of devotion ; because she kissed the flowers and called them angels, and said that earth in her summer glory was beautiful as heaven. In that child's heart solitude fostered great and holy thoughts, the buds enfolding the future's action ; and untrammeled by pride, or creed, or custom, conscience crected there her judgment seat, and gave from thence er just decrees.

With a mind untaught, yet uncontaminated by ex ample, they cast her forth into the world, with her intutored innocence for guide-her helplessness and ignorance of life. They sent her from the quiet country home to the city's snares and turmoils; country home to the city's shares that the shares and stormy occans futien to less by anger through uncaring how she fared, so they were relieved of the There, all strong emotions, temptations, wrongs and burden of her presence. Imogene went forth into the warfares, had subsided into peace—into a silent convorld, the blush of maidenhood upon her cheek. th grace of childhood in her step and voice-purit worth and dignity within her soul. The conseious rectitude within, the holy heavenward aspiration, guarded her from earthly allurements, from the sy ren voices that call so sweetly, from entering upon the flowery paths leading to precipices, to yawning chasms, to depths of dread and darkness. Instinctively she shrank from the veiled and rose-garlanded forms of vice; she felt they were not the veiled shapes of angels ; she fled in terror from their festal groups, the flowers they held exhaled a poisonous va por. Imogene fled to that safe, maternal sanctuary, that even amid the city's bustle can be found-in solitude. To every tempted human heart the angels of the Most High come near to strengthen and console. when sought where they ever willingly alight, in com mune of the soul with prayer. The plenteous stores of wealth were poured at the maiden's feet, and robes of costly fabric offered her but she turned away, not without a sigh and a pang for the daily labor, hard and uncongenial, claimed an unwilling heart : but the voice within cried londly. She could not barter truth and love for gold, for he who offered her these glittering things, was one from whom her spirit recoiled in aversion; to be come his wife would have been a mockery too bitter -a sin too deep. Imogene turned to her daily toils with a heavy heart, but with a conscience free from guilt. Men high in station nobly have repelled the bribings of wealth and flattery-patriots have bled for the country a foreign and mighty foe invaded; the conqueror offered gold and honors-the son of freedom accepted death rather than become a traitor. Noble and beautiful example! recorded on the pages of undying fame, till all the world applauds, and fu ture generations shall read with congenial fervor, of the herocs, patriots and martyrs who died so bravely! But the greater, loftier conquest-the moral vietory—who applauds? What history enshrines the sacred records of affection, duty, self denial? The sacrifices offered up with tears; the idols broken by a mighty hand that God and truth alone may reign -who speaks-who writes of these? The great and gifted, crowned with the ensignias of majesty and power. laureled. sceptred, enthroned, the world bows to the anointed of earth. Who bends in reverence before the heavenly crowned, the lowly-meek, the purely good? Let us look around. A thousand founts are welling, golden and dark-sunlighted or tempest-rising, their waters may be sweet or bitter, but their source is pure-is from the soul that God has given. There are pale brows and checks-lips that quiver at the glance or word of sympathy; perhaps they are tempted fellow-sufferers, these silent ones ; they may be conquering angels. Let us not pass them by so ago defies and overcomes it.

carelessly. Perhaps our timely sympathy may save a soul from countless ages of suffering; perhaps, communion with the pure and exalted we knew not of, may benefit and purify ourselves.

The lowly Imagene, type of a large, suffering, uncomprehended multitude, lived on through many eventful scenes, though outwardly her life flowed even and monotonously on, as does the toller's life. But in her soul what changes I What wild tempests uprose, unlighted by a single star-how black and threatening the foam-orested waves, on which the demon-spirits rodo triumphantly! And yet, that still, small, over musical voice, heard amid the tempest's wildest blast, telling of green and peaceful shores and sunny skies, to be attained by the pure heart only. Then, the pervading thrill of conscious affinity with the divine, the true, the beautiful; the stern, high resolve: "I will be true to the right!" and night and storm departed, and morning dawned and sunshino streamed over the broad and flowery land, and angels hailed that weak and trembling woman's heart, and placed on it the seal of holiness l

Towering to a dizzy height, the spires and turrets of ambition glittered with gold and gems, and for a while the toiler's heart grew faint with longing, and the eager arms were outstretched to the inviting fiends. But soon the bewildering dream passed by. and stern reality, bleak and bitter, presented anew its rugged front, but angels crowned the steep and thorny pathway with emblematic, purely fragrant flowers.

The dream of earthly love, dazzling with princely garb, and rainbow hues of deep and sweet illusion. steeped her soul awhile in forgetfulness of the stern yow of life. The thousand spells of its acknowledged power wound around her; the cup, glistening with its magio draught, was almost lifted to her lips, when the still, silvery, rebuking voice within. called "hold !" And the maiden paused and trem. bled, and the rosy veil was rent asunder, and life and duty stood before her. cold, bleak, unalterable. yet good and true. She knew that the honeved draught was a forbidden one; that angels called upon her to renounce the blissful hopes of youth andlove. She wavered not ; alone, untutored, unadvised, she learned her earthly duties from unseen and ministoring angels, and the sacrifice was rendered with a bleeding heart, and the summer beauty of life obscured awhile by grief and disappointment.

Emerging, bright and free, from the great trial. with no outward signal visible to the world's curious eye, she passed on through the fields of labor, glean. ing spiritual flowers, amaranthine blossoms ; learning the language of the clouds and stars, of ocean and of night.

Man and woman, too, illy repaid the labor of her hands; her works of love were unheeded, save by the appreciative few. Misconstruction, envy even of her, the lowly one, followed her through life; her best and holiest motives were misrepresented by the many who would not read her heart. But life has its compensations also. Solitude brought peace and lofty thought for its attendant angels; exempted from wifely and motherly cares, the spirit worlds sent forth their messengers to her who had the time to welcome and cherish them; and largely, bountifully, they showered their gifts of inspiration on the receptive soul, that wept for thankfulness at each favored gift of Heaven.

Imogene lived for many years in various towns and oities ; by the sea-shore, and near the mountains; never wandering far, never claiming one place as home. Peace and contentment beamed from every lineament, and the grace of youth never departed, though her hair whitened, and lines of age were marked upon the sweet and spiritual face, for she led a true life, a life of self-devotion, of duty, purity. Yet was her name unknown to the world: no great achievements ascribed to one who had lived and suffered silently. But in her heart, skies, earth and life were changed ; dangers and deserts passed, and stormy occans lulled to rest by angel lullabys.

" ologics And quoted odes, and jewols five words long, That on the stretched fore-finger of all Tinio, Hparkle forever."	
Away with all life's memories,	
Away with hopes, away t	
Lord, take me up into thy love,	
And keep mo there to day.	
I can not trust to mortal eyes,	
My weakness and my sin-	
Temptations He alone can Judge	
Who knows what they have been.	
And I can trust Him who provides	
The thirsty ground with dew,	
And round the wounded beetle builds	
Ilis grassy house anew.	
For the same hand that smites with pain,	
And sends the wintry snows,	
Doth mould the frozen clod again	
Into the summer rose.	
My soul is melted by that love,	
Bo tender and so true :	į
I can but cry, my Lord and God,	,
What wilt thou have me do?	1
My blessings all come back to me.	
And round about me stand ;	2
Holp mo climb their dizzy stairs	1
Until I touch thy handALIOR CARY.	á
	ŝ
ranco is a blank sheet on which we may write; but	ŀ
s a scribbled one, on which we must first crase.	
Wherefore, art thou over sad?	
Ileavon smileth o'er theo.	
Tread the earth erect1 be glad :	1
Years are yet before theo.	
Can repinings bring again	
, Wealth, or love, or beauty?	•
Not the soul that shrinks from pain	•
Will falter in its duty.	
e pleasures, like the horizon, recede perpetually as we	j
co towards them ; others, like butterflics, are crushed	ļ
ng caught.	•
Teachers, if throughout your duties,	1
Ever faithful you would be.	ġ
Not by words, but by your actions,	į

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Pearls.

3

Teach in all sincerity. Youthful eyes are on you gazing, Youthful hearts your thoughts receive; Eagerly they catch your accents. Engerly your words believe. 7. At they Then beware I lest by your actions' 3.1 Untrue principles you teach. 1. 315

And forget not you must ever

Strive to practice what you preach

There are many things that are thorns to our hopes until to have attained them, and envenomed arrows to our hearts whon we have

Earth is an island, partod round with fears; The way to heaven is through a sea of toars; It is a stormy passage, where is found The wreck of many a ship, but no man drowned.

The beauties of the Legends of Ireland many of them, are not properly estimated, and perhaps, because they have mostly passed from the memory of man. Among the many, is that of Katrine, of the house of Finlay, which has been made the subject of the following verses. Finlay and his retainers had been summoned North in a time of civil strife to check the further progress of a lawless band from the mountains. Among those who voluntarily followed his standard was the only. son of the house of McLellan, long betrothed to Katrine. She raised many objections to his resolve to follow Finlay, based upon a premonition of his death. He however followed the retainers, who left with the first light of the sun. They returned at evening, during which time Katrine had kept unceasing watch from the towers of her father's castle. Their numbers were greatly lessened, and not sceing her betrothed in the train, she descended hastily to the court yard, and, accosting her wearied father. she exclaimed, "Why rides not McLellan here with your band ?" After some hesitation, Finlay replied, "The horse and its rider sloop with the dead, Katrine." She stood like a statue by his sidomoved not sighed not-till, suddenly speaking, "Erin is free; but it is Katrine's to bless her from another world," she fell dead on the pavement. Early on the following morning, during preparations for her funeral, the guard from the wall rushing affrighted into Finlay's presence, declared that, just before the sun's rays fell upon the bay, he saw the shade of Katrine on the green in front of the moat. looking stendfastly towards the west. On following her gaze, he distinctly saw McLellan mounted on his steed riding away. As he disappeared in the wood. the shade of Katrine passed the gate and appeared on the tower, where she remained for a few moments. until the rays of the sun falling upon it, it vanished away. It is said that she thus appeared for several mornings, and for years, it was the firm belief of Finlay's retainers.

flame of revengel Face to face with the betrayer of her gipsey mother, stood the trembling Incz, looking more like some rare old painting, than a living, breathing woman. A moment more and Philip Radburn knelt before the Spanish girl, begging her to retract the cruel yow which but a second before she had strongly resolved to fulfil. Woman's love at last conquered-Philip Radburn was forgiven! The vow was broken! and with eyes suffused in tears. Lord Radburn placed the hand of his son within that of Incz Henriquez, and in a husky voice, hade the marriage ceremony to proceed. Disappointed in his moneyed prospects, Mr. Haskell left Spain for Germany, with the hope of obtaining employment in Berlin as a teacher. Radburn House is still the home of Percy Radburn and his bride, the lovely Inez.

LITANY .- From the want of gold, wives that scold, maidens old, and by sharpers "sold "-preserve us l From foppish sneers, mock auctioneers, and wonan's tears-deliver us!

From seedy coats, protested notes, and sinking boats-protect us !

From creaking doors, a wife that snores confounded bores, and dry goods stores-protect us l From modest girls, with waving curls, and teeth of pearls-never mind !

Especially the latter.

Acts of love and kindness naturally concillate

sciousness of victory-and she knew that the rosy and golden portals of the "Morning Land" were opened wide.

One who saw with clairvoyant sight the troupe of summoning angels, come to guide the wanderer to the second life, said : that the foremost spirit brought for this lowly child of mortality a regal robe and a starry crown, with a lilied sceptre; that triumphant music sounded as the spirit recognized its loved companions of the solitude : that one who called her in affection's sweetest voice, was the mother yearned for so long-radiant, azure-robed and smiling : that a triumphal car conveyed the strangely-awakened soul to a palace of rare beauty and spiritual grandeur; that an awaiting multitude of the pure and gifted welcomed her, and that the heart-history of the earth-unheeded one, was the theme of song and praise in the celestial land.

Imogene! one of many thousands. Like thee. many ungels walk our earth unrecognized. We fly to the realms of fiction for narrations of beauty and wonder, forgetting the heart histories, ready to reveal themselves to friendship's eye. In our enger longing for communion with angels, transplanted to a holier soil, we pass by in culpable neglect the suffering, toiling angels in our midst. Oh, for kind, cheering words to the tempted and the fallen ! who are our brothers and sisters still-children of the same good Father! Oh, that we would bend in homage to lowly goodness, and reverence purity and truth. wherever found-not grandeur of intellect alone : that we would read more of one another's lives. learning and teaching, and profiting thereby. How blest a world were this, if Love, the watchword of the spheres, were also the password of humanity. Why not seek to read living heart-histories, beau-

tiful poems of faith and life? We may throw sunshine and flowers upon the darkened page ; our tears may fructify some barren soil and bring to life some blessom of Immortality.

Life, beautiful and carnest ! shall we not strive to read aright thy lessons, by charity, love and faith to one another ?

Philadelphia, March, 1859.

TET A young exquisite was listening to a lady friend singing a song, in which the following lines ocour :

By that hir brow where innocence reposes, Like moonlight resting upon snow,

Looking at him intently, she divided her words in the first line in a manner rather different from the true version, thus:

By that fair brow wherein no sense reposes, Like moonlight resting upon show.

Modesty conciliates and subdues opposition ; cour-

RATRINE .

A LEGEND OF IRELAND.

"Farewell, dear Katrine I the bright morning is creeping. With soft step of light over yon slivery bay; The bands of proud Finlay have roused from their sleeping, And Erin and glory, love, call me away.

Our coast is surrounded; the false fee are pouring The might of their strength on this fale of the sea; Our houor is tarnished by too long imploring, And my war-cry to-day shall be Eria and thee."

Thus spoke the brave lover to Finlay's fair daughter, Still sighing and weeping as they stood on the heath ; "Tis Erin that calls me," he kindly besought her, And left her to sorrow and visions of death.

Sho watched him away on bis steed proadly prancing, With the deep, sad emotions the heart can but feel; Yot smiled as he rode at the sun's arrows glancing, As they struck and restruck on his corsist of steel.

She passed through the gate and appeared on the tower. And kneeling she prayed with the tones of desp As the shock of the foe in the pride of their power With the groans of the dying, was borne of the sir.

"Oh, Father of mercies, protect my dear lover, All danger and death let him 'seape in his pride; Oh, guard him, yo angels that over him hover-Though Erin be losel, bring him safe to my side."

In the wood by the castle the glad birds were singing, As the sun drank the dew from the opening flower; As the sun drank the dew from the opening flower; And, when at the zenith, the rays he was flinging; Shone bright o'er Katrine, who watched on the tower.

When at evening his light in the forest was burning. Among the dim hills that shut the west from her view, She heard the rich nucle of Finds's returning, And looked for the many, and saw but the few.

Within his courtyard the worn Finlay alighted, A tear in his eye as he cheered up the *few--*"Death smiled in your ranks, but loved Erin is righted, And the light of her glory is centering from you."

Down from the tower came the fair watcher, sighing, ' "Why rides not my lover in Finlay's brave train y With a long, heaving sigh, said Finlay, replying, "The horse and its rider are low with the shin,"

he moved not, she sighed not, as the knowledge was given. Sho stood like an angel by sad Binlay's side-• Loved Erin is free, and I'll bless her from Heaven !" Thus speaking, sho sank in the court-yard and died.

And the guard on the walls, as each morning is creeping With soft step of light through the dawn's dusky gray, Sees the shade of Katrine, in disquictude, keeping Watch of a spectre that is riding away.

And she sight as she looks on his steed proudly prancing. With the deep, deep emotions the heart can but feel; Yet she smiles as she sees the sun's arrows glancing. As they strike and restrike on his correlet of steel.

Then she enters the gate and appears on the towers. As the sun, swinging higher, beams over the height, Bearing day in his arms and awaking the flowers; When she passes away is, the flow of its light.

J. ROLLIN M. SQUIRE.

LIGHT. BANNER OF



Colby, Forster & Co.

FIFTH VOLUME.

With this week's issue we commence the third year of our publication. We have barely room to say that we are perfectly satisfied with the result of our enterprise, carried on, as it has been, through one of the most severely trying epochs in the commercial career of the nation, from which the people are yet not wholly free.

' In point of circulation, there are few religious journals in this country which can outnumber the BANNER; while the combined weekly issue of all the papers which have espoused the cause of Christian Spiritualism, has never equalled our present issue.

To those friends who have been pleased to aid us In our endeavors to disseminate what we have conceived to be Truth, wherever found, and by whomscever uttered, and irrespective of sect or creed, we tender our grateful acknowledgments. With hearts full of thanksgiving to the good God who watches over the welfare of all his creatures, guides all mind and matter, we open the first leaf of our new book of life. And as the page we now present our readers is more instructive than that we presented them two years ago this week, let us expect that the same spirit of progress shall mark each passing year with brighter light, more beautiful, more Christ-like views of eternal Truth.

THE PRINCIPLE OF LOVE.

We all talk of Love, and of the wonderful power of Love-but, save as we catch glimpses of this power in our casual and wide-apart experiences, we practically know nothing about it. Now and then we taste of Love, but we do not pretend to live upon it. We esteem it a luxury, too precious and costly for daily use; a dainty, that it will not do to make too common. It is not a Principle, underlying our whole existence, running its strong roots and delicate fibres everywhere through the soil of our lives, shooting up in the shape of plants, and trees, and shrubs, and finally flowering in full and lustrous beauty all over the character. Such, we say, we do not receive it: but what we know of it we know only through accidental experiences, as it were, and not always then more than after a hasty and superficial method.

The one grand corner-stone of all spiritual faith is, that God is Love. Christ promulgated that same doctrine at all times, and in all places. He lived it, and he died obediently to its power. The world never saw a more perfect and divine example of incarnate Love, in all its tumultuous history. And what does Man do? What do they who profess to walk after that most beautiful example? Try at all times nothing but the power of this same principle? Not at all. On the contrary, he tries everything else first. He resorts before that to pride, to ambition, to passion, to power, to malice, and even to revenge. He practically believes in everything but Love, of which, perhaps, in his calmer moods, he is willing to say fine things, but to which he is not willing to trust. This is the exact way of it. It forcibly illustrates the practice into which we have all fallen, of professing one thing with our lips, while our hearts are at open enmity with the principle professed. Emerson said in his lecture, the other evening, that Life is not knowledge-it is Love, also. Love is the greater element, which, like the atmosphere that belts the earth, holds all created things in its soft embrace. There is not a man or a boy but confesses it : only he makes the confession, perhaps, in hut a single instance, and sees not that the same law, or principle, applies to all. We think if we get all the knowledge that books have to give us, we must of course be wise; but Love, blind as it is fabled to be, teaches us a wisdom above all. That is the great teacher, the great advocate, the great ruler, the great conqueror. It holds its court in every human soul, and sends the skilled and knacklearned wits away from its bar discomfited. It needs no philosophy to seize hold of it-no profundity to comprehend its nature. It is the coloring of life ; and without colors Nature would everywhere seem dead. Love cuts across, while Knowledge is going a tedious way around. / Love acts, while Knowledge spends the time negotiating. Love places itself at once in right relations, and so can go anywhere, do anything; Knowledge studies how it may gain some advantage, tries all the tricks of precedents, quotes interminably of authorities, and of itself accomplishes nothing. Love is life, while Knowledge is but the pretending to know how to live. Love pours its own generous and ruddy wine into the heart, making anew the whole nature; Knowledge only excites and stimulates the wits, and sets them to inquiring how, instead of teaching them how of itself. There is no limit. no license, no law to Love; whereas, to Knowledge all its acquisitions, its powers, and its promises are carefully fenced and hemmed in. Love is the great and steady central sun; Knowledge is but a twinkling star, fixed, perhaps, but very far off and remote. We do not know what the vast power of this principle is, because we are not willing to try it. It works wonders here and there, but we are not yet satisfied that it would work still greater wonders everywhere. What a change is it not capable of producing in our business, in our society, in our roligion, in our studying, in our going out and coming in, and in our personal communion with all the varied forms of Nature! Through the silent and simple operation of this principle may be wrought the most radical revolutions. The world itself may all be made over anew for us, as it is for the blissful lover himself. Society may put on new forms, and still each one of them entirely after Nature. Our institutions may become beautiful, wearing even the gay colorings that belong to the loftiest pleasures. instead of the dun and sober hues that are imparted by our hard and eager selfishness.

The world is yet to recognize the endless force of this principle, and to act solely upon its recognition. It may not to now, but it will containly be, for all heat which the growing love of freedom in man is that. And it is not to come, either, pouring and engendering. All around us the axe is being laid roating with its influence through the open flood- at the root of the tree of slavery, and man's right to gates of organizations, and creeds, and parties, but think for himself, to not for himself, and to work rather trickling and softly dripping through the out his own salvation, is being asserted. Not that abres of each individual nature. It is not to run mankind seek to crush proper moral restraints, or like a swollen river, but to gurgle and gush like a to free themselves from the hely influence of Religion, hidden spring on a hillside, carpoting all the ground Every man, to a greater or less extent, requires rewith delicious green for roods and roods below. If ligious food, to answer the demands of the God given it be set up as the God in the family, straightway religious element in his nature. But man seeks to all laws, all restraints, and all mechanical formali- cast off the sombre garments-the sackcloth and ties are come to an end, and the gay sunshine ashes with which Religion has thus far been draped, streams freely into every window and every heart. and make her pleasing and attractive, instead of re-If a man takes it into his business-whether he pulsive. He wants a religion that suffers God's sunbustles on the wharf, or plods and plans in the close light to dance in his soul, and allows him to culticounting room, or grows pale in the shut-up office or vate the beautiful, and to enjoy the pleasant things study, or swings the axe and pushes the plane-in- which nature has cast all about him-that allows stantly his occupation becomes a new thing to him, him to sport among the flowers of the mental world, his labor becomes the merest play of his faculties, as freely as he is allowed to adore and love the beauhis heart grows as young and fresh as a boy's, and tiful little angels-natural flowers-which spring life holds out only the promise of a perpetual holiday. up from mother carth, all around him.

This terrible and sacred gift of God to us-this tive, or in obedience to any other hint and prompt- and his aim is goodness. ing, we belittle and defraud ourselves to just that From the Syracuse Standard we extract the folextent; we cut off a hand, a foot, or put out an eye, lowing notice of a struggle between a church and or in some way submit to the torture and loss of one of its leading members, for the guardianship of self-mutilation.

self mutilation. Lovo is Life. Now and then we get brighter glimpses, and come upon larger views of it, and so live more than ever; our life is then added to, and enlarged. The man who has once truly loved another soul, has that enlargement of his existence, and nothing that we call ill-fortune can take it from him. no art, no trick about it; Love is as free as the air we breathe, or the sun that shines, or the waters that run; when we intermeddle and seek to gain some private and personal advantage, Love flics out and something else comes in. When we recognize this truth, we shall become truer lovers than we ever truth, we shall all become truer lovers than we ever have been, since we shall have learned the secret and delightful law of Nature herself. But all comes of trust-of faith-of humble receptivity. When we are fussy and eager to assist, the charm departs, and our painted bubble falls a mere drop of water at our

THE TROUBLE IN THE PUBLIC SCHOOLS.

feet.

No new developments have been made in relation to the difficulty in the Eliot School over the repeating of the Protestant version of the Ten Commandments and the Lord's Prayer, and perhaps because the School Committee of Boston show themselves averse to touching the subject at all. One member of the Board deliberately proclaimed, when the proper and calm letter of Bishop Fitzpatrick was read to the General Committee, that the only policy to be pur. sued now was "masterly inactivity;" in other words, although it might be that just cause of complaint existed against the present plan of religious instruction in our common schools, yet, inasmuch as it could be met in no other way, it was best to meet it with contemptuous silence and negligence.

It is a great mistake for men in power to make, professing non-interference with matters of concience themselves; for though it seems to settle the matter at the time, it will be found to be just no set. tlement at all. How long must it be before men, calling themselves liberal and tolerant, learn that a question is never settled until it is settled right ? It may be very true that the Catholics are after power in this general movement of theirs; one thing is adapted to meet the wants of the community and certain, they get no power by getting no more than the business of the office. what our free institutions promise and secure to them; they gain no personal advantage by simply gaining what is theirs, as well as ours, already. And we cannot but mourn over the illustration of the present intolerance of Orthodoxy, furnished by the fact that it openly refuses to concede what it acknowledges to be right, because it is demanded by a party which at all other points is in the wrong Yet that is just the spectacle presented to us to day, and is the last shift to which the defenders of intol. erant Protestantism are driven. They say they would willingly concede, but never to a Catholic. This leads us naturally to repeat what we have often said before, that, if Orthodoxy had power enough, it would show as long claws, and set up as loud a roar as ever did the tyrannical Pontificate at Rome. Our civilization crowds the project back, and puts a stop to openly cruel measures; yet the persecuting spirit is as much alive to-day as it ever was. The Boston Courier furnishes a fair example of that fact, which is owned in part by a Catholic, and edited by Protestants. At the hands of that coarse, intolerant, and tyrannically disposed sheet such men as Rev. John Pierpont, Judge Edmonds Professor Hare, Hon. N. P. Talmadge, are vilified and stigmatized in a style from which the commonest thieves, reprobates, and public criminals themselves

THE WAR OF BEUTARIANISM.

The elements seem to be molting with the fervent

This sort of growth alarms the church in some human soul, is to be heard at all times. If its localities; it fears to trust man, and has no faith in promptings, its demands, or its prayers are put aside God's working in man, to bring forth a truer and because pride, or selfishness, or ambition claims the nobler religion. But the work still goes on, and litpresent time as its own, it is so far cheated and the by little those who seek to bind the soul, find robbed, outraged and disgraced, and will surely have themselves in the minority. The voice of the people its fearful revenge at last upon the man himself. It is loud for toleration, for the right of every man to will not do to put off an answer to its requests; it his own conscience, and to enjoy in peace, without will be heard, and heard in its own time and season ; molestation, his own convictions of truth, of whatand that is always. When we act from any less mo- ever school they may be, so long as his life is pure,

his conscience :---

Another paper copies this (the name of the journal

Emorson, King and Ourtis, or onjoy any innocent, rational amusement, without obtaining the consent of this "one man power," then it is about time that the public fully under-stand the proscriptivo intolorance that is attempted to he azorciaed.

Let the cauldron of life bubble-the sooner it beils and casts off this soum of slavery, which has so long made life dreary, gloomy and dark, the better.

OUR POST OFFICE.

Matters in reference to location of our post office. remain in a state of glorious uncertainty. The Gazette says :--- " Those who suppose that the building was erected without the authority of the govern. ment. may find that such is not the case, and the bond of indemnity which is required, will be for a larger sum than those interested may be inclined to give. Perley telegraphed to the Journal on Saturday, as follows :- 'On inquiry at the Post Office De. partment at noon to day, I learned that no instructions, as to the removal of the Boston office, had been given, nor has the question of indemnity, rendered obligatory by the Attorney General's report, been decided.""

We hope it will not be removed, until a more favorable and respectable location than the old site is found for it. Joy's Building, or the Old State House, is the proper place for the Boston Post Office at present, and will be for some years to come. The old location is decidedly unfit. If Mr. Capen had purchased the estate on Washington, between Spring lane and Water street, and erected the same building he has on Summer street, everybody would have sustained him ; but the Old State House is particularly

lished in full in's Spiritualist nowspaper, as is Chapin's, and Ecceler's, and Emerson's, occasionally, howould, no doubt, file an exception for one week. We shall publish extracts in our next issue.

MISS.MUNSON

Paid Boston a short visit last week, and returned to Philadelphia. She has located herself at 127 South 10th, between Bansom and Walnut streets, many a wounded spirit. Some of our friends feel her absence materially, as they are out off from a class of communications with the spirit-world, which satisfied the longings of their spiritual nature, taught them better to know themselves, and the great book of life whose leaves they had hardly opened before.

THE GREAT EASTERN .- It is supposed to be a fixed fact that the Great Eastern will sail for Portland boy to tell him what he meant? Whereupon the boy ersometime in August. She is covered with men fin. plained: "The one thing I knows, is, that the miller's hogs ishing her up.

COMMERCE IN SPIRITUALIEM.

"Spirit" intelligence has become an article of commerce. it is now expected that this intelligence, when dealt out to the full explanation of all his methods of operating. True it is, cople from the pulpit, will be paid for at a specified price, or, he told us how he made the raps, and he told us of certain at least, some price as circumstances afford. And it is also xpected that "spiritual" communications of whatever sort and places; but the deception which he practiced upon his or quality will be paid for, when given through the organism auditors, was, in concealing the process (collusion) by which f a professional medium. It is further expected, also, that ediums, professedly endowed with healing powers, like unto Christ, Paul and others of their day, will charge a reasonable audience was, that he had given a full and candid expose of compensation for the gift of healing, and also for medicines expensively propared and put up in bottles by spirit direc-

The prices for these various gifts of spirit endo inder the head of professional mediums, have gradually increased from nothing, at first, or from moderate to very "stiff", domands, with the exception of the poor, who are always "favorably considered."

In the "Christian " church, "spiritual" truths have been made an article of commerce ; ministers in the churches have as ho, and as all Spiritual mediums do, I say, after making dealt out religious justruction to their congregations for stip- these promises publicly, he deceives again, by paiming off a ulated salaries. And for this commerce in the churches, reormers who are not Spiritualists, and, I believe, Spiritualists oo, have uttored their protest.

The question might arise, when we take a retrospective view of the Christian church and its teachings, whether the whole of his processes. Thus, he deceives in the matter these "spiritual" truths, measured out for the exchange of of the ballots. He reads these he himself has proviously so much gold, are spiritual truths? Whether they are not prepared. This I know and can prove; and yet ho makes of a nature kindred to the article for which they are exchang his audiences believe that he reads the ballots by the sense ed? Whether they do not belong to the material world more than the spiritual? And why may not the same question arise in regard to the commerce of Spiritualism, that has arison in regard to the spiritual commerce in the churches?

Are spiritual truths articles of commerce, to be, exchanged for an equivalent in matter? Can they be? I would ask if vites Mr. A to go to Bly's lecture, and when the ballots are all commerce in "spiritual" truths does not belong to the ma- sent around, Mr. S, sitting by the side of A, urges him to torial world, whether it comes under the caption of Theology, Spiritualism, or anything else; if commerce does not belong, alone, to the material world, its philosophy, its intelligence and its religion?

Spiritual truths are like the sun's rays, free for all; the fountain from whonce these truths flow is like the sunlight, but because B, has been informed beforehand what the anexhaustless. Spiritual truth is like the air, immediately swer should be. Of course Mr. A is utterly astonished, and round and within overybody and overything, free and profusely given. It would be ridiculous for me to pretend to previous communication with Bly, whatsoever, which is true. gather in and sell a bag of air to a man for a dollar or so. In all such tosts some one should ask the person who sends then the same air is all around him in abundance. If a man should buy the bag of air, it is only the bag he gets in addi- invited to attend this lecture, and by whom ?" If the friend tion to what he already possesses. It is the same of spiritual truths; they cannot be bought; they cannot be sold. And and see if he does not know where Mr. Bly got his informathe commerce of spiritual truths is like the commerce of the tion from. For myself, I am opposed to deception and fraud, man who deals in air, or in the sun's rays. Commerce in spirit from whatever source it may come. is a fiction. There is no commerce in spirit, and nover can be; if commerce there be, it is in material things, material the following process with the spirits, in public and private, truths, material philosophy, all of which are but the rising I am suro it would not be liable to the objections which lie vapors of spirit life, and if sent back in payment, do but dim against her course heretofore. Thus, when the audience are the perception of spirit truth.

In Spiritualism, solf-intuition, self-mediumship, self-authority, is developed to meet and satisfy every spiritual want of every human mind. Spiritualism leads men away from the ommerce of Theology, to recognize the free dispensation of spiritual truths, at all times and in all places, existing in great abundance. Pay for a spiritual truth 1 Not so; pay is unintolligible in spiritual things. Pay belongs to the material world, and in the material it is legitimate. All mediums have material bodies, and material bodies demand material supplies, which material supplies demand material efforts. Here it can only exist, except by pretence. One man cannot give a spiritual truth to another man for his benefit, no more than give to another man for his benefit. A man will receive spiritual truth just as his capacity has domand, fresh from the

FAIR PLAY.

"Valr play is a jowel." Having witnessed the performances of Mrs. Coan and Mr. Bly, at the Melodeou, March 14th and 15th, 1 offer the followlug remarks thereon, for the BANNER or Liour.

Mrs. U., in commoncing, declared that she did not know how the "raps" were made, and could not explain them. The raps were heard in her presence ; but a large insjority of her tests were insuffest failures, and those few which were successful were such as she could herself have performed had she worked by collusion. Mr. Bly was present, and, after where, if she continues in well-doing, she will heal Mrs. O. got about through, he offered to go upon the same platform, and, with the same ballots and the same committee, to do more than Mrs. O. had done. Ills offer was refused by Mrs. O., and so Mr. B. announced his design to expose her the next evening in the same place.

I believe it was admitted, by the candid of all parties, that . Mr. B. did excel Mrs. O, in the loudness of his raps, and in the number of tests which he gave. But Mr. B.'s "explanation" reminded me of the boy whom the miller heard muttering constantly to himself, "One thing I does know, and one I don't know." Hearing the boy utter these words so often, the miller's curiosity was excited, and he demanded of the

are always fat; but the thing I do not know, is, as to whose corn the miller's hogs are fatted with." And, thus, with some of Mr. B.'s auditory-they knew that, apparently, he had good success in his tests; and they knew, also, that he did over and over again promise to make to his audience a ways in which he could sometimes conjecture names, dates alone, he succeeded, in some cases, such as reading ballots, names, datos, places, etc. The impression Mr. B. left on his all his processes; whereas, the principle ones he kept wholly concealed. This was, certainly, wrong, after he had made so many promises to give a full explanation. It will not be

satisfactory to candid people (not Spiritualists) for Mr. Bly to fall back on his oft-repeated assertion, that he gives tests precisely the same as other mediums do. He succeeds by deception and collusion; and then, after promising his audience that he will give them a full explanation, so full and complete that any one of them could succeed in giving tests partial explanation, and concealing the most essential part of his processes. There are two methods by which Mr. Bly leceives; and he adds a third deception when he conceals these methods, after having promised his audience to explain of feeling or sight, always.

Mr. B. colludes and deceives in his processes of giving names, dates, and places of death ; then, he procures the assistance of Mr. S, who gives Bly all the information he. wants of the death of Mr. A's relative; and so Mr. S. inwrite the name of his deceased relative on the paper, and this paper being known to Bly, he calls out the name, to the astonishment of Mr. A. And then follows the appropriate questions, as to the age, place of death, etc., each of which is answered. (not as Bly falsely represents, often, by conjecture.) he arises and declares to the audience that he has had no up the successful ballot the following question-"Were you who invited him be present, summon him upon the stand,

And now if Mrs. Coan, or any other medium, would adopt assombled, and the ballots are collected under circumstances where it would not be possible for her to know their contents, before she sees or touches one of them, let the spirit which will respond do so to this effect :-

"I bore the name of J. D., lived and died in M.; died of consumption, June 27, 1813, aged 37 years. My father's name was G.; my mother's name was H. I left three daughters-S., H. and P., all of whom, with their mother, (who is now moving again,) are present here this evening, and the name of my wife was Sophia, and it is on one of these ballots and with the medlum's' hand I will now select elongs commerce, and here belongs physical labor, and here it from the rest, while it is total darkness in this hall, or while the medium is perfectly blindfolded."

Let the spirits have fair play, and when they shall have he can take a ray of the sun, or a specified quantity of air, and given tests through Mrs. Coan, or any other medium, after the manner I have here stated, I am sure Mr. Bly's occupation will be gone. Mr. Bly's frequent allusions to the "din fountain of all truth. And never will a man receive a spiritual which he thinks the mediums are after, did not weigh much truth from any external source, either from a minister in the with the young man who worked hard to assist him in one church or a medium in Spiritualism, unless the condition for of his rope feats. The youth was strongly tied and consider-

would shrink. If the people represented by such papers as the Courier could have their way, there is no doubt that Theodore Parker would long ago have been burned in the public square, with his neck duly ornamented with a halter; it is nothing but the external pressure of public sentiment that cuts off all hope of such a spectacle in our midst to-day-that same public sentiment which is in advance of the creeds and theologies, and compels them to come up, step by step, to its standard.

We learn that there is a likelihood of the present dispute being carried up to the Supreme Court of the State, on constitutional points, where it is probable that the meaning of the professions of toleration which we make will be put to a rigid test and scrutiny. It is time it is understood, once for all, whether we are always to live on professions, or are to be required to make them good.

MRS. COAN

Is very successful in giving tests, both in public and private; and as her name has figured conspicuously in connection with the recent misnamed "exposition of Spiritualism," we think it well that she is to remain in Boston, and give those who are truly desirous of arriving at the truth in reference to these manifestations, an opportunity of doing so. Mrs. C. may be found at No. 5 Hayward place, as per notice in our column of items.

BISHOP FITZPATRICK'S LETTER.

The letter of the Catholic Bishop of Boston, to which we have already referred in another place, as addressed to the School Committee of the city, contains the following points. We give them, in order that our readers may see for themselves the perfect reasonableness of his position-so far, certainly, as he asks only for the broadest toleration-and the spirit and temper by which he is actuated. The points are these :---

1. Catholics cannot, under any circumstances, acknowledge, receive and use, as a complete collection and faithful version of the inspired books which compose the written Word of God, the English-Protestant translation of the Biblo. 2. The acceptance and the recital of the Decalogue, under

the form and words in which Protestants clothe it is offensive to the conscience and belief of Catholics.

to the conscience and belief of Catholics. 3. The chanting of the Lord's Prayer, or psaims or bymns addressed to God, performed by many persons in unison, being neither a scholastic exerciso nor a recreation, can only be regarded as an act of public worship. Indeed, it is pro-fessedly intended as such in the regulations which govern our public schools.

The Bishop adds :

The undersigned begs leave to add one word more in conclusion. It has been supposed that, because he was satisfied with the state of our public schools. This is not so. He has always entertained the same sentiments which he new expresses. But whonever and wherever an effort has been made by Catholics to effect such changes as effort has been made by Catholics to effect such changes as they desired, the question has been distorted from its true sense, and a faise issue has been set before the non-Catholic community. It has been represented that the design was to eliminate and practically annihilato the Bible. This has never been true; and yet this has always been belleved, and a rallying cry, "To the rescue of the Bible I" has resounded on every side. Angry passions have been roused, violent acts been committed, and, almost invariably, the last condition of things has been worse than the first. In the light of this experience, any attempt to bring about a change secund calculated to cause much stiff, but vary

In the light of this experience, any attempt to bring about a change scened calculated to cause much strife, but very little good, and, therefore, not advisable. To-day, however, circhmstances, known to all, scene to make it a duty for the undersigned to act and to speak. He does without reluctance, since it is a duty; and he hopes that what he has said will be received, as it is spoken, in a spirit of conciliation, and with a true disposition to promote good will and charity amongst all classes of citizens. The undersigned has the honor to be with much respect, gentlemen, Your obelient servant, fJOHN B. FITZPATRICK, Bp. of Boston, Boston, Monday, March 21, 1859.

MR. PARKER'S SOCIETY.

Mr. Henry James, of Newport, before Mr. Parker's Society, last Sunday morning, delivered to a full house a sound and philosophical discourse on the subject of Spiritualism. He admitted and proclaimed the deep and fundamental truths of Spiritualism. He is religiously and spiritually after the order of Ralph Waldo Emerson, the truest kind of a Spiritualist. No lecture during the past year, before this society, has presented the principles of Spiritualism in a clearer light. He doubtless wishes not to be called a Spiritualist, and he spoke of the external manifestations with disgust, and also of Spiritualist newspapers; he compared them to "sentimental slop jars," into which the filth of society is turned. He doubtless saw the necessity of saying something of this kind to avoid suffering the reputation of a modern Spiritualist. Should his lecture be pub-

its reception bo in his soul, which is in a spiritual sense amount to its possession. •

What may we infer from this new branch of commerce al ready sprung up in Spiritualism? Only that it is a new samped edition of the old book of theological commerco, which is culminating and breaking. And it may be the las of many editions of this book, bound up in ten thousand orms, gilt all over.

If commerce there be in Spiritualism, it is a protence; it belongs not there; it is of the material world; and the medium who demands a large amount of gold, and can command it, has the same right to do so, that the merchant has to demand a large price for rare articles of merchandize that cannot be obtained elsewhere. Money belongs to State and Wall streets. not to the avenues of the spirit in which the soul goes forth on charlots of celestial beauty, to gather in, at its pleasure, the eternal truths of spirit-life, freely given by a munificent God, who gives all nature to us without a shade of commerce in the whole. And commerce among men, doubtless existing for a wise purpose, will exist till men shall become free in spirit, and see all nature full of free gifts; while affection argely exists for material things, commerce will exist without a love of material, commerce cannot exist.

In spiritual things, self claims and commerce cannot exist, for spirit is free and profuse, like the sunlight, and like the air. No one claims, as a self-possession, a portion of the air or sunlight. When the affection for the spiritual is largely loveloped, commerce fades out, and the love of the sniritual supplants the love of the material, and no pay can be given as a compensation for a spiritual truth in a specified amount of material merchandize, or in gold or silver.

There is no earthly development more beautiful and of higher order than medium development-a development of that capacity in man by which he is made to talk with angels and spirits of the departed, by which he can be made conscious of spiritual existence, spiritual truths, and spiritual realities. This development has its demands upon the spiritual, and the material development of man has also a demand upon the material, neither without the capacity for the supply of every demand of each. Material effort is the means given for the supply of material wants, and as long as a medium has material wants, this capacity exists; and why should it not be exercised ? It is natural, and what is natural is no detriment to the development of the spiritual. Is it not vain to suppose a medium can save or advance souls, by an unnatural and over exercise of their spiritual develop ment? May we not rather have unlimited confidence in the nower that lies behind the external efforts of puny man or roman ?

Would it not be more in keeping with spirit laws for all mediums of all kinds, after rendering medium services, and when asked. "How much is to pay?" to answer, "Freely I receive, and freely I give," than to say, "My price is one dollar," "five dollars," "ten dollars," "twenty dollars," or "twenty-five dollars"? Is there any danger of nakedness or starvation in such a course in this world of heart-development and bountiful provision ? The spiritual love is so much developed in some, and the material is so small, that they tlemand no price, but say, in the language of one of our best tranco-speaking mediums, "Give me clothes and food for my mother, and for myself: I can take no more." To such, the generosity of every soul would be opened, and upon the possessions of every one, solfish claims are loosened, and freedom in earthly goods is made visible by access to spiritual gifts, ever freely given. Touch the love of the spiritual in

the human heart, and the melodious response is freedom. love, and the grating response is self-rights, commerce, pay-A. B. Collo, ment for gifts, deficiency, want, need.

. . .

ably hurt in his limbs, and Bly, after taking some \$200-more or less-for his performances with that young man, the next day squeezed out to him the sum of seventy-five cents I That was characteristic of the spirit which makes manifestations through M. V. Bly. Quiz.

LETTERS ANSWERED BY J. V. MANS-FIELD.

The "St. Louis Daily Herald" publishes the following letter from a cerrespondent, Mr. L. G. Chase of that city. The date of the issue is not before us; but as the letter bears date.

"Having beard that certain spirits in the flesh, aided by others out of the flesh, could see into and examine the con-tents of any box or scaled package, I took the ilberty some flow weeks ago of addressing Min J. V. Munsfield, of Boston, Mass, three notes in one envelope. Two of these notes were in thick envelopes, scaled with gum, and afterward with war; the other was left open, and in it I desired Mr. M. to read the contents of the other two, without opening, and re-turn them to me. The notes were returned a few days since with his report upon their contents. It said that No. 1 con-tained just twenty-eight blue lines without any writing, which proved correct, on being opened before witherses; the other, it said, contained about the same number of lines in writing, closing with a verse which I had requested to have transposed so as to read correctly, which was sent. It is needless to say the letters could not have been opened or, read from the outside. If this is an instance of clairvoyance, where is it bounded? In sceing through an envelope, a watch-case, or a millstone? Will some of our learned savans throw some light upon this subject, lest there be some souls who may not know any better than to believe it is a phase of Spiritualism? Life, 29, 1859. This attendent is brief and was presence a wards con-

Spiritualism ? St. Louis, Feb. 29, 1859.

This statement is brief, and we presume a more explicit account will be interesting to our roaders. The answer to the two scaled notes was copied, and finistics the chain of evidence of the ability on the part of some intelligent power to read and report the contents of scaled letters. This answer

is as follows :---Is as follows:--My DEAR Young FRIEND-The note belore you, (No. I) is sim-ply blank paper, with twenty-eight blue lines in ruling. The other contains about the same number of lines in writing, the same being without address. I suppose the writer intended to have the spirit anticipate bls mind-Toti such is seldom over done, when no one is called for, as in this case. The ob-ject seems to be to destroy the argument that is often raised, that it is wind marking upon electricity. Thut as I canned ject seems to be to destroy the argument that is ofton raised, that it is mind working upon electricity. But as 1 cannot find any one that will answer to this note—or rather the spirit anticipated—I have taken this way of apprising you of the writer's intention, though I must confess my utter ina-bility to even imagine what the writer of No. 2 could have ex-pected from blank paper inclosed as in No. 1. Again, he has given his spirit friend a verse for transpos-tion. This anticipated spirit friend, had he been present, might be better able to transpose or to render better sat-lefaction than I could, yet I will give it him as I undep-stand it.

stand it.

VERSE AS I READ IT. To know ourselves, to know mankind, Man must be by nature faught, That stirs the soul, that moves the mind To read each impulse, feeling, thought.

TRANSPOSITION. Man must be by nature taught To know himself, to know mankind--To read each impulse, feeling, thought, That stirs the soul, that moves the mind.

FRB. R. 1859.

The above answer was written in the presence of a highly espectable gentleman, who is ready to corroborate this state. mont

THE SFIRIT GUARDIAN IS a new and interesting weekly paper, (having reached its eleventh number.) published in abundance and munificence; touch the old saw of material Bangor, Me. It is devoted to freedom, reform and general intelligence; its chief and leading feature is Spiritualism, which underlies all freedom and all reform.

BANNER OF LIGHT.

The Busy Morld.

CONTENTS .- First Iuge-A Sermon by Chapin, and an interesting story, entitled "Ludovice." Scend Juge-Poetry, "The Minstrel Lover to Ills Spirit-Dride," by D. B. Fracker; "The Heir of Itadburn," a Btory by Miss Ophelia M. Cloutman. Third Huge-"Imogene: A Heart History," by Cora Wilburn; Pearls; "Katrino," an Irish Legend, by J. R. M. Squire. Fourth and Fifth Juges-Editorials, Communications, Reports of Loctures, etc. Stath Page-Communica-tions from the Spirit-World-three columns; Interesting Correspondence; Miss Hardingo's Lecture in Philadelphia. Seventh Puge-Public Press articles, as follows :- "A Logical Phonomonon," by La Roy Sunderland; Answers to an Inquirer-No. 10; "Chat," by W. Oak; a bit of poetry by Grace Leland; Lotter from Dr. Wellington; Movements of Leoturers. Eighth Page-Beecher's Sermon, Emerson's Lectune, etc.

Lecturors on Spiritualism, who are contemplating a tour through the Western States, and desire to visit Chicago, will please address Mr. Russell Green, (P. O. box 295,) at as early a day as possible, stating what Sundays they will be there, that provision may be made to give all an opportunity to be heard.

EMBS. ADA L. COAN has taken rooms at No. 5 Hayward Place, where she will hold private sittings for the investigation of the phenomena of Spiritualism. Terms \$1.00 per hour for one or two persons.

Rev. Jonathan Post, a Baptist preacher, and his wife, were killed on the 25th ult, by their son. The murderer was about thirty years old, and had been insane for several years, but was thought to be harmless until this occurrence. He made no effort to escape.

PROFESSOR QTIS .--- In answer to several inquiries made re specting Mr. Otis, we state that he has been confined to the house with sickness for some weeks. It was quite a long time before we heard of his illness.

H. P. Fairfield will lecture in Providence, R. I., April 80 and 10th. Friends in the vicinity of Providence wishing to engage his services for week evenings, during his stay in that place, will address him in care of Henry Simon, No. 250 Friendship street, Providence, R. I.

DISCUSSION .- THE WORLD'S CRISIS, of March 23d, says:-Wo [Elder Miles Grand] are to have a discussion at the Quinnebaug Hall, Putnam, Ct., with Mrs. O. M. Tuttle, a dis-tinguished trance-speaking medium, on Thursday evening, March 24th, commoning at 7 o'clock. Bubjeot-Resolved; "That the Bible, facts and philosophy, teach the immortality of the soul."

Will some friend forward us the result?

The following question was recently discussed before the Dogtown Lycoum :-- If a poor travelor visits Greece for his health, are the chances in favor of his becoming fat? The Professor in Greek was not present.

.Mr. Pullup, coming home late, "pretty full," finds the walking slippery, and exclaims: "V-ver-very singlar; wh-whenever water freezes, it alfus fr-freezes with the sl-slippery side up; dem'd sing'lar."

NOT OF THE DEAD, BUT THE LIVING .- That was a beautiful idea expressed by a Christian lady on her death-bed, in reply return to his distant residence, that he should probably never are now in the land of the dying."

Loss OF A BRITISH WAR STRAMER .-- A passenger in the Karuac at New York from Nassau, reports the loss of the British war steamer Nassau, from Jamaica, on a cruise. She struck on a hidden rock on the night of March 4th, and soon sunk. Officers and men, sixty in number, took to their boats; ten of them were subsequently swept overboard in a heavy gale. One of the boats, containing the captain and nineteen men, managed to reach the southern coast of Ouba, but the other boat, containing thirty mon, has not been heard from. The party suffered terribly from cold and famine, and were on the point of perishing when their boat was driven on the **Ouban** coast.

There is a beauty in the name appropriated by the Saxon nation to the Delty, unequalled except by his most venerable Hebrew appellation. They call him "God," which is literally "The Good," the same word thus signifying the Delty, and his most endcaring quality.

A young lady who was rebuked by her mother for kissing her intended, justified the act by quoting the passage, " Whatscover that men should do unto you, do ye so unto them."

In the Massachusetts House of Representatives, on Thursby cities and towns, coming up, an amendment was offered by Mr. Griffin, of Malden, providing that all laws punishing drunkenness shall be repealed, except that for common drunkards. The amendment meets the favor of ultra tem. perance men and many others, and will probably be adopted. A bill, having the same object in view, has been offered in the Senate by Mr. Butler.

The Commandant of the United States fleet before Vera Cruz states to the Department that the applications of the American agent, Mr. Churchill, of Tennessee, for liberty to land a naval force to protect American interests, if the city be stormed by Gen. Miramon, has been denied, on the ground that if one nation has such permission, others may require it. It is stated that the Liberals at Vora Oruz are confident of

resolutely but when he cannot do otherwise-then the use of force may make him a hypocrite, but never to be a right bellovor; and so, instead of creeting a trophy to God and truo religion, we build a monument to the Davil. For THEIR MONEY .--- A correspondent from Mill-Brook, CL,

writes .-... Von Vleck has been in this vicinity trying to astonish the natives;" but it is acknowledged by all that he did our cause more good than harm. He said 'As came for their money,' and he got a pllo out of those that are so afraid of being humbugged by Spiritualism."

A new forty-two inch main is to be immediately laid from the reservoir in Brookline to this city.

Our Legislators are hurrying up business. They will make n effort to separate about the 6th inst.

The Postmaster General has dismissed thirly-one special post-office agents, thus affecting a saving of \$36,000.

It is stated that a secret fillibuster expedition is ready to start for Ouba, on the receipt of instructions expected by the next steamers. The head-quarters are in New York, the arms and amunition in Southern cities. Men will depart simultaneously from all parts of the Union, and secret agents

are already in Cuba to pave the way for the fillibusters. The Book Trade of Boston has appointed a committee to take into consideration the feasability of having Book Trade

Sales in Boston. Banner of Night. NEW YORK, SATURDAY, APRIL 2, 1859.

Publication Office, No. 5 Great Jones Street. Ross & Tousey, 121 NASSAU STREET, WHOLESALD AGENTS.

It may not be known to most of our New York friends that ur columns are open for articles from them, and that we should be pleased to give them space in which to express their ideas upon the philosophy of Spiritualism, or progressive topics. All articles for publication may be handed into our New York office, No 5 Great Junes street.

An Old Spiritualist-No. 5.

In the last letter we promised to give a continuation of the nanifestations which have been witnessed by Phœnix, many of them varying in kind from those before referred to. Our present letter will be confined to manifestations witnessed in he city of Buffalo, with the Davenport boys as mediums. Phoenix says that he has no confidence in these boys, having caught them in tricks, but still there is no doubt as to their powers as mediums, and that many of their manifestations were entirely beyond the possibility of deception. He sat with them more than twenty evenings, and the entire party

were persons selected by himself, with a view to test what might occur. The circles were held in the upper room of a building, two stories higher than those which surrounded it. The only entrance was a single door at the rear end, which

could only be approached by a staircalse outside of the building, and which, on more than one occasion, was guarded by to a remark of her brother, who was taking low of her to one of his friends. The room had been built for a lodge room. The ceiling was at least five feet higher than is usual again meet, her in the land of the living. She answered: the furniture in the room consisted of two tables, one near "Brother, I trust we shall meet in the land of the living. We the door, and the other thirty feet from it in the middle of

the room, a few settees about the sides of the room, and four chairs. On the table was a speaking trumpet a tamborine, a banjo, a guitar, two violins, and a bell. The mediums sat on two of the chairs and at opposite sides of the table ; Rucenix and his friend occupied the two chairs placed at the two other sides of the table. The feet of these examiners were placed upon the feet of the modiums, and their hands on the hands of the mediums on the top of the table. On the settees, ar from the table, sat the other friends of Phonix, and the father of the mediums was always seated between two of these friends, who placed their hands upon him, so as to know if he moved. Thus it will be perceived that neither the mediums nor their father could move without its being known. The elder Davenport then closed the dark lantern. the only light in the room. Occasionally lights would travel round the room, near the celling, sometimes slowly and sometimes with almost electrical velocity. All the instruments, the bell included, would pass about the room in the atmosphere, all being sounded at one time, and moving with such velocity that the same note on the violin would be heard through the whole length of the room before its vibration ceased. These instruments would touch the members of the circle on their heads, hands, knees, feet, etc., and were often day week, the bill concerning the payment of criminal costs placed upon their laps. During all this time the mediums were held in the manner described by the two examiners at the table. The speaking trumpet would pass about the room. and while in motion would be spoken through, professedly by the spirit of John King. The examiners at the table were frequently changed, as were the two who held the elder Davenport. Whenever the cover of the dark lantern was renoved, the audience and the mediums were always found

seated in their places, and the change of the dark lantern was in turn deputed to every individual in the room. The voice claimed to be that of John King was often heard in response to questions put by different members of the circle. On one occasion the boys cried out that the table was rising; a crash was heard, the lantern uncovered, the boys and the examiners still in their places, the feet of the examiners on those of the boys, and their hands in contact with the

prepared for the same impertinent interrogatories ?"

Sunday Evening, March 20th, 1859.

Sunday Evening, March 20th, 1809. Miss Doton spoke on the subject of "Free Love and Afflai-ties" last Sunday evening in the Moledeen. The following is an abstract of her remarks, which were listened to by a very large audience—their basis being a portion of the 8th chapter of the Gospel according to St. John, viz: "He that is without sin among you, let him first cast a stone at her. • • Woman, where are those thine accusers? Hath no man con-demned thee? She said, no man, Lord. And Jesus said unto her, Neither do I condemn theo; go and sin no moro." Perhaps no question could have been propounded which possesses more general interest than this one, for the reason that it relates to the most important social matters—because all are in social relationship, one to another—and because all are subject to the great governing law of life, without dis-tinction of rank or position. Love pervades overy nature, high or low, from the prince to the beggar. The child as well as the aged—the yaung as well as the middie-aged; in some degree or other overy human being has an interest in it. But degree or other overy human being has an interest in it. But the idea of free love and affinity is what we more especially design to speak of; and let it be understood at this point that it is not the free love and attinity of the kind common suppo-sition embraces, but of the love which is sanctioned by God It is not the free love and atlinity of the kind dominon suppo-sition embraces, but of the love which is sanctioned by God and the angels. A definition of this love is asked by many in the audience, as the influences which govern the speaker can, from their nature, discover. And this requirement comes to them as varied in its form and promptings as are the parties present different from each other—in degree as separately distinct as is the love principle found to be hm-planted in the souls of the hearers. Springing from that con-dition of the soul, the answers already rising up to meet the question are tinged with darkness, or radiant with light, ac-cording to the mode or measure in which this love principle has been consulted, or as it has been transmitted to individ-uals present from their parents. The answer comes forth shadowed by its pre-native principle. There are two meanings of Free Love—one high, and holy, and chinging around the throne of God; another iow, debased and groupling—meaning, in plain words, Free Lust. Here, this day and hour, you have pointed the finger of scorn and condemnation at certain members of society—saying that they induige in the mask presents, without knowledge

they indulge in the lasts of the flesh and go astray after strange gods in form of men and women, without knowledge in your condemnation. There are such persons, but they are not all embraced in the number of the openly licentious. They are not alone the low and degraded that stand up to deserve, as you think, repreach, such as is put upon then be-cause they are examples of the deformation of the human soul. They are not those alone who grovel in the baser depth of the human passions, for they can be seen in all elasses, in the highest of all; and example is as tividly to be drawn from the high as it is to be taken from the lowiy— for the great go as far into the depths of repuisive defilement be drawn from the high as it is to be taken from the lowly— for the great go as far into the depths of repulsive defilement as they. There is a truly sore cell to be corrected, as it exists among refined sentimentalist—fine gentlemen and ladies who live and move among what is called good society. There are to be found men who creep into families, under the disguise of rofined politoness, for the purpose of taking cap-tive the souls of women as imperfectly developed in the love princfile as they are themethes. There are they are the souls who go forth to find their affinities—their counterparts—through the attraction of the spiritual magnet. The rofined sensual-ist is the leathsome thing that is specially to be abhorred. Tae openly vicious, profane, or drunkard, always stand forth The openly vicious, profame, or drunkard, niways stand forth as examples to be avoided; but the sensual man of position in society, and of authority, is one who serves Satan in the garb of light, and is doubly to be reprobated. Woman, too, in the upper ranks of social life, with her fascinating smilles, transcendent beauty, soft hand, magnetic touch, and winning manners—woman in politosociety—man-secducer—she has also her share of the evil of sensualism to account for; but we will contemn notther man nor woman because of their defects; we do not like condemnation, but we will say unto them—to the polito sensualists—women and men—"go and sin no more." We only bring you up here that you may be exhibited in your true colors, and that those do not condemn, them, for they excretes their wiles and fas-clinations unknowingly. The poor millinery girls also culti-vate the attractions with which nature has gifted them, and they do so not knowing the risks into which they head thom. The female attendants in saloons and public places do not know the while they enhance the values of their persons, that they place themselves in the way of great temptation. They do not descry that they subject themselves to un-courted dangers—that, because of their attractive appear-ance, their speaking eyes, their fine hair, and their beautiful complexion, they propare themselves for the temptation wiles, and that they succumb to them at last. They look for their affinities in connection with the other sex, making mero s examples to be avoided; but the sensual man of position their affinities in connection with the other sex, making mero externals the directors of their choice. In the sume manner the man of society dresses well; the cut of his clothing, hair and beärd, is faultless; he unditts his locks with Maccassar right theoremistic directors of their choice. In the same maximum right theoremistics, that be delay to the server of the service in the service of the service in the service is of the living God, that ye may be faithful to your service in the service in the service is of the living God, that ye may be serve in the service is of the living God, that ye may be serve in the service is of the living God, that ye may be serve in the service is of the living God, that ye may be serve in the serve is the serve i

 was lighted, a small dog belonging to Mr. havenport ran under the settee on which Phanix alone was exted; the light was covered, and the volce through the trampet said. "What do you wish done now?" Phaenix replied, "Pinch the desitute of sympathy, must be as cold as an iceberg—un-natural, ungenerous—which fairly indicated that his tail had been suddenly and severely pinched. The trampet was frequently placed alongside of the cars of the audience, and replies to the questions, held with these mediums, with the musical instruments on the floor under thetable, the order that will have unsympathrizingly been for the performance on the plane, through the mediumship of the performance on the plane, through the mediumship Miss Barah Brooks, without any contact of hands with the keys.
 will not in this condition, with perverted ideas of if-mater, in all of the series we shall give an account of the performance on the plane, through the mediumship being alone of all others who is series we shall give an account of the performance on the plane, through the mediumship keys.

 Catholic Broils.
 The war still goes on in the Catholic questers, and the put-leation of boligement between the south series and billing of the sourts. The original is a 'sceular priors' of our dicers of the say, of the latter, the setty mediated to meet the wants for the performance on the returner. The letters of the say, of the latter, the setty mediation. You cannot yourselves as that say, of the latter, and the flor is near, and thall of devolue to the soults for mer, instead of bolig conflued to the cathers of the say of the latter, the personalities, which can surely first for the grace of God you would have been the acqueed or the scale. You cannot yourselves as that say, of the latter, they new ould ask, was he accepted for mer, instead of boling conflued is the categories of the say of the latter, they wey would ask, was he accepted for mer, instea

In answor to which Mr. Dayman produces his testimolali-received from the Diocess of Birmingham, where he was pricest for five years, which reads as follows: "Affred Dayman is a 'secular priest' of our diocess, of good repute, and ex-celions morals, involved—as far as we know—in no ceclesnas-tical censure, or canonical impediment," Then the Arch-bihop rakes up something, the truth or falsity of which is a matter of no earthly importance: "Mr. Dayman was in-debted to the captain for his passage, or some part of it." The reply to which was, "I was indebted to him for neither. The whole was pald beiore starting, of course." Now what has the above assertion to do, in any way, with the question whether or not the gentleman is fit to fill the position from which he has been sceningly most unjustly suspended? Not satisfied with this extent, the Right Rov-erend deals in a little stronger personality: "I has come to my knowledge within the last five weeks, that Mr. Dayman was accompanied by a young fomale," which female was a ohild uyder fourteen years of age, in whom Rev. Mr. Dayman manifested interest enough to procure registance successively in Mount St. Vincennes and the Ursulines of Molrose; after which he acopted her as his niece, and states that a most faitful guardian he has proved. This is quito a scandalous in farmed as the police extremise, who has been described, and which destroys, the while its properly regulated existence is hothed he acopted her as his niece, and states that a most faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous faitful guardian he has proved. This is quito a scandalous the true fourtees is blessings in ample measured on the

general, and bestows its processes a truly developed love-principle, he future. When a man professes a truly developed love-principle, he prepared for the same impertinent interrogatories?"When a man professes a truly developed love-principle, he
goes forth to seek his affinity, or counterpart, with a proper
regard to the welfare and happiness or his fellow-men and
women. Harmoniously developed, a man's love-principle
ownen, harmoniously developed, a man's love-principle
ownen, harmoniously developed, a man's love-principle
ownen. Marmoniously developed, a man's love-principle
ownen. Harmoniously developed, a man's love-principle
ownen. Marmoniously developed is a society genue of government. Whatever temptation
may come is his fellow was bound to another by strongly moral ties would instantly teach him
to another by strongly moral ties would instantly teach him
to another by strongly moral ties would fiel that his low man posessed a
right in the woman, and ho will turn away and call in his
true auture, which tails list that his follow man posessed a
right in the woman, and ho will turn away and call

him and his legitimate attinity together. These will be the results of a properly regulated love-principle established in man. Let us now glance at a different picture. The man with a badly regulated love principle will go to a woman, and insid-uously at first—and by the use of means which are the weap-ons of that class—let her know that a sentiment of atfinity draws him towards her. Constituted as he is, she feels flat-tered, but pleads conventional observances as a bar to the en-tertkinment of his love. Both, however, in ignorance of their true natures, are drawn the more closely together through that ignorance. Attractions come along which increase as they are cultivated and entertained. On the streets, in pub-lic places, everywhere, the affinities, as they believe them-selves to be, contrive to meet; and while they carefully study the chances of meeting, they stupidly consider them the proofs of that ather may. And they charge this self de-lusion to Spiritualism. They say the spirits impel them so to not. Distrust the Spiritualism which says so; it is but a cloak of deception to hide the foulness of the corrupt hearts which assort that it is so. There are many formale seducers who cover their actions with this films yield; for men are as frequently seduced by women, as women are by men. Many men are estimated from their family relations and duties by the wiles of such women. No pure impulse prompts them to exert such fuscinations, but a wantonness of desire which is rotton and base—teaching the lesson that it is important that inen and women should know their own natures, and that they must look well to the motives of their hearts, no matter how purely virtuous they may express themselves to be. Let us place a woman of addicate nature before our mind's

how purely virtuous they may express themselves to be. Lot us place a woman of a delicato nature before our mind's vision—one craving sympathy, and finding it not, to meet her wants. Such, in her liability to go nstray, should be mot by the volces of angels, and warned to boware of the faility of her cravings. She should be understood, sympathized with, directed, warned, but not condemned nor discouraged. Wher-ever the love principlo is largely developed in the human breast, you will find a broad foundation of virtue to be acted upon—something great and mighty, that, properly cultivated, will cast out the devits of sin, and its pure love will go out unto one who will return it alone, and its light and benefits will descend to the improvement of the whole human family. Every one has an affinity, and what is 10? Is it like soeking like? No! The iron and the magnet have affinity, and yot they are unlike. It is so also with human nature; and if men and women will lay aside their own fallacious notions, and go forth unto the world purely desiring the contact, their affinities will come soner or later. Impatience in this mat-ter is the cause of much trouble, and and oh, woman I you whal we find our affinities? Oh, man, and as you make your solves, so will others regard you. Look for affinities on a low plane, and you will find them; strive to go higher than you into its is to relations which gonstitute it. They stand how many know the significance of that word when it is too late to sever the relations which gonstitute it. They stand up in constant sight of their mistake, know the misfortune of procedurate in the sone of the magnet the sone of the solute it is too into to sever the relations which gonstitute it. They stand now purely virtuous they may express themselves to be. Let us place a woman of a delicate nature before our mind's The second secon have doice wrong, but in bearing your cross courageously you will earn a crown that you would not have gained in any other way. This being your answer, call up strong hearts and determinations, and say-God giving mostrength, I will do my duty. And those who are in trouble, and will so do-termine, and follow that determination up, will make them-selves the true heroes and heroines of life. God takes cog-nisance of such soil renunctation. Mon and women ripeuing in this kind of adversity, are numerously around us; and let those who have not done so, take courage and go and do as they have done. In giving this advice, we accompany it with our truest sympathy. Go out and do good, and lend your spiritual influence to the raising up of others like you to tho same standard of worthy determination; clevate weak souls by your example, and blessings will be showered upon you. You will save many through it, whose songs of triumph will carry thanks to God for every trying circumstance of life and discipline which led them to lean on him for support, and who had mereifully enabled them not only to stand up right themselves, but to give aid to others through the exer-cise of their spiritual strength. Angels take cognisance of those who stand true to keer own noise natures. Parents i much lies with you. The future is radiant with hope, ir you will only be pure in your relations, and impart the purity of yout own intentions to your children. Purify your molves, that the souls of your progeny may inherit equal purity. Bo united, not only in accordance with the law of man, but also that of God and angreis. There is a work for vill earn a crown that you would not have gained in any

on, and the cry went up, "fave us Lord, or we periah." Dustruction waged wide; the Lord heeded not their prayer, and the tide of blood grow deep and strong, till at last the great struggle was ended, and tyranny and oppression reigned. There was no liberty—it was a mockery—a lifeless farce. Then men ent down disappointed, to wait for God's own good time—sculs suffering and hearts bleeding, as God sits quiety watching the work sending down no auswor to the needy's ere.

5

Ban sees discord in his own family and social relations, and Man sees different in his own family and social relations, and overy appeal to Delty brings no other response than the con-sciousness not of peace, but of a sword, which every new revelation from God brings. Each revelation comes on the ruins of another. It steps into your society and family, and lays its hand upon the conjugal relations. In these days, as in the days of Jesus of Nazareth, the husband is set at vari-ance with the wife, the sister with the brother, and the pa-rent with the child, and there seems to be a spirit of discord berrydne all. What does God purpose hy dividing the holiest. rent with the child, and there seems to be a spirit of discord pervading all. What does God purpose by dividing the holiest relations of life? Only to show us that the discord belongs to time and not to eternity. The husband and wife live on for years in perfect harmony, and happiness, till the destroyer comes in, and removes the husband, and father of the little flock. The relation belongs to time, and time may heal the wound death has made, and the mourning mate may find an-other partner, perhaps better and more harmonious and lov-ing than she has lost. God suits us all to his mighty purposes. If we lean on his arm he will guide us all aright. Circumstances control

God suits us all to his mighty purposes. If we loan on his arm he will guide us all aright. Circumstances control men's action, and God controls circumstances. Go back to where we left you in hast Sabbath evening's lecture; go back to the conjugal relation. Have you the power to control your affections—to school your passion ot love? Can you call your affections from an old object, and, adapt it to a new model? Heart after heart answers no. There is a power that pervades our being which seems an in-flux from a higher life. Death leaves the conjugal relation free, and you can bestow it on another object. If your affecflux from a higher life. Death leaves the conjugal relation free, and you can bestow it on another object. If your affec-tion can be achooled, it must be done not by peace but by the sword. But if in this life the male cannot love and respect the female he has promised to love till death, let them live no longer in what becomes a criminal relation, and bring into the world the victims tainted with spiritual and physical de-formity, but live apart as brother and sister. We speak plain to you, for you are men and women, each, though governed by circumstances, yet in a degree morally responsible for what you do. You have a work to do for one another, and not only are you to conquer your own enemies, but assist others who need your services in conquering theirs. We speak to you the truth, though it comes not bringing peace but a sword.

but a sword. There are men and women who stand before the public There are men and women who stand before the public as spiritual mediums, with whom the conjugal relation seems as naught—as though the angel hand had come be-tween, and severed the tie which had bound man and wife, and bid them each go their way and do their work. The public sense is outraged, and men say, "If this is Spiritual-ism, let us have no more of it, but go back to the forms and creeds of old." But this manifestation from God "comes not bringing peace, but a sword," and Jesus said that he who would not forsake his father, and all, and follow him, was un-worthy of him. There may be a medium who has become the mouthplece of angels, and the vehicle by which their words of wisdom are curried down to mortals from the anged spheres. Bide may be a loving wife, and her heart may words or wisdom are carried down to mortais from the angel spheres. She may be a loving wife, and her heart may answer to the heart of him whom she has sworn to love, honor, and oboy. She is led into new associations and words of wisdom are written upon the inner walls of her being, and that she speaks to the multitude is not all passed from her. When she returns to her husband again, circumstances have changed her, and there is addifference between them. Should she lay down her mission, and sacrifice the harmony within her soul to return to the duties by the fireside? "Yes," we heard you say: "the sphere of woman is the home." But she can down her mission away; what shall she do? Let him go with her, and continue her supporter. She speaks words of angel inspiration then, and he becomes hor treas-urer i One receives truths from heaven and gives them to the world, while the other takes the money for her labor, and speculates on her holy mission 1 L is bad in Bpiritual-ism, but no better in the Christian Church. Prosperity is not good for the human soul. The world has lessons for it to learn, and it will be wiser by the learning. There are times and seasons when the soul throbs joyously and harmoniously; and then conces the bitteres drop in tho cup of atiliction. The husband may come home to the wife reeking with fa-toxication, and the poor wife turns away to weep for the roushed hope of the nuprital day. To save the young wife from the vidence of an intemperate husband, would not the sword of division bring peace? But let her not again pledge her heart to any man, but purify herself, and she will be re-payed in heaven for her outay here. You can all picture the consequees, when one or both in the conjugal relation become leathsome and vide to the judg-ment of the other. If they are not fitted for one another, is is the to doe y usite us not for man and woman in conjugal-ment of puscies more in the man and woman in conjugalspheres. She may be a loving wife, and her heart may answer to the heart of him whom she has sworn to love,

ment of the other. If they are not fitted for one another, is is their duty to go apart. The sword of justice is not for man and woman in conjugal relation alone. In social life men and women see not their relation to each other. They step aside from the ties of chas-tity which bind them—not in Spiritualism alone, but in church also. Men and women standing forth in Spiritualism boldly deciare themselves free to do as they please, and satisfy the area future of their sansaul natures.

boilty declare themselves free to do as they please, and satisfy the cravings of their sensual natures. Oh, if you could see with the eyes of the spirit, and look beyond the clouds to the brightness of heaven, you would see that every trial, suffering and inharmony of this rudimental existence, is to become part of the foundation of the temple existence, is to become part of the foundation of the temple of Etornal bilss—pillars which will support the finer feelings of the soul. So rise above these discords, and yot own your relation to them, and work your way through that temple to the holy of holies. Men and women are individual children of Deity, and where the Deity is, there is liberty. Material life is the pioneer which clears away the underbrush for the march of the spirit. There shall be a peace which shall pass all need; would that mediums might feel it, and gage their manifestations by the highest purity. The medium closed with a prayer, and the choir sung.

Miss Doten's evening lecture will be published next week.

NEW PUBLICATIONS.

Mrss HARDINGE'S DISCOURSE. "The Place and Mission of Women," and "Marriago;" Inspirational Discourses, deliv-ered in Boston, in February last, by Miss Emm Hardinge, Phonographically reported, by J. M. W. Verrinton. H. W. Swett & Co., Publishers, 128 Washington street, Boston. These two lectures are pronounced the most able which have yet been given to the public on these interesting and

The Boston Natural History Society have received a valuable donation of stuffed birds, etc., from Dr. John C. Reinhardtof Brazil.

A post office has been established at Coraville, Pike's Peak region, and Matthias Snyder, formerly of Virginia, is appointed the Postmaster. The contract for the daily mail service from Leavenworth to Ooraville has been given to Benj. McCullock, and P. F. Ficklin. Extensive arrangements are being made by them for the transportation of passengers also.

Capt. Hudson, recently commander of the frigate Niagara. has been ordered to the Charlestown Navy Yard, to supersede Com. Stringham.

Rev. William Watson, pastor of the Methodist Church in Glenwood, Iowa, was recently arrested while preaching a funeral sermon. In his cellar was found the entire apparatus for manufacturing counterfeit bank bills, together with a large amount of bogus money. He had preached in Glenwood three years, during two of which he acknowledged he had been connected with counterfeitors.

THE SUNBEAM, printed at Buffalo, N. Y., is a sprightly little sheet. We bid it a cordial welcome into our ranks.

FUNNY .--- The Boston Evening Gazette says that Mr. Wm. Boals, of the Post, will shortly leaved for Europe, where he will study into the art of modern journalism.

The Cincinnati Eagle says that a farmer in the suburbs of that city, while digging a cellar recently in a location which had formerly been a forest, and was apparently never dug | ferked from his head, and at the same instant of time. One over before, found a large number of potter vessels, in some of which were silver coins and a heavy gold chain; also, an ivory sword hilt, and pistol butts, made apparently of wrought copper. With these things were found a human skull, of and the supposed voice of John King, through the trumpet singular phrenological developments, and apparently perforated by a ball. The coin were of a Spanish die, three hundred years old, and the chain supported a heavy gold cross and crucifix. There is a strange mystery about it, and specu-Intion is rife.

Why is a fashionable lady like a rigid economist? Because she makes a great deal of bustle about a little waist.

'A member of one of the New Bedford churches tendered his resignation (which was accepted) a short time since, because his pastor disagreed with him concerning the meaning of a Greek word.

Mons. Belly's canal project has been postponed, it is said on account of the intestine difficulties in Nicaragua.

The building in Paris in which Benjamin Franklin was made a Freemason, in 1778, in the presence of a brilliant array of members of the order, has been taken down.

The library of a clergyman lately deceased, was valued a fifteen dollars, while his wine was estimated to be worth three hundred dollars. Some one has observed that he must have thought, as an apostle did, that ." the letter killeth, but the spirit giveth life."

Why is Morphy, the great Chess Champion, supposed to be one of the most houest men in the world? Because all his actions are upon the square.

We learn from the Norwich, Courier that Mr. John W. Rollins, a very pious, exemplary and active Christian, in Windham, Ot., recently committed suicide by hanging. He was sixty-five years old.

Jeremy Taylor says that force, in matters of opinion, can do no good, but is very apt to do hurt, for no man can change his opinion when he list, nor ever does heartily or the mouths of the boys. On one occasion, while the room

, which contact they insisted had not been broken, but that they had simply pulled the medium's hands off the table as it ascended, and this table, top downward, was on the table near the door, having moved at least thirty feet. This and similar movements of the table, occurred almost at every sitting. On one occasion the elder boy called out, that he was rising to the ceiling, and asked, "What shall I write ?" Pho-

nix answered, "Write my name." A moment after the boy was heard to fall : the cover of the lantern was lifted, the boy was seated on the floor, with a place of red chalk in his hand, all other parties in their places, and the name asked for was plainly seen written on the coiling. Phonix thensuspected, as the only means by which the boy could possibly have reached the coiling, that a chair had been placed on the table, the boy had stood upon the chair, the chalk in the mouth-piece of the trumpet, and that the boy, by holding the lower end of the trumpet, had written upon the colling This experiment was then tried, when it was found that the combined heights of the table, chair, boy, arm and trumpet would not reach within six feet of the ceiling.

On another occasion, when the party entered the room they threw their cloaks and coats on the table near the door. After all were scated, fifteen being present, the dark lantern was covered up. One of the party remarked, "It is rather cool," and in an instant something fail upon each person : the cover of the lantern was suddenly raised, and each one was found to have a cloak or cost on his shoulders; but the most curlous part of this manifestation was, that each had his own garment. On another occasion every one's hat was of the party had a cap, in the side of which was a heavy pair of riding-gloves, lined with woollen. In an instant more these hats and cans were replaced on the heads of their owners, called for the light. The lantern was uncovered, when every one's hat was found to have been turned wrong side out. Dr W----, who wore the cap, on taking it off, found his gloves within it were also wrong side out. . The lantern was again covered, the hats and cap again removed, and subso quently restored to their heads. On reproducing the light, they were all found to be right side out, except one of the doctor's gloves, which required more time to reverse its condition than had been occupied for all the other changes During all this time the elder Davenport sat between two of these gentlemen, and was hold, while the boys were held, at he table by the two examiners.

At some of these meetings the boys were tied in their chairs, two full pieces of bed-cord being used to the each boy, and in such a manner as to render it impossible for them to extricate themselves. The same place of twine was then passed through a button in the coat of each member, and the two ends passed again around the circle, and held by the hands of each, so that no one could move without every other one being rendered aware of it. While this condition existed, most of the manifestations, before described, occurred frequently. The boys were untied, and entirely freed from the cord, iu a miraculously short space of time, and on many occasions the cord so arranged as to be in a slip-noose around

their necks, passing down the back of their chairs, then under the chairs, and under the table, so as to prevent either moving without choking the other. Still, when all these conditions existed, the moving, and playing of the instruments through the air, the supposed speaking of John King through the trumpet, and finally the untying of the boys, would occur.

It has frequently been suggested that one of the boys spoke through the trumpet in an assumed tone of voice, but Phochange his opinion when he will. But if a man cannot nix says he has heard this voice while he held his hands over

important subjects-the vital springs of society-on which so much happiness and misery depends. The increasing interest which is manifest all over the land on these tonics. creates a lively demand for these very opportune addresses. They were delivered before densely packed audiences, composed of the most respectable citizens of Boston, and listened to with almost breathless attention. For sale by the trade generally. Price 10 cents each, or \$7 per hundred.

THE WAVERLY NOVELS.

We have received from T. B. Peterson & Bros., Philadelphia, three of the celebrated Waverly Novels-Rob Roy, Guy Mannering, and Ivanhoe. They are the three first of this series, which Peterson is publishing in pamphlet style, for the low price of 25 cents, single volumes, or the entire series (26) for \$5. The books will be sent by the publishers, free of postage for that sum. The first twelve will be sent for \$3, and the first four for \$1. Williams & Co., 100 Washington street, have supplies of this edition.

THE LADY OF THE ISLE.

We have received from Crosby, Nichols & Co., a neatly bound and well printed volume, published by Peterson & Brothers, with the above title. It is from the pen of Mrs. mma D. E. N. Southworth, whose works always charm and Instruct all who will be instructed. Her pictures are those of home life, which the reader recognizes at once, not often overdrawn, but always interesting, and always tending to levate the soul's impulses. Price \$1 25 in cloth, or \$1 in Daper.

OUN COUNTRY, HER. MISSION AND HER PROSPECTS. An Ad-dross delivered before the Columbian Society of Marble-head, on the 8th of January, 1839, by B. R. Allon, Pastor of First Church in Marblehead. Salom: Ives & Pease, 1869. Some kind friend has sent us a copy of this Address. The ssociation, as we gather from the pages of the pamphlet, is one "to promote political and other useful knowledge;" to defend the Constitution, and maintain , the institutions which it embraces, and secure the integrity of the Union of hese States at all hazards." The oration contains many classic allusions and patilotic overtures to the Goddess of Liberty, and concludes in the follow-ing style:

"And our Republic of Constitutional Freedom will stand in all its glory to the end of timo; and when the steeping dust of ages and of empires rises to meet the Son of God, the star-spangled banner shall be still floating in the breeze!"

MUSIC.

We have received from Ditson & Co., 277 Washington street, he following new publications in the musical line. BASSIN'S ART OF SINGING. Abridged. A very valuable work on the cultivation of the voice. Edited by B. Storrs Willis. Rovers, RULERS OF THE SEA, A BOUG from the opera of Satanella, by Balfo. DAYS GONE BY, a song by W. T. Wighton. HEIGHOI FOR A HUBBAND, HEIGHO! Song-words by Geo. P. Morris; music by Henry Russell. HAPLY Youn Londship, from Vocal Beauties of the Nozze di Figaro of Mozart. Wouldst Thou. WIN ME? from the opera of Satanella. Who SHALL BE FAIR-Est? Poetry by Charles Mackay-music by Frank Mori-TEXAS POLKA, by Charles H. Roudeau, for plano. GENTLE RIVER WALTZ, for plano, by J. Dayton,

From H. M. Higgins, 45 Lake street, Chicago-an enterprising house-we have received the following music :- THE VINE-WREATRED COTTAGE. Poetry by "Orlie"-music by J. P. Webster: a very simple, pretty song. Spinit Messen-ER-song for bass or alto voices. LA PORTE SCHOTTISCHE, omposed by A. Cooke, for his patrons and pupils of La Porte, Indiana

These several pieces of music are neatly gotton up, and will serve to cheer some sad hearts, no doubt.

The Messenger.

Each article in this department of the BARNER, we claim was given by the spirit whose name it bears, through Mrs. J. II. CosANT, Trance Medium. They are not published on account of literary merit, but as tests of spirit communit 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 erono-ous dea that they are more than FINIT beings. We believe the public should see the spirit world as it is-should learn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to mortals. We ask the reader to receive no deciring purfits, in these columns, that does not comport with his reason.

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Each expresses so much of truth as he perceives, --mo more, Each expresses so much of truth as he perceives, --mo more, Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Visitors Admitted, -Our slitings are free to any one who may desire to attend. They are held every afternoon, at our office, commencing at HALY-PAST TWO; they are closed usually at half-past four, and visitors are expected to remain until dismissed.

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?

-Henri Dejein, Hans Valkendahl, Louisa Taylor

March 8-Henri Dejein, Hans Valkeudahl, Louisa Taylor. Charles L, Taylor. March 9-David Moore, Lucy Wentworth, Dennis Maloney. March 10-Captain James Davis, Benjamin Webster, Rov. John Brooks, Bill Curtis, Mary White. March 11-Samuel Grafts, Elias Smith, Patrick Murphy, Charley Clark, Edwin, James Waldron. March 14-Nameless, William Lewis, Sarah J. Bargent, George H. Chadbowne. March 17-Clara Flanders, Thomas Bentley, Judson Hutch-Inson, Sarah Higgina, William Carter, Jack (a slave.) March 18-Tinothy A. Cowdry, Emily Jane Carver. March 19-David Fearson, Polly Westcott, "Xerxes." March 19-Samuel Phillips, Frank Stevens, "Engincer," Rov. Dr. 24moons, Kirk Boott.

March 21.—Samuer Finnes, Link Stream Thomas Bisby, Abagail Field.

Samuel Garland.

They will not let me use your medium to speak, but give me permission to present myself for description.

The above was written ; by "they," the spirit writing mean the spirits controlling and guiding the circle and medium. the spirits controlling and guiding the circle and medium. I see a man who appears to be about fifty years of age-Bhould think he might be about five feet five or six inches high; very straight and thick set, full face, high broad for-head, and blue eyes; not much hair, for it is very thin; says he was to have spoken here two days ago, but found himself unable to; says his name was Samuel Garland; says he has been told he would do more harm than good, by coming in his present state of mind, but he sees no reason. for such an argument against him. He is forbidden to say what he wish-es to. He says, tell my brother to ask Mr. H. About my body, and he can give him all necessary information. He says the first opportunity I have of speaking, shall be well occu-pled by me; but good by now. March 4.

Hamilton Winslow.

Hamilton Winslow. I suppose the first thing necessary is the name. Some-thing 1 did not expect, this is. I thought the mode was dif-ferent from what it seems to be. My name was Hamilton Winslow. I am, or rather I was, a native of Memphis, Ton-nesse. I was forty-four years of nga when I left earth. My disease, I suppose, might be called consumption. I died at Fayai, whither I had gons with the hope of re-gaining my health. My family, which consists of a wife and four children, are now living in Mobile. It is to them I wish to speak. If I can succeed in proving myself to them, I shall find myself doubly blessed, and shall become quite con-tented in my new position. tented in my new position. I gave up business about three years prior to my death, be-

I gave up business about three years prior to my death, be-ing unable to attend to it. I was directed to come here, yet I hardly knew under what conditions I was to commune with my friends. I hardly expected to meet them here, but thought I might reach them. Now I am fully satisfied that the spirit can return and commune with its friends, I think I am in a position to be-lieve almost anything. I met with a gonileman by the name of Haddon, from New York, who was a spiritualist. We con-versed much upon the subject, but I did not see then, and could not place confidence in his statements. He seemed to see it to be his duty to inform mo that I could return and commune with my friends. I am deeply indetted to him for his words, for they have furnished me with a key to unlock my present position. I certainly think he was a little wild in his conception of spirit life, for I see nothing so beautiful as he represented here. But I did not come to speak of this, but that I might open the communication between mysoil and wife. and wife

I can only tell my wife and children that I live and have I can only tell my wife and children that I live and have power to see and speak. I am, at times, able to hear and see what concerns them. I see many things which have trans-plead with her. For instance, I know my wife has lost two-thirds of what I left her, by mismanagement of friends, and that she mourns over this on account of the children; but I think she has enough left to care for them. Our oldest boy is away at school, and the mother thinks strongly of recalling him. But as I am permitted to see that he is very comforta-bly situated as he is, I do not think it well to do so. We in solid high remote the idle: in fact our active life is

bly situated as he is. I do not think it well to do so. We in spirit life are not to be idle; in fact our active life is but just commonced. All seem actively omployed, but I find all who stand upon the same plane with myself are anxious to establish communion between themselves and friends, and that is what I wish to do. Oh, I always believed the spirits of our friends were with us and watched over us; but that part which tells us the spirit can speak as I now, speak I could not believe. Now if the friends read this, I trust they will give me a welcome, and not refuse to recognize me because I am freed

welcome, and not rofuse to recognize me because I am freed from my old body; for my position is far better than it was before my change. The present time is 1850, If I am informed aright. Then I have been here a little over two years. aright. Th March 4.

Augustus Thorndike.

BANNER

Will she cry about 12? Wont you tell grandmother that mother goes there sometimes with me? I could be write: I could make figures and things on the slate, and I could spell and read, but I could at write any. Good byo, March 5.

Joy H. Fairchild.

Joy H. Fairchild. "Blessed be the Lord our God, for he hath given movietory over death, hell and the grave." These words came to me like fresh buds from spring's garden, when I first entered the splrit-world. My spirit would cryout in thanksgiving to God for all his blessings, but this priceless boon it did not expect to receive. So long bound by the codifines of the flesh; so long subject to the cold marble of libra is in the first state, it is no wonder the spirit cries out in thanksgiving to its God, when free from motality. Blessed, as it is, with all its senses, it can but feel a great overflowing of love for the great Author of all things.

of all things. In coming back to you to-day, I am carried back in though

In coming back to you to-day, I am carried back in thought to many dark places when I walked in mortality; but, thanks to God, It is all over now, and the cold say-so of life is all over l—In its place is the sunshine of God's love. Men stamp their brethren with sin, sometimes, when they are not evil. Men cast fails accusations against them, and by the light of ovil they behold evil in their brothers. But as God is the perfecter of all, in due time man shall be brought to a knowledge of truth, and shall love his brother. I return to you carly, as to my dear friends—perhaps too soon; perhaps the joyousness and thanksgiving may be turned to remorse; perhaps I may suffer the torments of hell; perhaps that kind father who now smiles sweetly upon ine, may consign me to punishment—but while the sun slines upon me to-day, I must cry out in praise to him. Yes, I an glad I an free from earth, and although I would fain bless those who are behind me, by coming to them and pointing them to a better land, yet the thought of abiding with thou fills me with horror. Oh, the place looks dreary! My spirit was imprisoned so long, it became weary of its con-finement. Perhaps this is but a sudden revolution and will end. But no! Elernity is written upon it—progress is mine— for if any wather, here a with a to men the obten is an is and the the there is no is a suden revolution and will end. But no! Elernity is written upon it—progress is mine—

Aly spirit was imprisoned so long, it became weary of its con-incement. Perhaps this is but a sudder revolution and will out. But no! Elementy is written upon it-progress is mino-for if our Father looks with an impartial eye upon his chil-but drea, may lie not pity and pardon one as well as another?--for his loving kindness surely must cover hil. Changed 1 'Yes, a happy change-- billsfol union in spirit, world. Freedom stands written upon everything. Life stands forth in all her power, unfettered by sin. The grave contains in y body, but my spirit, so says my God, shall dwell in his presence forever. My prayers are ansycred—yes, my loftlest conceptions are far more than realized. What-what shall I say to those dear ones who mourn for me? Toil them to dry their tears, for faith points far beyond a the sky of the present, and hepe renches out her hand to grasp that of the Almighty. They need not mourn for me-ny case demands no tears; my pathway through life was them shed now. No; but rather let mo see them praising god uhat I am no more confined to flesh. Oh, if I had known what I now know, I should not have been willing to wait God's time for my freedom. The words of the poet, once so familiar to me are now fresh before mo: "Could we but climb where Moses stood, And vlow the low have nown.

"Could we but climb where Moscs stood, And view the landscape o'er, Not death's cold stream, nor Jordan's flood, Should fright us from the shore,"

Bhould fright us from the shore." Oh, death would have been nothing to me, had I kndwn what I now know, and they who are of the new light should pass on without fear—they should surely wrap them up in manules of pence, and lie down to rest, knowing that they shall awake in mansions of pence, where the love of the Fa-ther is better known than on this cold shore. I have risen—yes, risen from all that which confined mo in the mortal life; and my dear friends must look for me, not in that land so far from earth they call beaven, but at their fire. that land so far from earth they call heaven, but at their fire-sides they may expect to meet me; around the social bonro they may look for me as one of their number—yes, they now stamp heaven and the spirit-world on the atmosphara they

reathe, for the change has been with me-not with the wor of mind and matter. " Praise God, from whom all blessings flow, Praise him, yo children, here below; Praise him above, yo henvenly host... Praise Father, Son, and Holy Ghost."

Praise functor, son, and fory Grost." Praise him for what we hear; for what we see; for what we know; for what we are daily permitted to enjoy. Oh, how true it is, night is but a forshadowing of the morning sun—is but the bud of joy. Death is but the bud of oternal life. Oh, happy thought i may it burn forever upon the altars of hu-man hearts, giving them to understand of themselves, and their relation to their God. March 5.

John J. Flanders.

The Christian always dies through hope and fear. How strange it is! Yes, the spirit is always born into the spirit-land between hope and fear. I never mot a Christian in all land between hope and fear. I never mot a Christian in all my life who could tell you he firmly believed he should enjoy the pleasures of heaven after death. No; they may always describe their feelings in the words of the poet :---

"There is a heaven o'er yonder shore, A heaven whore pleasures nover die; A heaven i sometimes hope to see, Though fear it is not heaven for mo."

So dies the Christian; and why is it? I fear they do not place that firm reliance upon their God they should. I fear their faith is a mere phantom, without any reality. My judgment is worth something, for I judge them all by my-

1601. Yes, they all have a firm bellef in a heaven, a local one and a personal God; but they fear it is not for them, and yet they will tell you they have performed all the requests of God; they have gene down hat and come out of the water-have made a public profession of faith, and yet they tell you they far to be any the faith, and yet they tell you they far to be any the faith of the faith with the been signed by the Great Signer of all passports—surely there is no knowledge there—it may pass away with the breath of the fast wind. None know the keen torture of the spirit as it passes from world to world. That spirit may have passed over the Jordan of Death caunot return to tell men of that land. And so they believe that when the seal of death is put upon the body, there is no knowledge to be obtained from the spirit. ~ Yes, they all have a firm belief in a heaven, a local one

March 7. only free to go to its abiding place in earth-nic, but returns at pleasure. For the same magnetic law that blads the splitting of life, atto the body, and made it a living, moving thing of life, at tracts that spirit back to earth; and when it finds itself back

and my grandmother could n't see to fix me very well. My since myself of the truth of Spiritualism, and as yet I have mother died when I was a baby, aid I lived with my grand-inother. I shall do to become a Spiritualist. Must I have down all my Shall I get drowned and go to sleep when I go from here? Former bellef, and throw myself entirely upon the new phe-will she ery about it? Wont you tell grandmother that momental Lemba understand it. I could be withe you way, 'go forth fearlessly, and you shall not return could make figures and things on the state, and I could spell empty-halded.' Our statistic.'

OF LIGHT.

yet you ray, 'go forth fearlessly, and you shall not return empty-handed,'" Our spiritual friend said something like this: "Did you over call for your friends who have left you for the spirit-world?" "Oh, yes,' was regified, "but they only come in answer to my call, and have only given me what they have culled from my own mind; that is no proof to me." "Now," said the believer, "suppose you ask a certain question here, in your own mind; it shall be unknown to me; "suppose you request some one whom you know to have passed from earth, to ceme and answer the question, by some means ubknown to you. Let your question be a straightfor-ward one, and engable of a straightforward answer." The friend replied: "I have requested my friends to come and give me something I was not thinking of, and I always failed." give mo failed,"

And the friend, "cast thy bread upon the waters, and it will return to thee aftermany days." And then they parted, but we did not leave until we had learned the question, which was this: What is God, and how are poor mortals to know whether our acts are acceptable to Illin?

The good book tells us God is a spirit, and they who worship The good book tells us God is a spirit, and they who worship him must do so in spirit and truth. But let us nause and consider what is this spirit. Who can tell? Wo might as well say it is a life-principle that pervades all things, whether animate or inanimize. I contend God inhabits this table— that he lives in the wind—beneath the bowels of the carth-deep in yonder waves—high in the ternal spheres of lowe

2 that he lives in the wind—beneath the bowels of the earth— deep in yonder waves—high in the ternal spheres of love. Now how shall I prove my theory true? By proving that God Is life, and that life is in everything. Yes, this table is possessed of life, which may be called into action by placing, it into a certain position. Bring the table in connection with certain vegetable substances, and it will commence to decay. The cold winds of Autumn divest your forest monarchs of their clothing. The ground far and which is strown with dead, sere leaves. Is there no life in the leaves, dead as they ap-pear to mortal life? Surely there is life there, and, by being to mortal life? Surely there is life there, and, by being brought in contact with the mother earth, they go again to dress the monarchs of the forest. Yes, they give life and strength to the monarch oak, to the tiny sapling, for God is the sile. Yes, man, the grand apex of nature, stands as the Bible. Yes, man, the grand apex of nature, stands as the grand representative of God, of intelligence, bf wisdom ; he walketh erect upon earth, and his houghts go forth to meet those in higher spheres of earth, and to draw from them corresponding thoughts. So man is near to God, is allied to Go nearer than anything in nature. What is God? Wo answer, God is life. He takes up his aboid within the casket of the criminal, and however well clad in sin that criminal may be, yet God is the corresponding atom to conso forth, it shall obey the summons, and come forth not only in the ma-terial image of the Rathor, but in the spiritual image, for the shall bey the summons, and come forth not only in the mater, shall call the corresponding the grant for othe is the shall obey the summons, and come forth not only in the mater, shall call the corresponding the grant for othe spirit shall no longer be eramped by sin. How shall these children of the grant Elevant life-spring

The place beneath the enorgy of sin, and when God, through nature, shall call the corresponding atom to comb forth, it's shall obey the summons, and come forth not only in the material image of the Fathor, but in the spiritual image, for the spirit shall no longer be eramped by sin.
How shall these children of the great Elernal Hfs-spring know when they please that mighty source? Has not the Great Source of all things given them to know? Sin brings its own dirkness—truth brings its own light. Obedience to the commands of the great natural law which is God, will bring not only peace of mind, but that true joy that mortals so much seek for. Every branch bearing the image of the father is governed by a law peculiar to himself. Our friend may ask how is this? We will tell you how. One child of the father believes that he comults a situ by performing any manual labor on the Sabbath day—he fully believes it is his duty father believes to be a bistain from all labor. Now, believing stat child of God professes to, and possessing that belief? That belief is a light, a guide, a beacon, to that individual, and if he fail to walk in that light, then comes the remore, the punishmont. Inave sinued, and we unhappy by reason of that sin. Another brother may conceive it to be his duty to labor on the Sabbath ; he may it all honesty see no sin in it. Now will such an one sin ? No; we answer no—the light within him teaches him there is no sin, and there is no used. The criminal may evince on remores to the mortal eye, but, could you look within the interior, and view the working of that so us, you would see that the light has addrover with that at om here, they will surely find it within the atom beyond. The criminal may evince on remores to the mortal eye, but, could you would see that the light has addrever do that at a son you would see that the light has addrever do that a son you would see that the light of wore with that atom here, they will surely find it within the atom heredot that you now it for if now not nig

mnuence within, and then God will give him of meat in duo season, and of light in the morning. The morning is oven now; the sun of truth is even, now ready to shine into his heart, and when the night has gone from about him, may he walk among the dark ones of earth, causing them to know of the father.

the father. My name is necessary, I suppose. You may give my friend the name of Daniel Goss. He will recognize me at once. Should my duty ile in your way again. I will control your medium to speak further with my friend. Good day.

Thomas Latta.

Fitz Honry Homor.

L'ILZ LIONFY LIOMOF. Hill downed to bear the cross. I believe the old anying about the wicked, is a very true one-there is no rest for them. Most of carifi's people think if they only had money they would be happy. It's the greatest curse they can pray for. Better be a Nazarine than a Bolomon. Oh, if were back to earth again, I would not be worth a dollar, if I knew what I now know. Money combitered all no carifuly mo-ments, and it causes me great anxiety now. What I did I should not have done, what I did not I should have done if I

why in the name of all that is good and hely am I called Why in the name of all that is good and hely am I called itere to-day, and what is worse, compelled to come—can you

I was requested to, and the request keeps ringing in my cars all the time, wherever I go, "Come here and prove your-self, and give us some proof that the soul is immortal," just as though this was n't unfolded in all nature, without my as though this was in unfolded in all nature, without my coming back. When men doubt the innioriality of them-selves, they stand on very dangerous ground, I think. Some of my friends here tell no I shall do a great deal of good by simply coming here and announcing myself. Fray, what good can I do'I have nothing to offer. I can simply say I live to day jist as much as I did on earth, and live to regret my past life. I am not always so unhappy, however, as you see me to day. I have happiness here when earth and its shadows are farther from me than they are at this time. My friend Thompson had better wait until I am better fitted to satisfy him that the soul is immortal. Well, well, I have presented myself, though I am a very un-willing subject. My name is fitz Henry Homer, of Boston. Good day sir.

• Col. Joseph Wing. The following was written :

The following was written: My daughter, my dear Kanny-there is much anxlety about you in spirit-life. Many suppose you will be led from the path of duty aud right by the influence existing around yau in mortality; but, my child, suffer yourself to be negative only to those who stund either upon the same plane with yourself or one higher, and all will be well. Oh, let not the value of each induce you to leave the path of duty. No, not any time; but let that positive force which the Great Bpirit has given, be your Balvour, for it may be if you well use it. Oh, my child, have I not told you that you shall in no wise be forsaken? Therefore, put your trust in God and his angels, for they love to be trusted. Kearing only oyil and holding fast to all goodness, I am as ever, your ever watchful father in spirit-life. March 7. March 7.

CORRESPONDENCE.

WILLARD BARNES FELTON, BINGHAMPTON, N. Y .- "In the town of Oswego, N. Y., on Thursday ovening, March 10, at the close of the lecture, the spirits controlling Mrs. Felton said, 'There is a spirit present who is a stranger to us; he formarly lived in this place, and desires to communicate. They then gave a very minute description of his personal appearance and the discase he died of; they also remarked that he was a 'Free Mason,' and that the Masons had cared for him in his sickness, even unto death, and closed by saying he desires us to ask, 'Are there any members of the Masonia Fraternity present?' If there are, he wishes to take them by the hand and thank them for their kindness to him, for he would say to them, in the words of one of olden time, ' I was sick and ye visited me-in the prison of the body, bound by discase, and ve visited and ministered unto me.' One of the audienco-the only Mason who chanced to be present-cain upon the platform with Mrs. F., when she took him by the hand, and the spirit, through her, poured forth his thanks to his earth brothers, for their kindness to him in his weary and suffering hours, using terms which no one but the in tintard fully understood. At the close of his address, one of the audience-Dr. Champlin-arose and said, 'No one presen

would fail to recognize the spirit who' had presented himself as one Joseph Briggs, for the description, of his person and the circumstances attending his sickness and death were too minutely described for any one to doubt; and as he was no Mason, he would ask, for the benefit of the audience, this juestion, which he hoped the gentleman on the platform would answer with all candor, unless in so doing he should compromise the secrets of the Order-'Do you recognize the spirit addressing you as a brother Mason'; or was there anything peculiar in the recognition, more than we, as an audience, could perceive ?' The gentleman seemed much agitated ; out, turning to the audience, replied, 'No one but a Mister Mason over took me by the hand in that way, and no one but Master Mason knows how to: as an audience you shall have the benefit of that fact, as is your due.' He returned to his scat; not a word was spoken; every one present seemed awe-struck. I never saw from such a test of spirit presence so great an effect produced upon a public audience during all my experience. It is almost needless for me to say that Mrs. Felton never knew that such a person as Joseph Briggs over had an existence; or that she knows nothing whatover of the signs and grips of Free Masonry. At various times Masons, Odd Follows and members of Secret Orders of Colleges, all have come, and through Mrs. F., deceased brothers of these respective orders by appropriate and peculiar signs have been recognized!

If any of your readers desire to know more fully of the facts of the case above referred to, they can address H. C. Champlin, M. D., Oswego, N. Y."

W. E. C., ADRIAN, MICH .- "Brother H. P. Fairfield, of Wilbrainam, Mass., has been with us dispensing the 'bread of life' to a portion of our prove of this pince, and with good offect. He favored us when this fabbath discourses at the Odd Fellows' Hall. At the first lecture we had assembled a goodly number of candid inquirers, which were greatly increased with each succeeding lecture. The great and subline truths of Spiritualism were presented in a manner so clear, lucid and masterly to hungry and thirsty souls, that pression left will not soon be effaced from our memo ries. We parted with our brother (who has so endeared himself to our hearts and affections) with many regrets; he, however, with the promise of soon revisiting us. II. P. Fairfield has, besides the gift of a powerful and eloquent speaker peculiar powers as a healing physician. Those of our friend who secured his services and are following his prescriptions are being greatly benefitted, and we have no doubt that a permanent cure will be effected with all curuble diseases that te has administered to. Spiritualism is steadily progressing in this section of the State and some of the friends ar strongly in favor of securing a piece of ground and erecting thereon a suitable building for the accommodation of those of our lecturing friends who may be induced to pass this way. Our city is located on the line of the Michigan Southern and Northern Indiana Railroad, thirty miles west of Toledo. Ohio, and containing a population of nearly ten thousand inhabitants. With a sincere wish that your excellent Banner' may continue to shed its welcome LIGHT on increasing numbers, I remain your friend." D. GILCHRIST, FRANKLIN, N. H .- "The publication, first, of Mr. Parker's, and lattorly, of Beecher's and Chapin's sermons adds much to the character and interest of your paper Ministers, deacons and church members sook the paper, and delight to read it, though they would dislike to have the name of being subscribers. Under the influence of the present calm, Spirituilism is taking a more permanent root than hany time horototoro. Poople are heginning to see that be-lievers are nother all fools nor fanatics, and that it is really no very great crime to accept any unmistakable, additional evidence of man's future existence. The great misfortune of Soiritualism, hitherto, was that it was but inperfectly under stood by many adherents of the faith, and little or nothing o its really fundamental truths known to its enomies. But in the present partial cossation in the warfare, the public mine is better prepared to examine the evidences of the new faith, and consequently the coming year will add hundreds of thou anda to the great number who now believe that man exist eternally, and that the donizons of the higher existence may under proper conditions, communicate with these of earth."

Ibiladelphia Correspondence.

Bynopsis of Eloquent Discourses by Miss Emma Hardingo.

DEAR BANNER-Miss Emma Hardinge, the eloquent expounder of truth and religious freedom, addressed us on the Sabbath morn. Her subject, "Christ and Christianity," boldly and clearly placed before the numbers assembled, the effects of bigotry and superstition, to which the pure and hely name of the good teacher, Jesus, had been appended by his followers. She spoke of the contradictions in the records of the Evangelists, oven 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. In tracing the genealogy of Jesus, it is not that of his mother, Mary, but of his father, Joseph, the carpenter, which is given. With a thrilling burst of cloquence the medium appealed to her hearers; to the reason, the morality of the times, that would reject as blasphemy the announcement of a miraculous birth and immaculate conception, yet received such an account as truth when given eighteen hundred years ago. In the history of the Indian God, Crishna, that of the child Bao. chus, in the traditions of Egypt, this idea is heralded, and was by the Christians borrowed from them. No mention is made, by the historians of the time, of the appearance of the star in the East, nor of the wonders that followed upon the crucifixion, the darkness and carthquake. Pliny, the historian. who noted faithfully the changes occurring in heaven and earth, makes no mention of these things. She spoke of Constantine the great, the first royal patron. of the Christian faith, who, with his hands imbued in-blood, sought for relief from the upbraidings of a guilty conscience, by appealing to the priests, and demanding of them to know what explation could be offered for murder. And his priests told him the gods could never forgive murder ; that no sacrifices would atone; that he must suffer the consequences of his crimes. He seemed to be surrounded

with invisible phantoms, and his soul knew no rest; then he turned to the Christian religion, and was forgiven his sins, was told that Jesus had died for him, and made atonement for the sins of all. "Oh, monstrous absurdity !"" said the inspired

speaker ; " that gives impunity to sin, casting on the good, innocent, and holy Jesus, the burden of men's crimes ! Who, in this age of thought, can believe in a God so cruel and revengeful as to form the plan of the much-vaunted vicarious atonement; offering up himself to appease his own wrath, for the sins of his children whom he had made so imperfect !"

Not the simple teachings of Jesus, not that law of love which he taught and which embraced all human duties, was the religion handed down to his followers; but the creed of St. Athanasius, the sanction of a blood stained, royal despot, erected the standard of Christianity, and gave its mandates to the world. And after the conversion of the Emperor Constantine, he continued his career of crime, putting to death his sisters' husbands, his nephew, and the priest who and refused him remission of his sins. And in the blood of Christ his orimson sins woro whitewashed, and he was heralded the champion of the Christian faith. Jesus performed natural cures, called miracles in those days; performed them by the power of his magnetism, his unfolded spiritual nature. In all the record of his life, we find not one line written by himself, even his statements regarding himself, as given by the Evangelists, are strangely contradictory. We find his shrinking human nature turning from the terrible doom awaiting him, praying that the bitter cup might pass from him. yet strong in his adherence to the truth, sealing the beauty of his teachings and mission by a malefaotor's death. As Spiritualists, the medium said, we revered and held sacred the name of Jesus, and accepted him as a teacher, turning from the absurd narrations that rendered God a God of vengeance;

from the contradictory statements and endorsements of shackled minds, to the views of truth and reason. It is impossible to render even half justice to these discourses; the pen of a ready phonographer may; as it is. I humbly strive to give but a faint outline; but those who have heard cannot forget the array of facts, the soul-felt cloquence; the bold, brave, noble truths uttered by those lips, in vindication of our Father's love, in behalf of justice and true religion. In the evening, long before the time for the commence of the lecture, Sansom Street Hall was crowded. The discourse was a continuation of the morning's subject, and treated of the effects of . theological Christianity. The pictures presented to the audience, in the glowing language of the speaker, were thrilling in their effect; she spoke of the crimes and havoe perpetrated in religion's name, for the honor and glory of God. A The Crusades, that carried so many thousand brave young hearts from home and happiness, to find their graves upon a foreign soil; the slaughters and oruelties committed beneath the standard of the cross : the horrible butcheries, the revolting outrages committed by that zealous band-the Knights of the Temple and of Malta; the persecution of the Jews as a people, accusing those of the death of Christ who were not guilty of it ; for it was the pricets, and not the people, who had condemned him. And when the Church turned against her own children-these chosen emissaries of her will-it was when some among them sought to protect some miserable Jew or Pagan from the fury of the pricetoraft; they were then accused of witchcraft, of holding intercourse with spirits, and were put to death in their turnall this for the honor and glory of God I The assembled intellect and strength, and inventive power of the Christian nations in earlier times. what was it employed upon? the processions of monks and friars, bearing aloft the sacred emblem of Christianity? They were employed in inventing instruments of torture and punishment, wherewith to tear the limbs and rack the joints of unhappy unbelievers; strong men, trembling, fragile women, hapless children, condemned to the tortures of the Inquisition, to the flames, by these expounders of the gentle teachings of Jesus-all for the honor and glory of God I The night of St. Bartholomew, ushered in by massacre, stands a record of the effects of that religion ushered into the world by force; the followers of the Prince of Peace, armed with the sword of vengeance. slaughtered the peaceful, sleeping inhabitants of the city, by whose bbd the guardian angels may have been standing; and the Christian King and the Christian Queen looked on; and the wretched viotims, striving to escape from the fury of their fellowbeings, sought the waters, preferring that death to the one awaiting them at the hands of the brutal

so very kind when I was last here, as to post me up. Was n't Is resident of Boston? Was n't l? Just because I went away and stayed a few years, that did n't make me a non-

resident. Oh, they are very foolish—labor lost. They may contest that for ton years, but it will remain just as strong as it is now. I suppose sympathy is with the other party. I ex-pocted that, but I did n't make a lock that everybody's key will fit.

Time will tell, and I think it will tell you that I am right. Time will tell, and Finns is will tell you that I am right. Wo were never very pleasantly situated in our funily. In-stead of hearing to me and obeying me, the obedience was directed in another way; and do you suppose I was going to be foolish enough to reward them for their disobedience? I returned home to settle affairs to my satisfaction, and I did so; and I have n't altered a bit. What are you doinc-writing down what I say? What

did so; and I have n't altered a bit. What are you doing—writing down what I say? What business have you to do that? Oh, yes; I would like well enough to have the public know how I feel in this matter, but I do not wish to commune with my family—not harmony

enough. My daughter was headstrong and willful; she might have My daughter was headstrong and willful; sho might have married better. She had her choice, and he can take care of ber; it is n't my place to. She is dissatisfied and I am sat-isfied. Who is counsel for the complainant? Choate and Qurtis? Well, let then work; but it will be labor lost. That will was not the result of a moment's thought, but of days and weeks, and 1 looked it over and over, for I was satisfied they would contest I. Good bone of contention, that. The lawyers will get a good share, and they might as well have it et any better the satisfied they might as well have it

as anybody. Insano I what right have they to call me insano? Did I

as anybody. Incamol what right have they to call me incamo? Lud 1 not transact all my business straight? Yee, I do have control over it now, and I have friends here who help me. I have will enough to break down all opposi-tion. I had it on carth, and I haven't lest any of it. If I think I an wrong, I shall not be afraid to come back and say so; and I am not afraid to say what I do. What's Harverd going to do? Yes, I was told they had dome nothing. Oh, well, I den't care how that goes. I thought it was a good institution, and I gave them some-thing; if they don't see fit to take it, it is n't my fault-I don't care a straw for that. Well, well; I'll go now-I have business to attend to. March 4.

Louisa Davis.

Louise Davis. I want to speak to my grandmother. Sho is not here. I want to tell her where I am. I'm drowned, and I'm in lieaven now. My grandmother's name is Davis; her first name is like my mother's—lit's Mary. My mother is here 'long of me. My name is Davis; my grandmother knows my name. Well, it was Louisa. My father's namo was Plaisted; he has gone away. I don't know him, and I want to tak to my grandmother. She lives in East Boston. I was most six when I was drowned—yes, I be sure. Yes, I did go to school. I went to Mrs. Clarkson's school; she kept to home where she lived, in East Boston. I've been here most four years, mother says. I want you to tell my grandmother I want to see her and tak to her about many things I had; and I want you to ask her what made her cry when I was alcep, all the time, and she was crying over me, whon I was asleep, all the time, and she did n't speak to mow here I was here. could see her.

A very childlike allusion to the lifeless mortal body over which the grandmother was weeping, and to the spiritual body, which had left its casket and stood beside it with all its powers to note what was transpiring about it, yet invisible to mortal.

I fell in the water down where they make ships. I was playing there, and I fell in. When I got in the water I was afraid of the fishes, and then when I woke up grandmother was crying over me when I was asleep, and did n't see me when I was awake. I want to tell her I have nice things here, and that I am sorry I went down there; sho told me not to go; I felt sorry to see her cry. When I was asleep my hair was wet, and then I was buried in the ground; then I see a fine nice lady, and she said she was my mother, and I thought she was, too, and she took care of me. Wont you write a nice long; latter, and write it big, so grandmother can read it? Why don't you have a slate? I don't want to stay any more. Yes, I went to church with my grandmother sometimes. No; I did n't go to Sunday school; Emma Baker used to go; she had nicer clothes than I had, and she had a mother and a grandmother to fix her, I fell in the water down where they make ships. I was

to old material scenes, its first thought is, as I see my dean ones, how shall I commune with them? And the spirit is

ones, how shall I commune with them? And the spirit is not satisfied until perfect communion is established between them and friends they have on earth. Now I was taught to believe in a personal God, and local heaven, when on earth. I believed this; but I could not tell where heaven was located. I did not know my God, and overy altar I worshipped at boro the inscription, "to the unknown God." I tried to serve that God, and thought I loved him; but when I entered the spirit-world, I learned that God was overywhere—was a principle, not a person-ally; that he was in me, and in all mankind; that whatever prompted me to good, was God. That principle will, in the

ality; that he was in me, and in all mankind; that whatever prompted me to good, was God. That principle will, in time, bring all mankind to a knowledge of themeelves; and if they know themselves, they will, in time, know their God. The men of the world, who have clothed themselves in a spiritual armor, caunot fear death. I do not mean they who have simply believed, but they who have fully realized that which has been told them of the coming of the spirit form. They surely cannot fear death, for the chance of progression is better on that side than on this, for here always endcavoring to close in around the spirit. When the spirit is free from mortal form, it is less the sublect of tomptation, and there

tions on every hand—the spirit of evil is always endeavoring to close in around the spirit. When the spirit is free from mortal form, it is less the subject of tomptation, and, there-fore, better capable of progression. We have spoken of a heaven, and it may be our duty to speak of a hell. Hell is found where inharmony crists. If inharmony is found in the highest sphere of the celestial world, holl is there. Hell is a outgrowth of inharmony, and when the spirit is discontout with its lot, and murnuring comes forth, we are sure that hell is there. When the suffered enough for it; but I am better off than I thought I stained spirit looks within upon its transgressions, it can but enjoy its hell, for there is hell there. When the suffers for his sins. The trial, the judgment, and the buffers for bestowed by earthly hands. I ron bolts and bars do not serve to punish the eriminal. Nol send them, if you please, from the natural to the spiritual world, that is no punishment, far more keen than any that could have been the full of fre and brimstone that burns until the spirit bo comes purified by reason thereof. Oh, that all true Ciristians would cast away that fear that elings so closely to them. Fears should not be found with the other than, they who belles in a word for the full of the spirit bar for the purified by reason thereo. It until it becomes a knowledge—for they must know there is nowledge somewhere, and they should not there thar the hore. My name was Elizn Dennett, and I was to years old.

until it becomes a knowledge—for they must know there is knowledge somewhere, and they should not fear to tarry by the wayside to gather flowers of knowledge—they should not fear to turn out from the pathway to find better knowledge for the same

Daniel Goss.

"Cast thy bread upon the waters, and after many days it shall return unto thee." On the teath day of the last month, I was present with other friends who have left the mortal, and the following con-

versation was carried on between a skeptical gentleman and ne who professes to bollevo in this now light. The skeptical friend said, "I have tried very hard to con-

What do you require? Confound it, all that? I nover had a good memory, and I can't remember all that. First time I come. What's all this crowd for? It puts me in mind of old times; its new business, but it seems like some new business revived. Wöll, my name was Thomas Latta; I have been dead about two years— little better than that. I owned a sawanill in

Well, my name was Thomas Latta; 1 have been dead about two years—a little better than that. I owned a saw-mill in California, in Sacramento; had a disputé with my partner and he stabled me. 1 said I owned a saw-mill, I owned half of it. 1 want to taik to him. The amount of it is, my part-ner is making himself misorable all the time about me, Ain't no necessity for it. I'm well enough off. I've gota wife in Pennsylvania and my neighbors will toll her I'm pretty well off, too. I believe my affairs have been settled up pretty square, so I have nothing to say about that. My wife is in Frederickstown, I'a., I suppose; I left her there, but I don't know as she is there now, for I have not seen her since ifeath.

know as sho is there now, for I have not seen her since death. I went to California in 1850, overland. My partner has been tried and acquitted for my murder, and is at large, mi-ning now, on his own hook. I was stabbed here and here, in the lower part of the ribs and a little above. I was more to blame I got him terrible mad, erazy mad—he didn't know what he did. I have forgiven him, and I guess it's about time for him to forgive himself. My wife's name is Mary Eliza-beth, I should like to say something to her, but I must think of it. I left enough to take care of her. I wish I knew what cles to say, but I don't. The row commonced about the payment of a bill. He charged me with receiving pay for a bill, and I denied it; ho knew I lied at the time. I'll own up here. I'm sorry, and he suffered enough for it; but I am better off than I thought I should be. When the Doctor told me I couldn't live, I saw a small chance of being happy, and I got disappointed when I

I want you to write for me. I want you to say I came here. My name was Eliza Bennett, and I was ten years old. I want you to say my father is here with me. My mother says she will believe if I would go somewhere and send her a good many things to prove to her I could come, and she wants me to tell where I lived in 1840. I lived in Billerica street in Beaten.

The soul. What may serve for one child of the Father, may not serve for another. Ye are told of one pathway by which yé shall reach heaven—we are told of legions. Do, ch man, whatever for another. Ye are told of legions. Do, ch man, whatever for another. Ye are told of legions. Do, ch man, whatever trady seem right and wholeseme to that interior principle that abileth in all, and there flud a path that leadeth directly to heaven. Turn unto thine own soul, and hold communion with heaven. Every leadividual has a pathway of his own wherein to walk to heaven—every one must go to heaven in there of one soul shines in all. It may point to the east, in one soul—to the north in another, and to othere ot heaven satisfy them, for I cannot enter their temple. Preconcelved oppines. My own dear friends have called to me. I cannot satisfy them, for I cannot enter their temple. Preconcelved oppines. Mil only throw it down; but I will stand outside, and knock at the gate, hoping in time to obtain admittance. Yes, my name is John J. Finders. My communications is expected, but it will not meet the anticipations of my friends. March G. March R. March R.

there was people sitting, and he asked if there was anybody there that knew him. And I said I did, and the spirite said I ight come up and answer, and I did, and gave my name nd I did, and they told my mother, and she said she did n did n! lieve, but if I would come to her and tell her all this

would believe. I was there and heard what she said, and they told me I might come and answer her. My mother's name is Eliza. I want to come very much; don't you think she will believe me, and let me come? My father died before I did; he said. I must not give anything I did not know. March 7,

A. W. GREENLEAF, NEWBURYPORT .- "We have sustained regular meetings on Sundays since last September, and have been addressed by some of the most popular speakers of the day, Honry C. Wright spoke here recently on 'The Christ of Calvary, and the Christ of Christendom-the difference between them.' The subject of his second decture was "Woman : her mission as a wife and mother." The speake proved very clearly that the Christ which suffered on Calvary was altogether a different individual from him, who, at the present day, is worshiped as the infinite God. Mr. W. speake clearly-without notes-and his lectures are always well attended and listened to with diligent attention. While we have had many lectures, we have seen little or none of the phenomena. A good test-medium might and it profitable to stop in Newburyport a short time."

GEORGE W. HERSEY, GREENBUSH, WIS .- "The influx of the spirit absolves all creeds, and the still, small voice within the soul is heard."

the day with prayer, as usual, but after prayer he went up and asked a little boy why he had n't shut his eyes during the prayer, when the boy sharply responded :--- "We are instructed in the Bible to watch as well as pray."

A certain man had himself called professor. When asked what he was professor of he said he was professor of religion, soldiery, who, at the sword's point, drove them to

A country schoolmaster began one morning the duties of

BANNER OF LIGHT.

that last refuge from their pursuing enuity-all except what it does in his own words and actions, this for the honor and glory of God !

Not yot have the groans of the sufferers ceased to ascend unto heaven, from the dungcons wherein the who had not heard or seen something alleged of viotims of fanaticism languished; their cries yet fill "spirits," before the trance came on ? And when the air, their blood cleaves to the spot; although with a notion or an idea of an influence, (in l'athetthese gloomy prison houses have been destroyed, the effect of the evil committed there has not yet censed. is sufficient to entrance them-no matter whether Bloodshed, and tyranny, and oppression, slaughter that "influence" be real or fictitious-such persons effect of the evil committed there has not yet censed. and persecution in the name of him who bade us love

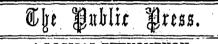
over the face of the beautiful world ! The blood of man-that oil of life so mysteriously feeding the lamp of existence-shed by his brother's hand-all for the honor and glory of God I

The medium spoke of the Reformation, that, beneficial in its results, yet had its rise in expediency, and owed its acceptance to a despot's will. Henry the Eighth of England desired the freedom to sin with impunity, and when it was denied to him by the Pope, he accepted the doctrine of Luther to serve his own purposes. . This was the inauguration of the Protestant faith in England, and, like the Roman Catholic Church, it continued to enkindle the fires of persecution, to perpetuate bigotry and intolerance -all for the honor and glory of God!

In the name of religion, the fires of Smithfield arose to heaven; the souls of loved, innocent young children, were doomed to eternal misery ; curses were launched from one sect upon another, war declared, and all human feeling put aside-all this for the honor and glory of God !

Grandly eloquent' was the medium's concluding address. She said that the spirit Jesus, the pure, good, peaceful teacher, was surely in our very midst, as he had said that where only two or three were assembled in his name, there would he be also. Then to our Father, the beneficent Creator, the loving and sustaining God, she commended us, with a fervent burst of true religion, that moved many hearts, and caused many eyes to overflow. Truly, our spiritfriends overthrow the ancient idols, but in their place they put our loving Father.

CORA WILBURN. Yours, for Truth, Philadelphia, March 21, 1859.



A LOGICAL PHENOMENON.

DEAR BANNER-The article in your issue for March 12, signed Inquirer, is certainly a logical phenomenon characteristic, I am sure, of no other person but the one who wrote it. On at first reading that strange production, I became quite doubtful whether any further notice from me could be due to one who had done me so much injustice, and, withal, who evinces such an utter inability for comprehending what I have so fully and freely explained. In the first question put to me, as I thought, in a candid spirit, about the trance, I gave prompt, truthful and ex-plicit answers. I referred to my public labors, to thousands of my show bills and advertisements, and, or hallucinated. Not so; 1 do not, and never did, I may now add, some five different works which I deny the right of any one to judge as to whether have written and published on Psychology, and by the things they think they see be subjective (in their which I demonstrated the great mistakes into which own brains) or objective outside of there will be the set of the s Inquirer had fallen, and I was simple enough to suppose that this writer, whom I took to be a lady, would rejoice in being set right, and that she would of course, make the amende honorable, and correct the mistakes into which she had so manifestly fallen. But in this hope I expected too much of candor and justice from the writer whom I had "attempted" to oblige, by giving her a generous, manly answer to her interrogatories. She persists in her errors ; nor is this all-she confesses she has no proof of what she had affirmed of mo, not a particle of proof, when she made her statements ; and, even now, she has none except what she thinks she may distort from an article I have written since her erroneous statements were at first made ! And, here is a logical phenom-Inquirer made erroneous statements of my views of the trance; I denied their accuracy, and domonstrated their falsity by my published advertisements and books, for the past seventcen years. And, now, what does Inquirer do? Does she retract? Does she even admit the possibility of her having misapprehended me and my views? Noth-

addressed at first to the senses of sight, hearing and feelings of his patients. Nor is it susceptible of proof that "spirits " have ever entranced any mortal, ism or Spiritualism,) which they are made to believe fall into that state which we call the trance.

and persedution in the name of nim who bade us low and the third when we can have the fame. one another—all for the honor and glory of Godf Thousands of spirits sent promaturely and violently from the earth, from the tenement allotted them by the good Father 1 Mourning and desolation spread the face work of the the sense of "hearing the the face work of the sense of "hearing the the face work of the sense of "hearing the good Father 1 Mourning and desolation spread the face work of the the sense of "hearing the provide work of the sense of "hearing the sense of the sense stopped," when first cutranced. Scarcely one in a thousand ever has the hearing stopped at all; the mind may be diverted and the patient may be made to believe that he does not see, or hear, or taste, or smell, or feel, when at the same time they have the use of each of the external senses. It is a rare thing to find the sense of hearing wholly suspended in a state of Trance. Were it wholly "stopped," how could a natient hear what I said to him?

When Inquirer, therefore, says that subjects "entire strangers " have come upon my platform and done what I willed them to, I admit this ; but she overlooks the fact that these "entire strangers" are guided by their external senses, with which they are in communication with No. 1, who may be cognizant of my will; or, at any rate, they hear all I say to them or to the audience.

From the following it is manifest how very slow Inquiror is, in comprchending some of the first principles of Pathetism :---

"Now I would inquire how these thousand persons could be operated upon through that one of whom he speaks, when that one is not proviously known to them, or brought in contact with them ?" I have, over and over again, told you how this is

done. The thousand persons, each of them, hear what No. 1 or No. 2 says; they take their cue, always, from what is suggested to their external sense. Inquirer says again :—

"Mr. S., can you tell how your subjects were addressed through the external sense of hearing, when they were unconscious, (as I was)?"

I reply: If I entranced you, I am sure that you were not unconscious of what I said to you; nor were you unconscious of what my other subjects said or did in your presence. This is a mistake, which, I am sure, a larger experience will correct.

The hallucinations I induced in Inquirer's mind. when she attended my lectures, she calls "facts," that is, I made her see "facts;" I made her believe that she saw a ghost, and "it was a fact," she says, which she saw. Yes, it was ene of Dr. Weather-spoon's "second-class of facts." Dr. Weatherspoon had two classes of facts; first, those facts which happened, and secondly, those facts which never did happen! All entranced people see a great many "facts" which never happen. I wish I could, in deed, cause Inquirer to see the facts, the fundamental laws of Pathetism. She would be a wiser woman, I am sure. Let us see, now. She dreams, it may be, that the moon is made of green cheese. The dream is a "fact," sure enough; but it is not a fact

that the moon is made of green cheese, or it may be one of Dr. Weatherspoon's second-class of factsthose facts which all hallucinated people see more or less of. Inquirer speaks as if I had, or would, deny her

deny the right of any one to judge as to whether What I affirm, is, that all persons entranced are more or less liable to mental hallucinations. She inquires again :---

"Will Mr. S. be so kind as to inform me how I am more liable to come in contact with spirits who would make a tool of me, by giving up my organ-ism to their control, than would be practiced by mortals ?"

You mistake what I said. What I affirmed was, that we are more liable to be injured by surrendering our nervous systems to invisible personages whom we do not and cannot know, than we are by being pathetized hy mortals whom we do or may know. When, therefore, you say that a mortal could as easily make a tool of you as any spirit, of whose personal identity and whose real grade you know nothing at all, I see the plane you occupy; I differ from you. We cannot hold the spirits to any responsibility whatever for what they do, or what they fail to do. It is not thus with mortals.

If Inquirer seek any further light from me, I beg that she may not repeat, for the third time, the ering of the kind ! Nay, she don't admit that Mr. rors I have already confuted. She has put numer-Sunderland may, probably, know what his own views ous questions to me, and to each of them I have have been for the past seventeen years, so well as given a respectful and candid answer. I now put she does herself! His disclaiming the views she had attributed to him, is to her, "sufficient proof," that he is a sufficient proof," that is a sufficient proof, the pathematic subject, wholly "unscense out," and, who she is correct | Well, this is logic with a vengcance. was controlled by the mere will of the operator, with-And, now, suppose I point out the errors into out any use of her external senses; and I understand And, now, suppose I point out the errors into which Inquirer has fallen in this, her second article ! she is now a medium, and controlled by the will of the spirits, in a similar manner. Now my question She speaks sneeringly of a candid answer which I have already made to her inquiries. It was a mere is this-Will you submit to a reasonable and appro-"attempt." I gave to each one of her questions a priate test which I shall institute, to prove whether caudid, explicit, and generous answer, which sho has you can be controlled, now, by mere volition of another, (in the body or out,) or not? This whole gues-tion is in a nut-shell, and if you will allow me to failed to appreciate. I will now show that she has errod again, stumbled upon the very threshold of this subject, having either willfully ignored my ex- test you, we can very soon determine whether or not planations, or from incompetency to understand the you have not misjudged yourself, as well as me, in language I have used, she has built another castle in this matter. If you answer in the affirmative, we the air, thus :-can easily arrange the preliminaries. The time and I have over and over again, explained that the hu place may be left to the Editor of this paper, so as to man will has no power in producing the trance, unsuit your convenience. Boston, March 25, 1859. LA ROY SUNDERLAND,

be becomes decorporate, finds his powers very much greater than they might have been here, if direum-stances here had been such that his interior develop-nent would have had a normal, uninterrupted, ex-ter. At least men have acted such a thought. How ternal exercise. I think that I understand how it many have zealously punished the body by fasting, is that the human mind, as manifested in its corpor-securging, abandoning society, and even mutilation, at form, does not readily acquiesce to the spiritual as if they believed that what weakened the body theory of the so-called spiritual phenomena. It is strengthened the soul? We need not look far in the because the exterior functions so completely engross past to find substantially the same doctrines taught, the powers of the soul (or consciousness) that the Who has not heard some religious teacher confess

wish to, only in my own way.

the matter at all. If each were allowed an equal life than any other class among us, excepting the share of consciousness, man would not question and filthy poor of our large cities. However, in all great and widely received errors, there is somewhere a

sume it after awhile. But, science has killed the old theology, and people

who have heard of the death, have not gone into farmer) will benefit an orchard; but if one should mourning. They have simply cogitated a moment: enclose a few apple-trees within his barn-yard, they "He is gone at last, poor fellow. I always felt a great would die. There is a medium between planting respect for him; but he was too arbitary and ridicu. trees in a sand-blow and in a compost-heap, which lous in some of his pretensions, and we must try to must be followed in order to secure perfect fruit. get along without him." Thus hundreds—yes, thou. Too much nutrition is as deadly in human as in ands, are at this moment scattered over our country. vegetable life. The most of us have often felt the They constitute more than a majority of our people. Now, in this state of things, where there is a vacancy or vacuum in the great mass of the human mind, do resulting from a clean stomach. Very few of us you suppose that it can long exist? Would not truth naturally flow in to fill up the space where evil once was? Would it not naturally be filled with a higher truth than that which was there before.

I have already written to you about those laws which men seek out as an explanation for various lasses of phenomena, and have adverted to the methods by which the laws are found-i. e., by first becoming acquainted with facts, then deducing laws by generalization.

In all matters relating to spiritual nature, we have only the pulpit theories, or notions. We are troduce another illustration from the farm. There presented with a class of phenomena which are are men in England who have made it the chief oclaimed to be spiritual. The pulpit theory does not support the claim. Science ignores it, because there them have succeeded in producing much finer ani-are no laws for it. The salaried Professor is no more mals than any we have ever known; better for milk; ready to learn of an unlettered ignoramus, born nobody knows where, than were the priests of ancient erusalem to receive instruction in the principles of love from the unpretending youth who was said to perpetuate the qualities of a vicious horse or other have been born in au observe building. Here we have phenomena that the Professors re-

ect, because they do not conform in measurement to their squares and angles; and, as had often been said, some do not bolieve it "because it looks inconsistent," or because there never has been any rule thus since Christ's time, or for some other equally satisfactory or unsatisfactory reason, or for no enson.

But, my friend, all this results from one thing nly, and that is, from the / habit men have of exercising those external reasonings, from the visible, sensuous causes and effects of crude matter-supposing that all forces must be measured by pounds or tons, and that all distances may be resolved into miles; and that weight and distances are the universal neasures of all things.

Thus man reasons. He shuts out from his consciousness that delicate, invisible, and almost inap-preciable part of himself-his interior perception; nappreciable, because shut out. So long as man stands isolated in his individual capacity, and wars with the world in a struggle for existence, selfishly seeking his own ends, so long does he shut out his interior perceptions from his consciousness, and so not in imagination be separated from the body until long will he sneer at Spiritualism; but the evi- after the dissolution of body and soul-death. It is lences are that this may not be long. We have capable of proof that the higher qualities of the man these evidences. Man's efforts are constantly tend (are as much derived from the soil and clime he lives ing to ameliorate the condition of the mass. We in, as are his bones and muscles. Great men and nave our hospitals for the sick, our asylums for the insane, the blind, and various other unfortunates; circumstances of nutrition-I use that word in its and charity is manifesting itself in thousands of broadest sense-continuing for several generations. forms, daily increasing. We only need now Brotherly Love.

Brotherly Love is the grand test by which man hall be redeemed from that thraldom by which his is another of those errors with just enough of truth consciousness is withheld from his interior perceptions. When this principle shall have been sufficient. quite apt to assume, in case a child should make a ly developed, then we shall have more light. You see how it operates in the circles where spiritual being due to their peculiar method of training. When manifestations are given. Brotherly Love is one of a child proves unworthy in after life, then no one the principles from which is formed the bases for claims the merit of being his instructor, and we are these developments. No circle where Brotherly Love told, forseoth, that the child has been led astray by was excluded, over obtained any spiritual developments.

why, when mind is developed to a higher plane, it whenever they have believed in its existence. The may not associate with mind in that plane, especially practical question has been. How shall we secure if the development carry the mind into a plane the best interests of our immortal part? Many have corresponding with the lower planes of *decorporate* looked upon the body as an enemy, to be despised, minds, or into the same plane. Now it does not seem at all likely that man, when never to be trusted in its instincts and desires. They interior powers do not react through consciousness. I see 1 am getting out into deep water again bread and cheese, potatees, &c., without shamo or but 1 do not know how to explain the subject as 1 sorrow for his ignorance, although the man's decayed teeth, putrid breath, and sallow complexion, gave If man's exterior and interior perceptions were testimony of his sinful and unnatural habits. Or-made to harmonize, there would be no difficulty in thodox Christians are more ignorant of the laws of I leave the present train of thought, hoping to re- kernel of truth, else they would never be accepted by the human heart.

A certain amount of manuro (you'll excuse a better for an occasional spare meal, or the omission of one. We have often experienced a clear head as never cat too much, so that often we find a benefit in fusting. Pain we recognize as a great teacher; it should and does cause us to reflect, and makes us more loving, kind and charitable. The stronger passions of anger and love are among the highest attributes of man, when governed by reason and law. Hereabout lies what of truth ever existed in the theories of those mon who believed that the soul was made more pure by hating and sacrificing the body. Some Bible writer speaks scornfully of one "whose

talk is of cattle," nevertheless I shall venture to incupation of their life to breed neat cattle. Some of them have succeeded in producing much finer anifor beef, and for work. How much attention was paid to improving the disposition, the character, the mind, I cannot say, although no one would willingly animal, while it is admitted as a fact that the peculiar virtues or vices of its disposition may as well be transmitted to its offspring as any peculiar formation of bone and muscle.

Now these oattle breeders avowedly used physical means to bring about such improvement as they have made. Judicious crossing, to mingle excellen-ces and cover defects, connected with a generous diet of natural food, pure air and sufficient exercise, were the principal means. It was a wholesome and healthy combining of art with nature. The master of the herd probably did not allow the progenitors of the was uniformly kind and attentive to their wants, which was the only semblance to moral means used. Now for my application of this chapter of cattle-breeding: Man is an animal, possessing the qualities of all life below him, and something more. If you wish to improve him permanently, it must be done in the old way of generation and nutrition. The race must literally be born again-yes, and again. The inherent qualities of the soul can only be affected through the body-the soul being but a more attenuated form of matter. Not being in fact, it should not in imagination be separated from the body until women are only produced under certain favorable

It is a very common idea that a child can be moulded as we please, if taken in early life ; but it is refuted scores of times in the experience of every one. This in it to make it a curse. Parents and teachers are useful member of society, all the credit therefor, as his nature. This is just one half of the truth, for we do good as naturally as we do evil; both good and

The preceding may not answer definitely all you evil are liable to be produced in the course of nature, en as weeds among grain. How are the best mer

A FRIEND INDEED.

17

In my former communications I have promised to give inquirers, who wished information concerning the Jamestown Institute, references to individuals who know what the school is. I have no better evidence than the letter below, written by a gentleman whom I never saw, until he brought his son to the Institute. Ho once before expressed his confidence, and strengthened ours, by a Christmas gift of \$100, and his letter will explain his present feelings. I wrote to ask his consent respecting the sale of ten scholarships, and the best means to find some Spiritualist who would take the mortgage now held by those who have no interest in our welfare. We did not think of asking a donation from any one-much less from him. I give his letter without his knowledge or consent. He must excuse me :----

PHILADELPHIA, MARCH 3, 1859.

Must excuse me:— **Phil.ADELFHA, MARCH 3,1850. My FRIEND AND BROTHER**—I have given your letter of 27th ult., received yestenday, as much attontion as my perplexing business will allow. Just as I received it, one of our most, I belleve the most, wealthy Spiritualist, called in. I read your communication; I stated your plans and its needs. Alas, I met with another instance of a "Briend of Rieform," very zealous in propounding theories which cost nothing; but who starts, alarmed, if there is a possibility of a demand being made on his dear purse—and even to carry out his own the-ories. This class of "Reformers" have nothing of any ac-count to give but words! My friend, I get heart-side when I hear and see as much philosophy in expression, and so little of it in humanitary action. But a whisper comes to me—". Act thou—act thou— practice in the cis example to others." So I send you enclosed a bank draft on New York for five hundred dollars. This is a free domation. Pay off your present urgent indebtedness, and take care of your own health. If you go away from tho body, this reformatory movement may be put back for years, I don't think it will do any harm to append to the friends, as you suggest. If parents could be made to feel the importance, of your invaluable system of youth culture, instead of "ten partonic or scholarshins for two hundred, for one year, pay in advance," there would be hundreds of applications. If you will send me a description of the property, I will try and see if it is possible to get money so far from tho security. Rome exertion must be made! Your school must go on I is shall not go down, 0 - 0 - 0 - 0 - 0Nours truly, in sympathy, Lours Britnose.

As we have often had the most unqualified 'approbation of our school and family from those who have examined our method carefully, given through the press, and by letter, may we not hope that in the whole band of Spiritualists and Reformers there are ten who will take scholarships for one year, and pay in advance, and one who will buy the mortgage, which is well secured? O. H. WELLINGTON.

MOVEMENTS OF LECTURERS.

Rev. JOHN PIERPONT Will answer calls to lecture on Spirit-alism. Address at Medford, Mass.

uniani, Address at Addiord, Mass. Miss Emma Hardingo will lecture in New York, Williman-tic and Naugatuck, during April; in Providence, Worcester, Lowell, and other places, during May, and in Portland and Oswego during June. In the Fall and Winter Miss Hardingo designs to lphor exclusively in the West and South, and re-quests letters of application for her services to be addressed to 194 Grand street, New York. Miss Beas T. Amode will send to Wester April 24

Miss Rosa T. Amedey will speak in Worcester, April 3d; Zambridgeport, April 10th; Marblehead, April 17th; Fox-noro, April 24th. She will answer calls for lectures, and ttend funerals. Addross No. 32 Allon street, Boston.

Warren Chase betures in Evanswille, Ind., April 1st, 2d and 5d; Cincinnati, Ohio, April 10th; Cloveland, April 24th; Chagrin Fails, April 26th, 27th, 28th and 20th, and May 1st; Adrian, Mich., May 26th, and 27th; Kalmazoo, Mich., May 22d; Harmonia, Mich., May 20th and 27th; Kalmazoo, Mich., May

E. S. Wheeler, Inspirational Speaker, may be addressed at the Fountain House, Boston, Mass. He is engaged in Connecticut and floston, until April 11th.

J. II. Currier, of Lawrence, will speak in Concord, N. II., April 3d ; Union Bridge, Sanbornton, N. II., April 8th.

Mrs M. S. Townsend will speak in Cambridgeport, April d ; Watertown, April 10th; Cambridgeport, April 17th and Hth.

Mrs. F. O. Hyzer may be addressed, in care of J. H. Blood, Box 346, P. O., St. Louis, Mo.

Box 346, P. O., St. Louis, Mo. Loring Moody will lecture in Woburn, Sunday, April 3d i South Dedham, Tuesday and Wednesday, April 5th and 6th ; Walpole, Thursday and Friday, April 7th and 8th; Foxboro', Sonday, April 10th ; Mansheld, Tuesday and Wednesday, April 12th and 13th ; Norton, Thursday and Friday, April 14th and 15th. Will some friend in each place, who may see these notlees, make all needful arrangements without further re-quest. uest.

A. P. Fairfield will locture in Providence, R. I., April 3d and loth. Friends in the vicinity of Providence wishing to engage his services for week evenilors, during his stay in that place, will address him in care of Robert A. Potter, Provience, R. I.

Mrs. Famile Burbank Folton will lecture during the month f April in such places, on the stage route form Utien, N. Y., o Binghampton, as the friends may desire. Address, until lay 1st, Willard Barnes Felton, Binghampton, N. Y.

Br. Maybew, having to return to lecture in Michigan and Wisconsin, by the New York and Erio route in Michigan and April, would thank the friends who desire a visit for two or three lectures, to forward their requests by April 1st, as on that day he will conclude his appointments. Address Dector Mayhew, care of S. T. Munson, No. 5 Great Jones street, New Vert

Miss Lizzic Doten will speak in Plymouth, April 3d; A. B. Dhild, April 10th; Mrs. Charlotte F. Works, April 17th and 4th; George Atkins, May 1st; and J. C. Cluer and daughter, Joy 8th May 8th

Prof. Payton and Amanda M. Spence will respond to invita-ions to lecture, addressed to Jamestown, N. Y.

Muss Munson, clairvoyant physician, has, since the conclusion of her engagement to speak in Philadelphia and Balti-more during the last month, resumed the practice of her pro-fossion, in which she has hithorto been so successful. She has taken the rooms formerly occupied by her at No. 716 Sanson street, where she may be found during ordinary business hours. She may be addressed, care of Dr. II, T. Child, 510 Arch street. Child, 510 Arch street. Mrs. A. M. Middlebrook (formorly Mrs. Henderson) will lecture in Oswego, N. Y., every Sunday in April; and in St. Louis during the month of May. Friends in the vicinity of Oswego, wishing to engage her services for week evenings-during her stay in that place, will address her, Box 422, Bridgenoet, Ct. eport, Ct. Diageport, Ct. J. C. Hall, Buffalo, N. Y., will answer calls to lecture on Spiritualism. Mr. Hall is one of the first apostles of Spiritnalism. Mrs. J. W. Currier will lecture in Norwich, Conn., April 10th and 17th; Putnam, Conn., April 24th. Evenings inter-vening abo will speak in the vicinity of the above places, if desired. Address, Lowell, Mass. aestreu. Augress, Lowell, Mass. E. V. Wilson, Fountain House, will answer calls to lecture Sundays or week-day ovenings, upon the practical uses of Spiritualism, and its truths, relating many wonderful incl-dents which have taken place, with name and place for broof. roof.

til an influence is previously gained over the patient by addresses made to his mind through one or each of his external senses ; but that in rare, very rare cases, one who has been entranced through addresses made to his external senses, may become sufficiently susceptible to be influenced, to a limited extent, by the mere volition of the operator. Now, bearing in mind how this person has become subjected to my will, (through addresses made to his external senses) we will designate him as No. 1. Then let us suppose that I have ten or ten thousand other persons, en. tranced by their own minds, by suggestions which I have made to them through their external senses ; and thus, nino, or nine hundred and ninety nine such subjects, are in a state of trance, below No. 1, vary ing in degrees from one to one thousand. These are No. 1. They all know that I wish them to feel certain emotions, and to do certain acts; and thus, when No. 1 speaks or acts in any given way, these ten or ten thousand other subjects do the same : because they hear what No. I says and does; they get their cue from No. 1 through their external senses! The case is as obvious as the nose on a man's face. And yet Inquirer says :--

"It is a well known fact that many persons who wore entranced in his lectures, went upon the plat-form, and it was ever understood by his audiences at the time, that said persons went upon the platform because Mr. S. willed them to come. Did his will cause them to come, or did they come of their own accord? If his will operated in the case to draw them up, to which one of the external senses was that will directed? Now it must be remembered that cach subject is seated in the hall, with eyes closed and hearing stopped, and yet they go upon the platform an entire stranger to all others of his subjects, and perform what he wants them to."

And all this, and "more of the same sort," is repeated by Inquirer, precisely as if I had not given peated by Inquirer, precisely as if I had not given the above explanation! Subjects always come upon my platform because I "will them to come;" but in connection with Spiritualism; and a constant my platform because I will them to come, but in connection with opinituming, such eventually, they could never have known what I willed them to progression of this character must result, eventually, do, if I had not told them, by addressing the exter-in elevating the human mind into that plane where nal senses before named. Soldiers on the field of bat-it will receive those impressions and truths that we tle fight, fearless of death, because their commander may reasonably suppose are enjoyed by the decor-" wills " them to do so; but if he did nothing but porated (if I may invent a word) persons who have will them to fight, my opinion is that the command- lived on this or any other planet. er's volition would accomplish just nothing at all ;

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ANSWERS TO AN INQUIRER .- NO. 10.

My method of reasoning on the spiritual phenomena does not exclude examinations into the competency of persons professing to be media.

In giving a general plan of treatment, I did not have particulars in view. You know that details and particulars_cach, have an individual feature; if of importance, they should be investigated. .

I see by your remarks upon the progressing char-acter of the age, and particularly of the human mind, that you have mixed ideas upon the subject. You retain early impressions, and they form a deep stratum on which your more recent impressions are aid. True, the human mind is being developed to a higher plane. In this, as in some other particulars, a higher development requires a throwing off of effete matter. That is to say, it is in one analogous to *death*, as I understand it. But I fear I take you into too deep water. We will try it on another course, and enter into minutize. The present condition of the mass of mind is nearly that of passivity as relates to religious faith, belief, or views

on theology. 'I mean by that, that at the present time there is a very marked indifference in the minds of the mass toward these subjects. It is equivalent to throwing off effete matter, for if, in the first place, the mind be filled with erroneous teachings, and then becomes indifferent, it performs an excretory function; for, such is the nature of things, that unless matter must be removed from the organism in which it exists-and the same process can be very easily conceived to be paralleled in the human mind—when this condition of passivity or indiffer-ence is arrived at, the mind is in condition to receive other impressions, and, by a law of nature, retrogression is the exception; accordingly higher truths are received by the mind, or rather the mind is

If this be a reasonable supposition, or a reasonable and so in Pathetism-the operator's will does nothing, explanation of things, I see no positive reasons

Brotherly Love, because men de not love each other. and women produced-by culture, or generation? But the thing is sprouted, and I am inclined to believe that, unless something of the nature of a great been profitably added to inherited talent; but while calamity should overwhelm the whole world, it will culture has never made a full man of a brutish lout, grow into a flourishing tree.

OHAT.

DEAR BANNER-Already dear, although it is but a short time since I made your acquaintance. You seem to me just the paper required at the present time—large enough to afford food for inquiring minds in all stages of progress; never forgetting the housands in our broad land who have yet to learn their a b o's in the school of free thought between us and the Infinite. After reading several of your numbers-made up as they are of contributions from such a multitude of earnest men and women, from all parts of the nation-the reflection which most re oices my heart is this: How great has become the liberty of thought! What charity is displayed toif in these days so many persons exist, of such widely differing sentiments, and yet command mutual re speet, how rapidly must the day be approaching when one can walk through life, incurring no odium for his peculiar religious belief! If in time past, in spite of bltterest porsecution, the world has witnessed such sublime instances of individual development. what shall we see in the future, when love has taken the place of hatred, towards those divine men who would struggle to elevate themselves, and point their brethren to a better life!

It may be remarked here, parenthetically, that the world's great reformers were developed by the ne cessity of their day. When the "good time" or " millenium" comes, we may have many good men, and great—after the largest pattern—but none with that peculiar angularity of character, so effective in its own time, but which must be needless in the best ige of the world.

The wise traveler, who finds in the wilderness some fruit or vegetable that has great virtues in appeasing his hunger and giving him strength, knows that the same plant-when rescued from its strife for life with the overshadowing tenants of the forest, and planted in some more genial soil, and nurtured ac-cording to the laws of its existence, will produce tenfold better and more beautiful fruit. So with man. Let him bo cultivated. Let him have a rich and sweet soil to grow in. Let him reach out his arms and expand himself in the love of God-the Sun of his life. Never attempt to prune him into arbitrary shapes. Engrafting and dwarfing are but temporary shifts in horticulture, and end in death. The perfect and long-lived tree comes from the seed. The culti vation of man, without regard to the eternal laws of his physical life, has ever been a fruitful source of discord and misery to the race. Many of us can readily see errors of this nature in the past. You will hear from any pulpit, occasional denunciations, of false forms of human cultivation in ancient times So much have we been accustomed to condemn old otions in this particular, that we have neglected to learn the good that existed among ancient and so called heathen nations.

There is much said about the well-being of the No w soul. Men have been anxious concerning its fate the power of blushing.

Many instances have occurred where cultivation has our most wonderful geniuses have over made themselves known and felt in the world, in spite of obstacles, through their inpate and hereditary powers.

Somebody said that one able woman in a family would keep it clear of fools for soveral generations. My Orthodox friends concede the truth of that; but when I ask them the effect of having an able woman and pure man in each generation, they hug their dogma of human depravity the closer. It is a great deal casier, if we can only have faith in it, to depend upon a "scheme of salvation" for our progeny, than it is to live such pure lives that our children shall as naturally love each other and God, as the rose emits its fragrance. The ancients knew how to rear men fit for soldiers at least. The Spartaus, were at one time a nation of princes. They paid particular attention to physical development--intellect was probably secwards those who differ from us in opinion! Verily, ondary. In New England we have-perhaps unwittingly-erred the other way. Our giants are mostly so in the head-being thin in the chest, and weak in the legs and arms.

Our large cities consume the flower of our popula tion. The best of our young men and women are lost to the world, inasmuch as they bear no fruit after their kind. New York and Boston are full of young men, occupying uninfluential stations, who, had they remained in the rural dirtricts, might have been shining lights, and have bred children better than themselves. We in the country like books and newspapers, and sermons, and labor saving machine-ry, and the thousand things we are told to thank cities for; but we prefer men and women to them all -men and women, no more perfect than human nature will allow them to be.

The present writer joins himself to the -multitude who have goue before him, each living in hope that the truths he saw developed in his own age would lead his race to a higher practical life. Have we not great reason to be thankful and to hope in these days? W. Oak.

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Written for the Banner of Light. A FRAGMENT.
BY GRACE LELAND.
Loi I am hero
To do thy will, oh God !
In doubt and fear
The path of pain I trod-
Nor thought it led my Father's house so near i
Down-crushed with woe,
Helpless, forsaken, lost,
I did not know
My Father loved me most
When through the dreadful waves he bade me go.
'Tis well! to thee,
Oh God, our Father, hero
My song shall be
Praise evermore: no fear
My soul shall know, if thou wilt go with me?
woman should paint except she who has lost

J. C. Cluer will answer calls for lectures on Spiritualism or Temperance, and his daughtor, Susio C. Cluer, will accom-pany him to give readings. Mr. G. will act as agent for the BANNER. Address at the BANNER office, or 12 Chapman st.

George Atkins will speak in East Taunton, Sunday, April d; Orleans, April 10th and 24th; and Taunton, April 17th Miss Sarah A. Magoun will answer calls to lecture in the france state on Sundays and week day evenings. Address care of George L. Cade, Cambridgeport, Mass.

Mrs. M. M. Macomber, trance speaking medium, will an-swer calls to lecture in any direction the friends of progress-may desire. Address Olnoyville, R. I. A. B. Whiting is engaged to lecture in Albion, Mich., every Sunday for two months. All letters for him should be ad-dressed to that place till May 1st.

Mr. Charles W. Burgess will answer calls to locture on the ubject of Spiritualism wherever its friends may desire.

Prof. J. E. Churchill, can be addressed at No. 202 Franklin treet, near Race, Philadelphia, to lecture on Reform in Roglon, Politics, and Socialism.

C. T. Irish will answer calls to locturo in trance-stato where the friends of truth may desire. Address Weir-village,

Western New York friends wishing to engage George M. Juckson as a lecturer, can do so by oddressing him at Prata-burgh, N. Y. until the lat of April, as he intends to spend the summer in the East.

Mrs. II. M. Miller will visit all places between Ashtabula and Cloveland, where lectures can be held. If the friends in vicinity of Cloveland desire her services they can address her at thut post office.

at that post office. Mrs. E. A. Kingsbury will speak at Hartford, Ct., on Sun-day, April 3d, and at Springifield, Mass., on Bunday, April 19th, She will answer calls to speak on Bundays, and week day ovenings. Address, Hartford, Ct.

Persons desiring the services of F. L. Wadsworth as a lecturer, will please address "Spiritual Ago," Boston, Mass., until further notice.

William E. Rice, Trance Speaker. Address at 7 Davis strent, Buaton

ureot, Boston. Mrs. J. W. Currier will lecture in Foxboro', Mass., April M; Westerly, R. L. April 5th, 7th, and 8th; Milford, N. H., May 15th.

Dr. E. L. Lyon may be addressed at Lowell until further

II. A. Tucker, trance-speaking medium, may be addressed t Foxboro', Mass.

nt rottono, mass Miss Emma Houston, trance-speaking raedium, will answer calls to lecture Sundays, or week ovenings. Address at Foun-tain House, Boston.

tain House, boston. II. L. Bowker will give free lectures and public tests of his powers, by having expenses paid. Address Natick, Mass. Alvin Pease, impressional medium, may be addressed at North Berwick, Me., until further notice.

Miss Susan M. Johnson will receive calls to speak on Sun-days. Address, North Abington, Mass.

Mr. and Mrs. Spence will respond to invitations tolcoture addressed to Jamestown, New York.

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BANNER OF

LIGHT.

PLYMOUTH ORDROH, DROOKLYN, N. Y. Bunday, March 20th, 1859.

REPORTED FOR THE DANNEL OF LIGHT, DY T. J. ELLINWOOD.

REPORTED FOR THE HANNER OF LIGHT, DT T. J. ELLINWOOD. TEXT.—"As yo have therefore received Christ Jeaus the Lord, so walk yo in him, Rooted and built up in him, and catablished in the faith, as ye have been taught, abounding therein with thankedving. Heware lest any man spell you through philosophy and vain decelt, after the tradition of mon, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead builty, and yo are complete in him, which is the head of all princi-pality and power."—Got. Al. 6-10. "Let no man therefore judge you in meat, or in drink, or in respect of an head builty, or of the new moon, or of the Subbath-days; which are a shadow of things to come; but the body is of Christ. Let no man begule you of your reward in a voluntary humility and worshiping of angels, intrading into these things which he having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore, if yo he dead with Christfrom the rudiments of the ordina, stong hiving in the world, are yo subject to orlinance, touch not; thato in the not dia and heat and doctrines of men T —Cot. il. 18-39. It is sufficiently plain from Paul's writings, that he labors

not: name not: which all are to perish with the using:) nfter the commandments and dectrines of men T'-Cot. il. 18-22. It is sufficiently plain from Faul's writings, that he labors here, and everywhere, to divulgo, under every form of dis-closure, a great thought which was struggling in him, the offspring of Ohristianity. It was not merely this--that by Jeaus Ohrist men Hard-escaped punishimment, and everlasting destruction: that held no small place in his celebration and joy; but that was not conspicuous; nor was it merely the inheritance of promised glory; glowingly acknowledged, and oftentimes celebrated with transcendent phrase, and illustra-tion, and magnificence of imagination. It was that almoot all God's poor, through Jesus Christ, were being actually driven up, as it were, into a larger form of life. It was not that being what they were, they had escaped one thing, and were going to have added to them another, but it was that they were transformed themselves to be more than they ever had been, and that this glory was to be a glory in time to come, superinduced upon an augmented being. They were higher creatures as well as newer; they wore larger beings as well as transformed beings. Sometimes this is expressed under the form of liberty, to which men are exherted, and upon which they are felicitated --the liberty which Christ gives men; as though they had been confined in one or two rooms in a palade, and watched by regular keepers, who told them how much they might eat, how often they might go out, and what they should do; but at last the time had come when they were told, "This is your own house; you shall no longer have keepers to control your movements; go where you please, and do what you like." It is the great liberty of going out into the halls, into the li-brary, into the galleries, into all the spaceous apartments of a was pile of buildings which is now theirs, they being no longer children under the supervision of servants, and under the training of tures. Sometimes it is expressed as a kin

own: In these, and many other ways, the apostle has labored to express the fact that, to become a Christian, is not morely to break off from certain ovil habits, and carry the same charbreak off from certain ovil habits, and carry the same char-actor as before; and that a man will not, by and by, by virtue of a ticket presented at the gate of heavon, be admitted to glory, while his real nature remains about the same as it was. He says, "While you have escaped from your sins, while you are to inherit heavon, you are to understand that Christ will prepare you for that inheritance, by working in you, by giv-ing you mobler impulses, by transforming you in the spirit of your mind and life, by bringing you into a decidedly higher plane of existence." The chief features of this teaching seem to be these:--

I, that in Onliet non-cone that they come under the di-power of God. I do not mean that they come under the di-vine influence indirectly, through the instrumentality of laws; that they come under the influence of God's mind, through the medium of truth, and ordinances, and worship— though it is undoubtedly a fact that they do; but I bellovo the Bible to teach that, aske from these instrumentalities and

through the meaning of truth, and ordinances, and working— though it is undoubledly a fact that they do; but I bellovo the Bible to teach that, asklo from these instrumentalities and indirect influences, there is such a thing as an indirect, effi-cleat exertion of the divine influence upon—If you choose, to sall it so—substance of the human soul. And as the sumlight shines directly down upon, and fills the cups of the crocuses and other flowers, as they open to receivel, so I believe there is just as direct and as material a spiritual influence—If that is not a contradiction of terms—which rests upon the hearts and dispesitions of men. I believe that God touches the hu-man soul as much as the sun touches the ground, and the trees, and the flowers. I think one of the most glorious things sut forth in the whole Bible, is the personality of God —this outshining influence of God—this taking hold of, and quickening, and vivifying the nature of men by the Divine Mind. 2. That the effect of this divine presence in the soul is to give monarchy and ascondency to man's moral nature. It has the offect of giving to man a vision of more truths than merely those which belong to a material mode of living. It gives a habit of mind by which we recognize something more than that of which the senses take cognizance; by which we recognize invisible truths—truths of hone; truths of dis-tance; truths of existence; truths which are removed beyond the bounds of sight or exploration; truths which must be un-derstood by the interior function of the mind, and nover through the external senses. This state of mind is called faith. It is that mental condition by which we are completed to believe in things we do not sec. It has a great many spe-cialities; it goes down into the department of special faith; it is that power by which a man believes through his mind, and not through his senses. The vision of faith is the first of the quickening we receive as a result of God's nature ope-rating upon ours. It gives, likewise, to our moral em of the quickening we receive as a result of God's nature ope-rating upon ours. It gives, likewise, to our moral emotions such a stimulus, that they become stronger than the passions and the appetters; stronger than the affections and the social development. stronger than the affections like pointies: stronger than reason-indeed, it gives them such a stimulus that they reign and prodominate even in the moral nature itself. 3. That love in all its varied forms and combinations, be-3. That love in all its varied forms and combinations, be-comes the atmosphere of the soul, and gives to it a new-life and a sovereign power. It is true that we call love by one name. So we do light. But although we call light by one name, it is variously modified; for what is blue, but a certain other name for the modification of light; what is red, but a certain other name for the modification of light; what is a certain other name for the modification of light; what a certain other name for the modification of light? And all these are different names of colors. But what is cord it is only another generic name for the modification of light? And wit is love but a principle having a million combina-tions, with as many different names, all of which are, to the central substance of it, what colors are to the central element of light? Now this great central principle-mamely, predom-Along, but it is itself a contrait ropresentative of all hues. And what is low out a principle having a million combination, which are may different manes, all of which are, to the ortrai substance of it, what colors are to the central element of light? Now this great central principle-mannely, predominant, lovo-governing us, controlling our moral feelings, standing above our social nature, and being supremo overour prelites and paesions, is the result, as I understand it, of the brooding of the Holy Ghest upon the human scul.
A. That in consequence of this new and spiritual elevation, fain the set free from ordinances and commands. I understand that when a man has come into pessession of himself, worthing which was accessary to control his actions before, drops away from him. Did you ever notee how Nature puts be children to sleep, and tucks them up so that they shall be harmed by no froat, nor wind, nor rain! Did you ever take a bud and see how Nature had you it to a leep, and said to be hurt? " how all its little wrappers and covers were glued and gummed togethor, so that no cold or storm could paetrate them? Are not they very fine? But by and by, when it is what we call Spring, and God says to his warming for on the set of the wing so that no cold or storm could paetrate them? Are not they rey fine? But by and by, when it is what we call Spring, and God says to his warming for on fine another, and as the leaf shows liself, it says to them, "Thank you; we have done with you now; you may drop off, and go where you please." Buppose these covers, and covers yourself up every night with us, and we will protecting the bud during the winer; but they were god for nothing when they had soomplished that werk. Now I hold that when the human so its inflat state, it needs to be glided by haw, and observances, and ordinances, and leading-strings; but they when a first math, and reflamence, free from how, as if they wrong you have and reflames, free alwing when with the buesk. They are no, how were you were the

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asking how little they can do Tocards these things. They need for ever serving to find out how they can get out of the show constructions on they and out how they can get out of the show constructions on they and the destine they are soluted introduce any English law-heak into an American court. They are of our serving to find out how they can get out of the show constructions on they and the destine they are soluted introduce any English law-heak into an American court. They are soluted to they with the solution of our lines is an antipart of the show court and the solution of the solution of our lines is an antipart of the solution the solution the solution of the solution of the solution

The provided the series of the series of

ances, go by them it but n, in so song y to break away from them, and fly, "Woll," you will say, "do n's you believe in the Church ?" I believe in it as a help, but not as a master. "Do you be-lieve in the Sabbath day?" I believe in it as a help, but not as a master. "Do you believe in preaching?" Somewhat; but not as my master nor your master. I believe in it simply as a help—as servant. I have but one master, and that is Jesus. All other things are bits sorvants. They are sent, not to command me, but to help me; and if they attempt to take ilberlies with me, I say, "Do you know whom you are dealing with ? I am a son of God." They transcend their office the moment they undertake to oppress me. The mo-ment the Sabbath comes to be a yoke, that moment it be-comes a curse. Somes a curso. What is the Sabbath day? You have seen these old ships

ment the Sabbath comes to be a yoke, that moment it be-comes a curso. What is the Sabbath day? You have seen those old ships that come back from long voyages, wrenched, and leaky, and with their bottoms all covered with barnacles, scarcely able to bring their salls into the harbor. As seen as the carge is un-loaded, the faint old ship is taken up to that vast cradle, the dry-dock, and pulled into it. Then the steam-pumps com-mence working on every side, to exhaust the water; and as the water is being exhausted, the cradle bodgins to face, lifting the water is being exhausted, the cradle bodgins to face, lifting the water is being exhausted, the cradle bodgins to face, lifting the water is being exhausted. The other above the coment of her ripping out damaged planks and replacing them with sound and the staring off old copper and putting on new; repainting, etc., until they have given her strength and stamina sulficient. to fit her to go out again to battle with the waves of the ocean. New the Babbath day is God's dry-dock, which takes us out of the storms of life, and renews our wated ourgies, it us preparing us again to go out and contend with the in-fluences of the world. But the moment the Sabbath is made anything cles but a help and a refuge, that moment it bo-comes a tyranny, and a curse. Let every man eack to attain the liberty of God's people. You have no right to go into bondage to ordinance, to churches, to baptisms, to sacra-ments of the Lord's Supper, to Sabbath days, or to anything cles. Your obligations are right from your own heart to the heart of Jehovah. Whenever you find anything that can help you, take it as a staff; but the moment it says to you, "I am your mater," throw it down. I have only one fear about this, and that is that you will construe what I have said in the wrong way: that you will understand me, as favoring a life of negligence in roligious matters; as teaching that you are not to strive to be good. But I have not hyteeded to make any such impression on your minds. I have

bit o colloges, where we got our smatterings of lore, are only brick and mortar.
Existence is only skin dcop. Nature has no défects save those on the immediate surface. Her great heart is sound. When we are searching for the secret of life, we penetrate the skin with our lancet-the mysterious essence files away. The deeper you here for disease, the further you get away from the case.
We give homsge to beauty. Form and color exert an infinite second. Love is the soul's best and sacredast passion, and there is a certain richness, a trifle of heaven in its control. Genius is not made by skill in science. There was not of the faces in a crowd. To comprehend fine feelings is the best and finite second in a church, for look on the faces in a crowd. To comprehend fine feelings is he be blessed and happy. We thought we were equal to a site sourd. The teams of the site sourd is metrated the distribution. The sensibility site to be tampered with. The teacher ask fortude whether Odocare or the Romans were victorious in a battle whether Odocare or the Romans were victorious in a battle whether Odocare or the Romans were victorious in a battle whether Odocare or the Romans were victorious in a battle whether Odocare or the Romans were victorious in a battle whether Odocare or the Romans were victorious in a battle whether of the word gentleman, he had rather be defated a housand times—thau put Gertrude in this em-libarrasing position.

be defeated a thousand times—than put Gertrude in this em-barrassing position. Every man has a history worth knowing, if he could tell it or you could hear it. Every private good is a substraction from the public good. The fault of most men is that they are busybedies. Good men love truth and right because they are so, but how to no success. They take no begus money because it is current.

NO CROSS; NO CROWN.

Once Caro drew nigh to be my guest, Bowed with a weary burden down; His load he cast into my breast, And only said, "No cross; he crown."

Then Sorrow came, with visage pale That never yet was known to frown, And, when my heart bogan to wali, Ho whispered too, "No cross; no crown."

Then Want, with forehead stained with dust, Robed in a hely paimer's gown, Came in and took my gily crust; He also said, "No cross; no crown."

Thereat the three were lost in One, And while, adoring I sank down, He rese, transfigured in the sun, And cried aloud, "No cross; no crown." [Heraid of Light.]

OBITUARIES.

OBITUARIES. Died at Newark, N. J., March 11th, 1850, Sarah B. Pierson, daughter of Charles H. and Emily Pierson. She possessed so much purity, gentleness and harmony of soul that the spirit-world was ever mear her consciousness, thereby enabling her to hold sweet communion with hor spirit-friends, and, during her angel-friends and relations, and, andid delightful music, was borne by them to hor esternal home of light and love. Her experience imparted to her a serene joy, and affords very great consolation, to her affectionate parents, brothers and slaters. May we aspire to possess alike beauty and excellence of charactor, and thereby be fitted to onjoy the society of our loved ones in the higher life. P. D. M. loved ones in the higher life.

loved ones in the higher life. P. D. M. Died, February 7th, 1830, Nathaniel P. Gushman, of Port-land, Me., aged 60 years. Brother Cushman was a well-known and much respected clifzen, and a fearless advocate of spirit-communion. Although a great sufferer for many months, he patiently and hopefully waited for the time when he should be delivered from all pain. The requested his family not to mourn for him, for he should not leave them. A few mo-ments before his departure he closed his eyes and then calmit foil asleep. Thus passed on a kind hueband and lov-ing futher. May they still realize his presence, and feet that he has not gone to that "bourne from whence no traveler re-turns," but is ever with them, watching over, and loving them, as he was wont to do when in the form. The funeral services were conducted by the liev. John Hobart.

ANSWERS TO CORRESPONDENTS.

Mas. F. O. H .-- The paper is sent to O. S., Parma Corners, as you requested.

. H. H., S. GARDNER .- Your subscription, according to our books, expires Vol. 5, No. 26. The notice was sent to you by mistake; was intended for another party.

LYDIA J. H., PEMBROKE, MASS .- Your lines, we are sorry to say, do not possess the requisite literary merit to insure in

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sive, more minute, more vital, more scarching, more ther-ough. It may be more vital, more scarching, more ther-ough. It may be more difficult to understand a principle than to understand a rule; but when you do understand a principle, you have got a million times as much as you have when you only understand a rule; for principles are clouds that carry the world's moisture in inexhausted store, and around the globe; but rules are little trickling rills—clsterns i that hold just as much as you can catch in them, and are soon spont. A principle is a fountain-head, from which rules are little rills that trickle down. A rule of duty, then, under-stand, will come to places where there will be no pre-vision in a rule—in other words, where a man cannot tell what ta do if a he is morely a man of rules; but a principle of duty carries itself everywhere, furnishes to every place a guide and a test. All rules spring from principles; all rules are amenable to principles; all rules ought to take mon to the other of these two ways—by rules or by principles. The things which the school cards, are stillness—one scholar may not disturb another; occupation—for which the school was ap-pointed; and kindness and good conduct—the scholars are not to interfore with one another. One cacher, to gain this end, says, "When the boys come in, they are to lay aside their rough shoes in the entry—first rule; when the boys is the school-room, and while they are not to scholars must not nestie and make a noise." So a teacher might go on and make an almost infinite number of rules for the rogulation of a school. Another teacher takes the same school, or some other, and, desiring to gain the same ond, says to the school-roy or the domort of the school; and my desire is, that you should do all you can to promote stillnes here." When one of you makes any noise in the room, he disturb the schoel: "As he goes into this school-room, the door squeaks, and hen onloces it and tries to avoid it, although there is no rule about squeaking doors; and he schools, and I have soon churches, that were perfectly loaded down with rules—that could scarcely bears up under the subjected. In such cases, rules become oppressive instead of being helps to right action. This illustiration is to cluci-date one point. You might extend it to others. In the one case, the child is educated by rules; in the other case, by a principle.

principle. I think the same thing that I am endeavoring to impress

I think the same thing that I am endeavoring to impress upon your minds, was taught by Christ, in the massage I read this morning, from the fourth chapter of John, as a part of our preliminary services, where a conversation occurs be-tween Christ and the woman of Samaria, in reapect to places, and methods, and rules of worship. Christ says to the wo-man, "The hour cometh, and now is, when the true worship-ers shall worship the Kather in spirit and in truth"—in the truth of things; not by this formula; not by that formula; not by going to Jerusalem; not by taking this mountain; nor by set forms—"the hour cometh, and now is, when the truth, for the Kather is such to worship him." This is universal. Time, place, method, were the particulars; but all of these cits better in the universal than they can in the special.

a the rew resument link up the new of laposesced of this practice, so that it is not possible, under the new dispensation, that it should be resumed. In the Old Testament rules of conduct were permitted—that is tolerated, or allowed—in the family, so that it is not possible, under the new dispensation, that it is noticity, and in political affairs, which could not be permitted ted in gur day; but they were the best that could here to be a comprehension of the principle. With reference to the 'ne' of the other that could be permitted it that y they reference to the other and the New Testaments, it is supposed that the Old Testament organized it; that it oraland it; that, at any rate, it permitted it. It did tolerate it; it did regulate it; and in such a way that it put it out. For I think that the Old Testament organized it; that it oralined it; that, at any rate, it burn better?" The future replies, "Snuff it clean down to the base way, "Bather, how may I shuft that candle to make it burn better?" The future replies, "Snuff it clean down to the line of the black." The son does as he is told, and then says, "Why, it has gone out." "Well, I meant it should," asys the father. Moses dealt with slavery, as one of the days they should maintain the system, did as he told them; and, the first thing they knew, the system dropped out from under they schelder, "Buy your slaves in such and such as a way," and they, thinking that by following his instructions they should maintain the system. did as he told them; and the first thing they knew, the system dropped out from under they are redeens of the dosped, going back to this old not as by their spiritual nature or at light, when all things in they cholds. When men did not act by their spiritual nature of the large truths and they thinking final by following his instructions they should maintain the system. We have here the should, "the first thing they knew, the system dropped out from under they are showed maintain the system dropped out from under the sto by their spi so that it is not possible, under the new dispensation, that it should be resumed. In the Old Testament rules of conduct

superstitious. I remark, thirdly, that no man has a right, either in his I remark, thirdly, that no man has a right, either in his conduct toward his fellow-men docially, or in his conduct toward his fellow-men commercially, or in his conduct to-ward his fellow-men politically, to proceed according to a low and mean standard of rules, instead of the higher standard of principles. Do you want to see a mean man? Bring me that man from New York who knows nothing about speaking the truth, except so far as custom obliges him to speak it; whose highest idea of truth is that which he derives from a rule. Bring me that man who is honest only just as far as rules oblige him to be honest. Do you want to see a noble man? I can find you five hundred such who do business in Néw York. If in Wall street may be found sour of the tworst of men, there may also be found tho special. Whith this explanation, let us point out, secondly, the ad-whith this explanation, let us point out, secondly, the ad-whith this explanation, let us point out, secondly, the ad-whith this explanation, let us point out, secondly, the ad-begin with. Rules belong to imperfect existence. They ad-dress themselves to the senses. They give the truth in does, as it were, a little at a time. All truth comes, at first, it hink, through our lower and physical dife, and rules ad-dress themselves to that. They furnish a practiced and tried method of reducing ideas to facts, and principles to practices. Where we are left to find out the way ourselves, I think the trouble with the full-grown man is not to understand the principle, but to ascertain how to apply it. I ought to be kind; but what is kindness to my child, not when ho is good, but when he acts wickedly? The difficulty is, to find out how to apply the principle. Now rules, to those who are

with them now and not injure them." Now you have been potted in ordinances and usages, and you need to be trans-planted into the garden of the Lord Jesus Christ, in order that you may grow more-more at the root, more in the stem, more in the branches, more in fruit.

LECTURE BY RALPH W. EMERSON. Wednesday Evening, March 23d, 1859.

Mr. Emerson commenced a course of six lectures in Freenan Place Chapel, on Wednesday ovening. The first lecture of theropurso was on "Success in Life."

man rince chapel, on wednesday ovening. The next focure of the ourse was on "Success in Life." He said our American people are charged with no slow-ness of performance, and no slowness in praising that per-formance. They are marked by every activity that belongs to a young and forming nation. The earth is moved by en-ginerice, instead of muscle and bone. We have power of sca coast, but no use for it. Our maps become old in a year or two. Our adventurers have gone nearer to the North Polo than any other nation's. We are the pride of the world, and we value ourselves uccordingly. Men are made distinguished by some peculiarity different from their neighbors, whether of painting, music, poetry, or puglitsm. A Florentine sculptor gave an opera, in which he wrote the play, painted, the scenes, composed the music, and built the theatre. Sheridan, while making his masterly speeches at the trial of Hastings, spoke the same day on im-portant measures in the Hought he could do three things his interrogator could a the theatres in the same evening. When Byron was asked by the countryman what he could do, he replied that he thought he could do three things his interrogator could a the output on the state over sold in one day. Sidney Smith compelled Pennsylvania to pay her State bends, by his sarcasm leveled at her government. Sir George Simpson has gone almost around the world hy hand. Benaparte performed many exploits, and destroyed many lives. Hippocrates found a cure for a ravging disease, and finally died of it. We have seen a weman who has writ-ton a book, which, itransited into a half dozen languages, has moved the whole public heart-which had the advantage that it could speak alike to the immates of the parlor, the kitchen ad the nurgery of every house. One may may are and the nurgery of every house.

many lives. Illipocrates found a curé for a raraging diseñse, lo and finalty died of it. Wo have seen a woman who has writ-ten a book, which, trauslated into a half dozon languages, has moved the whole public heart—which had the advantage that it could speak alks to the innantes of the pairlor, the in kitchen and the nursery of every house. One man makes an olectric telegraph, another locofoco matches, another a reap-ing machine, another locofoco matches, another a reap-tor. The state of the pairlow of the pairlow of the state of the base of the kind. We are resultes, and never satisfied. Wo are less content than our old Teuton ancestors, who loved riot and victory so well. Society considers all these things as necessary to greatness. Yet Newton was a great man, and so were Shakspeare, Scipio and Socrates, without rull-reads, telegraphs or steam engines. The Arab shicks are the mest dignified class of men on the globe, but they do not want whose for they have got a different temperament. The public value the are of the inventors as so much gain to them-selves; but the inventor knows there is much better where those cares from. The public sees these things selfahly— with the eye of a Rob Roy, a Napoleon, or a Talleyrand, whose fortune it is to be on the profitable side at the profitable time. Society takes from all whit it gives to one, when it makes a great man. Its sentiment is a mere egotism. Some get rich all knowledge without study. Bome publishers self books by protonding they sell, or, in substance, commit a crime which begets another crime, with another devil behind that. You must do as Michael Angelo did, "have confidence in yourselves, and do your work as men." Frofligacy consists not in spending years of time or thousands of dollars in monoy, but in the dack of use of time or the devil behind that. You must do as Michael Angelo did, "have confidence in yourselves, and your work as and money. A lawyer may spond a life-time boiling offal and putrif flesh, and fin discovers something now in animal s

sertion in our columns.

NOTICES OF MEETINGS.

BOSTON.-E. S. WHELER will speak at the Meledeon Washington street, next Sunday, at 3 and 7 1-2 o'clock, P. M. dmission ten conts.

A CIRCLE for tranco-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock, at No. 14 Bromfield street. Ad-mission 5 cents.

MEETINGSIN CHELSEA, on Sundays, morning and evening-at GUILD HALL, Winnisimmot street. D. F. GODDARD, reg-ular speaker. Scats free.

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

Lowzth.-The Spiritualists of this city hold regular meet-ings on Sundays, forenoon and afternoon, in Well's Hall, Speaking, by medlums and others.

NEWBURYFORT.--Spiritualists of this place hold regular meetings every Sunday afternoon and evening at Essex Hall, State street, at 2 and 7 o'clock. The best speakers engaged.

LAWRENCE.—The Spiritualists of Lawrence hold regular moetings on the Sabbath, forenoon and afternoon, at Law-rence Hall.

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