

#### {COLBY, FORSTER & COMPANY No. 3 1-2 Brattle Street. VOL. V.

### NEW YORK AND BOSTON, SATURDAY, APRIL 16, 1859.

TWO DOLLARS PER YEAR, }

NO. 3.

The Sabbath Morning Discourses of RDWARD H., CHAPIN and HENRY WARD BEECHEB, are reported for us by the best Phonogruphers of New York, and published verbatim, every week, in THIS PAPER,

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, April 3d, 1859. -1  $\beta$ 

REPORTED FOR THE BANNER OF LIGHT, DY BURR AND LORD

THAT.-But he answered and said, R is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—MATTHEW, iv: 4.

of the mouth of God.--MATTREW, iv: 4. As Josus was in all points tompted like as we are, it seems no strained or fanciful interpretation of these transactions in the wilderness to say that they represent different classes or orders of tomptations as they occur in the personal history of men; and if such is the case, then it may be affirmed that the particular temptation to which the words in the text refor, symbolizes the distinction and the conflict between the claims of man's higher and his lower life. Or rather, I may say, these words vindicate the jurisdiction of man's higher life signing the unlawful carcoachments or usurpations of his lower life. Hore was an appead to hunger; a solicitation to take it as a literal temptation of a personal Stata; whether we take it as a vision or a suggestion arising in the mind of Christ it may the case of the temptation was that he should per-layed, the essence of the temptation was that he should perplaced, the essence of the temptation was that he should per-vert the powers which were given him for the highest ends

Christ from the nature of the condition in which he was in placed, the essence of the temptation was that he should period the powers which were given him for the highest ends for God's service to the temporary gratification of uppetite. The regive which were given him for the highest ends in the should period alone." There is another and a nobler condition of living: man's truestand most essential life is sustained. In other ways than through his bodily appetite, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It seems to me that whatever else may be indicated by these words, these two different ideal conditions of life are indicated. There is a life which is nourished by bread alone, which depends upon maat, drink, raimont, and the class of material, bodily utilities which is nourished by the are indicated in the 'passage before us." Man shall not live by bread alone, 'Is the declaration. These claims of the body, these material necessities are allowed. While man abides in his present form, and is involved in this earthy condition, he must live by bread. Christianity is nat acceltification of a mistake on the part of God, instead of boding a development of his steadfast induition for the vory farst until now. Therefore I say that bread has its place. Whatever God has ordinated of bodily want or or material accessity is lot its sphere good and right, and should be os regarded; if for no other reason, because God has evidently orthained it. But whenever in the course of mar's chere upon this earth the question development of his steadfast induition for the vory farst until now, Therefore I say that bread has its place. Whatever God has orthained of bodily want or or material accessity is lot is sphere good and right, and should be os regarded; if for no other reason, because God has evidentl

come out of that necessity, the want of daily bread. No man alone can get his daily bread; he must be helped by others in one form or nnother. All the magnificent bases of com-merce, of trade, or reciprocal service, throughout society the wide world ever, rests upon this fact; the necessities of our daily bread depending upon the mutual action of one upon another, by which man, needing bread and the means of liv-ing, must in some degree become an instrument, must bend himself to serve and minister for ends out of himself. But on the other hand, can we fail to recognize the im-mense ovil of that state of things in which man becomes and remains a mere instrument, in one way or another living only for bread, living only for an end out of himself, living merely in subservience to that class of things which bread represents. There is the great evil in this world, and there apfing up temptations similar in character to those which meassile thrist in the wilderness. Thus man sometimes be-comes merely an instrument for getting bread, nothing more. assalled Christ in the wilderness. Thus man sometimes be-comes merely an instrument for getting bread, nothing more, nothing less. Sometimes he is so by the very force of cir-cumstances. Man—and it is an awful thing to think of—is sometimes forced by circumstances to be merely an instru-ment to get daily bread. He can just manage to gasp, grasp, and live in this world. Ample as the earth is, and crowned by God with plenty, hundreds and thousands of millions are merely able to live by every effort of muscle, and brain, and soul, to get their daily bread. Oh, it is an awful thing when man is reduced to be merely an anogardus for thesething and by used when premery, numereds and thousands of millions are morely able to live by every effort of muscle, and brain, and soul, to get their daily bread. Oh, it is an awfal thing when man is reduced to be merely an apparatus for breathing and digosting. Be it the man's fault, or the fault of society, it is none the less terrible. There are a great many estimates to be made in the light of the fact that man should in any way be reduced to such a condition, as to be inarely an instrument to get his daily bread. We may estimate the worth of efforts made to elevate the social condition of man. Utter these questions; asy anything about false relations between capital and halor, about the working-man having his rights, you are at once looked upon as entirely revolutionary, as striking at the best interests of society, or, at best, propounding more dreams and vagaries. It may be that these questions are more dreams to these whose lines are failen in pleasant places, for whom has been furnished a pillow and cuspien, at the best interests of the dat drifts by them, and getting it as they best can. Oh, this is a terrible question, this bread question. But it is a question which must be solved by every effort of a true heart and a clear brain. It must be solved by attempts made day by day, year by year, to get at the bottom of the problem if you can, and elevato me above that condition in which they are merely instruments for get-ting their daily bread. In this way we are to value our insti-tutions when go that they are merely instruments for get-ting their daily bread. In this way we are to value our insti-tutions where the rich and the poor come together, and drink iron the same fountain of learning, the same elemonts of knowledge. Wore the individue in the herefore it is to got, and under God, glory to all true men, who have thus given us, in this land of ours, our free schools, our public hastitutions, where the rich and the poor come together, and drink iron the same fountain of learning, the same elemonts of kn

of knowledge. Woe to the man who would overturn these institutions, who would in any way injure them, or limit their capacity for good. And thus, also, may we have some measure of estimating the abomination and the wickedness of systems that tend to intensify such a condition, and to make it final, that tend to make man, and to regard him, merely as a piece of mechan-ism, as muscle and stomach, as a steam engine, taking in so much food and giving out so much work. Do you not see the essential degradation of such a condition as this? You must either revise your definition of what constitutes man, right, before God, to make one who is a man, endowed with the faculties of a man, with soel, heart, will, affections, and an immortal capacity—to make him a mere machine for re-ceiving food and giving out work. And whatever perpetrates this is adominable in the sight of God. The moment you come to see men reduced to such a condition as that of a mere instrument for daily bread, that moment you must alominate any institution that intensifies and keeps them in such a condition.

rince, and may be illustrated as i proceed in my remarks. Let mo then speak of these two conditions and idealsof life occh in it sphere necessary and compatible with the other and yet let me so characterize them that, under any pressure of temptation, under any reriss of self-questioning, we shall have no doubt as to which is the higher and the truer life. In the first place, then, is that condition of being in which is a boominable in the sight of Goil. The moment you come to see men reduced to such a condition as that of a have no doubt as to which is the higher and the truer life in that splace, then, is that condition of the condition. We must have also and regressions. Now if we take this conditions if the apart from its true relations, if, so to speak, we come the fact that the organize and the present is the progression and appression of the splate them, and we have a should learn charity ; we should remember that what may be no temptation to us, is a keen and doep temptation to many. When a man sees thing and things akin to then, are often made to take place above all spiritual and driven things, bread alone being orbifor the great object of life, and man, the whole man is made subservient to material necessities. Therefore, place above all spiritual and driven things, bread alone being orbifor the great exchange of this condition of the second place look at the consequences of this condition, was made to be an end. But when, either by the force of the strument, New as 1 view the purpose of man's creation, in the second place look at the outerial tercessities. Therefore, in a cortary law or his own will, he is auscervient to minimize and condent place of the great ordinance of makes birt to the subservient thes great exchange of this condition of the second place look at the consequences of this condition of the second place look the work is an eight in the second place look at the orbits of this condition of the second place look the work is are implaneted in the beautifuel ano of reciprocity. It is a wats in leading strings in the moblest actions of his life.
there is a mould cast for him. We may charge this deciring to general the mould cast for him. We may charge this deciring to general the mould cast for him. We may charge this deciring the mould cast for him. We may charge this deciring the mould cast for him. We may charge this deciring the mould cast for him. We may be call the and the mould cast for him. We may be call the and that we presents. Thus he may become a more in-lead to his highest good. For instance, it is not left to indecire the condition by which any true of the soul is a tatained has gravelapment either of the body or the soul is a tatained has its prime in the formation accessing which information accessing. In the first place, in matching its spring, in the first place, in matching its spring in the first place. In matching its spring, which arouge a more in-instander utilities of civilization, and the baded sweat that place in matching its spring, which is springer in the first place in matching its spring in the first place in matching its spring is seed, bunding its sheaves, and from agor, and be missed. It is a terrible thing for a matching its spring is seed, bunding its sheaves, and from agor.
How beneficial is this requisition for labor, when we come in a calcular work in the spring is springer in a first place in matching the springer in a matching its springer in the first place in matching is placed in the springer in the first pla But somethies man is not a mere instrument for getting bread-not a mere instrument for meat and drink-but makes sions, of which he has no actual need, when he dies his pos-sessions remain, and he slips out of them as a little insect might slip out of some parasite shell into which it has en-sonced itself, into the grave, and is forgotten. So, too, taking the bread standard as the exclusive standard of life, a man becomes a mere instrument in pursuit of popu-larity, of office, or any other workily advantage, with a soul to tlet, and a self-serviceable conscience thrown in, like diploma-tists that play all manner of variations upon one selfash string, slimy politicians who have wriggled through every kennel, and left their zig-zig trail upon host opnesite measures, and ditions which spring out of the carlh depend thrones and dynasties, peace and war, order and anarchy. Take the bread from the mouths of the starving populations of Europe, and questions would be settled in a month which diplomatists, playing at peace and war, take years to sottle. Therefore I say, Godhas made this a fundamental necessity, and out of it springs the great benefit of that effort, by which alone comes any true development of body or soul. And another element of man's nobles! If is unfolded by the necessity for in spoak. Another characteristic of this law of effort is mutual help, mutual service. Men cannot live isolated from each other. One man cannot utterly separate himsolf from an-not la effections, these qualities for mutual love and service in man, be called out? By placing the necessities of ourse you see that out of this condition there a true is a viaubabe noble affections, these qualities for mutual love and service in man, be called out? By placing the necessities of gring and receiving; very selfish, perhaps, in its origin, yet lead ing, by and by, to a nobier and more spiritual comprehension, of service. Man, finding, by his bodily necessities of our mate dependence he has upon his fellow-man, is left, yet lead by, to see the spiritual affinities which link him to his fellow-mon, and the noblest results of Christian, self-sacrificing love, and left their zig-zag trail upon most opposite measures, and most inconsistent platforms.

different standard of valuation from yours. You may say, in "Hero is woo, hero is redness of oyes, hero is sorrow," Ho i replies, "Very well, but you have got great property interests it on the other side, and you must not damage those." He cannot measure the value of a principle that affects his ' own personal solitsh interest. He does not value truth for what it may be in itself, but you fave a characteristic is the truth and plaything; whose attendance at church is morely in de-rest and plaything; whose attendance at church is morely in de-ference to the feeling of popularity, or a desire to appear ro-t spectable, and maintain a good standing; who value no more it food Almighty's truth, that is a salvo for the soul, a light for ; the world, but who play with it and use it the same as they would use anything else for the promotion of their ma-terial interests alone. How many have made investments in i profitable les, with which they would not part for all the i ultimate results. By nothing due on differ so much as by their standards of valuation. In those the real man comes out. Here is no else its nothing but colored canvas. He looks at a beautiful it is nothing but colored canvas. He looks at a beautiful

By nothing do men differ so much as by their standards of valuation. In those the real man comes out. Here is one or an who looks at a great picture, a fine work of art; to him it is nothing but colored canvas. Ho looks at a beautiful statue, and it is incluing but chisoled marble. He cannot see by why men admir's such things, pay so much for them, and go so far to see them. He discovers nothing 'in them beyond it me merely material aspect, because his standard of ralua-tion is simply from that point of life which is bounded by mere bread interest. Another man, in the commonest shell that is deposited on the dry beach, or in the merest weed that grows out of the chink in the wall, finds scope for deep and interesting re-search. He discerns as much the glory of God in the min-iature world rovealed in a single drop of water, as in a great ''' planet. One man is overawaed by the solenm aspect of the mountain, and the glory of the forest waving with the breath is of the summer hreeze. Another wonders how many acres of and there are find how much timber in it. That is all the universe is to him. So the characters of mon are revealed, it man's life is wholly down in the bread standard of life, he r sees merely the material interests of this world. If he is a an instrument, he values things only as they serve him as an instrument, but if he is an end, then he learns to value them as they serve him as an end. Let me then, my friends, urge upon, you that other and higher life—that point of view in which a man lives on the for bread alone, but for "overything that proceedeth out of the mouth of God "—not by bread, but by him who creates the root the during his ministry, when his disciples had gone into one of the cities of Samaria to buy meat, he sat taiking with the woman at the will here here. Must was the toom-the one the during his ministry, when his disciples had gone in too do not tables? A re we not reminded from whence it comes—what wondrous hysteries havo conspire to bring it there—the fair soulight forth, "

strument, but that he is an end in himself. I know the old catechism says, "Mam's chief ond is to glorify God and enjoy him forever," and that is true. Everything that is contained in that catechism is not true, but that is. Man is made to glorify God. How? By becoming an end to himself. Just in proportion as he becomes unfolded and all his faculties harmonized, just in proportion as his higher nature takes its true place, and his soul becomes sanctifiend, redeemed and transformed into a true life, just in that proportion is God clorify down and the soul becomes sanctifiend.

God is glorious in everything he has made. His glory is revealed in the little blade of grass that begins to peep from underneath the winter ice, in the planet that flaimes with splendor in the heavens; but by nothing so much upon this earth as in man, a creature of intelligence, of immortal ca-pacity, of ever-growing affections and powers; and in the pacity, of ever-growing affections and powers; and in the perfection of man, in the full unfolding harmony and traus-figuration of his nature, is God giorified. Therefore it is per-fectly consistent to say that man is made for the glory of God. The first point to be attained with man as an end is to rise to the true conception of Ho. When he does this he has a different standard of value from that of the mere bread is under the true conception of the. tandard. The standard of value with him is whatever ele standard. The standard of value with him is whatever ele-vates and perfects his personality; not what he gets, not what he accumulates, not what only feeds one part of his nature, but what makes him great and good, strong and beau-tiful, and assimilates him to God and Christ. He stands in a different market with his wares, works for a higher end and seeks to gain a more glorious result. He thinks of utilities in a larger and nobler sense than other men. That which they call useful may be so to him; but that which may be im-practicable to them may be the most useful of all things to him. He values everything that comes from the mouth of practicable to them may be the most useful of all things to him. He values everything that comes from the mouth of God and lives by it—that is, all things that God gives, not merely to the body but to the soul. Whatever proceeds from the essence, glory and perfection of God, that he values, and therefore whatever makes him richor in the perception of beauty and gives him affinity with beauty, he values. Sometimes, people go to a rich main house and wonder that he pays so much money for a picture. The money they think might bring in interest or might be applied to purposes of utility, and they consider it a waste to expend five or ten thousand dollars for a work of art. Little do they imagine how that picture enriches and refines that man's soul, elethousand dollars for a work of art. Little do they imagine how that plcture enriches and refines that man's soul, ele-vating it to a higher conception of all beauty, and of God humself, the great artist; how it enables him to understand why the swamp mists become festoons and upholsteries of glory before: the setting sun; why the grass is green, the heavens blue, and the rolling waves of the sea are interlaced with threads of sunlight; because, viewing them as proceed-ing out of the mouth of God, he comprehends them, and says, "The money that I have given for it, that could not make me richer: but the beauty it gives me does" make me richer. richer; but the beauty it gives me does! make me richer, be-cause it perfects me, and helps form me for an end." Again, such a man values the true in the light of its truth, cause it perfects mo, and helps form me for an end." Again, such a man values the true in the light of its truth, and not of its profit, and he would not give up that for any-thing else. The truth that proceeds out of the mouth of God in does not value as an end, because viewed in the satimate I have now taken : even truth is not an end, but a means. For what is the object of truth? It is that we may know more truth : that we may become more capable of compre-hending truth ; that we may become more capable of compre-hending truth ; that we may be nore loyal, more like God. I repeat, a man who takes this higher standard of life, values that which is true for itself alone, and takes it as it comes out of the mouth of God. He does not take the mere word of man in all the perpictites of his reason, in all the darknoss that falls upon his struggling soul; but he says, "Let me know what God requires of me." Oh, how we do live upon traditions—upon the mere say-so of other people—what they think, what they belleve—the current of popular conviction—instead of coming and taking the word out of the mouth of God. God gives it to the soul in free inspiration; if we open the windows of the soul to it, down will come the rain, and in will flow the sunshine. Oh man, if you will only stand in a proper posture, God will give inversible truth. Come to him a will only human freeded. man, if you will only stand in a proper posture, God will give you his truth. Come to him, and not to human creeds. Oh, foriorn, darkened spirit, distracted by human opinions, and what learned men say; cramped by dark theology; troubled by gloomy dogmas, hold on to the truth that comes from the of God, and by that you shall live, and not by bread More over, a man who stands in this higher life, and takes alone. Moreover, a man who stands in this higher life, and takes this standard for his estimate, values the good in and for it-self alone. He values it as it alles him to God, as it makes him one with Christ and the Father. Oh. how that sentence is set forth and emphasized in the New Testament, which eays, "That they may be one as we are one—one with me, as I am one with the Father!" That is the great end of man's being—to pass upward in the essential life of goodness, to the life that is exemplified in Jeaus Christ. The man who has the true standard of action, values that more than anything else; and all things that mar that good, or hinder its attain-ment, are to him most to be dreaded and despised. It is not good—one with God in goodness on health; it is not that force and any one of a prehend religion as intended to lead us to this great result—lis read end and object—to make us one with God and one with Christ? Why should we not look upon it also as teaching us the real meaning of all retribu-tion and of all reward? How many people are aftaid of hell attaid of punishment, aftaid of vindictive, crushing wrath, attail the mean aftaid of vindictive, crushing wrath, attail or punishment, aftaid of vindictive, crushing wrath, attail or punishment, aftaid of vindictive, crushing wrath, attail the punce of a stand of the real stand of the pro-tice of a standard? How many people are aftaid of hell.

require great intellect or brain to see plain, palpable facts; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; but marshal a truth before a man that strikes at his interest; on the other side, and you must not damage those." The nitself but for its effects upon his interest. How many there are to whom religion liself is the merest sham and palpathing; whose attendance at church is morely in de-ference to the feeling of popularity, or a desire to appear re-spectable, and maintain a good standing; who value no moroid, but which they would no that the soit the same as they would use anything else for the promotion of their man terial interests. By nothing do men differ so much as by their standards of valuation. In those the real man comes out. Hero is ono valuation. In those the real man comes out. Hero is ono valuation. In those the real man comes out. Hero is ono valuation. In those the real man comes out. Hero is ono valuation. In those we for ari to him valuation. In those we for ari to him valuation. In those the real man comes out. Hero is ono valuation. In those the real man comes out. Hero is ono valuation. In those we for ari to him valuation. In those we for ari to him valuation. In those we for a man has the bears of the lows of the same as the post of the same as its choles at a duale that the set of the

shown you at the commencement how they are compatible-how the lower has its claims, and must be attended to; how, out of the necessities of the lower life, some of the greatest benefits and blessings spring. But I say, when the lower life presents one claim, and the higher another; when it is brend or truth; when it is workly interest or goodness; which it is meanness or beauty; when it is wrong or right-it then can any man really hesitate to decide? Your decision will cost you fortune; what then ? It brings you nearer to God. It will cost you property; what then ? It makes you one with Christ. Oh, my friends, cling to the good, the true, the beautiful, molded, transfigured and idealised in the spliti of Josus Christ; take that as your standard, and make it the great clement of your souls, that you may be one with God and Christ. And when temptation comes-when it says, "L'uive for the appetite, live for this world, live for the passing moment, live for soll the ends, live with false alms, or mean h tandards," oh, then, call up the image of him who stood falone in the wilderness, with the dark shadows around him, with the fearful conflict raging within and without, and who, in the call of God." Oh martyr for righteousness, oh sufferer for conscience as aske, ob vicitim of temptation, alternating between right and wrong, take these strong words, let them be a trumpet-peal in your ear, uplifting your soul as on angels' wings, "Man shall not live by bread alone, but by every word that proceed-ted to ut of the mouth of God."

Translated from the German of Mariz Reichenbach, for the Banner, by Cora Wilburn.

# HELENA:

## HEART-PURIFICATIONS BY FIRE

The young May-day smiled pleasantly without and the sun threw his golden beams unshadowed by passing gloom clouds, that would have intercepted his glory, upon the many winding streets of the farfamed, busy city of Hamburgh.

Helena sat by an open window, surrounded by blooming orange trees and costly camelias, occupied with her embroidery; at the other end of the room, a rare and beautiful parrot was swinging in a gilded ring, from time to time returning to his dainty breakfast. Upon a divan redlined the master of the house-the wealthy and retired merchant, Robin Hunter. His stern, wrinkled countenance bore the unmistakable national impress of Albion, while the daughter's loyely features wore all the softest pencilings that ever portrayed Oriental beauty. An ive stillness, a soulless listlessness pervaded the luxurious apartment; the silence was only interrupted by the repeated yawns of its owner, and the impatient sighs of the young girl. The poor bird alone endeavored to relieve the monotony by repeating the English words he had learned; but when he saw all his erudition wasted, without eliciting a word of attention or encouragement, he began most gravely to scratch his head, as if he thereby hoped to find in some corner of his memory some hidden phrase that would delight his hearers. The manipulation appeared to succeed, for he suddenly broke out into an ear-stunning cry of joy ; flapping his wings right merrily, he repeated three times the words, clearly and slowly uttered, "Think of Ralph !" Though all poor Poll's endeavors to attract atten tion had until then failed, he succeeded, by the magio of those words, in arousing father and daughter in a painful manner; they trembled as if touched by an electric shock; unconsciously they sought each other's eyes; then the gaze was withdrawn, and a long pause followed; not now the silence of ennui. but that of sorrowful remembrance. When the bird attempted to repeat the words, Helena hastily arose. and threw a dark handkerchief upon the cage, as she was in the habit of doing when Poll's chattering annoyed her. Hunter, too, had risen from his seat. and was restlessly pacing the floor, his color changing visibly.

would not grant you anything for him. He is struck from my heart; I have only a daughter, whom I love; the son that I must despise is dead to me." "But why is reason ever in conflict with the

heart ?" she replied, engerly. He must be dead to us; our reason demands it; and yet he lives, perhaps a miserable life, surrounded by all the cruel enemies of the forsaken-grief, care, necessity, scorn, temptation ; that thrust him yet more deeply down, and render his moral elevation impossible. This thought it is that renders recollection doubly painful. If I knew he were happy, I could, perhaps; forget him more readily; but the unhappy brother. although we cannot love him, yet retains forever a holy right upon our heart, such as we give even to a stranger."

She had spoken with dignity and determination; such as at other times never failed of a certain impression upon her father; but by her last words she had involuntarily touched a sore point in his soul; he was about to retort harshly, when a servant entered, and announced the lawyer Herborn. It was a timely relief to both; and their saddened counten. ances composed themselves into a semblance of conventional friendliness and placidity. The visitor entered the room. He was a young man, not yet thirty; of noble presence, and endowed by nature with, one of those open, expressive faces, that, at the first glance, inspire the beholder with confidence. To the truth and candor impressed on his features the young man owed the particular regard with which the wary and distrustful merchant treated him; he was entrusted with weighty business matters, and received in his house as a friend, at all times. He was this day, also, received with friendliness; Mr. Hunter conversed with him awhile on' business, and having received some papers, he withdrew into another room to look over them at his leisure.

Herborn found himself alone with Helena, and although he had often stood thus in her presence, he could not release himself from the embarrassment that bound him speechless; that silenced every thought seeking for expression, every attempt at conversation. He felt conscious of a potent charm that bound him heart and soul; it was the charm of grace and beauty that attracted the worship of his eye, the homage of his spirit; it was the wondrous charm of first-love, that, with a glowing starwreath, enclosed his soul !

"I have never seen you so silent and serious as o-day," began Helena, who had again taken up her. embroidery; and she smiled kindly and merrily; upon him. "May I not know the reason ?"

This question seemed to arouse him from a happy dream, and he felt as if an inner voice whispered, that he should secure the favorable moment that might transform his dream into a blessed re-His noble self-confidence returned; the feeling of modest inner worth, like to a ray of hope, illumined his soul; with new-found trust and faith he approached the lovely girl, and said-"As you demand of me the reason for my serious mood, you give me the opportunity for a confession which I find as difficult to guard within my breast, n doubt and fear, as it is to express it. I know but little of the world, for the narrow circle of my duties permits me seldom to view beyond; I know not the language of love, for my youth was dedicated to my studies, and I could find no time for the perusal of romances. But I know my own heart all the better. and read there most joyfully that it is the temple of the purest, deepest love. Y.s, dearest Helena | I loved you when I first beheld you, and the oftener I am admitted to your presence, more distinct and blissful rises this consciousness within my breast. I have confessed it, freely and candidly as becomes a man; do not mistake it for illusion, for boyish enthusiasm : it is the result of ripened self-examination. Answer me now, mildly, generously, without evasion, freely and fearlessly, whether I may hope, by earnest love and patient waiting, to awaken a return in your feelings, to hope for an eternal, happy union ?" Helena had bent over her embroidery, awaiting his reply; but after the first words, she allowed her needle to fall from her hand, and had listened anziously to his confession, the soft rose tint upon her cheeks deepening into glowing crimson. A strange agitation was visible in her manner, and yet the trusting lover was deceived as to its meaning. As her blushes deepened, ho gathered hope and courage to proceed; he deemed them the pure reflections of loving innocence-it was the glow of anger, of wound ed pride, that thus suffused her cheeks.

walks in leading strings in the noblest actions of his life; there is a mould cast for him. We may charge this doctrine to divine decrees, or what we please, there is a mould cast for him, by which in the outset ho is started, by which he is moulded to that condition of things, which, if followed out, will lead to his highest good. For instance, it is not left to man's indolonce to pick out that course of life which will lead to his highest good. He is forced by necessity into labor. The strat law of effort the only true condition by which any true

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"If I must ask a favor of you, Helena," he said at last. "you will banish that unbidden chatterer, else I shall be compelled not again to enter this room."

"It shall be done, father," she replied, still much embarrassed ; and, she added, as if in exculpation. Polly has not heard those words for a year, and to day, so unexpected, sudden, one might believe in presentiments !"

"Believe what you please," replied Hunter, gloomily. "I think it was thoughtless in you to teach the bird that name."

"I did not do it," she said, timidly ; "Ralph himself taught him, during our stay in London, before ho left us."

"Hen / that is just like him," murmured the merchant. "He did it from motives of revenge and scorn, because he knew how deeply we should strive to forget his name-he who brought shame upon my house! Or "-he turned suspiciously towards his daughter-"perhaps his intention was to keep his memory before you, to awaken in your heart even some feeling of pity, which should prevail upon you, sooner or later, to try the effects of your entreaties on me. Helenal you know that I read your upon it also as teaching us the real meaning of an retriou-tion and of all reward? How many people are arraid of hell, afraid of punishment, afraid of vindicitive, crushing wrath, sinking them lower and lower down in halamy, sorrow and pain-not afraid of ovil I They would roll that as a sweet moreol under their tongrees, were it not for the penalty that clings to it and hedges it round. They have not taken the my fixed will upon this point, and you know that I

She rose from her seat, her tall, majestic figure proudly erect, and standing amid her flowers, she looked in pitying scorn and pride upon him, as sho replied-

"You permit yourself a strange pleasantry, sir !" -"By all that is most sacred!" said Herborn, eagerly, "by all the holicst feelings of my heart, I ... spoke in seriousness."

The beautiful features of Helena underwent more . change; her expressive face was like that of a marble . statue of pride-cold, heartless, disdainful I Her fine lip curled, her eyelashes drooped as she glanced towards the young man, with a fleeting, sweeping look. and she said-

"You compel me-to appear hard-hearted. My father was at the head of one of the first mercantile houses in London, but I will not speak of his wealth his influence; it is enough for me to say that my education gives me claims to a brilliant alliance, that will exalt me even beyond my present position ; : .

LIGHT. BANNER OF

sary luxurles, remove me from the idea of sharing a humble home, a subordinate station. And-not the faintest whisper of my heart has ever announced to me that I should harbor an inclination that would lead me to sacrifice my brilliant hopes and expectancles, and become contented with a simple, contracted life, as happiness. You have requested cander from me; I have given it without reserve, and can only regret that by my friendly manner, which I deemed owing to my father's business friend, I should have awakened feelings of which I had no thought of, and with which I can have no sympathy, my views of life and the world being so entirely different. You have the assurance of my esteem, and that of the strictest discretion."

"And from me take this friendly advice," said Mr. Hunter, who now suddenly appeared, having heard from the adjoining cabinet all that had been said ; "in future be more careful and less precipitate in your offers of marriage to wealthy heiresses, unless you are prepared to receive a more prompt dismissal than has been given you by my daughter. I am sorry to have been deceived in you, for your frankness has lost the show of virtue, and appears to me as the poor, natural lack of a knowledge of the world and its wisdom. Though I may not distrust your honesty for your bold endeavors to win a rich and beautiful maiden, yet must I acknowledge that your self-confidence appears as wonderful assurance, which, alas, in our day, is so characteristic of young people who possess some talent. I am sorry for what has occurred, for I esteemed you, and am the more surprised that you could so totally overlook the distinctions drawn by wealth and station in life. Even commerce has its aristocracy, and is proud of it, and I would never give my consent to a marriage which would cause my daughter to descend; only to him who would elevate her in the social ranks would I joyfully award her hand. I am sorry to inform you that I shall no longer be in need of your services in my business affairs, and you will find, after this declaration of ours, that your visits to us would not be desirable."

A polite bow accompanied the close of the harangue, and denoted his dismissal. The unfortunate Herborn, who had vainly endeavored to reply to these cruel accusations and wounding taunts, was still unable to.articulate a word; stricken, overwhelmed, bewildered, he staggered from the room.

· "I pity the poor fellow," said Helena, with a touch of feeling in her voice. But her father's anger was not yet calmed, and broke forth afresh in the words :---

"I am not sorry for him, but I grieve that I can no longer make use of his business talent. It is unheard of! A poor wretch, whose meagre practice scarcely supports his life, demanding the hand of my daughter ! Did not our physician say the other day that he was the son of a petty under-magistrate in Hanover? that by charity he followed his studies. and that a part of his incomings was sent to his parents, to keep them from want? And from such a family he dares to look up to us? to speak of love, eternal and happy union?' Unheard of impudence As if the establishment of life could be upreared from such a foundation, dreams, enthusiasm, and love speeches! The most miserable results follow in marriage from such poetic, sentimental ideas. Gold is the only sure foundation-stone for the so-called earthly happiness ; and, where that is wanting, here and there, for pastime, a little spring-flower may bloom, but never will the refreshing and nourishing fruit of Autumn ripen. Have I left London to give the pride of my age, my only daughter, with my wealth and influence, to a poor, unknown creature. who brings as dowry nothing but a tender heart and a moderate talent for law? Have I for this-"

" " Dear father, calm yourself !" interrupted Helena, gently, and she softly stroked his reddened brow : "you know that my hopes and wishes in regard to the future are entirely your own ; you have nothing to fear for my heart ; its choice will be worthy of itself and you. Yes, that you may not be troubled with any further doubts, I will acknowledge to you that I have half chosen, and hourly wait the declaration, that I may fully decide."

"What do you say, child ?" replied the father,

alone with his daughter.

love. But Helena's judgment was blinded by her see beneath the mask he had assumed, and she restowed upon his child; the matter was so far seting fantasies, that promised an unclouded future.

CHAPTER IL.

It was the evening of the same day, that Herborn was passing through the much-frequented Jungfern stieg; the last rays of the mild spring sun colored the immense basin of the Alster with gold and purple, that it glistened like a fairy sea : the innumerable boats, with their wind filled sails, and floating streamers, skimming over the waters; the graceful swans that quiet and peaceful sailed majestically along, they passed like phantasmagoria before the sight, dreamy and beautiful. From the land of fancy the thought returned to the busy, striving, every day world. as the eye glanced downwards through the friendly growth of the lindens to the thronging, surging mass of beings of every class, intent on the pursuit of business or pleasure. What a contrast! The poetically glorious picture of Nature, the Alsterstream, and the sinking, fiery orb, the deep, blue heavens-all so still, so grand, and solemn, so wondrously beautiful to the heart; and beneath the fresh, May-green tree ranks, the thronging crowd of God's noblest creatures, few of whose glances turned to the wonders of the good Creator. The looks of the many were directed within, where cal. culation had taken its place in the heart, anxiously striving to solve the great arithmetical problem, how to win much, much gold. This universal eager desire, was partially explained, by the view of the proud palaces to the left; the shops, with their mirrored windows six feet high, and the dazzling exhibition of the costly luxuries there; objects that, by their glitter. have often extinguished the sunlight of contentment in weak human breasts; have destroyed many a humble home's repose, and cast from its happiness many a foolish, longing heart : that, roam. ing the world in search of fortune, never attaining its desire, at last found a grave in the shelter of the almshouse.

These thoughts coursed swiftly through Herborn's brain: he saw the ideal and the beautiful forgotten, amid the hasty, maddened search for wealth. He had left the merchant's house as if under the influ. ence of some dark and pursuing dream, and only when he reached his modest room, did he appear to awaken from the nightmare weight that oppressed him. But the awaking was terrible! For the first time he felt the curse of poverty resting upon him ; his spirit rebelled beneath the tyranny of the rich man's despotism, and a deep, burning wound was in his heart, inflicted by Helena's ungrateful hand. He cursed his own blindness in permitting the mention of his holiest feelings in that house of wealth; but he had not thought of his poverty, nor her wealth. in the discovery of his love, that was as pure as the outspoken prayer to God! He had approached He- the form and husks 1 did not cast away the spirit; lena in the noble consciousness of his manly worth ; that I esteemed as holy the essence of he had not thought of the difference of fortune; for he would have taken her to his heart and home, without a thought of dowry; and for a humble and contented lot, he deemed his efforts all sufficient. The bitterest of his feelings was in the thought that she, whom he had deemed so loving and true, harbored the egotisms, the mercenary calculations, of worldliness; that sacrificed every pure emotion in the endcavor to gain social advantages and position. He remained locked in his room all day, with the great pang gnawing at his heart strings; with life. less hopes and aimless life. His best feelings had been most grossly outraged ; his claims to happiness scornfully denied. As evening approached, the first keen storm of grief subsided, and left exhaustion in its place; he thought of Helena, the proud, the unattainable, and of the necessity of resignation to his fate. Then he thought with reverential, filial affection, of his aged parents, by his industry shielded from want; he thought of his noble profession, that was to obtain their rights to the unfortunate and oppressed, and for these aims he resolved anew to uplift the burden of life, and cheerfully to fulfill his duty. The solitude of his chamber weighed heavily upon him. and he hastened from the house to seek a friend, the only one he had found in his life-path. who was true and reliable. He came to the Jungfernstieg, passing through the motley crowd. The departing sun, disappearing beneath the far, blue late, in one and the same day, destroyed for us the waters, seemed like a symbol of his own destiny; for his most cherished hope was lost in the deceptive flood of life. He had attained the furthest end of the walk, and was passing the friendly Alster-pavil. ion, when he heard his name called. It was Mainert, the friend he was about to seek, and on his of all, must seek our happiness !" usually cheerful countenance there lingered an expression of undisguised trouble and silent sorrow. "I am glad that you have come," he said, cordially grasping, his friend's hand; "from you at least I painful now! Our friendship shall be the sacred shall hear tones that speak to the heart. For an shield against all storms of the future; it shall be hour I have been listening to the voices of the crowd, and have waited vainly for one harmonious sound ; all is terrible discord ; there is not a breath of meltude, my friend, for I wish to unburden my heavy heart to you; perhaps I shall then feel better." He drew Herborn up the friendly enclosure that sought retirement in that lovely spot. of the promise of an ancient and rare work, of | "Here we are alone;" said Mainert, "the softly | The front side of the Alster pavilion, which gave

which they had spoken ; the obliging father compre- rolling Alster-waves at our feet give forth far more hended the request, and smillingly left the room, harmony than the human waves left behind us. leaving the self-conscious sprig of the aristocracy Let them flow on-they speed towards one common aim ; life is music, and music is life ; every tone in

The long wished for moment had arrived; and music is a picture of life ! Uttered and dying, gay Helena awaited, with beating heart, the words of the or sad, tender or threatening, its every flight is a stop count. The declaration of his affection was like his towards death. But if we guard the life tones within usual conversation, borrowed from some leading play us pure, we shall overcome much of the discoul withor farce; for he was sadly deficient in originality, out; and the harmonious utterances of soul, when as well as in heart. He was one of those actors in death arrives, shall change to the music of the real life, who play their parts, studying effect, and spheres, and render our departure welcome. You making use of every favorable opportunity; but his look surprised at my serious mood; you have been heart remained cold and untouched in the play of acoustomed to the laughing pictures, the sunny life; for with him all was calculation; and there views of life I placed before you. To day I arrive at was not a word of truth in the story of the flower- the consciousness that existence is more than a mergirl; neither was there in the protestations of his ry dance. You knew of my pure, devoted love for Marie; hear now the end of my blissful dream. Her own worldly hopes and expectations; she could not father has dismissed me, and she has banished me with tears ; yet I cannot feel offended, for both are ceived the offer of his hand with deep, inward joy. honest, and have been candid with me. You know When Mr. Hunter returned, he was overwhelmed by her only by the description which I have given you, the announcement of the honor that had been be, but this was given by a true heart, I assure you again. Father Jager is one of the best of men; tled; an early day named for the solemn betrothal; but early, bitter life experiences, have drawn to the proud, triumphant Helena, giving not one thought his soul a gloomy fanaticism he miscalls religion; to the wounded and devoted love of young Herborn, and this is the only dark spot in his truthful, pure She was immersed in golden day-dreams, in glitter. soul. Chance directed me to his house for lodgings; he looked on me at first with coldness and distrust.

> and appeared to regret that he had rented me the rooms without further inquiry into my character and profession-for he did not seem to like the idea of having a music teacher in the house. In the course of time, however, I succeeded in gaining a portion of his good will; I was honored during the summer with invitations to visit his neat little garden outside of the city, and in the winter I was admitted to his family circle. I even succeeded in persuading him to permit me to teach singing and music to his daughter : but the permission was given under the express condition that I should only teach her sacred music. I kept my promise, but it certainly was not the first time that, during the singing of the churchhymns, the heart sang to another melody. We thought tright and natural, and deemed it no desecration to mingle our thoughts of love with the anthems of divine love-mingling our gratitude for its bestowal with the praises of the Good Father, who in his good ness and beauty gave to his children the precious boon of love.

We loved each other purely and fervently thus for a year, and I deemed it my duty to speak frankly to Marie's father, and 'demand of him her hand. In place of answer he desired to know my life history, and true and candidly I told him of the past. But when he heard that I had studied theology, and had left the priestly road because the new philosophy which I had adopted with all my soul had aroused doubt and thought within me, and that I could not admit that the church dogmas of the Middle Ages could in the name of Christianity bless the present, and for this was compelled to withdraw from the necessity of playing the hypocrite in holy places, and of keeping the people who thirsted for enlightenment, in the olden darkness for governmental pay. When I told this to the old man, his face grew darker at every word ; and when I ended by telling him I had chosen my noble art freely and gladly, and in its exercise found the peace of my soul, that I had lost amid theological conflicts, he started angrily from his seat, and vowed he would never consent to his daughter's union with me. It was in vain that I attempted to prove that I had acted from conscience, that I entreated him to view my motives, to hear my defence He remained unmoved; he said that a man without religion, who could frivolously throw aside the blessed ministry, should not be entrusted with his child : for such a man could never stand trial and temptation. either for himself or others-he could find no consolation in misfortune, and would despair at every. stroke of ill, and leave those dependent upon him in misery and wretchedness; for faith alone, doubting not and searching not, could give strength, courage and elevation in every position of life. It was in vain

that I endeavored to make him comprehend, that with that I believed its moral divine. He remained steadfast; whoever threw aside the dogmas and the revelations could not be called a Christian, for it was only through them that religion could be received. The end of our disputation was the announcement that I must immediately leave the house. Marie with her innocent, childlike heart, was terrified when she heard from her father that I was not a Christian : with burning tears she informed me that, had she known this before, she would have fled from me as from the Tempter of souls ; now she would pray to God to efface my memory from her heart! Thus ends my blissful dream of life, the brightest hope ! thus am I robbed of the treasures of cheerfulness, that I guarded so warmly in my breast. Tomorrow I leave the house in which the tender blossome of my love have perished, and from this time I dedicate my life to the heavenly muse. Euterpe shall be my bride! I will be faithful to her with my latest breath; and she, too, will never forsake me, for she will not be terrified by my belief, and she will find the purest harmony of heart and reason in my religion."

the prospect of the Jungfernstieg, was, as is usual on feel himself theroughly at home, conducted me to the mild and cheerful evenings, filed with visitors, and further end of the apartment, where the ladies were the tables surrounded with merry guests. Apart sitting, and gracefully presented me in turn to each from the crowd sat the Count Reichenstein, looking of his daughters-girls of such varied and wondrous impatiently among the passers by, as if he expected beauty, that one, in beholding them, might have mosome person. At last a young man, pushing his mentarily closed this eyes, and believed himself an way among the throng, reached the spot, and said inhabitant of fairy land, or a willing captive in some Turkish harem. breathlessly-

"Here I am at last! such a time! I missed the omnibus, could not find a carriage, and so was compelled to march the long way ; it is a sacrifice I would only undergo for you."

CONCLUDED IN OUR NEXT.

Written for the Banner of Light. I LOVE TO BE NATURAL. BY COUSIN DENJA.

I am Nature's sun-child-I am wild and romantic;

I love the green fields and the shady old wood; And the songs of the streamlet-oh, they drive me most frantic.

As they dance o'er the pebbles in frolicsome mood ! There's the old rustic bridge that was built by our fathers, And the wall by the cow-path, so mossy and old. s more dear to my heart than a bag full of dollars, Than the rustling of silks, or the shining of gold.

And oft, when my hopes in the future do falter, And visions of darkness have shrouded the mind, With a mossy old stump in the woods for an altar. Have I prayed that my heart be kept gentle and kind.

et those who delight heaps of gold to be piling, Pilo on, if they choose, till it reach to the blu But be sure that when Death sends his arrows a-flying, That a balance of credit has been given to you I

know it is thought, when the beard has grown stronger, And a row of dark whiskers has mantled the face, That we should not be childlike, and gentle no longer, And to "become like a child" is a perfect disgrace

The lips that once praised the good Father above, And danced at the sound of a musical stream, Vill oft curse His name; while His bountiful love Is not worthy of thought-pass it by as a dream!

Just let a man live in accordance with Nature, Appear as God made him, and use common sense-He would soon take a trip out to Taunton or Worcester.

Where his board would be paid at the public expense know that my friends are oft shocked at my capers, And wish I would learn to behave like a man; Wear fashionable airs in preference to Nature's-

And I'd like much to please them, but its more than I can They may laugh at my notions, and say that I'm odd. But I care not a whit for the laugh or the sneer;

If I'm true to my nature, and true to my God, "T will be well with me always, with nothing to fear ! Thatchwood Cottage, 1859.

Writton for the Banner of Light. THE OCEAN BURIAL

A LEAF FROM MEMORY,

#### BY AN EX-SURGEON.

The only cabin passengers on board the ship Ondine were a Mr. Clifford and his two lovely daugh- most persons would have pronounced a brilliant ters, orphan girls of eighteen and twenty years. The Spanish beauty. The more I dwelt upon her ovalformer-a fine and robust looking man, apparently about forty-five years of age-had been for long years large, piercing black eyes, and hair of ebon darkness, engaged in the East India marine trade, at Caloutta, in which business he had succeeded in amassing a a large fortune. The motive which had induced Mr. an adopted daughter of Mr. Clifford, between whom Clifford's return to his native land, from which he had for nearly a quarter of a century voluntarily resemblance. exiled himself and family, was the ill health of his eldest daughter, Marian, which had, since the death of her mother, some ten months previous, excited no Mr. Clifford relative to the birth of his children, and slight degree of anxiety in the minds of her remain- by Jessica's expressing total ignorance of the Spaning parent and sister.

Having been introduced to Mr. Clifford by Captain Hyatt, a day or two after our arrival in port, I took her deceased mother, and from whom she had inoccasion, while strolling through the principal street of the city, about a week after, to enter the tradinghouse in which Mr. Clifford was the senior partner. The latter received me with great courtesy, at the same time presenting me to the junior member of the establishment-a Mr. Bancroft-a young Baltimorean, of pleasing address, and whom I afterwards learned was betrothed to Marian Clifford, the heroine | brilliant and witty; while her sister, though less of this simple sketch.

In the course of our somewhat lengthy con

Dinner being speedily announced, mino host at once led the way to the dining-hall, closely followed hy Jessica (the younger daughter, to whom I had

gallantly offered my arm,) and myself; Mr. Bancroft and the invalid Marian "bringing up the rear," as military men say. Luckily the seat awarded me at the table (which, by the way, was spread with a most sumptuous repast,) was directly opposite to Mr. Clifford's, while the young ladies occupied their customary place on the right hand of their fond and indulgent father.

One could see at a single glance that the merchant prince was proud of his mothorless girls-and justly, too. for two lovelier creatures than Marian and Jessica Clifford never delighted the eyes or gladdened the hearts of earthly parents.

Marian, the eldest daughter, of whom I wish chiefly to speak, was one of those tall and lithe shaped creatures, which we often meet with in northern climes, and particularly in America, where beauty and frailty seem to be inseparable characteristics of woman-beings whose every movement is full of grace and poetry, and whom we gaze on with feelings of reverent awe and admiration, yet dare not rest our earthly hopes upon, lest the mortal casket should be shivered at our feet, and the enshrined spirit, taking wings, soar away to its native bowers. Of such a delicate and heavenly mould was Marian Clifford. A small, but well-shaped head, was carefully poised upon a neck whose symmetry of form might have served for a model to even the most chaste and fastidious of sculptors ; a complexion in which the rose tried vainly to compete with the purity and whiteness of the lily; eyes of a deep violet color, shaded by a long and dark fringe work, that in repose imparted a sad and mournful expression to orbs otherwise beaming with love and tenderness. Add to this, hair of a pale, golden hue, rippling in delicate waves over a somewhat lofty brow of Parian whiteness. and falling in a luxuriant shower of curls over a small comb of African gold at the back of the head, and you have but an imperfect picture of Marian Clifford, as she sat before me in her exquisite fitting dress of black crape, her snowy arms bared nearly to the shoulder, and clasped by bracelets of richly carved jet, forming the only ornaments to that simple yet elegant mourning costume.

In striking contrast to her spiritual sister, was the dark and regal beauty of Jessica. In stature an inch or two shorter than Marian, yet looking by far. the older of the two, in her full and womanly proportions, she was, both in form and feature, what shaped head, broad but low brow, olive complexion, the more I became impressed with the idea that Jessica Clifford was a child of old Castile, and perhaps and Jessica I could not possibly trace the slightest

Before the dinner hour was fairly over, however, I was relieved of this suspicion by remarks made by ish language. Marian, the eldest daughter, was born in Salem, Massachusetts, the native place of herited her blonde style of beauty and fragile constitution. Jessica, two years the junior of Marian. was born during the first year of Mr. Clifford's residence in Calcutta, which fact accounted in a measure for the great difference in looks, form and temperament, of the two sisters.

In conversation, Jessica Clifford was particularly gifted in point of eloquence, was nevertheless equally agreeable in her quiet simplicity of language.

greatly surprised. "You have done this quietly, and I have not remarked --- I hope-may I know the name ?"

"The Count von Reichenstein," announced the servant-man, and a significant smile played on Hele-.na's lips, and told the ambitious merchant this was the chosen one.

The count appeared in the most elegant and fashionable toilette, addressing father and daughter with the conscious condescension, the studied, affable indifference, so much affected by the young aristocracy. Helena's cheeks were suffused at his approach.

"Miss Helena." he began, laughingly, "I appear before you to day like the knightly hussar, St. Val, in the operette of Tranchon, on his first appearance. Indeed, it was a similar adventure that deprived me of the felicity of finding myself within the charmed circle of your grace and beauty, a few moments sooner. My fiery impatience-I count the seconds till the blissful hour arrives that brings me to your presence-my impatient speed, caused me to tyrannize over my good Arabian. Foaming and flying, he bore me over the Jungfernstieg, (a well-known walk,) and, as I was turning the corner of the new wall, a neat little flower girl was passing, and struck by Amurath, she fell to the ground. My steed stood still at my command; I sprung from the saddle, threw the reins to my groom, and hastened to the girl's relief. The poor thing was unhurt, only bewildered by the fright, and with St. Val I could have sung :

"Upon the maiden's breast I saw

- A flower so like to thee, A fragrant, fresh and blooming rose, I thought thy checks to see.

Yes, dearest Miss, the entire fragrant contents of the flower-basket lay strown upon the ground; only this rose I found upon the white apron of the little girl. I paid for it the value of the entire basket; and, in view of this flower's glorious destiny, have obtained it at much below its worth ; for, if my fervent entrenties are heard, the queen of flowers will exhale her perfumed breath upon the gracious hand of the queen of beauty."

With a graceful obeisance he presented the rose, and with embarrassed gratitude and thankful smile, the lady accepted the gift. Mr. Hunter was lost in admiration of the aristocratic grace and manner of the nobleman : and when the conversation became more general, he could not refrain from telling him that his deceased wife had been the descendant of an ancient noble house in Scotland ; so that, on the maternal side at least his daughter could boast of. gentle blood. It appeared as if this remark caused a sudden and pleasant effect upon the count, strengthening a hitherto vacillating thought. He turned suddenly towards the merchant, and reminded him

Herborn had taken his friend's hand in token of his carnest sympathy for his sufferings. He hesitated not to return a like confidence, and he told Mainert how ho too had smarted beneath the despotism of pride and wealth.

"See, friend !" he said in conclusion, "thus has loveliest flowers of being; but let us, in manly strength and united action, seek to overcome the pain. Let not our noble powers be broken; they have been given us to fulfill our duty, each in a holy cauge. We can serve mankind, and henceforth, in the welfare

"We will thus seek it !" replied Mainert solemnly; "and the heavenly breath of the true, the good, the beautiful, will heal the burning heart-wounds so faithful and eternal !"

"Faithful and eternal !" oried Herborn from his inmost heart, and there was silence between them. ody there! Even at the social tables in the pavilion | Hand in hand they looked up to the brilliantly lightthere is no soul-music; all is strange and discordant, ed dome of heaven, that, with its starry splendor, there is no pure, national melody. Let us seek soli- showered consoling light upon all darkened, griefworn souls.

Only noble hearts can feel true resignation under deep trial, for their spiritual strength has power to surrounds the pavilion on three sides ; and they sat overcome sorrow with reason-to cause them to fordown at some distance from the building from whence get their woes in sympathy for others' sufferings. they could behold the evening gilded mirror of the Our friends were blest with this spiritual strength; stream; they two were the only persons who had it was mighty and active in their bosoms, and forbade there the admittance of despair.

tion, my newly-made friend, Mr. Clifford, informed the exception of a slight hacking cough, Marian was me of the sad bereavement which he had recently to all outward appearances perfectly well, though in met with, in the loss of a dearly beloved wife, who speaking about her with Mr. Bancroft, her accepted had passed to the spirit-world after a lingering sick- lover, while enjoying our merschaums after dinner, I ness of nearly four years, of that much dreaded and terrible disease-consumption. Finding in me an upon the bright side of life, and to conquer, as far interested and sympathetic listener, the kind- as possible, the slightest trace of indisposition upon hearted merchant spoke most feelingly of his children, adding, with an expression of undisguised sorrow, that the feeble health of his eldest daughter. Marian, was a source of considerable alarm to his the midst of her long watchings, the anxious hearts own mind, as well as to that of her sister and nu. of both her father and sister were over on the alert, merous friends in Calcutta, who agreed, with her attendant physician, that a change of scene and climate was necessary, and that nothing would so speedily and perfectly ensure the invalid's restoretion'to health, as a long sea-voyage. Judging from my profession that I was a man of some experience in such matters, Mr. Clifford politely asked my opinion upon a subject which he had for weeks held in earnest contemplation in his own mind.

I told him that delicacy would prevent any interference upon my part, in regard to a case that was now in the hands of so experienced and trustworthy, short siests.

a man as I knew Dr. Harlowe to be; but that if it was his desire to learn my views upon so important a subject, I would, with his permission, embrace the previous to offering any advice in the matter.

The merchant seemed to fully appreciate the sen timents expressed in my last remark, and on parting with me a few minutes later, thanked me kindly for the deep interest I had evinced in regard to the welfare of an entire stranger, and with renewed protestations of friendship, and the most urgent enport, cordially bade me farewell.

The morning succeeding that of my interview with Mr. Clifford, I received an invitation to dine with the family of the latter, the same day. As courtesy forbade the refusal of so high-toned a compliment ca's reply? I think not; and as I rose from my upon my part, I immediately returned an affirmative seat, and, offering my arm to the beauteous girl, answer to my merchant friend's note, and then went led her towards the piano, I did not marvel at the to apprise Captain Hyatt of my intention to take deep flush of pride which suddenly rose to the brow dinner on shore.

Four o'clock in the afternoon found me at the door of the residence of Mr. Clifford. A Hindoo servant received me, and at once ushered me into the dark- the instrument. I must confess that I was entirely ened but tastefully furnished drawing room, where unprepared for such wonderful brilliancy of execuwere assembled the merchant's small family, including Mr. Bancroft, the junior partner of Mr. Clifford's cars. Jessica Clifford . was indeed what might be establishment, with whom I had exchanged a few called a natural musician; art having done, comwords the day before.

from his seat, and, with a hand grasp that would once hearing that rich yet strangely untutored voice have made even the most distant and bashful of men burst forth in song; a thousand times more sympa-

was told that it was Marian's nature to always look her own part, knowing, as she did, that since the death of her mother, over whose couch she had hung untiringly for months, refusing all offers of relief ir to detect the slightest inroad made by the hand of disease upon her heretofore sound constitution.

Feeling that Mr. Bancroft was perhaps unnecessarily alarmed in regard to the state of his lady-love's health: I strove by a variety of encouraging remarks, to dissipate the sense of uncasiness and alarm which hung like a cloud upon the mind of the devoted lover. A speedy terminus was now put to our gloomy convorsation by the entrance of Mr. Clifford, who informed

us that the ladies were waiting our appearance in the drawing room, having refreshed themselves by a

The evening passed off most agreeably to all parties concerned. To my surprise and delight, I found that Marian Clifford played the guitar quite earliest opportunity of calling upon his daughter, artistically; accompanying herself in a sweet toned soprano voice of almost birdlike quality. Upon my inquiring if either of the ladies played upon the piano, (which, by the way, was one of Chicker. ing's seven octave instruments,) Jessica replied that she sometimes played for the entertainment of her father and sister, who were extremely fond of music. and that if I would not be too severe a critic upon treaties to visit his family often during my stay in the performances of an amateur, she should be only too happy to extend the same favor to her father's guest.

Could anything have been more elegant and comnlimentary to the feelings of a stranger, than Jessiof Mr. Clifford, as the snowy folds of Jessica's muslin

robe brushed gently against his knee, as, leaning gracefully upon my arm, she moved proudly towards tion as now greeted my listening and admiring paratively speaking, little or nothing for the dark-

At my entrance into the room, my friend rose eyed beanty, as one might easily have divined, after

#### BANNER OF LIGHT.

thetio and touching to my heart, than all the florid eyed Jessica, I could not but feel within my own arias and car-startling cavatinas with which female heart, that the destroyer, consumption, would, in the operatic singers love to regale their auditors. After having pretty severely taxed the vocal and covoted victim.

instrumental powers of the sisters, my host proposed A creature more full of life and happiness than little tete-a-tete upon the veranda.

luck in the matter.

ten days later, at the residence of Dr. Harlowe, the homage from all on board. By degrees, however, I old, port physician, whither I had been invited to observed that even he found it difficult to resist the consultation, by the latter, at the request of the witchery and fascinations of the simple and artless merchant. My friend seemed pleased when, after | Marian. listening to the doctor's description of the invalid, I For his amusement, she often sang her sweetest agreed in recommending a sea voyage, as the surest songs, joined often by her sister's voice, and occameans of restoring Marian to her former good health. sionally by the captain himself. Mr. Clifford ap-

business engagements called hurriedly away from us, and learned the truth of what he had long feared. the left lung had commenced.

Upon my asking him if his patient seemed much startled and alarmed at such announcement, he replied that, on the contrary, she had exhibited the most wonderful composure; her only fear being on the score of keeping such a thing secret from her since the time of our departure, had apparently father and sisters, to whom the old doctor had promised not to divulge a word concerning his examination or its results.

Once or twice, after my interview with Dr. Harlowe, I called upon the Cliffords, who were busily engaged pearance of bodily lassitude, which I had never bein making preparations for their intended voyage : Captain Hyatt having kindly consented to receive them as passengers in his ship, now homeward bound. After a month's stay in Calcutta, orders were given one Sunday morning, to all hands to hold themselves in readiness to leave port early Monday | which the young girl had been for months troubled, morning.

Mr. Clifford and his family delayed coming on board until the last hour; although the captain and myself had seen that all articles necessary for their comfort were carefully provided in the cabin awarded them. A large party of friends, mostly English residents in Calcutta, accompanied Mr. Clifford's power. This circumstance was a source of regret to family to the ship, for the purpose of wishing them God-speed ! on their voyage to America.

Leaning lightly upon the arm of Mr. Bancroft, Marian came on deck, her blue eyes filled with a tender love-light, and her pale cheeks flushed with excitement. At their approach, Captain Hyatt was standing arm-in-arm with me, near the stairs lead. ing down to the cabin. He was a handsome, darkcomplexioned man of about thirty six years, with a true sailor's heart, and a firm but gentle temper, that made him one of the best disciplinarians and the pleasantest of companions on shipboard.

Upon Mr. Bancroft's presenting Marian Clifford to the Captain, (who, being a man of much natual reserve of character, had never made the acquaintance of Mr. Clifford's family, although this was his third voyage to that particular port,) I noticed that a sudden terror passed over the strong man's frame, as nervously relaxing his hold upon my arm, he cordially extended his hand to meet that of the young girl. The sensation which I experienced, was similar to that of an electric shock, supposing my friend, Captain Hyatt, to be the battery used upon the oo- of their souls; days, when supported by the manly casion.

How to account for this singular coincidence, except on the ground of human sympathy and mag. father, she would walk several times slowly up and netic influence, I could not tell; but one thing is certain, that no such violent bodily emotion was perceptible, when, a minute or two later, Mr. Clifford

case of Marian Clifford, be cheated of one long

a game of chess for me with the charming Jessica, Marian was, during the first three or four weeks of while he occupied himself by a perusal of the Lon- our passage, I never witnessed ; it seemed as if she don journals, which he had just received that day. had been born a child of the rolling sea, so much Meantime, Marian and Mr. Bancroft enjoyed a cosy did she enjoy its, to her, ceaseless attractions. The sunlight of joy which appeared to spring into ex-After having lost two games by the doxterity of istence in her warm heart, diffused itself throughmy handsome partner, who in point of skill was out the entire ship's crew, who christened Miss slightly Morphyish, I declined further playing, on Marian "The good fairy of the Ondine," so surely the plea of the lateness of the hour, although, in did her sweet smile and gentle words win their way reality, not a little ashamed of my ignorance or ill. to their rough hearts. At first Captain Hyatt seemed shy of making the acquaintance of one who The next time that I met Mr. Clifford was some seemed almost involuntarily to extort universal 

After the departure of Mr. Clifford, however, whom peared delighted at the perceptible improvement in his eldest daughter's health, and privately remarked Dr. Harlowe informed me in terms of strictest con. to me that he should never regret the sacrifice he fidence that only a day or two previous he had had made in business affairs, for the sake of renewsounded the lungs of Marian, at her earnest desire, ing Marian's lease of life. Dear, devoted Jessica. with her warm, womanly heart, also found her chief namely, that a hardening of the central portion of pleasure in the contemplation of her sister's perfect happiness.

> But alas, for the frailty of human hopes ! One morning I thought I observed a perceptible change, (would to God I had not to write it !) for the worse in the countenance and spirits of my patient, who laughed defiance at medical advice and doctor's prescriptions.

> There was a full and glossy look about the eye of Marian that I did not like to see, and a slight apfore remarked, as she stepped on deck after her morning meal. A hoarseness of voice, too, when she cheerfully bade me good morning, grated unpleasantly upon my ear.

> By degrees the slight and hacking cough with assumed a more fearful form, so much so as to excite the attention and startle the ears of all on board, by its dry and hollow sound. At last the young girl could sing no more, for the hoarseness which had so uninvitingly thrust itself upon her, seemed determined not to be overcome by medicinal all on board the ship, for even the hardy sailors, would beg permision of the captain to ask Miss Marian to sing them a song of the sea at nightfall.

> It was really painful to witness the hard efforts of the invalid to keep up her former buoyancy of spirits and gayety of heart. Sometimes she would break forth into one of her old joyous laughs, such as old ocean had once loved to echo, but the attempt was sure to be followed by such a violent coughing fit, that all hearts seemed reproached for thus exciting merriment upon her part.

> Each week Marian Clifford grew bodily weaker. The once elastic step became feeble, a hollow, sunken look about the temples was visible, while the cherry lips grew colorless, and through the transparent skin one could clearly trace the delicate net-work of veins beneath. In the centre of each pale cheek burned a round crimson spot, the heetic flush with which consumption so often flatters and deceives its victim into the idea of returning health.

> Still the invalid had bright days, when all that noticed her animated spirits and sparkling eye could not but feel a ray of hope illumining the darkness arm of Captain Hyatt, (whose attentions to the fastfuding girl seemed hourly to increase,) or her anxious down the length of the deck, pausing occasionally to press her thin fair hand firmly against her aching

the beautiful form of the deceased was brought on deck, the coffin being placed in a firm frame work, although the water in the tropics was almost calm and motionless. Like a raro piece of sculpture

Away from home! Away from those we love and looked the dead Marian, in her snowy robes, cherish! Away in the great wilderness of joys and with one hand grasping a soft, bright curl, as of old, sorrows, strife and confusion, wealth and poverty, of which now fell about her bared neck like a golden gratification and suffering, we term a city. Better sheen or vell, and a sweet smile still wreathing her be in the densest wildwood-there the trees are all exquisitely chiscled mouth. At the head of the coffin friends and the flowers all cousins, and not an iota stood Jessica and her father, their faces blanched of selfishness to be found. All are happy, and lovwith grief that could not find vent in tears, while ing and gay. On the hard pavement hard hearts drawn up in a semi-circle stood the ship's crew, with travel, and what if you meet thousands, if the whole sorrowful faces and downcast eyes. Since the hour thousand jostle you! The more you meet the more of Marian's death, Captain Hyatthad lost, as it were, you will be jostled, until the eye grows dim, and the all control of self, refusing his food and showing brain sick with the endless press of stereotyped strong evidences of insanity. At the request of Mr. faces, bearing the low, shrowd lines of cunning, and Clifford, I read the impressive burial service from the seal of care, anxiety and avarice burned with the Episcopal Litany, and offered up a prayer to the the brand of Mammon. The moral dwarfs hurry memory of the holy dead, in the presence of the liv- hither and thither, like ants over their little mound ing there assembled. The simple, yet solemn funeral of earth, deeply engaged in their soul crushing norites over, both Jessica and her father turned to things. Oh, thoughtless, miserable, soulless dwarfs, take a last lingering look of their sainted dead, and with the good and true all blotted out-my heart is press a farewell kiss upon lips now devoid of feeling, sick ! and then slowly descended to the cabin.

As one of the sailors advanced to screw down the lid of the coffin, in the bottom of which he had ship sped nobly on towards its destined port. For appreciate home.

weeks Captain Hyatt was confined to his state-room, which the former some time since retired. Richard | me to goodness and greatness. Bancroft is still unmarried, constant as ever to the love that dwells in Heaven.

> Written for the Banner of Light. RECOLLECTION.

#### BY LITA H. DARNEY.

Once in my weariness, With none to love or bless. I wandered onward in my pathless way In deserts never lit by golden ray, Where happiness ne'er dwelt,

Nor sunlight o'or was felt : But all was gloomy in the deep midnight, And owls and demons came, as passed the light. I wandered on, but still the darkness deep Was lighted by no star,

No sound of love to break the silence deep Came echoing from afar. And when I fain would lay me to ropose,

And in forgetfulness loso all my woes, The vory air seemed full of chattering apes, Dragons and dovils, and ungodly shapes Who, taunting, crowded near

My agony to hear, And to exult, in all their hellish spite, Above the ministers of vanished light, Their lying tongues I heard

Breathing the sland'rous word. Striving to blast, with whispers foul and dark, The light that burned within my soul, Hope's spark.

Thank God, there's "silver lining to the cloud," When close the tempest seems to wind his shroud. And just before day's dawn

The dismal forms are born. That bear us seeming down to dark despair, Until we deem the world holds nothing fair ; But, lo ! the morning breaks.

And all the heaven awakes

#### AWAY FROM HOME. DY EMMA D. R. TUTTLE.

Away from home, sweet home! How the thoughts dwell on thy familiar landscape! What new lustro memory flings around the little brook which mepreviously placed several leaden bullets, preparatory andered across the old farm ! How fresh and green to committing it to the deep, Captain Hyatt suddenly | the black walnut, peach and apple-trees arise, under broke loose from the hands of two of the crew who which the hours of youthful life were passed ! How had supported him during the progress of the fulthe little things of by gone years come, fresh as neral ceremonies, and with a quick movement, was yesterday! What, a lesson is taught by absence ! about to leap from the railing into the calm and Let the youth who never has been from the kind placid sea beneath, when the first mate, divining his and watchful care of those who love, go away hunpurpose, seized him firmly by the skirt of his cont, dreds of miles into the midst of strangers, and feel and pulled him backward upon deck again. Without for the first time the corruption and hollow-heartedumurmur the calm, blue waters of the tropics re. ness of the much-beasted world, and contrast its ceived their long coveted and beautiful prey. A actions and friendship with the love and affection of quickening breeze filled the sails, and the gallant the dear ones of the old homestead; then will he fully

A letter from home-a letter from home! Give with that melancholy and alarming disease, brain it to me-give it to me! Heart, why throb you so? faver. Jessica Clifford, the loving and faithful Why tremble, hand? It is a letter freighted with friend, watched constantly beside his sick couch, and love. Eyes, you do n't travel over the lines half fast it was then, in the midst of his violent ravings, that enough. I read again-three times I read. Strange we all learned the fact of Captain Hyatt's deep, but how this little piece of paper, with its few black hitherto unspoken, love for Marian Clifford. Years lines, places me in rapport with all the loved ones at have passed since the events here narrated occurred, home. I see my mother bending over the desk tracand Jessica Clifford is now the affectionate and de. ing them to me. How her heart throbs with hopes voted wife of Captain Hyatt, now a partner in the and expectations. She hopes they will find me well, house of Clifford & Bancroft, In Calcutta, from and that the good angels will watch over and guide

How much she expects of me! Can I ever fulfill her high ideal? She says brothers are at home ; and wish I were with them. Here sister has writtep a line of love I

What a mysterious connection binds us all together! Let me travel to far off Ind, yet these ties are not severed. Still I hear my mother's voice in my dreams, as I sit in the midst of the family circle. Last night, in slumber, Lwalked in the fields of the old farm, and heard the glad notes of the horn calling across the meadow to dinner. I started from sleep to hear the dying echo of an engine thundering by.

Such are the bonds of friendship which preserves the loves of the world. Hard-hearted being who breaks the golden cords which twine around kindred heartá.

Going home! Some one will welcome at the depot, and the breath of pulsating hearts will surround me. Cars, thunder on the iron rail; steamer, puff on the rolling river; ocean, calm thy swelling heart to bear my iron ship. I'm going home-oh, give me swift and propitious gales, and bear me safe to that green oasis in the Sahara of the world ! Walnut Grove Farm.

#### CIRCUMSTANTIAL EVIDENCE.

We copy the following from the "Trumpet and Universalist Magazine" of December 29, 1849. The render can make his own comments, whether or not it is "rank Spiritualism" :---

"A farmer, in one of the Western counties of employed, and who again asked for work. The

established; and hurrying on the wings of love to the sleeping farmer, suggested a journey to the scene of interest and danger; reiterating the impression with a dictate of imperative authority ? This must have been so-and what songs of joy rang through the aisles of Heaven, at the redemption of the innocent from the bondage of a cruel and unrightcous law!"

The correspondent who sent us the paper containng the above, is "curious to know whether Mr. Whittemore would endorse it now, in the manner he did; and whether he would confine the good deed, done by our essential fellows to the farmer of England, or those whose servants he was?"

#### Written for the Bahner of Light, INTEMPERANCE.

BY G. WARDEN.

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I ask not for a poet's name. Or laurels from the wreath of fame; I soar to reach no fabled height, To tell of things which no'er had light, I come not with a lefty thome. A gaudy tale, or fancy's dream, My only muse is studious thought-I speak but what experience taught; And all I crave is power to show What sorrows from the goblet flow What pain and grief, disease and shame, Are hidden in its liquid finme; What pallid checks, and blood-shot eves. And orphan's tears, and widow's sighs; What broken hearts, what want and fear, Have found a lineal birth-place here i

Within that cup there lurks a foo; A fiend who fills our land with woe; A traitor to the human race, Who only shows a rosy face, But hides beneath that treach rous guise, The source where floods of sorrow rise; And men, for sake of paltry gain, Have listed in this demon's train, And lie like spiders in their den, With webs to trap their fellow-men.

Yes, they who have the drunkard made, And still pursue the baneful trade : Who still the liquid fires display, And freely sell, in open day, With each devise they weave a charm. Persuade the cup contains no harm; 'T is but a julip, punch, or sling, A vory pleasant, harmless thing: But ye who lift the cup, bewaro-They surely know, and know it well, Tis liquid poison that they sell; 'T' is ruin's bane; 't is misory's worm; Why call it by a milder term ?

A rose is said to smell the same, If called by any other name; By this same rule a poison will, Whatever called, be poison still, Oh, is it not enough to bear The ills to which the flesh is heir. Without the aid of poison's breath, To strow our land with crime and death? Is there not power in human laws That punish crime, to stop this cause? Is there no power can stay this flood, Now reeking with its victim's blood ? Is there no help; can naught be done? Or must it still roll recking on, While thousands, trembling on its brink, And thousands yet unborn must sink-Sink deep beneath perdition's wave, Where none can help, where none can save? North Dana, 1859.

Jar Youth is eternal ; the spirit's joys, celestial ove, knows of no age. The roses of true affection are imperishable, for they are watered by the dews of holy baptism, and warmed in the sunlight of Divinity. Youth is the spring-time of the soul ; its attributes are the divine attributes of God; unchangable, spiritual, vast and glowing.

Strength is the power to overcome, and every soul possesses it; it is prayer in immediate action against temptation; it is law against disorder; love against hatred ; God in the soul, arrayed with power, against the animal propensities. Strength is wisdom taught by love; might is conquest over the low and degrading. It is beauty in man, and a sceptre of glory in England, was met by a man whom he had formerly his hand. To woman, the magic wand of superi-Immortality is the continuation of everything true, beautiful, ennobling, vast and grand. Only the socalled evils, the wrongs and discords, shall be annihilated; but love purity, goodness, truth, are imperishable as the source from whence they sprang. Influence is shed upon the lowliest thing. The perfume of the forest flower is carried for miles : the ocean breezes send their healthful greetings to far, inland towns. The distant stars are reflected in the little pools; the airs of heaven play amid the garden roses; the sunlight, warming worlds unknown, falls on the child's upturned brow. Thoughts, from inner and upper realms unheard f, come to the soul, and find embodiment in lan-CORA WILBURN: guage.

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advanced and introduced Jessica to his business friend, Mr. Hyatt.

The time for bidding friends adieu at last arrived, and I trembled inwardly, as my car caught the whispered pledge of love and constancy which passed between Marian and her truly devoted lover. Once, I thought, I detected a tear drop start to the azure eye of Marian, as Richard Bancroft fervently embracing the idol of his heart, looked down into the pure, sweet face uplifted of his own, and said, sorrowfully. " If this parting, dear Marian,"-"should be our last on earth !" he would have said, but the lightening-like glance which Marian quickly turned upon Dr. Harlowe, who stood near by, as a suspicion that he had divulged her secret to her over auxious lover flashed upon her mind, startled the young man and arrested words that even the invalid could not bear to hear one, whom she sincerely loved. utter. .

"As I anticipated, the old physician interpreted the meaning of that look, for, moving rapidly to the side of his patient, he said, in an undertone, "Marian, do not reproach me for what I am not guilty of !"

The cloud that had momentarily rested upon the glowing features of the young girl was at once dispelled, and with a light, rippling laugh, she turned towards Bancroft, and said, "Do n't be surprised, Richard, if upon my return to Calcutta, some two years hence, you see in place of slight, tall Marian Clifford, a mammoth woman, weighing a hundred or two pounds more than you do now. There's no knowing what a revivifying effect the sea-breezes may have upon my constitution, Dick, for my newmade friend, the surgeon here, is determined to make a sailor of me; aint you, doctor?" and the merryhearted girl turned an appealing look towards me, which seemed to say to my sickening heart, "Do please endorse my sentiments, and help me to keep up this mock game for a few moments longer."

Of course I wreathed my lips into a smile, and tried, by the utterance of some careless remark to join in the levity of my fair companion. Commendenjoining God's blessing upon us both, Richard Banthe invalid, and shaking hands with Jessica and her father, drew the arm of Dr. Harlowe within his own, and descended the side of the ship to the wharf.

Amid the waving of handkershiefs and hats on freight, passed out of sight.

For several days Marian seemed as bright and joyous as a newly-fiedged bird, and as I watched her rapidly pacing up and down the deck, leaning on her father's arm, or, hand in hand with the dark- | The following afternoon, it being Christmas day,

Sometimes she would sit for two or three hours at a time, bolstered up in a softly-cushioned arm-chair, brought up from the captain's own state room; one thin hand clasping her sister's, who sat upon a low stool at her feet, looking out upon the vast expanse of water which bounded her horizon on all sides; or carelessly toying with the soft, golden curls that were now permitted to float unrestrainedly over neck and shoulders, because, as she told Jessica, even the weight of her little golden comb made her poor head sore.

The oldest and choicest of wines, and the daintiest of delicacies, were now set before the invalid, to tempt her miserable appetite-but in vain ; and soon the very odor and sight of food became distasteful to her delicate senses.

At last the invalid was no longer able to remain on deck, although captain Hyatt once or twice disobeyed my orders so far as to wrap her carefully in his cloak and carry her in his stout arms upon deck, as if she were but a mere baby, for the purpose of feasting her eyes once more upon the beauties of the rolling deep, which she had so often loved to raze upon. Jessica now spent her entire time with her sister in the cabin below, and if perchance at my earnest request she appeared for a few minutes upon deck with her father, one could easily see that her eyes were red and swollen with long wceping.

Every moment that Captain Hyatt could now conscientiously steal from duty, was spent at the bedside of the rapidly declining Marian. At about twelve o'clock one Sunday night, just as the ship was crossing the line, the Captain was roused from his uneasy slumbers by Mr. Clifford, who informed him that his darling was evidently dying, and that sheffind expressed a strong desire to see and speak with Captain Hyatt.

How can I faithfully picture to you, my dear rea. ders, the agonies of that parting scene, with one

who had been at first the life, as she was in her last hours the pot, of the entire ship! I shall never forget the few affectionate words which she dictated her sister to write, as a last farewell to Richard Ban. ing Marian to my care during her long voyage, and | croft, the dearly beloved of her heart; or the tender and touching language in which she expressed her croft once more pressed his lips to the pale brow of thanks to the Captain and myself, for the kindness and care with which we had ministered to her numerous wants; or the deep and unutterable look of gratitude which she turned upon all assembled around her couch, after the power of speech had been

denied her, and death had set its seal upon her lips, shore, the Ondine, with its precious and beautious that wore still warm and moist with the fervent kisses of an agonized father and weeping sister. Just as the alarm bell struck the hour of one, the gentle and peaceful spirit of Marian Clifford winged, its way to her mother's arms in Heaven.

To join the earth in matin hymn of praise To the All-guardian power that guides our ways-So the long night of sorrow hath its end, And while "our Father" lives we have a friend,

Oh, then, my Richard, though to me unknown, Thou came, and placed within my heart thy throne, A loving brother thou Hast been from then till now, And 'tis all meet thy friendship pure I sing, Which raised my soul and plumed its glittering wing. Which made me know that love was yet for me, And bade me find a trusty friend in thee. Mänkind have deemed it strange

That thus thy thoughts should range. And flow in Sympathy's far-spreading tide, And on Affliction's waters choose to glide, That thou should'st sail thy bark With me, to light my dark With lovely glimpses of thy noble soul That upward gleams, as Borcal lights the pole, Rather than with the gay To choose thy gladsome way And shine within the sphere thou well could fill, So dear beloved for thine upright will.

But ah I they knew thee not, Those friends of sunshine hours. That deemed thou wort but formed To revel 'mid sweet bowers. But soon I learned thy heavenly worth, Thy noble heart, home of love's birth, Thy woman's spirit, tender, kind and true, Thy manly courage, and thy wisdom, too. Others may fill thy home As distant far I roam, Yet mem'ry silently delights to dwell On by-gone days, recalling fond and well Thy words and acts of blest encouragement That broke upon my spirit, heaven-sent, And my poor, erring pen Would bear my soul's refrain

To thee, wherever in the world thou art, And yield its tribute to thy loyal heart.

Now, shades of real night Have veiled the earth from sight. And L within my cosy little room, Have bade my gas-light keep away the gloom. Just as thy pleasant words, in days gone by, Became a sun to bright-illume my sky: And thus my muse takes wing,

Because my heart will sing, As thoughts of thee invade my peaceful rest. While Morpheus wonders at my couch imprest. Live high and holy, brother mine,

Bow only at Truth's mighty shrine. Fear not to stoop to raise a friend or foe, Whether by sorrow or by vice brought low: Ye cannot do a single deed of love, But it shall lift thee nearer the Above,

But it shall bind thee strong Unto the angel-throng. The blessed bands that bend around our way, And turn the deepest night to brightest day;

Oh, they shall love theo well, And love with thee to dwell-Shall linger near at morning and at night, And bathe thy soul in memories of delight-Shall guard thee from a thousand ills that wait, And lead thee on through Heaven's open gate. Atlieboro', March 7, 1859.

farmer, (rather with a view to be relieved from his importunity than with any intention of assisting him.) told him he would think of it, and send word to the place where the man said he should be found. Time passed on, and the farmer entirely forgot his promise. One night, however, he (suddenly started from his sleep, and awaking his wife, said he felt a strong impulse to set off immediately to the county town, some thirty or forty miles distant; but why, he had not the least idea. He endeavored to shake off the impression, and went to sleep again, and awoke a second time with so strong a conviction that he must start that instant, that he directly rose, saddled his horse, and set off.

On his road he had to cross a ferry, which he could only do one hour at night, when the mail was carried over. He was almost certain he should be too late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise, found that though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, Oh, when I was on the other side I heard you shouting, and so came back again.' The farmer said he had not shouted; but the other had repeated his assertion that he had distinctly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted. and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance, proved clearly guilty, by circumstantial evidence, of murder: and he was then asked if he had any witness to call in his behalf. He replied that he had no friends there, but looking around the court amongst the spectators. he recognized the farmer, who almost immediately recognized in him the man who had applied to him for work. The farmer was instantly summoned to the witness box, and his evidence proved, beyond the possibility of a doubt, that at the very hour the prisoner was accused of committing murder in one part of the county, he was applying for work in another. The prisoner was of course acquitted, and the farmer found that, urged on by an uncontrollable impulse, which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless.

'This is the Lord's doing, and it is marvelous in our eves."

Is it a mere idle speculation to suppose that the spirit of some departed friend should have perceived the extreme danger of the poor laborer, and also the one of yours and I will have as many as you. How only means by which his innocence could have been ' many had each?

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	ENIGN	<b>LAS.</b>
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		river in British America.
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28.	•	
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My 14, 5, 7, 6 is a mountain on an island in the Mediterranean sea. My whole is a city in Europe. NELLY WELLS.

Mendota, Ill.

SUM. A says to B give me one of your geese and I will. have twice as many as you. B says to A give me

#### LIGHT. BANNER OF

# Banner of Light. BOSTON, BATURDAY, APRIL 10, 1859. Published at No. 8 1-3 Brattle Street, THOS. GALES FORSTER, J. ROLLIN M. SQUIRE. LUTHER COLBY, WILLIAM BERRY, TERMS OF SUBSCRIPTION :

 is in months,
 is three months,
 he following rates: One year, Bix months, at the following rates: \$1 50 75 the Bubscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sent.

ADDRESS, "BANNER OF LIGHT," BOBTON, MASS. Colby, Forster & Co.

THE BLESSINGS OF POVERTY.

#### Natura is said to have her blind side, and only they who can see it get the best views of life. We behold our blessings, somehow, rather when we are cast down, than when we are clated. Hardships and obstacles press the noble qualities out of us, so that we, for the first time, become aware that we are possessed of them. If a man is rich, he cares for nothing more, and of course is a stranger to himself always; but strip him of accidental aids, these temporary floats that buoy him up above the heads of the rest, and he finds time very soon to study the wast resources of his own. We think we are best off when, in fact, we are poorest off ; and hence we ought to be patient under all circumstances, rather seeking to discover the blessings they strew in our path, than repining because the blessings are not just such as we expected. It is, in truth, the blessedest thing of all, that we have not the making and shaping of what we call our fortunes.

Lord Bacon says, in his Essay on "Adversity," "Prosperity is the blessing of the Old Testament, adversity is the blessing of the New. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground : judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors, most fragrant when they are incensed, or crushed; for Prosperity doth best discover vice, but Adversity doth best discover virtue."

This is an oft quoted passage from Lord Verulam, but cannot be quoted any too often. And still, no such sentiments need induce us to give over effort for the betterment of our conditions, for that is a law to every healthy nature; they do furnish, however, the most ample solace for what we should otherwise lament as wretched disappointments. Were society what we all would like to make it, though our wishes are most strangely contradicted by our practical conduct, there would be an opportunity then for all alike to have what they really needed; for the world is certainly large enough to supply at least the wants of us all, only our social arrangements come in to thwart, or at least delay, the designs of the good Providence that has placed us here. But this grand revolution in the views and practices of men cannot be secured, except with long patience, and long suffering, too; we must not only, therefore, labor for so desirable a consummation, but me must make up our, minds to wait also. And until the event is secure, and each man can sit in peace in the shade of his own vine and fig tree, we must needs solace ourselves with sentiments like the foregoing, oft-repeated, and presenting new meanings every time they pass our lips.

There really is, in the experiences this world has to offer us, a vast amount of good to be got out of what we call our wretchedness. We need never be disappointed, if we do not wish to be. We have it in our power to gild every loss and every sorrow with the brightest colors, just as Midas changed every obtouched to cold. If we will but allow th sunshine of our spiritual natures to break full and free upon the mute strings of our hearts, they will give forth melodies far sweeter than those which flowed from the strings of the statue of Memnon. Life is just what we choose to make it: The beggar can dance if he will, and the poor cripple can sing. It is in crushing precious flowers that we get their indescribable fragrance, and the dazzling diamonds burn just as purely though buried fathoms deep in the bosom of the earth. Besides, it is a mistaken idea to take it for granted that the mere possession of money provides happiness. It can do so in no true sense whatever. Money may give us comparatively free license to gratify our appetites, our passions, our desire for power-but this is no happiness to the nature that has reached any marked stage of development. Money cannot help our wants, if these wants chance to be seated in the soul-in the heart of a man's better nature : and if he once thinks it can, by that very thought he confesses that his soul, as yet, is asleep, has no wants, but is subordinate to the changing whims of appetite and passion. The truth is, if we live at all. it is at the centre of our being, and not upon the circumference; and when this is really the case with us, then all the outer and external faculties, qualities, possessions, and circumstances-then talent, position. wealth, fame-all obey the superior law of this inner and truer being, are the mere servants and creatures of it, do nothing but its bidding, and the result to ourselves is harmony and happiness; harmony in respect of all our outward relations, and happiness in respect of that real nature which alone is capable of supplying it. Some of the most beautiful lives we over studied have been sheltered and shaded from the brassy glare of a worldly light, by the kind screen of poverty. We do not mean the lives of such as snifflingly and sullenly submit to their lot, because they know they cannot mend it; but rather of those who bravely and contentedly, with high cheerfulness, and hearts still pouring out the rich wine of their love, accept their condition as if it were the very best the world had to bestow. These put the selfish world to shame. These make the merely rich men, the men with houses and stocks to prop up their names, hang' their heads with shame. We admit that such souls are rare enough ; but they do exist. Even they know what it is at times to be weary, but the whole tenor of their lives tells the truth respecting them. And. strange as it may sound, it is not always, if indeed it is generally, that such beautiful examples of courageous content and cheerful self-trust occur among the stronger sex ; in fact, the most attractive one we

that of a young, delicate, frail, and altogether spirit of all thinking men will be apt to be exercised as ual woman. She shamed us day by day, for our im they ought to be upon these great principles on which patience and fussy intermeddling, by her ever caim, our entire social and political fabric rests. It is time trustful, true, and loving contentment. We saw at that we all know what toleration means-if it do ina glance that a state of perfect childhood for the hu- deed mean toleration, and nothing less; or if it is man heart was the only state in which it could be in only used to imply the right of a temporary numerihealth, and always propared to receive the divine cal majority to do as they please. It is time, also, influxes that alone bring happiness.

faith, to hope, and to true philosophy ; and these are those results may now seem to make for or against strong points in the estimate of any human life and us. The trial of this great issue will be apt to shake experience. When we are compelled, by the force of this Commonwealth to its centre. circumstances, to become submissive, contented, and truly calm, then, for the first time, we become thoroughly acquainted with ourselves; and no other wealth can come to us of a tithe of the value of that; for to know oneself is the top, and height, and crown of all earthly wisdom. And out of this collision of the restive and rebellious faculties of the nature, engendered by a knowledge that nothing is left us but submission to fortune, proceeds a breadth and a strength of character, as well as a sweetness not fail to think of this thing. of temper, and a wholeness of trust, such as no money can purchase, no mere riches can secure. It comes from the being itself, and from ne fortuitous externals. There is no other experience in Life, we might all of us finally come to think, that is equal to this. It enlarges and enriches so silently and so surely. Under clouds we behold how much more beautiful is the sunlight; in unknown places we find the most delightful company; in neglect there is an abundance of friends; and in utter solitude the soul is peopled with voices that will sound in its chambers

#### THE BIBLE QUESTION.

forever and forever.

Another step has been taken in this question of the Bible in the public schools, but to our mind it is a step backwards. Judge Maine, of the Police Court, before whom was brought the case of assault growing out of the punishment of the boy Whall by his teacher. Cook, undertook to decide that the statute providing for the daily reading of a particular version of the Bible was not in violation of the liberty of conscience guaranteed by the Constitution, and therefore that the punishment inflicted by the teacher upon the pupil was neither unjust, nor, nuder the circumstances. excessive. For, says his Honor, in relation to the last point, the boy had it in his power to bring the rataning to an end whenever he chose to relent ! and it necessarily follows, of course, that because he did not relent, in a matter of conscience, too, he deserved all the punishment he got, and it was not excessive ! A second Daniel [

Justice Maine holds that the statute requiring the reading of the English version of the Bible cannot conflict with the Constitution, because, if it did, the Biblo would at once have to go out of the schools ! A sort of a sequitur for which he has no stomach at all. For if a boy may lawfully refuse to read a portion of a particular translation of the Bible in the school. he may, on the same principle, refuse to have it read to him; which Justice Maine esteems a dread. ful thing. He means, evidently, to have the practice of reading the Bible sustained, even if the Constitution, and its professed toleration, goes to the dogs. There is a great deal of unworthy pettifoggery in his opinion, and that detracts by just so much from its value. We propose to give a sample of it, thus : "From the argument, it is understood that in this case there are conflicting rights, the rights of conscience of the scholar, the rights of the parent over him, and the rights of the defondant as master—and that these rights are to be up-held by compromises. What the compromise is to be, the Court is not informed. Can it be that those pupils whose religion teaches them that the Doury version of the Bible is the only true record of the Scriptures, shall be permitted to read and repeat the Lord's Frayer and the Ten Commandments from their own lible? Grant the requests, and what follows? It is enacted by the statute 'that the School Committee shall nover direct to be purchased or used in any of the four echools any acticular sect of Ohristians.' Bo by such a compromise, we see the very thing would be done which is now complained of, that of favoring the tenets of a particular religion." its value. We propose to give a sample of it, thus :

But what is the enforcement of the Protestant.

instead of the Douay version upon the scholars who have been instructed in the latter, but " favoring the tenets of a particular religion ?" If Justice Maine's decision does anything, it does just that thing, and no other. He insists that the Bible shall

to know if our views of right are to be warped, mod-Poverty certainly does allow the largest play to lifed, or restrained by thoughts of results, whether

NOT DONE BY THE SCHOLAR.

It is a great mistake to suppose that the Scholar is the man of progress, or the man who is appointed to introduce great events, and Professor Felton ought to think of this fact. He, for example, may be thoroughly posted in the history, literature, and philosophy of Greece, and still be perfectly impotent to deal with new events. We say, therefore, that he should

Theodore Parker touched upon upon this very idea most felicitously, in an Address before the Literary Societies of Bowdoin College, not a long time ago, and spoke as follows :---

"The great events of the world have not been set on foot by the scholar always. Look at Moses, the runaway slavo, Jesus, the carpenter of Galilee, Mahomet, the Arabian pedier. The scholar does not commence the work of civilization in The scholar does not commence the work of contribution in the wilderness, but enters in when all is finished, and dinner is ready. Look at the great moral reforms in the world to-day; none of these have been begun by the scholar-temper-nace, anti-flavery, peace, women's rights. The scholar, when he has appeared in the ranks of such reformers, has been the exception to the rule. The scholar is not a practical man. No wise lawyer would ever submit his cause to be tried by his twelve brethren at the bar, and were the speaker to have a case in court, and the jury were twelve ministors, he would need the prayer, 'the Lord give you a good deliverance.' The scholar has the name of a democrat, but he has none of its spirit. The modern scholar is schild; this scholar is a sinob. Ho is well represented by the boy whees father is an him to larvard, while he sold milk in Boston, and who, when he saw the milk cart coming through Collego Green, hid himself in his fellow-student's room." wilderness, but enters in when all is finished, and dinner

That is about the way with scholars, both old and young. They are the most timid creatures in the world. If a great enterprise is to be undertaken, anybody but a scholar is the man to lead it. If a new step in social reform is to be made, the scholar is the last man who is likely to have anything to do with it. He has no courage; is afraid of his own shadow; is given to everlasting weighing and balancing, criticising and clipping off; has the .sinew, in fact, taken out on his heart. It would be well for young men, as well as educators of the young, to remember a fact that is of such decided significance.

#### REFORMATION.

If the BANNER OF LIGHT has done no more good, it deserves credit for having reformed and revolutionized the spiritualistic press.

In two years' time it has driven the leading journals into imitating iss course, in order to save themselves from utter wreck. Having seen what they termed a "mushroom" grow into a favorite with the people, by the display of a little enterprise, they take pattern by it. We are glad we have been able to show them the right road to the people's affections, and hope now, that they know it, they will have sense enough to keep in it. As fast as they get up to the BANNER in style, we shall have new attractions to present, and endeavor to be, as we have thus far been, the star which shall lead them "onward." If they start on this road, we hope they will lay in a large stock of endurance and liberality in expending their means, for we assure them the end of the journey we have laid out is a long way ahead, and it will cost some means to reach it. We have not realized our ideal of a weekly paper yet, gentlemen, and shall be pleased to have you with us in this good work-

#### A WEDDING.

On the evening of April the fourth, Charles L. George, M. D., was married to Miss Hattie H. Jen. ness, by Rev. Mr. Cleverly. The wedding took place at the residence of Mr. C. C. Shaw, No. 11 Lagrange place, whose house on the occasion was full and running over with bounties provided, and kind hearts that partook of them. Miss Jenness having recently given up her house at 13 Lagrange Place, was invited by Mr. and Mrs. Shaw, from their high esteem of both herself and Dr. George, to have the nuptial ceremonics performed at their house, which invitation was accepted with pleasure and reciprocated with gratitude.

A MOVEMENT FOR WOMAN.

The New York Legislature has a bill before it, whose object is the better protection of the property and carnings of married women. Its main provision is, that any married woman may invest or uso her any trade or business, and that such investment, with the profits and the labor bestowed thereon by by her in any trade or business in which sho may engage, shall be in all reapests as welld as if sho may engage, shall be in all respects as valid as if she were single.

Of this salutary and most humano measure, long ago demanded by the professions and pretensions of our elvilization, the New York Tribune remarks as follows :----

follows :--"The bill consists of a single section, of not many more words than we have given above, but it establishes a most salutary provision. There are hundreds of hard/working wices in this State, more especially in the large citics, whose unceasing efforts to support themselves in respectability, and to decently provide for their children, are porpetually thwarted by lazy, profilgate and drunken husbands, who, in many cases seize by force upon the hard-earned pittance of the wife, and squander it in the first grog-shops that they can reach. Burely, it is time that this wanton abuse should cease, at least so far as it is contenanced by law. The old statutes and the pro-sent practice put the wife's property and earnings prety much at the morey of her husband and his creditors. We do not think this or any Legislature could do a more popular, cer-tainly not a more just thing, than to extend their protection over neglected and abused wives and mothers. We durnot that some good fried will see that this bill--with two are glad to learn has been reported complete--is not forgotten in her and whill the uter the conset the protection over and while the uter of the college to the set that the sole that some good fried will see that the bill--with two are glad to learn has been reported complete--is not forgotten in her and while there will bure with we are the gods putting their the runk and while there the conset the college to the set the conset. Her was proposed to do away with the bilarty to solut and come in when they please. In conversation there here and while the set the college to the set the set the college there were and while there are the college to the set the college there were and while the set the college to the set the college there and while the set the college to the set the college there were and while the college to the set the college there were and while the college to the set the college there were and while there there downed the protection there were an glad to learn has been reported completo-is not forgotten in the rush and whiri inevitable at the close of the session, but that Gov. Morgan will have the satisfaction of affixing his ficial signature to it, thus making it the law of the land."

#### THE SPIRITUAL TELEGRAPH.

Mr. Charles Partridge, the publisher of this joural, announces new features and attractions for his ighth volume which commences April 30th.

Among these are reports of Chapin and Beecher's ermons, of Cora L. V. Hatch, T. W. Higginson and Rev. John Pierpont; the debates of the New York Spiritual Lyceum and Conference, and of the New York Christian Union.

Wo give the above synopsis of an advertisement which arrived too late for insertion in this number of our paper.

#### MESSAGE VERIFIED.

WILLIAMSBURG, March 25, 1359. DEAR SIR-I saw in the Banner, of this week, a communication from my mother; a few weeks ago there was another one from her. The reason I did not answer the first one was, I wanted to ask my mother through a medium if it was her. I waited some time before I could see a medium; at last I found one, and my mother wrote through the medium that it was correct. The communication published by you is correct, and in it is an answer to what I wished to know. I am very grateful to you for the communication. My mother's name was Abigail Simpson. I was very much delighted with her advice; it was always good. I am alone; and as regards any communications my friends all laugh at me. MRS. B. K. BRIESLER.

The message of Mary Golding, published in No. 26, Vol. 5, is pronounced to be very correct in all the points admitting of proof to us. She says she was murdered, which is not susceptible of proof, but cirthis particular.

#### NEXT SABBATH.

Henry C. Wright will speak at the Melodeon next Sunday, in the afternoon at three o'clock, on "the in the evening, on "The living present and dead and the gold washed out, before it can be turned into curpast."

#### NOTICES.

All notices intended for insertion in the Banner of Light. must be handed in at the office as early as Saturday preceeding the issue in which they are to be inserted.

NEW WORK ON SPIRITUALISM. Hon. J. W. Edmonds writes us as follows :---

"I wish you would mention that I have lately had submitted to my perusal the manuscript of a work on Spiritualism, by Robert Dale Owen, late Minister from the United States at Naples.

Mr. Owen has been four years abroad, and is now in England on his way home, and the book will be published on his

#### LEOTURE BY RALPH W. EMERSON, Wednesday Evoning, April 6th, 1859.

The attendance at Freeman Chapel to-night was not so large as the week before; but yet large cough for all practi-cal purposes. Ills subject was "Clubs." The locturer said property and earnings, or any portion thereof, in that we are delicate machines, and require nice treatments to preserve our maximum of power and place. We need lives, but must have those which cost little or no reaction. The flame of life burns too fast in pure oxygen, and so nature her or her agents or servants, shall not be subject to has tompered it with the nitrogen. Thought is the pare air the disposal of her husband, nor be liable for his of life, but would be pelsenous unmixed with the things of debts, but may be used by her, and continue her solo the external world-food, conversation, exercise, etc. But and separate property; and all contracts executed of all these conditions, the best and safest is society; and

Conversation is varied-science, love, thought, singing. experience, in all their variations. A man must have society of some sort. A library full of good books is no recompense for a lack of it, and so leaving his books he seeks it, for books have at times no thoughts for him. Some companions are less wise than he, but their experiences are just as good. In society rigid laws are to be observed. He must have learned

heads in forfeit for the answers to each others questions-a sure way of finding out who were the gods.

Some time ago an American chemist, traveling in England, carried letters of introduction to Dalton, the chemist of Manchester. He was received quite coldly; but the Englishman, out of civility, scratched a formula on a piece of paper, pushed it across the table, and asked him if he had seen that. The American drow another formula-the result of his own experiments made with sulphuric acid—and rejoined, "Have your scen that?" The attention of the chemist was struck, and a close acquaintanceship was the result,

Good nature is stronger than towering dignity. What can you do with the man of wit? No gag-laws, contempt of court can control him. His first word will undo your whole work; his thought is too quick for you. Who could stop the mouth of men like Mirabeau, Taliyrand, or Chatham?

The lecturer was of the opinion that a history of clubs. during the first and middle ages, and later in England and France, would make an important chapter in history. He referred to the Harrington Club of Oxford scholars, which finally became a political debating society; of the "Mermaid" Club, of which Shakepeare, Ben Jonson, Beaumont, Fietcher, Herrick and such like, were members, and of the record left us of great sayings in that reservoir of Elizabethian genlus; of another club made up of such men as Sir Christopher Wren. Isaac Newton and John Locke; of Addison's "Speciator" Club; of the club where Goldsmith. Johnson and Boswell met, with others we know as well.

We are always wiser for receiving what others have and are willing to impart; but the channels are choked up un\_ less there is an equal sympathy which can draw them out and receive them. Every man has his facts and experiences, and you can have them at your own price, if you can only get his koys to unlock them. In this man is all Boston commerce: another man is full of railroads; another of science. Now what an immence storehouse we should have at our disposal if we could find a cross-cut road to each man's enporiences--if we could see them all in the same picture books. They would be no poorer, but we would be rich indeed. Mesmer proposed to enter and view every man's enperiences at leisure by his hot-bed science of magnetism; but unhappily the bubble broke. When man sees ingots of cumstances favor the truth of her statement even in gold he knows he can get at the metal only by crushing and furnacing; and if man would arrive at experience by a short cut, he must lose sympathy with high souls themselves. Again, experience cannot be exchanged penny for penny and pound for pound. It is always paid on domand, without receipt or note.

"At California and Pike's Peak there is gold in the quarty. facts and fiction of Religion," and at half-past seven It always has been there; but the quartz must be pulverized

rency. So man has his experiences ground out by contact with his fellows. The gold in them sleeps, and would remain asleep there forever, unless some such power ground it out. And this work is one which clubs seem particularly fitted for. There are mon who can be benefitted-who can be "brought out" in a club; but there are others who have the propensity of the bat, to fly against the light, and put it out-disputers and quibblers.

In forming a club, the speaker said it was best to keep ons any person whose presence would exclude any single appiect of conversation. You want mon who are fearless and independent; who take everything said for granted, and who have no darling creed or philosophy to jonionsly guard or look after ; men not afraid to look any subject in the face.

We can hardly tell why, but the young prefer the society of the gipsoys to that of the bishops; young ladies often leave the parlor for the society of the Milesians in the kitchen. to the club must have as great a variety of min is and tasta as possible. There are heroes in jockey jackets, as well as as Balaklava. Politics or education may be discussed in the club, for Burke said that when bad men conspire good men should combine. Some men are misers of their facts; but if such mon wont give away their corn, if you have as good of another kind, they may be made to swap kernel for kernel. Each sprightly story at the club is of benefit, for it calls out another. The dinner is said to be the best place to set a charity afoot. Pedantry and business are left at the door, and the wits have freer play. History exaggerates, no doubt, the dinners of the wits of renown. Xenophon gives us no data of his viands; but it is belloved a poor dinner is better in good society than a good dinner in worse company. Mr. Emerson gave, in a humorous way, the experiences of his own at an English club called the "Pol House Society,"not so bacchanalian as the name implies, however-made up of some of the most accomplished men of London. When he entered, a philosophical mind was discoursing on diamonds and lenses, and tests applied to the former; but soon a man with a louder voice drowned him out in a description of mee horses, which gave rise to many a droll story-which he related to the audience with marked effect. Then was the turn for the naturalist to exhibit to the club a shell which, when placed in water, became invisible-and so on. He said he could never forget that nature was always in. carnest, and that the old Spartan rule of one to one was always sliontly enforced. The best conversation is between only two. While in London he fell in with the literary executor of Jeremy Bentham, and accompanied him to the house of the lately-deceased philosopher. He found in his recention-room only two chairs, and was informed that he made a rule of never meeting but one visitor at a time, although hardly a distinguished man in Europe had not at some time sat in that chair.

he read in the Schools because the statute save in shall, whether it is constitutional or not; and he further insists that the Bible shall be the common English translation. .

But again he asks :---

"Is the compromise to be that of a division of the school monoys, allowing separato schools to be carried on in accord-ance with religious views? Our Constitution declares that no money raised by taza-tion for the support of Schools shall ever be appropriated to any religious sect for the maintenance exclusively of its own Schools."

Here he travels out of the record, and troubles himself with wondering what may happen, provided he should be so rash as to decide this issue constitutionally.

We have one other point of this most miserable and sectarian legal "decision" to present, and we have done. It is as follows, in the Justice's own language :---

"The last point for the consideration of the Court is, was The flat point for the consideration of the oddrt is was the offluce one which required purishment; had the master the right to inflict corporal punishment; and if he had, was the punishment excessive, or inflicted through malles? The apparent magnitude of the offence depends somewhat upon the stand point from which it is viewed. From one aspect, it appears to be of the most innocent and simple na-

ture. A child desired the privilege in school of reading the Com-mandments from Ais Bible.—the only one that his religion would allow him to read. It would seem to a generous mind tyrannical to deny to simple and innocent a request, and it would indeed be so, were that the whole of the matter.

May not the innocent pleading of the little child for its reany not the innocent pleading of the little child for its re-ligion in school, if granted, be used like a sliken thread, to first pass that heretofore impassible guil which lies between Church and State, and when once secure, may not stronger cords be passed over it, until cables which human hands cannot aver theil have beauted there. sever shall have bound Church and State togethe

Is it not really a disgrace to our professions of religious toleration, that such stuff is permitted to be promulgated as law from the bench even of a Police

Court? It is proper, then, to hush the promptings of a child's conscience, because we do not know what awful traps Catholicism, or Jesuitism, may have set beyond! We may do wrong, for fear a greater evil may overtake us if we do right! Law is made subservient, then, to the nightmare fears of a timid man, because, if it were allowed its own free play, it would possibly do mischief to somebody's very narrow preudices! We are to read our Constitutions only by the flickering light of probable results !- and those results, too, such as bestraddle the brains of weak men in the shape of phantoms and impossible ghosts! What a state of things, surely, is this for free men to live under, and all the while professing the most liberal and enlightened sentiments, and the largest possible toleration I

It is reported to us; on good authority, that a civil suit will be brought on this case, and tried as speedily as possible before the highest judicial tribunal of the were ever led to behold, In its sweet privacy, was discussion to which it is entitled, and thus the minds ism are cordially invited to attend.

Dr. George is a young man of spotless character and fine abilities. He has recently graduated in medicine at Philadelphia. His new wife is his equal, and more than his equal, in one respect; as a clairvoyant, for the correct examination of disease, she has probably not a superior, if she has an equal. in the world. They intend soon to go West; and we heartily commend them to the confidence of those with whom they become acquainted.

#### ANGLING.

Spring has conquered old Winter with her smiles. and nature is rapidly getting her wardrobe ready to appear in new costume in honor of the fair queen. The rivers, brooks and rivulets have burst their icy thraldom, and are singing away through plain and field, and although the waters may be a little too high at present, it will require but a little while of this present weather to insure the most excellent opportunities for angling. It is quite an old fogy idea that you can't fish with success until the last of spring or first of summer. Trout will bite ten to one during the earlier part of the season, owing to the great lack of their natural food, and their consequent hunger. We therefore bid our numerous friends who are surrounded by running brooks to trample the grasses on their banks before two weeks have gone by, and they will not come home with empty

We are pleased to receive information that Mr. Otis is again in the field as a locturer, having recovered from his severe illness. He will answer calls to speak, and may be addressed at Lowell. Subscriptions to the new school which he is laboring to organize, now amount to \$2,400, and a meeting has been called, to convene on May 24th, for the purpose of choosing officers and maturing plans for location and construction. See advertisement.

#### BE SURE!

Be sure to write the name of your town and State, when you send us a subscription. Also be sure to write all names plainly. Delay is frequently caused by carolessness.

#### LEVEE.

The Ladies' Spritualist Association of Randolph Commonwealth. We may at least be certain that it will hold a Levee and Fair at Stetson Hall on Wedwill there receive the thorough and comprehensive nesday evening, 13th inst. All friends of Spiritual-

arrival. It is an exceedingly interesting work. and I cannot but think that it is the best we have had. He has investigated the subject very carefully, and particularly its appearance in Europe, where, it seems, there is a great deal more of it than we have supposed; and the book is full of valuable information and of strong, clear, vigorous reasoning. I shall be impatient to see it in print.

I have received a letter from London, from an English gentleman of high of attainments, who writes :- Since coming to town 1 have seen something of Dr. Ashburner, who has lately recovered from a severe illness. I went, the other evening to a meeting of Spiritualists assembled to hear a paper from Mr. R. D. Owen, Weing the introduction to the work on Spiritualism, which he is about to publish. It is an exceedingly' well-written and interesting preface, and calculated to raise high our expectations of the work itself. I met there, amongst others, the Howitts and Mr. Willin son, and montioned to them, as I had to Dr. Ashburner, the hope that you would pay a visit to this country before long. an announcement which they all received with great pleas ure, and desired mo to say how glad they would be, one and

#### all, to welcome you.""

#### MOVEMENTS OF LECTURERS.

Parties noticed, under the head of Movements of Lectur ers, are at liberty to receive subscriptions to the BANNER and are requested to call attention to it during their locturing tours. Sample copies sent free.

Dr. John Mayhow will lecture at Pontiac, Mich., April 11th Dr. John Mayhew will lecture at Pontiac, Mich., April 11th and 12th; Flint, April 13th and 14th; Flushing, April 15th; Ypalianti, April 7th; Dowagiac, April 18th and 19th; Napler-ville, III., April 20th, 21st, and 22d, and at Waukesha, Wis., April 24th. Thence he will proceed to 8tk Paul, Minnesota, and wishes the friends from Sweet Home to meet him on the morning of April 27th, at Dr. Post's olico. From the first of June to July 14th he will attend to the wishes of various friends, on or near the La Cross and Milwaukle route, includ-ing Bheybogan, Neenah, Appleton, and the region round about. From July 14th to August 31sthe will be on the Michi-gan route, from Grand Haven to Detroit. All friends desir-ing a visit for one, two, three, or more lectures, will write him gan route, from Grand Haven to Detroit. All friends desir ing a visit for one, two, three, or more lectures, will write him carly in May, and direct their letters to Doctor Mayhow Sweet Home, Wyoming Post-Office, Chicago Co., Minnesota. Mrs. S. Maria Bliss will lecture on all the various subject to been presented before, together with physiolog enology, entranced by spirits. Address her at Spring

H. P. Fairfield will lecture in East Taunton, Mass., April 17 Warren Chase lectures in Chicago, Iil., June 19th and 26th Loring Moody will lecture in Charlestown, Sunday, April 17. 7 See Seventh Page. X.

#### NEW PUBLICATIONS.

JUVENILES .- "The History of the Old Woman who lived in Shoe," and the "Ugly Duckling," are both illustrated books for the children. The former is hardly up to the mark for 'teaching the young idea how to shoot," being filled with the giant and fairy style. The second is not liable to this objection, and is capable of teaching a lesson which will be of service in all time. Published by Shepard, Clark & Brown. IVANHOB. By Sir Walter Scott. T. B. Peterson, Publisher Philadelphia.

This is No. 1 of the series of Waverley Novels, in paper covers, retail price 25 cents, or the twenty-six numbers for \$5. Shepard, Clark & Brown, 110 Washington street, have it for sale.

STMBOLS OF THE CAPITAL, or Civilization in New York. By A. D. Mayo. Thatcher & Hutchinson, 523 Broadway, N. Y. The author is a liberal Unitarian clergyman of Troy, N. Y., and his name alone is guaranty enough for an interesting and readable book.

The lecturer indulged in a prophecy of what experience conversation and blonding of thought would do for the world, as he closed.

#### HEALING THE SICK.

From a letter from Judge Edmonds we extract the following request, which our readers will of course respond to :---"Your request to furnish me with instances of speaking in nany tongues has already begun to be answered. Letters are pouring in upon me from all parts of the country and I shall have a valuable collection of evidence on that topic. I wish also, in the same manner, to ask, for instances of healing the sick by the laying on of hands."

#### ANSWERS TO CORRESPONDENTS.

JEREMIAN SMITH, CHESTERVILLE, OHIO .--- We are not able to interpret the characters you send us. P. M. W., CHESTBRVILLE.-Best terms at the head of fourth

page. Will send to another town.

BOSTON THEATER .- In the production of Faust and Marguerito Mr. Barry has fulfilled all his promises. Much was expected by our public, and their verdict has been one of unqualified approval. We have yet to see a speciacular drama put upon the stage more superbly in all its details, than Faust and Marguerite by Mr. Barry, says the Evening Gazette. It is indeed a superb spectacle, and we predict for is a great run.

George Atkins, healing medium, has taken rooms at No. 7 Elloi street, Boston, where he will receive his friends. He will also receive calls to lecture.

orcels.

#### J. L. D. OTIS.

#### BANNER OF LIGHT

# The Busy Morld.

tents the various topics treated upon. All will ropay a porusai.

25 Our subscribers who do not receive their papers regularly, are requested to notify us of every such omission. Our P. O. stands on "speculative ground " just now, and the "bulls" and "bears" of Siato street are after it. This may account for the irregularity of the mails t we do not say such is the case, however.

We shall publish a long message from the spirit of Judson Hutchinson in our forthcoming issue.

An Aquarial Museum has lately been opened at No. 21 Bromfield street. It is one of the most instructive lessons in natural history wo have over seen.

A single type made a blunder for us last week in our report of E.S. Wheeler's lecture, such as we do not like to have happen. "In genius, one never loves his selfhood," should have read losss.

Dr. Ohapin, this week, is eminently spiritualistic in some parts of hit discourse on our first page. Perhaps he don't know it, and perhaps it is well that he don't.

LATER FROM CALIFORNIA.-Steamship Quaker Oity, from Tehauntepec, with San Francisco dates to March 31st, arrived at New Orleans on the 8th inst. The steamer John L. Stephens took down from San Fraucisco \$1,500,000 in treasure. The Vanderbilt line of steamers had stopped running. The excitement at Bhasta was amicably settled. The troops sent there had been successfully landed, and marched to Mohares. Money was tight, and the trade depressed, in consequence of expected arrivals of goods. Sugar was active. Drv large goods importers are doing little. Boots, shoes, naval stores, and provisions, dull

The Sickles trial is progressing slowly at Washington. On Saturday Mr. Graham consumed the entire day in his opening argument for the defence, which was eloquent and powerful. Ditson's Home Melodist, just published, contains an excellent selection of many very popular songs, ballads, cto., adapted to family use.

Sunday last was a delightful day, and from the deep recesses of our soul we gave thanks to the Good Father for the manifold blessings he has so bountifully bestowed upon his chil-

BEECHER'S LIVE TROUGHTS .- The volume called "Life Thoughts," a series of extracts from the sermons of Rev. Henry Ward Beccher, is said to have reached a sale of forty thousand copies. The popularity of that divine needs no better proof than this.

Those people who are flocking to "Pike's Peak," will, in less than six months, wo opine, wish thomselves in "Happy Valley."

Miss Susle O. Cluer will give an entertainment, con sisting of Reading and Recitations from the Poets, in Hall No. 8 Mercantile Building, Summer street, on Thursday evening, April 14th, 1859, to commence at 7 3-4 o'clock. Admis sion 15 cents.

God's love and man's are of the self-same blood, And he can see that always at the door Of foulest hearts the angol nature yet Knocks, to return and cancel all its debts.

HIGH AUTHORITY APPEALED To .- In his charge to the jury in the Stephens case, says the N. Y. Com. Adv., Judge Roose volt said, "We have the highest authority for saying 'all that a man hath will he give for his life."" A writer in the Rochester Union, commenting upon the statement, says :---"Hely writ informs us that 'Satan answered the Lord and said. Skin for skin-yea, all that a man hath will he give for his life.'-Jon, 2:4. This doctrine of the judge may lead to several serious questions. May not an amendment to the Constitution be necessary to give to Satan in the city of New York higher judicial authority than the Court of Appeals? The jury in criminal, as well as in civil cases, must receive the law from the court. Is a juror in the city of New York competent, who has conscientious scruples against accepting the Devil as the highest authority? These and kindred considerations may produce some embarrassment in the courts of the metropolis."

On the 4th inst., the Legislature of Maine passed bills ap propriating one million and a half acres of public lands to aid the Aroostook Railroad, and the European and North American Railway.

The "New York Weekly" is publishing a revolutionary romance from the pen of our friend Dr. J. H. Robinson. The present number gives us a portrait of Mr. Robert Bonner, the publisher of the New York Ledger.

A RELIGIOUS IDEA OF THINGS .- The Baptist "Watchman

A RELIGIOUS IDEA OF THINGS.—In Bapist " which man and Reflector says:— "The *Post*, wishing to praise our good city for its freedom of religious thought, and its charity to all teachers of new doctrines, calls Boston 'the Pantheon of America.' We have long been of opinion that the contributors to the Atlantic Monithly, and the preachers at the Music Hall, not to mention some of the correspondents of the *Post*, worshiped other Doi-ties than the God of the Bible, but we were hardly looking for an admission of the fact from so good an authority."

AINT IT QUEEN ?-An old lady was highly dolighted and edified by a view of the vessels on Long Island Sound towing their boats astern. "L-a-w-d-a-massyl" exclaimed the innont old soul. " how perfect is all the works of nature! Even the great big ships have all got their little ones runnin' along after 'em just as playfully as lambs."

of Spiritualism, are generally those who have read and heard the least about it; and no one should snear at any doctrine before investigation. We should accept the truth and reject the error in all doctrines and creeds of men. While we have sequently superfluous to enumerate in the usual table of con- gymnasiums for exercising the body, schools to develop the aind, and temples of worship to better the heart, let us cullivate our spiritual natures, and at least fear not to court the investigation of what has absorbed the attention of many who are both good and intelligent."

> S. of T .- At a meeting of Eureka Division, No. 43, S. of T., of East Stoughton, on Thursday evening, March Sist, the following persons were elected officers for next term :-- E. D. Littlefield, W. P.; O. M. Smith, W. A.; W. S. Spear, R. S.; A. J. Benis, A. R. S.; J. Simmonds, F. S.; I. Beals, T.; O. M. Packard, O.; O. F. Packard, A. C.; J. Kelth, I. S.; J. Palmer: O. S.; Rev. George Winchester, Chaplain.

The flowers of Spring have bloomed. We were this morning (Monday) presented with a beautiful bouquet of wild flowers, icked at Plymouth by Mrs. Capt. Simmons. She has our thanks for this, as for other "floral" favors.

Digby saw a note lying on the ground, but knew that it was counterfelt, and walked on without picking it up. He told

Ike the story, when the latter said : "Do you know, Digby, you have committed a very grave offence ?"

"Why, what have I done?"

"You have passed a counterfeit bill, knowing it to be such," said Ike, without a smile, and fied.

A driver of a coach, stopping to get some water for the young ladies inside, being asked what he stopped for, replied, I'm watering my flowers."

No man has a right to do as he pleases, unless he pleases o do right.

The man who holds the ladder at the bottom is frequently

NEW YORK, SATURDAY, APRIL 16, 1859.

Publication Office, No. 5 Great Jones Street.

EMMA HARDINGE.

Miss Emma Hardingo occupied the platform at Dodworth's on Sunday the 3d, and delivered the first of a series of lectures on Religion. We shall endeavor to give a few of her intro ductory ideas. After reading a portion of 23d Matthew, the scturess proceeded :--",Where two or three are gathered togother in my name, there am I in the midst of them." Never were these words more fully realized than in the present moment. Our numbers are small, but are not our hearts ware of the presence of the spirit? If this be so, may not we be the cross which, unlifted, shall lift the world? It is enough for us to know that though we be few or many, our God is with us. Our subject to-day is Religion. Nothing new, nothing strange, except that the addresses upon it have for their aim the benefit of all the world, and we trust a panacea for all earthly suffering. Every heart knows for itself that the aggregation of all its thoughts is Religion, while aspiration to something higher is the culminating point of every human thought. Men call this religion. What shall we say? Bear with us; it may not be made clear in one or many addresses, but, with God's help, the day shall come when in the midst of human life we shall lift a living cross. We shall be met, as we often are, by those home philosophers, that whatever is is right. This comes from a satisfied, careless spirit. which has settled into that state, resultant from the fact that self is entirely provided for. Tell us not there is no wrong, no suffering. Tell us not because God is perfect, man is not imperfect. We are not alarmists, and do not conceive that dynasties are rocking more in this age than in other ages. We do not think all earthly institutions will fail because they lack stability ; yot there is a spirit, rife in this age, which never rose before, and under the universal spirit of change the age shall step forward into the light of new morning. Let us look at the progress of to-day through the medium of a vision.

There sits at the spirit-circle one upon whom the snows of seventy winters have fallen. In that lofty brow is stored up the wealth of the intellect in ages past; for what is the present but made up of the great results of the past? In this man's mind all the world's wisdom is heaped up. It has uncolled its wealth of knowledge and developed him to what? A knowledge of man. And there he sits at the spirit-circle, with scorn upon his lip. The manifestations were too sim-ple for his intellect, and when his turn came he was asked to question the spirits. He disdained to do so, saying, " If God wishes me lot him speak to me. I know nothing of this omothing which you denominate God. Let him speak." All wore silent, each looking inquiringly at the other, and it seemed as if in that silence the angels were bearing the message to God. Buddenly the man raised his hands in reverence above him, and bursting into tears, cried, "I have found my God !" Though the world was ton thousand years old, and though the circling ages had bowed at his feet their vealth of knowledge, never till then had he discovered that there was a God and he as the child of God, should live forever. This is the wealth of the nineteenth century, and

this the spirit of change.

power of Europe and laid so many heads upon the plains of liss surely never been known to do him harm. It is little to Ascalon? This is the power which has made man insertable say such a thing is true, philotophical and reasonable, and on being asked the simple question. Why? answer, because o pain ; that has made him go to the stake, as to his marriage bed, and sing amid the wrapping flames his Halleluish. John Smith has so written it, and it has been defended by a This power has put the sword into brothers' hands and long line of generations. Yet no two churches agree, and each has its foundation firm, true, and infallible, because it steeped it in brothers' blood. Legislate as you may, oh, has been written and defended for ages. Has no error been philosopher, religion rules the work! I it is not enough to say exploded, after having had the world in its train ? Did the roligion consists in forms, it consists in teaching of God and sun, revolving under divine impetus, obey the command of a nmortality/

finite being engaged in war and carnage, to witness the scene It is to be henced that we may find in the spirit of change of blood, itself a type of victory? Did Galileo suffer for a omething to vitalize the claims of religion. Oh, religion l although thou mayst have been arrayed in the red garments truth or for an error? A man that undertakes to show the world wherein it is in error, at once becomes the world's of a brother's blogd, although thou mayst have been preenemy, and no arrow of contempt is too sharp to be sent at souted with peace and the love of mercy in the one hand. him from the full-strung bow of public opinion; but after and crucl injustice in the other, although thou mayst have years of labor entirely philanthropic, when the grave closes been followed with clanking chains, deep dungeons and over his form, and his spirit goes to a more generous combattle plains where noble heads have pressed the sod, thou munity, his truths still living, still resistless, coming to be hast never relaxed thy hold upon the destiny of the world; popular, are clovated far beyond the reformer's expectationsthou hast ever been the power, the life, and the impetus to never boyond their limit, for truth has none; and the world human action. Nover more sweet art thou than when begins to see its error; yet to morrow, and still again it goes spoken by the lips of a father or mother. Oh, may we make through the same mummery, battling every new truth, until you pure. Nothing is outside of religion. It is said religion time, the universal conqueror, forces an unwilling commuhas hurled its thunders at every advance in science, at every nity to admit facts which its obstinacy only had refused. now discovery in art or nature. Yet in the religion of the Thus the almost infinite arrays of facts, bearing directly

human heart art had its birth-in true religion-and the upon the truths of Spiritualism, are looked upon to-day as church sanctified it by appropriation. We have another eviintruders upon ancient customs and long established rights. dence of her sovereign power. To-day laboring men bow Yet how many supposed truths have been found, after haveven as did the worshipers of the Juggernaut, and let her ride rough-shed over the spoils of their labors. ing stood for ages, to be - but masses of error enclosed in the polished hull of logic ? There is no sort of physical or montal

#### Cora Hatch.

Clinton Hall was a little fuller on last Wednesday, than on known as the medlumistle relation. There is no lack of witnesses to facts above the possibility of reference to any he week previous, and from among the audience the usual committee of three was chosen to select a subject, which other known cause but that claimed by the Spiritualist. And read as follows :--- " What are the ovidences of the Immortalthere is no lack of honesty and intelligence among these witnesses. And its seems to be the simplest way to arrive ity of man outside of Spiritualism?" After an impressive at an explanation, to accept the statements of those claiming invocation the lecturess bagan :

Immortality is a theme of which poets never weary, sages to be agents in producing these effects. Yet the world, ignoinver tire, theologians never faint in speaking of, and rant not only of Spiritualism in full, but of its inculcations, darkest souls grow radiant in listening of. What are the is over ready to make use of all those elegant expressions evidences outside of Spiritualism? We are glad the question which so quickly characterizes it as the coward, not the man came in this way for two reasons. First, we like to speak of -the slanderer, not the investigator. It because of its own merit, without reference to any particular faith. And again we can find different evidences of the ism of the times; but if, perchance, there should be a little reat fact, and no two can think allke-and what is ovidenc more universal honor among men, as far as regards a proper to one is nothing to another. Immortality means eternal treatment of the opinions of their fellows, we shall not delife. The immortality of the human mind means the eternity spair of the success of our cause, impelled as it is by so many of the human mind. Therefore, immortality may always be comprehended in two words-elernal life. ability to successfully controvert its truths into its advocacy-

In speaking on our subject, we shall allude to spirit and oul. We have defined life to be as a spirit in all things. I life is a separate thing from God, life is also a God: If God is not life, he is not omnipresent. All we know of God is what we know of life, and all we see of God is all we see of life, as is all we hear of God is all we hear of life. If there be life in he suns, stars, in unknown planets, we conceive God is there; if we conceive of place where nothing exists, there is not God; but we can conceive of no such limit to life. Man is the most stupendous work of God, and yet you cannot prove he has a soul-you cannot see it, hear it, taste it-in act, no sense in any way points to a demonstration of the supposition. But assuming that man has a soul-that by ome process it was developed-we must then admit that it is to exist forever. No words, no sophistry or law can blot it out of life. No change in the body can altar the condition of the soul. There is something in the mind of man which supercedes all conventionalities, all rules and governments and which remains firm in its purposes. If all this is the result of matter, why is there any thought? Why is there the power of inspiration ? Why do you reverence the name of Washington and Webster? Why is the name of Franklin written in the blue of heaven when the thunder rolls and the lightnings flash? A belief in immortality has always been neculiar to every nation-among the nations whose glory has long since set, as well as among the aborigines of America. The very immortality of mind or thought prove the immortality of life. We can conceive of nothing which is without a cause. Man has a desire to exist-hopes to exist beyond the grave. If there were not a cause, he would not entertain such a desire. And such desire is universal. We have yet to find what the world calls an Atheist-a man who will candidly assert that he does not believe in an overruling power, or a man who asserts that chance made a world in which order is visible, and to which mathematics will, with unfailing correctness apply. He who thus reasons himsel out of all reason, is convicted in his own unreason. If you could throw a stone beyond, outside of your atmos phore, it would revolve forever around it, and no power could call it back. So God has thrown the world out into time and it will revolve forever, and he cannot call it back.

You will always find that the greatest infidels are those who are disgusted with some particular faith, or with the

whole truth of immortality rested in that. Yet Christ did not claim it, or ever mention that he did not think immortality already established. He was not sent to prove immor tality, but to point the way to happiness beyond the grave. Paul simply attempts to prove that because Christ was resurrected, all men should be resurrected. In the same chapter he alludes to the two bodies-the natural and spiritual-and shows that the spiritual would inherit the other world. Immortality did not originate with the Christian religion; it was the belief of the world long before its advent. The everlasting quality of memory proves it, and the calm soul knows it is true. Some look upon nature and find a God. In the universe they find order, and order proves intelligence. Others think that because when man is dead there is no intelligence, what made him so must, of necessity, be existent elsewhere. This is a beautiful and poetle argument; but he whole theory may be comprehended and fully expressed in the fact that nature proves life, and life, if in existence, is existent forever; and this is immortality. As usual, many question were asked, and many very appliable replies made; and much satisfaction was manifested at the close, although our feeble efforts at reproducing the ideas expressed fall far short of the original.

ituition. The lesson we have to learn is, how to apply the two thus discovered, and apply their hunefits to ourselves not the betterment of our conditions. When we have accou-lished this, we have eaten of the tree of life, which imparts he knowledge of good and evil, and have become almost as ntuition. the knowledge of good and evil, and have become almost as gols. And we cannot go back to the past to ecok the means of perfecting ourselves in this knowledge, but innst find it as our present conditions suggest, and live in the present for the sake of improving the fature. The knute laws are from the past, but they are, as reapects their depiciesbility to the pre-sent, another more nor less than incomprehensible rubbish-a tunnit of ruins, with here and there a solitary flower peep-ing out from a crovice to mark the depith of the general deso-lation. Their defectiveness is seen in mon taking the laws into their own hands, and the inspiness of their almost every provision to the true conditions which ought to govern so-ciety. We are told that certain conditions of things justify one man in taking the life of another; and why? because the law is simply superanuated and defective in most of its rules one man in taking the life of another; and why? because the law is simply superanuated and defective in most of its rules of application to public wants. But the language of conscious law is reorganization, which will discart the past, and draw its character from the present and the higher law. Six hun-dred years ago England laid the basis of our statutes, which are as inappropriate to our republic as they are incongru-ously asserted to meet the legal requirements of the present age, with its differing circumstances and superior enlighten-ment. Medicino was garacred up a thousand years age for our present use; but every one acknowledges that its present

Medicino was garnered up a thousand years ago for our present use; but every one acknowledges that its present application is worse than uscless. Our constitutions have changed as much as has our physical constitution as a people, and therefore the ancient science does not fit the require-ments of our day, and cannot be made the groundwork for advancement in future improvement. We must begin anew, and beget us a principle of treatment, commencing with our present requirements, and alming at future improvement. Our religion, too-tinat comes from the past. The god of the Hebrowe, cruel, vindictive, and revengedul, who causes the degradation of thirty thousand women, and the slaying of a

Б

Incoreves, cruce, vinactive, and revengeful, who causes the degradation of thirty thousand women, and the slaying of a whole nation's infant population, and is said to have decreed such fearful atrocities, is brought forward from the past for us to worship to-day. But that god is not ours. Ciristianity na well, furnishes us with a heterogeneous mass of absurdi-ties, which it will impose on our belief and our consciences, and the great work of theology in our day is to enforce this chaos on the public understanding; but we will not have it: we must have a new law; we must learn how to love; we must believe our real consciences; we cannot, dare not, trust to eur impulses in following the old, rugged and blood-stained theological truck. Physical conditions dictate impulse; a godiko state of being begins with conscience. A fit of indi-gestion may make a good man a fiend; a consultation with a pure conscience in a healthy body will give him a place anong the angels. The higher law, not the lower—the pres-ent good and the future improvement—not the passive soul-lessness of the past, is designed to wake up markind, to see and know itself. Trincipies, and not legends and blindness of belief, must rule to the regeneration of markind, and nothing else will asfoly guide to beneft. True, when nature guides and reason guards, so long may we trust to impulse; bu when discase comes between them; we must not rely on our actions. We must try every hour of our lives to observe the principles of nature and avoid with the ourselves—with

and reason guards, so long may we trust to impulse; but when disease comes between them; we must not rely on our actions. We must try every hour of our lives to observe the principles of nature and apply them to ourselves—giving them specific activity in the life we live. The belief in a trinity, or the unity of a trinity, can do no harm; but the company we keep, the life we live, and to enfactes and fol-lies we foster. With these we bring unto ourselves guilt; for while we may choose our conditions, we may not choose their effects on others. We have bad much of Spiritualism, and what we mainly want is its practical use. We want a detrine or creed which rings and professions are which do no service to makind in raising and ennobling his soul's condition. We want no talk about original sin and total depravity, (which are, in plain terms, the transmission of disease), but sound mindes in sound bodies—that sick men may be made well—that the lives of nine men should be instilled into one—that we may have brought about among us the perfection of physical and spir-tual improvement. The gospel of healthy being is what we want—that which begins with man before lifs and follows him after death. The salvation of the soul is impossible un-less you save the body along with it, and the contrary is a great mistake of Christianity; for malformation can never bo wrought juto physical harmony, any more than a crooked soul can be straitfuended to uright angelhood. We must less you save the body along with it, and the contrary is, a great mistake of Christianity; for malformation can never be wrought jute physical harmony, any more than a crocked soul can be straightened to upright angelhood. We must learn the law of our physical µerfection for our spiritual ben-efit and advancement, that, making ourselves perfect, we may say to the demon of failse impulses—Get theo behind me i Impulses from intuition—rising to a recognition of con-scious law, is what we must cultivate. We would abrogate all standard authoritw—religious, political, and legal, that we may be physically, conscientiously and justly free. The god within every one teaches him to trust to this intuition of the better monitor—conscience. In deing so we go back to God alone, as a child goes back to its mother's breast, Others may from the fountain whence we draw our life, by their amusing wiles; but we go back again as the child goes back to its mother's besom—back to God, and to the life—giving principle which furpishes us the only true and reliable im-pulse on which we may act, la living, and in improving life. A committee specially appointed for the subject of a poem to be improvised. The production was of wonderful beauty, it specifically described the mission of Angels," as the subject of a poem to be improvised. The production was of wonderful beauty, it specifically described the mission of spirits of angels in cortain particulars, and concluded with the following quad-rupite: "You 'you aked our mission ? Wo 'you pointed uplet:

" You 've asked our mission ? We 've replied, And more we may not tell; We do God's will here on the earth, And love our jabor well."

#### Sunday Evening, April, 3d, 1859.

manifestation which has not occurred under the condition

We do not expect much immediate change in the old fogy-

sho have been forced, not from desire, but from their in

Sonnet.

BY GEORGE BOWERTEUR.

And fought, and tolled, and fell, ere we were born.

Men yet shall wrest the earth from wrong and shame.

An Old Sniritualist-No. 7.

No. 7 of the "Old Spiritualist," is unavoidably postponed

until next week. It cannot fall to be a rich treat to those

who have been close investigators in the physical depart-

ment of Sniritualism to have an accurate history, as our

series will constitute, of the best authenticated, as well as

some of the most wonderful of these manifestations laid be-

fore them. It is doubtless true that every man should be

able to deduce some sort of conclusion from his belief let it

Philosophical Society.

This society held its meeting last Thursday evening at

Cooper Institute. There was quite a large attendance to

listen to Professor J. J. Mapes's remarks upon "The Pro-

gression of Primaries in Nature, Isomeric Compounds," &c.

Many of Professor M.'s ideas are similar to those advanced in

our columns, in other applications of the same truths, but

their observance in organic life, or material existence, was

E. S. WHEELER AT THE MELODEON,

The brave, the pure, the enmest and the good, Upon the earth God's mighty army are,

Which through the ages manfully hath stood.

The van went forward at the break of morn,

The stress and travail of the mid-day fight-

To rally under Heaven's high standard-Right.

None are too weak in that inspired host

To hold an honored place. To each his post

(Equal in merit, though diverse in fame,)

Ours is the central post; on us is laid

Assigned is. By virtue vallant made

be what it may.

first noted by him.

On evil over waging holy war.

who are disgusted with some particular faith, or with the blood shed by religion. The very satisfaction mon experience in believing in an oxistence beyond the grave, is a most favorable proof of its truth. A belief in immortality at once establishes a desire for truth, a desire for knowledge, and a desire for happinoss. Happinoss is always paramount. A desire for carthly happi-ness is not so great when men contemplate a life of joy be-always has, there is no evidence outside of Spiritualism to provo its immortality, for Spiritualism has all of inspiration, all of miracles, etc.; yet if there were no such, immortality, would be a fact established by the intention of the soul there is that in the soul to comprehend immortality, as else no amount of evidence to the soness could engender such a bellef. No amount of study, no amount of investigation, and develop in a man that which is not inherent in man. It is claimed by Fnul of Ohrist, death and resurrection, that the whole truth of immortality rested in that. Yet Christ did verning guides to action. That each man was capable of being a law unto himself was a fallacy, for the reason that verning guides to action. That each man was capable of being a law unto himselt was a fallacy, for the reason that there was no rule or system in his impulses; whereas, there ought to be in him, in order to qualify him to administer law to his condition, a recognition of order, which was an impulso of omnipotence. So much, however, were we under the rule of physical subjection, that a higher principle of law only could be relied on for proper regulation. Disease is upon every man; let him then look for heath—for a healthy man can only be a good or a religious man. An unhealthy man cannot exercise the God-given impulse, or approach to it, un-til he oxpols the disease from him with which ho is afflicted. Whon we are told that our sins have their origin in the total depravity of the soul, we must not believe the assertion, for they oxist because we have lived antagonistical to the true law of our being. We have committed sin in this respect, for which, let preachers preach as they may, and let theology, prove what it might, we have no vicarious atonement, and which the blood shed on Calvary could not wash out, and we must suffer the stern consequences of the inveli-able law of our own prosituted natures. Can it be other-wise? Burely no one can conceive it possible that man can rush into certain danger and at the same time escape it. If rush into certain danger and at the same time escape it. If a man puts his finger into the flame, it will scorch him; if he rush into certain danger and at the same time escape it. If a man puts his finger into the flame, it will kill him; if he subjects himsoff to the greater severity of cold and frost, he will die. How, then, can he look for healthy or divine impulses from a body which is diseased and imperfect in its every function and office in connection with the mind? No man can be a saint by the rule of negation; for it is not plety which sub-slats merely because the faculty of beings depraved in certain shapes may not exist. When there is no foundation in the physical being of a man on which an impulse can rest, he may not have credit for suppressing one, or character for a virtue his nature will not permit him to outrage, or reputation for plety which a diseased organization assumes, in proof of its outire weakness. A man of strong, physical health, with strong feelings and impulses, who struggles hard to conquer what is evil in him, and succeeds, must be the more virtuous and plous man of the two, for ho who conquers the impulse a the greater man. There is a philosophy in nature which is a stern teacher of truth; but it must be sought and found ero these truths can be manifested. So with religion and virtue; their truths of the impulse which give them reality—not demonstration of the impulse which give them reality—not all reasons for which come under the general head-they do not believe as we de. The man who relies blindly upon the records of by-gene ages, and who never devoted one moment of his time to the important developments of to-day, coolly repeats the well, worn phrases of honsense, humbug, etc., while if he would devote a few hours to candid investigation, he could not full to find the one as great in degree as the other. Men have to find the one as great in degree as the other. Men have avoid self-action, and we find the Christian to-day distin-avoid self-action, and we find the Christian to-day distin-tute be avelowed to prove the reserved and miscalculated to properly regulate their live of the there is reserved and direct them are false and miscalculated to properly regulate their live of the there is reserved and direct them are false and miscalculated to properly regulate their live of the there is the live of the there is reserved and direct then are false and miscalculated to properly regulate their live of the live of the live of the live reserved and live of live the live of the live of the live live of the li emonstration of the impulses which give them reality and self-action, and we find the Christian to-day distin-tenance which is radiant with the light of inward aspiration. A practical system, such as that claimed by the Spiritual-tenance which is radiant with the light of inward aspiration. A practical system, such as that claimed by the Spiritual-ist, is one which of necessity will set adde this Ohristian becomes more spiritual and refined, he realizes the more the becautiful and the harmonious, and resists the deformed and the discordant. Conjunctions which have been begun, and which have culminated in a lower degree or condition, as the spoint of the church. The man who relies upon testi-the man who seeks domonstration. A student may read the fact, that, subject to the constant hav of gravitation, a stone thrown into the as thest a little adrantage over this opponent, when it comes to the point of illustrating, which, if it is conductive to no good result in his argument. his opponent, when it comes to the point of illustrating, tion on every occasion, and in every circumstance, and, as which, if it is conducive to no good result in his argument, has been said, this law can be discovered through the soul's Sunday Afternoon, April 12th, 1859.

After the singing of a hymn by the choir, and the appointment of a committee to present a subject for a poem, Mr. Wheeler said :

We are all divinely fated, and it is this divine fate that en-folds our freedom. Uso and utility are the credentials of life. There is no escape from being used. Each fills the place which God assigned to him. Nate is the law of God, and by it we are controlled and used. All are divine, from the lowest to the highest. The angel and the cherubim are worth no more in their place than the dust of the street is where it is, oursaves and our emantions and influences are of use. We Ourselves and our emanations and influences are of use. We are of use to all, and all are of use to us. From this law of inevitable fate there is no possible escape. All are in the service of the Lord; and it is a lesson we must learn, that that umanity must be content with itself, and with the assignments of place God has made. We know not ourselves only in a limited way; our knowledge is putial and our sensa-tions coincident with it. Then it becomes us to do our ser-vice to God cheerfully; it is uscless to turn aside. You are not to answer to yourself alone, but to the world around you. If there is a divine unction which bids you speak, or you. If there is a divine unction which blds you speak, or guides your pen, you sin against yourself and your God if you do not follow out that inclination to write or speak. If ib blds you labor, you are to remember the behest, and work out the will of God-serve and be served again. Mon are governed by selfish purposes and seek selfish ends. It has been said that the individual fails often, but humanity never. We are all specified for a mission, laid out by a spiri-ual identity where than we, and who overrules all our plans and predications. It is time we put a firmer reliance upon God. The scholar with the world before him seeks to become noted among men. He labors for years and years, and at length lies jown in some obscure garret, and diee. All his God. The scholar with the world before him seeks to become noted among men. He habers for years and years, and at length lives down in some obscure garret, and dies. All his hopes have been dashed and his aspirations bligt ted beneath the damp clouds of poverty, and his seems to him a wasted life. But destiny is not to be overcome, or spoiled of its pray, and after ages have passed away the scholar is defined; rivers are spanned by the artist's bridges, and his ships sail over the ocean. He has at length been bent to God's purpose and use, and made immortal. We would have men seek to realizo this mighty truth : despise not anything, though your work leads you with the imbeello and fool. We would have you field fault with anything he has made and placed on earth. Suppose your God is in the ratio of a million to your one; what a difference then there is between you! You are one millionth part of God, and he is a million degrees above you. The, what is that distance below infinity which this con-ception of God holds ! As related to the Infinite you are fated; to the finite, you are free. The Divino Master over-rules all conditions to the power of God. We are all fated to be useful, and use is happiness. Do you question the use of the inferior? If there were no sand-stone, the violet could not grow; were it not for God, there could be no humanity, and but for humanity how should we know of God? The infinite directs every manifestation of life. How easily we become lost when we attempt to grasp the infinite with the fatte! Work justice, lead urgight lives, and scorn nothing that God has made, and you will be drawn nearer to him than you can go by crasoning yourselves as a variance or bid thany out can go by crasoning yourselves as a strants of the begger and the invalid, and your money is given to build them hopitals and asylums. In the mill you find the buszing spindles, the toder, The sage cannot life himself above the laborer on the dock and asy, "I am holier than thon." God's omnipolence and on-niscience for ength lies down in some obscure garret, and dies. All his phenalia, without which it would lose its harmony, and dis-cord would color every action. We have for you to-day only one thought; two a day is as much as most men can take care of. It is better to make sure of one thought in a day, than to have twelve phantasmagori-cal things which are transitory and ilittlug. We charge you remember that you art not gods—ay, nu more significant beside him than the mercet worm you turn upon and tread out of existence in a moment, when you feel your own im-portance and its insignificance. We call upon you to look upon all God's creation as his, and for his own purposes cre-ated. You have a freedom given you to use, but not to abuse. The truths of all times wore called for; but with changing conditions nower once becomencecesary. When merged into, and is a slave to himself. It is a good was up man has got to go. He must reach that notch in the progression of life, where he calls nothing God has made common nor unclean. Mr. William H. Nelson, for the Committee, submitted "The Mr. William H. Nelson, for the Committee, submitted "The Bible" as a subject for the exercise of the medium's metrical power. Mr. W. made some fine verses, claiming the Bible as the Word of God-but not his only word, for he has written his scriptures all over nature.

#### of more service than he who is stationed at the top of it. The best light to light a man through the world, is a pair of gentle, bright eyes, in a loving companion. Banner of Light.

A speaking illustration of the supremacy of nature over theology recently occurred in a family "away down East." A little boy who had waited for his breakfast during the mor ning prayer, and, being soated at the table, was again com pelled to wait the saying of "grace," broke the silence of the moment by exclaiming, "Now, father, I aint agoin' to have two prayers at morning-I aint 'going to have any such works as that." That child's organ of reverance cannot be very large. He will never be a minister of the old school-that" certain,

According to an official estimation of the diamonds of the crown of France, their value is twenty-one millions of france,

THE BIBLE IN THE SCHOOLS .- The Roman Catholics of Cambridge are about to petition the School Committee of that nesting the Lord's Praver and the Ten Commandments.

Desting the Loru's ITAyer and the fee Commandments. Oastring out the Devit.—We learn that a Catholic priest in this city has recently "become possessed of the devil," and his majesty talks through his organism very strangely. The bishop learning of the matter, proceeded at once to call upon the obsessed priest, propared to cast out the evil spirit, when he was received with great courtesy, and told that he need not trouble himself, as he would be very likely to come back again; and moreover, that his prayers were not needed in behalf of poor sinners to help them out of purgatory. The case is regarded as a deplorable one.—Buffalo Sunbeam.

CHARLESTOWN NAVY YARD .- The new gun-boat is in the dry-dock, coppored, and otherwise in a state of forwardness. She is to be called the "Narragansett." The new sloop-ofwar Hartford will shortly be fitted out for sea, and is likely to go on squadron duty very soon.

TITTANY'S MONTHLY for April is an excellent number. Po sale by Bela Marsh, 14 Bromfield street,

The human heart is like a feather bed-it must be roughly handled and well shaken, to provent its becoming hard and knotty. With prosperity comes the withering discovery that opulence is not happiness, for the shadows around us are darkest when the sun of our fortune is brightest.

- An ill-natured editor says the women all use paint, and he sets his face against it.

"A TINE THOUGHT .--- A Greek pipt implies that the height of bliss is the sudden relief of pain. There is a nobler bliss still-the rapture of the conscience at a sudden release from a guilty thought.-Bulwer Lytton.

The Investigator tells the following story of a sectarian minister located in the State of New York :- Desirous of making a sensation, a few Sabbaths since, in preaching on the Crucifixion, the preacher instructed the sexton, when he got on that part of the discourse where he describes the darkness overspreading the heavens, to draw down the gas, giving light only to make the darkness visible. The sexton, however,

Sawkwardly put out the gas altogether, which so confounded the preacher that he was unable to proceed. Some of the trustees of the church hurried to the sexton in the lobby. and inquired what was the matter. Greatly to his chagrin and mortification, as well as that of the preacher, he was obliged to explain.

The Evansville, Ind., Daily Enquirer of March 2d, says :-"Hon. Warron Chase's lecture at the Court House last night. been a most glowing, cloquent, and argumentative exposition of the subject of spiritual existence. A good audience was present, and all wore highly satisfied, and agreeably profited at night. Those who disbelieve all the views and teachings What but religion could have called together the wealth and

To-day we shall ask you to consider whether there are points on which the human family agree. We find in man.

and in all things which think, five conditions, which togeth er comprise all that man can be. These are the sensual, the affectional, the moral, the intellectual, and the spiritual. The first manifestation of the babe's is sensual, the evidence of pain or pleasure. Sensation is the first lesson he can learn. Pain and pleasure are the sentinels upon the walls of sensation. Here you all meet on one point. Then again it learns to distinguish those whom it loves, and another strataum is lived in home life-the affectional. Here you meet again. Then the child in its dealings with its fellows, in its little associations, how does it deal? It has some sense of right and wrong; if

dislikes to displease, it does not know why. It is hedged in by that innate something in the heart. Men call it morality, Hero men meet on a third point. The savage looks upon nature as she puts forth her flowers and fruits, and upon the city to discontinue the practice in the public schools of re- stars as they flash out in the deep, dark sky; he loves them, he knows not why. The artist does; the post does. The

schoolman would say it was the dawn of intellect in the sayage. Who has not stood upon the brink of the grave Who has not turned away from where the falling clods fell upon the coffin encasing the form of some loved one-turned away to muse on the far future, and think upon the desting of the spirit just gone? Then the dead and the living stand side by side in the unity of souls. In all these there are five points of common agreement where all do meet. When ve can give a greater impulse to these, we shall find the

nanacea to all carthly ills. The established church claims to teach three things, which

vere it faithful to, we could ask no more. First-to teach men God: to offer a certain and universal state of life and practice-one that shall prove the joy resultant from welldoing. Second-the absolute necessity of a sustaining hand. Lastly-an over-ruling power, or communion with the world from whence we came, to which we are tending. Religion claims to do this, and if it does, it does all; for in this the five points of man's nature are fully called into action. Our purpose is to show that Religion has had a power similar to this, and has used that power. We believe this power has been conceded to her because she claimed to teach men God. And through her men have certainly learned to know that

the lamp of their life should nover be darkened. There is no action, however great, however noble that the coul of man may not bo trained to, if you will only show to him that there is a God. It has long been to him too dim, too shadowy, and the clogs of earth are holding him too strongly.

This power the church has had ; let us look how she has used it. The Sabians looked upon the stars and called them gods. Their religion was one of practice. They preared for their future, fought their battles, and all because of the influence of their starry gods. In the view of teaching a life-practice, religion had to do with men's thoughts in the earlier days. What but rollgion would have banded together the barbarous Jews? Age after age relis on, and still the Wandering Jew is swayed by his religion; the name of Moses, the link between himself and his God, is his talisman; the tomple. laid in dust, remembered in its splendor, is his heaven. What could have called together the wild bands of the desert and blaced them 'under one leader, but the trumpet of religion ? Ages and conturies may pass away, and still Mahomet will bo the guiding star to every Arab. Religion, it has changed is said by those who were so fortunate as to hear it, to have India, Asia, Egypt and it will over be that religion will be strong and nations will bow to the name of Jesus, Brahma

Zoroaster, and Confucius. In the orange groves where Socrates taught, in the theatro by the discourse. He lectures again to night, in Crescent of Greece where was learned the art of reproducing forms City Hall, and also to-morrow in the forenoon, evening, and in colors and in marble, religion was the ruling power.

#### Popular Arguments.

It is a most lamontable fact, and one which produces unavorable results not so much upon the class as upon the ndividual, that, men who are over ready to sneer at a new ubject, whatover it may be, will not first advance some sort f reason, founded, as all reasons should be, upon experience or testimony, for so doing. Now it is universally common for all classes of men, not thinkers, perhaps, but Christian men, to hurl their surplus spite in the face of the spiritual philosophy. AlLits multitudo of witnesses are separately considered, by these self-styled judges, as witless, domented, insano, cic. all reasons for which come under the general head-they do

his opponent, when it comes to the point of illustrating,

# BANNER OF LIGHT.

# The Messenger.

6

Each article in this department of the Jiannen, we claim was given by the spirit whose name it hears, through Mrs. J. II. Cowart, Trance Medium. They are not published on account of literary merit, but as tests of spirit communion. to those release 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 erome-ous des that they are hore than xintra 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 public allow in a well as good in it, and not expect that 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 public should not compare with his reason. If these columns, that does not compare with his reason. Each can speak of his own condition with truth, while he gives opinions merely, relative to things and truth, and not expect a speak of his own condition with proceed.

Visitors Admitted.-Our sittings are free to any one who may desire to attend. They are held overy afternoon, at our offlee, commencing at MALP-PART 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?

published in regular course. Will those who read one from a spirit they recognize, write us whether true or false?
 March 17-Judson Hutchinson, Barah Higgins.
 March 18-Timothy A. Cowdry, Emily Jane Cdrver, William Carter, Jack (a slave).
 March 19-David Pearson, Polly Westcott, "Xerxes."
 March 19-Sand Pearson, Polly Westcott, "Xerxes."
 March 12-Samuel Phillips, Frank Stevens, "Englacer,"
 Rev, Dr. Emmons, Kirk Boott.
 March 23-Philip Barton Key, Danlel Clark, Timothy A.
 Wilkins, Mary Phillips.
 March 23-Sam Quinn, Betsey Cook, Perley M. Kibbe, Thomas Bisby, Abagail Field.
 March 26-Jannes Adams (Lowell), Bridget Quinn, John Philbrick (Rye, N. H.), William Prescott, Joshua Heath.
 March 28-Gorgo Weston (actor), Dr. Paris B. Brown, Aunt Ruth, Jerusha Beck (Newcastle Mo.), Harvey Turner.
 March 30-Manabel Beck (Newcastle Mo.), Harvey Turner.
 March 30-Manabel Beck (Newcastle Mo.), Harvey Turner.
 March 30-Mathaniel Norton (New Bedford) Solomon Townsend (Providence), Robert Foster, Freddy (to Aunt Wells.)
 March 30-Paties (Icoston), Lorenzo Dow, Clara Augusta Stevens (Cherinaut), Bill Poole (New York).
 April 2-William Chapin (scaman), William Hamilton (Boston), John Wesley (to George Stockbridge), Mary Elizabeth Hamilton (La), Patrick Murphy (Dover).
 April 2-William Chapin (Boston), William Downing, (to Charles H. Jackman (to brother Hen)
 April 4-Eben Clark (Curloboro', M. H.), William Dawining, (to Charles Flouce) (duml), Netor Sind, Mary Elizabeth Hamilton (La), Charles Shouco (to J. S.), Thomas Shapidigh (Albany), Samuel Noyes (Boston).
 April 5-Thomas Harrian (Boston), William Downi

#### Samuel Crafts.

I want to speak, but it's hard work. My name was Sam-uei Orafts, aged 21; died of lockjaw, in Boston, 1851. I should like to have my folks know I can come. I can't talk much-it is hard work. I was a muson by trade-lost my life by accident; hurt my hand, got cold-was n't sick long. These things don't inter-est me, and I don't care to tell about them. I wish I could speak to my folks-my own folks, as I do now, if no better. That's all. I can't talk-it's such hard work. March 11.

#### Elias Smith.

We find that our labors do not cease when the body be-comes of no more use to us. On the contrary, they seem to increase. We find the road very wide, and numerous travel-ers therein, and at almost every step we take we find it ne-cessary to turn back and offer a helping hand to some weaker

brother or sister. As nature has provided so bountifully for her children, and

As nature has provided so bountifully for her children, and has placed a roward at almost every step in life, we should not complain because our duty seems to be hard, or because we find ourselves frequently called upon to ald those who are coming up the steep of life behind us. For our reward comes hand in hand with our duty. If we do the one, we shall receive the other. I have something to do to-day, else I should not be here. By coming, I do not expect to convince the world of my iden-tity. I do not expect to find a new sun or a new moon, or a new earth, but if can sow one good seed upon mellow ground. I shall precise the other. I have something to do to-day, else I should not be here. By coming, I do not expect to find a new sun or a new moon, or a new earth, but if can sow one good seed upon mellow ground, I shall expect a harvest by-and-by. While maving around on the plane of earth a few days ago, I was attracted to an old friend—a teacher in Zion; and as I drew nigh unto him, I considered of his condition, and I said to myself, how fine a thing it would be to place a new light in this man's pathway; a new star in the heavens above him; a new song upon his ilps; a well-tuned, harp in his hauds. While I stood thus musing; I saw a desire springing up like a flower at spring-time. It seemed, to court some more genial ray-was hi at enso—and I said perhaps I can build a hedge about this flower and ehield it from the lil winds of life, that it may grow and blossem for the pleasure and the good of the multitude. This flower was none other than a desire for Truth, for light respecting spiritual things. My friend and brother said: " If epiritualism be what they

This flower was none other than a desire for Truth, for light respecting spiritual things. My friend and brother said: "If spiritualism be what they who style themselves spiritualists assume it to be, why can-not some one whom I knew in earth life, return and prove it to me-grive me something that shall not only be belief, but knowledge?" While I stood listening and musing, my friend was to all appearance lost in thought, --a visitor announced himself, and forthwith the subject of spiritualism was taken up. The discussion was brief, but vivid-the zeal was high on both sides; and, from what I could learn, the visitor was in both sides; and, from what I could learn, the visitor was in both sides; and, from what I could learn the visitor was in

I grows happier all the time. That's all new. I'm meself all the time. Patrick Murphy. March 11.

#### Charley Clarke.

The following is from a child, which accounts for some pe cultarities of style to be found in it.

culiarities of style to be found in it. Why don't you speak to me? Didn't you know I was here? I want to talk to my futher. Well, my father is some-where, and I know where he is. I shan't telly because he don't want me to. He told me if I came here not to tell. I want to tell him about that man that is will'p im somotimes —a good many times. Grandmother says he must n't place too much confidence in him, and grandfather too. Father told me to be careful what I said here. My father is good-its only the folks around him what made him bad sometimes; I knew all about it, but all the folks here said it was n't best for me to tell him it. They said he must go down before he went up. I used to go to that place with him, and I felt bad, and was going to tell him of it; but the folks here said it was best—he must go to hell before he could go to heaven. I want my father to sit so I can come to him and tell him some-thing I can't tell here—about my mother; she feels dradful. thing I can't tell here—about my mother; she feels dreadful. My father's goirg to heaven, by-and-by, and then he will bo happy, and then the folks what think he is so bad here will feel sorry. Yes, it was best he should go—should do as bounded.

he did. Do n't you know my father asked me what about his Sara-toga bushess, and I said it would be all right? Well, do n't you know there is a good many rights and wrongs? Well, I told my father it was all right; but it would n't have been if he had got it. It was best for him to fall. Grandfather G-says it's best for men to fall sometimes, and that clouds some-times fall upon pacel for their good.

suys it's best for men to hin sometimes, and that clouds some-times fall upon people for their good. Did you think I would n't como here any more, just because my father has gone away? But I will. My father thinks I did n't holp him, and all his friends did n't help him as much as they might; but do n't you see ho had got to go down, and some of us helped him down fustor, so he could got up the quicker? Tell him sister is better—Sophle says so, and she knows.

quicker? Toil him sister is better—Sophle says so, and sno knows. Grandmother C——feels bad—she can't see as I can, be-cause they say I am on the educational plane, and I must be the educated in all these things, or I can't get to heaven. I be-long to earth, and I must know all these things. Do n't you know how bad my father felt nights; he could n't help doing as he did sometimes; this influences were too strong. Do n't you know I might have told my mother these things, and how to help him, if I could go just where I wanted to? I went round with my father, where there were dark places —no lights at all, and folks all dark, and I used to keep him if rom getting down too far. Wor't you fit this so my father will get this quicker? Oh, I'm coming next time with some-body that's going to write nice to him. You don't know why I come to-day, do you ? I do n't come for nothing any more than the others do that have been here so long. March 11.

#### Edwin.

The following refers to the case discussed by the preceding nessage, we presume, from circumstances attending At :--My dear mother—I cannot speak, but will try to write n ine or so, although I flud it very difficult to control the hand if the moduum. Mother, dear, do not think that all is dark that has the ap-

pearance of darkness, for, my dear mother, the sun may be very bright just bolind the cloud. My uncle, that you wish to know so much about, will be cared for, and that by his guardian angels, as time will prove. March 17.

#### James Waldron.

 guardian angols, as time will prove.
 March 14.
 March 14.

 James Waldron.
 "And there shall be no more death."
 If I concender aright, these words wore spoken from at my funcerial. What this mainteer mean to convey by his toxt, of than I can delia. and what they means to converge the second the s

house. Path, 111 have a better time all to meself. 111 do tomething warse than knock the molasces jug over. Better get the prate to go stay there, and he and 111 have a grand time, heand 111 shake hands first rate. (b), there's nothing bad about me-nothing bad at all. Faith, I wouldn't by flat to called into the divil, and 11's because we do n' con-rease nough—that's because. Why, fath, The no divil at all, inny more's I was there, and the species to get by and dium, and 11's meself knows how to come back. Faith, you'll may the o's not me took the eggs. I'd nothing to do with eggs mo how. I was there, and the eggs was lost, and they said the short role of them for an interest in what lexpeet to get by and dium, and it's meself knows how to come back. Faith, you'll mo how. I was there, and the eggs was lost, and they said they short role dow the eggs. I'd nothing to do with eggs mo how. I was there, and the eggs was lost, and they said they flat the called into the divil and it's because were on the wo thank there. the short be eggs was lost, and they said they flat the called the these flat the eggs was lost, and they said they flat the called that takes them that comes here. So the old wort not who cold the eggs, and all the there and out just as you would. Do you think the bings I knocked over the things will are all air? Mary is the malum, and ske got well; faith, site is all rows. They think of shatting up the house, and gong away. Fuith, J didn't say! would only come on Batter Sunday—If they go away, then I'll have time enough. Finse to say they better stay at home. I'll when the more tay that rows happler all the time. That's all now. This meself all the time. Patrick Murphy. March 14. William Lewis. A grows happler all the time, That's all now. Mirm meself all the time. Patrick Murphy. March 14. Mark the time. That's all now. This meself the more tay the

William Lowis. Oh, its a hard road to travel over Jordan, especially if you aln't used to it. But, Lord bless you, its nothing after you get used to it. This taking upon yoursolf a new body is much like getting rid of your own; maybe I am different from the general run of niggers. Yes, I'm a nigger; who'se get any-thing to say about it, may just as well come night out in the beginning and tell what you are. Yes, sir, I'm a nigger—sort of a gentleman, and not quite so dark as I night have been, but a shade darker than white folks. I've got a mother liv-ing in this city; she's a white ownan, as white as any wo-man here, and was born in Massachusetts. My father was as black a nigger as you ever set eves upon, so you see I'm a

# Sarah J. Sargent. My dear son-They who carnestly desire the best gifts, shall receive them in due time. Therefore, let your desire be like a perpetual fire burning upon the alter of truth, and you shall not be disappointed. Although you may get weary with watching, and perhaps may le down to rest ere the messen-ger comes with glad tidings of great joy, yet he comes. The sweet little child you love so well promises fair to be a good instrument in spirit hands. Caro for him well, and offer him upon the altar of Truth only, and the offer will find accept-ance with your God. Be patient, my dear son, and bear well the sorrows of life, for they will all work out for you a king-dom of happiness in spirit-life. Love to all. Your spirit mother, March 14. March 14.

#### Geo. H. Chadbourne.

Geo. H. Chadbourne. Well, father, so you will not believe that I can come back to earth, and much less that I can speak. Well, we shall see what we shall see. I here tell you that in six months' time you will believe more than I shall care to have you. Now I an going to proceed to give you an array of stubborn facts, all too willing to be set aside as good for nothing. Who stole the horse on the 21st day of March, 1848?. Who paid to have it kept quiet? Who got discharged from the service of his employer, for the sin of drunkonness, on the 20th day of March, 1848? Who loft town, to get rid of making certain payments, on the 20th day of July, 1851?—these words, I am quite sure." Is he gone at hast, my poor, erring boy? May God havo metry on his soul!" Who was with you when you utbred these words? I answer myself—no one but George, the sen visible to mortals. Who was born on the 1st day of July, 1819? Why, myself, to be sure. Now the facts in the opening of my communication are known only to you and myself. Who gave them here, then? Why, George II. Chadbourne, of course, of Montgomery, Alabama. **Clarge, Flanders** 

Correspondence.

#### Various Itens,

VERITAE, NEWBURYPORT, MARS .- "In the last lasue of the Mifford Journal, I notice an article from 1: M. Marshall, in in regard to healing by the spirite. Last summer, while makegard to the Davenport Boys, in which he says that "nineenths of the Millord Spiritualis's doubt their honesty." I know not what opportunities the Milford folks have had to witness the phenomena through these boys; but I cannot allow the opportunity to pass without bearing my testimony in their favor. The boys pald as a long visit, and were subected to most severe scrutiny by Spiritualists, as well as skeptics, and in no instance was there the least chance for deception. Some experiments were tried, alike delicate and ngenious, which entirely prevented any chance for fraud, and entirely beyond their knowledge. I consider the phenomena given through them as some of the most satisfactory before the public; and this is the opinion of all whom I have talked with In a recent number of your paper you state that Judge Ed-

monds 'would like to have forwarded to him any case of a edium speaking in a language which they are unacquainted with.' I have been present a number of times during the past year, when a young man, while entranced, has spoken nd written in French, Gorman, Latin, Greek and Chinese; the Chinese characters were afterwards compared with a Chinese book, and found to be fac similes. On one occasion a erson was present, (who is now in Europe.) and he said the Dhinese sounded perfectly correct, as he had heard the nalves speak it. This language is more a language of sound han any other known. Another young man has, in my proence, written in four different languages, viz.: French, German, Latin and Greek. Neither of these persons have any knowledge of any but the English tongue. It is of frequent occurrence that mediums speak in the Indian language (socalled.) but as no one hero is versed in it, cannot be placed as evidence before the public. I am glad, for one, that Judge E. has consented to give a series of articles, for they will be productive of much good; and more especially am I glad that he s looking into the phenomenon of speaking in unknown ongues,' for this I consider to be the most remarkable of all the evidences of spirit communion, and is the greatest stumbing-block our opponents have to meet. I have considered what has usually been termed physical phenomena as the

best proof; but of late the speaking or writing in languages inknown to the medium has superceded it, in my opinion. Rev. Mr. Higginson gave us two of the best lectures we ave had. He examines the subject in a fair, candid manner,

uch as the investigating public need. He gives much food for thought, and any one hearing him cannot help thinking over what he has heard. He had large and intelligent audinces. We can cordially recommend him to our friends as one of the ablest lecturers in the field.

A new way to raise the religious excitement has been dopted in this city. The revivalists found it impossible to attract the public to their prayor meetings, held in vestries, and they have for a few weeks been holding them in the engine-houses ; but the game does not succeed ; they cannot get up the steam. The foreman of No. 6 refused to allow the use of his house for such a purpose. He said he could not see the propriety of any one religious body using the city buildings, gas and fuel, at the public expense, for a sectarian ourpose.

The Spiritualists have been refused the use of the city buildings when they were glad to pay for them. How much consistency can there be in allowing these exciting sectoriar rovivalists to have the free use of the city property, and refuse to allow others the use on any conditions, solely because of their being of a different belief. Rev. S. J. Spaulding recently preached a sermon on the Bible, in which he said :---Wherever the Bible was known, the light and blessings of civil and religious freedom prevailed.' Mr. S. is one of the most bitter opponents of Spiritualists. How much religious freedom does he think the Spiritualists enjoy in this city? The city authorities have even projected the idea of requiring the Spiritualists to buy a license to hold meetings, because money is taken at the door.

The liberality extended to each other by the different societies last year, did not reach the Spiritualists, for they are as much opposed to us as over; but yet I think it had a good effect, for the creed of one of the Orthodox churches was altered to sult some of the new converts, the most objectionable parts being left out, and an immersionist preacher baptized

two or three converts, who desired it before being taken into a sprinkling church; this was an accommodation which a few years ago could not have happened. A clergyman was recently installed over a Presbyterian society by the Londonderry presbytery. He, although a believer in this most bigoted of the orthodox creeds, had the temerity to wear a Korsuth hat. This was a serious objection in the eyes of some of his Presbyterian brethren, who told him it was not ministerial, and could not be allowed, evon refusing to take part in the installation ; but he told them he should wear it, ministerial or not-and he does.

In a town in this vicinity, some years since, a person, dying, left a sum of money to build a parsonage for the parish church., At that time there was but one church. Since then two societies have come away and set up for themselves, and there has been nothing but a continual fight for the property. Finally it was divided, and now it is of no use to any one. Let the public beware of giving money to churches to make a bone of contention of. Another Orthodox church in a school district has members belonging to it who have not spoken to each other for years. There was a long trial about the locating of a school-house; the church members divided on the question, and after the location was decided upon, the nembers kept up the feud, and it exists to this day. Roy, Mr. Wheelock, of Dover, recently delivered a lecture here on Swedenborg. It was one of the finest lectures ever given in this city. I would advise Spiritualists to engage im to deliver it before them, and will guaranty that they will be fully satisfied. Mr. George Bowlin recently died in this city. During his sickness he became a believer in the truths of Spiritualism. When well, he attended the Mothodist church. His sickness was long, (consumption :) but none of the Methodists troubled themselves about him. The clergyman called upon him the day before he died; but he told him he was a Spiritualist. and he left. Rev. Mr. Danforth, of Portland, was in town, and he attended the funeral. It was the first Spiritualist funeral we have had, and gave much satisfaction to all present. The contrast between this and the old, was very pleas ing. Spiritualists cannot be too careful of their management of meetings. It needs the united efforts of all to advance the cause as it ought to be; but there is too much confidence falt in the ability of some to govern, and I regret to say that it has created trouble here. A jealousy of some has been engendered by others, who could not conceive how they could to wrong, nor how others could possibly know what was wanted so well as they. This has arisen from the one-manpower, which has proved a source of trouble in other locallles. New York, Portland, and many small places, have divided solely because of one man trying to control. Speakers have been invited, and have addressed, who have given of ence; they were acceptable to some, but there were other who did not, nor do they believe them to be Spiritualists. They have only used Spiritualism as a cloak to speak on ther subjects, and thus intrude themselves on the public with principles which the Spiritualists do not advocate, but which the public hold them responsible for. This can but be in the end a very great injury to Spiritualism, and we have felt it. I advert to it, at this time, in order to advise all friends to beware of how and who they engage to lecture. Bo sure, before you become in any way responsible, to know that the lecturers whom you invite the public to hear, are persons who not only believe, but talk Spiritualism."

run, the harder it is to cure, and we well know that oplicasy is one of those stubborn afflictions that ballie every effort of the physician.

#### Healing Power Again,

E. S., BENECA Co., Onto .- " Permit ine to give yon one fact ing my home with a friend at C., a little girl, daughter of my friend, was taken sick with a fever ; and while I sat by the cradie watching her, as she lay there with crimson checks half-closed eyes and breathing with difficulty, the thought came into my mind, perhaps the spirits can help her. I knelt down beside the cradie and laid my hand upon her breast. Almost instantly the influence came upon me, and my hands were made to move rapidly over her body. In a few minutes the color faded in her checks, her breathing became casy, and opening her eyes, she said, 'I is most well now.' I innde a few more passes over her, and she wanted to get up, and did get up, and played about the house the rost of the afternoon. The fever had entirely left her, and she was healed from that hour. I was astonished at the change, for the time occupied was not more than five minutes."

#### Another Case.

S. BURB, SOUTHFIELD, CT .- "A meeting of Spiritualists is appointed to be held in Seymour, on the thirtieth of June next, and to be continued according to the interest manifested. Able speakers are expected to be present. In that place is a very remarkable case of spirit-healing commenced. A lady has been bed-ridden for thirty years with a disease of the spine. For this long period of time the efforts of the most skillful physicians have been baffled. Mrs. Hawkins, a very excellent healing medium, has now commenced attending her. On the first visit of this medium, the patient. was so much relieved that she sat up in bed; and at the subsequent visit she sat up in a chair. She has to learn to walk as a little child learns, for the use of her limbs have been entirely lost. Tears of joy, I am told, rolled down her cheeks. when she was able to look out of the window, upon the earth, once more. We have no doubt, judging from the almost miraculous improvement of her health thus far, that she will be entirely restored. Such things as these set reaionable people to thluking."

#### Aspirations.

NINA, PHILADELPHIA .- "The aspirations of man go upward. The light of higher spheres surround him. The glories of the celestial worlds shed their radiant beams upon im. Oh, what majesty, might, love and power! Love that oncircleth the heavons, enshrouds earth with its loveliness, It is that power within that enables you to rise in the scale of truth, that enables your vision to reach far beyond the most remote of the planetary systems, to behold worlds upon worlds communiug one with the other and with the Father. It is the offspring of the soul that is the contre of creation., It shoots through air and space, and with a giant's arm em-braceth 'all. The tiny insect comes beneath its wing. The flowers are filled with its fragrance. Earth and sea are alive with its glory. It traverses with amazing swiftness, and encircleth the mountain with its presence. Oh, Lord God ! thou art its author, its indwelling life, the germ of existence, the harmony of moving matter, the science of the elaboration of worlds, and the summing up of all inspiration. Not a blade of grass but hath felt its magic influence; it hath swept its mighty influence through every department of nature, and diffused its subtle nature throughout all labyrinths. And now, oh man I must thou be bereft of its sweetness? Ah, not thy very harpstrings rest upon its wild but radiant bosom; soft as the ovening zephyr it steals over thy spirit, and leads it step by step into its holy sanctum-it watchoth thee with the tenderness of a mother, as thou sippeth its dewy sweets from the gushing fountain. Then let thy soul remain forever tranquil, that its benign influence may soften the corroding cares of thy existence, purify thy inmost nature, and bring thee into communion with the holiest of God's creatures. Thou shalt not forever plod on, oh lone one, unconscious of the mighty arm that sustains theel No! though clouds and darkness gather their mantle about thee, and whirl thee into the vortex of scenning destruction. Yet the Almighty Ruler who sustains the planetary system in their places, shall girt thee about with the majesty of his power and the exceeding riches of his glory."

#### Test from J. V. Mansfield.

ADOLPH EISWALD, PROVIDENCE, R. I .--- "There having been various rumors afloat relative to the answers to letters through the mediumship of Mr. Mansfield, No. 8 Winterstreet, Boston . I beg you will give the following few lines a place in your columns, particularly as I have a few friends in the South who would like to learn the result of my investigation.

On the 12th ult. I called on Mr. Mansfield, and handed him an envelope, without address, containing a letter, in French, After a few minutes he wrote a long communication in English, giving me an answer to a part of my letter, and promising me more at some future time; after a few moments more he wrote two more communications in correct French: all of these were signed Francis Fenelon, whom I had addressed. The construction of the English communication bore the impression of being a foreign language to the writer. As Mr. Mansfield was an entire stranger to me when I called, and does not know the Brench language, and still gave me an, answer to my letter, part of it in French, which only a superior mind, acquainted with my constitution and temperament could give. I cannot, class this phenomenon to any other than Spiritualism. I would further state that I had written my lotter to Fonelon only. I could not recollect his surname Francis, neither at the time of writing, nor did I recognize it at the time of signing the communication through Mansfield. and not until I looked into his biography was I certain of it. While Mr. Mansfield was writing the above communications, the head of a world-renowned express company came into the room and witnessed it all, and would be willing to testify to the same, if called upon to do so through me."

Clara Flanders.

Ing in this city; sho's a white woman, as write as any wo-man here, and was-born in Massachuscits. My father was as black a nigger as you ever set eyes upon, so you see I'm a little shady myself. It will be no use for you to ask me any questions about my parents, for I shall never answer; but there is a chup in your city by the name of John Quincy, and he casg go to such a place and give your name and enough for me to recognize you by, and I will do what you wished me to, before I died. He is not a nigger; some one I used to work for. Before I died I nsket limit to do me a favor. Ho said he would, and he nover did; but now he says if I will come here and give him somgthing to know me by, he will come here and give him somgthing to know me by, he will come up to the mark. So I am here. Oh, I'm not any of your bashful niggers. My mother was a white woman; that accounts for it. Good many kinds of niggers, you know—some bashful, and some net—I am one of the latter sort—half nigger and half white—went to school with white boys. Now if you'l say good-by to a nigger, I'll say good by to a white han. My name was Wm, Lowls, March 14.

Sarah J. Sargent.

up. The discussion was brief, but vivid—thio zeal was high on both sides; and, from what I could learn, the visitor was in part à spiltualist. The conversation was something like this: "Now," my thear brother, you have served God all your life— have been honest and upright with all your follow-mene; and as you search and search carnesily, for true light, I can sep no reason why it should be denied you. Now suppose you call for some one you have knewn in life—ask him or her to come to you now and listen, if they can, to our conversation, and take notice, if they can, of what is in the room—then let them go. If it be possible to that place where somany are said to go, and report." A very favorable opportunits, said I to myself; God has in-deed opened the door very wide for me. Now I shall enter and make myself at home a soon as possible. I began to look about the apartment; I found it very small. It contained two chairs, a table, a sofa, and a book-case; on the table I found a Bible; Clark's Commentary on the Bible; one Web-stor's Dictionary, and the other a French work, with perhaps three or four newspapers. I was not able to give much knowledge in regard to them; but, suffice it to say, they were newspaper—that will do. Now as our Good Father hath been pleased to bestow thus much for our brother, will the brother not water the seed by calling for still more to nourish it; by carnestly beeseehing the Good Father of all to shower upon him that which hath commenced to fail—spiritual light? Four or five times during that conversation my name was used, and the good visitor suggested that I might be called upon, if it were possible for me to roturn to earth, and that I might be the chosen one to give them the bread of life.

was used, and the good visitor suggested that I might be called upon, if it were possible for me to return to earth, and that I might be the chosen one to give them the bread of life.
Noiv in order to prove ourselves to the inhabitants of the material world, we are obliged to descend to a material plane; we are obliged to present ourselves through a material of our other by we must commune with men. If I would commune with the splrit of man. I must appeal to the material man, and by it gain admittance to the spiritual. There are two doors whereby we must commune with men. If I would commune with the splrit of man. I must appeal to the material man, and by it reach the spirit of man. So thin we are often obliged to appeal through a table, a chair, and give notice to the material man of our coming. But our Faher hath told us to call nothing; common, for all belongs to hin, and overything is sacred. If I commone through the table, my communication is none the less holy. If I am obliged to descend to the lowest hell to obtain wherewith to unlock the temple of my brother's heart, the communication is none the less sacred; for where Truth is there is God found; and none can shut out the glory of his presence.
Mankind in general expect too much of those who have pa sed on to spirit-life. They suppose the change is far different from what it is; that if we can return at all, after death, we must return with all the glory of the spheres—something they could not recognize if it should be presented to them in that light. They expect a totally different power.
God's volce may be heard and understood in the rany, just as it may in the the thunder of eloquence. If I, or any other spirit, if yo you truth in a rap, depend upon it all the glory of the celestial world cannot outshine that one truth. Now my dore broker must take me as an. Hie must look hands with him and back from what I was out earth, and if is part of my rearrying my identity about me—never standing in the shadow or lingering in tho back

#### Patrick Murphy.

Good morning, sir. Faith, I'm here meself again. Easther Sunday is coming, but it aint here yet. It's most here, but it's not got round intirely. You will remember I said I would keep meself quiet till Easther Sunday. They think I'll raise the divit then. I'll say it will depend much upon how I find meself and friends when it comesalong. Be god, Ifrightened the life out of some of 'em. What you think they're ather doing on Easther Sunday? going away and locking up the

again, are remembered. The question before us to-day may be found in 1st John, Ist

The question before us to-day may be found in lst John, Ist verse: "In the beginning was the word, and the word was with God, and the word was God." "Give us," says our friend, "to understand the meaning of these words." Some time previous to the birth or advent of Christ, a class of individuals were in the habit of meeting together to receive spiritual manifestations. All they could receive was given without the word—or, by which you to-day would term., physical means. But one calling himself rue worn, had promised that at such a time, and under such conditions, a speaking medium should be developed—one possessed with all the powers, both spiritual and material, necessary to produce a continued series of manifestations. But when

all the powers, both spiritual and material, necessary to produce a continued series of munifestations. But when Ohrist, the medium, stepped upon the stage of human life, that little, band of investigators had passed on to the new world, but they had left helind them certain records of what they had received, purporting to come from the spirit-land. When the messenger John was questioned by the multitude in reference to the word, he answered them in the words of our text, "Whence came the word—where did it originate?" add the multitude. "In the beginning was the word, and the word was with God, and the word was God." Bo, then, he whom you have been taught to call your Sa-vior was then called the Word, for by and through lim were spoken communications given—the first that had been re-ceived. He cance not only speaking, but healing the sick, raising the dead, turning water into wine, and performing an innumerable variety of miracles so-called, which astonished that fell from his lips, from time to time. He who hath seen the Father, hath seen me also." And again he shalt: "Greator things than these you may do;" and again he tells them— but you have no record of his words: "Coming generations shall comprehead me, but you cannot because you are ba-neatime." Christ then, was the spoken "word" of God—that principle 'm going, now.

I leads you jnto another room—go across that, and open a door, and it leads down cellar; and I was buried ander tho stairs. I don't want to stay. Tell mother I know the old man's dead—she do n't know I do. If to was her second husband—I hated him, and that was the reason I went away. His name was John Beckman. Ho and I could n't live together, and can't now ho's dead. If died about a year after I came away but I did n't know that fill died. I know it now; and if. I was alive I should come home. I was twerty-seven years old, and I weighed one home. I was twerty-seven years old, and I weighed one hundred and thirty-four pounds; my hair was light, my eyes blue, and I was n't very good looking. I had a blue merino gares on—it was never taken off nic; you will find it so, if you go look. I'm rolled up in an old sail. You see I could i not get anything to do here, and I walt met this man, and he hired me to make beds and work around the house, and paid me seven shillings a week. If you go thore, tell him I do n't blame him; he feels bad about it; muybe he is forty-five or fifty—that's, guess, though the way the Yankees do. Foor F—, it's too bad! Well, tell him I'm smart and happy, if you can see him. I would n't tail you a lie for all there is in the world, and they (these who have charge of the circle) would n't ten, olther. March 17.

#### Thomas Bentley.

# Thomas Bentley. A fine day to you, friend scribb. I am laboring under some difficulty; perhaps you may know of some way of relieving mo. The very person I desire to commune with, is a long way from me, in one some, and I placed him there. You see, when I died, I said, "We shall nover meet again on carth," Now I want to meet him, and I am on carth.—and how shall I correct him again on carth, and now I come re-questing an interview with him here. Well, then, friend Ben Clark, wherever you are—and I suppose you are in Boston—I nover expected to meet you on carth; but if you will go to some medium, I think I can speak to you.

speak to you.

If he remembers me, he will recollect that I have been

shall comprehend me, but you cannot because you are be-meath me." Christ, then, was the spoken "word " of God—that principle going to make up life to-day as in ancient times, may be called intelligence. Then it was clothed in the form of speech—the thought was born into the world with the rai-wisdom such as they had never conceived of. The whole life of Christ was a series of spiritual manifest tations, from the time of his birth till we find him passing from the mortal and entering the immortal state of life. The word, the spirit of wisdom, defined itself through him, and that same word defines itself through mediums of to-day; But they stand upon a material plane—toolow for the lofty to reach; they grasp at the time of a spirit, say as the medium, making themselves how shall boneft self; while Josus, the medium, walked before his God, pure in spirit, Godike in life

carth; but if you will gq to some internam, t entry t can speak to you. If he remembers me, he will recollect that I have been dead a little over three years. This friend, Ben Clark, called to see me the night before I dicd. I knew I couldn't live till morning, so I said, "Good-by; we shall never meet again on earth;" and now a strange wave seems to have cast ine on this shore, and I can't seem to grasp at any but him. I have friends in Fortland, in New York, in Vermont, in Beston, and all around; but I must come to him first, al-though he's no relative to me. My name is Tom Bentley, or Thomas. I learned a shoemaker's trade, but never liked it, and so I did n't work at it. I done most anything; occasionally tended bar, when I could get nothing else to do, and I died of cholera, or something like it. There was a little affair between Ben and myself that was never settled, and whether 'he has given it all up or not, I can't tell; but if he has, I have n't, and I should like to settle u what the business was; but if Ben has a mind to make it pub-lic, it is his own lookout, not mine. You see I want to meet him alone, and I don't know of any better way than to come here and challenge him. I died in Boston. I worked for a man by the name of Barnes, who kept down on Commercial street. I died in Federal street, close by Channing street. Ben knows where it is, so it 's no use for me to go on telling about it. Ben was a mechanic by trade, but I suppose he did n't work at it much. Well, what do folks say to you when they leave? You'll never cach me saying we shall never meet again on earth. I don't belleve we have any other home than earth; I have in prover class; but I may go through another change, for nught I know. I have made up my mind that it's no best to free about the future. Good day, sir; I'll come again, if I can't do any better. medium, walked before his God, pure in spirit, Godlike in act, free, entirely free, from all the false notions that fill the

medium, walked belore his God, pure in spirit, Godike in medianis of our time. But time has not ceased to be; and a the far off messengers of the future draw nearer the man by the name of Barness torial plane, so will the material change—become spirituan-lized—near allied to purity, closer drawn unto that holy prin-ciple that shone forth through the first medium. The change will be gradual, but sure; and when our mediums are ilked beyond the plane of matorialism—when they are no longer subject to the influences that now burst upon them over and anon, then shall the word shine brillianly; then shall the stars in the firmment of the intellectual world glisten to inhabitants in mortality. Then shall the book, whose every word is held sacred by the Christian world, bu understood, and none need go astray, for si the book says "a wayfaring man, though he be a fool, spiril not err. therein," mora and appiritual reform. The Word—the almighty and powerful arm of nature, speaking through he gradest work—shall bestow the bless-

When God contemplates some great work, he begins it by the hand of some poor, weak human creature, to whom he afterward gives aid, so that the enemies who seek to obstruct

#### Healing Power.

#### MRS. A. T. HARRIS, NORTHFIELD, VT .- "I have returned to this town after an absence of two years, and I find healing mediums taking the place of allopathic physicians. A few years since mediums in this place were intolerant to the people, and means have been taken, directly or indirectly to banish them from the town. Now, among six allopathics, are one reformer and five healing mediums. I will give one case that I have treated with my medium powers. An inter esting young lady of twenty-three years had had oplieptic fits for twenty years; and physicians without number had treated her with no apparent benefit. When I took her case in hand, she had from one to three fits every day, and had had once in three months, regularly, about fifteen fits in rapid succession, which caused each time a loss of reason for about one week. In a few weeks, under my treatmont, I prought an oruption upon the skin, which cured the fits and the young lady was never looking better, or feeling bet er than at the present time."

We cannot refrain from remarking that if this cure of epileptic fits is as slated above-which, by the way, we have no reason to doubt-it is certainly a very extraordinary manifestation of healing power. The longer a disease has

#### Spiritualism " own East."

J. H. RHOADES, BUCKSPORT, ME .--- "It may be that you seldom hear from 'down East.' I write to tell you that the gospel of good will and peace comes here, the same as in other places; hundreds and thousands in this region seek and obtain communications from the spirits of dear, departed friends. We have wonderful manifestations and powerful tests. There is no room left to doubt that it is our friends that communicate. New mediums are being constantly devoloped. We have them in our own families, among ourselves. and we do not doubt the veracity of our own. A lady, who is a skeptic, indignantly resented the idea that Spiritualism is: of the devil, for she had two children who were mediums, and she knew that her children were not agents of the devil Some mediums have been developed in the church, among the best church-members. We need lectures on Spiritualism in these parts." 1.00

#### Reason.

WM. BROWN, BUFFALO, N. Y .- "God says we are all his children, and nature unges us all to let our individual light shine. Nature develops thought and reason is thereby unolded. There is a God-given principle within the soul, and that principle is a stranger to the external perception : it is being developed by natural growth, and from it love and light will shine forth. When that God-given principle is de-" eloped we shall know ourselves."

#### Hieroglyphics.

ROBERT COOK, KEWANCE, ILL., sends three pages of very eculiar unintelligible characters, made through a medium's hand, and asks for an answer. We have seen many similar characters, and are inclined to think they are produced by. the exercise of the medium only for more perfect developmont

#### Written for the Banner of Light, FRIENDSHIP.

BY KATE R. VEDDER.

- Who would not wish to own a friend, And live within his smile, A kindly heart of honest mould Who loathes deceit and guile?
- Who would not prize a friendship firm, On manly kindness based, And would not strive to earn it, too, And prove it not misplaced?
- Like cooling springs to travelers faint, 'Neath summer's sultry skies. Are friendship's kind and soothing words. When troubling thoughts arise.

And deep-loved friend, within my soul. Shall live thy name and worth, And may our friendship stronger grow While both are bound to earth, Man York, March 19, 1859. 19.1

#### BANNER OF LIGHT.

#### PROF. MAPES'S FARM.

We copy the following article from the New York Tribund of March 20th. It is of sufficient interest to many of our readers, and of Importance to the whole, to warrant the appropriation of a few columns to its re-publication.

Frof. Mapes says :- "On the Sist of March, a gentleman from the New York Tribune called at the office of the Working Farmer, and notified us that he was about visiting our farm. At his request we gave him permission to examine the books, and to put such questions to the superintendent as he might desire. The prices for 1858 were ten per cent, less than those of 1850-7. One hundred dollars should be added to the exponses for incidentals."

Visit to Prof. Mapes's Farm, near Newark, N. J.

added to the exponees for incidentals." Visit to Prof. Mapes's Farm, near Nowark, N. J. If there is one thing more certain than another in the economy of American agriculture, it is that we need more ducated men at the head of our farms. Year by year our ind is getting poorer and poorer, and with unappreciated but wonderfully progressive ratio, the most active of our Eastern farmers are going to settle upon the cheap lands at the West, from sheer [georance of the proper methods for regenerating their exhibited patriarchal acres. This is no new discovery of ours; it has been the theme of overy respectable agricultural journal for the last dozen years. But after all this course of good advice and carnest labor by our agricultural cotemporaries, we find that instead of the evil having been lessened, it has increased in exact ratio with our national expansion. Here and there we find a man who has laid a mile of thie drains in a thorough manner, and at a prop-er dopth, and more frequently—thanks to the labor of Pren-tice, Waibert, Gowen, Alexander, Morria, and their success-sors—we see fine specimens of improved cattle; but if we travel over a thousand miles of our territory, how many farms shall we find profitably managed by well-educated, men, are of the greatest importance to our agriculture. We now propose to describe the farm of Prof. James J. Mapos, near Newark, N. J., because there is probably no man who has taken bolder ground in the advecay of improve-monts in agriculture, nor one among our agriculture. We now propose to describe the farm of Prof. James J. Mapos, near Newark, N. J., because there is probably no man who has taken bolder ground in the advecay of improve-monts in agriculture, nor one among our agriculture. Professor Mapes' farming experience is listrative, espe-cially to our bankrupt elty merchants, as showing how a really well informed man can, with scarcely any capital, take a farm and work is up to a good paying condition. In the year 1846, Professor

really well informed man can, with scarcely any capital, take 1 a farm and work it up to a good paying condition. In the year 1840, Professor Mapes moved upon the land he if now occupies, and commonced a course of improvement. Dif-ficulties best him on every side. The farm was impover-ished by bad management; the soil was a heavy red-kells, with a sub-soil almost like stone; in Spring saturated with water, so that his cattle would in places mire down to their knees; while in Summer it baked hard and cracked, like any ( undrained heavy clay. Ou the crown of the hill, just back of his house, a great straggling stone wall, ten feet thick at the base, and bordered by a thick growth of sumae, eider, and j blackberries, ran across the driest part of the land, and simi-lar walls stretched here and there, dividing the place up into small loits. Bowlers scattered all over the surface of the ground, and beneath, interfored with the passage of the ground, and beneath, interfored with the passage of the plow, and barns and outhouses were but sorry aflars at best. The first steps taken wore to remove the brush from along-side the walls, to get the stones from off the fields, and to use up some portion of the useless stone fonces to make drains. The hardpan was ripped up by a sub-sell plow, and plentiful applications of maures were sult always being a gradual in-crease in the general fertility of the farm. New tools of all sorts-plows, cultivators, harrows, and sub-soil plows, were tried, and in time abandoned for something better, until quito a museum of rejected tools has been formed in a spare lon over the market-house. Being a chemist by profession, and an ardent advocate for the theories of Liebig, the Professor, after sundry experi-ments, invented a portable manure, which he has called *Im-proved Superphosphate of Lime*, and this is the only fortilizer used in the greater part of his graden crops, and the only one on his fruit orchards, if we except a cortain proportion of un-leached ashes, which is regularily

Upland grass,			• •	20 acres.	
Salt and swamp meadows,		•		52 acres.	•
Woods			•	16 acres.	
Oultivated crops,	·	•	•	83 1-4 aores,	
				101.1.4	

 Woods
 10
 Roberts

 Guitivated cropt,
 10
 11-4 acres,

 The sait and swamp meadows produce, without any other halor than the mere harvesting, a heavy burden of coarse grasses, known as three-square edge, fine sait grass, and black grass, which makes a capital bedding for stock, and for this purpose readily bring about \$0,50 per ton.

 Of the thirty-three and a quarter acres in cultivation, about two-thirds are there-square codge, fine sait grass, and black grass, which makes a capital bedding for stock, and for this purpose readily bring about \$0,50 per ton.

 Of the thirty-three and a quarter acres in cultivation, about two-thirds are there-squares in cultivation, about two-thirds are there of heat \$0,50 per ton.

 Or the that the soil has become comparatively light. The roper alsod, embrace eight and a half acres of corn, four of potatoes, two and a half of charrots, in or of potatoes, two and a half of charrots, in or of attention is given to the ratising of seeds, to hot-bed plints, and to the small fruits, while latterly a great number of pear trees have been set out, and the intention is to gradually get the farm into pear-orchard and seeds, to the exclusion of the more troublesome vegetables.

 The douse has lately been rebuilt, and is now an elegant in the tail that the bect of a very small terraced invergardon in front, are devoted to practical uses, the plat in fact, although the Professor is set down by his opponents as a " funcy firmer," there is a wonderful absence of anything like fancy notions on his place. Every square rod of the arri-ble land seems taxed to bear its utmost burden of crops, and even the road borders are set with vines and fruit trees.

 Behind the house, at a suitable di

# Philadelphia Correspondence.

Lectures by T. G. Forster and Joseph Barker. DEAR BANNER-The Sabbath morn greeted us with an obscured countenance and falling showers; nevertheless there was a fair attendance at Bansom street; for was not their favorite, Thomas Gales Forster, to address them on the truths and beauties of Spiritualism? Poor, old theology it is fast veiling its repulsive features, clothing its form, its speech with many beauties of new though, yet daring not to cast aside its errors, entirely to overthrow the ancient idols, still revered and dear.

Beginning with a short and impressive prayer the medium spoke from the text, "I and my Father are one." With an array of historical evidence, dates and facts, that defy refutation, he summed up the history of the councils, held from the time of the first Christian era, giving their exact dates, the names of the places at which they were held, with the names of those who presided over them. Some of these councils were of opinion that Christ was secondary to the Father; others that he was of equal substance and glory with him, opinions being equally divided, nineteen councils being in favor of the consubstantiality of Christ with the Father, and ninetcen being of the contrary opinion. The word Trias, taken from the Platonists, was changed to Trinitas, from which we have the Trinity, that mathematical absurdity, the medium said, that no theo-logian could satisfactorily explain. The word Holy Ghost, in the original Greek rendering, meant spirit or breath—the sacred breath of God—and was not incorporated as a personality into the Trinity until an advanced period of the Christian religion. Therefore, there was no authority in ancient writings to prove that the doctrine of the Trinity was a feature of the primitive Christian Church, and if Christ ever uttered the words attributed to him in the text, he did so in a far different spirit from that in which theology received it. By "at one" with the Father he meant union of sentiment, of spirit, not of personality, in the sense that all that is finite can be at one with the infinite. And the word atonement, was often in the earlier times written at-one-ment with God, the only reconcilable mode of uniting the finite with its Creator. Although Spiritualists rejected the idea of a Trinity, and accepted not the belief in Christ's divinity, they revered him as the Elder brother of humanity, as the model man of his age, as the good being who not only taught but practiced the divine law of love, for its fulfilling, and for the advocacy of truth, laying down oven his life. And to this at-one-ment with God-to the possession and exercise of the Christ principle should every human being aspire, and all are capable of attaining to it, by the light of the present century.

There was manifest a poetic power, a fervid eloquence in many portions of this lecture, that although deeply impressed on many listeners there, I find it impossible to convey. It was throughout another unmistakable evidence of spirit power, to convey through human intelligence the most startling his-torical facts, which, added to the ever increasing revelations of science, cannot fail in a few years, (God speed the time !) of overthrowing old error, and giving the clear guidance of beautiful, self-evident truth.

"Does man ever forget ?" With all the deep research of anatomical science, he spoke of the brain and its functions; hurrying forward the evidence of learned physicians, to prove that the human body is constantly undergoing change; ever casting off and absorbing the properties that make up the physical frame; and on the material brain, therefore, no memory can be left. It must then be retained upon memory can be left. It must then be retained upon the spirit, that is indestructible. Materialists say we can only reason from experience, or from the view of external things; but the spirit receives im-pressions not from external things only, nor from the experiences of the past. Memory, therefore, is a faculty retained by the spirit, and conveyed with it to the next life. We bear with us the record of every good and evil deed committed in the body—a record ever present, berhaps for countless ages. ever present, perhaps for countless ages.

ever present, perhaps for countless ages. The medium spoke eloquently of the moral ac-countability of the Spiritualist, who believes that the spirit never forgets, but carries with itself the unavoidable consequences of right or wrong. These are but a few faint ideas of the thoughts expressed, needing a more ready pen and memory than mine. to convey.

Last night, (Monday.) the celebrated Infidel leo. turer, Mr. Joseph Barker, lectured on Spiritualism, with a view to define his position in regard to it. Many of the Spiritualists present said they had never heard a more candid, clear and honest present tation of Spiritualism to the public mind. Mr. Barker said he did not deny the facts or phenomena of Spiritualism; he felt no right to deny their truth, but he lacked sufficient evidence to accept them. His position was that of a patient observer, a candid investigator, a watcher. The power alleged to be spiritual might prove so, as it might prove some other force. He knew not what he might say if a table were moved or suspended; he might doubt still, or disbelieve that it was done by spiritual agency. He divided the Spiritualists into two classes; the one believing almost wholly in the manifestations, and caring little for the philosophy; the other accepting the philosophy, and caring but little for the manifestations. Among the former class there was more credulity, more dauger of running into extremes; they often turned from the belief they had adopted two hastily. He then enumerated the points on which Spiritualists were superior in their belief to all the churches. They had cast aside the idea of a personal God, sitting on a great throne, in a monot onous heaven, forever praised by eternal halleluiahs They had cast aside the devil, that monster of theology, and the brimstone hell; their intermediate spheres were only stages of probation, easy enough. "heir heaven was a place where men and women lived, employed their minds, exercised their sympathies, took part in the affairs of earth. Little children lived no more in dread of ghosts or goblins, and if spirits were around them they were not afrain of them; and this certainly was an improvement. The children of Spiritualists were welcomed into existence, the parents feared not for their natural de pravity. Then, the exponents of Spiritualism claimed no authority for what the gave, purporting to come end of the senson. In the busiest part of the senson, two mules are required to keep the weeds down and the ground "The cows kept for family use are fine animals, all being full-blooded Darhmas. The elder one is *Bessic*, bred by L. G. Morris, and is said to give thirty quarts in the height of her beautiful animal, and as good a milker as herdam. The thirt, a daughter of the last, is by Hainer's *Lord Theore Theoret Lamartine*, *The theoret and order of the ir meetings* a daughter of the last, is by Hainer's *Lord Theoret Lamartine*, *The theoret and order of the ir meetings* was breadled common pigs, but we are glad theo lass new or visited this place, some years ago, the Professor was breadled common pigs, but we are glad theo lass new mode, and two by some good suffices of the reformatory and liberal-suppiled by some good subaped Suffikes of Haines's breeding. The tools now in use comprise four surface-plows, two meds in Nowark, and two by some man at Watertown, N. Y. whose name we could not learn. The horise-hole is a capital tool, doing in a thorough manner as much work as twerty men with noes. The 'root-clener,'' used for hoeing carrise the side wing. The sub-soll plow which has been greatly improved by frofessor Mapes, is as now made, an effi-dent tool, capable of being worked with not over half the is something like a mason's trowel, but having from the point to the middle, and from either eratemed of the sides toward the controlline, a regular arch of about an inch. This sole is attached to the beain in front by a clinetar-shaped, share bet mass of soll that rest upon every part of its two archeas. The result is that the whole soll for a foot or niore on either side of the plow-beam is slight'y upheaved, and through the strand masof soll that rest upon every part of its two archeas. The result is that the whole soll for a foot or niore on either best lecturers in the Spir-itual field were women ; and this was right and good. The lecturer spoke in praise of *A*. I Davis's works, of the Spiritual like from spirits; it was free to be accepted or rejected The lecturer spoke in praise of A. J. Davis's works, of the Spiritual literature generally, that was disseminating many truths and liberal princi-ples; its advocates were fearless, and its press lib-eral and free likewise. Very kindly Mr. Barker spoke of the Benera of Licht conducted with the spoke of the Banner of Light, conducted with the utmost liberality of sentiment, that gave to the world not only its own communications, but the sermons of We shall publish the remainder of this interesting article a Henry Ward Beecher, a Chapin, and a Parker, and

learning all the various opinions entertained by the leading minds of the day.

He said that his position was not that of a bethe said that his position was not that of a be-liever or an opposer; but he halled any movement that was calculated to promote the interests of hu-manity, the overthrow of error, the establishment of liberal principles and free thought. He had heard witnesses, as to whether I have ever been controlled of the charges against Spiritualism, but they had made no impression upon him, for the recantations of Randolph, the exposures of a Bly, only proved to whether he has ever controlled me by mere voll-that they themselves had deceived, and of such men tion. My objections to entering into any engagenothing can be believed, neither could the declarations of such a man as Dr. Hatch. Spiritualists had been accused of immorality, of

free love, but the accusation came with a bad grace establish on my part, and for the very reason that from the Christian community, who were the most he is more positive and powerful in the exercise of licentious of all. He had paid no need to these his will power than any other operator. free love, but the accusation came with a bad grace charges, knowing that all reforms are accompanied by extremes and excesses, committed by a certain class of minds to be found everywhere. He had had existing between himself and Chauncey Burr, with personal intercourse with Spiritualists, and found reference to the control of a subject by the mero much in them to commend. The noblest and truest volition, and desired by him to submit myself to a men, the purest and most virtuous women, were test, for the proof of his theory, that a subject could found in its ranks. He halled it as one of the re-formatory movements of the age; if some future development should prove the spiritual theory wrong, but in the evening, before an audience assembled to they had progressed out of the churches, and had at listen to Chauncey Burr, who assumed the oppositeleast freed their minds; if their theory be true, the enlightened portion of mankind would soon learn and acknowledge it.

Our friend, Thomas Gales Forster, being called upon to reply, gave his thanks to Mr. Barker, for his candid, clear, and honest presentation of Spiritualism; tendering also his thanks for the friendly manner in which mention was made of the Banner. Mr. Forster explained that we were not a religious sect, that our temple was our Father's Universe; our creed, universal love to man. That the honest Atheist, the true of all beliefs, were welcomed by the Spiritualist; that, hand in hand, and heart with heart, we joined in all the reformatory movements : in all that tended to elevate and conduce to the happiness of man. Mr. Barker replied in a most friendly manner, that the difference between them was more in words than aught else; --- and soon reached the Indiana State, where the that they, like us, believed in the all pervading, central Railroad makes passengers pay twenty-five universal spirit-it matters not if he be called God, or any other name. They were not Atheists; and, though they had no proofs of immortality, they deemed the best preparation for the next life, if there was one, was doing right in this. Our brother Fors-ter, as well as Mr. Barker, was loudly and frequently applauded. Mr. Barker, keeping his audience in a pleased, and often very mirthful, mood. The signs of the times are hopeful. Yours for truth,

CORA WILBURN. Philadelphia, April 5, 1859.

Written for the Banner of Light. TRUTH. DY S. B. LYNDE. Tell me not 'tis all delusion, These impressions of my soul. For they point me ever truly On to Heaven's fairest goal. And they tell me I must ever Live devotedly and pure. Serving God with all my powers-Thus my heavon to secure. And I liston to these voices , Coming from the life above, Telling of the Father's mercy, Fraught with wisdom, truth and love. Tell me not, then, all's delusion-That the spirits, bright and dear, Never linger round our pathway While we're dwellers in earth's sphere. Of their presence we are conscious, Mingling in the scenes below; And to mortals who receive them They will give the truth they know. Welcome, then, where'er it cometh, TRUTH. by man or spirit given; This is what our souls are seeking Truth, that points us on to Heaven. Mcirose, March, 1859.

# The Public Press.

THE TRANCE.

DEAR BANNER-The article in your issue of April and, signed La Roy Sunderland, is certainly charac-teristic of the riter, inasmuch as it seems to evince teristic of the priter, inasmuch as it seems to evince a desire for victory commensurate with his will, and I am willing to confess that I am equally as desirous of gaining that victory for myself, provided I can achieve it without doing injustice to facts, (and, by the way, I do not allude to Dr. Weathersnoor's user the way, I do not allude to Dr. Weatherspoon's "see. where I left him some weeks ago doing wonders and ond class of facts,") when I declared in my second frightening the devil-fearers. The Protestant devil communication that it would be impossible for me to has but a slight influence here, and I think he will at it would for me to

reports of his lectures, because such reports were not in my possession. But I will say, for the edifi

Mr. S. concludes by submitting a test for my approval, as follows : "Will you submit to a reason-ablo and appropriato test, which I shall institute, to by the mere volition, both of those in and out of the body. I would refer to Dr. Brondbent, of Boston, as ments with Mr. S., to prove my position, would be this, that the very power of his will would oppose and counteract the truth which I might seek to

19.1

namely, that the external senses must be appealed to always-the Dr. appeared, by permission of Burr, to demonstrate his theory before Burr's audience, and the consequence was, that nothing was done to demonstrate his theory, because Burr's will power was superior, and he knew no danger would arise to his cherished theory.

Yours, for truth. INOURER Boston, March 29, 1859.

LETTER FROM WARREN CHASE.

Once more I am on the west side of that broad river which furnishes the viparian border of so many States. Soon after I wrote you, I left the Dayton of Ohio with two kinds of blessings from Bro. Davis—one for the heart, and one for the pocket —and soon reached the Indiana State, where the cents for stepping off, with intent to come again on board, and continue on a long journey with through fare paid-a rule I never heard of before. But there is a worse evil on these Southwestern roads. The man who travels without lady company is sent into a spittoon car among the lovers of the weed, where the atmosphere is fetid and the floor afloat with saliva and filth. In southern Ohio, Indiana and Illinois, the first article on the bill of fare is tobacco, and it seems to be a staple article of commerce and use. I left three lectures in Indiana as I crossed the

State-one I left in a soaking rain-storm at Richmond, one I left to spread in moonlight at Dublin, and one I left, freezing and blowing in a snow storm, at Terra Haute. I have not yet heard which does best, but I prefer the moonlight to plant them in. I shall back down to Terra Haute, and leave more as I return; for that is a beautiful city, and ought to be converted to our beautiful philosophy-no other could suit it as well. On Saturday I reached this city, and on Sunday was greeted with two large audiences, with which I was much pleased—and they seemed to be. Business is lively here; many fine blocks are rising on the streets, and property is also rising in prices, if not in value. Prices seem to me to have already anticipated time. Somehow, two things always get in ahead of time-newspapers (except the dailies, that have to wait for events which time will not deliver in advance,) and the speculator's prices. The weeklies, or monthlies, steal several days march, and the prices several months, or even, sometimes, several years—so it seems here -so I have seen it in Chicago, and other Western -Bol have seen it it outdage and other mestorn cities. If a man can purchase and wait, he can work into the rising prices; but if he cannot wait for the rise some years, or live without it, he had better keep out, unless he is prepared to fail or fail. This city is no doubt destined to be a great centre of a great trade-indeed it is so now; and as Missouri is soon, in the order of events, to become a free State, or free from one kind of slavery, which has kept many settlers away, and directed them elsewhere to less favorable places; she will very rapid-ly increase, and so will this city. Spiritualism found soil here early, and has never died out; it has many warm, earnest and intelligent advocates here, and they rent a fine hall by the year, and keep good speakers engaged, and have good attendance. Mr. Foster, formerly of Newburyport, the test medium,

when the gentleman sprung to his feet, quite indigtiant, and cried out, "Don't you call my father a devil 1 That's my father, sir, you are talking about." Mr. C. has often been taken from his bed at night, entirely unconscious, harnessed a horse, and driven from four to six miles to visit the sick, having no consciousness until it was passed. I will close by saying I have returned to Lowell,

and design spending the summer in New England, and can be addressed at this city till further notice, Box 679, and will respond to calls to lecture upon all questions connected with humanity and reform, wherever my services may be desired.

DR. E. L. LYON.

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#### WESTERLY, R. I.

MESSRS. EDITORS-Since A. B. Whiting and Warren Chase were here, we have had able and interesting ectures from II. C. Wright, H. B. Storer and A. B. Child. The interest is rapidly increasing here, as well as in other parts of the country. In April, we shall have Mrs. J. W. Currier here; in May, on the 3d, 4th, and 5th, Miss Emma Hardinge will address us, when we expect a "feast of fat things."

INVESVIGATOR.

#### PUBLIC SPEAKER IN CALIFORNIA.

A subscriber writes from San Francisco as follows :---

"Have you no public speakers who have a desire to visit the Land of Gold?' The fields here are white, already to the harvest; the laborers are few-in fact, none at all, to any effect. I feel quite con-fident there is no field (unoccupied) which holds out greater inducements than San Francisco. The people are liberal, even to a fault, and but slightly bound by the traditions of the past."

MOVEMENTS OF LECTURERS. REV. JOHN PIERPONT will answer calls to lecture on Spiritallsm. Address at Medford, Mass.

Miss Emma Hardinge apprises her friends that she has hanged her residence to No. 8 Fourth Avenue, New York, where all future communications should be addressed to her. Miss H. will lecture in New York, Waterbury and Willimantic in April; Providence, Worcester, and vicinity, in May; Lowell, Portland and Oswego, in June. She proposes to spend next fall and winter in the West and South, and requests applications from those sections of the country to be made to er with as little delay as possible. She has already promised October next in St. Louis, and November in Memphis, Tenn.

Miss Munson, clairvoyant physician, has, since the conclusion of her engagement to speak in Philadelphia and Baitinore during the last month, resumed the practice of her proession, in which she has hitherto been so successful. She has taken the rooms formerly occupied by her at No. 716 Sansom street, where she may be found during ordinary ousiness hours. She may be addressed, care of Dr. H. T. Jhild, 510 Arch street.

Warren Chase lectures in Dayton, Ohio, April 14th; Milan, April 19th anu 20th; Cleveland, April 24th; Ohagrin Falls, April 26th, 27th, 28th 20th and30th, and May 18t; Adrian; Mich., May 15th; Battle Creek, Mich., May 22d; Harmoula, Mich., May 20th and 27th; Kalmazoo, Mich., May 29th; Grand Rapids, June 2d, 3d, 4th and 5th; Grand Haven, June 9th ind 10th.

F. L. Wadsworth speaks at Marlboro', Mass., April 17th; Waltham, April 24th, and May 1st; Lowell, May 8th, 16th, and 22d. Those desiring his services during the week in the vi-cinity of the above named places, can address him at the office of the Spiritual Age.

office of the Spiritual Age. Mrs. A. M. Middlebrook (formerly Mrs. Henderson) will lecture in Oswege, N. Y., every Souday in April; and in St. Louis during the month of Mny. Friends in the vicinity of Oswege, wishing to engage her services for week evenings, during her stay in that place, will address her, Box 422, Bridgeport, Ct. \_\_\_\_\_\_\_\_ Elliah Woodworth will discourse on the "Spiritusi philoso-pity, history unfolded, as written in symbolic narratives, ex-pressed through the personification of words and names in the Hobrew and Christian oracles." He may lock, and ressed at Cleveland, Ohio, till May 1st; at Clyde, till May 10th, and at Leslie, Mich., till further notice.

Lizzio Doton will speak in Portland, April 17th and 24th; Quincy, May 1st; Springdeld, May 8th and 16th; Cambridge-port, May 22d; East Taunton, May 29th.

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

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

J. C. Cluer will answer calls for lectures on Spiritualism or Temperance, and his daughter, Busic C. Cluer, will accom-oany him to give readings. Mr. C. will act as agent for the BANNER. Address at the BANNEE office, or 12 Ohapman st. Miss Sarah A. Magoun will answer calls to lecture in the rance state on Sundays and week day evenings. Address care of George L. Cade, Cambridgeport, Mass.

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

A. B. Whiting is engaged to lecture in Albion, Mich., every Sunday for this month. All letters for him should be ad-dressed to that place till May 1st. Mr. Charles W. Burgess will answer calls to lecture on the subject of Spiritualism wherever its friends may desire.

coal, either of which is an excellent absorbert of the ammo-nia and other gause escaping from the floors of the stalls. A large market-house or shed, open in front, is used for the preparation of vegetables for market; and in one corner the super-phosphate is mixed with three times its own bulk of charcoal before being applied to the crops. In the market-house is an apartment for the storage of small tools, flower-rests melon-house and various ofds and and. Ownhood flower pols, molon-boxes, and various odds and ends. Overhead I an open loft, used as a hospital for rejected tools, wherein, i one takes the trouble to climb the ladder outside, may b

an open loft, used as a hespital for rejected tools, wherein, if one takes the trouble to climb the ladder outside, may be seen a curious collection of articles that have not in practice sustained the theories of their inventors. Near the market house are two old detached barns, one entirely filled with stalks and hay, and in the other, cows and calves. Adjoining this inter barn is a long manure shed, cheaply constructed of hemlock boards. The manure, as it is thrown out of the cattle-stalls under this shed, is effici-tually shielded, not only from driving storms, but from the floree rays of the sun as well, which, in evaporating its mois-ture, at the same time drives of large quantities of precious ammonia. The floor of the shed is puddled with clay, and slopes gradually towards one corner, where a large cask sunk in the ground, serves as a claster to collect the drintage from the heap of manure. In this cask a tail pump is fixed, with a platform at such a height as enables a man to stand and flyres of well-prepared muck which regularly alternate with the stable manure in the beap. This pumping up is done twice a week regularly, and in a comparatively brief time the whole body of muck and manure becomes a hone genes. Of anifusies exclusively devoted to the use of the farm. Pref.

mass, in fine condition for use. Of animals exclusively devoted to the use of the farm, Prof. Mapes has not a large number. In Spring he purchases a yoke of cattle, works them for about six weeks, and then sells them. Any other double teams that may be required are hired from the phesphato factory in the neighborhood, at the rate of \$3 per diem for a team and man. One mule is con-stantly employed in cultivating crops in rows, and when once the work with the horse-hoe to externitiate them. When the last field on the farm has been horse-hoed, the first is head again, and so in rotation all the fields are treated until the end of the sensor. In the busies part of the season, two mules are required to keep the weeds down and the ground well worked.

Rub between rows of root-crops or corn, it so mellows the surface-soil as to fully prepare the way for the horse-hos. ... For digging potatoes, Pitkin's digger is employed and found to be quite efficient. For opening the diches for tile drains Pratt's "ditch digger" has been used. This machino is said to dig over 50 rods per diem, to a depth of three feet; its cost is \$180.

I hold to be better than theories. others; thus giving its readers the opportunity of

extracted.

present any other proof than that which I discovered ind the Catholic and Infidel religions the kinds he in his attempt. I did not mean that such proof did will have to contend with mostly here. Eastern not exist, but that I could not present any from any friends may look for me in the late Summer time. WARREN CHASE.

#### LETTER FROM DR. LYON.

cation of Mr. Sunderland, that it was the accepted MESSES. EDITORS-I have just returned from a jour-ney through Western New York, and a portion of belief and opinion of a large majority of his audi-ences, that he controlled his subjects directly by the power of his will. Mr. S. says now he exercised that Ohio. I spoke one Sabbath in Auburn, on going out; vill, or power, over them by addressing one or more another on my return. This was one of the first ? the external senses, excepting in very rare cases, places upon which the light of modern inspiration It is not the question with me how many were endawned; but, from improper and injudicious movetranced and controlled by the power of his will; but were there any controlled by his will, without addressing the external senses? And if there be ments on the part of some of its advocates, the cause in that place has suffered materially, as in many other places. My first lecture was thinly attended; one, there may be a thousand others thus operated but the second drew a large audience. I spoke sevupon. The questions were asked me, at the close of eral evenings during the week, and took admission the lectures, if I was unconscious? My reply to all fee at the door. The brethren rallied, and made arsuch inquiries was, that I was unconscious; and, if rangements for regular weekly service. I found many need be, I could produce ample testimony of Mr. S. warm hearts, and liberal hands, though their means need be, I could produce ample testimony of Mr. 8 making the same statement. He declared that I are limited ; and, for their kindness and hospitality, was perfectly spellbound, and that any one might I am grateful. After engaging to spend another Sabfire a cannon off and I would not hear it: I should bath with them on my return. I took the cars for not be awakened by it; that, in my case, the exter. Buffalo; remained in that city over Sunday, engagnal sense of feeling was suspended. I will say that ing to stop on my return; passed on to Ohio; spent five physicians were appointed by the audience to a Sabbath in Geneva, and also visited Panesville. I examine and report whether I was unconscious, or met many warm friends in both places. The friends not, during a dental operation of having three teeth in Geneva are ministered to, two Sabbaths in the Their testimony was, that I was uncon month, by Mrs. Hunt, a worthy woman and excellent scious. My own experience says the same; yet Mr. trance speaker. From that place I returned to Buf. S. says, "If I entranced you, I am sure that you were falo, and lectured several evenings, one dime admitnot unconscious of what I said to you; nor were you tance at the door. The congregations were large and unconscious of what my other subjects said, or did, attentive. The friends in Buffalo are quite ener-in your presence." Then the logical conclusion of getic; they have no lack of zeal; but I fear it has Mr. S. is, that the external sense of my hearing was not at all times been governed by wisdom. Unhap. closed to the noise of the audience, or that which pily for the cause, division has much weakened their might be produced by the firing of a cannon, while strength. Truly, it seems the world's great crisis is it was open to hear what he said and what his sub approaching, and a man's foes are becoming those jects said. This, certainly, is logic extraordinary, of his own household. It is with the present, as in jects said. This, certainly, is logic extraordinary. Many of the subjects of Mr. S., with whom I have the past, truth has always suffered more from professed friends than open enemies.

conversed, declared to me that they were unconscious, While in Auburn I formed an acquaintance with and yet by the man who has the keeping of the theory only, we are told we were not unconscious. Mr. A. M. Convis, test and healing medium. His Mr. S. misunderstands my question, which I put residence is Bridgewater, Oneida Co., N. Y. He is to him with regard to ghost seeing, or at least 1 find one of the most powerful, and in many respects the no answer to it in his reply. Let me repeat my most remarkable, mediums in the field. I will name question again. (How Mr. S. can cause a person to two, among many interesting, incidents connected see a fuct and then assume that it is a fiction, is not with his mediumship. On one occasion he was rid-so apparent; or, in the second place, how could he ing in the stage in company with three clergymen; and, true to their calling, commenced to ridicule Mr. cause them to see the spirit of one whom he never saw, so that it would accord with facts ?) Listen to Convis, and the cause of Spiritualism generally, his reply to the above, and see whether I am fairly Mr. C. being a modest, unassuming man, said but replied to: "The hallucinations I induced in Inlittle. He soon became entranced and the spirit quirer's mind, she calls facts." Now I beg to differ addressing one of the trio-who had been most vio-entirely from the conclusion of Mr. S. as being sat- lent in his denunciations-said, "Sir, I see a little isfactory, because he demolishes the fact which has appeared by calling it a fiction or a dream. I have given descriptions of spirits at his lectures which and thirteen days old;' says his last words to you accorded with the facts in the case, and how was the before leaving the form were, 'Pa, can I go out and fact ascertained or proved to exist? Why, simply, ride in the boat? You answered 'Yes,' and within by the testimony of those who had the means of one hour his body was brought in a corpse." The clergyman sprung from his seat, exclaiming, "My Godl it is my boy !" and wept like an infant. On knowing. Mr. S. knows nothing about the spirit or ghost, as to form, size, features; and yet these were given so as to accord with the knowledge of those another occasion, in a public audience, a gentleman works of the persons to whom said ghost was said to be related. declared all done by him to be the devil. Mr. C. becoming entranced, addressed him thus: "Sir, I see one of those devils around you now. must confess that much of the explanation given by Mr. S. is incomprehensible by me, and it might be unjust to attribute the fault to him. Experience He says he once gave you a gold watch to insure your good behavior," naming several other things,

ddress, West Killingly, Conn. Prof. J. E. Ohurchill, can be addressed at No. 202 Franklin street, near Race, Philadelphia, to lecture on Reform in Re-ligion, Politics, and Socialism.

C. T. Irish will answer calls to lecture in trance-state where the friends of truth may desire. Address Weir-village, Mrs. H. M. Miller will visit all places between Ashtabula

and Cleveland, where lectures can be held. If the friends in vicinity of Cleveland desire her services they can address her at that post office.

E. S. Wheeler, Inspirational Speaker, may be addressed at the Fountain House, Boston, Mass. J. H. Currier, of Lawrence, will speak in Quincy and Ne-ponsot, Mass., April 24th; Cambridgeport, Mass., May 1st.

Mrs. M.S. Townsend will speak in Cambridgeport, April. 7th and 24th

Loring Modely will lecture in Mansfield, Tuosday and Wed-nesday, April 12th and 13th; Norton, Thursday and Friday, April 14th and 15th. Will some friend in each place, who may see these notices, make all needful arrangements without further request.

Mine repused Mine, Charlotte F. Works, will speak in Plymouth, April 17th and 24th; George Atkins, May 1st; and J. C. Cluer and laughter, May 8th.

Mrs. J. W. Currier will lecture in Norwich, Conn., April 17th; Putnam, Conn., April 24th; Milford, N. H., May 15th. Evenings intervening she will speak in the vicinity of the above places, if desired. Address, Lowell, Mass.

George Atkins will speak in Taunton, Muss., April 17th.; in Orieans, Muss., April 24th. He will receive calls to lec-ture. Direct to No. 7 Elliott street, Boston.

Alvin Pease will receive calls to lecture in the vicinity of this city on week-day evenings. Address No. 73 Balen street. G. M. Jackson will speak the two last Sundays in April, at Fitchburg, Mass., and may be addressed there by friends in hat part of the State desiring his services, until April 10th.

Mrs. C. M. Tuttle will speak in Hartford, Ct., the last two Sabbaths in April. Those who desire her to lecture week evenings in that vicinity, will address M. H. Tuttle at that

Mrs. Fannie Burbank Felton will lecture during the month of April in such places, on the stage route from Utea, N. Y., to Binghampton, as the filends may desire. Address, until May 1st, Willard Barnes Felton, Binghampton, N. Y.

Miss Rosa T. Amedey will speak in Marbichend, April 17th; Foxboro', April 24th, She will answer calls for lectures, and attend funorals. Addross No. 32 Allen street, Boston. Miss Earah A. Magoun, of Cambridgeport, will lecture in Quincy, Sunday, April 17th.

Mrs. F. O. Hyzer may be addressed, in cars of J. H. Blood, Box 340, P. O., St. Louis, Mo.

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

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

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

H. A. Tucker, trance-speaking medium, may be addressed

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

tain House, Hoston. H. L. Bowker will give free lectures and public tests of his powers, by having expenses paid. Address Natick, Mass. Miss Susan M. Johnson will recolve calls to speak on Sun-days. Address, North Abington, Mass.

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

Dr. C. C. York will answer calls to lecture in the trance state. Address Boston, Mass.

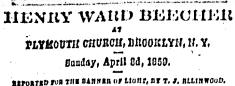
Mrs. Alvira P. Thompson, trance-speaker on Bible subjects. Address West Brookfield, VL

Miss E. E. Gibson, impressional speaking medium, may be addressed at Augusta, Ma.

A C. Robinson, trance speaker, will answer calls to lecture in Sundays and weekday evenings. Address 42 Eim street. Charlestown.

Mrs. A. T. Pease, South Wilbraham, Mass, will answer calls to lecture.

# BANNER OF LIGHT.



8

On the morning of Bunday, the 3d Inst., Mr. Decchor, after giving out the usual notices, said :--

On the morning of number, the aniser, are beened, and glving out the usual notices, said :--It may not be improper forme to alludo to a circumstance which accurred on the orceasion of our fast Wednesday night lecture, commonice of which, many of you have probably seen in the daily papers. A Christian woman-Angle-Afri-can, but so Anglican that I will defy anybedy to see any Afri-can, but so Anglican that I will defy anybedy to see any Afri-can, but so Anglican that I will defy anybedy to see any Afri-can in her-came before asaking for her liberty, and that of her five children, who were about to be sold Bouth. She had raised five hundred dollars, little by little, laboring through a period of nearly three months. The time allotted for her en-deavors terminated fast Baturday-yesterday. The brethren of this Church responded to her prayer, and some three hun-dred dollars were raised on the spot; and before sundown of the next night, which was Thuirsday night, there had been handed in to me either money or pledges to nearly the whole auonnt required-manuely, five hundred dollars. At any rate, word was immediately sent on to Washington eity, to the genileman who had undertaken to act in her bohalf-as gen-tionan well known for his fidelity and zeal in the cause of freedom-to draw upon us at sight for the whole amount re-quired, and to take instant steps to see that the woman and her children were manumitted. We have since received the following telegraphic despatch :-following telegraphic despatch :---

following telegraphic despatch :---EREDENTICKENUTO, April 2d, 1850, Rev. H. W. Beecher,--Ellon and her five children aro manu-mitted. Thank God. LEWIS CLEPHANE. Ellon is present somowhere to-day. I presume this is the first tidings she has heard of the fact that she is in law, as free as God Almighty made her in Gospel. I belleve to-day she will have the sympathy of every heart in this audience. Bhe and her five children are at last brought, in this Chiristian country, to be where every human being has a right to be the moment he is born. ]

The preliminary services of the morning being concluded, Mr. B. proceeded to announce his text, as follows :----

Mr. B. proceeded to announce his toxt, as follows:--"And last of all he was seen of me also"-Paul is speaking of Ohrist after his resurrection-"And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an apostle, be-cause I have persecuted the Cluurch of God. But by the Grace of God I am what I am."--That is an exquisite evasion of a comparison. It indicates a delicacy that can belong only to so sensitive and manly a person as Paul was; for it seems he knew what he was worth compared with other men; but he sirunk from putting any measure upon himself, except when compelled to de so. "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."--ICon, xv. 8-11.

xv. 8-11. When we think of a Book of God, such as the Bible professes there are the back and the back making of back making. XY, 8-11. When we think of a Book of God, such as the Bible professes to be, we are apt to transfer modern ideas of book-making, and automatic inspirations, to sacred authorship; and many of the difficulties which have been met with in respect to Scripture, have arisen from not considering how different was the formation of the Word of God, from that of any modern book. Now, men write for the public in general—a buying, reading body, who accept books as ministering somewhat to pleasure, yet more, perhaps, to knowledge, to art, and to amusement. But the books of the Bible are all monograms or letters; and they spring up not at all as books do now, but as laws do, or as a general's despatches are written and sent forth, or as a flato paper is created and issued,—namely, to meet some practical exigency; so that the Scripture books were not only living in the sense of adaptation to actual wants, but they were, for the most part, a portion of the man's history, or a portion of his business live, that wrote them. They had this element in them,—that they proceeded from a man's experience, more or less, with the current affairs of the time in which he lived. In short, books, with us, comie from the inspirations of the scholar or litterary man's study; whereas. Bible books came from the business inspirations of out-door life, or of in-door domestic life. The soul was touch-od by contact with affairs in the shape of practical business adaptations, and may work down which (do had iauch them. ed by contact with ailairs in the shape of practical business adaptations, and men wrote down what God had taught them, od by contact with allitrs in the shape of practical business adaptations, and mon wrote down whiat God had taught them, and what they had dono under his teaching. They wrote what actually hapjened. The books of the Bible were never conceived in the spirit of a modern instory, or of a pilleso-phy, or of a poem, or of a modern easay, but in the spirit of business documents. We sit down and see what we have got to say, and say it; but the aposites first said, "Lord, what wilt thou have me to do?" and then did it, and afterwards told how they did it. And in this way the Bible was formed: it was farst built, and then it was written—it was built in outside of duty, inspired the fulfillment of duty, and guided the inan through the accomplishment of duty, and guided the is the the did the truth. That is the process of the formation of the Scriptures; and if an writes a same writes a sormon, by sitting down, and waiting for thoughts to come into his mind, and writing out these thoughts one for the mode to the mode, as they chance to present themselves, you have got on the wrong track. The two processes are entirely different. But he mode of the formation of the formation of the Scriptures may be likened to a man, after having conducted a mission Sahbath school, sitting down, at the surgestion of the Scriptures may be likened to a man, after having conducted

Boriptures may be likened to a man, fitter having conducted a mission Sabbath school, sitting down, at the suggestion of some friend, to relate his experience in the capacity of a reli-gious teacher. He first goes on to describe the condition in which he, in the beginning, found these under his charge; then he enumerates the difficulties with which he had to con-tend; then he points out the methods he devised for the man-agement of the school, and for indectrinating its members in the truth; and finally, he records the results consequent on the enterprise. I do not say that such a record would be the same in character as the books of the Dile, because they are divinely authoritative, while this would not be; but the mode of producing such a narrative wore produced, of which the books of the Bible are constructed. Even the poems of the Bible-secut, for instance, as the Psalme-sprang gushing Scriptures may be likened to a man, after having conducted the books of the Bible are constructed. Even the poems of the Bible-such, for instance, as the Psalms-sprang gushing out from experience, as streams gush out from a rock. David fought, and then told how he fought. He cursed his enemies, and blessed God, according as he met with a great fail or a great deliverance. The Psalms are in some cases penitontial Psalms, and in others they are thanksgiving Psalms, their nature depending upon the experience of the Psalmst. The writers of the Scriptures recorded what had happened. The Physical poor the experience of an event Bible is a book based on happenings, not on poetic inspira Bible is a book based on imprehings, not on poetic inspira-tions. It is made up of good, sound, substantial, factual, forgoing histories. There is to this perhaps one exception, which is that those portions of the Bible which tell of future events, cannot be asid to have been gathered up from past experience. You must therefore add to Beripture this prophetic element—and prophecies, as I understand them, are things of the vaguest and most general character possible. They are which music is to an army while marching. When Napoleon was going over the Alps, and his soldiers had become nearly exhausted with dragging the heavy artilizry after them, he ordered his band to sound a charge, and the moment the soldiers heard that charge, they were induced with double strength, and they pitched up the heights with comparative case. And so, through the history of time, God seeds his prophets to sound the charge-a certain prescience of the future—to inspire men in their onward march through life. Prophecies are not designed to tell anything very distinctly. They are not known much about till they are fulfilled; nor even then, since commentators have done so much to obscure their true import, by clothing them with fancles which render them ac-tually disgusting. It is not meant that they should be ful-It is made up of good, sound, substantial, factual, taily disgusting. It is not mean that they should be ful-filled with mathematical accuracy. They are merely de-signed to be inspirations to hope. Their object is to make signed with minimum neutrino neutricol and the factor of the second of t hopeful in regard to the future, and confident in God's mproper comparisons. Men do not like any one to start out beyond them, and, from an advance position, make them dis-satisfied with themselves and their attainments. There is a love of self-induigence, of complacent residuinces, which re-sents effectual and pungent up-stirrings, such as Paul pro-duced wherever ho work. He always turned the labors of others into inforiority, by the zeal, directness and rigor which observed read bia own characterized his own. The apostle is here speaking of Christ's resurrection as a thing confirmed by abundant witnesses, and when it comes to himself, ho throws in this little personal episode. Ho was going on to say, "That ho was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are failen asieep." Oh, how beautifully Paul used to talk of dying! I do not think he clustered about the idea of death all the insignle of we and despair with which men are wont to invest it. "But some are failen asleep. After that he was seen of me, also, as of one born out of due time"-alltding to the late. characterized his own also, as of one born out of due time"-alluding to the lat-ness with which he came into the apostolic band. "For I am the least of the spostles, that am not meet to be called an

was conscious that he had committed and caused. One kind s of man would have quenched any feelings of remorse that i might have arisen in his mind, and said, "Let by-genes." With a hard, macadamized sensibility, he would have said. "That's all past; let it be forgotten;" and he i would have been unhumbled and unhurt by any thoughts of 7 what he had done. Another sort of man would have been so unnerved by a romembrance of the wickedness he had com-mitted, that he could not have done anything. He would have had such a feeling of solf-condemnation, that he could not have risen superior to it. Ho would have been so weights of his past life, that he would not have had courage to attempt to repair the wrongs he had done. Paul, by the grace of God, struck the nobler modium. Having be-repairing that weng, and upbuilding the cause he had per-secuted; and he did it with such a will, with such a masterly feeling, with such manilmoss, sanctified by Christian influ-cince, that now, when we look back upon his life, we scarcely think about him as having been a persecution of the innocent children is, which has so emblazoned the memory of that it saved record, what Herod's persecution of the innocent children is, which has so emblazoned the momory of that it save to many eloquent discourses have been written and delivered to portray the great mischild and will con-tinue to manyify his wickedness to the end of the world. I know mot how many eloquent discourses have been written and delivered to portray the great mischild and wrong which Herod did. But Paul did a greater wrong than Herod, and did it under oircomstances more cruel than these under which the deds of blood of which Herod was guilty, were committed. And what must have been the Ho of the apos-the when, turning around, he preached the same Gospel which here do the opposed the wickedness which he houd before ipracticed with such neaterly sweep, as to reverse the which the opposed the wick doess which he how be dot apercector I. I do not remember of there being mo

that he need give himself no more uncashiess about it, and 1 think that this is the last time I shall hear anything con-cerning it. But the next morning when I go to call him he looks askance at me, and knowing by his manner that some-thing its wrong with him, I interrogate him, and I find that the same old thing is riding him, and I say, "My child, I wont bear this. I told you the thing was settled and forgot-ten, and that I had swept if from my mind, and you will com-mit a new offence if you call it up again. When I say it is settled, I mean it, and I want you should be as true as I am, and bantsh it from your mind forever." "There are a great many people who repent in this way: After having committed a wrong they say to God, "I am ex-ceedingly sorry." Then after a while when thinking of it again, they say, "I hope God has forgiven me." And the next morning they pray God again to forgive them for, the same officace. Such a course is simply a sin, a shame, and the result of a species of insaulty. There is no good in it, It is mean toward God, and ruinous toward yourselves, without any sort of merit, and a great deal of obstruction to good thought is and has be sorry enough for it to leave off wrong-doing, and to satabout doing that which is right. And though you are not to forget your wrong, let it be like the minilature of the dead in your drawer, or the mound of the dead in Greenwood. Do not make your sins like an Expetian muminy

you are not to forget your wrong, lot it be like the miniature of the dead in your drawer, or the mound of the dead in Greenwood. Do not make your sins like an Egyptian mummy with its dried bones and muscles wrapped up in gummed hideousness. Let your past sins be buried, and if you want to go to the graveyard once in a while to see where you have laid them, go, but don't bring anything home with you. I remark, in the third place, that from the example of Paul, we can perceive that a true and sweet humility is not incon-sistent with a manly consciousness of our own relative value and power. Paul says. "I am the least of the Apoetles, that ann not meet to be called an Apostle, because I persecu-ted the Church of God." and yot, in the very next verse, he says." By the grace. of God I am what I am." He could not help being what he was. It is as though he had said, "I do not mean that I think I do n't work, and that I do n't work enfocually. I do not pretend to cover my eyes from the fact

<text><text><text><text><text><text><text><text><text> law bofore his mind, looks upon himself in that way, there is nothing more panetraing, more effleacious, than his ox-ample. But what shall we say of those who, not feeling their sin-fulness, on every occasion when an opportunity is presented, pray, "O Lord, thou knowest that I am vile, that I am full of sin?" Now we laugh—but we ought not to—at the poor Catholic who eays his *let Maria* a bertain number of times a day, and has his string of beads, and runs them over at each time, repeating a little prayer at every bead he touches; but what shall we say of that beadless kind of praying which we so often hear in Orthodox prayer-meetings1 A inan comes home at hight irom his store, where he has hat twenty-five or thirty men on the jump all day, and says, "I've done a splentifi business to-day. My sales have amounted to about twenty-five thousand dollars," as much as to say, "I'm the man—I'm a merchant who understands how to carry on business as it should be carried on." He has sut time to take his supper before it is time for meeting, and as soon as his meal is over he orders up his team and goes to the lec-ture-room. He has but just taken his seet when the mini-ster says to him, 'Brother, will you pray?" Ho is taken right in the point of unexprectation; but up he tises, and says, "Lord, I am a great sinner." Yes, ho is; he nover would pray under such circumstances unless he was. The man has been so preverted by Christian shams; the man has run into these serried inslucerities to such an extent, and his throart is so lubricated by them, that these phrases slip out of him like marbles out of a tumbler. The most awfal things that men cau speak, and things which should nover be spoken except when a mar a realizes bis condition in the sight of God, and in the light of the judgment day, roll out of him as though they were common-place matters. When a man can't help it let him confess hiuself vilo; but it is a man can't help it let him confess hiuself vilo; but it is a man can't help it let him confess hiuself vilo;

be spoken except when a man realizes his condition in the sight of God, and in the light of the judgment day, roll out of him as though they were common-place matters. When a man can't help it let him confess himself vile; but it is a sitane for him to do it when his heart doesn't feel that he is so. When such confessions are made, they should come out of the mouth as a rrows go out of the strong bow of the archer, and then they will be sure to nave the power of God in them to others as well as to those that make them. There is a great deal said about humility in the world; but that which is most commonly called humility is no humility at all. Here is a man with a family, who is a perfect tyrant at home. He says, "I am master of this house, and he makes his sorvants, his children, and,—if he can—his wile, run at his bidding. Everybody in that house knows that he has the inficible will of a man who expects to make all those with when he has anything to do submit to him. He is a promi-nent Christian—a deacou, a class-leader, or something of that sort. When he goes out he takes his hat and makes it all smooth, and takes care that his other clothing shall give him as much an appearance of meckness as possible; and he puts a midlow can his fere. and as he with when he has negative.

sort. When he goes out he takes his hat and makes it all smooth, and takes care that his other clothing shall give him as much an appearance of meckness as possible; and he puts a mild look on his face; and as he walks along he bews softly to everybody; and he makes himself obsequious wher-ever he goes,—and that is what he calls being humble; but he is as proud as the devil in his heart. A great many seem to think, if a man walks with an open face, and a free, manily bearing, that he is a pretty good fellow, but that he has no humility. They seem to think that frank-contemptible; and that the inincertites, the variating, the whitewashing, of the sanctuary, are things to be sough after and promoted. Now where is the warrant for this? Not in the majestie simplicity of Christ; not in the frankness of the Apostio Faul; not in the teachings of John,—nowhere in the dowl—nowhere class; and to have a sense of how sinful you are before God; but remomber that if you are to follow the example of Christ; and the Apostes, there must he smallnes, frankness, simplicity and truthfunces in your conduct. These qualities are above all price, and a humility that is bought by sacrificing them is not true humility that is bought by sacrificing them is not true humility that is bought by sacrificing them is not true humility that is ness, and openness, and clearness of visage, and sincerity, are contemptible; and that the insincerities, the varnishing; the whitewashing, of the sanctuary, are things to be sought after and promoted. Now where is the warrant for this? Not in Apostio Paul; not in the teachings of John,—nowhere in the Gospel of the Lord Jesus Christ. It is in the Gospel of the devil—nowhere else; and I besceech of you, never practices any of these instincerities. I should fiel, "we is you, are to follow the are before God; but remembers that if you are to follow the arambios, simplicity and truthfulness in your conduct. These qualities are above all price, and a humility that is bought by sacrificing them is not true humility, and is not call your attention to the generous and noble spectation of any whether point of application I shall make, will be to any of the Jord of application I shall make, will be to any of nessribes to the Divine influence all that is devired from his organization and temperament and circumstances in file. Front fele—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratefully recognized—no man moro—what he really was; ant' yet Paul gratef

call your attention to the generous and more the fact that is dorived for transportation to, and accommodation at, Marlow. A fort was transported and the was that to was that the more consclous men who long for God are of their second to the programme may be propared and published in second to their circumstances, the richer they will be of their daman. The fort and published the sec own attempth, of their own vitality, and of their adequateness to their circumstances, the richet they will become in God-eloments, and the more conscious they will be of their depen-dence upon God. I do not think it is the weakest natures that take the most pleasure in relying upon Divine power. I think that the man who stands up strong amid the storms of life, as the Egyptian Pyramids stand up amid the floating sands of the desort, has a truer sense of what it is to lean upon God than one who is less confident in his own strength. upon God than one who is less confident in his own strength, because he cannot see anything in man that he can loan upon, but yearns all the more carnestly for Divine support. Paul was such a man as this. The could not consult with any of the other apostles. There was no one to whom he could defer, except fraternally and kindly. He felt—asit was a fact—that when it came to comprehensiveness of work, there was not one of his associates that could work as he could; and he said so. Bays he, "I labored more abundantly than they all. I took counsel with no man. I went into the wilderness to preach as God gave me direction and words. In all this going to Danascus; all this traveling through Judea; all this persecution which I endured; all this blossed errand up and down through Asia Minor; all this blossed errand up and down through Asia Minor; all this preaching there; all this wandering through the wilderness—in all this I was conscious that I was acting at the suggestion, and under the guidance of the Divine Sou, and that God's Spirit was ever invoring my spirit." This is the subelinest though that any man could have: namely, "I am united to God; I am a part of God's great cause; my energies are all inspired and di-rected by the brooding influence of the Divine Mind upon my own." When you take a watch and look at its performance, how ecause he cannot see anything in man that he can lean upor When you take a watch and look at its performance, how own." When you take a watch and look at its performance, how beautiful seems overy part of it 1 And if you open it, and look at the hair-spring, which vibrates with such exquisite gentle-ness of motion, and yot so steadily, how beautiful does that seem in its place as part of this organized machinery! But suppose you take a pair of nippers, and pull it out, how ab-and would be the idea of its acting of itself, independent of the rest of the machinery! It is, when alone, as helpless gas a hair pulled out of your head, and is no better than that. There is nothing meaner or more contemptible than is this harrspring, when removed from its place in the watch. Put it back there, and lot it work with wheels about it, and perform its proper functions, and it is beautiful; but the moment you remove it again, it becomes contemptible and useless. Now men in their connection with the cause of God in this world, are what a hair-spring is in its connection with a watch. A great many men in the church of God, inspired by the holy influences by which they are surrounded, are, like the hair-spring of the world, is folt, but not seen, so God, the mine-spring of the world, is folt, but not seen, and the may ho places himself in such relations that he can feel his influence, feels that he is God-driven—he feels impelied toward that pinces himself in such relations that he challed his influence, focies that he is God-driven-he feels impelled toward that which gives dignity, power and worth. But the man who is proud, and says, "I am not dependent on men; I am what I am," without recognizing the grace of God at all, is like a hair-spring that is thrown away, and is worthless. "He that exaiteth himself shall be abased, and he that humbleth him-self shall be exaited." When we ascribe everything to God and his grace, in giv-ing his Sap to die for us, as the Apostle Paul did, then we mount on eagle wings; but when we set God aside, and feel that what we are we are in and of ourselves, we sink away, and are nothing; and I think there is nothing so mean as a good-for-nothing man. He is not fit to be cast out and trod-den under foot of men. He is not worth so much as sait that has lost its savor, for that is good to make paths with. But the man who lives in his consciousness of his antillation with God, and recognize his greatness as coming from God, and can say, "God takes care of me, and leads me, and shall bring me home to glory." Is higher than any earthly crown can make him-God loves him, and shall redeem him. cels that he is God-driven-he feels impelled toward the

#### NOTICES OF MEETINGS.

floston .-- HENRY. U. WRIGHT will epeak at the Molodeon, Washington street, next Hunday, at B and 7 1-2 o'clock, P. M. Admission ten conts.

Admission cen center Meetings for france speaking into held every failbath, at usual church hours, in Donneratic Hall, (room No. R.) Mer-cantilo Building, Summor street. A circle is held at the same plane overy Thoraday evening, for which the best mediums are engaged. Admittance 10 cents.

A Cinets for trance-speaking, &a, is hold overy Sunday morning, at 10 1-2 o'clock; at No. 14 Bronnfield street. Ad-mission & conts.

Martinus to Unitsra, on Sundays, morning and evening-Martinus in Unitsra, on Sundays, morning and evening-at Outro Hart, Winnisimmet street, D. F. Gubband, reg-ular speaker. Seats free.

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

Hall, commencing at 2 and 7 o'clock. Lowent.—The Spiritualists of this city hold regular meet-ings on Sondays, forenoon and afternoon, in Well's Hall, Speaking, by mediums and others. Newnunront.—The Spiritualists of Nowburyport have a fine Hall, which they will furnish free to any speaker on re-formatory subjects, said lecturer to have for his or her sorvices the whole of the collection which will be taken up in each meeting. Any letters addreased to R. Sherman, No. 6 Charles street, will receive immediate attention. Lawness—The Subjustities of Lowronce, held regular.

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

# Special Notices.

AN ATTEMPT TO REVEAL THE AROANA OF NATURE :

OR, THE LAWS AND HISTORY OF CREATION. "Our bark is Reason ; Nature is our guide."

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to demonstrate-Ist. How the universe was evolved from chaos hy estab-

lished laws

lished laws. 2d. How life originated on the globe, and to detail its his-tory from its carliest dawn in the geological strata to the present time. 3d. How man originated, and a detail of his primitive his-

tory. 4th. How mind originated, and the laws by which it is

4th, How minu originated, and incluse of more a state is governed. 5th. Man, an immortal being. That his immortal state is governed by fixed and immutable laws. This volume will contain between 500 and 400 12me pages, and will be sold for \$1.25. The first edition will be furnished to subscribers for one dollar per copy. The friends who de-sire the speedy appearance of the work, will please send in their pames as soon as possible; and if they will actas agents, for every six subscribers obtained, one copy will be sent free. for every six subscribers obtained, one copy will be sent free. Address HUDSON TUTTLE,

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NEW ENGLAND UNION UNIVERSITY CONVENTION. The directors, members and friends of this institution, and all friends of educational reform, are hereby notified that the sum of three thousand two hundred dollars is now subscribed for the erection of said University buildings, (it being the amount required for the organization of an association,) and that there will be a Convention holden at the hall of the New Hampebire Normal School, in Maritow, N. H., on TusubAr, the 24th day of May, 1850, commencing at ten o'clock A. M., and continuing two days, or until the following business is trans-acted according to the terms of subscription:— 1st. To choose officers for the Convention. 2d. To adopt rules, and appoint committees for the Con-vention.

vention. 3d. To adopt a constitution for the future government of said Union University Association. 4th. To choose general officers for said Association for the

ensuing year. 5th. To choose thirteen trustees for said University for the

GEO. W. WALKER, ALENSON BOLSON, Committee. JOHN W. PLUMMER,

lie in that part of 1. He reverses the subset in a partie of the other for God." and yet, in the very next verse, he say, up the index of the other hand in the very next verse, he say, up the grace of God 1 and what I am. 'He could not be any it is a stough he had said. "I course of Others, after the was called his if le instault yrenges and the isoner a bundantly for the spread of the Goyel in the isoner a bundantly for the spread of the Goyel and search shall could be the fact that is any that for any the other a base of the Goyel in the isoner a bundantly for the spread of the Goyel and search shall wrong a more abundantly for the spread of the Goyel and search shall wrong a more abundant of the isoner fact and isoner a bundantly for the spread of the Goyel and search shall wrong a more abundant of the isoner fact and search shall wrong a more abundant of the search wrong and the way in the same statis. He says "Though I devise a the the work what for you? Are there not far. I have the same statis is a for the sentence, where he says, "I hough I desire of the other have done great wrong. The isoner of the other have the same statis is a statis is a statis is a statis isoner far. I have so idea that the other and the power is a statis isoner far. I have no idea that the max is the preader of the other and the statis and the spreader is a statis and the same statis and the stat Auborn in the prison. The chaptain told no he would of you; for in nothing am Ibehind, the very chiefest Apose-lamost be willing to exchange charces with him for heaven. It was a great wrong which he committed, but is did not him. There are many in this congregation coming up where, per-haps, they will stumble, and meet with a great fall. There may be some present who have already fallon, and have begun to say to themselves. "My life is no longer of any ac-confidence in me." There may be others who are less me-confidence in me." There may be others who are less me-confidence in me." There nay be others who are less me-confidence in me." There nay be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-confidence in me. There may be others who are less me-to fit devit by saying "1 is or no use for mo to underskal to redoem my good charactor," and who, therefore, make no for the devit by saying "1 is or no use for mo to underskal to cellps at. I will relas up over it such an array of good ded as to see this fraet error of my life on account of the waving that of the conselouances of having committed a great wrong; so than is a cound the shart who have as you would not have dramed of it had not be also that to use conselouances of having committed a great wrong; for when i had elimbed half way will is next to god's omingtone; and who as man has dome a wrong, and God gives ma have, and I should fall the bottom again." My fidenta, you can do anything. Many will is next to God's omingtone; and wen as man has dome a wrong, and God gives ma have, and I sh

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