

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

NEW YORK AND BOSTON, SATURDAY, MAY 21, 1859.

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

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning. May 8th, 1859.

REPORTED' FOR THE BANNER OF LIGHT, BY BURE AND LORD.

TEXT :--- Blossed are the merciful, for they shall obtain mercy."--- MATTHEW V. 7.

I remind you that in these discourses on the beati-I remind you that in these discourses on the beati-tudes, I am speaking of them as great spiritual laws; the blessing not being attached as an arbitrary appen-dix to some quality of mind or action, but being un-folded in the very action or disposition itself. It is in the nature of things that the meek should inherit the earth, that the pure in heart should see God, that the merciful should obtain mercy. Let us, in the first place, ask who are the merciful; to what disposition of mind or mede of action does

to what disposition of mind or mode of action does this beatitude belong? The merciful, are all the truly merciful—they are the loving, the helpful. Now, my friends, let us not conceive that this quali-ty of mercy is something that we are rarely called upon

to exercise, or as something required only in peculiar and exceptional conditions. We are so accustomed to associate mercy with some official station, with some prerogative of executive or sovereign power, that we forget how often it is demanded of all men in almost every relation in life: that as we are all weak enough in one way or another to need mercy, so there are times when the weakest is strong enough to bestow it, and is

Take a fumiliar case, take some occasion when we hold, as it were, our brother's life in our own hand— a portion of his dearest and most valued life—his good name or his reputation among men-his reputation, not his character-for that, thank Heaven, man cannot give or take away; that in its own intrinsic quality stands alone with him and his God. But how often our broalone with him and his God. But how often our bro-ther's reputation lies at our mercy; how often a whisper may be as fatal as the dagger's point, or a shrug of the shoulders as a judicial sentence. How often are a brother's own acts misinterpreted by us, or a moment's inconsiderateness on his part, places him at our dis-posal, and in his weakness throwing him upon our magnanimity, or pity, and our charitable construction; and alas, how often do men take up the alternative, and instead of rendering the best construction, adopt the worst. How they cast him who needs their mercy into the shadow of their darkest interpretation, and taking the clue from the overt act, brand his motives, his life, and everything, with the Blackest stamp. It is a sad fact that no other coin circulates like

scandal, or so rapidly accumulates compound interest. Although it may not be very merciful for me to say this, yet I am afraid that there are many people who this, yet I am airdid that there are many people who feel grieviously disappointed when the occasion for scandal collapses and proves to be baseless; when the capital upon which they have traded with such winged words, turns out to be a counterfeit and a lie. I suppose it is reckoned to be a piece of worldly wis-dom to be suspicious, and to think the worst of men in generat. It is thought thut this will keep us from dis

aon to be supplicious, and to think the worst of men in general. It is thought that this will keep us from dis-agreeable surprises and guard us from all imposition. The man who shrewdly suspects all other men, who is continually on the lookout for some treachery or evil, I suppose thinks he is guarded against all surprises and imposition on their purt. But I believe it would be a much better piece of wisdom to think the best of men, rather than the worst of them. I had rather be cheated once in awhile and hold to the general tenor of this trust, than to wear a double magnifying lens of

by adopting thi is method

Therefore, I repeat, mercy is no weak sentiment—no opposition to justice, or antithesis to justice. It is justice, and conversely justice is mercy. Wherever we can exercise mercy with safety to the community, and with respect to human laws and human rights, and with a due sense of human guilt, then we ought always to exercise it. In how many thousand instances, there-fore, may a man hold in his own hands the power of manifesting this blessed quality? Tou are, perhaps, an employer, and there is some boy in your employ-ment, and it is his first transgression. It may be that under the pressure of peculiar temptation, perhaps not really conscious of the greatness of the evil he does, perhaps in an unguarded moment, he takes from you something that belongs to you and is not his own. You do not injure society by exercising mercy toward that boy. He has only transgressed against you indi-vidually. How often is it the case that an act of judicious mercy, tempered by a proper severity to ex-ptress a sume of his guilt verse in the boy for you can be performed. Vidually. How often is it the case that an act of judicious mercy, tempered by a proper severity to ex-press a sense of his guilt, yet saving the boy from open exposure or public punishment—how often is it the salvation of him ! Do you suppose it is justice in such a case to expose him, and to insist upon it, that the penalty of the law shall be enforced against him; which shall brand him that he shall be marked as a criminal from his youth up, by criminal associations and bias; that he shall become self-degraded, knowing that he is degraded before the world? There is one instance; and men of husiness can tell me how often they occur. degraded before the world? There is one instance; and men of business can tell me how often they occur. and can there be any doubt that mercy is justice in that case ?

So, I say, when a man's reputation lies at our mercy we ought to exercise it to the utmost extent, and we are bound to give the best interpretation to his con-duct, and to look with all the allowance we can upon his action. He, perhaps, has used a harsh word, or done a foolish thing; but let us as far as possible, be disposed to make allowance for what might have been the initiative, or the incentive of peculiar circumstances.

We are called upon to exercise this prerogative, not

We are called upon to exercise this prerogative, not only in helping the poor and the needy; not only in stretching out our hands over the weak) but in innu-merable forms come before us the claims for the exer-cise of this quality, commanded in the text. And al-though mercy is "mighty in the mightest," as the poet says, it is glorious even in the weakest, and a ground of glory even in the most obscure. If men were held to the literal words, and bound to the letter, could they live up to the mark in every-thing, and not go one hair over or beyond, what kind of a world we should have! If we had a society that was not tempered with mercy, with allowances, with extenuations, with a spirit of forgiveness—if men were held up to the letter, what a terrible—what a Christ-less state of society that would be ! Now you perceive the exercise of this quality of

less state of society that would be 1 Now you perceive the exercise of this quality of mercy and sympathy is necessary—a broad and genial sympathy. We must enter into the conception of ansympathy. We must enter into the conception of an-other's weakness—we must, in one way or another, make his consciousness our own consciousness. Nay, we have only to take our own consciousness and transfer it to him, and interpret his action by our own. For humanity is so constituted that the best and the worst both represent it. The basest criminal, my friends, that ever lived, represents good to me, as well as the most glorious saint that ever walked on high. There is a truth in all this; we are reflected in all other men, and we have only to transfer our consciousness to them. and interpret their weaknesses, by our own. We have ration, to know how to exercise this mercy in our own heart.

At the root of the whole is love, because by love only can we sympathize with anything. Just in proportion as you love it you sympathize with it. If it is repul-sive to you, if it pushes you from it, or you push it men, rather than the worst of them. I had rather be cheated once in awhile and hold to the general tenor of this trust, than to wear a double magnifying lens of suspicion and be always safe. Nay, am I not cheated in this way, just as much and more? Indeed, by adopting this suspicious method. rare things, this quality of mercy. Such is merciful And observe still further, under this head I ask you to consider how well qualified to speak of it was he who pronounced this benediction. He was the very enhodiment of mercy—he was the most glorious expression the world ever saw, or ever will see, of a divine and universal sympathy. Oh, 1 think with what incongruities of emotion this beautiful beatitude has been mingled; with what form-alities of worship its life has been smothered; from what lips of pomp and pride it has died away with an unmeaning sound; how it has been profanely associated with the most stubborn hatred, and the most cruel aots. think how terribly true is that which the poet has said of Christ and his teachings:

things. I need not spend time in illustrating the com-mon-place proposition, that "like, begets like;" that what we call the world, is, generally a reflex action of ourselves. If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought anything into the world to warm it, but is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound him. The merciful man, as a general thing, will ob-thim. The merciful man, as a general thing, will ob-thim. The who has never brought his fellow man it others, who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow man it any striit by reason of not helping him, will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring. He will make a mer-in a full and spontaneous spring. He will make a merhe wild has rendered his parton and his help whenever he could, who has never brought his fellow man into any strait by reason of not helping him, will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring. Ho will make a mer-ciful world by the mercy he himself shows. Then, again, this law is exhibited in our relations to

Then, again, this haw is exhibited in our relations to God-God, as declared all over the Bible. He says: "For the merciful shall obtain mercy." In the Old Testament, in the New Testament, in the Psalms and in the gospel, you find the same law, "that the merci-ful shall obtain mercy." Says David, "To the merci-ful shall obtain mercy." Says David, "To the merci-ful thou wit show thyself merciful." And Jesus Christ, in that scene which he describes in the twenty-fifth chapter of Matthew-the operation of his gospel and kingdom in its laws upon men-says, to those who t give to the hungry and to the thirsty, to those who are sick and in prison. "Blessed are the merciful for they shall obtain mercy." But even here, though we may not be able to trace all the conditions by which God gives the planets, or the law which governs the movements of the tide. So he has ordained it as a law that in all our relations we shall obtain mercy f we are merciful. We cannot claim it of God as a merit, for no man has a merit. As that great bishop [Dogane] in our neighbor-ies Suba who he the second in our neighbor-We cannot claim it of God as a merit, for no man has a merit. As that great bishop [Doane] in our neighbor-ing State, who died a few days ago, said with his latest breath, "I have no merit, and no man has." That was a true word, a true saying. No man has merits by which he can come to God and say, "You owe me so much; there are my claims upon you." All we can claim of God is just this: only mercy; because we need it, because we are weak and frail and poor. And surely the merciful man can go with more condidence than the it, because we are weak and frail and poor. And surely the merciful man can go with more confidence than the unmerciful man. The merciful man can say: "God graat me mercy. I make it no merit that I have been merciful; but still I have endeavored according to my ability to be kind to all; and God have mercy upon me." I think such a man can through thread mercy upon ability to be kind to all; and God have mercy upon me." I think such a man can throw himself more con-fidently upon the divine mercy than the man who is well aware that he has never shown mercy. And God has made it a condition, written all over the Bible, all over the spiritual laws of man, that the merciful man shall of Him and his fellow-men obtain mercy. Let me observe still further, that in considering the blessedness of heing merciful, we must estimate the blessedness of the merciful spirit in itself. Blessed are the merciful, for they shall obtain in themselves the spirit of mercy. Surely this is not an overstrained ren-dering of this beatitude. The blessedness of exercising faith, my friends, is the having Júth; the blessedness

dering of this beatitude. The blessedness of exercising faith, my friends, is the having faith; the blessedness of being good, is the being good; the blessedness of be-ing merciful, is in possessing a merciful spirit. Do you want anything more than that? Suppose a man does not give you mercy; you have been merciful. Suppose that you have excused others, have tenderly treated them, and have been compassionate to them; and suppose that they then in their treatment of you are harsh, uncharitable and censorious? No matter: you have the blessing of being merciful in the very possession of the merciful spirit itself. Mercy in its own delightful work and nature is the highest known method of happiness. We cannot of course attribute emotions to the infinite

We get lost in the great sea of boundless being when we undertake to talk of God. I suppose that in look-ing upon him in his infinite perfection we cannot say that anything makes him glad or sorrowful. But if we could—if we might take his nature and company if at all to man's—we should feel that even waves of glad-ness must go over the infinite sea of God's nature at ness must go over the infinite see of God's mature at the exercise of that infinite mercy of his, and that he, in his unapproachable greatness and infinity, even he teels something of that joy that runs through all heaven at the exercise and exhibition of mercy. We know at least that mercy was the joy of Jesus Christ. Down below all his sorrow, and all the sadness that stole up-on his great life, was the deep and full joy he felt in go-ing about doing good. Oh, we think of the sorrow of Christ, and it is well. We think of the thorny-crowned sufferer, of the poor weary travelor resting upon Jasufferer, of the poor weary traveler resting upon Jacob's well, of the weeping, agonizing prayer in the gar-den; we think of the crucifixion; and it is well to think

Ingle to ourselves. For we must remember that Christ did not teach the extreme doctrine of self-abnegation— by no means. He did not teach man that he himself was nothing—was worth nothing—fit only to be thrown away. He makes the highest laws, the most powerful precepts, to have reference to self. Love thy neighbor— how? Better than thyself? Put yourself entirely out of sight? No. "Love thy neighbor as thyself." You have a lawful standard; you know what consti-tutes your welfare; seek your own welfare in your own lawful sphere; seek that which is good and right, but love your neighbor as yourself. Christ did not give a different standard; he did not say, "Blessed are those that hunger and thirst." because they so hunger and thirst, but because there is good coming out of that condition. He did not say, "Blessed are they that are persecuted." because they shall be persecuted, but be-cause theirs is the kingdonn of heaven. Christ did not do as a great many ascettes have done, make pain itself sacred. He made pain itself to be held secondary, but a great good. Welcome the pain, if we may serve the right by it; welcome the sacrifice, if we may serve God right by it: welcome the sacrifice, if we may serve God and humanity by it; but the pain and the sacrifice in

themselves are worth nothing. So here we are to remember that in the exercise of mercy not only do we bless others, but we pluck the highest delight for ourselves. Lowe-the most con-summate expression of it—what is it but mercy? A man loves all other men. How does he show it best? Not only to them, but to himself. By ministering to them in mercy; by helping them. How does the mother show her love? Blessed, sacred relation, that stands nearest to the symbolism of God's mercy is the stands nearest to the symbolism of God's mercy, is the relation which the mother bears to the child; the pressure of her hand is never removed from the man's heart; the influence of her kindness rests upon our sure of her hand is never removed from the man's heart; the influence of her kindness rests upon our heads, even when they become gray and the dust of the grave begins to settle upon them. Whence comes this love, and how comes it, except as an opportunity for a mother's mercy? In the long years of weakness, pain and suffering, her love has its holiest expression in mercy. God's love—what is the highest expression of that? Mercy. Not the abstract thing we call love, but an active mercy, is all we know of God's love, and it is the glory of it. I say, then, the highest bliss is the possession of a merciful spirit; and if we can ob-tain nothing else, we can obtain the blessedness of that merciful spirit. "Blessed are the merciful, for they shall obtain mercy." In closing this discourse, I cannot help reflecting yet again upon these gentle words — the key-note which was struck by these wonderful beati-tudes upon the springs of being, which Christ touched as the source of true glory and real power. Down below all the crust of human conceptions and human ideas, he sank an artesian well into the sources of power and blessedness that man before did not suspect, and even yet does not believe in—only thinks of. His words were very discordant to many of his hearers in that day. They were directly opposite to their an tick-

and even yet does not believe in-only thinks of. His words were very discordant to many of his hearers in that day. They were directly opposite to their antici-pations. There was the Jew expecting the Messiaha and not knowing that Christ was he. He expected to hear burning words of indignation against oppressive Rome; he expected to see some movement towards un-sheathing the sword and unfurling the banner—some-thing to gratify the intense hatred and revenge which the Jewish people felt towards the Romans. The Jews he Jewish people felt towards the Romans. The Jew expected to hear him say, "To your tents, O Israel." Instead of that he uttered the gentle words, "Blessed are the marging for they chall obtain more," are the merciful, for they shall obtain mercy. Do you think, my friends, that an impostor-a man who meant to deceive-would atter such words as these? Is not there something divine in the very con-trast of their spirit and tone with that of those around him? And how is it now? These words, fresh as they are, commended and glorified as they are, are opposed to the conceptions, the spirit, the action of the world at harge-so gentle, so deep, so far away, so noiseless are those beatitudes, as compared with the objects of human ambition, in the rushing tides of the world's movements. See what it is that the world world's movements. See what it is that the world grasps at-see what it takes as its vehicles of power and Adeals of glory—and then tell me if Jesus Christ was mistaken—if he was teaching a doctrine too lofty, too divine for this world. Some will say, he never meant it for this world—only as a bright ideal of another-something to lead us upyard and onward; but never designed to be realized here. Is that the mean-ing of the Sermon on the Mount? is that the design of the bealtudes?-something that we cannot practice-something too deep, too pure, too divine? or are they designed for this world? And if they are if that is their true glory and real power-it is a great question to ask, what has been their effect upon the world's history? And here what a contrast is presented between the teaching of Christ and the practice of the world. For eighteen hundred years this beatitude has been For eighteen hundred years this beautitue has been proclaimed, "Blessed are the merciful, for they shall obtain mercy;" and what is the state of the world even now? No doubt, to some extent—we may even say, comparatively, to a great extent—that sentiment of mercy has leavened the world; but as yet, how far is the opposite spirit triumphant? We say that science has been serving the spirit of Christ's beatitudes—that it has been in reality the agent of the loveliness of his teachings; that it has helped to make men more merci-ful; that it has helped, by the vehicles of power, to weld nations together, and bring men's hearts into one. And what elso has it done? Some of the most expert and wonderful things that it has accomplished, here here in median unparent way they believe have been in making weapons of war. Men kill on another now by chemistry and mathematics, by deadly weapons, to which science have lent all its energy and resources No doubt society has felt the influence of these bentitudes of Christ. We shall see, I suppose, this week, at the anniversaries, in one way or auother, celebra-tions of Christ's mercy-for they all, in some form or another, contemplate it—some in a very narrow and sectarian way; some in a very straight-laced way; some in one way, and some in another; but, after all, the Idea of mercy is at the basis of them, and they are beautiful illustrations, as far as they go, of the effects of Christ's teachings. But while they have done thus much, how far have But while they have gone thus much, now far have they gone, compared with other powers? What has been taking place in Europe? Perhaps this very day all its harvest fields may be bristling with bayonets; cannon may be rumbling from the Baltic to the Moditerranean; the cry of war may be going up under all the sky that spans the proudest nations of Christen-dom; hosts may be marching under cathedral crosses; war may be pouring its terrible tide into the humble hamlets whose best possession is the faith that sends respect. Life is encred, and should be held sacred. I hamlets whose best possession is the faith that sends: can see God's power throbbing in the insect's wing, up the inorning and evening prayer; Picdmont and beating in the pulse of the sparrow, even in the un-couth worm at my feet; and I dre not, for no use at all, take wantonly such a life which I cannot give. I cannot give anything of that kind to the creature that is to-day living in the spring sunshine, and rejoicing in its beams. I have no right wantonly, to take it my need does not demand its sacrifice. Then there is a condition of pleasure that may be called self-gratification. Self-gratification of our appe-CONTINUED ON THE FOURTH PAGE.

Written for the Banner of Light. RO SALIE: OR.

NO. 8

THE HISTORY OF A HAUNTED HOUSE.

BY CORA WILBURN.

CHAPTER L. "Seest thou yon gray gleaming hall, | Where the deep eim-shadows fall ? Voices that have left the earth

Long ago, Still are murmuring round the hearth, Soft and low, Ever there; yet one shone Hath the gift to hear their tone."-Mrs. HEMANS.

"What can it mean-this strange awe that possess es me, ever since I passed the threshold of this house ?--- this mysterious feeling, as if unseen things pressed around me, as if low voices murmured in the twilight, close, close beside my ohair? Sometimes hear low sobbings, snatches of old songs, sweet yet faint breathings of melody! Yesterday, methought I saw a sweet, pale face, half hidden amid the clustering flowers of the honeysuckle arbor; Lsaw golden tresses streaming 'mid the dark-green leaves : I heard a foot-fall on the garden sand ; and yet no living thing was there. Have I come into possession of a haunted house? There is some mystery here, that I feel ; but the air is pure and balmy ; no gloom rests on this penceful abode; no crimes were ever perpetrated here; it is too calm, too holy a spot, for aught but peace. It is a fitting resting-place for ne, so long a wanderer amid storm and darkness ! "

Thus soliloquized Eva Thornton, the mistress of Woodbine Lodge, a. dark-grey cottage, almost hidden by the trailing ivy and the clustering vines; standing aside from the main road, guarded by mosscrowned rocks, and almost impenetrable woods; skirted afar by the blue line of ocean, that laved the pebbled beach of the nearest town.

She had been long a wanderer in distant lands; she had drained the cup of discipline-had reached the summit of all earthly hope, to descend to its darkest depths of sorrow and disenchantment. Time; the revealing angel, had brought the peace of resignation to her soul-had shed its healing balsam over every gaping wound-and slowly, silently, the new life, born of the fiery ordeal, gave forth its fruits and flowers of spiritual significance, and the dawn of happiness gleamed, golden and roseate, in the distance.

She came to the neighborhood of N-----, and found the deserted and romantic dwelling called Woodbine Lodge. Her means were adapted to its purchase, and soon she was enstalled its mistress,-looking with brightened eyes upon the charming, varied landscape spread before her; prizing the fine woods' spicy fragrance far beyond the empty adulations of the world, of which long since her soul had sickfned : caring not to exchange the rural beauty of her humble home for the stateliest palace in the crowded city. Seeking not to hide from the world a broken heart and altered fortunes; but gladly, voluntarily, seeking the healing repose of Nature : strengthening with the forest's life, the rocky grandeur that enclosed her, as with the power of a mighty prayer; drinking in long draughts of purest enjoyment from the thousand gushing rills; the ocean's distant murmur, the wild birds' song, Evd Thornton felt the blessedness of security, the soulrepose of life. She was not unsocial ; she made acquaintances in the neighboring towns; she dispensed the widest hospitality to all who entered her gates; she was gentle and responsive to all, rich and poor alike : but she loved solitude with a 'child's yearning, feeling deeply that the maternal ear of Nature was ever attentive to the unuttered aspirations, the voiceless prayer, the silent plaint of her votary; feeling that the fullness of life, the revelations of the inner, came from the realms above, through countless channels of wave-music, forest song, cloud-passing, flowery. message, breezy tone. And Eva Thornton alone with her thoughts was serenely happy; and for days and weeks the company of Martha Felton, her housekeeper, and the companionship of Fido, her pet Newfoundland dog, sufficed to keep the smile upon her face, the quiet gladness in her eye. She had not lived long at Woodbine Lodge, before she became conscious of a strange yet not unpleasant influence resting upon the place, and appealing to her, as it were, at all hours of the day. She felt the touch of sweeping garments ; she caught quick, passing glimpses of a fair, pale face, shaded by golden ringlets; of a little child, that appeared to wander to and fro in search of something; strains of low. plaintive music lingered on the air; there were flowers carefully thrown in at the lattice; voices murmured in subdued joyfulness, and sighed as with a weight of woe, uttoring broken sounds, unintelligible words. Eva's curiosity became intense : for no one in town or in the neighborhood could tell her the history of the house she lived in. She had purchased it of a merchant in N____, who was authorized to dispose of it by its far-distant proprietor. True, several persons had shrugged their sboulders significantly, and some even bluntly said : "Do you know, Miss Thornton, that people say ... the house is haunted?"

both cheat and am cheated. I cheat many an honest man out of his just claim upon my regard and confidence: and I am cheated out of the biessedness of wholehearted fove and kindly associations. Then the un-merciful man is most certainly an unblest man; his sympathes are all shriveled up, and he is affected with a chronic jaundice; he lives timidly and darkly in a little narrow rat-hole of distrust; he has no free use of the world; he breathes no liberal and generous air, and walks in no genial sunshine; he loses all the bliss that

comes from sympathy, from open-heartedness, from familiar and confiding association. More than this, such a theory of humanity is open self-condemnation. Whence has he derived that theory, and upon what premises has he built it up? Surely from his own self-consciousness, and from his own personal experience. There is darkness within him, and so darkness falls upon everything. His own motives are sinister, and so all humanity squints. The suspicious man, the man who distrusts all other men, and so is unmerciful to all, reveals himself as a mean man.

For 1 urge further, not only is this an unmeriful view of man in general, but it is an unjust view. The goodness of people around us is not all a mask. There is a great deal that is as the sounding brass and the tinkling cymbal; but, God be thanked, there is a great deal that is true, sweet music, with the rest of it. 1 believe, in fact, that those men who seem to us the worst, seem worse than they really are. I believe that the man who has stood before his fellow men as the worst man, is conceived by them to be worse than he really is. I believe there is some vein of light in est heart, some extenuating incidents in the basest life.

Now, it is well not to run into extremes, but let us regard men as they are, creatures with mixed tenden-cies and complex motives, with the good and had both But if extremes we must have, if we will them. adopt a sweeping theory respecting mankind in gen-eral; I repeat, that it is better to have the best, rather than the worst, and run the risk. At least this comes to us not only as an act of mere merey and of justice, where we don't know the actual state of the case, where we are not convinced of the wrong and evil; we are bound to adopt the best interpretation of things. and put the best construction upon them. We are bound always to give mercy whenever mercy can be given.

Moreover, I believe that moroiful treatment is always lawful treament; it is always wise treatment. I have said at other times, that mercy is not a weak sentithe necessity of punishment; it is not denying retribution where retribution is demanded; it is not retribution where retribution is demanded; it is not that puny sentiment that lets one go and makes an-other suffer; there is no mercy, it here is no justice; and I think where there is no mercy, there is no justice. All mercy is justice, I say, and all justice is mercy. The just act, the truly just act, his deed, and which rescues society from the evil effects of criminal life, the act that makes the criminal for the provided set of Jesus Christ is there in that gallery of scenes and incidents. There is the penitent woman, and the publican who said, "God, be merciful to me a sinner." There we hear of the lost sheep, and of the prolight son; of Zaccheus; of the healing of Jairus's daughter; of the good Samaritan; we see there the tears of Jesus fulling fast over the dooin of Jerusalem; "Father, forgive them, for they know, not what they of the god Chis guile "that is a pear that is Jesus Christ-that is the seens and incidents. There is the choin of Jerusalem; "A there is the echo of that the seenses of the seense and incidents." feel himself the baseness of his guilt_that is an act of mercy to the criminal as well as to the community. But remember, that no human tribunal can punish

But remember. that he infinite an punish the sin of any act. We are not the judges of the sin in our fellow-men. We cannot weigh the greatness of any guilt; that balance is with God Almighty. But so far as the act bears harmfully upon society, so far no doubt is it mercy to restrain—both to society and to the criminal. But there is no mercy and no justice in taking the life of man under any circumstances whatever

It is the falsest notion of human safety to hang a man. It cheapens life; it makes life more unsafe, and not more safe. But to confine the murderer, to bind not more safe. But to confine the murderer, to bind his dands, to restrict his power, to say "you shall do no more evil," is mercy and justice both to him and to all other men.

"Where He hath spoken liberty, the Priest altar binds the chains anew ere he hath bidden to life's equal feast. The starving many wait upo the few

Where he hath spoken peace, his name hath been The loudest war-cry of contending men. Priests, pale with vigils, in 11is name have blessed The unsheathed sword, and set the spear in rest,— Wat the worn banner with their sacred wine, And crossed its blazen with the holy sign."

I think, my hearers, of all these Christian incongrui-ties, and then I think how much this beatitude implies, coming from his mouth, whose life was a perfect trans-lation of its meaning. Oh, the mercifulness of Jesus thrist 1 there is a topic never to be exhausted; there is a topic almost too great to be approached in its glori-ous magnitude. The mercifulness of Jesus Christ; the moreifulness of the doctrines which he taught, and of

the actions which he performed. Mercifulness i that is the gospel, the whole of it, in one word—"Mercy." Great truths are set forth in the gospel—truths for the intellect as well as the heart of man; glories beaming around the horizon of that revelution, forever are there mighty sanctions are there, to inspire us with awe, to lift us up, and to cast us down. But the essence of the and power with men, the brightest light in the darkest spot, the greatest condescension in the lowest estate:

spot, the greatest condescension in the lowest estate; the holiest brought close to the hasest; the all-pure to the deeply sinful. Why, look especially at that gospel of St. Luke; see how full it is, how it overflows with this quality of mercy. It is the great characteristic of that Gospel, the mercy of Jesus Christ-a Gospel not preached to the rich, the sainted, and the respectable, but to the degraded, the cast-off, the alien. Think of the glorious passages in that Gospel, that are burning in our memory even now. All that we have seen of the love of Jesus Christ- is there in that gallery of seenes and incidents. There is the penitent woman. daughter; of the good Samarian; we see there the tears of Jesus falling fast over the doom of Jerusalem; there is the echo of that divine, expiring prayer, "Father, forgive them, for they know not what they do." Oh, my friends, that is Jesus Christ—that is the glory of Jesus Christ. In all these instances of mercy we behold the beauty of the text. When we look at these, we begin to see what it means; only we are confident that there is then a blessed love, a kindly that human nature has not yet reached. certainly that human nature has not yet realized ; a vast compassion that transfixes us with wonder, gratitude, and praise. Indeed, indeed, was Christ qualified to say, "Blossed are the merciful."

But, in the next place, let us consider the beatitude itself. We have seen what the condition of it is; now let us consider what the beatitude is. "Blessed are itself.

of this, of the deep sorrow it expresses, and the crael agony to which it bears witness. But do we ever think of the joy of Jesus Christ? that underneath all this sorrow there was a deep foundate of perenatal blessing, so that he could say to his disciples in his last hour, "My peace I give unto you—a peace the world cannot give or take away?" Do we ever think that he had within and below this discrete a specific of normatual within and below all his sorrow a spring of perpetual bliss? Whence must it have come? In a great degree bliss? from the fact that he was rendering good to others. Whenever he touched a blind eye, and the darkened ids opened to the light; whenever he laid his hand upon the leptor and he became clean; whenever he spoke to the poor dumb tongue and it burst with thanksgiv-ing; when he saw the poor old widowed mother clasp there were a fluck of ion o her bosom her restored son, there was a flush of joy that constituted the joy of Jesus Christ. The joy of be-ing merciful—there is no other joy like that upon earth. The sources of human joy may be distributed into three classes. There is a low, base sort of pleasure, the three classes. There is a low, base sort of pleasure, the very lowest and basest of all; it may be called the flendish element of delight, a joy that comes from crudity. For, humiliating as it may be to us, there are men who take delight in cruelty. It was said of a bad brave man who was conspicuous in our revolution-Benedict Arnold-that when he was a young man, serving in an apothecary's store, he used to de-light himself by standing at the door and see the boys walking bare-bot and getting cut upon the boys pieces of glass. Is there not a clue in that to that man's life? Is not there a clue to the treachery and man's life? Is not there a clue to the treachery and meanness that lights up the phase of cruelty that he practiced?, And so you can interpret the future man in the boy that delights in cruelty and torture toward animals. For mercy is something that goes forth not only toward humanity, but even to the poor animal that toils for us. Men have bransformed into a moral maxim the saving that us merciful man is uncriful to that tons for us. Men have transformed into a moral maxim the saying that "A merciful man is merciful to his beast." And so it is, a merciful man will be mer-ciful to the poor animal that serves him—to the poor dumb creature that cannot complain. And what kind of a man are near the de will consider merciful of a man are you who do not consider mercifulness of a man are you who do not consider mercifulness even in your sport? How much of that which you call mere sport and pleasure, consists in forcing to the ut-most tension the speed of the horse, in driving to its utmost any power of that kind that may be committed to pund? part; but how much cruelty is there? While we should feel that the animal is in itself but the servant of man, and may be used as such, still let us beware even here how we wantonly abuse and sacrifice animal life in any respect. Life is sacred, and should be held sacred. I can see God's power throbbing in the insect's wing,

called self-gratification. Self-gratification of our appe-

A States

To which she gaily replied, "I will try and exorise the ghosts ! "

Woodbine Lodge had not been long tenantless, but for the past year it had passed from one tenant to another-none remaining there long-none giving any reason for their speedy removal.

Miss Thornton questioned her housekeeper. The

BANNER LIGHT. OF

old lady, glad of her prescht easy situation, was loth to fill the lady's mind with fears of the super. natural visitante. Sho was a strong minded, matterof fact personage, and smiling incredulously, she said :

"I've lived fifty-seven years in this neighborhood, ma'am, and I was some five years old when I came here, and in all the days of my mortal pligrimage I never saw or heard a ghost. Bless your soul ! Miss Thornton, my mother never saw one, nor my father either, nor any one of our family ; and we've as good eyes as any can boast of. It's all imagination. ma'am ; you sit too much alone, and read too much, and in the dark you fancy you see things."

"In the dark ?" said Eva; "but 1 assure you. Mrs. Felton, that I saw a face, a pale, sweet facethat of a young girl-peering at me from the branches of the honeysuckle arbor. It was early morning. the sun shining brightly-. And Fido starts from my side, and snuffs the air and whines; he never did so before."

"Nonsense! Miss Thornton; the beast hears a mouse in the paneling." -

"You told me we were not at all pestered with mice," replied Eva, smiling.

"Well, yes, so I did then maybe it's the wind outside, or something scratching the wall."

"Maybe it is ; but if there is such a thing-if there is any truth in spirits revisiting their former abode, I wish it could be proved to me. I am fearless and devoid of superstition. I should like to commune with the departed, to see the forms of those whose dust lies mouldering, whose spirits walk the skies !"

"Lor' save us ! Miss Thornton, don't talk so ! You know the good spirits can't return ; they 'ro too happy in Heaven; and you would n't want the old Scratch to send some of his crew this way, would you ?"

"I do not see why good spirits cannot return as well as evil ones," somewhat impatiently replied the lady. "But of this I feel sure. What I see and feel, or imagine, as you call it, is not at all terrifying. Sorrow and care may have dwelt in this house ; great wrongs were never perpetrated here!"

"Indeed, ma'am, and you can't be led by appearances. People say a cruel father locked up his only daughter in this very house. The pleasant sittingroom you so delight in was her prison; and when her lover stole her from the grim old dragon's care, why, he pursued them, shot the poor young man, and brought Rosalie home, and locked her in until she died of grief. More than that, Miss Eva, they say the cruel, malicious, revengeful old dragon starved her to death, __poor broken-hearted young thing !__ and you would n't want to see her pale, famished skeleton a-rising up before you, and the old monster brandishing a club; and you would n't want to see the tall, handsome young man a-weltering in his blood, and a little child weeping over him! Don't talk of ghosts, ma'am, please! I 've said more than I should say. You look pale and frightened, Miss Eva; I'll run get you a cordial."

"Stay !" oried Eva, detaining her. "I may look pale, but I am not at all frightened. So you know the history of this house? When did these things 'happen?"

"Oh, ever so long before you were born. But please don't ask me any more questions ; you 'll not sleep a wink; and you'll be for selling Woodbine Lodge; and I'll be thrust on to the cold mercies of the world at large! Dear me! dear me!" she continued in an undertone, "what a fool I've been to tell her these horrid things !"

"I shall sleep as well as ever, Mrs. Felton," said Eva, smithing pleasantly. "Do not be troubled about me. I am only curious to hear all about it. Are you sure you have the correct version of the occurrence? Could a father be so unnatural? And tell me, please, have you heard any description of this Rosalie? and who was the little child?"

"I ought n't to tell you a single syllable, Miss Thornton, for you are all in a fluster with excitement. But it's my place to obey your request, madam; and I'll tell you what I heard, but mind, I

left the house, because of the queer noises and appa. the open casement sweet fasmine blossoms fell, ritions. Mr. Hardham told me in confidence, and I thrown in by unseen hands; and the sagacious dog never told anybody but yourself, Ma'am; and I shuffed the flower-laden air, and seemed to view the don't know how I came to tell you, but for mercy's airy beings listening there; but he manifested no sake. Don't tell any one; you'll scare all the folks sign of fear. The pure, brave heart of Eva quailed from the house, and we'll live deserted by every not. Fearless, undaunted, knowing herself not alone, neighbor in the world. Please. Miss Eva. don't tell | she read. the folks."

"I will not say a word," replied the lady, and with a shoughtful mien she left the room, the housekeeper muttering to herself, "She'll soon be leaving this, and I'll have to hunt up another situation. What made me tell the wicked tale? Maybe it aint true after all if Mr. Hardham did tell it. Dear. dear! I do wish women would learn to hold their tongues."

But Mrs. Felton's fears were groundless. Eva was strongly courageous then, too. Who certified to the truth of the strange story she had heard? The mistress of Woodbine Lodge pondered deeply; some. truth was there ; for the fair, shadowy image of Rosalie had beamed upon her from amid the trees; her white garments fluttered above the mossy rocks, her golden tresses waved in the sunlight. The little child flitted to and Iro, a wandering thing; and, dim and indistinct, a shadowy figure flitted from room to room, as if in search, and a deep voice, tender, deep-toned, love-fraught, called on Rosalie. In visions of the night, Eva beheld a flowery stairway rising from the rocky height, denoting the maiden's grave. And on that winding stairway, that uprose into the very realms of cloud-land, there stood, glorious with the life and beauty of another world, the haunting spirit of Woodbine Lodge, the golden-locked Rosalie. She was clad in robes of gleaming silvery whiteness, and a halo of starry lustre encircled the angel-head. Her face, serene and radiant, smiled on the occupant of her last earthly home ; and the little child, distinct and playful, clung to her undulating robe, and laughed with the innocent glee of childhood. A man of middle age, erect, majestic, with eyes of truth, and aspect of benevolence, stood by her side, and, in all the confidence of daughterly affection, the maiden's hand rested on his shoulder; the language of his soul, uttered musically, called her tenderly, " My daugh. ter l"

No shadow of reproach or wrong rested between them. Immersed in that deep, trance-like slumber. Eva knew that never had a shadow rested between those souls. And looking above, where a dazzling screen of clouds guarded the further portal of progression, she saw, amid its blaze of light and life, the radiant form her spirit recognized as the wife and mother, fondly, hopefully, awaiting the beloved.

It was with joy and rapture that Eva hailed these dreams; that ever growing clearer more vivid in their beauty, awakened in her soul long-slumbering thoughts, and aspirations long buried 'neath the conflicts of the world. Through trial and discipline her feet had been led, her heart had been consecrated to the coming brightness of a new era, a dawn of freedom, light and beauty.

When Eva found that the vague, uncertain hopes she had entertained in early youth-the wild longings for communion beyond the earth-were destined to a part of their fulfillment here, she clasped her hands in gratitude, and thanked the Father for the accorded boon.

When the tidings spread far and wide, over the land and across the occans-when the fact was proclaimed of spirit intercourse with man, Eva, the lone and desolate woman, felt indeed that the kindred ties of affection were eternal; and from the spheres of progressive life descended on the forest sanctuary the love-messages of the "loved and the departed." Then Eva knew that the mother of her soul was nigh; the long lost father smiled upon lier, and the brother lost upon the stormy sea was living in untroubled realms. Accepting with all the enthusiasm of her nature the belief, that, clothed anew in external facts and garbs of beauty, had been the guiding star of earliest humanity, she felt awakening to diviner life and action the well springs of emotion, long we reached the land of morning beauty, the altar of frozen by the world's cold breath. She felt the divine faculty of song, hitherto so crushed and feeble, soaring on triumphant wings of melody, resting only beside the golden cloud portal that veiled the angellands from human sight. And in her home the haunting voices deepened-the melodies o'erswept the listening air with power-the footfall sounded near-the white robes glistened silvery bright, and golden tresses flashed amid the jasmine flowerswhite arms entwined around the knotted trees, and gleamed amid the shower of leaves. It was a mystery, beautiful, absorbing, in which there dwelt no shade of fear. Four times had the snow lain deep upon the hills' steep sides, and left its starry flakes upon the tasselled pines; four times had Autumn left her artist pencilings to linger long on wood and glade; and now once more the hopeful garb of spring assumed the maturer hues of Summer's richness, the glowing vividness of her imperial green, the ruby splendor of her gorgeous flowers, the golden radiance of her dreamy skies! Over sea and river, gushing fount and rill, was laid the spell of melody. From forest depths the fervid summer's welcome song was heard: the ripe fields waved beneath the arching sapphire skies, and the sun, throned at day's departure in a cloud-chariot of Tyrian dyes, while the voices of earth and sky and ocean mingled in the rapt devotion of his vesper hymn. In the rigorous depth of winter, Eva retired to the neighboring town until the piercing frosts were over; then she returned to her idyllian home, that daily became more dear to her. It was the fourth summer of her residence at Woodbine Lodge, that a package of papers was delivered to her one day, accompanied by a letter from Mr. Hardham, who wrote from his death-bed. He also had accepted the new belief, and, urged by his spirit guides, had sent the package to the mistress of the mysterious house. Many years ago left to him by his father, he had never examined the papers, yet had always felt reluctant to destroy them. They were her property now, to be made use of as she would find proper. A strange agitation pervaded Eva's frame as she letter that accompanied it. A spirit-medium had from afar concerning the mystery of the house she lived in. Eva locked herself in against all intrusion. the important revelation of the past. Some of the pages were written in the delicate tracery of woman; were blotted with tears, others almost illegible and that they died, and that many of the tenants | close beside her, white garments rustled, and from | laurel-wreath of fame !

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CHAPTER II.

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UHATION AN "A murmur of the sea, A laughing tone of streams, Long may her solourn bo In the music-land of dreamst Oh, child of song! Is not the music-land a world of dreaming, Where forms of and, bewildering beauty throng?'. MRE. HEMANS.

"My father is an exile from his native shores, and I may never re-visit the land of my birth-bonnie England; yet the spirit, all-pervading, the musicbreathings of holy nature follow us here, and nestle as closely to our souls, leved and familiar as by the household hearth. Strangers and poor, wo yet can live content upon the soil of liberty, for the world cannot deprive us of the blessed boon of love. My noble father! thy princely halls are deserted, thy broad lands have passed to stranger hands. We are unknown in this hemisphere; yet is thy bowed, chieftain-like head erect with joy when I, thy child, address thee. No music of earth or heaven can sound sweeter than thy fond words, 'My Rosalie !'"

I write these pages, as thou hast accustomed me from early years-a record of passing events. Six months we have lived in almost absolute seclusion in this-romantic home. I call it "Zircovin's Rest," in thy name, father! To its pages I confide the strange experiences of my inner life, that thou alone canst comprehend.

I see my sainted mother in the visions of the night, and she tells me of such deep mysteries! I cannot word them in mortal language. She gives me the names of the unseen stars; she reveals to me the electric oceans in the planets' depths-the emerald mountains that sustain the architectural glory of the wisdom temples. With her I pass beyond the veil of sense, and feast with spirits on Eden fruits above! I traverse earth, seated on the winged cloud-chariot, and I fold to my bosom, untouched by earthy love, the cherub forms that live in the celestial realm.

To one being alone on earth can I confide these mysterics of my aparted dream-life-to my wise, loving father. He smiles encouragingly when I relate my visions, and strokes my brow, saying, so sweet and gently :

"You belong to the spirit-world far more than to our earth, Rosalie! Prove worthy of angelic guardian ship, my child, for my sake-for your own soul's sake !"

And I will, indeed, my father-for that life is so much more beautiful than ours!

Last night, left all alone with our old Elsa, and the faithful dogs, I early retired to rest. Soon my senses were steeped in the deepest repose; then a loud strain of music awoke me, and I saw the moonbeams falling through the curtained window, paling the blushing roses, bathing in light the modest bluebells, the tiny violets that grace my chamber. A cloud, silvery and roseate, undulating to the sounds that swept so dreamily the silence of the midnight, rested above me; and an infant summoner reposed there; the signet of angelic purity on lip and brow. the limbs entwined with flowers, the scraph.lyre within its hand. I felt my soul uprising, freed from the material clay; I felt the tresses waving round

my face, the pressure of my hand upon my rapturiously beating heart. Life, motion, feeling-all was intensified. I breathed freely, and thoughtfashioned itself into song that flowed from my lips with the fervor of adoring prayer ! Grace, freedom, lightness, possessed my form; my feet moved to the thrilling measure of aerial sound. I felt the inner sense of beauty, motion, music, light and color; and by the aspiration winged and glowing of my heart, I uprose to the summoner's cloud-chariot, and passed away from earth; high, high above the towering cliffs, the foaming sea, the sleeping multitudes, until reunion where my mother dwells ! I cannot describe that spot, seen only by the spirit's vision; I cannot tell by earthly sign of the life within its hallowed circle. Some day, when the regenerated children of earth shall hold full communion with the angel-worlds, these things will be understood, felt, witnessed by the soul. I cannot with the surroundings of earth, the atmosphere of this lesser world environing with faltering language and unconsecrated pen, even faintly image forth the gemmed and starry lustre of its over-arching skies. the splendor of the thronging planet-worlds, with their encircling seas of azure light. The voice of earthly music, the mightiest invocation of song, can only reach the faintest echo of its choral melodies that, ever circling in an upward flight, reach unto the celestial realm of which even the highest archangel knows not!

The earth-poor and lowly wielded the sceptred shall my Rosallo wed with the fortune-hunter, the wand of power, and the lily rod of purity was the sordid, the impure ; and where on earth lives of that mightlest there. God's patent of nobility was heavenly spirit the perfect counterpart!

stamped on children's brows; and love was-oh, so glorified I no taint of earth clung to his scraph robe of stars; no thorns lurked 'mid his festal eyo of the dark Naverillo I read a concealed, strange wreath ; it was made of imperishable flowers ; and purpose. He spoke of love to Resalle, the stormy the self breathing lyre he held, gave forth no under- evening before my arrival home; she told me that tone of sadness. I felt that I could only worship she calmiy bade him never to renew the subject. there, the angel of a darkened world; that I would He made no reply; but in his soul she read, with guard my girlish heart from earthly wile, and live those scraphic eyes, that he only gave an outward for the spirit-love awaiting me. ther.

Vaguely I felt a lingering kiss upon my brow; it came from unseen realms; I felt a glow divine of inspiration and exalted love, so pure and passion. less, it would seem worthy of a spirit's joy, pervade my inmost heart; and as the music, light and beauty deepened around me and above, from my full soul burst the invocation, promise and prayer of a mortal's offering :

From the darkened earth uprising To the realms of light divino; On the mountain of ascension, By the spirit's holy shrine; . Wings to thee my aspiration, Angel ! who dest vell thy face, With its pure resplendant glory From the lingering earthly trace.

Spirit of my rapt devotion I Seraph of m7, iumost thought! Lift to thine the deep heart-yearning · For the life with fullness fraught. 'Mid the world, its clouds and terrors; 'Mid the realms of solitude, Guard me ever ; consecrated To the beautiful and good l

Send me from all worldly longing, Scraph 1 to the heavenly fane, Where the vestal fires are burning; Echoes sweet the choral strain Of the distant worlds, rejoicing In the glory of thy trace, Spirit of my rapt devotion, There unveil thy angel mee !

I felt that my prayer was answered; that my place would never be beside the home-altar of stranger; that earthly love might tempt but would not triumph over my spirit vows: that henceforth. far, unseen, unknown, yet felt, an angel's heartthrob responded to the longing pulsations of mine And I was conveyed back to my moonlit chamber, with a heart .illumined by the gorgeous imagery of a love beyond earthly conception; my spirit thrilled with revelations of ineffable blessedness! I slept long in deep unconsciousness, until the sun streamed

brightly in at my window and my dear father gaily called his laggard child. I told him of my vision and its significance; and tears trembled in his large. soft, grey eyes.

"Wo are a strange race, my Rosalie!" he said tenderly embracing me. "We have gifted seers and solemn forotellers of the future among us. Our Hungarian blood flows wildly, perhaps, and many deemed your sainted mother crazed. I only knew that she held communion with the blest departed. I knew the meaning of her long death-like sleeps; her strange revealing. You resemble her in person, my child, and in spirit you are following her traces." "Oh. this music-world is so unspeakably beauti-

ful, dear father !" I said, and I sat down to my harp and sang the poem I had composed in sleep. "Would you leave your father, larling, for that

upper world of song and beauty-leave poor Zircovin all alone on earth, Rosalie?"

Oh. the deep toned tenderness of that trembling voice! I threw my arms around him, and cried amid my streaming tears :

"Wherever you are, beloved, blessed father ! is life and song and loveliness for me !"

"My life were dreaty, indeed, without thee, last of my heart and name," he said, and I replied, softly parting the silver-sprinkled, jetty hair, from off his forehead :

" Heaven were not happiness without thee, my only friend, my truest guide !"

Since a week or so a young gentleman has been coming to see us. When father is absent he brings me messages from him, and accompanies them with flowery gifts. I do not like the man, yet simple Elsa calls him fair and stately. He is of handsome presence, I admit, but there is something repellant in his eye, his voice, his manner, that I cannot force my lips to smile, my words to be warm with the welcome due a kindly deed. My blessed mother, with her soul-reading intuitions, would have told me that he was fated to do me evil; that his me a present of curious sea-shells and mosses. I accepted the offering coldly. I fear my constrained manner has offended him; he hastily left my pres. How I long for my dear father's return! He is compelled to be absent so often, and business calls him to the various sea-ports in the neighborhood. Old Elsa is a thorough housekeeper; her boy John, a stalwart, willing lad; our dogs are watchful and fierce; what can I fear in this holy, world-aparted spot? And there are neighbor's houses not half a mile beyond the wood ; and do not angels' spirits of once the angel hosts lent aid, will the dawn of liberty the departed watch over me constantly? I sit to-night and watch the foaming sea, with its phosphorescent gleam, breaking in sullen murmurs join the conflict. I shall hasten to thy rescue, beon the smooth beach below. I see the glistening, shifting light-house beacon on the opposite shore. and the twinkling stars break amid drifting dark banks of clouds, piling amid the erst unclouded Yet would her pure utterances have fallen on hearts canopy. I hear the night-bells ringing from the not yet awakened to that higher life of which she is town. Hark! a knock! a voice! my heart throbs the participator. Now, men would deem her mad; wildly! it is not my father; his coming fills me only I only listen charmed, almost spell-bound, to the with serene joy. I hear the voice now; it is that wisdom fraught with cloquence sublime, that falls unwelcome comer, Naverillo.

My child is threatened by some vague danger; sho tells mo so in her magnetio sleep; and in tho compliance-that she was fated to be molested fur-

I must again leave my 'Rest;' but I will bring friends (alas! has the exile friends ?) from N----; they shall stay with and watch over the safety of my precious child. I know naught of this Naverillo; he is a stranger in these parts, and though his appearance denotes wealth, I see not how he can aspire to the pure love of my gifted child.

Strange rumors I heard to day concerning him : they say he is a rover of the seas, living by rapine and plunder. Can such things be in our day? Yet, why not? The civilization that confiscated my lands and homestead; that erects churches and monuments while it denies the communion of souls-why should it not bring forth piracy and highway robbery, as well as silent treacheries and unauthorized despotisms?

Not in this land of glorious freedom can such monsters have birth; the soil of monarchy brings them forth; and, driven thenco, they dare to descorate the New World with their crimes! Once my pecuniary affairs all settled, I, the ambitious toiler for my country's freedom, will settle down to agricultural pursuits, and live the only liberty I can attain to-free intercourse with bountcous nature. At home my rebel tendencies brought on me the severe displeasure of the ruling despot; here, in the land of Washington, my religious belief would fasten on me the scorn, perhaps abhorrence of the community. Therefore I live, with my lovely child, my spirit-seer, secluded ; and from that virgin soul come prophecies, that fill my fainting soul with triumph; for she foretells in deep, magnetio trance, the speedy restoration of my oppressed Fatherland. She speaks in inspired tones of prophecy, of the decay of thrones, the crumbling power of dynastics; forctells in the far future, the glorious and universal Republic, so many patriotic hearts have dreamed of, bled for, vainly !

Shall I believe that the unselfish heroes of the past-the martyred ones, who, at the stake, and on the battle-field, yielded up life for truth and freedom's sake-that these great, mighty souls rest powerless, on rosy beds, in most inglorious ease, in a golden heaven of sensuous repose? My warrior's blood tingles in my cheeks indignantly-my soul ories thunderingly No! Away with your inglorious future ! your singing, inactive lives that priests portray. Thou Sovereign Father ! wilt be served with deeds, not empty formulas; elso why thy flood of inspirations poured so richly over patriot hearts? else why this uprising of the century against tyranny and creed fetters ? why this thirst for freedom, unquenched by defeat, hoarded and cherished even in the dying hour? Despots may crush my worldly fortunes, erase my noble name, and brand my flight with shame. They cannot fetter my soul; that, free, aspiring as ever, dares and braves them yet! Shall death extinguish the holy flame? . Shall the patriot wander through the flowery vales of Paradise, a child in intellect, forgetful of his first great destiny, of his life-long struggle? Never, never / We may not, in thy many worlds, great Father, wield the material sword, or head the legion of brave, beating

hearts; but surely, surely, this thirst for freedom shall not be unquenched; it shall be consecrated by the hands of angels, and the watchword given from the Great Spirit-ruler's throne !

My beautiful, heroid Theresa! on earth thou wast unflinchingly my friend and counsellor. The organ peals of liberty sound joyously in thy ear, arising from the earth that returned thee to thy native Heaven! My soul-gifted child and thine, bright link between our spirits, says that yet the martia hymn enchants, the trumpet tones awakening the earth's mighty hearts to action, stirs thee with ecstatic sympathy. Heroic woman, and still heroic spirit! thy white hands hold the sacred banner : cherubs of love and purity nestle amid its snowy folds. Life, though I may not live on earth to see nature was antagonistic to mine. To day he brought it, shall yet surpass the poet's dream; for tyranny, kings and despots swept from earth, the angels-shall find as fair resting-places in human homes as ever gladdened their seeking footsteps in Eden's shades. Rare, choice spirits are developing for the hattle of the age. Angels are unfolding on the earth ; the first glimmer of a new dawn has decked the sky; it is spreading broad and wide over this favored land : here the first returning angels will abide : the links between the heavens and the earth be renewed ; the startling call go forth for the oppressed to strike for freedom's cause : here on this consecrated soil, where break through the long night of gloom. Here, or in another sphere, I shall be with the wrestlers; I shall loved, down-trodden fatherland ! In the dim, mystic ages past, my Rosalie would have been hailed the gifted priestess, the prophetess ! so musically from those rosy lips. In heaven she will sit beside the Virgin Mother, a risen saint; and The next following pages were written in a bolder many will throng to her to learn of life and duty. hand, and signed Zircovin Zchlasco. They bore a My dutiful, my blessed child! God and his holy angels shield her from every harm !"

don't believe a single word of it." "Well, well-go on !"

"Yes, and she'll soon be leaving the house, like all the rest, and I'll be a poor, wandering pauper," said Mrs. Felton in a low voice to herself: then she continued, "Well, ma'am, they say Miss Rosalio-I forget the family name; it's a strange, outlandish one, with ever so many Z's and I's in it, I can't pronounce it-they say she was a perfect beauty ; blue eves, lovely golden hair, slender as a lily, and always pale. She was a sweet singer, and played beautifully on the harp. They came from foreign parts, she and the old dragon, for the mother was dead long before. They settled here, and here it was, in this very house, the old Belzebub killed her! Don't start, Miss Eva-he did; some say by starvationothers, that he stabbed her to the heart. He hid her body somewhere under the rocks, and many years after her death, he, too, was found lying dead beside the rock ; he wandered away after he killed Rosalie, pursued by an evil conscience, and came to die upon her grave at last, the old reprobate !"

"I cannot believe this story ; it is too revolting, too unnatural. And the child, whose was it? how came it here?"

"That's the mystery! When the old Turk shot the beautiful young man, the child was weeping over him, and the old dev-, beg pardon, Miss, brought the poor thing home with him, and it died here. for grlef after Rosalie; that 's the story, Ma'am."

"How came you to hear of this, Mrs. Felton ? no one in N- could give me any account of the former occupants of the house, that lived here so dong ago. Who told you the story ?"

Mrs. Felton paused awhile, as if in consideration. "Mr. Hardham told me, Ma'am, some years ago." "That is the name of the present proprietor, or rather the last proprietor, of Woodbine Lodge, for nowil am its mistress," said Evn, with a sigh of satisfaction. "And whence did he derive his knowl. edge ?"

"His father had rented the place to the old-, the father of Rosalie; Mr. Hardham has the story from the right source. He's an old man himself, and would nit be guilty of a falschood."

"He may have been misinformed; but have you no nearer details? Can you tell me nothing more ?" "Indeed I can't, or I'd be willing. I wish I hadn't told you what I heard; you'll be all of a quiver at every sound after this."

"Nonsense! Do 1 look as if I were frightened ? But tell me, do any of my visitors know of this story ?"

"Not a soul'I not a living human being! Some remember the name of the parties that lived here :

There-oh, worshiper !--oh, sceker !-- the gems glisten in the wayside path; not the vain soughtfor baubles of earth that deck the kingly diadem, the priestly robe; but jewels of faith and strength, of trust and love, of truth and joy, over which the golden waters of life flow musically. There gush the living founts from flowery fanes and amethystine hill-sides; flowing no more from rocky, barren sources : not bitter as Marah's waters to the lips : but sweet and inspiring with the liquid draught of poctic fervor. There the waters of transition lave

the shore, roseate and aglow with the morning radiance; islands of Elysian beauty ; mountain heights over which the sevenfold rainbow blends, dispensing mystic harmony ; temples of the soul, transparent in their crystal and silvery light; beacon-fires, darting high their living flames, and scintillating showers of guiding stars. And over the angel brows, the beatified faces, the glorified-limbs, flow streams of golden ether, that denote the children of a realm of peace; spirits of music and poesy, angels of love and inspiration 1

I dwelt among them many hours, it seemed ; and glimpses of the soul-life, with its manifold capacities. its unfolding might, were revealed to me. I saw the noble ambition, despoiled of every earthly perversion, received the package and read the almost illegible leading thousands of redeemed souls to the beaconfires above; to the temples trodden only by the pure foretold that she would receive important tidings in heart. And thence, I beheld them marshaling in battle array, their shields all brilliant with the studded gems of love and intellect, to wrestle with She called Fido to her side and commenced reading the wrongs of earth. I saw the pride, divested of its chilling vengeance, glow with costatic fervor for the good and true alone; I saw the crown, flashing with others bore the impress of a manly hand. Some a thousand sun-rays, adorn the peasant maiden's brow; and in the mountain-dweller's hand, I saw through haste and agitation. And as Eva Thornton the sword of truth unsheathed; in the slave's grasp, read, low music swept through the air, and close, the brimming cup of liberty; on modest brows, the

0 0 0 later date, and began thus:

"Yes, as poets and philosophers, as every aspiring heart has ever dreamed, there is, there must be.

realm of spirit-life, where all the inequalities of exile's, almost the felon's doom ; while the success-I, the professed champion of the peoplo; but never short, the scene is almost fairy-like."

CONCLUDED IN OUR NEXT.

AN INDIAN CITY .--- A correspondent to the Bombay life are leveled; these false, outward distinctions Standard, writing from Jeypore, says: "This is a that brand the unsuccessful patriot's brow with the most magnificent oity-certainly the finest I have seen in Asia. Nothing in Constantinople, Damascus, ful rebel lives a glorified hero, before whom nations Aleppo, or Cairo, can come near it. I had not the bend the knee. Exalted by prosperity, I should be slightest idea there was such a place in India. hailed with the sacred name of Liberator; crushed Streets eighty feet wide, with palaces, temples, gilded by adverse fortune, I am the hiding outcast; my domes, and porticos. All the fantastic glitter of Hinreerless child, fit to mate with princes, is a caged do architecture meets the eye at every turn. The solitary in this forest hut. I dare not expose her view at the 'Chowki' is really imposing-indeed, I rare beauty to the vulgar gaze. I guard, with zeal- do not recollect having seen anything like it, even in ous watchfulness, the treasure entrusted to me by Europe. Everything is in good repair. People seem my sainted Theresa. My English born flower shall to be rolling in wealth. Gardens and country pathbe shielded from the rough blasts of further adver- aces dot the surrounding country on all sides; the sity; her pure ears shall not be insulted by vile Raja's-a place called Amba-being of Alhambrian adulation. She calls herself a spirit-bride, and such magnificence. Gaudy peacocks spread their golden she surely is. I have cast aside my pride of caste- feathers to the morning sun in every direction ; in

BANNER OF LIGHT.

Written for the Banner of Light. THE WIDOW'S REPLY.

DT M. V. ST. LEON.

You woo me in that soft, low ione, It pains my heart to hear-The years roll back-another one Is echoing in my car.

'T is not like that which murmurs now-More musical its trill : A foreign language breathes each vow, And richer accents thrill.

You check the question ore 't is asked. And yet 't is but your due; Your life to me has been unmasked-

So mine should be to you. And when you hear this tale of pain.

This tale of long ago-Then, if you will, again renew This pleading, soft and low.

Four years have passed since first I knew The lesson lovers con : My teacher was as noble, true, As e'er the sun shone on.

scarce had childhood's boundaries passed, Yet child'I was no more ; He was my first lovo-is my last-Will be-till life is o'er.

See on this hand a ring-its ray, . Now dimmed by one sad tear

It hailed me wife-and from that day Each hour hath found it here.

This plain gold circlet, that I wear, None other shall displace-For the dear hand that clasped it there

Has left no other trace.

'T is told-the form has fled life's cup. Wouldst still this heart were thins ? So wholly was it given up,

It is no longer mine. Wounds inward, outward calmness hides :

Ob. ask me not to wed-My duty with the living, 'bides, My heart is with the dead.

Written for the Banner of Light.

THE OBSESSED. A TRUE NARRATIVE.

BY A. B. CHILD, M. D.

"Go to them in tones of love; They 'il come to thee, a nestling dove." On Saturday morning, the fifth day of January, 1855, I re-

coived the following letter: Clinton, N. Y., Jan. 3, 1855.

DB. CHILD—Dear Sir :-- Be not surprised that a stranger ad-dresses you, for 1 am compelled to do so from great necessity. I am the widew of Prof. Cutlin, into Professor of Mathematics and Astronomy in Hamilton College, of this place. About two months since I was developed a medium. In a day or two after, two of my daughters and a nicce were also developed. For a time, no one sat in the circle with us, except Mrs Prof. Avery and two other female friends. At length, by the carn-cest request of a student, who is a loose young man, he was admitted to our circles, since which time two of our circle are at times unmanerable. from the intiuence of dark suirits : and est request of a student, who is a loose young man, he was admitted to our circles, since which time two of our circle are at times unmanagable, from the influence of dark spirits; and to prevent them from solf-injury and destruction, we are obliged to keep a constant watch over them. The influence is upon them almost without cessation, and we have been kept up to watch over them for many nights. Over one of these spirits have gained such perfort control, that the spirit of my hostand, who controls the manifestations through my mediumship, influences me to write this letter to Dr. Child, of Boston, a person unknown and unheard of by me. Through another medium, also, not controlled by dark spirits, he de-sires the same. He says --- Write to Dr Child, of Boston, and beg of him to come immediately and id you of these great afflictions. He is a stranger to you all, but he is not a stranger to the spirits who new write. He possesses the power, and will immediately come and cause these dark spirits to leary you. Should he not come, these two children will soon be past control, and the consequences will be disstranger. It is a great favor to ask of you, a stranger; but the spirit

It is a great favor to ask of you, a stranger; but the spirit who are laboring for the softwires of humanity, and that you wold come to the relief of these two childron, and save them from ruin. I can offer you nothing in return but the thanks

four rule. Lean offer you nothing in return but the transformer of a grateful heart. This whole aftart, to us, is most extraordinary. We near little, scarcely nothing, of spiritentism. We cannot tell by what means this strange influence is infour family. Yours in the bond of spirit, Yours in the bond of spirit, Mas. P. H. CATLIN.

I read this letter with a deep interest. It made a powerful appeal to my sympathies. I had a desire to relieve these sufforing children, if I had the power to do so, but knew not that I had this power-or if I had, in what way I could use it for their benefit. 1 was sure the letter was not a hoax, and that the request it contained was of a piritual nature, as it purported to be. I felt that I must go immediately, and yet I had not the ready means to done. The distance was three hundred miles, and the expenses of a journey there and back would not be less than thirty or forty dollars. Again I questioned my ability to afford the children any relief if I should,

She welcomed us with a heart overcome with feeling; she was too full of amotion for ulterance, and could not speak for tomo minutes. Bhu gavo us a most hearty welcome-was not surprised to see us. She had an impression so strong and cortain that it made her say, with emphasis, "I knew that you would come ! " She wept almost aloud. I thought in silence, what a noble soul she has; what a heart of sympathy, kindness, and love f

Our meeting was like the meeting of long absent and welltried friends. Friendship for a lifetime could not have made a meeting more replete with gladness and heart-felt emotion. By practice and precept we have ever been taught to meet strangers as strangers, not as friends,-to fear and distrust them, until we have tried and proved them. First, an introduction in form, then a gradual acquaintance, growing out of incidental meetings, repeated again and again, and finally amounting, by degrees, to friendship. But here is a new mode of meeting, not in keeping with the usages of society; no introduction by a third person who has a knowledge of both parties; no acquaintance, no association; but heart meets heart in real friendship; brothers and sisters meet together in the family of God, as such-not as allens and strangers to one another. What is the cause of this? We answer, spirit influence; it waives the silly, unmenning forms of lutroduction; the external customs and fashions of society it drops reputation and substitutes realities; it develops a love for one another, though we may be strangers, that needs no external means for its exercise. We met Mrs. Catlin as we meet a sister with whom we have been associated for life. We met as we would meet any human soul, in any condition in life, regardless of forms, ceremonies, or even conditions, We met her as an immortal soul, existing with, traveling to, and destined for, the same eternal home

Mrs. Catlln's conversation immediately turned upon the afflicted children, who were the objects of our visit. She said that the manifestations through one of the little girls were most frightful, and her condition was truly pitiable. In her obsession, she was perfectly unconscious, and apparently perfectly under the control of some unseen intelligence, and that intelligence perfectly domoniacal. Different spirits, of a most wicked character, purported to control her, and would cause her, if permitted, to commit the worst crimes, even murder.

We inquired what had been the character and habits of the obsessed girl before this influence came upon her, and were told that she was an innocent, harmless, good girl; was a member of the Sunday School; had been brought up strictly, and in keeping with the teachings of the Orthodox church, of which Mrs. Catlin was then a member in good standing. When obsessed, the spirit acting through her manifested great muscular strength, intolligence, shrewdness, deep and wicked designs. Knives had been secreted by the spirit, and there was reason to believe would have con used to take the life of the medium and others present, when a favorable opportunity offered luid there not been close watch kept, and timely interference made. Many and different manifestations of a nature equally ovil were made through this poor, innocent child. The excitement in these fits of obsession was intonse; the whole being of the child seemed filled with evil intents. When the spirit left, which was only occasional and at short intervals, the child was perfectly prostrated, weak and helpless, evidently in a sinking condition; pulse low, and respiration feeble; no appetite;

listless and languid. It was not strange that a good and affectionate mother should feel a deep concern for her poor child, thus suffering, and that she should fear disastrous consequences. And it was not strange that guardian angels should make an effort through the mother's mediumship and that of others to remedy the affliction."

Under circumstances like these, Mrs. Catlin's hand was moved to write the letter with which this narrative commonces. She affirms, that she never heard of such a person as Dr. Child, but that the letter was written or caused to be written entirely by spirit influence and intelligence; the truthfulnesss of which was confirmed by writing of the same purport through different mediums before it was sent.

The ruling spirit in this singular affair, claimed to be the good departed husband of Mrs. Catlin, both of whom were to me surfect strangers. I had never before the receipt of this letter leard of them.

There is no philosophy on earth this side of Spiritualism that can account for this strange letter and the circumstances attending it. Mrs. Catlin did not know that such a person as Dr. Child lived in Boston ; and if she did she certainly did not know that he and the friend who would accompany him to her house in Clinton, three hundred miles distant from Boston, had the power to relieve her suffering children, for neither Dr. C. nor Mr. Keene knew of any such sower, or thought they could use it. But there was an inelligence that ventured to boldly affirm that this power could be exercised through them.

All the actors in this scene were moved by some unseen, rresistible power, over which their own reason, judgment, will and intelligence seemed to have no control. How one buisness-like; how unprofitable for the interest of self; what unheard of folly it was, in a worldly sense, for Mr. Keene and myself to go to Clinton, thinking power would be given us to east out devils ; and go, too, resting on the truthfulness of a spiritual communication, written through a stranger. As men of business," we should say that there were nine chances out of ten for the letter to be a hoax.

"Your presence here in Clinton," said Mrs. Catlin, "is evidence that the predictions in the letter are in part true, and I feel an abiding and certain confidence that your presence Il verify the truth of all predicted there. You have come as spirits in the letter said you would come, and with you they also said would come the power which would relievo these suffering children. "This, too, 1 believe is true."

" All aro God's children ; even from where his image shines, permanent avail. Tell a dark spirit, in words, you love him when you hate him, and it will avail nothing for good; he to the lowest spark of human existence, where his bright inago seems clouded over with the darkness of sin that will show you the demon. We have been taught to love overs it." "All works are the works of God; the bud unfolding, the

dried leaves of Autumn, the bright tinted cloud of evening, saddening wreck of a once freighted bark proudly sailing ver the water." "All scraphs and angels, all spirits and mortals, together,

ake up one great eternal family, the family of God. Each individual soul has the same Father, has the same brothers finction above another ?. Shall one be pompous, arrogant, let him sooner bow to a blade of grass and learn to love God a his works."

"It is the mission and the influence of angels to fill all pace with love, to sweeten discord, to water dried leaves, to reath on withered branches the dews of affection, and make the barron wildorness a cultivated garden; this is the mission of angel love to humanity." ³ Love strikes the harp of melody and cuts away the thorns

ignorance. Deep down in every soul of earth lies the better life. Hell is the ground in which the germ of the slooping germ of love, to be quickened, expanded and un- soul is planted and takes root; it germinates in darkness, olded by angel hands, watered with their dews of affections nd their tears of sympathy. "The power of Deity is alko in the dew-drop and in the

ourn with brighter glow as it grows nearer and nearer to him. In rayless development there dwells the sacred spark. the emanation of the God principle." "Can one stand alone and from an eminence of light and

ove say, 'I am above, and thou, my brother, art beneath me?' No; one pulse throbs in you, in me, in all humanity. We above the earth? Heaven is a condition of the soul to which cannot yet see the undivided chain that connects and binds all humanity is rapidly advancing; no one, perhaps, is going umanity."

eart that pulsates with love, in a brother's kind words, in a sister's gentlenesss, in a mother's kindness, and in a fathers's blessing. God fills all space ; he is in all matter, animate and inanimate. Our spirits shall flow out and go up to a perception of God through the avenues of love, affection, kindness and charity."

After repeating these selections and others of a like nature, the spirit said : "You are my friend." I answered, "So far as I have a capacity to be a friend, I am your friend; you are kindred to me; I am your fellow-your companion; I am as heavily laden as you are, in what the world calls sin and wrong, my wrong deeds may not be made manifest exactly n the direction that yours are; but that they are as weighty s vours. I cannot doubt. I am your companion and friend in darkness. I am your brother in earth-life and in spiritlife; in time and in eternity; progression is yours, progression is mine; hand in hand we go together, and humanity goes with us, forever. Life has conflicts and darkness; life aas discord and contention ; we must pass them. The soul ever yearns and longs for peace, light, concord, love and lrank it to the dregs, and we must drink it, obedient to our Fathor's will; and the longings and yearnings of the soul hall be satisfied somewhere, at some time.

Every manifestation of wrong is an elimination from the oul, acting in the laws of nature, which leaves the soul better and purer. God is good; all his laws are good; all his creatures are good; everything that he has made and governs is good. Can I ask you to be better than you are t Sot without merit of my own, and merit to me is a stranger-Am I better than you are? God forbid that my vain imagin ings should lead me to think so. The self-justified righteous night call your spirit wicked; but only touch the cords of ove and affection there, and the response is love and affection sent forth, deeper and stronger, perhaps, than could be elsewhere found. The chastening hand of affliction has been upon you, and by it your soul lins been made freer; it has een nourished and expanded in darkness, to bloom freshe in the morning of spirit day-light."

"You are not a minister, are you ?" said the spirit No, I answered; if a sinner there be on eagh, or in the

spirit-world, I am one. "Well, I believe you are my friend," said the spirit. I answered, "Be not influenced by my words, for words are

leccitful, but feel the pulsations of my spirit, and know whether it beats in sympathy, in love, in harmony with your own; know whother I am your brother or not, without my saying so.'

"You are my brother," said the spirit, "and I am yours Ask of me what you will; if I have power to give, it shall be given." hope.

I answered, "I have but one request to make of you have your companions, who are also my companions, which I shall ask in perfect faith, knowing that it will be granted. Mrs. Catlin is your sister, is my sister; she has a licart full of affection; her garments are a little tinged with the superficial righteousness that comes from church education, and this tends to call forth opposition in a spirit like yours or nine; but let us remember that we may have similar or worse tinges; this we will set asido as belonging to the naterial being, not the property of the spiritual. The maerial form of her husband has left her; his hands have long of eternal wisdom that they bring to mortals? Go back a since ecased to provide for her and her little children, that little. Who sent the letter that begins this narrative to Boswe see cluster around her and cling to her in innocent love, ton? If I answer truthfully 1 must say, spirits. Who caused Her life is full of toil and care; she desires, she tries, to do Mr. Keene and myself to meet these suffering mortals? I well and to do right. Now let us aid her; let us be kind to answer, spirits. We were as much the immediate agents of

dark spirits only in words; we have been taught to repel them, resist them, to hate them in action. It is this feeling that calls forth obsessions and discordant influences. The And the stormy wind that drives on barren rocks and makes nearer we are allied to the self-righteenaness of the "church." the greater is the liability of obsessions.

Vaintly does humanity conceive of the power of him who can clearly see that all ovil is for good; who is in fellowships in love, in rapport, with the worst sinner, without one feeling of condemnation, and without the consciousness that he is and sisters that every other soul has. Shall one claim dis- himself better than the worst. He has all the bests of heaven and hell on his side; ho is on the side of God. The open self-righteous, and think himself better than another ? No; sinner is as nearly allied to God and heaven, as is the saint. Havo I a right to feel, or to say, that I am better than the worst? Has any one? God forbid the afilrmation. If

hell is on my side, because I love its unprogressed millions, heavon surely is; hell wars with hell and overy creature in it, and with heaven, too. Every soul in hell is in inharmony with every other soul in hell. By hell, I mean inharmony, a low development of spirit; that

condition of the soul out of which it comes forth to a then comes up to the light, to the air, and to freedom; it receives the genial sunlight of heaven, its refreshing rains and dews; it grows, expands, buds and blooms in beauty. Wo car, in the humble and in the mighty, in the repulsive and are all in hell, or inharmony, now-just coming up to light. in the congenial, and the spark of Deity in all things will Heaven is peace; a soul in heaven is in harmony with all creation; is in fellowship with all humanity; and hell is not excepted. No wrong is reflected from or upon the vision of one who dwells in heaven; no blamo is felt, no fault, no condemnation exists anywhere. Heaven is a condition of the soul, and a locality, too; it may be in, upon, around or

faster than another; afflictions lead us there; sin makes "God is not to be found upon's throne; we find him in the affliction. The inherent properties of the soul, fed by the influx of divine love, moves it onward. We are all going; all governed by the same immutable laws of nature that never speak in words, as man deceitfully speaks; but in silent utorance, and without exception, make manifest the will and nurposes of God.

I have no hesitation in believing that many persons who may read this strange treatment for obsession, particularly those who think they have virtues more than some others will think that the broad liberality shown to this dark spirit, and the total absence of all rebuke and condemnation for his ovil actions, was wrong. Be this as it may—the object was gained; onmity ceased-obedlence and submission on the part of the spirit was the happy result. Peace, harmony, appiness and joy pervaded the place but just before replete with discord, inharmony, sorrow, fear, suffering and agony. The spirit was not a vanquished enemy, but a irlend, tried in the fires of affliction ; won by the attractions of love; which we shall sometime learn is to bind human hearts together. In accordance with past teachings, in a case of obsession like this, we should have bid the spirit "begone, in the name kindness. The bitter cup does not pass from us; Christ of God." This had been done before our coming in this case : but the spirit was too well acquainted with the threats of humanity, to heed such words from the self-esteemed vir. tuous as having any power, either for his good or for the good of others. Jesus might have used such words with success, but not with the same intent as we use them; his nature was a great well of love, and the spirit could feel its influence even before the command was given, and knew

they were not words of arrogance and self-righteousness. After a rest of one or two hours, we assembled in the evening for spiritual manifestations. A large number of persons were added to our evening circle, some of whom had been attracted thither from a distance of twenty miles, to see the result of this strange affair. The manifestations of spiritpower on that evening were the most interesting and soulstirring that I ever witnessed ; trance-speaking, writing and visions, were produced in profusion. Never before did I interiorly witness such a strange commotion of spirit-influences as filled the atmosphere of the room. Spirit-friends and senemies seemed to approach each other in recognition of friendship. From these dark spirits gleams of pure light burst forth through the apparent darkness, in response to pulsations of kindness for them, from the hearts of those who had before felt antagonism and enmity. Conflicts coased, darkness vanished, and a blazonry of spirit-light made for the time a scene luminous with the light of friendship and love, that gladdened every spirit's heart present. Visions of darkness receded, and were only seen to exist down retrograde steps, fading away in the past. The present was full of joy, peace and happiness; the future was all radiant with holy

"Bright stars were shining, Fragrant wreaths were twining, While iteating in a cloud of light, A holy band of angels bright, Came chanting with scraphic lays, A molody of heavenly praise."

The present moment was as replete with joy as the immediate past had been replete with sadness. Angel hands had wiped the tear from sorrow's eye, and hushed the sigh of misery. What made that little band of mortals so happy and joyous? Was it not the refreshing love of angels; the drops

Pearls.

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And quoted odes, and jewels fire words long, That on the stretched fore-finger of all Time, Bparkle forever."

When Mary chose the "better, part,"

She meekly sat at Jesus' feet! And Lydia's gently-opened heart,

- Was made for God's own temple meet: Enirest and best adorned is she,
- Whose clothing is humility. The saint that wears heaven's brightest crown,
- In deepest adoration bends; The weight of glory bows him down
- Then most, when most the soul ascends: Nearest the throne itself must be
- The footstool of humility -JAMES MONTGOMERY.

In triffes, infinitely clearer than in great doeds, actual baracter is displayed.

- Oh, say not that Jehovah Bade us labor as a doom f No, it is his richest mercy,
- And will scatter half life's gloom !
- Then let.us still be doing Whate'er we find to do-
- With an earnest, willing spirit,
- And a strong hand free and true.

Troubles are like bables-they grow bigger by nursing. Don't meet troubles half way, for they are not worth the ompliment.

- There is no lot, however sad.
- There is no roof, however low,
- But has some joy to make it glad,
- Bome latent bliss to soothe its woo-
- The light of hope will linger near.
- When wildest beats the heart's emotion, . A talisman when breakers roar,
 - A star upon the troubled occan

The sentiment of sympathy is one of the noblest attributes of the human mind; to its exercise God has affixed an exjuisito sense of enjoyment; it operates in a thousand ways o elevate and embellish the character.

- A dreamer dropped a random thought; 'T was old, and then 't was new-
- A simple fancy of the brain,
- But strong in being true;
- It shone upon a genial mind, And, lol its light became
- A lamp of light-a beacon ray-
- A monitory flame ; The thought was small, its issue great-
- A watch-fire on the hill, It shed its radiance far adown
- And cheors the valley still.

A clear conscience is sometimes sold for money, but never bought with it.

LETTERS TO THE YOUNG.

Now my dear little friends, we have much to say to you. We will first talk about the great God who made you-how he loves you, and the many beautiful things he has created for your happiness. We will take you into the fields and show you the pretty flowers that spring forth spontaneously, and watch the tiny insect that flits through air and sky: we will take you through forest and glen, and show you the pretty birds, and give you a description of their habits, and modes of life-will point your attention to the manner in which they build their nests, and show you the infinite variey that exists in different parts of the earth; we will also show you that from them you will learn one of the most beautiful of lessons. And what do you think it is? It is this : Just as the morn begins to dawn, before the sun is in its eastern horizon, you will hear the birds, one and all, carling in sweetest music a song of praise to their Creator. Doth not this teach you that just as you awake to the morning light, you should lisp a prayer of praise, too? Yes, dear children, and I know you will love to do it-love to join in the one universal prayer. Did you not know that the little rivulet, the running brook, sy, even the earth, air, sea and sky, praised him? the moon that sheds her silvery light-the sturs also? While, us the sun gives forth light and heat to our planet, so do these little bodies become suns to other systems.

While contemplating the wonders of the sky, then, let each little heart go forth in prayer to God, who not only loved and created them, but loved and created you. Have you over thought or rightly understood the meaning of prayer? Well will tell you. It is the outgushing of your little spirit : the going forth of your desires to him ; a simple petition-not at any particular time, but at all times; a constant desire for nething good ; and that little prayer your Heavenly Father will love to hear, because it comes right from the heart. Whatever acts of kindness you may perform-whether among your playmates, or with your brothers and sisters at homonev should be adminted by a spirit of Love way the praise of men, but rather the love and reward of your Heavenly Father. Keep in mind those beautiful sayings of Jesus of Nazareth : "Children, be ye kind to one auother: tender-hearted, forgiving one another." Have you over noticed how happily the little lambs skip and play-the fondness they exhibit for each other? and many of the other lower animals-such as the dog, for instance? Look at the affection he exhibits for his master, and at his cagerness in ometimes rescuing little children from a watery grave! We shall speak of many of these things from time to time, and I wish you to liston with close attention-and what happy times we will have together, wont me ?---some pretty merry ones, too, Adieu. MINA.

thought of the means to be used, or the result of the effort. While thus reflecting upon the subject, Mr. Geo. W. Keene

of Lynn, Mass., came suddenly into the office where I sat. read the above letter to him, and he responded :

"You are going, are you not?"

I replied, "I only lack the means."

He said, "Go, and I will defray the expenses of the journey, and go with you."

This generous offer I gladly accepted, and we forthwith made arrangements and took the first train of cars that left tiful daughters, the oldest, about sixtoen, and a sistor-in-law Boston ovor the Western Road, at eight q'clock in the morning, and about midnight found ourselves in Utica. During the day and evening on our journey thence, we discoursed upon the strangeness of the letter. We concluded that a smart business man, who was untouched and uninfluenced by spiritualism, would call our present mission a "wild goos chase" of the wildest kind. We thought how easy it might have been for some wag of Hamilton College, who was opposed to spiritualism, to play off a hoax like this upon "de luded, crazy spiritualists." and make fools of us. These thoughts, however, were silenced by the voice that spoke from our inner, deeper convictions.

We know from soul-impression that the letter was true: the mission was real, was for good. Yet neither of us had the most distant knowledge of the means to be used, or how, or in what manner we could benefit these children. We were truly passive and ignorant instruments, led by unseen guides, to be used we knew not how.

We took lodgings in Utica. N. Y., and at an early hour the next day got on board a stage-coach, and about eleven o'clock the same morning found ourselves in Olinton, at our journey's end.

This was the first moment we had opportunity to learn whether the letter we had received was a reality or otherwise. We inquired of the landlord where we stopped, if the widow of the late Professor Catlin resided in that place. He answered in the affirmative. We began to have external proof of the truth of our interior convictions.

We are not totally deceived," said Mr. Keene; "but let us see: we have yet to learn whether the letter was written by Mrs. Catlin, or by some one for the purpose of playing a trick upon 'poor spiritualists.'"

At our request the landlord pointed out to us the residence of Mrs Catlin, and we lost no time in making our way to her dwolling. Wo did confess to each other, as we ascended the door-steps and pulled the bell, that we had fears that, after all, a trick had been played upon us. But we thought, what if it should turn out that our worst fears are realized? We know our purposes are sincere, our motives are for good, and no evil can come of good intentions.

The ring was answered by a very affectionate, intellectual appearing girl of sixteen.

"Does Mrs. Catlin live here?" we inquired.

"Yes, sir." she replied.

"Is she expecting Dr. Child, of Boston ?"

"Yos, sir; are you the gentleman ? " We replied in the affirmative.

Hor countenance expressed a joyful surprise, and hurriedly she said : 5. 18 Sa t

Walk in, and I will call my mother." Our hearts beat freer and fuller in confidence of spirit im pression. We were relieved of all uncertainty as to the realour business, powers, as external business men, had made us doubt for nothing, and our worldly shrewdness had fallen in the background, to give place to the truer and the more of affliction, plorced by sin and suffering." beautiful, the soul's unspoken convictions.

A faw moments brought Mrs. Catlin into our presence. the atmosphere of frue love."

How were these afflicted children to be relieved? Were, words or deeds to do the work? Our hearts were willing; our hands were ready, but the means to us were in darkness. Mrs. Catlin's household appeared exceedingly agreeable, well educated, intelligent and interesting. She had a son at

college, a flue young man of about eighteen, and four beauand niece. Everything around indicated harmony and happiness. Mrs. Catlin is a woman of deep and acute feeling, full of love and kindness, manifesting an earnest desire to do ight in everything she does.

About 12 o'clock at noon on the day of our arrival, the daughter, in. her fifteenth year, the one who had been most severely atllicted by obsession, was suddenly thrown into an unconscious trance, and was fully and perfectly under the control of a spirit, who manifested great opposition to every-thing we call good, and love for everything We call cold. The manifestations of a spirit through a medium, we thought, ould not be worse than were the manifestations through

this child. From her innocent lips came curses and oaths. which were emphatic and profuse; her mouth frothed, and at times the spirit hissed like a scrpent; her soft eyes, mild in expression, became like balls of fire; her features were contorted; hor muscles were tense and powerfully exercised. A student, man grown, opened the door and came into the room,

and this little girl seized him by the hair, pulled him, in spite of his own efforts, prostrate upon the floor. She solzed the poker and the grate wronch and made efforts to hurl them at the heads of the company, and seemed bent on the injury and

even destruction of every one present. We made some effort to converse with this spirit, and while we did so, to drown our words, the spirit would sing, scream and howl; he even raised the window and screamed "fire, fire," to call the neighbors in and make a greater scene of confusion and dis-

cord, for which he manifested great delight. After many unsuccessful attempts, we finally succeeded in getting into a sober, friendly conversation with this spirit. I told him that I was no better than he was; that my words were not fictitious, but real and meaning; that no spirit, however dark

and wicked he was called, was either below or above me, in the family of God: that distinctions which gave love and kindness to good and withheld them from had men were fletions, while a universal brotherhood,, of equal rights and common equality, was a reality. If I thought myself better than he was, it was a vain conception of self-rightcousness ; and if he thought himself better than I was, it was vanity also. These remarks arrested the spirit's attention; he looked upon me with intense surprise, and became passive and submissive.

He said, "Talk to me more," and I continued in the same strain for sometime, intersporsing the remarks with friendly and companionable conversation, and with various quotations and passages, of which the following are a few selections:

"We are of one great family; offspring of one eternal Parent; we have met, and hand in hand we must go on the journey of life. Some gather roses, while others bear the thorny crown. Let each have one roso. 'Shall I seek to crown my neighbor with thorns and decaying branches, and ity of Mrs. Catlin's letter; our impressions were proved true; pluck for mysoif Spring's first offerings? No: we worship our Father in human hearts; we feel our Father's beating heart in the kind embrace of hearts bleeding from the wounds

"No sigh of earth goes on without ruffling the breaze of.

hor; let us be her friends and her brothers. This is my spirits, as perfectly under their influence, as the clay is under request."

The spirit replied, "As you are my friend, and the friend, of my companions, so am I and my companions hereafter not the encinies but the friends of this medium, and the ingly. The means used to change the intents of the spirits ouschold of which she is a member."

Our friendship was cordially reciprocated by the friendly shaking of hands through the deficate, wearied hand of the The whole affair was a manifestation of spirit-power from little medium. We said farewell to each other externally, with a mutual agreement that our spirits should not separate.

The spirit left, and the medium fell prostrate upon the ofa, almost lifeless. Her good mother administered to every want, and restored her in a few hours to her natural conciousness; yet the effect of the powerful action upon her system during the obsession, caused her to still continue in very weak state.

We told the child that we folt convinced the spirit and his ompanions, who had caused her so much affliction, would no more cause her life to be miserable; but that they would creafter be her friends, and influence her to deeds of love and kindness: that their capacity for influence in goodness was commensuate with the capacity that had been maniested for evil; that her future would be joyous and happy that her pathway had been strown with thorns, and now by the same hands it would be strown with fragrant flowers. Joy beamed from her innocent face as she looked confidingy up to her mother, and said : "Mother, wont they com

father in Heaven, and he will take care of us; he watches over the widow and the fatherless; dark spirits will not troule you again."

Mr. Keene read well-timed selections from the Bible and nake a prayer; it was a prayer of deep and true inspiration; full of pathos, love and beauty. He addressed the mother with the little children all clinging around her, every one in ears-jears, it seemed to ma of love and joy; he spoke with sympathy, with feeling, and with power; his voice was like hat of an angel, and I believe it was the uttorance of angels through his lips. His words of inspiration were caught and loved, too, by unseen auditors; his sympathy and compassion for suffering reached out without limits. No spirit could stand uninfluenced before his appeals. A kinder and nobler heart on earth I know not than that which beats in the osom of George W. Keene. He feels that all men are his brothors, and all women his sisters; he has no condemnation trol the dark spirit, and relieve the young man of the afflicfor any one; no reproof to offer; no fault to find; heaven, and the help of holy angels, he aspires for with bounding impulses; he is alive to goodness, and dead to sin; he aspires to be happy in advance of no one; his aspirations for heaven are not limited to his own soul and a limited number f select companions, but they reach out and take in the whole caravan of human life. No creed binds him; no

ogmas hold him; no selfishness confines him. A poor unfortunate, unprogressed spirit, whose intents and purposes were for a time evil, would recognize in him a riend, a brother, a companion, a saviour; would feel the ower of compassion, sympathy, kindness, fellowship and ove. And where is the human heart however lost in the darkness of all sin, that will not be moved and respond in love to love made manifest, and become submissive and bedient?

It is the nature and the degree of development of the spirit of man, that acts upon and controls spirits in the spirit, world for good or evil manifestations, though modiums, Words are nothing in spirit-life; they belong to the material world: they are deceptive and unmeaning; the real properties and developments of the spirit in spirit-life alone are of by that time, will require answering.

the influence of the potter's hand. The obsession was wholly spirit influence, in which may be read a lesson of wisdom for all, could we read understandfrom ovil to good, were purely spiritual, and known only to snirits, until the results of these means were made manifest. beginning to end, most admirably planned and beautifully exocuted. All the spiritual manifestations on that evening, and the

day and evening following, were agreeable,' interesting, and harmonious. On the day following, Wednesday, Jan. 9, Mrs. Catlin's house was filled with kind and loving friends, who were not much afraid of devils or obsessions, but who felt a leep interest for herself and family, and a true love for the coming of spirits and augels. Never before did I feel such a power of love made manifest in a company of human souls. Every one was pervaded by an influence, the power of which seemed above the mightlest powers of earth.

We left this most agreeable company with feelings of groat reluctance, on Wednesday evening, about eleven o'clock, and took the night train for Albany, homeward.

When comfortably scated in the cars at Utica, which we took at one o'clock in the morning, after three hours cold ride in an open stage, we began to reflect upon and talk about the strangeness of the mission we had been on,

A fow days after our return home, we received from Mrs

Clinton, N. Y., Jan, 13, 1859.

Clinton, N. Y., Jan. 13, 1850. Mu. KEENKAND DR. CHILD-My dear spiritual guides, by what endearing name shall a ddross you? What language can express the gashing of a soul filled to overflowing with gratitude and thanksgiving? You shall have your roward. For your self-denial, kindness and love, I thank you. Fear not, for a cup of water given in the love and in the spirit of Christ, to thirsty one, shall receive a rich return. Since you left, our preclous Carrie, the daughter obsessed, is all love, love j she is our bright and morning star. The other little ordes you infut end by spirits, their little hands shake but for good, no more for evil; love reigns in our dwel-ling place. Yours in faith and love, Mas. P. H. CATLER.

ling place.

MRS. P. H. CATLIN.

Mrs. Catlin also wrote, that a young man, a student in Hamilton College, was developed as a writing medium, and after his development was obsessed in a manner similar to her daughter Kand that no one there had the power to contion, but Carrie; the most unmanagable spirits would yield in obedience to her wishes. Mrs. Catlin says that this daughter, who had been relieved of obsession, was now, in her manifestations, so gentle, so loving and affectionate, that no spirit from heaven, or from the world of darkness, could see her example, without loving her and obeying her wishes.

It will be remembered that the spirits who had influence her for evil, made a voluntary, solemn pledge, to use their influence upon her for good; and a promise made in good faith by such spirits, I have confidence in, and can rely upon its fulfillment. And it is reasonable to believe that these spirits, whom we had called dark spirits, will have a powerful infinence over other spirits of a kindred development, for good. Where, we may ask, shall the influence of the progress of one soul end? Nowhere; nor shall eternity witness the end of its upward flight. "No wave of the ocean rolls on alone; millions move on from the first commotion, dash-۰.

Leave your grievances, as Napoleon did his letters, unopened for three weeks, and it is astonishing how few of them,

THE TRAGEDIAN BOOTH AND THE LORD'S PRAYER.

Booth and several friends had been invited to dine with an old gentioman in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of theatresand theatre-going, had heard so much of Booth's remarkable nowers, that ourlosity to see the man, in this instance, overcame all his prejudices. After the entertainment was over and the company re-seated in the drawing-room, some one requested Booth, as a particular favor, and which doubtless all present would appreciate, to read the Lord's Prayer. Booth expressed his willingness to afford them this gratificaion, and all eyes were turned expectantly upon him.

Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deadly pale, and his eyes, turned tremblingly upward, were wet with toars. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken, as if by an electric shock, as a rich-toned voice, from white lips, syllabled forth. OUR FATHER, WHO ART IN HEAVEN," &C., with a pathos and solemnity that thrilled all hearts.

He finished. The silence continued. Not a voice was heard, aor a muscle moved in his wrapt audience, until from remote corner of the room was heard a subdued voice, and the old gentleman, their host, stepped forth with streaming eyes and tottering frame, and seized Booth by the hand.

"Sir," said he, in broken accents, "you have afforded me a leasure for which my whole future life will be gratified. T m an old man, and every day from my boyhood to the present time, I thought I had repeated the Lord's Prayer; but I nave never heard it before, never."

"You are right," replied Booth, "to read the Lord's Prayer is it should be read, has caused me the severest study and abor for thirty years, and I am far from being yet satisfied with my rendering of that wonderful production. Hardly one in ten thousand comprehends how much beauty, tendetness and grandeur cau be condensed into a space so small and in words so simple. The prayer of itself sufficiently illustrates the truth of the Bible and stamps upon it the seal of divinity."

A pretty girl and a wild horse are liable to do much mischief; for the one runs away with a fellow's body, and the ther runs away with his heart.

A punning youngster who asked his father at the theatre If that was n't a "band-box where the musicians are ?" was cut off from gingersnaps.

"Wife," said a tyrannical husband to his much-abused consort, "I wish you to make me a pair of false bosoms." "I should think," replied she, "that one bosom, as false as yours is, would be sufficient." Exit husband, in a brown. study.

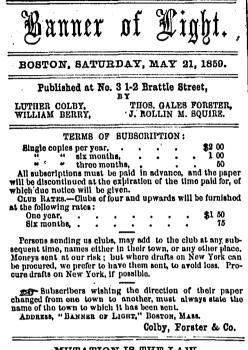
ing the shores of time."

CONTINUED FROM THE FIRST PAGE.

4

of God Almighty and the teachings of Christ Jesus? How far has the spirit of Christ gono? How far is this beatitude believed? Is there any power in it?—any glory? Yes, the power of God Almighty, the power of Jesus Christ, is in the spirit of merey. Bayonets and cannon, human implements of mercy. Bayonets and cannon, human implements of war and ambition, are weak, after all, in the cud, bemercy. war and amplition, are weak, after all, in the effo, be-fore that power. Power-where is it? Not in armed men, not in governmental facilities, not in nations, not in engines of slaughter. I will tell you where there is power. Where the dew lies on the hills, and the will the moletance that a state of the states where there is power. Where the dew lies on the first, and the rain is moistening the roots of the various plants; where the sunshine pours steadily; where the brook flows along—there is power. Mightier than hosts of armed men are the green blades of spring-time promising a harvest. For what would be human power without God's daily bread? What would be all the muniments of area if the cast behauft withhold its resources, if the earth should withhold its resources, if of war, if the sun did not shine and the rain did not fall? the sun did not snine and the rain did not half? We depend upon God's mercy back of everything else, and it shall go ahead of everything else. The fearful sym-bols of man's passion and guilt must all go down be-fore the transcendent beauty of that power which was in Jeans Obside

in Jesus Christ. Oh, man, there is glory and power in this meek, mild beatitude that the world does not notice; and mild beatfuld that the world does not hotes and while you cherish and manifest the spirit of mercy in your daily walk, in your kind words, in your helps to the weak, in your charitable construction of their ac-tions—while you cherish this spirit of mercy, you have Christ's power and glory. And remember here, remember everywhere—remember at God's right hand, when sceptres have been broken, when the muniments of war have been shattered, when the warrior's gornents dyed in blood have passed away, when all the symbols of earth's power and glory have vanished— that this is glory enduring and divine—for "Blessed are the merciful, for they shall obtain mercy."



MUTATION IS THE LAW.

"Mutation is the mighty law of all things. What was settled fifty years ago might have been very good then, but it will not do now, whether it be in religion, politics, trade, mechanics, science, art. stockor any other kind of cheating. Circumjobbing, stances have altered, men's ideas have onanged, society has developed, the world has progressed, and political schemes and arrangements must adapt them selves to the new order of things. Some Powers have decayed, others have increased in strength, and a few new ones have come into existence. Here in the New World we meet these changes by making political subordinate to social necessities. The will of the majority of the people rules; and as soon as any change becomes the greatest good of the greatest number, it is made. This progress is continually at work among us, and progression is not prejudicial because it is so minute and equal in its steps, and is kept in constant check by the conservative balance of each man's interest."

The above is extracted from no other paper than the New York Herald. One needs no better proof that the world is getting in motion, especially our own part of it, than to find sentiments like the above in the columns of a journal that makes it a point always to throw slang at spiritual and reformatory men and movements, and treats with derision every one who ventures to express convictions at war with popular prejudices. Considered in this light, the above paragraph means a great deal, and will of course attract all the more attention.

Nothing is more apparent than the fact that Mutation is the Law. Cities, Institutions, Possessions, Titles, Fame, all are as, fleeting as morning clouds, and, dissolving "like the baseless fabric of a vision. leave not a wreck behind." Until men open their eyes to see so emphatic a fact, they think all things are stable and fixed ; afterwards, however, they think they have made a new discovery; it may be a new discovery to them, but it is nevertheless a truth as old as the everlasting hills. What was good, because the average public sentiment was perfectly satisfied with it, fifty years ago, is not good to day; because that same public sentiment is able to see further, to feel more deeply, and to comprehend more largely. As the human horoscope widens, the wants are greater and more various; and hence what would have satisfied the public that called itself enlightened, twenty years ago, is incapable of satisfying the same public to-day. Social ideas and social relations have gone through a great change, and outward social manifestations are demanded that shall in some proper degree match and meet those advanced ideas and relations. If a man hates his neighbor now because he cannot compel him to profess his own way of thinking, he does not openly betray it, as would have been perfectly proper not very many years ago. If bigotry is as rank as it used to be, it at least pays a deference to the improved public sentiment and enlarged humanity, by putting on a decorous and tolerant seeming. If illiberality and intolerance hold as deadly a grip on the hearts of men as they once did, it is something to know that they are compelled to respect the. exalted popular feeling that insists on every mun's being heard in the vernacular of his own instincts and being. These are only symptoms as yet, but they plainly foretell the future that is to come-the future whose door is already open. Timid minds, that take their opinions by contagion and are colored to suit the tone of the persons and circumstances right around them, faintly think "the end of things created" is close at the door, when the proofs of these vast mutations are upon them. If they were more intelligent, however, and accustomed themselves more to reflecting upon the natural course of events, they would dismiss all their fears at once; for they could then see that it is only men's views of things that change, and not the things themselves; that there are certain principles, which are eternaland that all progress grows out of the constantly changing relations of men to those principles, in daily practice. Thus timidity may itself become courageous in time, and unlearn all its old lessons.

is coming to pieces about his head because to-day is not just like yesterday, he may make up his mind to the fact that his rate of advancement for some time will be remarkably slow. What is our theology, for example, to-day? The same thing it was thirty years ago? Not at all. A more enlightened and fraternal union. Lecturers, Spiritualists and investigators, liberal public opinion has compelled the doctors of divinity to modify their damnable old dogmas, to respect the decencies of humanity, to take the blue fire out of their tonsting hot creeds, and to come up on the plane of toleration and general intelligence. Thus

this strong outside pressure has in a great degree squeezed out the unconscious malice and perversity from the creeds, and forced them to become the more respectable and tolerable things they are.

It has always been the case that reforms have proceeded from without existing institutions, particularly institutions of religion, rather than from with in. The church, for instance, was reformed by the

force and energy of ideas that belonged to and were a part of the outside world. And it is not less true in politics than in religion. Governments are improved by criticism and even by assaults, at the for the purpose of celebrating the completion of a Temple of hands of those out of power-of opposing parties. The political party administering power manages to keep its place by being awake to the hostile suggestions made by its opponents. Here, in fact, is the most powerful and efficient motive for progress. The perpetual conflict of opinions, based upon ever-varied advancing views of things, makes it absolutely necessary. While God has created man with such openness to new impressions, and such a restless activity of soul, it is impossible for institutions and customs to remain unchanged.

Above all else, the Social Sentiment is the great sentiment of this present time. To that is subordinated alike our views on religion and on politics. All current institutions are made subservient to this alone. By the Social Idea we mean the general thought in reference to the highest welfare of the race. Men are getting very different notions about the social state into their heads, from what they used it is man's highest duty to live as nearly perfect a life as may be, in this world; and that if this be accomplished, preparation for the next sphere of exist- the necessary funds are subscribed. ence is pretty thoroughly made. The old pucrility about throwing away the present life in order to selfishly secure something that was deemed better in another world, is fast exploding everywhere. Sensino root in the depths of the being.

We hail this ever-proceeding revolution with satis faction and joy. It attests the true nobility and the revolution to work itself out than in any other on the face of the earth. Here are no Kings and Emperors, no Church and State, no moss-coated inheri-Ideas may sprout here in a rich and congenial soil. All circumstances are fresh and virginal. The law of Mutation is the great law, and it can be wrought out without hindrance. Old things are proving the insecurity of their foundations daily, and the New is free. establishing itself upon those broader and firmer convictions that are likely to prove permanent foundations. Let no soul, therefore, be afraid. It is through change alone that we find the highest promise of the future.

THE COMMON.

Boston Common begins to put forth its usual Spring and Summer attractions. The grass is sprouting fresh and green, and all the slopes and lawns that give variety to this most charming breathing-spot. Every bough and branch of every tree is hanging full with swelling buds, like strings of pearls made of the morning dews. The walks are settled and firm again, and the feet of ramblers are enticed into the many devious and beautiful paths that make the Common the reality to the senses that it is. Children are romping in the early morning hours, with ball and dog and hoop, and parties of youth are engaged in their noble sports on the parade ground in the distance. Nurses come along trundling beautiful infants in little car-

SPIRITUAL CONVENTIONS.

Next anniversary week, Monday, Tuesday, Wednesday, and Thursday, May 23d, 24th, 25th and 26th, the Harmony Hall Assembly of Apiritualists propose dedicating their new Hall, No. 410 Washington street, to the cause of mental and Spiritual liberty, by holding a four days' meeting for a are cordially invited to attend. "Spiritualism, its unfoldment and influence to clevate huffanity," is the theme to be discussed, all side issues and reforms being out of order. It is hoped that this will be understood, and that those who meet upon that occasion, will be moved by none other than a spirit of unity,

The meeting will be free during each day of its session, commencing Monday evening, May 23d, by a lecture by S. B. BRITTAN, of the Age. A session of two hours will be held each day, forenoon and afternoon. On Tuesday evening

ALVIN PEASE will deliver a "Cancile Lecture to Spiritualists," to illustrato the effect of finding fault. On Wednesday evening, Mrs. H. F. M. BROWN, editress of the Agitator, Cleaveland, O., is expected to speak. If not, the desk will be occupied by Miss Rosa T. AMEDEY. Miss AMEDEY is to speak on Thursday evening.

The friends of free thought, free speech, and a free platform on which to express that thought, will hold a Convention at Sturgis, Michigan, on the 17th, 18th and 19th of June, Freedom, erected in that place.

A general invitation is extended to all public speakers and lecturers on Reform, and the miends of progression generally, to be present on that occasion, to aid in the ceremonies and services of the day.

Ample provisions will be made for the accommodation of trangers from abroad.

The Executive Committee are-J. G. WAIT, L. N. HUTCH-INBON. B B. GORDON, J. JOHNSON, W. H. OSBORN.

An adjourned Convention of Spiritualists will be holden at South Reading on the 28th and 29th insts. Amplo provision will be made for all, in private familles, under the direction of a Committee, consisting of Messra. Rufus Buck, Carlos Davis and Winchester Goddard, of Reading, and Daniel Wilder, now of Plymouth.

NEW ENGLAND UNION UNIVERSITY CONVENTION.

The stockholders, members and friends of this institution, will hold their Organizing Convention at Marlow, N. H., May 24th, commencing at 10 o'clock, A. M., and continuing two or three days. S. B. Brittan, Henry C. Wright, Rev. L. Richto entertain. They are beginning to see and feel that ardson, J. L. D. Otis, Mrs. M. P. Randall, and other speakers are expected. The object of the Convention is to adopt a constitution, choose officers for the ensuing year, and make arrangements to locate the University when the balance of

The fare from Lowell, and places south, will be reduced to half price to those attending the Convention-they paying full fare up, and having return checks free-in case fifty or more go.

Persons who design to attend the Convention from Maine ble souls see for themselves that such doctrines have and northern New Hampshire, will go by way of Concord and Hillsboro' Bridge, leaving Concord at 3 P. M., and arriving at Marlow the same eventng. Those from Rhode Island, Connecticut and Eastern Massachusetts, will go by way of Concord, on Monday, or by way of Nashua and Wilton, on Tuessteady advancement of the race. In this country of day, leaving Boston at 7 A. M., arriving at Mariow in time for ours there is larger scope and freedom for such a the evening session of the first day. Those from Western Massachusetts and Vermont, will do best to go by way of Fitchburg and Keene, or Brattleboro' and Bellows Falls and Keene. Stages will be in rendiness at Hillsboro', Keene, Bellows Falls, and Wilton, to convey directly to the Convention, ances under the name of institutions to obstruct us. by easy coaches, and upon excellent roads, and at reduced rates.

Attendance is urged upon the Convention, as the necessary funds are pledged. The contest will be mainly between the towns of Sutton and Marlow, N. H., and Leominster and Stonoham, Mass. Accommodations at Marlow, and bobrd,

THE DAVENPORT BOYS.

The "Oswego Palladium " devotes a column to an account of an exhibition of the above mediums at that town on Monday evening, May 2d. A previous exhibition had aroused curiosity, and created a considerable excitement on the subject. The committee, Charles T. Richardson, Capt. Turner and Dr. Murdoch, were chosen by the audience. The editor then gives an account of the performances in the following

language :— "The boys then took their position in the box, and the com "The boys then took their position in the box, and the com-mittee commenced tying then. Capt. Turner used the larger portion of the rope furnished by the boys, in tying one of them, and also used a quantity of copper wire in fastening the knots so as to make doubly sure of defeating the 'spirita.' The other members of the committee also brought into use new rope, which had been brought for the purpose. These innovations were objected to by Mr. Rand as contrary to the conditions by which they were to be governoed. The committee insisted on using the wire and the extra rope, and the point was yielded, with the remark by Mr. R. that he would not be restonsible for a failure, under the defrematances.

was yielded, with the remark by Mr. R. that he would not be responsible for a failure, under the circumstances. The boys, finally, after a good deal of delay, were tied, bound, pinioned, knotted and copper fastened, to the best of the ability of the committee. The doors of the box were then closed and scaled with scaling-wax, so as to detect clandestine assistance of any person from outside. The lights wore extinguished, and inimediately noises were heard inside the box and the rones were thrashed about. In eight inside the box and the ropes were thrashed about. In eight minutes one of the boys was loosed. The committee exam-ined the seals, and they were unbroken. The doors were then closed, the lad who was untled, taking his seat with

OUR OIROLES.

In consequence of the filness of the lady with whom our medium has been residing for two years past, and the breaking up of relations which will necessarily attend her demise. we have been obliged to suspend our circles for the present. Notice will be given when we resume, which will no at he for one or two weeks at least. Mrs. Conant's father also lies at the point of death, and we are prepared for a disruption of hose conditions which are necessary to exist, in order that we may come in communion with the spirit-world through our medium. When all is restored, and peace, happiness and contentment reign, we shall be pleased to meet our friends will attend to all business connected with this paper, through onco more.

LECTURERS.

EMMA HABDINGE Speaks in Worcester, Mass., May 22d. Da. E. L. LYON is to occupy the desk in Harmony Hall next

abbath, (May 22d,) forencon and afternoon. H. P. FAIRFIELD will locture in Taunton, Sunday, May 22d. REY. JOHN PIERPONT will speak in St. James's Hall, Buf. The hour having arrived for the lecture to commence, the falo, N. Y., on Sunday, the 29th inst, and for three Sundays audionce were called upon to select a subject for the evening, ollowing, we learn from the Sunbeam.

CHARLES W. BURGESS will lecture at Newburyport, Mass., CHARLES W. BURGESS will lecture at Newburyport, Mass., May 22d, and Michburg, Mass., May 29th. He will receive namely, "Human Physiology." subscriptions for the BANNER.

GEORGE M. JACKSON will speak at Auburn, N. Y., Sunday,

The Busy Morld. The sermon of Rev. Mr. Beecher, upon our eighth page, should be read in every family in the United States. It con-

sins truths of vital importance to all. Mns. HATCH's lecture on "Human Physiology," which has

been carefully reported for the BANNEE, will richly repay a caroful perusal.

A correspondent writes us that the Spiritualists of Buckield. Me., have established regular meetings, and are addressed part of the time by Mrs. Haskell, trance-speaker.

A noted writer says that a woman with a hazel eye never sloves from her husband, never chats scandal, never sacrilices her husband's comfort for her own, never finds fault, never talks too much or too little, and is always an entertaining, agreeable and lovely creature. A bachclor friend of ours avs he should like to find such a woman.

FRENCH SOLDIERS AT GENOA .- Two regiments of French soldiers, the first to land at Genoa, met with a warm reception. Flowers were thrown upon them from the windows, women publicly kissed them, tables were laid in front of the houses, laden with bread, wine, ham, &c., of which the troops were invited to partake.

Dr. O. W. Holmes sent the following sentiment to the printrs' banquet at the Revere House :--

"PRINTERS-The best of scholars, for they have had all the oks of the world at their fingers' ends."

DANGEROUS PLACE .- A printer setting the description of a iouse, should have made it read, " the house had twenty-four windows in it." By leaving out the n from windows, he made the description read, "the house had twonty-four widows in it." It is suggested that he might have been a second "Jeremiah Clip," the widow's victim.

South Carolina still retains that relic of barbarism, hanging for stealing. But a few weeks since a young man was hung at Charleston for burglary.

New York from Europe on the 11th inst. He has been invited by the Boston Chess Club to visit them, which he will do on the 26th.

"BREAD AND BLOOD."-Breadstuffs here are on the advance, owing to the advance of troops into Italy.

The Bonapartes are bound to have their own way in Europe, and will probably low the bony parts of a great many human beings wherever they go.

Horticultural Hall will be opened, for the season, on Friday Horticultural Hall will be opened, for the season, on Friday and Saturday next, when there will be a magnificent display the doctrines which he finds set forth in the dusty records of a-house plants submitted for premium.

Banner of Right.

NEW YORK, BATURDAY, MAY 21, 1869.

Publication Office, No. 143 Fulton Street,

Notice.

We have leased the room at No. 143 Fulton street, formerly coupled as an office for the "Working Farmer," where we our associate, J. Rollin M. Squire.

CORA L. V. HATCH AT CLINTON HALL.

Reported for the Banner of Light, by T. J. Ellinwood.

On Wednesday evening, the 11th inst., Mrs. Hatch delivered the last of her present course of lectures at Olinton Hall. when, on motion of Dr. Kirby, it was unanimously decided that the medium should be allowed to' continue her elucida-

PRAYER.

subscriptions for the BANNER. GEORDE M. JACKSON Will speak at Auburn, N. Y., Sunday, May 20th; Moravia, May Sist and Jano 1st; Hastings, (at a grove meeting.) Stunday, June 6th. He may be addressed at Watertown, N. Y., until the 12th of June, by friends in the Eastern States desiring his services. [For a fuller list of Movements of Lecturers, see seventh page.] THE DUTTON CHILDREN. These interesting little children will remain with us during the week—closing their performance on Saturday, the 21ts inst. See advertisement in another column. They have been drawing full houses every day and orening during their stay here. We really think they are the greatest curiosity we ever saw. THE OBSESSED. Da. CHILD has given us an account of a case of obsession which will be read with interest by those who are interested in the spirit mailestations of the age. The respectability of the superfuture of the age will commend for the association for the log and the forest trees, the earth, the superfuture of leafter prices to the age. The respectability of grandour, is nother columin, they have in the spirit mailestations of the age. The respectability of the work at the spirit mailestations of the age. The respectability of grandour, and such beauty of construction, thay we are graded of the spirit mailestations of the age. The respectability of the spirit mailestations of the age. The respectability of the mater is present such a variety of grandeur, such as the barry of custors, and such beauty of construction, the are and the stars, present such a variety of grandeur, such arariety of grandeur, such a which will be read with interest by those who are interested in the spirit manifestations of the age. The respectability of all parties figuring in this case will command for it attention. MISS MUNSON. We are informed that this excellent medium will remain for the present in Philadelphia, and may be consulted daily from 9 A. M. to 8 P. M., at No. 127 South Tenth street. some laws in nations and societies; for all sorrows which chasten the souls of individuals; and for all aspirutions for truth which men experience. May the power of thy living intelligence pervade all our souls, sanctify all our hearts, and emighten all our understandings, so that we can never grow weary of asking for more light—still more light—for-over and forever.

DISCOURSE.

We understand that it is the desire of the audience that the locture on this occasion shall be a continuation of the lecture of last Wednesday evening. We have not the slightest objection to this, but are quite happy that the opportunity is afforded us of further expressing our ideas upon that most important of all important subjects which concern mankind -Human Physiology.

It is very evident that the ignorance which prevails with reference to those things which affect physical life, constitutes the greatest source of the disease, and death, and even sin, which exist among men in the civilized world. The corruption of crowded cities, the sickness of families, the destruction of communities by missins, may be traced to the great ignorance which exists not only respecting the anatomy of the external form, and the classification of its functions, but also respecting the application of the vital principles of life. These ovils may be traced, in other words, to the great ignorance which exists respecting physiology-the science of the human form-which consists not simply in speculations concerning the structure of the physical body, nor in the technicalities which belong to Materia Medica, nor in the theories which medical students have gathered from antiquated books taken from the musty shelves of the past, but in truths demonstrated by a daily matter-of-fact life. It brings all the parts of the human system into as intimate rolations with each other, as regards the laws by which they are governed, as exist between the sunshine and the day. It brings to each one's comprehension the fact that of himself he knows nothing. You may, perchance, be able to tell how many bones, muscles, arteries, veins, nerves and membranes there are in the human form, and you may be able to point out their locality, and explain their effects on each other, as they inter-weave and inter-blend throughout the physical Paul Morphy, the world-renowned chess-player, arrived at system; but if you are sick, you do not know the cause of your sickness. If a man dies suddenly, his death is said to be caused by an interposition of Providence, though really it may be caused by indigestion. Physiologically you are as ignorant in respect to practical life as you were when you first saw the sun shine. The doctor is looked up to as understanding matters of this kind, whereas all the information he can gain from medical books can give him no knowledge of your physiology, or the requirements of your system. He knows no better how to apply the science of medicine to

No one has a right to consider that he is making progress unless he can already perceive constant changes in things around him. And even then, if he experiences the fears of the man who thinks creation

along trundling beautiful infants in little car-riages, or watching the toddling uncertainty of little feet, as they practice their first steps over the smooth-rolled gravel. Here and there a young mother, herself may be seen with her child, her eyes full of affectionate pride, and her face all aglow with her newly discov-ered pleasure. The little fellow runs on a few steps before, and then turns around to beek on his mother after him. And lovers stroll beneath the trees at the sunset hour, the hush of the place imparting a the sunset hour, the hush of the place imparting a corresponding tone to their thoughts. An old man their part are necessary to produce these manifestations, and may be seen passing, now and then, his eye kindling with the new sights of Spring, as if he were in and all ages bring their hearts here, and all alike insult to dear friends, once loved, who seek to acquaint us seck relief and refreshment in this green oasis of with their power to influence us, and whisper words of peace the city desert. We are wont to ramble here in the than the malefactor, to whose entreaties none deny the listenmorning ourselves, and at night again-about nine ing car? clock and six-to relieve our hearts of the same burdens of care that weigh down everybody else; and we would not surrender this privilege for any other the city has to offer us.

EFFECTS OF THE WAR.

It is the general opinion that the impending European war will bring only good to this country, especially pecuniary prosperity. Of this view the New York, to visit our city, and give a course of lectures on New York Herald observes that the European nations engaged in the present war will have to come to us for breadstuffs, and they will have to pay us in gold, for they will not be able to send us an equivalent in manufactured articles. Our own manufactures will receive an impulse, and large numbers of mechanics will emigrate to our shores from the scene of war. The first effect upon us will undoubtedly be one of prosperity. But not so with the inhabitants of those countries where war rages. Their occupations are interrupted, while taxation is increased, and the prices of provisions are raised. And such of them as live upon annuities consisting of the interest of money in the funds (and they constitute a very large number both in France and England) will suffer severely by the depreciation of lecture at Lyons and this place for three months, commence these securities. Thus the war mania in Europe which will make bankrupts of its governments and its people, will only serve to build up the prosperity them. We have too many quacks just now." and the power of the United States.

CALIFORNIA.

Some of our best mediums would do well to visit this State. We are in the receipt of letters every little while from persons there, in reference to the matter. We take the liberty away in the Wednesday morning mails. If any of our sub of using the names of L. W. Ransom, of Marysville, Cal., and J. H. Hickor, of Forest City, to whom any medium can apply for information or advice upon the matter.

We trust people will soon learn that order and passivity on conduct themselves accordingly. There will then be some chance to decide what the power is which works in this strange manner. Certainly nothing can be lost by quiet, to quest of the old associations that will keep his heart those who attend these exhibitions. If spirits do really manfresh and young as long as be lives. All classes ifest to us in this way, why such tumult, and opposition, and to us? Why cast them out so rudely? why treat them worse

If these things are delusion, deception and imposture, surely they cannot be proved to be so by opposition which puts an end to their exhibition. Nothing but patient hearing can detect it. The tumultuous, disorderly opposition of the people at these exhibitions, is ridiculous, from whichever side of the subject we look upon it.

LECTURES ON PHRENOLOGY.

Messrs. J. V. C. Smith, Henry Wilson, Wm. Schouler, T. Starr King, and others, have invited Prof. L. N. Fowler, of his favorite science. Mr. Fowler has accepted the call, and announces that he will comply with the request about the first of June. The exact time and place will be announced as soon as arrangements can be made.

THREE MONTHS' SUBSCRIPTIONS. A circular sent to subscribers in distant places, offering the BANNER at favorable terms for three months' subscriptions, was intended to give those who had not seen it, and did not feel like paying full prices, an opportunity to take it for a short time on trial. It was not intended for those who had already taken it. In a few cases there has been a misunderstanding of our circular. The club prices of the BANNEB are as low as we can afford to make the paper for.

OUT WEST.

A subscriber writing to us from North Plains, Ionia Co., Michigan, says :- "Mr. A. B. Whiting is now engaged to ing on the 21st lust, We would like much to get a glimpse of Miss Emma Hardinge, Cora Hatch, and Mrs. Amanda Spence, sometime or other. I believe angel guides will send

OUR MAILS.

Tuesday is our regular day for mailing the BANNE to sub scribers, and we have never yet missed to send our bundles o the Boston Post Office on that day, early enough to be sent scribers are irregularly served at their post offices, it will be well for them to call attention of the postmaster of their towns to this fact, 1.1

various gree Mr. Richard S. Greenough, the sculptor, of this city, arrived home in the steamship Persia.

. On the 1st of June, the American Institute of Homospathy assemble in this city from all parts of the Union, will number some two hundred, and will hold sessions for two or three days in the Mercantile Hall.

The sparkling soda water at Brown's, corner of State and Washington streets, is drawn from silver fountains, but produces a golden effect upon those who imbibe. We commend this most wholesome and refreshing beverage to all " drinkers." hewever "ardent " they may be.

> The "crazy phanatick," Of whatever ilk. Whether in broadcloth, -- Or cotton, or silk, Disgraces the cause in which he ongages,

As did Judas by selling his master for wages.

The Sun shines in Baltimore overy day, whether cloudy or othorwise. We mean the Baltimore Sun, from which we got genial ray now and then.

The citizens of Somerville are agitating the subject of purchasing land for a public park on Central Hill, including a portion of the Revolutionary entrenchments, and another to embrace the fortifications of Prospect Hill.

The Africa, for Liverpool, took out \$1,546,000 in bullion, mostly coin.

The contract for carrying the mail between New York and San Francisco, via Nicarigua, has been awarded to Daniel H. Johnson, of New York, at \$102,000 for a semi-monthly sorvice, for nine months from the 1st of October, the schedule time between New York and San Francisco not to exceed twenty-three days, and between New York, New Orleans and San Francisco, thirty days.

The two years' amendment was adopted on Monday week by the legal voters of Massachusetts by a plurality of six thousand. The vote was small, both in city and State.

The New England Society of New York have voted to pur chase a bronze statue of Webster, and present it to the city of New York, and have selected Mr. Thomas Ball as the sculptor. BOSTON THEATRE .- On Monday, Uliman's Opera Troupe will commence an eight-night ongagement. Martha will be given on Thursday, and Lucrezia Borgia on Friday. The oth. vanni, Norma, I Puritani, Lucia di Lammermoor, and La Favorita. In the troupe are Laborde, Gazzaniga, Formes, Stofani, Sbriglia, Ghioni, Adelaide Phillips, Florenza, and Gnone. Bands, Nathan & Co.'s Circus will give exhibitions every afternoon and evening of the present week on the Public Garden. There was no little curiosity to see the grand feature of their entreo-a calliope drawn by a team of elephants.

Stock-brokers do not often get broke in New York. The Little failure there recently, however, created some stir.

FROM CALIFORNIA .- The Star of the West arrived at New York on the 14th inst., bringing dates from San Francisco to desirable results. Brandy is frequently introduced into the April 20th, and a million and a half in specie. Markets dull, and glutted with Eastorn produce. Monoy easy. Mining good.

VALUABLE RECIPE .- In ninety-nine cases out of one hun dred, cranberries applied as a poultice, will effectually cure to the internal organs. It is usually done through the inthe crysipelas. There is not an instance known where it has strumentality of the membranous structure, which must failed to effect a cure, if faithfully applied before the sufferer was in a dying state. Two or three applications generally do the body. the work.

the past, to the living present. Men allow doctors of divinity to do their thinking, and doctors of medicine to do their llving. If a doctor tells you that you must stop breathing, or breathe in a certain manner, however inconvenient it may be for you to follow his directions, you think you must do it. We do not say that this is always the case, but it generally is. Last Wednesday evening we gave some of our ideas of the physiology of the human form, Departing from the usual £

custom of enumerating facts relating to anatomy, we spoke of the vital principles connected with human life, and what we conceive to be the fundamental basis of physical existence, whether belonging to the vegetable or animal kingdoms; and in drawing our remarks to a close, we spoke exclusively of the human form, and called our subject "Human Physiology," because we were treating of the science of human life. In order to continue our elucidation of this subject, we must reitorate some of the thoughts advanced on that occasion.

We then spoke of respiration and the circulation of the blood as being usually conceived to be the causes of human life, at the same time affirming that the reasons why the blood circulates and the lungs respire was not known. We claimed that the mechanism of the human structure is kept in a state of activity by a sories of membranes, which secrete the substances requisite to the carrying on of all the funotions of the body. These membranes vary in their character. The most important are the mucous membranes, which secrete such substances as are required to lubricate the whole mechanism of the system. We asserted the essential property of organized lifesto be a sweet substance, resembling, in this respect, honoy; and said that this substance was absorbed by the membranes according to their requirements and capabilities.

The mucous membranes, as we said, are the most important, and are found in almost every part of the body. They constitute the chief means of lubricating the various portions of the material form-the joints, the muscular system. the digestive apparatus, etc. All the membranes secrete. in some degree, and in some condition, the sweet substance to which we have referred, and assist in carrying on the functions of the body. Membranes are like valves, which have an opening on one side, and a lid on the other. They are so fine in their texture, and so interwoven, that it is almost impossible to separate them; and yet, through them, substances are introduced into the system and exhaled from it. or nights will be appropriated to Robert le Diable, Don Glo- Lot us illustrate their action. You are aware that such of the substances which enter the system as are not required for its growth, are expelled from it. Some of these are exhaled through the skin, which is itself a membrane, in the form of perspiration. There are, however, finer particles of matter exhaled from the body than those which find their way out through the skin, and these pass off through the membranous system. As we have said, substances are also taken into the system through the membranes. Even life may be sustained, for a certain length of time, by external applications alone. Stimulating liquors applied to the surface of the body, are carried into the system through the membrancs, and, in cases of disease, sometimes produce very

arterial system in this mander, in order to facilitate the cir-culation of the blood. Thus substances when applied externally, often affect the interior portion of the organism. But this is not the usual process by which strength is imparted

have a power in itself by which it gives life and vitality to

Experienced sgriculturists will tell you that the sap of the 1

BANNER OF LIGHT

tree, after it has passed up from the roots into the trunk and branches, cannot return to the roots sgain. Now through all the avenues of circulation within the tree, there are meu." branes like those which exist in the human form, and when the sap has once passed up, it cannot go back ; but so much of it as is not required for the growth of the tree, must escape in some other direction-through the leaves and bark, for instatico. The bark is composed of fibres, through which the sap may have circulated, but which has gradually become hardened by contact with the atmosphere, and serves to protoct other fibres through which the sap is able to pass. If which, every time you breathe, you take into your lungs, you girdle a tree between the branches and the roots, too low for any new shoots to come out upon it, it will die, and there to every part of the body. will be no life left in it, except it be in the roots, from which The pure fresh air of the valleys and hills and mountainsprouts may afterwards spring. The tree dies because the being thrown open, so as to admit the atmosphere into them, the circulation of the sap is destroyed.

This principle applies to the human form, even more forcibly than to the tree. We have said that to the membranous system are to be attributed all the vitality which belongs to the human mechanism. To the action of the membranes alone do wo attribute the circulation of the blood through the arteries and veins. We do not think it is caused by the motion given it at the heart. We do not think it has so are introduced into communities. To it can be traced such much force as to be able to send two ounces of blood coursing through the body at each beat. That the heart is not the cause of the circulation of the blood, is proved by the fact that all of the pulsations of the system are simultaneous. This could not be the case if they were all caused by the beating of the heart, for time would be required for the blood to pass from the heart to the extremities of the body. Now there must be a simultaneous action throughout the entire simultaneous with the pulsation at any other given points and that action must be caused by the membranes. The power which causes the circulation of the blood exists death, and not because, as is generally supposed, it at once respect. Yet all the parts are dependent upon the centre of life, for their existence; for a man can live if his hand is cut it comes in contact with the body, before death ensues. The hand are disconnected from the membranes of the arm, or so soon as the hand is disconnected from the centre of life, its Boon us the hand is decomposition of the tree must die so soon as its In consequence of the intimate connection of the lungs membranes are disconnected from the membranes below, or with the blood, the membranes and all the vital portions of so soon as it is disconnected from the centre of life of the the system, whatever is introduced into the lungs by respiratree, the roots.

depends simply upon the creation of a vacuum in the lungs. there, and the atmosphere rushes in through the nostrels, mouth and windpipe, and seeks to fill it up.

While replying to interrogatories at the close of our discourse of last week, we were requested, by the gentleman who desired us to speak upon this subject this evening, to give our ideas with regard to the process of digestion, that being, as he conceived, the most important of the functions of the human body. We did not then feel like detaining the audience or the medium so long as we should have been obliged to, to discuss this branch of our subject fully. We will now remark upon it. As we have twice said, sweet is system. Acids are the dissolving substances in nature. Now mucous membranes. Those which secrete acids line, to a they secrete, serve to dissolve the substances which are taken into the stomach, and are useful for this purpose. There are biles, and acids, and julcos secreted there which are absolutely essential to the digestion of food. That which is secreted in the largest quantities by these membranes, and which is most used by the digestive organs, is known by medical men as "gastric juice." Without this no food can be digested. If any other acids exist in the stomach in too large quantitles, or if they are diluted, or if they are made too cold, especially by cold water, the secretion of this acid is prevented, and digestion is interrupted. Before digestion can take place, those portions of the food which are required to make blood those portions which are required to make bone, these particus which are required to make muscle, and from each other; but before they can be thus separated, the food must be dissolved by the gastric juice.

What is called apoplexy is usually caused by indigestion When men die suddenly, the physicians frequently say it is because their hearts cease to beat, whereas their death is caused by their taking too much food, or too much fluid into their stomach, so that the pressure against the breast is too great, and consequently the heart must cease to pulsate, and the life of the body must cease to exist. Everything which affects the stomach or digestion, affects every portion of the .system. The circulation of the blood, respiration, the nervous system, and the mind, are all influenced by the condition of the stumach. The stomach may be said to be the seat of life, instead of the heart or the lungs. Health and life dopend upon what is taken into the stomach, and thence distributed throughout the system. All physical power depends in a great degree upon what men cat and drink. The stomach may be said to be the laboratory of the human system, in which all the chemicals that enter into its compo sition are prepared, and from which they are sent forth, in various directions, upon their proper missions. It is strange how little men understand the capacity of their stomachs. Probably nincty-nine out of every hundred who are diseased. may trace their difficulties to disorders of the stomach. The physicians say they have the heart disease: that their hearts are enlarged ; that a portion of the functions of the heart are interrupted; that their spines are curved; that their, lungs are undergoing rapid decomposition; that their brains are too active, or something else which is far removed from the real difficulty. Ninety-nine human beings out of a hundred do not know how to treat their stomachs properly. They pet them and play with them, and tamper with them, as a fond parent does with a spoiled child. They feed them with weetmeats, and overload them with all kinds of admixtures The consequence is that the membranes of the stomach become weakened, and frequently the injurious substances caten so prey upon the vital portions, as to cause ulcerations upon them. Diseases caused in this way are frequently called heart diseases, and lung diseases, when the lungs and the heart are as sound as ever. Many men destroy their physical constitutions, and themselves, by tampering with their appetites. By being abused, their appetites become de praved, and capricious, and dosire things which are unfavor able to bodily health. Everything that enters the system which it does not require for its sustenance, cats its life away-remember this. If any of you are complaining of the palpitation of the heart, just look to your stomachs, and see if you are not troubled with it most after you have eaten and drank too much of anything and everything; for instance after you have drank too much coffee, and eaten too man aweetments. It is not so much what mon cat as it is the quantity of the food they take into the stomach, that destroys their health. Though a cortain amount of bulk of fuod is re quired in the stomach, yet it will not bear everything. When it is so overloaded with food that it cannot digest it all, then look out for palpitations. Nine hundred and ninety-nin cases out of a thousand of throat diseases, such as bronchitie have their origin, not in any difficulty of the lungs, but simply in a disordered state of the stomach, which prevents the proper lubrication of the membranes of the throat. If the atomach is in a healthy condition, exposure to winds, or storms will not cause bronchitis; but when the stomach is out of order, anything may be looked for in the way of dis We have thus given, as briefly as possible, our idea concerning the process of digestion. We now prepose to pulsation, or the circulation of the blood. The blood is comare separated by the process of digestion, and which are again united to form blood. This blood, after having been and arteries into all parts of the system. It is said to bear with it the elements of life; but in our opinion it does no that enters the stomach which is absorbed by the mem branous system, in order that this mechanism may not be destroyed. That it bears with it the elements of life we do not clearly see. We think the circulation of the blood is simultaneous in every part of the body. We think the essenpart; and in order that there may be life, there must be circuwith the blood, that one cannot act without the other acta The blood carries heat. In doing this it performs an important function ; for, usually, where, there is no heat, there is no circulation. By carrying heat the blood assists materially in keeping up the stimulating process of the body.

Respiration, or the introduction of air-that is, the vital properties which the atmosphere contains-is probably the greatest cause of human life. It is not the mechanical action that accompanies respiration which is important, for this may be produced anywhere; but respiration is important on account of the life-giving properties which it introduces into the lungs, which are thence carried throughout the system, which are absorbed by the membranes, and which exhibarate and give life to the whole. The atmosphere is filled with living animacule, which may or may not be analyzed, but from which they are carried, by the action of the membranes,

tops of the country, that is laden with life-giving perfume of membranous action is cut off. In consequence of the valves the forest trees, which are themselves filled with life, is of far more value for sustaining human life, than the indigestible substances which are taken into the stomach three or four, and perhaps five or six times a day. In cities, the atmosphero carries death in its very presence. It is filled with decay, not with life; it is filled with decomposing substances, not living substances; it is filled with acids which rise insidiously, and it poisons all such portions of the system as it comes in contact with. Through it, pestilences and mlasms dreaded diseases as the cholers and the small-pox. It acts readily upon such of the membranes as it can come in contact with; but it gains access to the system most effectually through respiration. By coming in contact with the membranes, it interrupts their healthy action, and so deteriorates the whole physical system. The blood does not at once become diseased, after the breathing of infected air, but the membranes, the active elements of life, are impaired, and system, which causes the pulsation at any given point to be in proportion as their life is destroyed, the whole body suffers. It is for this reason that prussic acid, when it comes in contact with any part of the system, causes instantaneous throughout the system. Each part is perfect in itself in this diffuses itself throughout the whole system. It could not travel over the system in so short a time as intervenes after off but the hand cannot. So soon as the membranes of the membranous action being simultaneous in all parts of the body, when it is interrupted in one part, it is at the same time interrupted in every part.

tion, at once affects the whole system. By the inhalation of Respiration is also the result of membraneous action, and cold air, the whole body may become suddenly chilled. When cold air comes in contact with the hands and face, the hands As you all know, it is a natural tendency of the atmosphere and face are alone affected thereby; but when it comes in conto fill up any vacuum that is formed. When the air is ex- tact with the lungs, the vital seat of life, the result is such as cluded from the lungs a vacuum is necessarily produced I have described. And if the cold reaches the lungs through external exposure, there is danger of serious consequences. For this reason, ladies should be very careful, in inclement seasons, to have the lungs well protected. Other portions of

the body should also be well protected-particularly the feet-but the greatest danger is to be approhended from the exposure of the chest, since if the seat of life once becomes impaired, it can never be fully restored.

The perfume of flowers conveys to the senses certain distinct, positive ideas of matter. You cannot see, nor feel, neither can the chomist analyze, anything so diffused as perfumes, yet they are introduced palpably through the nostrils, the lubricating and concentrating substance of the physical into the lungs by which they are absorbed. The lungs of some persons are so sensitive that the perfume of a rose, or there are membranes for the secretion of acids, as well as any fragrant flower, will cause them to faint. This is not because respiration in interrupted, but because the action of great degree, the interior of the stomach. The acids which the perfume upon the membrane of the lungs of such persons is too violent, and sudden, and positive. Now, if the lungs of some persons are so delicate, imagine what must be the effect upon any person of constantly breathing fetid atmosphere. Think of what must be the effect of breathing noxious vapors, when they are brought in immediate contact with the very seat of life. The result is that the membranes, through which life is sustained, become inactive; and thereore there can no longer be healthy life in the system.

We have now expressed our ideas on the important subject of respiration. We think there is nothing which has so important a bearing upon the healthfulness of the body as the action of the membranous system in connection with respiration. And although the mucous membranes act in connection with respiration, and perform an important office those pertients which are to be carried off, must be separated in such connection, yet respiration itself is the cause, or the effect of the cause, of the great principles of the life of man. When a man dies his breath stops last. Although the beat-

ing of the heart and the breath may seem to cease simultaneously, and although there may be a slight pulsation ever after perceptible respiration has ceased, still respiration is the most vital, and continues longest. The slightest pulsation of the heart, or movement of the blood, can be detected ; but respiration takes place so gradually, and the membranes which act upon the respiratory organs are so delicate, that life may be long sustained after the blood has ceased to circulate. This is why so many persons who seem to be dead are not so.

The physiological condition of no two persons is the same. What one man can eat or drink with impunity is poison to another man. And yet, civilization has had such an amalgomating effect upon the human race, that what one does the rest feel that they must do, in order to be in fashion; and this feeling is carried to such an extent, that what one eats and drinks the others cat and drink, without regard to the varying (equirements of their physical systems. This accounts for the great amount of disease which exists among civilized nations. You never see a man who is always well, because you never see a man who always obeys the physi gical laws of his being; because you never see a man who only cats when he is hungry, and who controls his appetite according to the requirements of his own physical nature; because you nover see a man who sleeps for the sake of refreshment, instead of because his exhausted condition requires him to; because you never see a man who has any positive idea that his physical form is anything but a machine or that it requires apy other nourishment than that which he, in his caprice, may take a notion to give it. It never oc curs to men that the laws of nature apply to their material structures as well as to any other department of creation It never occurs to them, that as the sunlight appears regularly every morning, and disappears regularly every evening, so there are certain conditions of activity by which the human system requires to be regulated. It never occurs to them that the stomach requires time to rest after it has been exercised, and its powers are exhausted. It never occurs to them that after it has been engaged in the digestion of food, nothing should be introduced into it until it has renewed its strength. Persons sometimes take stimulants into the stomach by way of assisting digestion, which perhaps interrupt the very process of digestion which is already going on. One man asks another to take a lunch, who, by way o variety, accedes to the proposition. Soon after he goes home to dinner; then, in the afternoon, he takes another lunch. Perhaps he takes another dinner after that; and then, later still-say at ten, twelve, or one o'clock, he sits down to a sumptuous supper. Now all this time the stomach must be actively at work, or else what has been taken into it must pass off undigested, and so obstruct the avenues of life, and disturb the circulation of the blood, respiration, and the action of the mucous membranes, the consequence being the destruction of health. He wakes in the morning, and wonders why he is so tired. The reason is that the body has had no time to rest. The digestive organs have been obliged to be so active, that the whole system has been more severely exercised than it would have been if he had remained awake. The effect, of course, is to produce a feeling of depression Many people are melancholy after having indulged in late suppers. Their prospects look dim in the morning. While the sun shines brightly on all the glad world, fresh with dewdrops, and sparkling under the brilliancy of the morning light, the fashionable civilized man opens his eyes, and wonspeak of that department, of human physiology known as dera why he has such a tremendous headache. He yawns lazily, gets up, and takes a cup of coffee to assist digestion, posed of two substances physiologically termed "chyme" and thinking, meanwhile, that there is no joy in the world for " chyle," which are contained in the food that is eaten, which him. This is such a sad, dismal world, and his prospects seem so dark, that he wants to die-and no wonder ; for each successive night, and each successive day, his stomach has purified by the heart and lungs, passes through the voins more than it can do; and all the membranes, aqueducts, secretory organs, and vital organs, of his system, are in such an inflamed condition, that his mind must sympathize with such thing. The blood is simply that portion of the material them in their deranged state, and become depressed in consequence thereof. To have a clear mind you must have a moderately empty stomach. To think happily as well as clearly, on any subject, you must be refreshed in sleep. Look at the flowers. See how, when twilight comes on, they fold up their petals, drink in the evening dew, and go to tial property of pulsation is to be present in every part; and sleep. They are not inactive, but all through the night the for it to be present in every part, there must be life in every sunshine that has been absorbed during the day, is diffused, by the process of floral digestion, through all their memlation. The membranous system is so intimately connected branes, and all the avenues of their life, while the pencil of nature touches the edges of the leaves, and the dews assist in the process of coloring. And thus the life of the flowers goes on. During the night-time they are appropriating, to their benefit, what they have received during the day, and in the morning, when the sunlight streams upon them, they

are just as eager to open their eyes, and put forth their petals for more life, radiance, and beauty, as the night before they were to fold up their petals, and close their eyes in sleep, in reat. So it should be with you. The food which you eat should be of such a nature and quantity, that the stomach will have no difficulty in digesting it during the night, and that you will be left in a strengthened gold refreshed condition, so that when the morrow dawns upon you, you will be prepared, with an empty stomach, a light heart, and a clear brain to onter moon the duties and cares of another day, of June Each morning the stomach should be ready for new food, the heart should be ready for higher impulses, and the brain should be clear for carrying out more fully digested plans, as the result of proper physiological conditions. But instead of occurred within the last year. Dr. E., a fellow of Oxford this, just the opposite is the case.

Now how is this error to be remedied? There is no science f health which will apply to every man; there is no system Spiritual manifestations. As he had been severely educated of medicine which is adapted to all classes of persons ; there as a theologian, at Oxford, Phenix was somewhat surprised, is no preventive of disease which can be safely followed at and asked him why he made the inquiry. "Why," says Dr. all times, and under all circumstances. Every person should E., "myself, in common with many others who have been understand his own condition. Each should know what are close students of theology, have had one doubt of the truths his hereditary tendencies, what portions of his system are of Christianity, and that doubt has arisen from the fact that most active, in what manner the healthful properties of his we have not had intercourse with the spirite of the departed. body are diffused, what kind of food he requires, how that which is evidently held out as a truth which would occur food is to be taken, at what times it can be taken with the throughout the Scriptures ; and if revolution be true, then most benefit, what portions of his physical form most need to the spirits of the departed must have the power to communibo exercised, at what hours he requires rest, etc. Every cate; and under all the phases through which humanity has person should have a standard of his own in regard to these passed, the conditions must have occurred, and, indeed, some things. One man can sit up till twelve, one, two, or three 'clock. It may do for him; but another man may be so con- nix suggested to him that such communications might have stituted that he can never endure sitting up late, so, that if occurred almost continuously, since the time of Christ, and he practices it he will live but a short time; and when he still, from the general spirit of theologians to deny all spirit lics, it will be said that he has been taken away by an act of Providence.

When a miasm breaks out in a city, and all men are stricken with terror, why is it that so many die? More die through fear than from the prevailing disease ; but those who die from the disease, do so because their systems are in a state in isfaction, to confirm his full belief in Christianity, Divine Revwhich they are unprepared for that disease ; so that there is nothing to prevent the impure gases in the atmosphere from being his first visit to America, and the previous five or six acting upon the membranes of their systems; and hence they are attacked by the pestilence almost simultaneously; where. Phoenix wont with him to Mr. R., and introduced whereas, if their systems were in a healthy condition, they him under an assumed name. They took their seats at the would successfully esist the action of those portions of the table, and just at that time some one called to see the mediatmosphere which are injurious to them. You frequently see persons with systems in such a healthy condition, that they can walk with impunity in the midst of the most deadly diseases, which are supposed to be contageous. Their systems are in such a state that they are prepared to throw off in balls, and placing them before him on the table. Mr. R. any matter that is introduced into them which is injurious to them.

Therefore be always fortified against disease. Preventative is the only true medicine. Cure usually comes too late. To know how to cure those who are discased, is far less important than to know how to prevent disease in future generations; for there is no such thing as effecting an absolute cure where discase has really set in. Remedies may be adninistered, and the system may be patched up, still it cannot be made new; but a system that is new can be prevented from growing prematurely old. All the evils which past generations have experienced through physiological ignorance, may be avoided by future generations by the introduction of one element among them, which is knowledge. If you want a physician, get knowledge. If you want a reliable mediinc, get a knowledge of yourself. If you want a preventative of diseases of all kinds, obtain a knowledge of physiology. If you want the safest doctor and surgeon in the world, get knowledge. If you want, at all times, and under all circumstances, to have present in your household and sanctuary the trucst kind of providential protection, get knowledge. with knowledge, you will not be obliged to depend upon the ruggest or apothecary to prepare the medicines which you administer to your children, and you will not, therefore, be liable to lose them through any carelessness on his part.

If now a physician commits an error, by prescribing a oison for your child, and the child dies in consequence of aking the poison, it is said to have been taken away by an interference of Divine Providence. But the better way is to know how to prevent sickness, so that no medicines will be equired. Strive to prevent disease, and Providence will surely help you. Providence always helps these who strive in that direction. Let each one keep a clear head, a searchagloge, a steady hand, and a stomach as empty as consistent with the proper sustenance of the body, and Divine Provi-dence, such as the sudden taking away of a lovely member of the household, will seldom occur.

The legitimate cause of death in the human family is old age. Men should not die till their bodies absolutely wear out. There is a certain number of pulsations-we say this without any reference to fatality-there is a certain number of pulsations which every human system is organized to make; and the faster the heart beats-the oftener these pulsations are forced to occur, by the introduction into the system of any deteriorating substance-the sooner will the body wear out. Of course, the number of pulsations of the physi cal form cannot be conceived of, nor is it alike in all individuals. The frail, dolicate child, who is born with disease, and whose slight frame the merest breath might almost blow away, is formed to die; for it has not an organization which can sustain the functions of life, except for a brief period ; and the beatings of the heart very soon wear away what little vitality it has. Remember this, if you are fond of stimulants. in any form, whether as food, or drink, or mental excitement, the faster your heart beats, the sooner will your body vear out. If, therefore, you want to live a long life

PRAYER.

Mrs. Hatch will occupy the platform at Dodworth's Hall, the last Sunday in May, and every Sunday during the month

An Old Spiritualist-No. 9.

Phonix relates the following curious incidents as having University, called upon him with a letter of introduction from a friend, and asked if he lind seen anything of the modern where must exist, be those conditions what they may. Phoappendix, by Fishbough, to Gov. Talmage's book.

Dr. E. stated that he was fully prepared to believe in spirit manifestation, and he only required its occurrence to his satelation, etc. Dr. E. had been in the city but two days, it years having been spent in Australia, British India, and elso um, and R. went to the entry where he was heard talking with his visitor; and while there, Dr. E., at the table, prepared twenty or more pellets, in the usual way, writing names of departed spirits on small bits of paper, and rolling them up returned and took his seat. After a few moments, his hand was influenced. He placed all the pellets in the hand of Dr. E., and brushed them all out, but one, with his finger. This one he handed to Dr. E., and immediately got the pencil, and wrote, from right to left, and upside down, "Dear brother, I am with you. John E." The Doctor immediately admitted that this was the name of his brother. Phonix advised him to endeavor to prove his identity. The pellet still remained inopened. He then asked. " How did you die?" and the madium.Jmmediately wrote the entire history of his death, which included the fact that he bled to death in consequence of no surgeon being present to, staunch the blood, he having attempted to bleed himself, being a physician, and becoming too weak to stop the bleeding. All this, Dr. E. stated, was a truth, and that it had occurred in the East Indics, at the place written by R. The pellet was then opened, and was found to contain the name of Dr. E.'s brother.

-He immediately received another communication through R .- " My son, your brother's widow and son, with her present husband, Captain B., have just arrived in England;" and the name of his mother was signed to this communication. The Doctor remarked, "This is indeed curious; for last year, being seventeen years after the death of my brother, his widow did marry Captain B. It is also true that he left a son. But I do not think it can be true that they are in England. And, what is still more strange, my mother, who purports to give me this communication, is not dead." Phoenix and the Doc tor then left R.'s room. The Doctor returned to his room. and there found a letter from his mother, sent that day from the Post Office, in which it was stated, " My son, your brother's widow and son, with her present husband, Captain B., have arrived in England, and are now at my heuse."

A few days after, Dr. E. asked Phosnix if the spirits would over answer question of a forthand character, involving business affairs. Phere may are the such instances sel-dom occurred; they, however, might try. They then wont to Mr. F., and on the way to his room Dr. E. related the following facts: In the first year of his fellowship, he made use of the permission to travel, and visited Australia, or, rather, Van Diemen's Laud where he purchased real estate. In consequence of the success in gold digging in Australia, this property had increased materially in value. His agents there had not remitted for many months, and he feared that he was not fairly dealt by. He was anxious to ascertain. On arrival at F.'s room, the medium wrote as follows: " My son. your agents have obeyed your instructions, and remitted to me so many pounds, shillings and pence"-naming the sum -"which I have placed to your credit, at your banker's; and I have sent you their account current." Three days after this sitting, the Arabia brought to Dr. E. a letter from his mother, inclosing the account current of his agents in Van Diemen's Land, and stating the same amount as that in the communication to have been received, and deposited at his banker's, subject to his order. Dr. E. spent many weeks in New York, almost every day

visiting some medium, and always having communications cely. He assured Pho

sion with which he had impressed Brittan, the night before,

in his room. Mr. Fishbough relates that when he was absent

far from home, Mr. C. C. Wright seemed to walk into his

room, hat in hand. On returning home, and inquiring what

Mr. Wright was doing at the exact time when he saw him

he found that he caught up his hat, and said to his wife, "I

am going to Mr. Fishbough's house; I want to see him."

On arriving there, Mr. Wright found that Mr. Fishbough was

absent from home. It would seem, then, that spirits in the

form are ubiquitous, omnipresent, at least in degree, and

without externalizing, to the individual form or comprehen-

In the next number of this series we shall give Phonix's

experience with Mrs. Mettler and Mrs. French, healing me-

MRS. AMANDA M. SPENCE will lecture at Dodworth's Hall

Philadelphia Correspondence.

Lecture by Mr. Rehn-Miss Munson.

DEAR BANNER-Truly, summer has come, with the deep-

est of blue skies, the balmiest breezes, the sudden uprising of

flowers boneath its almost tropical warmth. Messagos from

the country penetrate even the brick and mortar of the city.

In the absence of messages from the eternal summer-land of

the spirit, our friend Mr. Rehn lectured on Sunday evening

for us at Sansom-street Hall. His discourse was a thorough

defined his own views of Spiritualism, saying that unlike other

science within, the guiding light he possessed, was the only

Rehn related how he had advanced from a troubled state of

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sion, that they possess such powers.

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on the 22d inst.

ning with meamerism, he became convinced of the existence of a spiritual sight and hearing-of faculties beyond the normal comprehension-and finally spirit intelligence and identity were established. He spoke of the reconciliation of all seeming evil to the reasoner's view, who saw that the discords and antagonism, the perversions through ignoratice were incidental only in the march of progress, and that God ruled in everything for ultimates that were good and divine; To deny this is to ascribe imperfection to God; and to give power to that imaginary being, the Devil, was to invest one with authority whom God had made subordinate.

He said that we revered Jesus as a brother, in place of worshiping him as a God; that we received the Bible as a record and an inspiration, through human agency, of the time when it was given, and not as an infallible revelation from God The lecturer said most eloquently, that if the infallible word of God was inscribed on the face of the heavens, it would need infullible minds to read and understand the record there. Spiritualism rendered us individually accountable-accepting no atonement, no late repentances in return for violated law; but it taught us to live in accordance with the laws of the universe, and our own highest sense of right. Each man's experiences were his guide, and that experience could not be imposed upon another-it was essentially his own. The trials of life were a necessary process for the growth and development of the spirit; the pages of the book of life were inscribed with the records of the soui's experiences, and as such are teachers leading to a better future. Viewed from the standpoint of these life experiences, we find that every trial was necessary for the soul's discipline, and that through just such a course as it passed through was it renlered capable of the appreciation of higher and better views of life and progress.

I am happy to inform you that our much-esteemed friend Miss Munson will remain for some time with us. She is extremely successful, as she deserves to be, and is continually engaged in that holiest of all earthly offices-healing the sick. Often she brings baim to wounded spirits, as well as healing to the aching frame. Her absence from our city would create a void not easily filled.

Nature has drawn a misty veil over her blue eyes and sunshiny face to day-perhaps in preparation for the coming music of the pattering rain. With grateful hearts we can welcome the gloom and rain, if the sunshino and heart-warmth of home and spirit bless us continually.

Yours for truth, COLL WILDURN. Philadelphia, May 10, 1859.

ANSWERS TO CORRESPONDENTS.

J. M., BRATTLEBORO .- Lines by Mrs. B. Bemis will appear in our next.

C. R. C.—" We are Two," is in type. H. W. Boozzzz.-Your article was published in No. 6.

E. B., EVANSVILLE.-The gentleman you inquire about claims to be a Spiritualist.

'PHILADELPHIA."---Should be pleased to hear from you often. SMITH, CHESTERVILLE, OHIO .- We are thankful for your assistance. Your course meets with our approval.

H. P. FAIRFIELD .- You will please address yourself to George M. Jackson concerning a convention which you are expected to attend at Watertown, N. Y., the 9th, 10th, 11th, and 12th of June.

OLIVER SISSON.—We cannot attend to your order till you send us your post-office address.

M. S. TOWNSEND.-There is a letter for you at our office which we will transmit if you inform us where.

NOTICES OF MEETINGS.

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

A Cinetic for trance-speaking, &c. is held overy Sunday morning, at 101-2 o'clock, at No. 14 Bromfield street. Ad-nission 5 cents.

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

PLYMOUTH .--- The Spiritualists of this town hold regular setings every Sunday afternoon and evening at Leyden Iall. Con

LowsLL.—The Spiritualists of this city hold regular meet-logs on Sundays, forenoon and afternoon, in Well's Hall, Speaking, by mediums and others.

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

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

E The smallest girls of the DUTTON CHILDREN— The Smallest girls of their age in the world, being 9 ndsi 11 years old, and weighing only 13 and 15 pounds. They ang the following songs at each entertainment: 1. Gentle Anule. 2. Darling Nelly Gray. 3. Nancy Till. 4. Resalie, the Prairie Flower. 5. Old Cubin Home. 6. The Hazel Dell. 7. Wille We Have Missed You. 8. The Mountain Mald's Invitation. 6. Oh Come. Comp Away. 10. Wait for the Wagon, 11. What is Home without a Mother? and dance the Polka and Waltz. They will appear at Botton, Mercan-tic Hall, every Afternoon and Evening. to Saturday, May 21st, inclusive, at 3 and 8 octock. Admission 25 cents; chill-dren 15 cents; children under 12 years of age, in the after-noon, 5 cents; children over 12 years of age, in the afternoon oon, 5 cents ; children over 12 years of age, in the Afternoon, 10 cents; 5 tickets \$1.

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ALBERT NORTON, Manager 1p° PROF. MAPES'S SUPER-PHOSPHATES OF LIME!

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t in all these sittings overy crately; but if you want to live a short life, live rapidly. reply to his questions had been pertinent and satisfactory. This may be considered a digression, but it appertains to the If any part could give rise to any suspicion on his mind of its effects the cause of which we have been endeavoring to elubeing psychological, it was only whore opinions were asked cidate. n relation to disputed points in theology. In all such cases

Now what you need to do is, to become acquainted with vour physical material selves. Do this, and the mind will tions, that he feared he influenced their character without take care of itself; because where there is a healthy and being aware of the fact. Among the mediums he visited normal state of the physical system, the mind will independwere trance, psychometric, and test mediums : but all were ently perform its own functions ; whereas, if the body is disalike successful. Phoenix states that Dr. E. was the only self-made Spiritualist he had ever met. And the effect upon eased, and inactive, and continually racked with pains, the mind suffers with it, because it is prevented from performing him was evidently what he himself had anticipated; namely, its legitimate functions. The object for which all men live is to confirm his belief in Divine Revelation, and to fix his confidence in Christianity, that they may be happy. Everybody is in the pursuit of hap-

piness. Happiness is the object which the miser has in securing gold; happiness is the object which the man of pleasstill in the form, is not exactly new, although not so usual as from those who have left the form. Phunix states that some ure has in plunging into dissipation ; happiness is the object which the epicure has in overloading his stomach with unof the best tests he has ever had have occurred in this way healthy articles of food or drink. Now we claim that no man and still evidently without the knowledge of the individual can be happy unless he is in a healthful condition of body, so whose spirit so communicated. Accounts of visions have that the mind can act healthfully and happily. Whatever is been given by Brittan, Fishbough, and others, as having ocantagonistic to bodily health, is also antagonistic to happicurred with themselves. For instance, Mr. Brittan saw in is room at Worcester, Mass., a Philadelphia publisher, whom ness; and thousands, in seeking happiness, do it in such a way as to destroy their health; and thus they take the most ne expected to see the next day, in New York. On going to effectual means of defeating the object which they have in the cars in the morning, at the Worcester depot the first view. person he mot was this publisher, who used the very expres-

Sccure, as nearly as possible, good health, at whatever sacfice of social position or wealth; for a man with a good, healthy, powerful physical frame, can work his way through life anywhere. To such a man, labor is nothing ; and if he is reduced to want, he can work. And, generally, those who are healthy have clear heads, if they are not so well cultivated At the close of this lecture, some twenty minutes were oc cupied by the medium in replying to interrogatories by persons in the audience, on the subject of the evening. Her replies were very interesting, being, as they were, full of original and striking thoughts. We regrot that our space will not admit of our embodying them in this report. After hav ing answered the questions that were asked, she said :

As this is our closing lecture of this course, we have a few and but a few-remarks to make. The subjects upon which we have addressed the audiences that have assembled here, have been so varied, and their nature has been so di versified, that we may, at many times, have seemed erratic and the arrangement of our ideas may have seemed to lack consecutiveness; but you must remember that we have had to adapt ourselves to Momiscuous audiences, composed of a great variety of minds. The subjects of our discourses have usually been presented by persons of your own choosing. There is such a thing as making a good lecture out of almost any subject, but it requires almost supernatural powers, and powers quite beyond any claims we make of supernaturaliess, to produce intelligible, instructive lectures from subects which do not orubody material for thom. If, therefore any of our lectures have been stale, recollect that the subects treated of have not always been chosen by us. We have ndeavored to confine ourselves as strictly as possible to the sphere of mind, and of causes, and effects, and facts; and if | ly instructive and practical one-liberal and suggestive. He to have ventured into the field of theory, it has been owing to the nature of our subjects. We thank you, and through faiths, we had no exponents invested with authority, but every you all who have attended our lectures, for the interest you man was responsible for his own opinions only : and the conave manifested in them, and the courtesy and attention wo have received at your hanks. And our time, and our knowl-judge of his actions. The tribunal held in judgment was edge, and our uttorances, have not been misspent if any have seated in the soul of each individual; here every no was received one additional ray of light or truth from anything daily and hourly judged, here and in the world to dome. Mr. we have said. We commend you all, in every department of life, to the care and guidance of that Source of life and light mind regarding religion, to the acceptation of Spiritualism as whom men call "God," and whom all worship and adore, scientifically demonstrated to his entire satisfaction. Begin-

CORN, POTATOES, GRAIN, COTTON, TOBACCO, AND ALL OTHER CROPS. To be applied at any hocing or plowing. the replice coincided so closely with his own former convic-Testimonials from hundreds who have used it for ten Made of Calcined Bones, Peruvian Guano, Sulphurie Acid, Sulphate of Ammunia, and Dried Blood. No variation in quality. In strong, new sucks, 160 lbs. cach. This peculiarity of receiving communications from spirits

my10

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ured article of the kind." N. C. Planter copies from the Washington (N. C.) Dispatch, the following from a correspondent of Beaufort Co., March 4,

"I have experimented some with guano upon grain crops, "I have experimented some with guano upon grain erops, and found that its superabundance of ammonia gave a most luxuriant growth to the plant, but it did not supply the min-eruls equal to the demands of the grain. Hence my wheat-crop grown upon guano weighed *fifty-three pounds*, while that grown upon Maper's phosphate of lime weighed *fifty-nine* to sizty-one pounds per bushed." A can of the Nitrogenized Super-Phosphate for experiment, also circulars containing analysis, testimonials, &c., can be had, free of expense, on application to OHARLES V. MAPES, 143 Fulton street, N. Y. Will remove June 1st to 132 and 134 Nassau, and Il Beck-man street, New York.

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121 Nassau Street, New York, General Agents for the BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Deal-ers in Cheap Publications, and Periodicais, to their unequal-led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and dispatch. All goods packed with the utmost care, and for-warded, in all instances, by the very carlist convegance bi-lowing the receipt of the orders sending by special arrange-ment with Passenger Trains. Dealers will find it convenient to have all their Orders packed at this Establishment, par-ticularly with regard to Newspapers and Periodicals. Bmall parcels from the Trade, back numbers of Serials, and single numbers of Books, &c., also procured, promptly packed and forwarded, with Papers and Magazines—thus saving time and cytra expense. Orders and Magazines. Orders solicited. extra expense.

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BANNER OF LIGHT.

The Messenger.

Each article in this department of the Bannen, we claim was given by the splitt whose name to hears, through Mrs. J. H. CONART, Trance Medium. They are not published on account of literary merit, but as tests of splitt communition

account of literary merit, but as tests of spirit communion to these friends to whom they are addressed. We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errone-ous idea that they a more than visure beings. We believe the public should see the spirit world as it is— should learn that there is evil as well as good in it, and not expect that purity alone shall how from spirits to mortails. We ask the reader to receive no decirine putforth by spirits, a these columns, that does not comport with his reason. Each car speak of his own condition with trath, while he gives opinions merely, relative to things not experienced.

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

Notice,-In consequence of the expected decense of the lady in whose family Mrs. Consut has been residing, our cir-cles are suspended until further notice.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from

a spirit they recognize, write us whether true or false? April 6-Mary Hall (Bangor), John Eldridgo (Boston), Alex. Phillips (to his brother), Johnny Pock (Syracuse, N. Y.), Cal-

Printips to his orother), Johning Peck (Syrheuse, N. Y.), Chi-vin Outler, N. D. April 8-Gardner Bennett, Boston; Samuel Garland; Jere-mial Williams, Boston; John Rogers Clinton, New York; Ellon Maria Chetwood, Albany. April 9-Jasoph Greendell, N. Bedford; Henry Adams, to

his brother; Joshua Houston, April 12-Henry Wendall, Graton, N. H.; Robert Stone; Dea, John Gould, Hanover, N. H.; Enmas Clark, Portland Benjamin Hackhurst, Philadelphia; Edward Haskins, New

Joridana, Jordanis, Timudahnis, Edward Mashis, Rev. Oridana, April 13—Georgo Honry Henderson, Johnstown, VI.; Rov. Brederick T. Gray, Boston; Mrs. C. Hemans, to Helen Vandoult, Richmond, Va.; Philip Stanley, April 14—Waupekesuck; Wm. R. Goodall, to Chas. Allston; To Thomas Elilhwood, New York; Josiah Graham, Illinois; Evelyn Lewis, Boston; John Howard, April 15—Alexander Tibbetts; Robert Earle; Joel Nason, Boston; Laura Davis, Troy, N. Y.; Abby Aun, to a visitor, April 15—Alexander Tibbetts; Robert Earle; Joel Nason, Boston; Laura Davis, Troy, N. Y.; Abby Aun, to a visitor, April 15—Alexander Templeton, to Mother in Troy. April 18—Charles Jones, Chespeake City; Martha Jarvis, Boston; Henjamin Harlen, Brocklyn, N. Y.; Jun. Gibbens, New York; Timothy Gile, preacher.

Now York; Timothy Glie, preacher. April 19-Calvin Somers, scaman; Mahala Davis, Ashland; Joshua Caldwell, Boston; Patrick Murphy, Dover; James G. Hammond, to Margaret Hammond. April 20-Dr. George U. Stone, Draent; Nathaniel Hadley; Richard Lovens, Troy; George Washington Furbush, to Wil-

April 21—Ben Johnson, New York; Samuel Hodgdon, Bos-on, to his son Wm. Henry; Heury Hall, New York; Capt. homas Geyer, to his wife; Joseph Lathrop, Brooklyn; To John Caryl

John Caryl. April 23-Gon. Wayne; Thomas Foster, died at sea; Dea. John Norton; John Dix Fisher; Charles Todd, Boston; Zokadiah Tinker, Barro, Vt. April 26-Samuel Leighton, Rockingham, N. H.; To Wil-liam Oampbell, Boston; Wallace Bliss, to Geo. Hartley, Man-chester, N. H.; Jane Cary, to her children. April 27-George Wilton, Kennebunkport, Me.; Jorry Gor-don; Charlotte Copeland, New York; John H. Lawrence, to bis friand Page.

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

April 80-John Enos, Halifax; Samuel Curtis, Albany, N.

April 30-John Enos, Halifax; Samuel Curtis, Albany, N. Y; Joa (a slave); Patrick Murphy. May 6--William Honry Harris, Princeton, III.; Louisa, to Holon Lawrence; William Sprayce, Boston; Thomas Davis, Charlestown; Rev. Dr. Emmons. May 6-Silas Crawden, Warcham, England; William Has-Kins, Boston; Mary Hoppen, Providence; Peter Kelley, Bos-ton; Rev. John Brooks.

Charles Todd.

This was one of the most characteristic manifestations we ever witnessed. We had seen this party on earth, but had little acquaintance with him. He stammered badly in con versation, when on earth, and while manifesting through Mrs. O., this poculiarity was exhibited perfectly. No one who knew this man, could have doubted it was he who gave the message.

I don't know but what I have as good a right to speak I don't know out what I have as good a right to speak here as anybody else. I was called upon to promise certain things, before I was permitted to speak here. They said I must be careful not to give anything that would tend to de-base myself or those to whom I cound. Now, they that stand upon a better plane than I do, see different from me. They do not think it well a cound shad our process the deed. upon a better plane than 1 do, see different from me. They do not think it well to come and openly expose the devil; f do-so we don't agree. Your spirit controller and guide says to all classes of spirits. "Come, and welcome;" so I

says to all classes of spirits, "Come, and welcome;" so I claim as good a right here as any one clase. I have written through your medium—some time ago—over a year ago. I then expressed myself pretty much as I shall now, only not quite so strong, for I was weak then myself. Bome here tell me that I must get rid of the desire for re-vonge, or I shall never be happy. When it is satiated, then I shall be quiet, and not till then, happiness or no happiness. I think I am capable of conducting myself in a rational man-ner while here. Do not think I shall utter an untruth; and as truth is always current everywhere, I think it may as well be thrown out here as anywhere else.

Be thrown out here as anywhere else. I wish you would tell $D \longrightarrow B \longrightarrow$ from me, that if he beats mo in that case, I will eatch him before I and two fears old-er; but I doubt very much whether he beats me or them.

The party was then on trial in our Court. A verdict

Ten years ago a bright-baired youth who called me moth-er, shoel by my shie, watching for my change with intenne for find a suitable place, and did not ascertain that this was sorrow pletured upon his countenance. He said, "Oh, noth-er, what shall do when you are gone? Who will hear with me? who will golde me?" "My son," I said, "I commend identify myself to my father. All that is necessary, I will try to the other. e7 who will guide ble7". "My son," I sold, "I commend au to the care of our Heavenly Kather; but ob, as he atcheth over you, strive to be all that wisdom requires of

on." I have watched that child during the ten years I have been I mark which not that chind outing the ten Seatty interview in a pirit-life. Midnight dark news has encompassed him and abut out almost every ray of light; friends have been cold to him, and those who should have been kind to him have been alse. To-day that child sits in a prisoner's cell—his doon is dready passed in the natural world; yet he knows it not; he cels it to be so, and in bis anguish he cells for me. He ays, "Oh, if my mother had not died it would not have been bus with read?

feels it to be so, and in bis auguish he calls for me. He says, "Oh, if my mother had not died it would not have been thus with me." True, 1 might have guided him away from that which has been his ruin in earth-life; true, I might have spoken words of consolation to him; but he has fullen among strangers and thieves. They have robbed him of his virtue, placed the seal of vice where truth should have been found only, and yet angels have not forraken him; for while he sits to-day with-in the shadow of gloomy walls, surrounded by a still darker spiritual gloom, angels are watching over him; and when he is bound no more by the conflaces of this sphere, nor thrust down by the temptations of earth, then, and not till then, shall he be free.

My poor boy says, "Give me proof that I shall eventually

Mail no be free. My poor hoy says, "Give me proof that I shall eventually be happy; let me know that I shall meet with those I have loved, and I will calmly submit to my fate." I come here to-day to tell him of this, to put a new song on his lips, a new harp in his hand, and to teach him that, as he has ropented of his sins, our God will freely partian and his angels will lead him beyond sorrow. Love is a flower that knows no death; however hard and wild the storm, it bloms on, yielding fragmace for the heal-ing of the nations of earth... Tell my child to pray much, and while he prays, to believe the Holy One will aid him. As he calls for alt in all humility of soul, our good Father will in overse ago, will come near to blees him—will meet him in love when he meets with a change, and will lead him into brighter paths, where love blossoms and the tempter cometh not. He is weary with the cold world; and as he lays down in peace, he may rise in joy. All his prayers have been heard in spirit-life, and have been answered by uy coming her to-day.

nore to-day. Mary Elizabeth Hamilton, to her son, who is under sentence of death by the laws of the State of Louisiana, April 2.

Patrick Murphy.

Patrick Murphy. Fath, I'm here meself, sir. They 've all moved to-day, sir— all gone away to-day, sir. I be afther coming, sir, many times and you not know me at all, sir? Easter Sunday is coming, and Pat is coming with it. The old woman and Ma-ry have gone away, and shut the house up, to-day, till afther Easter Sunday. Faith, I'll turn all the things upside down agin they come back, begad I will. Mary wants to know if Pat knows where she is now. Here in Boston ; and I'll see her at Franklin street church next Sunday, as I'll be there meself. You know I touid you they were going to shut the house up agin Easter Sunday. Well, thin, it's shut up tight as an egg. Mary is here with Michael Viynn; he lives here oil the time, and I know all about it. < I know you'll say Patrick Murphy, of Glemmire, Ireland, feels much obliged to him for keeping Mary away till afther Easter Sunday. Faith, he be like St. Patrick : he kepit all the toads and snakes away, and meself beside. Mary is a smart one, but she 's not so smart as meself, at all. Mary's the ma-dium, same as meself was. I will raise the divid until they believe. When they will sit down and tak with me dacintly, I'll go away, iff they wants me to go away. I've tould all my story, and I think I'll be afther going. Good-by, sir.

Good-by, sir. Eben Clark. April 2

Woll, it's queer 1'm here, ain't it? Queer, seeing I've been dead most ten yehrs. Do you know where Tufton-borough is? It's clear up here, 'bout a hundred miles, I reckon. Do n't know how fur it is from Concord. I was born

borough is? It's clear up here, 'bont a hundred miles, I reckon. Do n't know how fur it is from Concord. I was born there-didn't die there, and s'heet I have got folks there. I thought you was going up there for me. Oh, ducks and geess on ye: I thought ye was going yourself, and I was going to tell you the way. I've got a sister there, I suppose. She may have left, but I guess not. I guess she's there. I didn't die there; I died in Hardwick, Yt. I don't want to send you there, though; but I was my sister to know I'm dead. She was n't to see me when I was sick, but she may know I'm dead. I was most twenty-two years old. I don't know about your pub-lishing it. I can't talk snart-I never went to school much. I want them to know I'm dead. She was n't to see Know that I don't care about not having a part of the old place; I'm just as well off without it; she may think I do. My sister is married; she married a Mr. Smith; I don't know his given name, I never liked him very well. My name is Eben Clark; you can call her Mary Clark. I thought you was going there! Well, that's queer. You must tell my sister how you wrote it, and I taked it, for I never could write. I hand a galloping consumption; I guess it was. I had a cold, and died that way, and I've been asleep most all the time since. the time since.

I used to live in Chester, Vi.; I worked on a farm in Chester. I'll tell you what I done once for about two months Do you know what a card-stripper is? Well, I went into a mill in Manchester—on the Stark—that was about four years mill in Manchester—on the Stark—that was about four years before I died. I left there kind of siek. In Hardwick I worked on a place in summer, and I learned how to make shoes—used to do that in winter—did most anything. I want hy sister to know about my coming to you. The people in Hardwick are strangers, pretty mich, to me. I heard 'em tell all about folks coming back, and I thought I'd try; so they told me to come here. Say I'm pretty well, 'cause I am.

Incy total no to como nore. Shy i in pietry wen, cause i am. How do you getbut of here? 'Twns kind of a slight-of-hand getting in. I see one of these fellows in Manchester once—a good looking man—large, light wilskors, blue cycs and dark hair. Yes, his name is Harrington. Yes, I was in Manchester at the time of the Parker murder —that was n't in Manchester, though: R was in Tollville, a little out. I knew his wife. He got here one way, and I got here another. I knew the very place where he was killed—a little clearing in the woods—there aint much underbush thore. I was there after he was killed, right away. Lots of there. I was there after he was killed, right away. Lots of folks went out there; it looked as if there had been a hard

bick went out there; it looker as it there had been a hard scuttle. Oh, I remember that time. Well, boss, how will 1 get out? Then what do you say when you go; I used to clear out and not say anything— that's the way I left my sister. April 4.

Mentify myself to my father. All that is necessary. I will try to give.
I should probably have studied medicine: I was slek nearly for years. My mother died about one month before. Hef, home. I had not any brother on carth. I lost one—William. I died in the early nat of 1851.
I feel very anxious to convince my father of my ability to return; through the lifting girl, I told him I wished he would place the mother above want, elmeant the child, and place ther in such a position as to well develop her for usefulness; but my father in out it slice to any father of my conting because the should be able to be

My father regrets not having my body brought home. I will take occasion to fell him here, as I told him through the little girl. I sleep very well in Pere la Chalse, in France, My best wishes for your kind attention. Good day, sir.

Margrotto Stevens (New York.)

I don't know as this is the place I was seeking for. They toll me this is Boston, and my friends are not here. My dear sirray friends do not know I am dead. I'm featful; my sis-ter is sick, and it might be very sad for her to hear of my

slir; dy friends do not know i am dead. I micarini; inv sis-ter is sick, and it might be very sad for her to hear of my death in this way. I had been sick, in all, nearly two years, and my friends and physician recommended a voyageat see, i and on the 27th of next June I salled. I have been dead about ten days. I died at Fayal. My friends frei very had about me; they thought they would be able to take me home with them, but I told them I felt sure I should never be able to cross the water; I could not stand it. I would like to tell my friends that I am very happy here, and that I do not want them to make any change in dress for me. I always told them so, and I feel now, more than ever, that it would be very wrong for them to. I died at the American Hotel, Fayal. I believe the immediate cause of my death was hemorrhage of the lungs. But is there no opportunity for mo to go home ? Shall I say here, that I deafre so speak to them at homo? My sister's namo4s Louise Stevens. My mother's name is Jane. They live on Fourth Avence. Dr. Burkley attended me in New York. Ho was called to see me, but was not so long in at-tendance as a Dr. Brown. My uncle and his wife and son went to Fayal with me-uny father's brother and his farmily. I was 25; my name, Margrette. Good day, sir. April 4. was 25; my name, Margrette. Good day, sir. April 4.

William Campbell, Block Island.

So time rolls on, and her mighty wonder-working machine is always active. I have been dead, according to the time of earth, forty-two years; but I feel just as anxious to return and commune as would one who had but lately left you, for I have two sons and a daughter still living on earth. Now I suppose it is necessary for me to give some account of my own first life, that I may be understood and recognized. Me name was William Caunthell. I was here on Block My neme was William Campbell. I was born on Block Island, near Newport. My grandfather was an Englishman, My father was born in Scotland, removed to this country short-ly after his marriage with my mother. I was born, where I My father was born in Sculand, removed to this country short-ly after his marriage with my mother. I was born where I have told you. I dide at Nowport; loft my children there, and my wite-but she has come to me. Kind friend, can you ad-vise a stranger? Can you tell him what he had botter do to commone with his friends? That I have come to you proves I can come; that I can ap-proach you, a stranger, proves I can comoune with my friends much better. Then have wought wonders in the land since I left; and yet everthing seems to be done in accompany with my trans-

Time has wrought wonders in the land since I left; and yet overything seems to be done in accordance with nature and her grand laws. A portion of the time I thield the soil; a portion of the time I shifed on the occan. My sons' names were William and Herbert; my daughter's name was Lucy. Now, my good sir, I want you to understand that I do not know where my children are; but I know they are on earth, and as they are, I have as good chance in reaching them as others have in meeting their children. I wish to meet them in such place as myself and they alone are with the medium. I care not if all, or only one is there; but I will go there, and do, whatever I may be able to do, to advance them in hap-ulars.

do, whatevor I may be able to do, to advance them in hap-piness. Perhaps it may be well for me to state the manner of my death. I contracted a fever at Savannah. I thought it had left me before I returned home: but I found it had not, so I filed of what was here called billous fover. My children were then very small, but they have been instructed in my case, and will rendily understand, if they should chance to see my communication. My oldest boy was only thirteen years of age then. Time has no doubt made her mark upon him. The youngest, the little Lucy, was between four and five. She don't remember what has been told of me. Under what-ever condition they may receive this. I desire them to give you some line, stathing that they recognize this. I shall then you some line, stating that they recognize this. I shall then be better able to understand their locality. I am like one who has returned from a far-off land and is striving to meet be followed.

s friends. Can i be of any service to you? Then I will bid you a kind farewell, hoping to meet you again. April 4.

Mary Jane Lefavor, (N. Y.)

Mary Jane Lielavor, (1v. x.) My dear mother; when I left you, I did not thiak I could come back in this way; but, dear mother, I can, and you must not, for a moment, doubt that it is your child, Mary Jane. Mother, why did you not tell me that you was going to bury me at Greenwood? But no mutter—It is just as well; and I am very happy in my new-found home. I am Just beginning to like it. Would not come again to earth to live, if I could. This now typ years since I let you; I was very sick, and was ghad to go. Good-by, dear mother. April 4. NARY JANE LEFAYOR.

Charles H. Jackman.

The spirit commenced to write from right to left, and we

andertook to make him write in the usual manner.

Now I'll write to suit myself, and you need not dictate to me. Just say to my brother. Ben Jacknian, who lives in Bosten, that I am round here good as new, if I did de drunk ав new, и г он он он он. Спаксев II. Jacкман. Аргіl 4. two years ago.

Thomas Harrian.

I knew about folks coming back bofore I died. I was twenty-six years old. My name was Thomas Barrian. My mother was Irish, my futher English. I was horn here. I was drowned about three months ago-right down here-

Charles Sponce.

A very strange and un-Christlike question is given for us o answer to-day ; nevertheless it becomes our duty to mawer. to above floaday: hevertheless it becomes our duty to naver-Yet we not surprised to learn, show coming to your circle, that the question has issued from the person it has. We are sorry to have our goed brother still slithing under such a can-tentishment, duty binds us to answer the question, which is : " Has not Gol, in his infinite vision and justice, destined a portion of the inhalitants of earth to evernal diamnition, after then exit from this state of life; and has be not dealined a por-tion to eternal hasoiners?" on to eternal happiness ?" It would seem to us, from the insture of the question, that

It would seem to us, from the nature of the question, that our friend has been worshipling a very strange God--that his Ged is but an emanation or outgrowth of injustice. "I," says my friend and questioner, "am a firm believer in fre-ordination; and shoold you be pleased to return to the mun-dance sphere to answer my question. I wish you to distinctly understand my views regarding God and the future." Our friend clearly and honcetly teils us that wo are to come to him in valu; that we are to cast pearls to him to tramplo upon; that he will hear us, but will not deign to believe, un-less we shall bring to him views corresponding to his own selfash and narrow views of God and his people. The very ideas of such a God pre-suppose him to be an unjust being-one made up of and clothed with injustice. A portion of those made up in his image, and a part of himself, destined to ceternal damnation 1 Oh, monstrous thought 1 Our friend lie-lioves the Biblie, we think, and we also think be they that all should come to him.

hould come to him. How, then, are you to reconcile the contradictory positions? How, then, are you to reconcile the contradictory positions? We answer, by understanding yourself; and by doing so, you will understand the Bible as it is—not as mon have told you" it is. Life is a great article, and the great author of it will not doorn one made in his image to misery. No, no; all are destined to become finally inapy. We speak from knowledge, and not because we believe this to be so. When man has burnt out the last offering upon the altar of sin, there comes a purified state, and the spirit whe hath been clothed in rags, shall be dressed in purple and fine linen, and be with the an-gels in the highest state of life. But man must live out sin, each for limself, and God has nothing more to do with it than I have. Each individual has within him the power of salva-tion, and it will be sure to save him in time. He may pass many long years in misery after he enters the spirit-life; I nave. Issen individual has within him the power of salva-tion, and it will be sure to save him in time. He may pass many long years in misery after he enters the spirielife; but as time works wondrous changes, it will work wonders in the case of the sinner. The record of God by sectarians is a foolish one, and should be washed out by that of to-day. Men have worshiped an unknown God when they should see a bright father. Heretefore men have looked only for one guide-board, and that is the minister. He stands and points the way, and they dare not step aside. Our friend will find quite enough in the life and teachings of Christ, the elder brother, to prove our theory correct and

of Christ, the elder brother, to prove our theory correct and his false. Spiritualism is founded on Christianity as it was in its purity—not as it is in this time of life. The truths that were promulgated by Jesus are with you to-day, but you have clothed them in so many garbs that men can scarce recognize that pure spirit of olden time. The spirit through Jesus saith, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and humble in spirit, and ye shall flud rest to your souls." Its might as well have said, "obey that still small voice that throm the duty eyer as I do and you are sure of humble in its purity-not as it is in this time of life. The truths that

prompts to duty ever, as 1 do, and you are sure of happi-ness." Did Christ teach the people of his time that a portion were elected to salvation, and a portion to eternal damna-tion ? If our friend can prove to us that Christ taught this tion? If our friend can prove to us that Christ taught this theory, we will then resign our faith and follow in the fost-steps of our brother; but until he does prove that, we must stand on a foundation of our own building, and go to heaven our own way. And, indeed, our brother will find quite enough in all nature to prove his theory failse, if he will only study nature. There is nothing lost—no, not anything. Even the dead leaf of autumn is not lost. True, it fails from the parelit stem; but it rests upon the losson of its mother earth that it may bring forth new life. Every atom in the universe is cared for by the Creator; and will he who so curefully watch-es the smallest thing in nature, forget that which is the grand cared for by the Creator; and will he who so carefully watch-es the smallest thing in nature, forget that which is the grand apex of nature—which is the spirit of man? Will he not save that he hath erouted ? Nature from her various avenues cries out that he will. And yet man will receive a due amount of punishment, whether mental, moral or physical. Until man is brought unto a standard sufficiently high to understand bimself, and all the laws of his nature so as to be willing to obey them, he will be unhappy; but when he has done that, he can no longer be unhappy; but when he has out-lived all that by which unbaconces is generated.

done that, he can no longer be unhappy, because he has out-lived all that by which unhappiness is generated. Our brother tells us that the Bible is his standard and guide; that he believes all that is contained within the lids of that book. Let us ask our brother if he understands all that is written in it—if he is not reading it without under-standing it—if he is not putting too much confidence in that work of man 2. Wheg him to stop and consider what he tells the multitude too walk in his way or they will be miser-ably unhappy dernally; and at the same time he believes that a part of such are destined to eternal damnation, and a part to happiness.

appiness. "It man is destined in this manner, why, ask him, does he labor to save, and why need he halor to be saved? "Struggle as hard as you may," says our friend, "yet if you are to be miserable, you must be sa." Now if our brother must teach in accordance with his belief, let us advise him now, to refrain interrable, you must be so." Now if our brother must teach in accordance with his bolief, let us advise him now to refrain from praying—refrain from trying to lead a holy his; for ac-cording to his theory, there is no need of these. The mark of the Most High is placed upon his children, and in his own good time they will be brought into his kingdom. Christ says he came to seek and save that which was lost. If might have said, "I came to do away with the darkness and bring you light. I came to do away with the darkness and bring you light. I came to teach you that you are all God's children, and subjects of salvation." Those who dwelt upon earth previous to the light brought through Christ, believed that a portion of the inhabitants of earth were especially blessed of God; that he communed with a part, and a part only. Christ came to do away with this, and yet a part of his professed followers of to-day strive to do away with his word, and oponly call him liar and impostor. This charge may be a heavy one upon our bryther, but surely it is not unjust. We render it in perfect unison with his theory. We will not ask that Principle of Love to kindly look upon him or give hin, aid; for the same intelligence hath given our brother a power to work his salvation, and it is sufficient unto it. And al-though he may to day deny our words, to-morrow he may sit

though he may to day deny our words, to-merrow he may sit in glory, and the darkness that now enshrouds him may flee before its light. Charles Spence, assisted by Rev. John Brooks, to John

Thomas Shapleigh.

Wonder if I am going to stand examination here? What ou going to ask me? If I tell you all, what are you going

the use of trying to get out of the way when you are always In the way, and always will be ?

He aliades to Charles French,

He alindes to Charles French.
If aver hought or sold anything, it was sure to be in the wrong time; and 1 knew 1 could n't come here, and have everything all right.
This is a pre-inde to my story. I've get a wife and a child out in Kausas, and have come here to send a letter to them.
I was bern in Hartford, Connecticut, and 1 died a good ways from there. I went out to Kausas two years ago. Ilad n't been there more than two months before 1 git killed. My wife's going to stay there, she thinks, and 1 doe's wanther to. Wont you send your letter out there, and tell her to come back this way? She's got a chance to sell the land and the cable, and she'd better dolt, and come here.
The confounded red-skins killed my son, and then stole for me, and I shot at 'm guess that was camped near our cable. I lived in Keeka. I guess that's the way to spell it, stranger. I wish I'd never gone. I never did anything right—'t was 't for me to do anything ith. I died to soon, and got here a little to be soon. The nearest pactown to the place I lived at, was been the Elizabeth Smith. If I'd lived about a month in the Hild. My with 'n here to Elizabeth Smith. If I'd lived about a month?

coming here. I'm sick and tired of living. I got out there, and thought I could live. It, was hard work, any way. Just before I got killed, I thought, "I shall die now;" but there is no such thing as die. Can't you give me something to drink? I

ktiled, I thought, "I shall die now;" but there is no such thing as die. Can't you give me something to drink? I thought I'd ask. I do n't know whether this is the best time to go, or not; when I get away, it will be "too soon." Never asked a man to lend me a dollar, but I came too hute-wasn't in right time. Well, stranger, you got all you want from me? If I should come again, you would remember me, would n't you? ld n't you ? April 6. 1'll go, then,

> Written for the Banner of Light, BE THOU READY.

1

BY FRANK LEE.

Be thou ready, fellow-mortal, In thy pligrimage of life, Ever ready to uphold thee In the toil and in the strife ; . Let no hope, however pleasant, Lure thy footsteps from the right. Nor the sunshine leave thee straying

In the sudden gloom of night.

Be thou ready when thy brother Bows in dark affliction's shade; Be thou ready when thy states Needs thy kindness and thy aid; Let thy arm sustain and cheer them-They have claims upon us all-And thy deeds, like morning sunlight,

On their weary hearts shall fall,

Be thou ready when the erring List to sin's enchanting strain : Ready with kind words to woo them Back to virtue's path again ; Be thou ready, in thy weakness, To do good to friend or foe, As thy Father sheddeth freely Light on all that **G**well below.

Be thou ready for the morrow, When delight shall please no more-When the rose and ly fadeth,

And the charm of song is o'er-

When the voices of thy kindred

Faintly move thy dying car-Be thou ready for thy journey, To that higher, brighter sphere.

Correspondence.

Pecuniary Encouragement.

"JUSTICE," BOSTON .--- "I wish to call the attention of Spirit-

nalists, through your columns, to the fact that the best letter-

writing medium in the country, Mr. J. V. Mansfield, is in

need of pecuniary encouragement from his friends. In many

cases, especially where applicants are poor, he has been in the habit of charging nothing for his services, so that his receipts

have fallen far short of furnishing the necessary support for his family; while he has furnished to hundreds and thousands what they have declared to be most satisfactory and perfect tests of the reality of these communications.

He has been pursued by a portion of the press with a bitterness seldom equalled, and accused of imposition and de-ception, which no one who has the pleasure of knowing him,

supposes for a moment that he has ever practiced, or that any

man could practice, even for a day. Mr. Mansfield has given a large share of his labors gratul-

tously to the public, while he has furnished the most abundant and ample proofs of the reality of spiritual communica-

tion. He has identified himself with Spiritualism, and Spirit-

alists should see that he is not a loser and sufferer in their

cause, and that he should not be made the victim of news-

paper attacks, which his friends have reason to believe are not

founded in truth, however honestly they may have been

NORWAY, ME., 1850.

made.

against him was rendered in a day or two after this.

It's no trap of my setting, but one of his own. I only hold him, now he's got in. Why do you ask his middle name? Stick the R in then. Tell him, for me, that he deceived me most shamefully while he was here, and I can't rest without giving him a heking; he deserves it, but I'll save him from giving him a nexting; no concrete it, out it is are nim from the gallows. I sought revenge because he deceived me so--that's why. My God! a man like him is n't fit to be round among decent people or in decent company. You need n't be afraid to publish what I'm giving, for I'll swear it's truth, overy word of it, and I'll answer for it, and back it up,

was bribed. Yes, I know I know that man -I show that half his name as well as I know my own. I'll sink every dime in Brown's pocket, and make a beggar of him, before I'm done—then perhaps he'll turn round and be decent. Don't I know about the Gouch allair? He worked out of

that as he has out of three others. My Godi I know all these things now ; I surmised them

before, and now I know 'cm. I died myself, and now I know 'em. Yes, if I can't get along without shoving the wife in, I will do that.

'em. Yes, if 1 can't get along without shoving the wife in, I will do phat. Yes, I am permitted to work on earth, and do what I can. Every mau is his own free agent. I solect 'earthy agents to graffy me; I make man an in-strument to revenge myself. Here is one of my agents, and there is another. Every man has a law within himself. The Bible says there is a higher law; but I'm my own lawyer in this case; I plead my own case and his too. I don't know whether I have the right to do so or not. I told you I would burn the old National, if B— was n't cut off there, didn't 17 So I would have done, so help me all the powers of good, and evil too. Tell him from me I'll sweat him worse than he ever did me when I was with him; and if be's stronger with his forces, he'll conquer; and if I am stronger than he is, I shall conquer, —I mean by forces, agents—wheever we may get to help us—bribed jurymen, for instance. You see money is more potent with some men instance. You see money is more potent with some men than my power, and I lost one heat. To be sure B---- has spirit-sgents alding him, I suppose, to carry out their own wishes through him. Liars! There are quite as many of

Wishes through him. Liars! There are quite as many of that class here as with you. Tell him from me that Charley Gougo is a good help-meet for me too. Wont B— pay me offin the spirit-land? If he's smartenough and generous chough, he will. Yes, We quarrel in the spirit-land—not with champagne bottles and dirk between theorem.

knives, though. Of course B----'s spirit friends can read my thoughts,--we Of course B—-'s spirit friends can read my thoughts,—we are about on an equal plane. The folks were terribly afraid I should make some exposures when I came before, and thought to offer something to hush up the secret. I'm not bribed—tell them so. I kept my store of revenge till pow,—now is the time for it to burn—just the time! You'll oblige me by publishing this in your next issue. Think of it, and do as you think best. Good-by. April 1.

There is no doubt but that this spirit is on a low religious lana, He is laboring for revenge, and to a certain extent, he had been successful. This is a very truthful manifestation

Mary Elizabeth Hamilton.

Mary Elizabéth Hamilton. Bright lights are gleaming in the spiritual firmament; bright-robed and winged angels are beckoning mortals on to happiness. Oh, that those who are sitting in the shadow of darkness would no longer remain there, for the voices coming from the land of the Yather whisper them to come higher. Yet they sit clasping their hands, listening to the sorrows of earth-life. Wisdom hath decreed that the spirit should return to God; mortals shrink from the valley of death; and because they cannot comprehend wisdom, they close their cars, shut their eyes, and try to sleep, because they will not hear the sound which are striving to reach them from beyond the valley. And yet there are some souls in earth-life around whom darkness hath gathered in gloom, who ever and anon cast forth thoughts that are registered in the spirit-land for their good. They ery for light, they ask for wisdom, and it is de-nied not, for ho that never sleep th, and is ever watchful for his children, hears every cry-answers every thought. Ten-gars ago my spirit took its flight from earth. Sorrow, much suffering, hed weaned me from this sphere, and I longed to have the summons come. And when the messen-ger stood by my side I was realy to go, for I said, "Surely, I aan find no harder path than that traveled on casti, and into thy hands, oh Father, I commit my spirit, knowing that thou art a God of love, and that in my child, and thou will no

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thy hands, on Father, I commit my spirit, knowing that thou art a God of lovo, and that I am thy child, and thou wilt not raake me."

William Harrison.

They say overybody comes to you-great and small, young and old. Before I go fur I wish to know what you expect of me. I was born in Thomaston, Me. I was twenty-seven years old; my name was William Harrison. I was a seaman years old; my name was William Harrison. I was a seaman —died at sea—drowned; schooner was wrecked off Nan-tasket Beach; it was in Decomber, 1842; the schoner Vil-lage Belle, belonging, I think, in Rockland, loaded with lumber. I do n't know of any one lost from her but myself. I was knocked overboard, the sea running so high they could hot see me; we encountered four gales; lost our rigging, deck-load, sprung nleak, and went ashore off Nantasket; I went ashore, too; captain's name was Daniels. I expect I have a mother living in Thomaston; at least I do n't know anything to the contrary. I expect she will be glad to hear from me. I had a sister in the mills at Lowell when I went away; whether she is there now or not, I can-not tell; her name is Elizabeth. My mother's name was Betsey, but I believe sistur used to call it Elizabeth; sho was named Botsey, but a hever went by that name.

not tell; her name is Elizabeth. My mother's name was Betsey, but I believe sister used to call it Elizabeth; she was named Betsey, but never went by that name. I don't suppose they know anything about people coming back, and I do not know but they do; so you must tell them that everybody is coming this way, and so I'm here myself. Tell them I am very well situated—don't see any heaven or hell—sort of a half-way house. I am perfectly satisfied with my situation; am much better off than I expected. I never did anything very bad on earth i never swore, never drank, nover stole, and never cheated anybody—so I suppose, if there is any heaven, I shall be entitled to a silec. I find a plenty to do; I always used to think I should like to be a teacher on earth; I hardly know where I should teach, or what; but since I have been here, I have been trying it-telling those not so well eatisfied as I am what I know. He particular block them I died—proty heavy gales about that time. Bay that I am here In this strange place, taking through a strange body. If my sister or mother were here, I could very soon convince them I is me; should ut have very hard work either, I think. Well, sir, have you done with me? Then good day. April 4.

April 4

Don Juan Luvadio-Geo. Russell.

This spirit commenced to speak in Spanish, but not being miliar enough with the language to write it. his communi cation was given by another spirit. What Spanish he spoke

was snoken correctly.

I do not speak for myself to-day, but for my friend who was I do not speak for mysoif to-day, but for my friend who was here. His mano, Don Juan Luvadio; ago, sixty-seven; number of family, ten; disease, affection of the heart and stomach, caused by excess of drinking and eating; has a wife at Gastile, and eight children. He desires them to know that he can communio—that he can see and hear them, and understand their wants. His oldest daughter reads and un-derstauds the American language. He wishes to have his servants well cared for, when his estate is disposed of. Ho desires that Capt. Studley, the American Captain, receive that he willed him; desires them to make no opposition to his requests; would see much heace here, if all: were quict at his earth home; desires to have his saified with his now ondition in life. Shall be known by saying that he formerly

belonged at Castle, Spain. He understands how you are to proceed, and has laid his plans accordingly. I, his interpreter, and antive of Boston, t was a sea captain—George Russell. I knew this spirit when on earth. April 4.

Charles H. Barton.

Criticizes L. Barton. Are you the person I am to speak with? I have been in-formed that you inquire very particularly about the lives of the individuals coming to you. My name is Charles H. Barton; my age, twenty-one; my disease, cancerous affection of the stomach; my birth-place, Wallingford, England, I died at Paris, whither I had gone to seek for what I could not find—health. I have a father residing in Wallingford—Charles Barton. In early days he was in the slik business—kept a silk warchouse; but latterly be has given up all business and retired.

he has given up all business and retired. My father was son of old Dr. John Barton, of London. About six months ago I visited my father at his own house. and sought to commune with him, through the little daughter of one of my father's screants, who happened to be a medi-um. He then desired me to come to America, if it was in-deed his son, and commune in such a way that the communi-

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and they could n't find out where I was, and I 've come here

and they could n't find out where I was, and I've come here to tell them I was found down on the flats—South Botton flats. You need n't doubt me; I was as good as the rest of them, if I was drunk. My father and mother's parted; he is gone to sea; sho lives in Boston. I did n't go high her much. She would drink, and I would; and we used to fight. She was a Catho-lie, and I was u't anything. She thinks I've shipped and gone to sea, but I and; I've shipped here. I hid here three days in the dead-house. I can tell you how I lookod. I had light brown hair, blue eyes, was about five feet six inches— rather slim, and I can tell you what I had on-a brown the right hand. And I can tell you what I had on-a brown coat, checkered trousers, and a black vest, and a red shirt, and shock. I guess. This was about three months ago. I was n't sick, and did not lose my senses. I was only drunk, and a follow's senses come to him soon as he is sober. I wan 'en to know I'm dead; and tell the old woman to stop drinking. I do n't like her very well. It is hard--1'm in a tight place--can't get round where I want to. I went to sea most of the time. I saw them looking in all my pockets to iseo if the y could tell who I was. They carried me to the dead-house in a cart. I boarded on Commercial street; my mother lived the last time I was with her, in Batterymarch street; then she moved into Broad street, and I did n't go after her. She has been down to Deer Island, but I never was there. the right hand. And I can tell you what I had on-

was there.

was there. I only want to tell them that I'm dead, and that I come here to tell who I was. Nobody knew me, and nobody called for my body. I watched over it long as I cared to, and then I left

left. There is one thing about it. I suppose the old man will be round this way soon, and will feel bad about it. I should There is one thing about it. I suppose the old man will be around this way soon, and will feel bad about it. I should like to talk with him about it. I suppose he will come homo cook-he went away cook, and I de n't know anything to hinder his coming back that way. When I found I could come back, I made up my mind to come back soon as I could. I went down to a house in North street to a circle, and I seen things there that made ano believe it was true-I knew it was. I set down after that, and tried to get things; but I was a to be a the street back that a the street is t guess I were n't one of the right kind of folks. Maybe I will come round here again to see you.

April 5.

William Downing.

I hope I don't intrude by coming the second time. I visit-

I hope I don't intrude by coming the second time. I visited you nearly two years ago. Perhaps you may remember me. I then gave you the name of Willie Downing. [Vol. 1, No. 9.] One of my friends, who is looking into the phonomena of Spiritualiam, to prove it true or false, has called upon me, if I can understand his wishes, to come here and answer them. My friend's name is Charley Brown. He wants me to tell him where I lived when we first got acquainted. Tell him. at No. 3 Allen Place'; I think I first knew him there; and he says now, "Willio, if you can come, go tomowhere where I shall hear from you, and then I shall be sure that my mind has nothing to do with the communications."

shall hear from you, and then I shall be sure that my mind has nothing to do with the communications." I think he cannot do a better thing than to look at this new light. If he has patience, he will find there is more truth in it than he thought for. If he come to the door and merely looks in, he will got disgusted, and go away. And if he wants mo to come to hum and repeat any valuable truths, I want him to promise me he will go fur enough to pay me and him for the trouble. He has a mother, three brothers, and one sister here: why not call for them to ecome to the brothers, and one sister here: why not call for them to ecome to him ? He wishes to know whether I knew anything before I struck the ground. I do not recollect. I think something struck me before I got to the ground. Ho wants to know what my first sensations were in spirit-life. At first I felt extremely unhappy—not on my account, but on that of my brother and sister. I felt, oh, if I could only go to them once, and tell them how I am to be situated, and not to mourn for me, I should be happy. But that was not to be; and my friends mourned more for me than they should have done, perhaps. I then wondered what such a one would say, and what they were going to do with my body; and I kept in the excitement until I saw my body quietly disposed of, and my friends—my mother and sister. If I could only estab-lish communion letween myself and them, I know i should be very much happler, and so would they. I kut an a little unarzide to know what to do. I cannot woll control mediums. lish communion between myself and them, I know I should be very much happier, and so would they. But I am a little puzzled to know what to do. I cannot well control mediums, perhaps because I have not strong will enough; but at any rate if my friend would only go to a medium, I think after a while I could satisfy him I was there. here, and hope he will call again. April 5.

you going to ask me? If I tell you all, what are you goin to do for me? First is my name, is n't it? You knew you going to ask me? If 1 foll you all, what are you going to do for me? First is my name, is n't it? You knew I could give that, did n't you? My name was Tnomas Shap-leigh. I was most thirteen. I used to live in Boston, but I did n't live there when I died. I lived in Albany, New York State, I have a father and mother there. Liked in 1838. The doctor said I had crysipelas in my head. My-father works in a brewery. They lived in New York about six months before I was sick. My father worked at Trull's one time, but he got out of bashness after the old man died, and he did most anything. Then he got a chance out there, and moved. I've got three brothers and a sister. My uncle brought mo here, and learned me to taik. He says he wants to come a long time, and so he helps me along, and thinks after I get taiking to her, he can. My uncle's name is Carr-my mother's brother--died at sea, He wants me to tell these things about him. He said I must look out sharp, and pass the examination, or you would n't believe me. I don't like these clothes; they ain't got no pockets nor nothing-ain't got no place to put my hand. My oncle wants me to tell you I want to taik to my mother. Weil, I do; but I don't see her here, so I can't do it. She don't like to have father in that hus heas, but it's better for him to be in that than to be as we were here, when father

him to be in that than to be as we were here, when hadn't no work, and mother was sick. I think so, at any

Tate. Uncle snys mother would like to know how I'm getting Uncle says mother would like to know how I'm getting along. I'm doing well enough; but then there's a good many folks here, and I don't like to taik. What do you suppose has become of that powder that was in my hands? Oh, I forgot! these ain't my hands—I shot powder in them the Fourth of July, and the back of both was all over it—the ack of the right was all covered, and mother did n't like to

back of the right was all covered, and mother did n't like to see it, and used to tall me to put my hands in my pockets, for she did n't like to see 'em. You soa, Bill Chambers touched a slow match to my can-non, before I got ready to fire. I got some over my face, but only a fow specks; it was on my hands awfolly. My uncle wants to tell my mother that he left all his things to her, but she did n't get them. She thought it strange she did n't, and he wants her to know he intended them for her. He wants to get a chance to speak to her out there. He'd help me to come most any time. I don't like to be dressed up in this way; if you 'll give me my own clothes, I will feel better. I dressed up in my sister's clothes once, and mother. Jifn 't know me till I laughed—she thought it was Gus. Wo don't dressed up in my sister's courses once, and morressure, know me till I laughed—she thought it was Gus. Wo don dress much as you dedhere at home, but when I got when you be, and see all the folks dressed as they used to be,

you be, and see all the folks dressed as they used to be, I don't like to be dressed in this way. May Igo now, sir? Well, I can't sir; I don't know how to. If-you are going to keep me, I want you to give me my own clothes; these don't fit goed. Uncle says mother will think me as particular as I used to be, but I am not, for I had just as lief wear clothes made out of father's, now, as any. I'm sure I had rather wear them than these clothes. Uncle says, tell mother not to be discontented because father is in that business; for it is better so than if he had pathility to de. He will explain to her how it is right to the

Uncio also, when the business; for it is better so than it no naw iothing to do. He will explain to her how it is right for the recent as it is, if she will go to some good medium that h ran come to. I think so, too. Now, sir, how will go? April 5.

Samuel Noyse.

I come to my children. I wish to convince them that

I come to investigation in with the convince them that I can come, and therefore do give them the following facts. I died of old age, being ninety-six years old at the time of my death : left four children, and six grand-ohlidren. My wife and one child preceded me to spirit-life. Was born in New ilampshire; died in Boston, with my oldest daughter, April 5. SAMUEL Novaz.

Charles French.

The following was spelled by the medium using the alpha bet for the dumb.

writer of the above note is a gentleman and influence; no one who knows him can question his ve racity and uprightness. His appeal seems to us just and right : we subscribe to it. Hundreds and thousands know that Mr. Mansfield has extraordinary medium powers. They are the enemies of Spiritualism who have maligned him.]

Healing.

E. B. ANDERSON, MASONVILLE, CONN .--- "Several weeks since, a letter appeared in your columns, giving an account of a case of consumption which was cured by Dr. George Atkins, who is a clairvoyant physician and healing medium ; and I also wish to give you an account of my own case, I having been cured by him of the same disease. I was reduced almost to a skeleton, was very weak and low ; and, notwithstunding the efforts of the best regular physiciaus which I could obtain, I continued to fail. I was informed by a friend of the success of Dr. Atkins as a healing medium, and resolved to try him, although I did not entertain the first idea that there was any utility in Spiritualism, or virtue in healing mediums. At this time my case was very deplorable, and I had given up all hopes of recovery. Dr. Atkins examined and prescribed for me, and by following his instructions, I began immediately to improve; in three months I gained twonty pounds of flesh. When he commenced, I weighed but one hundred and thirty mounds, and under his treatment my weight increased to one hundred and seventy pounds, being an increase of forty pounds of good flesh, and was raised from death's door to a condition of good health, which I now enjoy.

I send this to you, that I may be the means of turning the attention of others to one in whom I have full confidence as a healing medium, and by whose instrumentality myself and many others have been convinced of the truth of spirit-intercourse."

[Dr. Atkin's office now is at No. 7 Eliot street, Boston.7

Henry C. Wright in Ellsworth, Me.

G. W. MADOX, ELLSWORTH, ME .- "Mr. Wright came here to lecture, the 24th ult., by invitation of the few Spiritualists here, who knew of his value to the cause by a visit which he paid us a year ago; though our probabilities of giving him a full audience were against us, owing to the indefatigable exertions, for the last two or three months, put forth by the priests and churches, of which we have three. The pastors warned their flocks not to go and hear that notorious infidel and free-lover-and as though this was not enough to keep the "lambs" in the fold, Professor Grimes, of notorious duplicity and humbug, was encouraged .to be here at the same time Mr. Wright was, to meet him, and put down scientifically Henry O. Wright and his Spiritualism. The Methodist ministor gave up his Hall to Grimes, and advised his flock to go and hear the truth for themselves. Yet, with all this against us, Mr. Wright had good houses, increasing in numbers and interest throughout the whole of eleven lectures; and the last and closing one, of Sunday, May 1st, was crowded. even to the standing room. Thus, while Grimes and the revivalists on one side of the street, were exposing Spiritualism, Henry C. Wright was teaching true salvation for man They tell me to come here again. My name is Charles and the race in his masterly argumentation on the other. ent and Dead Past," out of which he evolved this beautiful axiom, "that man's demands are God's only commands."

Peter Dilitit. atom. "Using marks demands are used sonity commands." I cannot attempt to give anything of his lectures for want of time, room, and ability. He scatters profusely, throughout at his lectures, the gorms of progression and truth, which at his lectures, the gorms of progression and truth, which the ball, even here, in these untoward circumstances, spring up and bear fruit, which shall in turn be for the healing of

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· · · Peter Smith.

BANNER OF LIGHT.

ists, that Mr. W.'s spiritualistic theory is deserving of caroful and full investigation, by such as desire to reach forward that has his services, even for one lecture, may count themsolves fortunate and favored.

To return to Grimes. After he had given two or three lectures, the church found that he was proving too much, eliciting that very inquiry and investigation which they wished so much to suppress and obfuscato. Grimes was dismissed, and the revival was urged forward as usual, but it seemed to have taken leave with Grimes, leaving the whole field to Wright and the Spiritualists. Let Truth and Error grapple; Truth was never put to the worst in fair combat."

Condition of Prisoners,

WESTERN CONTRIDUTOR, WHITEWATER, WIS .- "I love the futh spread out on this pages of the BANNER. Not long ince, my heart-strings were swept to feelings of deepest mpathy by the story in the lecture of Miss Emma Hardings Moyamensing Prison. My soul is over drawn out toward use poor unfortunates of prison cells-those poor, morally Susie were with us on Sunday and Monday evenings, May seased people-whose propensities are, as the child's, be- 8th and 9th. The reading of several of Burns's peems, by and their control, and taking a rational, reasonable view of Mr. Oluer, was very beautifully executed; and as he gave he matter, are nothing more nor less than diseased indi- us the true Scottish dialect-himself being one of Scotia's Iduals-invalids, in a moral seuso of view-and should be sons-he undoubtedly did moro justice to them than any one reated as such. They are thrown, by the laws of our govern- else could; while these who are fumiliar with the writings of ment and the powers of the people, into a place and condition which would corrupt the most moral individual in the surpassed in pathos and beauty of sentiment, and sweetness community, should he be similarly situated. The prisoner is of expression. windows, forbidding even the pure, free air of heaven, and God's glorious sunlight, which "he normitteth to shine, both on the just and the unjust," to shed its benign influence uppn and aid, in the work of redeeming that polluted spirit fron its low, groveling, soul-debasing materialism. Nay! even this is denied; and the poor unfortunate is permitted tobreathe the fetid, poisonous atmosphere, feeding his alrady diseased mind, stagnating soul and body, and there prmitted to remain a series of years, months, or days, to aplate, a crime in which his remorseless, untutored nature pate, with his own base thoughts for tutors and comanions, instead of high, moral teachers, to be let out at the entation on society in a much lower condition than when ntered there. Looking at this, can we wonder at the con nual filling up of our prison-cells by these poor unfortunates f the land? Will not we all look at this? Will not the treat heart of humanity send out its warm pulsations, beatng in sympathy for these poor, poor prisoners? Shall not he hearts of humanity go out to the relief of human suffering where it is the greatest, and raise their feeble heads above this sea of misery? Without the aid of some friendly handi, they must remain in misery and in suffering. Look at the subject like a man, calmiy and philosophically. The leevoiler prison; come with me to its dismal abodes. See ye ture is printed; it is a brief, but handsome production. He tha felon in his cell? Know yo what brought him there? takes the ground that error, though old, is weak; and truth, One he was happy and good-now he is wretched and sin- though young, is strong; he goes for free thought, free ful he was perhaps betrayed and deceived by friends he hel dear, and after that he cared for naught, and rocklessly wherewith Christ maketh free," He says, "The worst effect plaged into crimes, and now you see him here. Come with that the suspension of Mr. Brewer can have upon him, it to m a little further; see yo that flendish glare, as that criminl looks on us through his iron-grated cell? He says (way with yo; what seek yo hero; would I might devou

Look at his sunken brow; where are those high noral organs which make man a man, an upright, moral and rigious being, likened unto God? Are they gone forever b, they are only sleeping; they need only the stimulus of forality and true religion sent out from others to awake tem to action. Poor creatures! there is need of pity, kind pss and love from the more favored of God's children findness, naught else, will succeed to make the prisoners letter, and the sooner the labor is commenced the better; old dungeons will never warm their frozen heart. Pass on ; that see we here? A poor female ! one of God's best gifts ! b earth. Was shame thy portion; and didst thou seek to lide thy sin in deeper, darker guilt? Was thy wayward ature too strong to overcome, and didst thou yield at an qvil bur, and then was thy proud spirit thereby crushed by the hunts of so-called friends? Bo it as it may, thou art imrisoned to lead a life of disgrace and wretchedness. What alsory 1 What undefinable wretchedness is this to theof These prisoners are only single specimens of ten thousand, broughout the earth. The voice of the people says, 'It is just right for them ; they are miscrable wretches ; they ought b be strung up by the neck ! they are unfit to live; they re disturbers of our public peace; they endanger our welleing-our very lives; crueity and torture for them cannot to too great; they ought to be punished.' Think, think, my lends-meditato and reflect upon the treatment inflicted on poor prisouers. Revenge imprisons criminals. Take If its cloaks of hypocrisy and examine it, and do you find it to be any better than other sins? Let us fear not the crimtanl; let us not imprison him for our protection, but let us tather look to God and the angels for safety, support and trength ; not in the dark, filthy gutter of crime and corruption to be strewn, adding suffering to suffering and misery to misery for our own self-protection and well-being. Let us und out the warmth of human kindness-of brotherly love ind its genial influence shall be reflected back on us, and our robler nature shall be elevated, and all hearts shall be ignited rith a flame of love."

the people. And here let me say, to all progressive Spiritual- traordinary spiritual manifestations we have are too numerous to specify. I could relate more than one hundred tests, which are given with no room left for doubts. I write this to to a higher and belier life. I know of no speaker on Spirite latyou know that the cause of democratic religion is making unlism, in the normal state, who dives to the its way into the small towns of Hilnois, as it is in other places. bottom, and builds his superstructure so completely, as does Mediums here ask no ald. As men and women we know how Mr. Wright; and therefore, that community of Bpiritualists to work for our bread, and give the bread of spirit-life to those who hunger after spiritual things, without price,"

Test through Mrs. Conant.

WILLIAM THORNDIKE, PORTLAND, ME .- "The communication in the BANNER, dated April 30th, from the spirit of John Rice, is a great test. I found out that this spirit had a mother in this place, and called on her. She informed me that she had a son who was accidentally shot in California, and all the particulars, as related by her, agreed with the report of the spirit in your paper. I asked her if she would like to hear from her son, and she, not knowing about Spiritualism, could not tell what I meant, till I read to her the communication from her son, in the BANNER. She said it was all correct, except the age."

Mr. Cluer and his daughter Susie.

Miss A., PLYMOUTH .--- " Mr. Oluer and his young daughter that over-to-be-remembered poet, know that they cannot be

and would have done justice to much older lieads than hers; indeed it is but rare that we find so beautiful a reader. As she recited the poems of 'Over the River' and 'Out in the Cold, the eyes of all present showed the sympathetic feelings they aroused in their hearts. The recital of one of the 'Caudlo Lectures,' and the 'Irish Schoolmaster,' convulsed the entire audience with laughter. We trust the time may not be far distant when we shall have the pleasure of listening to them again. May success and blessings attend them wherever they may be, and may they ever meet with as appreciative audiences as they did in the home of the 'Pilgrim Fathors.""

Cortland, N. Y.

Roy. William H. Fish preached a sermon in the "Stone Church," Cortland, N. Y., on the subject of Christian liberty vs. Ecclesiastical despotism. The surmon was called forth by the excitement that had grown out of the late coclesiastical trial of Mr. Brewer, who was charged with the awful sin of listening to such noble men as Emerson, Phillips, Garrison, Mayo and King, which we have before noticed. Mr. Fish treats speech and free hearing; he goes for liberty, "the liberty make him vain-he has become so popular."

Woburn.

"The little religious world of Woburn is made up, like the readers of your valuable paper, of many men of many minds, Out of the many who go to church for the fashions of mere materialism, may be found a few carnest men who know what a live church is; who want a church to be to them what a church should be-a school for spiritual instruction, for the cultivation and growth of their spiritual natures: these have given up the attempt to worship regularly with any church, from which no progressive man can ever draw spiritual truth. Old Theology, which is modern materialism, is not food for a Spiritualist."

Message Verified.

MARTIN SQUIRES, SPRINGPIELD, MASS .--- "The BANNER of May 7th contains a message from George Weston, which is fully recognized. He has been an acquaintance of mine for many years; he was an actor upon the stage in New York, Albany and Boston, and traveled much in the country, following his profession. He made a short engagement with me several years since, in a traveling temperance theatre, in the State of New York. Ilis communication could easily be identified by his acquaintances, as "Great," "Small," or George," but generally he was called the "Big Weston." Although small in stature, yet he was considered large in his profession as an actor. So far as his communication goes. It answers my acquaintance perfectly well. Whether he be dead or allve, I know not. I never have learnt of his death, nor heard from him for many years; but have often made many inquiries for him to no effect.

By request, I send you the above. I have been waiting hree weeks to see the message in print.

> Writton for the Banner of Light. BABY'S GRAVE.

LINES SUGGESTED BY READING & LATE NOVEL. There at thy tomb, oh baby mine! Whom love nor art could save,

base and germ of a moral, mental department, consisting of same effect on the body that erroneous ideas do on the early varied parts, represented by specific brain organs. She al- mind ; and should be avoided, if the parent or nurse has the leges that it was only then that man had the mental powers | health of their chargo in view,

which would involve moral responsibility or the capacity to fall. If we assume this view as correct, we may, in harmony much clothing; only sufficient for more comfort should be therewith, construction term "Eve," also, as allegorical, and used. Children should not be regarded like green-house to mean this moral nature, and thus recegnize how it was plants-too tender for the sun-but give them plenty of exor-'created " out of Adam or Intellectuality, while we may con- cise out of doors, in the open air, white and summer, and strue the tempting "serpent" to mean that animal or back- overcome, instead of inducing, physical weakness. As nature brain department, which sho to intelligently criticises and has made the provision for the child, in the carly months of lescribes. It is abound to may that so much of the Genesis Its existence, to receive its nourishment from the breast of ecount of creation as relates to creation, including man, is the mother, it is better it should in all cases be followed, allegory, and the residue literalism. It is not difficult to con- when the mother is in any degree of health; but when slekty, strue the residue, including the terms Eden, four rivers, tree of especially if troubled with any humor, the child had much life, breath of life, &c., in ontire harmony with the researches better be taken from the breast, as it would almost invariably of science, and the teachings of history and reason; though take the disease.

mand any stimulating food; and, to a child, such drinks as

tes, coffee, etc., are highly injurious. Milk or water is all

that is needed. When understood, it will be no harder, nor

so hard, to wean a child right, as wrong; only the simplo

laws of health should be observed, of course, considering the

Suffering and early death is the effect of some transgres-

sion of natural law. When natural laws are understood and

obeyed, the cry of human suffering shall cease : the deso-

Greater injury than is supposed is done by sending chil-

more than four hours per day-the rest should be devoted to

such recreations as will be for their benefit, and in accord-

Written for the Banner of Light.

IN THEE, OH WORLD, WITH ALL THY

CHARMS.

BY J. R. M. SQUIRE.

In thee, oh world, with all thy charms,

My days are full of strange alarms,

My nights are lone and dreary,

My empty house, a trysting scems,

And else it be in fleeting dreams,

Where death will meet me, only,

For dreams, like memories, oft recall

Till we can hear sweet accents fall

From love, death could not sever,

Memory brings back the scenes of old,

The hours when we were youthful,

Still found our blithe hearts truthful,

That souls were known, as they did shed

Their glory through men's glances,

Since Hope's dim lamp hath flickered out.

But sometimes in my mind's dim aisle,

Wins from my saddened soul a smile

When twilight gray and morn of gold

But ah, the days have long since fled

When truth so held our fancies,

Youthful, truthful,

Fancies, glances,

Yet no more in my bosom

Seems happiness to blossom,

Bosom, blossom.

An olden memory, trying,

That dies away in sighing,

Oh, kindly ones of happier years,

"P is and, I know, to see my tears,

Keeping, sleeping.

That trickle e'en while sleeping,

Trying, sighing.

Alone I wander here about,

My life is very weary,

Weary, dreary.

I'm lonely, very lonely,

The joys unfading never,

Never, sover,

Only, lonely.

MARY E. FROST.

ance with their tastes.

Philadelphia, Pa.

PHILADELPHIA.

to do so involves conflict with the theological ideas of our From man's organization and desire for it, I am satisfied education, and with doctrines urged on us as truth by the that his being demands both vegetable and animal food; spirit toachers who now so arrest public attention. But wo though there is not that domand for it now that there has live in an age of progress, and truth will make itself heard. It seems to me probable that the public mind is being im- are organizations now which do not need it; and the time pelled to accept the Genesis account of creation as allegoriwill come when it will cease being used as food among any: cal, and when it does so fully, its next demand will be to But I am morely speaking of children in this chapter, and know whether the residue of the record is not equally so, and in no instance would I advocate giving animal food to a child, what is the true meaning thereof, including the designated before seven or eight years of age. The system does not de-

EVIL AND GOOD. . . [CONTINUED.]

oventh day, or day of rest.

relation the child, by its organization and temperament, Last January the heart of that poor little beggar girl beat holds to things around. God never intended a child should beneath the thin covering of calleo, as sensible to the treatdie; and when nature is obeyed, no child will come in the nent of cruelty or kludness, as did the heart of the child of world to be swept away by some flerce disease, but live till fortune beneath warm clothing and furs of fitch or sable. the lamp of life gradually burns away; and then the spirit Each one of these little girls are governed by the same eterwill leave the form that has been outgrown, without pain, nal laws. The despised poor and the courted rich have the hardly knowing that it is throwing off its material covering. ame claims on the laws of nature-on the laws of love. The Duke of Richmond, with his home farm of thirty-five square miles in crowded England, which farm is covered with everything material love can ask for, and an income of lating blasts of sickness and disease shall be lulled into tranting laws that poor Patrick is, who shovels up the grades of quility, and death be only a sweet slumber-not a king of \$800,000 a year, is governed by the same unerring, undeviaour railroads for a dollar and a quarter a day. The laws of terror birth. of life, of death, are common to each; the laws of God, dren too carly to school ; for the sake of keeping them still. through nature, govern both; destiny holds one, and desor getting them out of the way, they are sent where they tiny holds the other too, in her sternal grasp. God is must be still. It is positively necessary for the wolfare of children that they should be active, and seven or eight years impartial-destiny has no monopolies. Air is everywhere; it is not theft to breathe it. All that pertains to the spirit is of ago is sufficiently soon to send them to their studies; and rec-what to one is free, to all is. never, when health is to be considered, should they study

Material monopolies are monopolies of fiction; the laws of nature level them. Every sinner had birth pretty much after the same manner that every saint had. Trace a sinner nd a saint along together from infancy to old age, and it will be found that the laws of nature govern both about the same; an cafthquake would swallow one the same as the other; when it rains it rains for both the same; the sun shines for both; water quenches thirst and food satisfies hunger the same in each; each have necessities to be anwered which do not differ. The saint has two hundred and fifty bones in his body, and so has the sinner; cut off the femoral artery and either would bleed to death in fifteen minutes. Tubercles in the lungs Will ulcerate, catera paribus about aliko in both. Each has consciousness and intelligence, has love and hate, good and bad ; nature chains each destiny holds each. Where, in nature, shall we look for that nighty difference between the good and the bad man? Nature points no fluger to it; and Nature, Spiritualism affirms, is the purest revelation from the hand of God. This great lifference between good and bad men is a moral and religious fiction, found nowhere except in the vapor of man's bellef, in his material distinctions, in man's judgment. Men curse and swear; and, for aught we know, they have since Eve gave birth to Cain. There is a cause for this; and while this cause exists men will curse and swear.

Acid water mixed with soda water has always made bubbles rise on the surface, and always will ; for this there is a cause, too, over which man has no control; man cannot curse and swear without a cause; bubbles will not rise or water without a cause.

Nature calls forth the true elements of every soul, not unawfully, but lawfully. And shall you or I say that the laws of nature are inconsistent?

Go back a little and we shall see how nature made the meeting-house, and the religion of the meeting house too. Go under the surface a little and we shall see a cause in naturo for the many thousand religious beliefs now on the earth. All religions come from the hand of nature ; in each is the work of God. Destiny holds them all. They are all but smoke rising up from the fires of life.

The quality of man made visible grows out of the germ of his spirit nature. These various qualities produce various bellefs; these beliefs make an external religion, and religion makes the meeting-house for a still more airy worship, the fruits of which are bags of air, just like the air outside the bags.

Deep hidden lies the main spring of life the over-acting laws of God, that move with unerring certainty the vast and complicated machinery of all creation. The foolish and the wise, the young and the old, the good and the bad; each one, and all, are wheels in the mechanism of life, all in geer all moved by the main-spring of spirit power. If we examine the mechanism of life we shall see the connections, and the mighty workings of this unseen power. Spiritualism takes us by the hand and leads us to examine and understand this great and heautiful work of nature, where the handiwork o God is made visible in all things; his wisdom, power and munificence, so generous and profuse, that the heart of man will pulsate, faith in God, while the tongue is silent and can not sneak the heart's emotion. Sunday, we have been taught, is more holy than any other day. Does the revelation of God in nature say this? We breathe, and our hearts beat about the same, on Sunday as on Monday; we cat and drink the same; vegetation grows the same; the earth revolves; water runs; the sun shines. All things in nature go on the same on Sunday as they do on the other days of the week. Is nature our Bible? If so, then we will go there to know what we shall do on Sunday. Christ worked Sunday, and taught us to, notwithstanding the Jewish law was against it. It is the best, the truest part of any being, that affinitizes with nature, and reads in the volume of unture the word of God. The perceptions of reality here begin. It is the most unreal, the most fictitious part of our being that can accept a printed book as a finality, as the full word of an infinite God, given to a child of etornal progress, for a complete system of government. In nature nothing is left out; nothing is left undone; nothing is fictitious; all is real; while every book is almost the reverse of this. A. B. CHILD.

singing, and all the trees of the fields clap their hands with oy."-[Isalah 85, 12.]

During this voyage, he learned that man, as he now appears on the earth, is a twofold being; that the body, formed of earth, is allied to all below, and hath powers separate and distinct from the soul, which being an emanation from God, is allied to all abova; that the body was made for the soul, and that the soul was placed in the body for its government, and to obtain a knowledge of good and evil by experience, and that the soul (which is the real man) is continually subject to the one or the other; that while on earth, progression or retrogression is inevitable, and that past progress s often lost for want of perseverance.

Gaining this information, and having stept upon the inernal or spiritual plane, he puts on the whole armor of lod, taking with him the sword of the Spirit, which is not the Bible, (as Christians suppose,) but the Locos or Goo; which is anterior and superior to the written word; and with , he scatters the chaff of all men-made theologies and Gods to the four winds.

Like Daniel and the three children-like Peter and the other Apostles-he is passive and obedient to the wisdom from above ; but to the wishom from below most impassive and uncontrollable. He acknowledges no hierarchical state engine, no ecclesiastical authority, no man master-the Christ-spirit within is his only master. He looks to all outward things as helps, when they can help, but nover as authority; and to the light of the Logos, which is God's inspiration within, as his last resort and only infailible rule of action. [The Logos spoken of in Heb. 4, 12.] Being thereby at all times guided, he volunteers into the service of this master. Being the Lord's freeman, ho becomes Christ's serwant; and having armed himself with the same mind, he goes forth with him to the warfare of the spirit against the flesh, conquering and to conquer. At every step, he bruises Satan under his feet, and goes through the world like an iron man-not to be pierced by any weapon-not to be conquered y any fee. N. H. B.

Philadelphia, April 20, 1859.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive ubscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. Sample copies sent r00.

REV. JOHN PREBRONT Will answer calls to lecture on Spiritalism. Address at West Medford, Mass

Muss EMMA HANDINGS will lecture in Worcester, Lowell, Portiand, Oswego, and various adjacent places during May and June. Nett Ball and Winter she designs to labor exclu-sively in the West and South. St. Louis, Memphis and many other places are already promised, and as she desires to com-plete her route via Pittsburg, Sc., before September, early postenter will be still produced, addressed to Ne. Service applications will be still received, addressed to No. 8, Fourth Avenue, New York.

PROF. PAYTON M. SPENOB and AMANDA M. SPENOE will re-spond to invitations to lecture, addressed to Jamestown, N. Y., or to New York city, care of G. W. Westbrook.

WARNEN CHASE ADDOUNCES that he will lecture in Battle Creek, Mich., May 22d; Harmonia, May 23th and 25th; Kala-mazoo, May 20th; Grand Rapids, June 2d, 3d, 4th and 6th; Grand Haven, June 6th and 10th; Milwaukie, Wis., June 12th; ; Chicago, III., June 10th and 26th; Berlin, Ohlo, July 1st, 2d and 3d; Geneva, Ohlo, Joly 10th; Conneaut, July 1st, and 14th; Boffalo, N. Y., July 17th and 24th.

The formation of the state of t Haven to Detroit.

Haven to Detroit. Mus. J. W. OURNIER will answer calls to lecture. Address Lowell: box 815. She will speak as follows:—East Stough-ton, May 20th: Foxboro', June 5th and 12th; Springfield, June 19th and 20th; Putnam, Conn., July 3d and 10th. 6th will stop a few days in each of the above places, and will sit for tests of spiritepower, by trance, clairvoyant and play-sical manifestations.

ical manifestations. Miss SARAH A. M4001X will answer calls to locture in the rance state on Sundays and week day evenings. Address No. 33 Winter street, East Cambridge, Mass. She will speak n East Princeton, May 20th.

In East Princeton, May 2010. Loanso Moony will answer calls to lecture anywhere, on Sundays and week day evenings. Address Malden, Mass. He will lecture as follows:----Miliville, May 17th and 18th; Mendon, May 19th and 20th; Milford, Muy 22d; Framing-ham, May 29th. He will also act as agent for the BANKER and Aga.

Mas. H. F. M. BROWN, of Cleveland, Ohio, Editress of the Agitator, will lecture in Boston, Mass., May 20th. She may be addressed at Boston, care of Beja Marsh.

II. I., Bowker, Natick, Mass., will give lectures on Spirit-nalism and its proofs, from Intuition, for such componsation above expenses as generosity may prompt.

above expenses as generosity may prompt. F. L. WADSWORTH Speaks at Taunton, May 20th, Quincy, June 5th and 12th; Mariboro, June 5th, Those desiring his services during the week in the vicinity of the above named places, can address him at the office of the Spiritual Age.

Mus LIZZIE DOTEN will speak in Canibridgeport, May 22d; East Taunton, May 20th; New Bedford, June 5th; Fitchburg, June 12th; Taunton, June 26th and July 3d. The remaining Sundays in July and the month of August she will be in Plymouth.

Muss A. W. SPRAGUE will speak at Portland, Me., the four first Sundays in May. Through the month of June her ad-dress will be Plymouth, Vt., and in July and August she will speak in Oswego, N. Y.

H. P. FARFIELD, trance speaking medium, may be ad-ressed at Greenwich Village, Mass. H. A. TUCKER, trance-speaking medium, may be addressed at Foxboro', Mass

Rosa T. Amner will speak in Foxboro', Sunday, May 22d; East Abington, Sunday, May 20th.

MRs. L. S. NICKERSON will speak at Berlin, May 22d.

Remarkable Physical Manifestations.

J. C. HALL, BUFFALO, N. Y .- "I noticed a case reported in the last issue of the BANNER, of table-moving in Virginia, vithout touch or contact. I wish, also, to simply bear my estimony to a similar case. There is a medium in this city, who possesses such extlandinary medium powers for physial manifestations, that as soon as he comes into my room, andiesticks, lamps, and various other articles, will be conwyed from one part of the room to the other, without human contact. A fluid lamp has been frequently taken from the vindow or table, and set down in the priddle of the floor; and various articles brought into the room, such as chisels and other articles used by mechanics, when the doors and vindows were shut, and no place larger than the key-hole for them to come in at. I have seen cases like these, more or less for five years, and I presume to say, more than a hundred times. I have repeatedly, with this medium, stood at one sile of the room, and he at the opposite side, with the table standing next me, and by a request, the table would move across the room and back, without visible touch ; and so conthus to do as often as requested. On one occasion, a large heavy lounge, sitting one side the room, opposite me, started, and table, lounge and all, wont across to the medium without truch, and at my request the lounge as readily resumed its

This medium's powers are truly remarkable, and still be does not seem to appreciate them scarcely at all, and cannot realize that it is spirit-power; if he could, he might make his mark in the world us a medium, second only to Hume. I wish to have it understood that all the manifestations here nentioned, have taken place when it was light enough to see all objects in the room. This medium has told me, in the course of the week past, that if I would write to the BANNER OF LIGHT, he would answer any call to go with me where the people might wish for a physical test medium."

Influence of the Banner.

MRS. B., DRAOUT, MASS .- " My mother was educated in the Orthodox faith, and notwithstanding every member in the family besides herself, numbering twelve, were Universalists, in sentiment at least, our influence has not been sufficient to orgroome her dreadful doubts and fears about the future world. She has passed the last seven months with me during which time she has with me been a constant reader of the BANNER OF LIGHT, the influence of which has so dis pelled hor doubts and fears, strengthened her hopes, consoled her mind, that she cannot, now she leaves me, give up the reading of the BANNER, which is a balm to her soul. Enclosed is \$2, for which you will please send her the BANNER for one year.

I an locaed in the midst of conservatism ; dead forms and ccremonics being the religious order of the people. If there is aught of the Spiritual, it is buried so deep within that in cannot be seen, lelt, or known, except through profession. ; and the atmosphere would be cold and dark indeed, word it not for the BANNER, which bears LIGHT on its way, reaching me once a week ; and at times, a loving voice from spirit life, whispering hope, breathing love, cheering my vision, and warming my soul to life."

Tests. R. MELLEN, CRETE, ILL.-" Our talk with spirits is as plain and talk through a horn without giving any chance for deception. We also have singing from spirits, like that of our

- In wo I kneel, while teary showers Baptize the wreath of faded flowers, That crowns thy little grave.
- Oh greatly loved !--- too early dead ! How brief, yet sweet thy stay! A beam from Heaven's own brightness cast; A beam so bright it could not last, So quickly passed away.
- I see thee yet, in all the grace Of thy fair infancy, As when thy smile-wreathed lips I pressed, And in that kiss, supremely blessed,
- Felt heaven approaching nigh. But bitter thought ! that while alone
- I weep thy grave above, Thou hast no place within the heart Of her who, reckless, dared to part The sacred ties of love.
- But curse her not, my child, though now Sho's passion's wayward slave: Ere long she, too, will come to shed Remorseful tears, and lay her head
- Upon her baby's grave. 0, J, L,
- THE GENESIS ACCOUNT OF CREATION-ALLEGORICAL.

Though a regular reader of the Spiritual papers published n Boston and New York, and a careful listener to lecturers in our city. I do not know when I have been more pleased than in reading the synopsis-as I take it-of the lecture by Mrs. A. M. Spence at Clinton Hall, April 12, published in your paper of April 25. The position there assumed and elaborated to wit: that man was born an animal creature, the subject of active controlling passions-through growth became an intellectual being, and from this higher condition he progressively advanced to a moral being, is to my mind in entire harmony with all that history and soldnes teach of the past, and with the laws to which all created existent

If we assume that the Genesis account of creation is allegory, we can reconcile the "six days" inharmony with the disclosures of science, while we may wonder where the writer of Genesis derived the ideas he put on record, unless we ascribe it to inspiration. But if we construe the "Bix days" as allegory, we may apply the same rule of interpretation to the residue of the record, and, doing so, can find in the theory enumerated by Mrs. Spence, a rational explanation of the theological dogma of the fail of man, the birth of Eve, and the temptation of the serpent. If the residue is construed as allegory, then we may regard the term "man" to mean humanity collectively, the term "Adam" to mean that intellectual department of the human brain which Mrs. Spence argues was, in the course of ages, stimulated by the animal or physical plane, to a growth and unfoldment of inherent being, resulting in, and inducing, a corresponding, stimulated growth and unfoldment of his moral nature.

The theory presented, and to my mind truly, is that, in the infancy of humanity, man was characterized chronologically by a developed back brain, inherited from his origin or source.

the brute animal kingdom, and a germinal fore brain, or in and tangible as with each other. Spirits come to our house tellectuality, the specific and peculiar feature of the higher or human animal form. That this germinal department was the subject of a gradual, progressive growth, ever acting own vocal organs, given to us in such a manner as to pre- under the promptings of man's developed animal or back clude the possibility of collusion. We have had beauti- brain nature, and in harmony therewith, until in its growth ful drawings executed with the medium blindfolded. The ex. it reached that point of development where it became the Not one cash in fly can it be of benefit; it produces the

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being is subject.

TO BE CONTINUED.

THE TREATMENT OF CHILDREN.

The carliest impressions made, leave the most forcible marks or effects, both in regard to the mental and physical Whatever may be the natural and instinctive tendenbeing. cles of an organization or character, it is unquestionably greatly modified by education. Nothing, then, in human life can be more important to the welfare and progress of the existing and future races than the education of the young. A child possessing an organization that, under one course f treatment, would become developed into an harmonious, healthy man, both in body and mind, would, by pursuing another system of education, be but a diseased dwarf, monally and physically; for at the present time there is as much mental disease among you, and deformity, as physical.

No child should be taught to believe in any one creed of octrine. Give your child good, natural and moral instruction, teach him the laws of his being, and leave his mind free and unbiased; and when he arrives at maturity, or then his judgment is developed, let him select his own religion ; he will then be a more harmonious man. By teach ing him any one creed, you draw a circle around him that. with the aid of the good spirits, enabled him to do it.

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by the very magic charm of prejudice and superstition, prevents him from going beyond it. My province is not with the mind ; but, then, views and opinions may even effect the ody. I believe that more physical disease has been induced by the dark, heathenish theology that has been taught, than you would hardly conceive possible. A happy, cheerful faith r-belief, will impart a vigor to the body. On the other hand, a faith in a gloomy theology will have its own corresponding effects. And as God never made any one to suffer -and no one would, if he knew enough of nature's laws to live in har-

nony with them-it follows that it cannot be a true theology that would produce such effects.

Woll, in the first place, there is often a lasting injury prouced, and frequent deaths, by the apparently simple and armicss medicines and cordials that are so frequently administered in early infancy. It is the commencement of an injurious habit, creating an unnatural desire for the same, until, like the oplum-eater, the child cannot live without it; and not being natural, a greater or less injury is the result. purified; he seeth life and harmony pervading all things. Not one case in fifty can it be of benefit; it produces the "The mountains and the bills break forth before him into

How oft rude hand ere barvest hour Hath plucked the bud while growing Bo were my hopes with all their power Bowed in their brightest glowing, Growing, glowing.

Blest be the watch you 're keeping;

SPIRITUAL EXPERIENCE OF ONE WHO HAS BEEN A SAILOR.

A man who has his dormant energies aroused-instead of remaining tied up to a stationary creed, and all his lifetime floundering in the slough of despond-steps on board a clipper ship, takes command, provides himself with the best charts, and sails forth upon the broad ocean of Truth, which God has spread out before him. As upon this ocean, in the present order of society, an everlasting trade-wind blows dead ahead to all its navigators, he close-reefs, braces up sharp, steers right into the wind's eyo, keeps a bright lookout, and suffers nothing to get to the windward. Every clear day he takes an observation of the sun, and every good oppor-tunity a lunar observation. He also consults other heavenly bodies, when conditions are favorable. By these means, with the help of the old chart, explained by the new [ancient and modern revelations], his daily progress is ascertained, and his precise situation known.

Thus he was prosperously pursuing his voyage, when sud denly a gale sprung up. [They of his own household made war against him for pursuing this voyage.] The wind whistled -the sails flapping and fluttering-the mate alarmed-sung out, "Call all hands-stand by the halyards-be ready tolet go the sheets !" The captain, ever watchful, instantly sprung on deck. He looked to windward-looked aloft-then, with a voice of thunder he sang out to the mate, "HOLD ON !" Seeing the ship had fallen off her course, he ordered the helmsman to luff her hard up and keep her to it. The waves ran high, extending off in undulations sublimely grand. The wind reared through the rigging like a hurricane through a forest. The hands being unacquainted with this ocean, and ignorant of the nature of the voyage, feared the ship would run under, or go on her beam-ends, never more to right up. All eyes were now upon the captain. Some said, "He is crazy !" and plotted to confine him and deprive him of his command. [His nearest of kin said ho was lunatic, and took counsel how they might confine him.] But the captain had seen service and this voyage only remained to complete his glory. He knew that he was not only sovereign of himself, but sovereign of the shin while she was at sea; and, in spite of all opposition he was determined to pursue the voyage. His firmness,

The gale gradually subsiding, and steering by the light of the Logos within, [for the office of the Logos, see John 1, 9,] he continues to press forward on his course. As soon as he was able to get a good observation, he made up his reckoning. He now finds by the old chart, published by order of the king of England, and by the new one more recently published by direction of the King of Kings. [King James's Bible, and the history of the origin of all things,] that he was rapidly nearing the port of his destination. He had performed the voyage without starting tack or sheet. The day-star had arisen with in, and the day was dawning. [For outer and inner light, see 2 Peter 1, 19.] He speedily arrives at the haven of peace. discovers a new world, anchors within its veil, communes with its inhabitants, and receives from them the living bread from heaven, which changes him from death to life. [For the nature of the bread of life, see John 0, 32-38.1

How wondrous the transition i There is now a new joy in his heart, and a new song in his mouth. His vision also is

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J. H. CURRIER, of Lawrence, will locture in Portsm N. H., May 22d ; Lawrence, Mass., May 29th.

MRS. A. M. MIDDLEBROOK, (formerly Mrs. Henderson.) will becture at St. Louis every Sunday in May. Friends in the vicinity wishing to engage her services for week evenings, will address her in care of James II. Blood, Bux 3301, P. O., St. Louis, Mo.

St. Louis, ato. N. FRANK WHITE can be addressed, until the middle of May, at Beloit, Wischnsin. He will lecture through the month of June at St. Louis, 'from there to Cinclunati ; then east. Any calls for week evenings, in the vicinity of St. Louis, can be addressed to him the'e; calls east of Cinclunati should be addressed to him at St. Louis, to give time for the appoint-ment. nent.

E. S. WHELER, Inspirational Speaker, may be addressed at the Fountain House, Boston, Mass.

MISS EMMA HOUSTON, trance-speaking medium, will answer alls to lecture Sundays, or week ovenings. Address at Bounalls to lecture Sunc ain House, Boston.

Mus. FANNE BURDANK FELTON will locture in Baltimore, Mus. FANNE BURDANK FELTON will locture in Baltimore, Md., the five Sundays of May. Friends in the vicinity of Balti-more, wishing to sugage her services for wook ovenings, dur-ing her stay in that place, will address Willard Barnes Felton, box 044, Baltimore, Md.

PROF. J. E. CHUBERILL, can be addressed at No. 202 Franklin street, near Race. Philadelphia, to lecture on Reform in Re-lgron, Politics, and Socialism.

MRS. F. O. HYZER may be addressed, in caro of J. H. Blood, Box 340, P. O., St. Louis, Mo.

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

M128 SUSAN A. JOHNSON will receive calls to speak on Sun-iays. Address, North Abington, Mass.

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

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

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

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

Charlestown. J. C. CLUER will answer calls for lectures on Spiritualism or Temperance, and his daughter, Susio C. Cluer, will accom-pany him to give readings. Mr. C. will act as agent for the BANNER. Address at the BANNER office, or No. 5 Bay street. IRA H. CURTIS, Hartford, Ct., will answer calls to lecture,

It A II. Courts, intribut, CL, will answer cause to recture, F. G. Bisnor, one of the oldest mediums and lecturers in the cause of the Harmonial Philosphy, and late from Washington and New York, will be happy to receive calls to lecture. Mr. B. speaks on a great variety of interesting subjects, among which are those of National and Social Reforms. Address Charlestown, Mass.

GEORGE ATKINS will speak at East Warcham, Sunday,

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

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

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

O. T. IRISH will answer calls to locture in tranco-state where the friends of truth may desire. Address Weir-village Caunton, Mass.

MRs. S. MABIA BLISS will lecture on all the various subjects that have been presented before, together with physiology and phrenology, entranced by spirits. Address her at Springield. Mass.

WILLIAM E. RICE, Trance Speaker. Address at 7 Davis street. Boston.

Miss Exma Housros will speak in Blanchard's Hall, East Stoughton, on Sunday afternoon and evoning, 22d inst. 19 July 19 1

HENRY WARD BEECHER PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Morning, May 8th, 1859.

TEXT:--- "Bo of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own concetts."-ROMANS XII, 10.

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

This twelfth chapter of Romans reminds one of the glorious spectacle which may now be seen out of doors, on every side—a blossoming fruit-tree. Its great round on every side—a blossoning infinitive. Its gleat found top, patiently carried through the winter, is now so crowded with bunched-blossons, that you cannot touch a twig on any apple-tree which has not its floral shell or bud. And if you break oil the smallest part of a branch, you will find, not some single flower, but many flowers, with cheek by cheek, in loving neigh-borhood. And so it is with this chapter. Every verso is a flower; and toward the end of the chapter, as it were toward the end of the branches, each verse is a clustered thing; and if you select any one of them, you find yourself carrying, not one thought, but as many thoughts as can shoot out of a common fruit-stalk. See how they cluster! I will read one twig-the sighth wars ----

let him do it with simplicity; he that ruleth, with dill-gence; he that showeth mercy, with cheerfulness." There is one. I will pick another; and it shall be the next one:---

"Let love be without dissimulation"-this is a most beautiful blossom. "Abhor that which is evil; cleave to that which is good." Or, I will pick the next one:--

"Be kindly affectioned one to another with brotherly

love; in honor preferring one another." Or, if you want another, I will take the next:---

Not slothful in business; fervont in spirit; serving the Lord." Or, still another. It shall be the next one:-

"Rejoleing in hope; patient in tribulation; continu-ing instant prayer."

Or, if you want one more, which happens to cor-roborate a notice I gave this morning, it shall be the next one:-

"Distributing to the necessity of saints; given to

hospitality." This last is a clump of blossoms which signifies, in this last is a clump of blossoms unt done in your conthe first place, what you have just done in your con-tribution for the aid of a sister church; and in the second place, what you are going to do in the enter-tainment of strangers during the coming Anniver-saries. It makes you smile, I see. It has got to be high times, when everybody laughs if a text is brought home in such a way that it really does seem to mean constitute. something. You have had the Gospel preached as though there were nothing in it so long, that when it is preached so that it appears to have a practical applias predened so that it appears to have a practical appli-cation to every-day life, people smile at the very fat-ness of it. I will read the next two verses:— "Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep

with them that weep."

And then tomes our text:-

"By ye of the same mind one toward another. Mind not high things, but condescend to men of low estate.

not high things, but condescend to men of low estate. Be not wise in your own conceits." This passage selected for the morning, commands us to maintain towards our fellow-men an even and con-stant mood—to all, at all times. It forbids that state of mind which is dazzled by external state; and it ex-horts us to that humane, just, and reasonable sympa-thy, which all should have in men that are lowly and obscure; and then, as the Apostle had heen urging that state of mind which shall keep us in a sweet and affec-tionate familiarity with our fellow-men, it was very to the of initiarity with our fellowmen, it was very natural that he should think of that spirit which tends to lift men up far out of reach of their fellowmen, as a spire stands, in the solitary glow of upper space; and therefore he adds, "Be not wise in your own conceits."

The apostie wrote these things with his eye upon human life. They are fresh from experience. The evils which they imply and would prevent, belong to universal human nature. There is now, as much as there was then, a mischlef of pride and of selfshness, that interrupts equable concord and fellowship among men. There is now, as there was then, a gross exter-nal ambition which respects outward state, rather than inward qualities. There is now, as much as there was then, a danger of imbibing the world's contemptuous indifference to those who are beneath us. There is now, as much as there was then, a danger of growing in undue sympathy with wealth, position, and social advantage. There is yet the same root that causes all this—pride—leading every one to think himself a little better than other people, a little wiser, a little superior; and sometimes not a *little*, either. This same pride yet flourishes, and is strong, and needs the axe at the root, and the knife in the branches. And I propose to contrast to day, the doctrine and urbeite of *ambii*on contrast, to-day, the doctrine and practice of *ambition* with *aspiration*—the first as representing the unlawful and worldly method of obtaining superiority and con-ducting sympathy; and the other as representing the Christian and nobler methods of rising in life, and of carrying ourselves in the midst of our fellow-men.

Every human being is made with a nature which tends toward growth; and this not merely as a travel from youth to age, but as a process of unfolding and improving, to the very last, in the elements of char-acter. This tendency, when extinguished, or improperly controlled, leaves men in a state of degradation. kness, discouragement, opp ance, or religious bondage, or any sort of indolence that prevents a wholesome upward tendency, stands between a man's nature and its real destiny, and so thwarts the purpose of God. But, acting under this innate spring, men are usually led by accident rathe innute spring, men are usually led by accident rather than by design, by circumstances over which they exert no control, rather than by intelligent purposes, to select the way in which they shall develop them-selves; and accordingly, while the whole line of life is rushing forward, for the most part, it is irregular, aimless and inconstant. With very many, growing is but groping; with many others still, it is but a down-right scramble. What, then, is the difference between ambition and control of 2. This: ambition is a selfish desire of exaspiration? This: ambition is a selfish desire of ex-ternal superiority, and it implies a desire to be more than other men; aspiration is a hunger for interior ex cellence, and it implies a desire to be better than we our selves there been, without any regard to our relation to others. Ambition asks for power, position, wealth, influence, fam: aspiration asks for intelligence, mag-nanimity, greatness of manhood. Ambition, without quite leaving out the soul, yearns chiefly for those things which dignify the body, and give secular power to life; aspiration, without despising man's physical state, looks chiefly to his moral and spiritual nature. The one, therefore, aims to build up man as a creature in this fair world, in his lower relations, and for the pleasures of this sphere; the other seeks to ennoble man as a creature of immortality, as a child of God, as a companion of just men made perfect, in another, but quick-coming sphere. Aspiration, in short, is the hun-ger of the spirit; ambition is the hunger of the flesh. The one leads to the world; the other leads to God. Let us, hext, show the line of development, and natural tendency, of one and the other; and first, of ambition. It is at root selfish; that is, it is a supreme desire to aggrandize self—not so much to make more of self, as to make much of self. The intensity of this varies, undoubtedly, with different natures. Some men are less selfish than others: some men are more asely selfish than others; but ambition is in all selfish Some ambitious men put self first. They are, how-ever, very desirous that all others should participate in the fruits of ambition, and Tollow after them in close order. They would gladly see others prosper, but self is always first with them. After these, at a long in-terval, there are other selfish men, who only desire to one thereafter they are not participate with the self. see themselves prosper. They are not particularly op-posed to the prosperity of others; they are entirely indifferent to it. They do not care whether others prosper or not. There are a great many meu who are very selfish, yet who have some feeling of benevolence which makes them happy to see those beneath them prosper, if they only keep out of their way, and so long as they remain beneath them. There is a class of selfish men who desire their own prosperity, and who are so indifferent to the welfare of other men, that when are so inducernt to the weifare of other men, that when they prosper it does not make any difference to them. The most they can say is, that they are not opposed to the prosperity of others. But there is a third class of "men who are positively hart when others succeed as well as themselves. There are men who seem to take it for granted that all that other men make is just so much clutched from them, and that chere more is one much clutched from them, and that other men's s joys There are just so much taken away from their joys. There are men who, after having made ten thousand dollars, will say to themselves, if they hear that their neighbor has made a poor five hundred, "There, I might as well have made that five hundred dollars as he." They lose the satisfaction of all their thousands, because they feel that the five hundred dollars which find their way into their neighbor's basket are taken from them, notwithstanding ten thousand dollars are poured into their own basket. The Lord grant that theirs may be a basket with holes. It is a most despicable kind of selfishness that causes men of wealth, when they see a fellow man gain a few hundred dollars, to say, "I might have had it. I might have had it." Now ambition in its highest form—that is, ambition when it has the least of selfishness about it—is yet so strong in selfishness, that it never hesitates, when

The and become strong—and yet not require any good, body's way; and when they step out, everything seems to be a little better to rise a little, and the world seems to be a little better to rise a little, and the world seems to be a little better off willout them than with them. There are some men who, instead of assisting in carrying their families who instead of assisting in carrying their families those guards, those walls and protections, which shall enable him, within the sphere of his own strength, to induge in passion, and lust, and avarice, and vanity, and pride

Men may be ambitious of public esteem and place, and yet, in all their up-reachings and out-reachings, they may carry with them the most detestable morals. It is a shame that we are obliged to turn away from those who should be the models for our youth—our pub-lic men—as unit for such models. It is a shame that people should feel called upon, almost universally, to apologize for the morals of these men. It is taken for granted that if a man be a great man—if he be exalted o a high place-he has more excuse for indulging in to a high pince---he has more excuse for indulging in bad morals than those who occupy humbler positions in society; but I say that he has less excuse for so do-ing than they have. I say that the obligations for pos-sessing the most scrupulous morals increase as you give men talent, and power, and elevation; and that the men who wallow in the ditch---the men who occupy the lowest and most decruded places among us-have the lowest and most degraded places among us-have the most excuse for indulging in bad morals. Rich men and fashionable men may be men of influence and ower, and yet be utterly vulgar in any moral way of

judging. Ambition, thirdly, leads a man to esteem himself, not by what he is, but by what he has about him. It is his circumstances, and not his character, that give him conscious glory. A man who only feels a desire to grow from the impulse of ambition, almost loses sight of the fact that manhood is the honor of man. There are thousands of men, who are influential and strong, and who, as the world goes, are good enough, that seem never to have had the idea dawn upon them that a man's glory lies in his manhood. They laugh at the idea. There is a provalent contempt of the idea where you would least expect to see it; where, if anywhere, there should be romance of honor; where, if anywhere, there should be some degree of attraction in the right

way—among young men, I mean. We excuse exaggeration, and poetic ideas, in young men, when they arise from ignorance or inexperience; and if we see a young man endeavoring to carry out a mistaken role of honor, we say, "It is a grand fault, and when it is a little regulated by better knowledge and discretion, it will be a safeguard to him." But where you hear a young man who is torpid as a tond in his higher nature, saying, "It makes no difference what you are morelly." It is not a work that of a you are morally," it is easy to predict what kind of a man he will make, where I hear young men saying, ... Look at the strong men! they are the men who have kicked about the world as if he wasn't anybody. If you want to have strength, you must rise in material things;" where I see young men shaking their heads, and saying, "Oh, ministers talk about honor, and honesty, and truthfulness, but they are salaried to preach these things. They are well enough to talk about senthese things. They are well enough to talk about sen-timentally, but when you come to actual life, a man who is not positively gree knows that they have noth-ing to do with prosperity. A man to succeed has got to take these matters into his own hands. The best course for a man to pursue is to launch right out into life, and not be daunted by such triffes. A man must n't be too delicate and considerate on these points,"--where I hear young men giving expression to such disgraceful sentiments as these, I give them wer. There are some men whose conversion I expect. out they are not of the class I have just described. count these to be among the meanest of the mean. 1 look upon them as being rotten to the very core—as be-ing corrupt to the very centre of their being. But why should not the young get such notions, when

perpetually such are the notions that rule in older, and n some respects wiser heads? Why should not the young get such notions, when they see how many men substitute the conversal law of material power and wealth, for the law of right, for the law of justice, for the law of taste, for the law of affection? Why should not of fasts, for the law of affection? Why should not young men get such notions, when they see how many men judge of what is expedient, and what is right, and what is wrong, in daily life, not by moral rules, but simply by the rules and regulations that external things lictate

of any outward circumstances; but where a man carrie

nimself

of their pockets.

brought into conflict with others' interests, to assert for self, and smerifice the interests of others. The man who makes it the chief end of his life to build up him-self, though be might not go out of his way to conflict with other men in reference to their interests, would not hesitate a moment to do so. If they should chance to get across his path. His business in this world is not to build up other men, but to build himself up. A worldly ambition alms, secondly, at worldly things; that is, at things which are in their nature ex-timings which lense men as scendar creatures, yet living in the flesh; and it requires no great discipline of char-end not require any good. communities live for, or what they do; and among these you will generally find those who say, "The world owes us a living," The world owes them a living for what? For being paupers in it; for being drudges; for being moths that consume, instead of productive insects that multiply as bees do, the stock. It is a very mean and base thing for a man to live with such a notion of manhood that when you take away the outside of him there is nothing left-nothing to be seen. But if a man's treasure is in nobleness, purity, love, mind-power, what bankruptcy can touch it? what commercial revulsion can reach it? what unfaith-fulness of men can ever take it away from him?

Next let us trace the tendency of development by the law of aspiration; and, first, the true Christian doctrine of aspiration does not overlook or despise any element that God, in his wisdom and goodness, has seen fit to incorporate with man, or place around about him. Hence, it desires health and excellence in all him. Hence, it desires health and excellence in all that relates to the body, and to the needs of the body. A true aspiration exteems beauty, robustness, excel-lence; for God does, and why should not we? A man-may be a Christian, and yet desire to be strong, and handsome, and accomplished. It is right to desire these things. Neither does a Christian aspiration de-spise external comforts. It is grateful for them. It accepts and seeks them. God did not put men into a material world to make it as in to have anything to do with matter. A Christian aspiration prompts a man With matter. A Christian aspiration prompts a man to desire external growths and accumulations. It does not despise either the positions of men in society, or the eivil elements of prosperity. These, too, in their rank, are powerful and beneficent. And it is not in-compatible with Christian aspiration, for a man to desire to stand high in the esteem of his fellow men.

nen. But a Christian aspiration holds all things according to their right order—the highest first, the second next and so on to the last. Therefore, the second next, connect man with God, and with the realm of all holy creatures, are first; those which connect man with his fellow men, by love and duty, and glad services rendered or accepted, are next; and those which connect man with the material globe, are last. This is the order of growth, and of aspiration toward growth: First, the things that are moral, and spiritual, and eternal; next, the things that are affectional and social; and last, the things that are material and bodily; and in their true order all of them are right.

Hence, Christian aspiration teaches us that growth is always toward nobler intelligence: toward nobler justice; toward a more transparent truth; toward a sweeter veneration; toward a more loving devoutness; toward a benevolence which shall exhale spontaneous kindness, and a love which shall inspire and sustain the most onerous services and deliberate self-sacrifices toward a cheerfulness that shall irradiate the sad, and ward a harge-heartedness that shall spread itself abroad, as does a great over-hanging elm in a midsunmer day, the glory of the landscape, the shadow of weary creatures, the melodious home of birds, the shadowy will be the second seco have taken hold of this, and are strengthened by it. we are prepared to take in next, without harn, those things which we aspire after in social conditions; and then, when we are drawn by a double love toward that which is pure above us, and toward that which is social around us, we are doubly strong to take hold of mutual availation part of material excellencies next.

. A true man may endeavor to carry up together every part of life, and to embosom himself with external strength and beauty, and he must do it; but when he does it, the top must be the top, the middle must be the middle, and the bottom must keep at the bottom; and in all cases where these interests are in conflict— where the things that are high or the things that are low must be given up-inevitably and without strug-gle, the higher must always rule the lower. It is more important that you should be a man, than that you what I am, so long as I mive a decent variation with which is a solution of the solution of th my purposes work, like so many mills, upon the important that you should inherit according to the streams of the floating powers,"—where a man soul, than that you should inherit according to the comes to entertain such base ideas as these, he canflesh. not help looking with contempt upon men who have none of the things which he prizes most highly; or up-You can afford to live upon a little outwardly. The best men have not been the strongest or the richest in outward things. You cannot afford to live on a little inwardly. You may be low in society : that makes no difference, if you are only high before God; but you on men who despise all these external instruments o power, who stand in their goodness, and who say that there is no strength in this world that is worthy of the may he high in society and very low before God; but you may he high in society and very low before God. And it was in view of the misestimation among men, as to what makes a man truly strong, that Christ declared, "The first shall be last, and the last shall be first." name of strength, which is dissociated from virtue; and that a man's real power lies in the elements of true manhood. There are a great many of you, who, while listening to the sermon this morning, will not fall into Not the men who have the best houses; not the men his error; there are a great many of you who, while sit ting here in your pews, will feel that the way which I have just described of looking at things, is a most beg-garly one; and yet you will go home, perhaps, this very day, and in some chance conversation in the presence of your children, you will speak, with enthusiasm, and who have the finest horses ; not the men who ride in the most splendid carriages; not the men who have the most money, and the most vices; not the men who set the most sumptuous tables; not the men who stand highest in respect to all those things which go to make a man influential and powerful in a worldly point of view—not these, are the truest men. But those men who aim at divine excellence in the sphere of their with kindling eye, of some man as being one of the first men in New York, when you know that he is one of the stingiest, one of the hardest, and one of the most souls: those men who, though poor and despised, yet unscrupulous of men; when you know that he is a mar sons; those men who, though poor the despised, yet are manly and noble; those men who, though oppressed and troiden under foot, yet carry the spirit of God in their bosoms, and are kindred of angels—those are the men who are truest; and they are the men who are bicket in the science of the d ho gets everything, and who gives nothing, except who gets everything, and who gives nothing, except when he is obliged to; when you know that he is a man that heaven hates, and hell loves. In speaking of such a man as that before your children, you will call him great; while, on the other hand, you will call before them about a man who is unblemished in virtue, who has a spotless character, and whom you should cherish w day and by night and you will say of him, yo b, he highest in the sight of God. Indext in the sight of Got. I think there will be queer crossings when the judg-ment comes. Some men will be coming down, and others will be going up. The master will make haste downward, with gravity, as the servant goes past him in his upward fight. The greatest king will find himhas a spotless character, and whom you should cherish by day and by night, and you will say of him, .. Oh, he is not a man of any particular note; he is not admitted into society; he is not in good circumstances; he is of no account." You talk about a man as going up in life, when you mean merely that his outside is being built up; and you talk about a man as going down.in life, when you mean merely that external things are be-ing taken away from him. And Christian men will use this Babylonish dialect, which takes it for granted that that man who is inwardly strong and outwardly weak self brought low; and will see the most miterable of his groaning subjects shooting up more quickly than he himself came down. Those men whom material their number chains adds strong, will be carried down by their very weight and fatness; while the poor, who have gained by losing and by lacking, will seem to go up all the more quickly. Oh, there will be revolution when there comes to bosoul-measurement against body-measurement. The moment a man makes this the that man who is inwardly strong and outwardly weak, is nothing, and has no position in life. is nothing, and has no position in life. Thus substituting external good for internal sub-stance, for moral quality, mislcads the divine tendency in the soul to develop, to progress; and it leads the man not only not upward, but downward, into all gauge and measure of his life, it will give him some conception of his place. And this brings us back to

inida, which hold a little king's dust. Next to them, and she knows that in this respect the one next younger, I suppose, some of the largest houses are those which is lower than she. But everybody knows that the top hold the dust of rich men who have not yet hopped out of them. When you come to look at one of these men you would take him to be an insect creeping about in the dust, if you did not know him by his form. The fact that a man has money, and lives in state, is not prima face evidence that he is better than those who are destitute of this world's goods. The yall we find that as we grow strong and great, we cre whole suit of this nasager is entirely argoing the feel, leas and less that as we grow strong and great, we cre whole suit of this nasager is entirely argoing the feel, leas and less the you are destitute of this world's goods. whole spirit of this passage is entirely against the fcel-ing, that the way to become great and noble is to rise in external things—to become respectable in the eyes whole spirit of this passage is entirely against the feel-ing, that the way to become great and noble is to rise in external things—to become great and noble is to rise in external things—to become respectable in the eyes of the world; that is, to live in a good street, to wear fine clothes, to move in fashionable society. The idea that, in order to rise in life, a man must have these so-called respectable connections, is heathenish, it is infidel. "Mind not high things, but condescend to men of low estate"—and do it so beautifully that they will not know that you do condescend. There is a kind of seeds of contempt for men because they are poor? D

rather be let alone than to be patronized in such a way as that." There is nothing more disagreeable than a proud man who, by reason of his supposed superiority, where, on the other hand, allusion being made to is continually wounding the susceptibility of those another man, who has had a great audience, it is said, among whom he more "Condescend to men of low estate." You will find

the best kind of men among those here referred to. You will find them in the hulls of ships, in the high-ways, in carpenters' shops, behind the plow. They may be found at work in out-of-the-way places in all directions around us. If you go and talk with them, you will see that God oftentimes puts pearls in the most uncomely shells. You will often meet with the best thoughts and feeling in the basest exteriors. And the Gospel that we should surround them with actip t thick there is no way in which a man can discoveri best thoughts and feeling in the basest exteriors. And the Gospel(hat we should surround them with actip I think there is no way in which a man can discover the unwisdom of the world, in respect to what consti-tutes true manhood, sooner than by making himself a disciple of those who have lived in the lower expe-riences of life, but who have ruised themselves high in inward experiences. I think the best masters 1 ever had were two men who belonged to the lowest class of wishing to be independent is wishing to be freed from wort there is some degree of power is wishing to be freed from wort there is some degree of power in worldly things, that at lengt wishing to be independent is wishing to be freed from wort there is some degree of power in worldly the best masters wishing to be independent is wishing to be freed from wort there is some degree of power in world the best masters wishing to be independent is wishing to be freed from wort there is some degree of power in the base is a some degree of power ociety, externally; but low as they were. I never went Into their presence when I did not feel that I was the pupil, and they were the teachers. Mind not high things, but condescend to men of

low estate;" and In order that you may be able to do this, "be not wise in your own conceits." Do not be puffied up; do not be vain. The attempt to measure pulled up; do not be vain. The attempt to measure things more by this inward standard, and less by ex-ternal position, will at once break up all those base and coarse laws of association which belong to society, and which make our connection with each other depend upon mere external thrift-not upon character; and we hall find royalty below, more even than we find it

With this exposition, I remark, first, that a character developed by aspiration becomes independent of cir-cumstances, whereas a character developed by ambition is absolutely dependent upon circumstances. No man has control of himself except that man who has a heart set on God. No man has a firm anchorage except that man who grows inwardly. The difference between a man developed by ambition.

and a man developed by aspiration, is about the same as the difference between that which comes from a dan-delion, and that which comes from an apple-tree blossom. Look at these golden spots-the dandelions-when they are scattered over the mendows. How beau-tiful they are when they first come But remember that in a week or ten days they will be seed-ball. These, too, are beautiful; they are exquisitely formed, and look like little fairy globes; yet it requires but the least touch of your foot, or a pull of your breath, to destroy their roand circlet of beauty, in a second. On the other hand, look at the apple-tree blossom. It has no gold color about it, but it is most beautiful with its modest white and pink; and remember that out of that little blossom comes the apple. It remains on the tree during the long summer uninjured by the storms that beat upon it, till at last it attains its round, full form; cannot touch without destroying; and what the apple-tree blossom brings, is what a man comes to who is developed by aspiration-good fruit, that lasts winter long. No man can have permanence, except the man whose character is founded on moral considerations,

mind one toward another." He brother to everybody, sister to everybody, father to everybody, and mother to everybody—to the lowest as well as the highest; for we are all brethren, because God is our common Father. Everything is annihilated in that great re-hatonship. And then, "Mind not high things." Do not sup-pose because a man lis rich, and lives high, that of course he is good. If he is good, notwithstanding his riches, do not deny his gootness to him; but do not suppose because a man. It was in external wealth, that that fact is to be taken as prime facie evidence that he is a man. I think the largest buildings in this world, probably, that hold anything, are the Egyptian pyra-mids, which hold a little king's dust. Next to them, I suppose, some of the largest houses are those which is to perform the suppose houses are those which is to prove the base of the largest houses are those which is to prove the largest houses are those which is to wer than his ister is lower than he in years is to prove the here are those which is to wer than he is suppose to the largest houses are those which is to perform the top less and less for those who are lower than we: and thit

where, on the other manu, manu, mission being made to another man, who has had a great audience, it is sid, "Oh, well, it was made up of everything,"—when pu read such things, do they strike you as being propr, as being according to the mind of God, as being co-cording to higher wisdom? Does not that wisdom which event down from observe the according to the

men? I think this is the dream of thousands. If wishing to be independent is wishing to be freed from want, there is some degree of propriety in cheristing such a wish. If you wish to be independent so that you may have leisure for pursuing some higher callng, there is no objection to that. If you wish to be stin-dependent that you will not be compelled to engag in uncongenial employments, or submit to nnjust autor-ity, that is well enough. But there are two kind of independence that are positively demorphizing. independence that are positively demoralizing. the first is that which exempts a man from having ay-thing to do; the second, is that which releases a man from all dependence upon his fellow men. And he man who has come into a state in which he desires to be independent, in either of these two respects, is ita state of unhealth.

I think that a mah with nothing to do is like a house without a tenant. And anybody who knows anythig about houses, knows that when a house is unoccupid one year, it runs down more than it does in two yeas one year, it runs down more than it does in two years when it is occupied, even though the family occupying it abuse it in the most shameful manner. Owing o dampness, and other causes, it goes to decay much more rapidly when unoccupied than when occupied. I ropeat, that a man who has nothing to do is like as unoccupied house; and he will go to mildew and decay Any man who is striving for that state, I say, is ina state of unhealth. Never be without occupation. I you mean to be happy, you must be occupied. I tel you, there are thousands of persons who lead miserabb lives just because they have nothing to do. Such pe-sons come to me and ask my advice, but I cannot heb them, simply because they are so lazy. They have temptations of the devil; they have doubts and fears on the subject of their faith; they have strong suggestions the subject of their faith, they have subject of suggestions of infidelity; and they come to me about these thing; but the cause of all their trouble is their idleness. They get up in the morning, and, after they have taken their breakfast, they have nothing to think of but dif-ner; after dinner, they have nothing to think of but suppose and after support have been pathing to think of but the normal standard and an and the strike that in the strike interval and the They have no purpose to accomplish. I do not wonder the devil tempts them—I do, too; I wonder he does not leave them alone; for they do not need tempting. They have all manner of troubles, and do not see why whose character is founded on moral considerations, secondly—the young should be taught to discrimin ate the difference between ambition and aspiration; for, what a man's ideal is at the beginning of life, no mat the homer than anything else toward determining his char-acter. It is not, after all, the great, strong things which stand outside of us, that are the architect's toola who have cast the harness aside, and have nothing to occupy them; and miserably wretched are those chil-dren likely to become, whoseparents, having undergone severe hardships, are trying to place them in such dre severe hardships, are trying to place them in such dr-cumstances that they will not need to toil, or encounter any of the trials of life. Miserable is that class who de nothing, and so are nothing. But that man who feels that he does not want to give but that man who rees that he does not want to give or take, that man who wants to stand alone, is in a worse condition, if possible, than the man who desires to have nothing to do. It is the worst kind of pride that leads a man to say, "I do not want to depend upon another man." You must do it. You have got to depend upon men for good will; you have got to depend pend upon them for affection; you have got to depend upon them for respect; you have got to depend upon them in sickness, for help; you have got to depend upon them in ten thousand perplexities, for connsel upon them in ten thousand perplexities, for counsel God did not make you to stand up like a mountair, with a glacier upon the top of it. He made you te grow with each other as trees and bushes grow with each other in the forest. He designed that you should help each other. And that man who has got so high that he can say, "At last, I do not care what men say or do," wants to go but one step further to be a marble statue. He is petrified. There is no such thing as a man's living independent of his fellow men, and at the same time retaining his manhood. How devoid of anything like true Christian aspiration must that man be, who says. "I will build up my power above that of be, who says, 'I will build up my power above that of other men; I will possess myself of more intellectual strength than other men possess; I will be more influ ential than other men; I will make myself so large a heritage that I can retire out of life; and when I get heritage that I can retire out of life; and when I get where other men cannot bother me any longer. I mean to sit on the edge of my abundance, like a bird on its nest, and sing songs of joy." If you do not sing songs of joy till then, you never will. No man could sing songs of joy under such circumstances. We are put into this world to endure trials; we are put here to help those who are lower than we, and to be helped by those who are birder than we. We must do good to one reserved? I do not mean conservatism in its proper and philósóphical sense; but do you, as you are going along in life, find that you are growing more and more careless about other men; that you are less and less affected by their wants; that you are less and less touched with sympathy for them? Are you conscious that you are coming more and more into that state in which a man feels that he can get along without his fellow men? If the effect of prosperity upon you is to make you feel thus, remember that it is malign, and be assured that you are pustified and then assured that you are pustified and t another. After having looked through human life, and then heard it described, how beautiful is the passage, ... Re-joice with them that do rejoice." Whenever you see a ioice with them that do rejoice." Whenever you see a man laugh, laugh with him: whenever you see a man glad, you be glad, too. The rocks could tell you that, If one of a joyous company, in some valley, beneath a overhanging eliff, breaks out into a merry, ringing laugh, all the rocks laugh back again. And let that which is better than rock-sympathy—sympathetic soul-fellowship—pervade all your hearts. If you have nothing to rejoice about, somebody has. There are those who are prosperous and happy, and you must be glad and re-joice with them. "Weep with them that weep." Do-not get out of the way of sorrow. Do not say to ethers, "Carry your own burdens." One way to get rid of ours is to take the troubles of others upon us. "Weep ours is to take the troubles of others upon us. "Weep with them that weep. Be of the same mind one toward another. Mind not high things "--that is, base no-tions of false society..." but condescend to men of low estate." Make yourself brother to every man. "Be Cestute." Make yourself brother to every man. "Be not wise in your own conceits. Recompense to no man evil for evil." And then, though it does not belong to this subject, it will not hurt you to hear the rest of this verse: "Prowde things honest in the sight of all men." No, that is not all of it; that is not enough; that is not half enough: "Provide things honest in the sight of all men." You have no business to act hon-estly in such a way that men merely think you are hon.

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man not only not upward, but downward, into all the text, and will give you some insight as to how, falsity, into utter vulgarity, into a specious but lying from this text, we came to get this subject. prosperity. It cannot give any very lasting pleasure; "Be of the same mind one toward another." This hor very deep pleasure, in anything except physical things. It leaves ment the mercy of accidents; for where it is understood that a man's strength or power can be where a man's notions of Christianity lie in creeds of internal excellence, but it cannot be where a man's notions of Christianity lie in creeds of external good. It is not the spirit of the world. It certainly is not the spirit of the fashionable world. It certainly proud world. I do not know but it is the spirit of this church. I do not suppose that there is soman here who feels that he is better than his neighbor because he is bees not lie in the in inalienable qualities of his own being, but in his surroundings and circumstances, then he is put up by chance, and he is just, as easily put down by chance. Where a man carries himself in his conscience, and in his religion, he is not at the mercy worth more. I do not suppose there is a man here who does not carry an even mind toward other men because in his own pocket, a rip may destroy him. The men who are usually counted to be the first men, can be spilled out of a hole in the bottom of their they are his fellow-beings. I suppose there is not one among you who does not exercise love and charity toward all with whom he comes in contact. I suppose pocket; and there is nothing stands between the high-est and the lowest, but just the difference in the state

there is not a person before me who ever looks upon a man and says, "I am better than he:" there is nobody of that kind here. There are such people in other churches, though. There are no persons to be found in other churches who, when they look upon a fellow-man, can see him as God sees him, can see him simply There are many men that, before 1856, were mighty, who have no might at all now. There are many men that, before 1856 stood high, who stand low now. This is owing, not to any moral change that has taken place man, can see him as Gou sees him, can see him simply as a creature of God, a child of Christ, and an heir of immortality; and who can carry an even mind toward all men, without regard to the fluctuation of condi-tions and circumstances. I am so glad that this is not the case here; that you are all of humble mind; that in them, but merely to the change that has taken place in the condition of their pockets. And I say that that idea of manhood which makes one man high because

in the condition of their pockets. And i say that the information of condi-idea of manhood which makes one man high because he is pocket-full, and another man low because he is pocket-empty, is heathenish, and unworthy of men who have lived any length of time within sight of a bible. Men whose life is in the soul—what shall meddle with them? Ambitious men, whose life is centered in external things—by changes in outward circumstances, some of them are carried up, and some of them are carried down.. I think I can show ambitious men, who seek political preferments, their types on the sca-shore—on Coney island, for instance. There you will see old worthless ticks of drift-wood, come rolling in on the crest of some wave: these are now the types of political men coming into power. In the course of a year or so they are sucked out into the sea again, by the ebling and flowing of the tide: then they are types of political flowing of the tide: then they are types of political keep all that you have got, at least. "Be of the same

notions inside of us, that are the architect's tools great many persons who come to New York, as they say. great many persons who come to New York, as they say, to seek their fortunes. I would to God that they knew in what their fortunes consist. I do not say, despise wealth; I do not say, despise all ideas of respectability in society; I do not say, despise all those things which tend to build a man up outwardly. There is power in these things; and in their moral sphere they are good and noble. But this is what I say: if any man comes down here to New York, and supposes that if he only does succeed in building history in wealth has does succeed in building himself up in wealth he is made, then he has a valgar and unchristian idea of manhood. Your first object in life is to build yourself mannood. I our first object in file is to build yourself up inwardly. When you have done this, then you may see to building yourself up outwardly. And a man who has firm principles of good; a man who has aspira-tion for the things that are true; a man who feels the thrill of moral duty; a man who loves rectifude, not because it brings pounds and shillings into his coffer, but for its own sake; a man who sees rare beauty in true beneficence—such a man, whether he succeeds in A building himself up in outward things or not, is rich. A man who has a great conscience, and an understand. A main who has a great considence, and an industriant that he ing over it, and a great heart between the two, is statue, strong; for we are strong in respect to the things in which we are like to God—and these things do not con-isst in what you pile up about you, but in what you have inwardly.

And this leads me, thirdly, still further to put you upon your guard: or rather, to give you a measuring test, by which you may judge of the moral quality of your growth. As you grow step by step in life, as you are advancing in age, do you find that the tendency of your growth is to conservatism, and to ways that are reserved? I do not mean conservatism in its proper

assured that you are growing on the outside, and not in inside.

I have noticed that when God makes fruit trees, he That's housed that when dou hinks full trees, he makes them so that when they are loaded with good fruit, they always bend down toward the ground, as much as to say, "Come and help yourselves," and the more heavily they are loaded, the lower they bend. But I have noticed that men who bear bad fruit of more heavily they are londed, the lower they bend. But I have noticed that men who bear bad fruit of worldly prosperity, stick it way up in the air where nothing can reach it. It is a miserable kind of growth that makes a man, because he is getting strong and it high, less and less able to touch his fellow mon. Most men grow as vines do out West. When vines grow in God's vineyard, the tops are cut off, and they are kept down, so that the fruit grows near the ground, where everybody can reach it: but if you go out into the rich valleys of the West, you will find that at first the vines have fruit near the ground, but that they go on climb-ing, till by and by they get up to the tops of the highest trees; and now you may climb ten feet, and not find a cluster; you may climb ten feet more, and still not find a cluster; you may climb thirty, forty, sixty, eighty feet, and there, in the topmost boughs, you will find grapes. There are hundreds of men who are growing, growing, growing, with long polished stems, reaching up eighty feet in the air, who lift their heads far up in the sunlight of their own prosperity, and who will have nothing to do with those who live down near the ground. Now do not grow like wild vines: grow like cultivated vines, so that your fellow men can at least touch the clusters which are being ripened by your sap touch the clusters which are being ripened by your sap and blood.

and blood. Do you find that in your development in life your ideas of manhood are such that you are more and more inclined to keep men who are below you in their place? place unto wrath; for it is written, 'Vengeance is mine; I will repay, saith the Lord.' Therefore, if thino enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with When men are young, and starting in life, they are glad When men me young, and stating in me, they are give to many the for themselves; but as they begin to Be no feel that they have a place, this speedily generates the good."