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Written for the Banner of Light.

COSELLA WAYNE: 01.

WILL AND DESTINY

BY GORA WILBURK.

CHAPTER XVIII.

OHANGES.

"The spiritual ministry of Night' is all enknown. Hay rules the sensuous mind; But Night the stirred spirit duth unbind.
And through the silver paince-gates of light, In drawn and traines, she bears the soul away. To the wide landscapes of the inner day."

To the wide landscapes of the inner day."

One outward change, combined with many sad young Corella. One eurny morning, amid conflicting feelings that rent her spirit while they decked her face with a mortal paller, she became a convert to the church. Attired in the white robes of lanecence, with flowing veil and myrtle wreath around ber brow, she knott at the altar's foot, and was knockings were renewed, as if with exultant glee, or bim, she knew not why. In after years she learned accepted as a daughter of the Virgin mother. Amid floodish satisfaction. Over the walls, across the that it was the unfolded lily bloom of purity within the solonin tones of the rejoicing hymne sung in floor, into the chamber, they passed, unheeding the her soul, shrinking from the screent's gleau. A recommemoration of her adoption of the new faith, mortal terror they eccasioned. But whom loud and fined sonsualist, strangely mingling philosophy with Don, her husband, called her daughter; and the wild, almost maniacal ravings; she accused her. Not many compliments did he waste upon the angetdeemed, beneath the protecting care of parental confessions to the ear of beaven, and frantically im. blush; he learnt to guard his speech, his eyes, in name of her godfusher and mother-for in that rela- from Satanic power. tion they stood to the young convert-and for some months a dreamy quiet, a salutary stillness, visited the soul long tempest-tossed and weary.

Now and then the beavy dream curtain was uplifted by a small white band, and the spiritual glories of far-off, teaching worlds revealed There, amid tilled bowers, beckened smilingly the beatified face of Shina, and, sweetly encouraging, her lips repeated; her dying mandate, "Be ever pure and true, my abild?" Sinnding erect in queenly majesty, or terious beauty, a woman's form, veiled in a robe of light, from which gleamed magnificently a hondred stars! A mystic diadem of ralabow bace engiroled the lefty brow; a wand of power was in the tender

"I am thy guardian angel!"

And she awoke, strengthened and encouraged, and on her spirit fell the lovecharm of colestial guardianchip, and the balm of resignation settled on the sorrowing breast awhile; for her trials were not yet ended.

One memorable night Don Almira was absent and the young girl thared the specious sleeping apartment of the Senora. They had retired early, and auddonly Cosella awoke to find the friendly "light of stars" withdrawn, the room shrouded in darkness, and the sea-breeze sighing faintly amid the curtains of the bed. In the corridor without, a lamp of cocoa nut oil was burning, dimly. For awhile she lay there, pondering on the past, and dreaming of the future, while a heavy weight seemed to full upon her heart, and a husbed suspense, a fearful expectation, took postession of her faculties. In vain she strave to banish the superstitious dread orgaping so coldly over her frame, obliling the warm life currents, causing her heart to throb so wildly. At length, unable longer to endure the oppressive.

friend. What is it. Cosella?" replied Dona Teresa. "I cannot sleep-I am afraid-I feel atrangely !" hand to her brow, as if to dispel the crowding, fear-

ful thoughts demanding access. "Have you been awake long? 1, too, feel strangely: I have not slept for some time, but feared to dis-

turb you, so I did not speak." Cosella noticed that the voice of her friend fal tered. "Shall I bring the light in here?" she tim-

tilly demanded. "Not ret, child; walt awhile; perhaps this op-

night is it. I wonder." wheel the perspiration from her brow.

sella! Holy San Antonio shield us! Holy Pather to the anguished invocation. Saint Proncis, Saint Barbarn and Saint Paul, guard To thy maternal protection I confide myself-sare

daughter to pray for relief. For awhile Cozella strove to obey; her lips un.

Entered according to Act of Congress in the year 1866, by lently she turned her eyes to Heaven; deep, within Baray, Court & Co. in the Clork's office of the District, lear saul, unuttered by the quivering lip arose the Court of the United States, for the District of Manaschusetts, lear saul, unuttered by the quivering lip arose the her soul, unuttered by the quirering lip arose the refuge gained. Every aspiration and thought were grief. ory for help! and to the calm and beautiful regions conflded to the maternal guardian she deemed so of Faith and Love uprose the invocation that called true and good. On many subjects they agreed; on her guardian angel to her side.

> Then, in the corridor without, were heard strange, offered featernal and universal love, in place, of exhollow sounds, signal knocks of the invisible messengers, or summonings, from the unseen shores; sively, and called that a dreamer's plan. who then could tell? Upon the walls they rapped again and again over the floor they relied -- these strange, weird, midalght sounded for which humanity had no interpreters then.

with a courage not her own; her even sought for spoke of the love that would grow out of companflickering shades and passing forms, but mught met lonehip and time, it was Cozella's turn to smile detheir strained and eager gaze. Trombling, upon the risively. She know too much of its divine nature, very verge of faluting, Dona Toresa grasped the cur of its spiritual demands, to believe its heart tokens tains of her couch and cowored from the darkness, could blossom from the soil of fixed indifference; and solitary soul awakenings, has passed over the the stillness, broken at intervals by the mysterious and, as time passed on, a shadow broaded betwirt leounds.

The silver-tongued clock in the bed chamber rang ened by it. out tweivel There was silence for awhile, broken only by the labored breathing of the bidy, and the Spanlard of lefty presence, courtly manners, and redeep drawn sighs of her companion. Then the puted wealth. Instinctively Cosella shrank from there lingered, ragno and troublingly, a whispered continued rappings were heard beneath the very bed grossness, this man approached the ear and heart of discord that caused her heart to flutter with a con on which berean do Aimiva lay, the last remnant of woman. His stern materialism was veiled by adroit scientious fear. The lady Teresa and the stately her self-control took flight, and she broke out late sophistries, as was his theory of life and pleasure. stricken heart for awhile reposed, as it foully soft of sin and dissimulation; she uttered startling guarded girl; for they elicited neither smile nor love, new found and blessed. She even adopted the plored the intercession of the Virgin, to shield her her presence, and often when she left the room, he

Cosella heard but balf of what she said, for her senses seemed bound in a trance of wonder, almost At first Dona Teresa seemed to share Cosella's Then followed strange and troubling dreams that, solve, she felt lay hidden in that miduight manifes- warmth against his frequent calls, and concluded

kneeling at some woodland fane, she beheld a mys | that the strange visitation was over, Corolla left ber shrinking, that unaccountable repulsion, checked sume moments she spoke not; and when her god soul, said to her audibly: "Beware!" daughter hold the lamp toward her, she was startled And Dona Teresa rebuked her; at first gently hand. As a guest of celestial inclody, thrilled her by the stringe expression, the disturbed features and lovingly, at last sternly and strongly, for her voice to the heart depths of the enraptured dreamer; that met her view. Surely some great wrong, or marked avaidance and wilful redenues to Don Hyas a heavenly benediction, her sweet smile fell upon some grievous sin, prejed heavily upon the lady's renome Lanuz; and finding that her explanations her. Strange and mighty revelations pertaining to soul. Quick as the lightning's flash, the thought and only drew forth ridicule, the poor girl took refuge in the realms of soul life, whispered watchwords of the the suspicion darkened the young girl's trusting tears; and the shadow brooding by the hearthstone scraphic best, teachings from the inner shrines of faith, and with a repelling gesture was as quickly swelled and darkened into gigantic proportions, and being, eagest counsel, and saintly occouragement, dispetled, for it is so sweet to love and trust; the a new and mighty grief raged in the bosom of were reacheafed to the dweller of carth. And when were reacheafed to the dweller of carth. And when the cruelest awakening is that of the confiding tunidly veiling her sight from the resplendant glory heart, from its dream of worth and affection. Yet of that vision, Corella ventured to inquire, "Who such is the inevitable destiny of those whom the was altogether withdrawn; and coldness, lrony, and art thou, oh most beautiful?" the truste voice angel's love—whom celestial guardianship ordains petty humiliations substituted therefor. She was replied wearing of the trial c wn, that they may gain the final palm branch of immortal victory. Such was Cosella s destiny.

"Virgin mother!" exclaimed Dona Teresa, when her calmness was somewhat restored. "Are all the devils gone? Oh, have we dreamed all this, Cosella? of ever winning Cosella's affection, sailed for Europe What have I said? I was beside myself. I know with his brother; and she was thenceforth taunted not what I say or do when I am alarmed. You will not notice anything I have uttered, my daughter, my love, my dearest one?" and the loving arms were thrown around the neck of the innecent girl, and tender, ninternal careaves soon dispelled the audien and fearful illumination that had throatened to break upon her. She kissed her friend, and soorbed her fondly; and when it was required of her to keep secret the strange occurrences of that night, she unwaveringly complied, and felt not a doubt intrude itself upon ber mind.

Time passed; no changes in that sunny land disrobed fair nature of her summer vestments; no cold winds tore the rejoicing flowers from their forest homes; no ice breath froze the limpid streams; no stillness, she spoke, in a trembling whisper, to her snewy robes enfolded in a death-like sleep the wealth such fond and filial love. Dona Teresa de Almiva, coloring, the emerald verdure of the woods. Sum and her teeth chattered with cold; she raised her mer, full and joyous, garlanded with bloom and warmth, rested in benignant blessing o'er that paradisean clime. But o'er the human heart, the an made the soul-realm beautiful, but man invaded it with descorating wrongs, and stripped its Eden bowers, and froze its erystal waters, and fore rudely down its leftiest fance of worship,

Flowly over the young Cosella's life, that should have been an offering of devoted peace and joy, there hallowed passion, and startled, they drank in the pressive feeling will pass away. What time in the gathered the gloom clouds and the tempest herald | yielding woman's sinful arowal of return. She saw ings of susplaion, doubt, and disenshautment. Over the tempter draw the mother she had reverenced to "Do you, too, feel as I do? as if we were encircled the heart aspiring to love had been cast the carthe his breast. She heard the words of endearment that by unseen things, as if invisible forces were directed woven veil of fear; the gathered flowers of purest should be uttered only by the pure in heart, that against us, as if some impalpable evil surrounded, friendship changed to cypress and mourning weeds; as if haunting spirits came to-" She stopped and the unread soul deank deeply of the bitter draught of distillusion, and questioned of high heaven, if brain, a stricken heart, she uttered a piercing soream Santa Maria del Carmen ?" cried the new love and purity, trust and truth, were indeed things that must have startled the guilty plotters, and fled thoroughly alurmed Senara. "Dg n't talk so, Co of this life? And for awhile there was no response

Bereft of love, the pride of maidenhood and hon and save us from the donous that waylay and or had come to her soul's rescue; she was strong and chita, and lulled to rest upon that faithful and Godensuare souls! I'ray, Corella, pray! Holy Virgin brave in that grandest and holicet element, conscious of sorrows, I am oppressed and abremed this night! purity; and before the all seeing eye of God, before the all searching gaze of angels, she would have us, mother of God |" And now, thoroughly excited, shrank and blushed for shame, to harbor the weakness her blinding tears, Cosella saw the glory of sympathe lady counted her beads, and implored her god of loving, where affection was unworthily bestowed, thy illumining that homely face, and felt the force Therefore, though she suffered keenly, it was not of truth and tenderness in her endearing, childlike long; for she felt that she had falsely embodied a words. Her arms thrown around the bondwoman's closed to the customary forms of prayer, but her divine and lasting ideal; she cast not love aside; neck, her young head nestling on that true mother's heart went not with the formula. It was us if some but hallowed, exalted, sanotified, enshriped its holy beart, she wept her sorrow, but would not tell its spell held'every faculty in againing and breathless image on a still loftier mind throne-gaining by the cause. suspense for some greater terror yet to come. Pow. suffering and the experience, the corrowful mistake erless, she crossed her arms upon her bosom; all of its first unwise earthly enshrinement.

But in boliest friendship she deemed the nrk of some they differed. Dons Teresa continued to urge A soft breath, balmy and healing as the Southern upon her charge at every available opportunity, the violet freighted breeze, played over her brow and necessity of love and marriage as the great and only check; and she drow a long, long sigh of relief, ultimates of a woman's destiny. And when Cosella olusive dedication, her matronly friend smiled dorl-

Soon it was manifest that she strongly desired a union between her son Carles and the new convert to the faith.

Casella frankly told her that she checkbed only a And Corolla listened with a bonting heart, but eleterly affection for her son; and when the mother her friend's beart and her own, and home was dark.

There came, a frequent visitor to the house, a would murmur with a sigh of relief, "Thank fortune she is gone !"

devoid of fear. A deep significance, that time would fixed aversion; she expressed herself with indignant like haunting phantons, pursued ber even by day. tation. But the strange sentences, the self-necusing with the public voice, that he had caused the death words, that broken and dreamily, confused and min- of his wife by cruel treatment and unfaithfulness. gled with her own busy thoughts, fell on Cosella's But soon this changed; gradually she grew to tolerour; they startled and alarmed her, she knew not ate his presence, then to declare herself his friend, and to admit that public opinion had vitely slan-Gradually the sounds departed; growing faint dered a good and noble man. Looking up to her, as and fow, until the former stillness reigned, and the to a model of goodness and virtue, Corella strove to friendly stars becaused in at the casement. Assured share her views; but ever that insurmountable bed and approached that of her friend. She was the intended speech or the friendly smile. Ever breathing heavily, and her hands were loy cold. For some intuitive whisper, some sudden uprising of

By degrees, the maternal fondness once displayed freely offered. From Dona Teresa's husband she ever received kind words and gentle greetings; but he was often absent, and when at home often retired to his room and remained there for weeks, having his meals brought to him there. Carles, despairing with having driven them from home and country.

A heavy curtain of invatory, that seemed to guard from the world some great and grievous wrong, enfolded that once happy household. And beneath repented strokes of petty tyranny, the heart of Cosella scemed dying out. Cold, and doubt, and apprehension, settled on her spirit; she grew pale and worn again with weeping; and but for the encouraging voices of the night, the dreams allested, the giltapses of the bereafter, her reason, as well as her strength, would have yielded beneath the intelerable pressure of unmerited suffering.

The oriels came at tast. The weary heart received the stunning blow of certainty. She became assured of the worthleseness of her also had trusted with of earth; no blighting frost-touch withered; and no the honored indy, the devout worshiper at the Pure casen's descorating hand despoiled the gorgeous Mother's shrine, the respected wife and mother, was false to woman's truth, to her marriago vows, to God and purity l

Oh, the bitter, bitter discrehantment! How ornel the rending of the heart fibres that clung around tumnal and the wintry changes passed. God had that woman's soul with such devoted, pure and daughterly love! She had borne coldness, scorn, ingratitude; but oh, this revolution of a soul despoiled of beauty, light and truth! Alasi unconentously was Corella led to the discovery: ber pure ears listened horror stricken to the pleadings of unwere a blasphemy to leve's divinity, on the lips that desecrated their hallowed utterance. With a recling from her ungought hiding place-fled with wild and headlong speed, until at the end of the far garden she was caught in the arms of the black glave Pan-

serving beart. "What is it, darling-my little child, my pretty one, what is it?" said the old woman; and through

"Who is with the source, my pot?" whispered the old woman.

" Is it Don Hyronomo Lanuz?"

Cosella looked upon the woman. Intelligence bonesty, truth, beamed from her chon face; her

sorrow and indignation. "Panchita know it long ago, queridita," (little dear,) she said, softly." " And Panchita knows what oner and duty is, though her skin is black; and breathless, uninterrupted reading of soul, with soul, the has never learnt from books. Oh, my child! Teresa's eyes wildly sought those of her once leved you are the Virgin's child; the alone can be a daughter. Cosella's gaze fell not before the searchnother and protector to your innecence. Panchita ing scrutiny. She felt the hold upon her arm relax; is old, and black, and ugly; but she can look the her godmother felt back in the chair she had risen Virgin Mother in the face, and feel that she is from, and two bright crimson spots dwelt amid the worthy of her sacred intercession. Do not remain pallor of her cheeks. here, my pet darling: for some day there will be a vice: fice as you would from sin !"

'Papehita gently rocked her in her ayms, and con of them will receive you gladly, and give you the tend thee! thou spy and curse upon the household!" shelter of a home."

"I loved her as a mother! She was all of earth to me! and, now, to be so cruelly deceived! Oh, is will not stop to talk to you of the serrow I have enthere any truth on earth?"

be blest with the sight of the Saviour of the world, love of right, and the fear of wrong, within your and with the glorified face of his hely Mother ! "

Even amid her crushing sorrow, Cosolia could not refrain from deep admiration of the humbly religious soul before her. With an impulse of tenderness at the aged negress; and the warm tears that rained rest is broken; you are haunted by fearful visions; upon her face, their grateful acceptance, the fervent your contaminant and peace is gone; your temper embrace, the inspired "God bless you, good and] laying child!" was ample compensation for that contaneous little deed of love.

'v I shall sorrow for your departure, senorita: but it is for your good. Your old black mama advises you to go. I will go to see you sometimes, queridita; but, oh, leave soon, for I feel a great black thundershould I see it in my dreams, and I feel the hot sulphur air streaming from it! It is settled above upon you, too. Oh, promise me, Senorita Cosella, my pet child, promise me that you will go!"

I will; most assuredly, I will, she sobbingly replied. "I could not out another ment in this ouse; I could not sleep; the guilt and horror would Panchita; I will go to-morrow. Heaven bless you for the words of comfort you have spoken. Oh, Shinal ob, mother I would I were sleeping by thy side! But, whatever betide me, believe that ever I and the right!"

ably wine the bomage of the good and disciplined The faithful negress gazed in almost adoration upon the imprired beauty of the young girl's face, and then, resting her bony band upon the bowed head she blessed her solemply; and by the responding thrill of deep emotion, Cosella felt that the bond woman's untutored and beautiful prayer was ac ioBt*B*.

Slowly, calmly, and determinedly she returned to he house. She entered the drawing room to find it contact by Dan Hyronoma Lanuz along. He arote gla : indignation choked her utterance, for a tor for week. He read the storm and its cause, and his dark cheek paled, his ficree eye quailed, beneath the steady, accusing gozo of the brave, pure girl. In confusion he seized his hat, and muttered some neoherent apologies. One word alone escaped the tightly compressed lips of Cosella -" Tempter I" He rembled beneath that one uttered word, and hastily fied from her presence.

it needed some strong incentive some powerful quatal stimulant, to urge Cosella in braving the beer and the consure of her codmother. For many months hor spiris had been bruised and almost broken by daily trials and a thousand variations of treatment. But where principle or duty was nvolved, the timid girl grow strong and resolute, and the opposition of a world could not turn her rom ber purpose.

It was with perfect self possession, with calm and lignity, that she presented herself before the senora and told her of her intention of leaving her home ind care. Dona Teresa gazed upon her in astenish ment, as yet with no suspicion of her real motive-

"What new freak is thin?" she said, kaltting fronk? Where do you desire to go?"

wish you to understand, also, that I leave your house tortured heart and brain. orever i "

"Leave my house forever?" repeated the senora.

"Alas! alas!" oried Cosella, with a fresh burst of your neglect, your cruel treatment of me, I could all forgive; but this last terrible revelation-"Of what, girl? of what? Speak, speak! must !

compet you?" The lady's face was livid; with a trembling, concr large eyes were filled with pitying tears. Soul read clasp, she seized Cosella's arm. Looking her steadsoul in the exchanged glances of mutual sympathy, ily in the face, Cosella said: "You are no longer as n mother to me. I know youl-you are false to God, to womanhood P'

There was silence between them for a while-

" Go?" she said, in a stiffed voice; " go when you terrible outbroak, and the unboly deeds will be will and where you will; but if over"-she paused brought to light. You, young and innocent as you awhile, and then said, in a low and monacing voice: are, will be called to an account, maybe. Flee this "Beware, Jewess! beware! If you breathe one bouse, my child, for orll spirits hold possession of word—not all that your father has said, shall form wo souls in it. Take old Mamma Panchita's ad | the smallest atom of the terrible accusations that I will pour upon you! Breathe but my name, or cou "Where, oh where, my God, shall I find refuge? ple it with -ne matter-you understand me-and 1 Oh, that I were in my mother's grave!" eried the will drag you from that pedestal of purity on which stricken girl, with a wild, appending glance to beaven. you so loftly enthrone yourself. You have driven my son from his home. You shall not stand between tinued: "You have many friends, dear lamb; any me and my happiness! Go, and may the demons at-

"Madam!" roptied Cosella, rising, and her manper was replete with dignity and self respect: " I dured on your account, for I believe you incapable "There is, darling, much truth, and love, and of a pure affection. I see now that your love for me good; and there is more in heaven. There old was all a scheme, a pretext. I know you - conse-Panohita will meet her children, and there she will quently I no more respect you. If you have not the soul, no foreign interference can prevent you from ainning. I am a young and inexperienced girl; but I feel that you are preparing a woful return for the sins you commit. Senora Teresa, as a wife and once true and graceful, she kiesed both cheeks of mother, Gol and his angels held you guilty! Your once beautiful and gentle, is turned to one of gall and hitterness. I four not your menaces, schoraand if your conscience, your own soul, be not a sufficient acceser to lead you back to innocence. fear not that Cosulla will lead you there by force. But in the name of the mother who bore you, I entrent you go no further in the path of sin.'

She would have said more; but the theroughlystung and vindictive woman arese, and with a mal this house, and if you stay the storm will burst ediction, such as Cosella never dreamed could pass those lovely lips, she violently thrust her from the

The doubly orphaned girl spent the night in prayer and in tears. The next day, collecting her ward. robe and the few trinkets left to her, she left the chase all slumber from my eyes. I will go, my good house wherein she had suffered so much, without enother parting look or word to the aswerthy woman she had clung to so tovingly. The husband and father was from home, and Cosella was spared the pain of parting with him, who had been ever good will fulfill thy dying words. I will be true to God and kind to her. She departed with the blessing of the old Panchita on her beart.

> CHAPTER XIX RETRIBUTION.

 Shortly, atrangely the darkness Has fallen upon thy way, And the name of no earthly morning For thee shall open the day.

In a large and rickly fornished chamber that over looked the sea, upon a bed of suffering and remores cepted of the Father and registered by his angel lay Manassch Moshem; and to his darkened sight the heavy and oppressive air was peopled with acousing phantoms; with the embodied sorrows his Iron hand had inflicted upon the defenceless. Wailing and loud lamentation, cutrenty and menace, o go t her, but she turned upon him a flushing prayer and dunial, were wafted to his car; and white hands, worn and attenuated, beakoned through the rei'in rebuke, of overshelming accusation, sought environing gloom. It was his dark soul's revelation unto itself that thus obscured the midday bright. ness; that, casting out the warmth and fragrance of the surrounding summer-world, brought demons to his pillow, and the gaping grave before his sight! The room was deliciously cool and inviting; soft folds of face fell before the lefty windows, and swept the carpet of palest azure, on which white lilies and life like glowing roses were scattered with profusive hand. From veses of Parian murble and most deli-

cately tinted porcelain, the sweetest flowers of that abundant elline exhaled their choicest perfame. Rare nictures, in massively carved and gilded frames, adorned the rose hund walls; and on tables and shelves of curiously-wrought workmanship of lvory, pearl, and tortoise shell, glistened many costly speci mens of mineral boauty, treasures from the mine and the sea, caskets inhaid with precious stones, and ancient volumes bound in softest velvet and in gleaming gold.

The green, low, drooping awning outside, sheltered the open windows from the a lmittance of the toe fervid sun rays; the rea breeze swept unobstructed through that specious chamber; laden with a bring fragrance, it rustled amid the resy curtains that her brows. "Have I insulted your highness' dignity overhung the bed; toying with the flowers, waving by some oversight? or, have I falled to respond to mid the silken folds of couch and screen, it lingered. some of your sentimentalities as you deem I should? that blessed ocean breeze of bealing! But it brought Have I put a check upon your extravagances, or upon its cooling wings no freshness for the burning denied you some feelers? What occasions this new brow of the sufferer, who, with wildly distended eyes, and arms tossed aloft, saw not the glorious "I will not reply to your ironical words, nor enter sunshine; heard not the soothing murmur of the ipon any self-defence, Bona Teresa Where I shall son; heard only the accusing thunder tones of congo I know not just now; perhaps to Clara Maido soioace—saw darkness and dread phontome thereado's. She has often invited me to her home. I and folt the glowing breath of a furnace upon his

He lay thus for hours, tossing belplessly from side to side, in utter agony of frame and soul; mut-Call me Dona Teresa? Are you insone or what tering incoherently, crying out loudly, praying with s it ails you, girl? Why do you not call me god eyes averted from the mocking fiends that surroundnother, as is your duty? Do you not know that I ed him! And as he lay there, the pale azure satin have spiritual authority over you?-That you dare of the nearest couch changed to a floating bed of not leave my guardianship without my consent?" | clouds, on which reposed in magnificent, terrible and "You cannot withhold it, madam!" replied Cos accusing beauty, the spirit form of Lea I She came ella. "And I no longer call you godmother because to sit in judgment on his soul for the wrongs com-

sweeping curtain folds, they changed to spectral acesengore, unpitying and etern, that came to call his doomed and lingering soul from earth. From the noft carpeting of flowers; huge serpent shapes arose, that twined around the downy ottomans and hissed from amid the reseate folds of the pearlstudded Oriental seats that decked the room: their flerce eyes glared upon the transgressor, and endowed 'I with mortal utterance, their forked tongues whispered. " Retribution!"

From the pictured, smiling landscapes on the wall, descended winged and horrible demons, wild birds of prey with outstretched sable wings; they perched upon his laboring, breast, croaked hoursely n his ear, and enatched his trembling fingers from his eyes! In at the open door, passing noiselessly between its folds of azure allk, entered the arison spirit of the much-wronged Shina, her dark hair put 1 moothly back, her pale face, sharpened by sorrow gleaming stern and repreachful through the misty wil that pitying angels had woven from her earthshed tears. From the open book in her hand, he read, in blood-red letters, there inscribed, the record of her wrongs; the manifold and pardonics alas committed against ber life; and, at the close of each page was written the over recurring, fearful word, Chateibution 19

There, in the corner, stood, accusing and defiant, he mother of Lea Montepeson. There, Shina's gray haired father pointed to him with a threatenng mien, both asking and domanding that Justice for their meed, of which they had been deprived so long. The imperious dame of Israel, the neglected father, both oried for " Retribution !"

In from the casement stepped, also pale and stern and unforgiving, the living father of Cosella; from the golden, massive goblet in his hand, he poured upon the shrinking, wasted wretch before him, the mystal draught therein contained. It rolled upon him in a flory stream, southing, burning and witherng with the lightning's power! In vain he shricked for respite, pity, forgiveness; the blue eyes of Percival Wayne, robbed of all human tenderness, glared bereely upon him, his lips with the disfiguring impress of utter ecorn upon their placid curves, repeated the one judgment word, "Retribution!"

Then, as if imbued with life power, large gold coins rattled on the carpet, and huge sacks of gleaming silver were emptied over seals and bed. Now from the colling fell a goldon rain; and precious atones, for which affection, truth and honesty were bartered, were thrown in at the open windows. White doves, bearing in their beaks rich bracelets flashing with the diamond's rays, chains of untold value and scintillating gems, flew bither and thither, as if in conrch of a resting place.

The golden shower fell heavily upon the sick man's breast, and beneath its accursed weight he lay as one ornshed and breathless, yet intensely alive to pain and sound. Around him flashed, danced and quivered, with blinding rainbow hues of splender, the covotously sought for treasures of the earth, the objects of his unboly search; they burned him where they touched his shrinking flesh, or dissolved in air beneath his frenzied grasp; while the demon bost applauded, and the night-birds waved their dusky wings and hoarsely croaked for joy!

The white birds dropped their glittering trophics, and they changed to wildest reptiles 'neath his gazo. The burnished gold and emerald beauty of the serpent's form clung to the curtain folds of his bed of torture; their steel like tengues darted shafts of agony to his soul, and whiepered, "Retribution!" to is sharpened sense.

The sapphire and the ruby glistened from the lizard's scaly form; amethyst and amber in the mocking clutch of shricking valtures! And pearls worth a prince's ransom were twined around the sable wings of huge and motionless bats suspended in the lurid atmosphere. Stray gleams of palest light, or dazzling glare and heat of most intolerable fire, revealed these distorted phantom shapes; then all again was darkness, and through it broke the sounds of weeping, menace and accusation, that appalled his guilty soul. One panorama after another, filled with looming harrors and fantastic terrors, spread before his inner sight, for he was alone with conscience then; and no voices of sophistry drowned the clear, ringing, thundering tones, that apoke incessantly the one recurring, fearful word, " Retribution!"

Then, as a picture of the future, invoked and wrought by his most impious soul, he caw the life of Cusella unrolled, and stretching far, far away from hope and love and gladaces, into the dim shadows of misguided purpose; into the valleys of moral perversion; down, down, into untold depths of sin and sorrow, incurred through him who was her bane through life! He saw her paling, day by day, beneath ber inflicted wrongs; and, as her youthful figure lost its all of freshness and clasticity, as her eye grew dim with the midnight tell, and the unquenched tears; as the last lingering ray of beauty and of hope died out, he saw deep in her beart the struggle, and the curse with which she named him ! And to her darkened spirit's groun of helpicseness, to her farewell sigh to duty, God and virtue, his. tortured soul, comprehending all, re-cehoed thelanguish and the misery with a loud and fearful. ry for mercy!

It was unheard; no soft touch soothed his brow. o human hand raised to his parched lip the cooling draught, no softly modulated love tones whispered. neace: he was alone, forsaken, left to die of feren and neglect! Once in a while a stealthly step. sounded outside the waving folds of azure silk that screened the door; a swarthy and malignant face appeared, and, listening intently to the cries and grouns that racked the sufferer, be, the intruder, smiled a fiendish smile of satisfaction, and muttored gleefully, " Soon, soon, he will be still !"

The day passed on, the last sunbeams that ever ould greet the earthly sight of Manasch Moshem fell aslant upon his pillow. Perhaps it was commissioned by angelic power to arouse that guilty coul to the first effort of restitution. He opened I deem you unworthy of the name. Your coldness, mitted against her child. The waving lace of the wide his eyes, looked searchingly around, and the gard face. " Water-oh, water !" he vainly supplicated.

He heard the cooling, mocking flow of waves be. neath his window, the droppings of the fountain in the court telow. A deep groan burst from his heart; then came the conviction that he was left to perish there of thirst and pain; and then followed resolution, brave and atoning, even for that dying

The Ged so long and practically depled, the truth and justice descerated so vilely; the outraged and accusing laws divine and human, all were meekly invoked, and reinstated in the soul-realm, in that supremo and self-investigating bour !

"I will make restitution, as best I can, and leave the result with God !" he murmured. And he arese from his sick bed, all worn, concluted and feeble unto death as he was; he threw around his shrunkon form his dressing gown of cool, white linen, and deliberately fustened it around his waist by its silken cord of blue; then with faltering steps, but strong, unwavering will, he reached his writingtable, and dropped into the cushloned chair that stood beside it. His trembling fingers lit the silver lamp, and drew forth the materials accessary for writing. For two hours his pen flew rapidly over the paper, and his plentiful tears rained on the pages of his last confession. At length he paused:

"Oh, they will not send it! I am in the power of murdorers !" he cried, with an appealing look to Heaven. "My labor is in vain; yet something tells mo she will receive this letter. I must hasten; I have only to tell her her father's name."

A mist overspread his eyes; he seemed overpowered by some sudden shock or influence that seemed anow to paralyze his senses; his hand could only trace the first letters of the Christian father's name; the pen fell from his powerless grasp; the letter, with its unfinished revolution, lay upon the deak; and Manassch Moshem, reverentially covering his head, and rising slowly from his seat, repeated aloud, in clear and thrilling tones, the sacred assoveration of God's Unity, the accepted prayer of Judah's scattered host:

" Hear, oh Israel, the Lord thy God, the Lord is One I''

And stretching forth his arms, and bowing low unto the ground, as before the judgment seat of the eternal, his spirit passed away, even before his lifeless body fell prone and heavily to the floor l'

He lay there until dawn, and then the swarthy and malignant face bent over him, and looked around the room with covetous and guilty glances. He espied the letter upon the desk; he sat down to peruse it, taking no further heed of the human clay before him.

"Well," he muttered in the Spanish tongue, "be does not accuse any one of his death, he gives no account of his sickness; and as this will prove to her what a resent be has been, she will not enter into any minute investigations. He died of fever, that is evident; it is a malady peculiar to our climate. No one will dare to suspect me, and I will write a most brotherly and feeling letter of condolence to the senorita. I wonder who her father in? and why the devil, who has always assisted this blasphemous Jow, did not assist him to write out the name of the Christian gentleman? By San Antonio! the young lady will be grateful for the news; but as she is adopted and eared for, I have still less compungtion in beiping mysalf to what I need."

And the reputed pious, seemingly woulthy, and estentationaly charitable Don Jorge de Mas, opened casket and drawer, and peered into all the secret nooks of the curiously constructed writing deak. His swarthy countenance lighted up with flendish exultation, for be found much that was valuable in ancient coins of massive gold, in precious stones and rare trinkets. But in a secret drawer of the writingdeak he found a roll of bank notes, and a purse heavy with modern gold pieces. There was a fortune there that would have saved the world-untried Corella from toil and hardship, from the harsh experience of the thorn covered pathways of necessity. It was not to be. The wronged girl's patrimony went to stranger and unlawful hands.

When the sun rose high and gladdening above the hill-tops, the robber ceased his search, and laid the lifeless form upon the bed. He folded and superscribed the letter, and arranging a few trinkets in an ivory casket, he placed Manassch's confession therein, and inditing a long, hypocritical missive of condolongs he directed all to the Seporita Cosella Maria de Almiva, in Canta Lucia; and, taking the casket in his hands, he left the room to seek for a fitting opportunity to send it. Soon it was known that the attanger, so kindly and hospitably entertained at the retired mansion of the Senor Don Jorge de Mas, had departed this life; and as he could not be interred on the consecrated Catholic soil, the senor, in his kindness, permitted the poor heretle to rest within the limits of his plantation, and when the plain grey stone was placed above him, no one caviled, questioned, or marveled; still less did they cutertain a doubt of the devout and Christian gentleman who had sent the wretched man into another

The prophecy of Shina was fulfilled. In a sqlitary island, where here and there the seanty residence: deck the earth's enameled beauty; alone, foreaken, conscience struck, abandoned of all save Ged, he brenthed his last on earth !

TO BE CONTINUED.

English Humorists.

We take the following from Cozzen's Wine Press: "Not many of English growth, though," says Tim tby Titule: "Swift, Steele, Sterne, Goldswith and

Sheridan were Irishmen; Smollet was a Scotchman Thackeray is an Asiatio pundit, for he was born in "Aye." quoth Joseph Jot, "and in other fields are have a share. John Singleton Copley, the artist, was born in Bosion; so was his son, the present Lord Lynchurst. The most eminent of all the Presidents of

byladars. The most eminent of all the Presidents of the London Royal Academy were Pennsylvanlans—Benjamin West and Sir Cherles Leslie. In that line, too, we may place Witkle, a Scott, Hobbein and Pasell, Switzers; Place Wikle, a Scott Field and Pasell, Switzers; Place Willer, Scottan; and Maclice. an Irishman. says Timothy Tittle, "and there is Walter

"Yes," says Timothy Tittle, "and there is Walter Scott, himself. Campbell, Carlyle, Lord Brougham, Dr. Lardner, Hume, my Lords Jeffrey and Macaniny, Wilson and Lockhart, from the land of the Thistle."
"Aye, and Tom Moore, Burke, Gratten and Curran, from the land of the Shamrock."
"To whom add the Dake of Wellington, from the land of Thunder and Turt."
"Yes, and the Jest ship from Seven and Hance."

"Yes, and the rival chiefs from Saxony and Hanover, who were transplanted within the sound of Bow

"And Handel, thief in music, and Herschel, in "Do n't add any more to the list," quoth Joseph,
"for fear the Albien will be down upon us."

BEAUTIFUL MATERNAL SENTIMENT.-The following exquisite verse was found in a Haytian manuscript. Was there ever a more beautiful expression of a mother's unselfish devotion? The original is in French. cultiled "Last Wish of a Mother," and the translation

Ilteral: "(Oh! God, she faintly said upon her dying bed, [If I have followed thy Divine beheat, As my entite reward grant this request, Make me the Geerelan Angel of my babes when dead."

Written for the Banner of Light, OUR DARLING BLEEPS.

[The following lines were written on the lifth into the sofits world, of Charence, youngest child of Himson and Mary durkened with the follings of many trees, was occupied from, Cambridge ort, Mass.]

We placed him in the cashes, clad in a annery shroud, And o'er the cold and marble form the weeping parents bowers. The eye is closed, the pulse is still-game in the fluttering

While sweetly there he slumbers on the dreamless sleep of We gate upon his infant brow, white as the first pure snow

And feel that o'er bis couch of yest no bitter tear should fine That not one heart should wish to lure his young freed spiri From that bright world, the spirit-land, "to life's dim. failed

Oh, weeping parents I well ye know your child is happy now That every trace of grief and pale has fiel his chereb brow; Though he has left your cradling arms, yet he is there at rest, folded within an angel's arms, upon the loving breast,

And though his Haping, infant voice no more will greet your O'er your fair child, robed for the tamb, shed not one burning

hough stienced here, that awact-toned voice new joins the angels' song, though imssed from earth, he restell new amid a nemap throng.

little harp of spirit-flowers by angel hands is given, And its meledious straigs are heard throughout the courts of

lyre, As his roft hands, with gentlest touch, sweep o'or each quis

ering wire. Surely 50 would not wish him back in this sail world of ours, Where every pleasure has its pain, where theres grow 'mid

But with a calm and trustful heart lay him beneath the sed, or murmur that the Father's hand hath raised the chaster ing rod.

Above his grave the sweet wild flowers will bloom with con Over life early place of test gay birds a requiem sing; Gently the rains and dows descend upon that excred mound. While summer winds will pass it by with sweetly lailing

tound. God gave-God taketh-let his will, his holy will be done; Breathe this low prayer above the duet of your sweet infan

Oh I slay your aching hearts on Him who knoweth all you And he will bear your apirite up, your tears will come to flor

Written for the Benner of Light. THE AVENGING ANGEL.

A Short Sketch.

I threw my knapsack on the ground, and was soon at full length beside it. My companion hesitated a mo-ment before he resigned himself to the same grassy again under the stiffening and foot-galling effects of thirty miles' walk, which we had taken, staff in hand. in search of the antiquarian spois, hallowed by time and history. My companion at last scated himself at my side with a heavy sigh, after having looked around in vain for a friendly village spire to direct us to some ostelrie, where we might hang up our pilgrim staves,

and rest from the almost overpowering heat of the sun. ound of some gargling brook whereat we might moisten our parched lips and wash the dust from our eyes. that seemed stuck against the almost precipitous downs at our backs, and the tiny back of the distant dog,

greated us. My ideas were just getting into that blissful confusion which is the threshold of sleep; another moment, and i should have knocked and gone in, but for the trollable temper. bell of some church near, which, sounding out its evening summons, started me up not quite half awake, and I functed that I had arrived at some friendly inn. and was ringing a gigantic bell for the waiter to bring up a dozen of soda water. I turned to my companion, who was watching the Scetting clouds with a determination of making his bed where he was lying, and nudged him with my staff; we listened, and the breeze again bore us the welcome sound. Never did dinnerbell ring so delightfully to the cars of half-famished people, as that belt from the bumble village spire; the sound scemed animated with a desire to play bo-peep with us, dancing and revelling in the air like a wild enirit, almost tangible, and anon it was carried away upon the breeze, sceming to mack us, amidst the bluebilla in the distance.

Our knapencks were shouldered, and our staves grasped, as we rose with a determination to follow the tered alde of the hedges. Few words passed between the loving hearts that he might well call his own.
us—all our jocularity we had left on the steep side of a Travel in those days was a thing of much time and ioned-for condiments.

seen save in the approaches to the fine manorial house: of the olden time.

At the end we could just catch a glimpse of the wild gillled two poor devils so unmerelfully.

The sign of " The White Horse" swung invitingly esque looking lan, at the door of which was a large rosy figure of a man in his shirt-sleeves, enjoying his ties without end. pipe and a mug of ale with the most enviable composire. He peeped at us inquiringly from under the shelcall of "house!" soon bespoke the landlord.

value to us. No drop was left in the measure-not beckoned my father toward him and bade him enter The host's eyes sparkled as he watched our full enjoy- peared behind the copse, on their way to the liall, and ment of his universal medicine; and he chuckled, as left us only to look la astonishment at each other. with a knowing look he asked how we liked that ale. We followed slowly, and on arriving before the Cormute answer was a smile, and the reversing of our grand front, I entered and found the domestics in measures, from which dropped no tear for the departed: | tears: my heart sank within me at the fearful newsthere was a whole lodge of freemasoury in his winks; our beloved young muster was dead! He had fallen we were brothers from that moment.

He bustled about, showing us our elean, white, after arranging our knapsacks, and baving the benefit domain of his nucle. of a copious ablation, we found ourselves in a comfortable state to ioin our landlord at his porch. Here felt welcome hailed the master to his boine—no joyons chairs placed for us commodiously round the little oak. his childhood; the deep gloom of eventide fell like table; he bustled about in the evident anticipation of a mourning pall over its noble front, and the wind looking couple as we were. After seeing our orders if hewalling the absence of the noble heir, whose body

with rustic politeness waiting for us to open the ball. a land for distant from the graves of his ancestors. Across the little-used road, immediately opposite. ran a shallow brook, evidently a tributary, with many a few officials concerned, alone were admitted. No others, to some large gathering of waters, the rush of other notice was to be taken, at his own request, of which sounded soothingly not very for from the spot; his return and taking possession. He received cour-

a thickly regetated bank rose out of its moist hed. crowned with majestic old trees, that feathered away in the clear blue sky, and gave shelter to a cawing family of rooks. An extensive meadow-like stope, by grazing cattle lying upon the green award in picturesque forms, chewing the end and enjoying the cool of the evening. Near the centre of this meadow rose a pile of rubble and limestone, covered with dark green tvy, looking like an old gable of some primitive convent, having a small lancet window only left on its extreme point, which appeared to struggle to uprear liself from the embraces of the snake-like by that recled in a thousand tortuous folds around its base.

" Ali, gentlemen !" sighed the landlord. " you're looking ut that corner bit; it's now all that's left of a fine old mansion. In my remembrance it was a fine old place. The avenue by which you came, was, fifty years ago, one of the approaches to the grand entrance. It sounded to the cheers of many a noble huntsmanand sheltered many a handsome dame; it was a paradise: but an cell spirit entered, and its grand halls have gradually become the grazing ground of cattle, and the old family name has passed away for over."

Our four literary cars pricked up with abeer delight at this little exerdium of our worthy host; we saw a magnificent tale in perspective-my friend an exciting romance, with its everlasting "To be continued," to be worked out of the stock for a foreign journal-a jewel for bls gathering wallet. I, however, sobered down to a lenging for the simple story, which to lay efore the countless renders of the BANNER-all my tist! we can almost hear the sounds of your sweet infant's dearest friends. We dared hardly venture an exclaina. tion, fearing he might be timid, and excuse himself the narrative. But. no; we had evidently, with great good luck, fallen upon the Diseur, or tale-teller, of the whole neighborhood: for, after slightly prompting bim with looks of eager curiosity, and an "Indeed !" and an .. As how, good landlord?" he, with as modest a look, as such a jolly face could put on, commenced filling his pipe, taking a few white, during which, as he said, he was collecting his thoughts. And then his face grew big with my story-it spoke volumes-as he began the following tale:

When I, gentlemen, was no higher than this table, a noble house stood upon that ground you look upon, and dark and neglected as it now looks, it then was the sure resting-place and refuge for the footsore wanderer. The doors of fine old English hospitality were thrown wide onen to succor the poor and helpless.

When the good old squire died, I can well remember the feeling of childish awe that fell upon me as looked in the sad faces of all around me, and the silent multitude standing barchcaded beside that good man's grave. He left an only son alone in the world, for his wife's death had precoded his some years. This son was quite a boy, about thirteen or fourteen; I think I see bim now-a pale stripling, standing out from amidst the throng of friends as chief mourner; every heart pitled him, for each also felt he had lost a father. Close at the back stood a youth some two years his senior-his cousin Henry-who had been brought couch, for he well knew the difficulty of getting up up with him as a companion. His father, the old squire's younger brother, left his mother a young who soon formed another marriage, and left widow. her child under the care of his uncle, who had well discharged his trust; for he had shared equally the advantages of the son and helr.

He was unlike his cousin in every respect; for though noble boy, his Spanish-looking face inherited from his brunette mother, had always a haughly and repul-In value we turned our cars to listen to the sweet sive look, so different from the open, fair face, and blue eye of his younger cousin; and as different were their dispositions; for the young squire gathered gold-No sound, however, but the faint bleating of the sheep en opinions wherever he went, whilst his cousin was met with fear and dislike from his arbitrary and overbearing conduct. Ho was dangerously proud for one so situated, and with a scant property he had continually to give place to the heir; and the feeling of being secnd galled him daily, and irritated a fiery and uncon-

> The churchyard scene appeared like a dream to me but though so young at the time, I can remember the instinctive feeling of love I had toward one cousin. and the dread I always felt at the approach of the other.

Time relied on, and the cousins became young men. The guardians selected a careful tutor, and sent the beir and his cousin on their travels. The old steward was my father. He was left an aimoner to his young and generous master, with strict injunctions that the Rall should be the same as if he were at home, and that if he, as he said, left for a while the hearth-stone of his good father, it must naver grow cold.

My father, from'time to time, received letters from abroad, with instructions from the young squire as to improvements and alterations in the place, and farms, that he wished completed before his return, which he inconstant sound. We started, but with no very cle-intended should be prior to his coming of age-an gant galt, upon the rough and uneven path, pleking event he thought that could only be properly coleout most gingerly the patches of green sward and shel- brated beneath the roof of his ancestors, and amidst

bill over two niles in the rear. Our practical excla- no little danger, and letters were few and for between; mations that had fallen from us at every step early in and proud was my father to dole out to eager and inthe day, such as " Beautiful !" " Delicious !" were all terested listeners paragraphs of his beloved patron's gone, or only applied by our imaginations to draughts letters, wherein he described scenes of wonder and of ale, or lamb chops, ham and eggs, or any other beauty in foreign lands, then little known or heard of in a remote village like ours. When it was known Oh, happy sight! At the corner of a copes we saw he had received one of these, to us, all important misstile-we reached it, and set down upon it with sives, he would have a continued lovee in the Hallthe full assurance that we approached some vilinge, or when he walked out, he had a tail like a Highland After resting a few minutes, we coaxed our thred legs chiefinin, which followed him with untiring pertinaciover it, and entered a green lane shaded to perfect ty to pick up the smallest scrap, and then rush to the coolness by rows of stately trees, such as are soldow old and feeble, who were unable to accompany them, and retail the delightful news, and calculate how long

t was to the happy day of his return. Some few weeks before his expected arrival, notified front of the grey old church, the bell of which had so by his gnardian to my father, under whose care every perplexed us, buried as it was amidst the surrounding preparation for his reception was confided, a knot of follage. We soon emerged from our pleasant shade the old heads of the village were collected in deep into the village, and saw the last of the sun that had conclave beneath the broad arms of an ancient cak, been trying us all day, and who, seeing us near a post, which had thrown its dark shadows across the grand tive shelter and out of his power, sneaked off to bed approach to the Hall for centuries, and still flourished with a blush on his face, as if ashamed of having greenly, to welcome another heir to the domain, of which he alone seemed to be the perpetual king. Upon its gnarled and twisted roots sat the synod, from the arm of an old oak, opposite to a most picture selected by my father as council upon the forthcoming fele, with its garlands, ox-roasting, dancing and festivi-

I was then a tall youth, and well remember the impertant looks of the chosen few, who seemed to have a ter of a large straw but, and kept pulling out his cloud, weight of no little magnitude on their shoulders, al. until we turned off the road to enter his door. The most too great for them to bear. Their deliberations touch of the hat and the "good evening." with a loud were disturbed by the rattle of wheels, and soon, approaching rapidly through the trees, appeared a post We uttered no useless words until we had slaked our chaise and four. As they neared our party, the feaormenting thirst in deep draughts of cold, brilliant tures of our young master's guardian appeared at the ale, .. worth a guipea a quart, 'at least so it seemed in window. The post-boy stopped at his signal, and he ven sufficient to wot a fly over the soies of his boots. the chaise; the door was then closed, and they disap-

into a chasm of the glaciers, and his body had never been recovered. His cousin, who had been his comsweet-smelling bed-rooms, the windows of which were panion, had been severely ill rince from the shock, but shaded by the honeysuckle and clematis, almost to the would be in England soon after the receipt of the letter exclusion of the light, which was most grateful to us which brought the fatal news of our bereavement and after the garish and oppressive heat of the day. Here, his gain, for he was now undisputed heir to the large

in a few melantholy days he did return. No beart we found him with old fashioned high-backed arm revelling or smiling faces crowded round the house of cozy that and something new from such a wandering mounted in fiful guest through the broad avenues, as attended to, he relapsed with a heavy sigh into silence, lay in the cold, unyielding embrace of the glaciers, in Silent and cold was his welcome; his guardian, and

tenusly the necessary congratulatory visits of the gentry in the neighborhood; but after the first few days of bustle and arrangement were over, he wandered mosdily over the mark and grounds. Strangely, indeed, was he altered; the shock of his consin's fate had evidently unsettled his nervest bis face was rigidly nale, and his foverish line parted unwillingly when addressing any one; his proxitated strongth even claimed the pity of those who felt they never could love him as they had loved the fair, departed boy. At last a sudden change seemed to come over him; he busied himself by making great alteration in the hall and grounds, having workmen, and artists from all parts to work out his designs, which were carried on unceasingly with an extraordinary, feverish excitement. Night after hight would be alt up to carry out some favorite project, and only upon the return of morning seek his couch, to the relief of the almost exhausted artisan. The old picture-gallery was augmented at an immenso expense, and he became a ready purchaser of all articles of virtu and talent, until his house became a scene of great attraction for miles around. He allowed free ingress, but misanthropically clused all communication with his visitors.

He seemed, although a mere youth, to have lost all relish for society. Ho very soldom went out, excent horseback-an exercise which he had always delighted in; but in this he appeared to have no object except to outstrip the wind in swiftness, for he would always return with bis poblo horse's drooping banaches covered with foun, and exhausted. The surrounding gentry at last no longor pressed their attentions upon

In the course of my daty, for I had been placed a the establishment for some time. I presented a foreign letter to him, the contents of which, from after fastrac tion, I learnt were, that a German agent had notified him that he held a ticket which had drawn a prize in a picture lottery, and requested directions as to how it was to be forwarded to him. In the course of a week or two, a large packing-case was brought to the hall during his absence. It was taken, according to his previous instructions, as the gallery was nearly completed, into the ante-room of his bed-chamber, hat he might first inspect his prize, and decide upon its future estuation. The lld was struck off and showed he inner case richly and curiously carved, with elabrate hinges of ancient workmanship nearly covering is beautifully embossed doors. My master, on being old of its arrival, proceeded to the chamber slone. Hours clapsed; no bell was rung for attendance. When the evening approached it was thought best that should venture to seek bim. I immediately did so and on arriving at the chamber, which was getting gloomy from the falling twilight, I was startled by the appearance of a figure standing motionicss in the entre of the aute-room before the picture, the doors of which were flung open.

There was something awful in that motionless figpre; no breath was distinguishable. After summon ing up my courage. I ventured to speak. The charm was dissolved. My young master turned his colorless face toward me, and, without uttering a word, seized my arm, and rushed from the chamber, and hurried with terrific speed along the corridor. His grasp of my arm was terrible; he dragged me with him into the ighted dining room, and threw himself into a chair. Violent shiverings, and belpless looks of almost idlocy were turned toward me. Fearing to leave him, I rang the bell violently. My father entered with some de gestics. In a few hurried words, delivered spasmoo cally, in a whisper, he bade my father send all from he room except me and himself. No word of ox for as there is receptivity to influx. Timoleon was planation escaped him; no persuasion from my old father would get his consent to the sending for a med- Providence; and "thus," says Grote, wild the Gods cal man. He said he was much better, but we must not leave him. "Don't let me sleep," said he, inploringly; .. I will rest by the fire until morning."

Ah, that night I almost without an end did it see o me, as we get beside that little more than boy wondering yet not daring to utter a word, and watch ing his pale lips moving continually in muttered which perings, which alone broke the ellence of the weary right hours. The dawn at last broke slowly through the stained windows; and as the first rays of the sun father, and then at me; he sighed heavily, as i awaking from a trance; he arose, slowly, from the forth in artillery of sulphurous "sound and grape" the room. We of course followed him immediately, of proportions the utmost of all Milton's "hell broke which he took no notice until he approached the antecom of his bed-chamber. Here he hesitated for a noment, then turning toward my father, said, in a voice husky and trembling, he would try now to sleep out to send somebody to him at twelve, at noon. He then closed the Goor upon us before we could answer him: and we descended slowly, to commune as to pursue-our deliberation ending in the determination to send for his late guardian. A man was immediate

ly sent off to request his attendance and advice. After some three or four hours, much to our relief beels and the welcome value of his guardian, who decided upon proceeding imme lintely, with my father and myself, to his chamber Upon our arrival there we found the auto-room fastened, and our frequent knockings and calls for admit tance unanswered. The servants were summoned, and the door was forced. We rushed into the ante-chamber, and nearly fell over the body of our young master. who lay extended before the picture, on which all eyes were immediately fixed. The marning sun fell upon it, and gave the figure almost the appearance of life. The bottom of the picture was occupied by the figure of a man, rushing toward you with great speed, with his eyes filled with demoniac fire, and in his hand a closely-clutched kalfe. The stronk of light on the borizon showed a prostrate figure of one slain. Over the murderer's head floated a lovely female figure with mild and calm features, uprearing an hour-glass on the one hand, whilst with the other she grasped a long and double-edged sword. On a scroll, embedder

n the frame, was written, "The Avenging Angel." Before this picture lay the pale form of our master with his hunting knife driven to the haft in his heart. In his hand he hold a crumpled paper, which was taken from him as we laid him on his bed. A fow words, boldly written, thrilled every heart as they were read:

"I murdered poor Frederick-my houd thrust him into the gulf—and the avenging angel has found me!

> Written for the Banner of Light. HYMN TO THE CREATOR.

BY CHARLOTTE ALLEN. Pather in Heaven! I thank thee for thy care And ceaseless love. Which, through my life, bath ever been my share, From thee above. And as I feel thy mercies terming o'er. From day to day, Oh! teach my spirit unto thee to soar-

Thy will obey. I thank thee, Eather I for the blessings, kind, Thou does bestow; And may found, The debt I owe. A debt that no immensity can count,

. None o'er can pay;

Exhaustless are the bases from thy Pount, That mark my way, Rumbly, my Father, on the wings of prayer, With grateful heart, To thy bright throne its luceuse I would bear, So good thou art. Thou hast protected me up Time's rough hill, With watchful eye,

And thy kind guidance doth my spirit fill

To the high Altar may my spirit wend,

To thee clone.

With musings high. Father of Light! accept the humble praise I fain would bring: But words are weak, the soul-deep thoughts to raise In offering.
Yet, Heavenly Parent, I with thanks would beild Before thy throne:

Original Essay.

ANCIENT CLIMPOES OF THE SPILIT LAND.

RUMBER RIETER.

Mr. Grote Informs us that when the Delphians were fearful that Jason of Thessaty would approach and dunder the treatury of the Lord, they "consulted the God to know what they were to do if Jason appreached the treasury; upon which the God replied that he bimself would take care of it-and he kept his word. This enterprising desput, in the flower of his ago and at the summit of his power, perlihed most unexpect edly before the day of the festival arrived."

plenty outside the exclusive assumptions of the fragmental humanity of Palestine. The barley cake of Glicon, which was the sword of the Lord-the pillar of fire, by night, and cloud by day, exhibited by the tutelary Genius of Mores, find their counterpart prefiguring the successful expedition of Timoleon luto Sicily. Says Grote, "The Gods held out to Timoleon the most favorable signs and omens. Not only did he receive an encouraging answer at Delphi, but while he was actually in the temple, a fillet with intertwined wreaths and symbols of victory fell from one of the statues upon his head. The priestesses of Parsephone learnt from the Godders in a dream, that she was about to sail with Timoleon for Sicily, her own favorite island. Accordingly he caused a new special trireme to be fitted out, sacred to the two Goddesses, (Dimeta and Persephone) who were about to accompany bim. And when, after leaving Korkyra, the squadron struck across for a night voyage to the Italian coast, this sacred trireme was seen illumined by a blaze of light from heaven, while a burning torch on high, similar to that which was usually carried in the Eleusialan mystorics, ran along with the ship and guided the pilot to the proper landing place at Metapontam. Such manifestations of divine presence and encouragement, properly certified and commented upon by the prophets, rendered the voyage one of universal hopefulness to the armament."

Where in Hebrewdom is the Divine Providence more striking than this manifestation of the spirit given to the Heathens to profit withal? Here are dreams, oracles and fire-lights, and not so open to question as the flery charlot in which Elijah took conveyance into heaven; for as flesh and blood cannot inherit this, we must suppose the Hebrew prophet to have had rather a warm passage through consuming fire to be sufficientlights are quite familiar in modern spiritual unfolding, and we are not so inside as to deny that some modern Elijah may yet take flight on one of these, transformed into a charlot of tire-only we think that the flesh and bleed must be left on this side of Jordan. So. too, it appears, thought some in the case of the Hebrew prophet; for they would seek for blin, thinking that the "spirit of the Lord had east him upon some

mountain, or into some valley." There were other spirit manifestations in favor of Timolean, with successes corresponding to predictions. These may be read in the ancient Scriptures, or as ect forth by Mr. Grote, who fairly lets Gentiledom appear in religious matters as nothing behind the very chieftest of Hebrewdom. A fair field and no favor will show that the Most High is no respector of persons nor partial to nations; but is ever ready to flow in so again and again rescued by divine interposition of show their favor toward Timeleon by an unusual com bination of circumstances, and by smiting the enemies

with blindness." That is to say, Timoleon was the receptive or fit ting instrument in the Divine order for the ultimating of certain results; and in this relative sense, may e considered the chosen of God, or in the language o his affectionate admirers, "Never had the Gods been so manifest in their dispensations of kindness toward any mortal." As signal as was the hard swearing and hard fell across the floor, he looked inquiringly, first at my fighting of the Palestine Lord, sometimes throwing down great stones from heaven, and anon breaking chair, and walked, without uttering a word, out of that "tore hell's concave," and realized in grandest oose:" so too at the battle of Krimesus, when the Carthagenians were getting the best of the battle; says Grate, "The Gods yot further befriending Timolcon, set the seal to their discomfiture, by an intervention manifest and terrific. A storm of most violent character began. The hill-tops were shrouded in complete darkness; the wind blew a hurricane; rain that, under the circumstances, was our best course to and hall poured abundantly, with all the awful accompaniments of thunder and lightning. To the Greeks this storm was of but little inconvenience, because it came in their backs. But to the Carthegenians, pelting as it did directly in their faces, so that they could to deal with was, "No victory in Greeian history was ever more complete than that of Timoleon at the Krimesus. Ten thousand Carthagenians are said to have been slain. and fifteen thousand made prisoners." This is const to the battle which the Lord belied. Joshua to fight as related by Hebrew scribe—"And the Lord discomfited them before Israel, and slow them with a great slaughter at Gibeon, and chased thom along the way that goeth up to Beth-horon, and smote them to Aze kah, and unto Makkedah. And it came to pass as they fled before Israel, and were in the going down to Bothhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; more died with hail-stones than the children of Israel slew

with the sword." One mark of higher reach yet remains with the Hebrow, unattained by the Centile. There is lack of great stones from heaven " and by the sword, "Then spake Joshua to the Lord, Sun stand than still upon Gibean, and thou Moon in the valley of Ajalan." The Sun thus bid to stand and deliver, obeyed, and "the Lord fought for Israel." We know of nothing in Gentile scriptures quite up to this. It makes a strong case for the greater power of the tutelary genius of old Jawry: nor can we wonder that the Hebrew children

into the ark. We alluded in one of our papers to the plander of the treasury of the Lord at Delphi by the Phoclans. These afterwards took service in the army of Timoleon; and, so long as was necessary, they caused ever the wrath of the Lord to praise him. But the fullness of pieces by the Carthagenians. "Partial reverses were," says Grote, "in the religious appreciation of the time, proofs more conspicuous than over of the peculiar every son whom he receiveth. But to be entirely out to pieces, as were the Phoclans, could only have occurred as a signal vengeance of the Lord. "For," says Grote, "the soldiers thus slain had been concerned in the pillage of the Delphion temple, and were therefore marked out for the divine wrath; but the Gods auspended the sentence during the time when the soldiers were serving under Timoleon in person, in order that he might not be the sufferer, and executed it now in his absence, when execution would occasion the least possible inconvenience."

Timoleon having finished his great work as the Sent of God, "enjoying the highest measure of public esteem, and loaded with honorary and grateful votes from the people, he had the wisdom as well as the virtue to prefer living as a private citizen. He dwelt in a house assigned to him by the public vote of the people, which he had consecrated to the Holy God, and within which he had set apart a chapel to the goddess Antomatia—the goddess under whose auspicies blessings and glory came as it were of themselves. To this goddess he offered sacrifice, as the great and constant patroness who had accompanied him from declares that a woman who knows how to read has corinth through all his proceedings in Sicily."

A coronated French author of the time of Angioress that a woman who knows how to read has already lost half her innocence."

We have stready alluded to the affair of the Spartan Pausanias, who, while at Hyzanthum, says Plutarch. cast his eyes upon a young virgin named Cleonics. and insisted on having hor for a mistress. The parents, intimidated by his power, were under the hard necessity of giving up their daughter. The young woman implored that the light might be taken out of his apartment, that she might go to his bed in secrecy and silence. When she entered he was asleep, and she unfortunately stumbled upon the candlestick and threw it down. The noise waked him suddenly, and he, in his confusion, thinking it was on enemy coming to assassinate him, unsheathed a dagger that lay by him and plunged it into the virgin's heart. After this he could never rest. Her spirit appeared to him every night, and with a menacing tone repeated this perois verse. We to the fate which pride and lust We read in Hebrew chronicle, of various omens for prepare. He applied to a temple at Heracles, where the chosen people, but we find these omens equally the manes of the dead were consulted. There he invoked the spirit of Cleonica, and entreated her forgiveness. She appeared and told him, He would quickly, after his return to Sparta, be delivered from all his troubles -In which, it seems, his death was enigmatically predicted. These particulars we have from many historians."

The Lacedomonians having resolved to seize Pausanins, he field for refuge to a temple of Minerva. He was here shut up and starved to death-and thus was fulfilled the prediction of Cleonica.

When Clmon was forming lofty projects for the subversion of the Persian Empire, the sent persons." says Plutarch, in whom he could coulde, with a priate question to the Oracle of Jupiter Ammon, for heir errand was entirely unknown. Neither did the Deity return them any answer, but immediately open their arrival ordered them to return; "because Cimon," said be, "is already with me." The messengers, upon this, took the road to the sea; and when they reached the Greeian camp, which was on the coasts of Egypt, they found that Clmon was dead. They then inquired on what day he died; and comparing It with the time of the delivery of the Oracle, they perceived that his departure was enigmatically pointed out in the expression, "That he was already

vith the Gods." When Samuel rose as a subterminean God, through the Medium of Endor, was his clairvoyance any better than Bysantium Cleonica, or the Oracles of Ammon? The Lord's house in old Jewy, whether as ambulating about, as the Ark, or as a permanent fixture at Jerusalem, hated the rival house and oracles of Ammon the same as modern churches or sects hate each other for difference of creed, or for lessening of power, whether it concerns the temporalities of Rome, or he ly rid of his body to tread the spirit-land. Spirit a Book in idolatrous guise, and sing Ic-Poonus to the

> How honest old Cate would have rebuked our biblidatry or any other spiritual imbecility, may be read In his answer to Lableaus in Lucan's Pharsalla. Cato was urged to consult the Oracle of Ammon, to inquire of the God whose emblem was the Rame' horn, so potent at Jericho in the service of the Lord God of Israel. The Oracles of Ammon were in far higher repute than those in Judea by Urim and Thummint, from between the Cherubim, or from any other wise; and yet our clergy, with all their dupery of churches, insist that adean Oracles are infullible for nineteenth century Christendom. This same old Rebrew augury with which our priests play fast and loose, and so weave their net of "riddles and dark-sayings," as to emesh un all. dominates our schools and various mental growths, bidding each progressive mind to succumb and take its measure from the old Jerusalem.

When events were "big with the fate of Cmear and of Rome," and Lablanus had ended his exhortation to inquire of Ammonian Oracles. Cato replied:

"Where would thy fond, thy vain inquiry go? What mystic lake, what secret would's tipou know? Is it a doubt if death chould be my doom, Rather than live till Kinga and bandnas come, Is it a doubt if death should be my doom, Rather than live till Kings and bonding come, listher than live till Kings and bonding come, listher than all a tyrail crown of at Rome? Or wouldst thou know if, what we value here. Life be a triffe hardly worth one care? What by old age and length of days we goin. More than to lengthen out the sense of pulls? Or if this world, with all its forces join'd. The criversal molice of munkind, Can shake or that the brave and honest mind? If stable virtue can her ground maintain, While fortione feebly thrents and frown in vain? If truth and justice with uprightness dwell. And kenesty consists in meaning well? If right be independent of success, and conquest cannot make it more ner less? Are these, my friend, the secrets thou wouldst know. Those doubts for which to concless we go? "Its known, 'tte plain, 't is already took. And henred Ammon can 1-o more unfold. From God derlyd, to God by nature join'd, We act the dictates of his mighty mind; and they are precise are mute, and comples still, God never wants a voice to speak his will. When first we from the teeming womb were fraught. Then when he form'd, and gave us to be non, Ito gave us all our useful knowledge ther. Canst thou believe, the rack, estermi Mind Was o're to Systa and Lingua enade confined? This be would choose this wate the barren ground. And leave his truth in while and decrete drown'd? Is there a place that God would choose to love. And town in your in which and decrease from a relatery a place that God would choose to love
Depond this carth, the seas, you heaven above,
And virtuous minds, the noblest throne for Jova?
Why seek we further, then? bobold around,
Jovo is allke in all, and niways to be found.
Los those weak made who live in doubt and fear,
To juggling pricess for cracies repair;
One certain hour of douth to each decreed,
My Ra'l, my cartain soul, from douth has fed,
The coward and the brave are doom'd to fall;
And when Jove thid this truth to told us all.'
So speke the bere; and to keep his word,
Nor Ammon, for his aracle, explair'd;
But left the crowd at freedom to belleve,
And take such sames as the prices should give,"
ore we see the strong rebound of a nownful me Here we see the strong rebound of a powerful mind

rom the converging point, narrow, and more narrow, to which superstition ever leads her votaries. There s truth in oracles or clairvoyant spiritual sight above he vision, submerged in flesh and blood. On heathen, on Hebrew, and on Christian ground, there were, and time to finish the bloody work as yet undone by "the are, spiritual phenomena of various kinds; but not occessarily infallible-nor can one land, more than another, assert itself to be the more boly in this respect. Many of the better minds, not cognizant of the close to the mysteries in meameric and spiritual phenomena, set down all as fable, or to the account of priestly jugglery. We grant that when a priest-class s set apart to have the engineering of these things, it ls not doubtful whereunto such developments will exclaimed, .. Who is able to stand before this holy grow. The name of the Lord will be taken to cover Lord God?" when he slew some fifty thousand of all excrescent growths, and the people will become them for attempting to get his measure by peopling trembling imbedies in the presence of movements for which they cannot account; and that therefore the Lord or the Davil, or both, must be hid in the background of the occult phenomena; though these names represent only their own ignorance in the mystical mode of being. Such phenomena, not understood in its scientific basis, become the most potent way for the what of the Land to praise firm. But the fullness of subjugation of mankind. Ignorance thus becomes the plunderers were cut to pleces by the Carthagenians. Partial reverse were in mother and the measure of devotion; and priest and people go into the alten together. Harris is a type of these among Spiritualists of that abnormal ambition favor shown by the Gods toward Timelean"—as his cracles with a "Thus saith the Lord," while slandering his neighbors who choose not to yield to his assumptions of Poperydom. In the new dispensation. we are not to lose sight of our own integrity of soul; still there must remain many minds, so bent by education as the "twig's inclined," that they reem to themselves naked as they drop the old swaddling clothes, and feel somewhat unable to take up their hads and walk without the old of their former crutches. They often fall for lack of healthy ligamental surroundings, which have not yet had time to become rooted and grounded in the newly ventilated system of free and vigorous growth; or they stand shivering in the way, as not yet fully clathed in the newly made brighter integuments of the soul. There is but one course, upward and onward, for the healthy growth of the soul. Seek, and you shall find-work and your salvation must be sure. Our retrogade Unitarian friends, who have taken the back track, will find themselves mistaken in thinking that if they could but kiss the bem of the old swaddling clothes they would be made whole from that very day. C. B. P.

A celebrated French author of the time of Nancieon

sore of the noment, and broken wrecks drifting away no one knows whither.

Is there not a strong analogy between there disciples out in the shadow and tossed upon the lake, and the condition of men at large in the great world? Tolling in rowing, it seems to me, is the best description of mankind in the mass is illustrated; and when life is almiess, a great many nover stop to inquire to what wind they are drifting. Yet in some way or another, in their very purposeless character of their existence, they work as bard or harder than those in the very purposeless character of their existence, they work as bard or harder than those is so mucertain, its objects are virtually the glittering buble we are floating toward, just touching and just touch

Ing against the thin plants of our mortality. And when are well these are shattered, where are well and these are shattered, where are well and the state of the shatter in the fact that the state commins a distinct result of the source of mans, litty represented by that little dim boat out in the twilight upon the Sea of Galilee; for the berizon of our world is, at least to the great mass of the people, like the fourth watch of the night. It is a horizon of shadow, and mystery, and impenetrable darkness. For even in the clearest knowledge we have of it, with the best light we have sleed upon it, it is only a twilight world; we get but twilight views of things. We sail, in our daily pursuit and common task, resembles them. And our life, when we look back to consider it stems. And our life, when we look back to consider it some clear assurance and faith, without some pene disciples tossed upon the Sea of Galilee. Without some clear assurance and faith, without some pene trating vision of religious rust, the horizon of this world is very much to mankind at large as the horizon with the contact with the world is very much to mankind at large as the horizon in the clearest that many assume. Perhaps there are some kinds of excellence of mortific that many assume. Perhaps there are some kinds of excellence of the soulting when the condition of these mentally investible the condition of these mentally investible the capital to the cheirs of more life that men put forward in the priction; but of the condition of space or of the price of the condition of these mentally invested the share that many assume. Perhaps there are some kinds of excellence of the condition of these mentally invested the properties of the condition of these mentally invested the condition of these properties are the most of the condition of these mentally invested the condition of the condition of

Lake of Galiles.

I should not strain the analogy too much, I think, by saying that the condition of these men fitly represented the state of men in the world, for instance, before Christ came. What were they doing? What were their speculations? Toiling in rowing, what did they see with their clearest vision except the shadows and darkness? Now and then, some one startling with supernatural fear, and crying out, "It is a spirit"—that is not the is faith which Peter at libited, this is the aspect of this world, where there is no light of revealed truth to strike upon it. The clearest of revealed truth to strike upon it. The clearest thinkers, men of the broadest knowledge, will confess that, and have confessed it, and say that it cannot be helped or explained, that the whole of life is a my confessed that the whole of life is a my confessed that the whole of life is any confessed the whole of life is any confessed

came over it. That the is exmansion. How many there are who would nover be willing to leave this world at all, if they did not think there was some higher and loftler revelation beyond, or if they felt that death was the sealing of human faculties in endless unconsclousness; who, knowing how much there is to be known, how much the large is unexhausted and inexhaustible.

EDWIN H. CHAPIN

AT BRADWAT GUERGI, REW YORK,

Friedry Merring, Ny 65, 1000.

The property of the control of the property of the control of the property of th

the self-secking soul, reached out his hand and saved him.

My friends, I do not think I construct a fictitious analogy when I see in this attempt of Peter a representation of those who, as individuals, have separated themselves from the mass of mankind, and have put forth a direct act of desire and of faith. We have seen, under the first head of this discourse, how the condition of mankind in the mass is illustrated; and

balged or explained, that the whole of Hie Is a mystropy, that there are shadows around it, or dark uncertain respiration from the forty, that there are shadows around it, or dark uncertain resitive, which cannot be ponctrated. This is the consideration of existence to near who have no golden cline in revolution, striking through alt, from whose yeas the yeef has never here. If these who have never seen Josus coming out from the durkness of a the transport of the properties of the consideration of the properties of the combination of the properties of the prop

sink. When we begin to think of the material claimer and hubbub of events, we begin to be doubtful. We think this will never do; we enanot carry out this principle; we shall fait; and we do sink and fait.

When the Christian Church begins to think that anything in Christianity is impracticable, as it sometimes does believe, when it begins to regard the world rather than the alivine sanctions of Christ, in the tumber of the waves the church will rock and reel just as Peter did, and begin to sink. There is one thing to do, then, to have the grace to do as Peter did at such a moment, to cry out "Lord save me," It is a great thing to do that, if we can do nothing else, to cry "Lord save me," for he will save, even to the uttermost.

our feet, even as Christ did when he came down from the mountain; and just in propertion as we share the latin that was in him shall we do it.

Consider the tife of Christ, to which I have already ultuded. Consider the sources of his faith. He had been alone with the Father. It is a terrible thing when a man passes his life without the experience of that spiritual solitude, a solitude not of space or of time, but of quality—a redirector of the soul with God. If one never has been alone with God in this sense, he is poorly able to encounter the troubles and temptations of the world. How many people are really afraid at the thought of God, afraid to be alone with the Initiation. To them it is a thought of terror, while to the true soul it is the most glorious thought in the world, that there is one companion never to this individual consciouences which he put forth, and which is essential to a religious life, which must be a tuthe world, that there is one companion never to consciouences, decire and faith in you and me individually, before we can claim to be called religious at all, There is the religious crisis in a man's life, when he recognizes Jesus Christ, and says, "Lord, let me come to thee," and puts forth an active faith, an active desire.

But what are we apt to see? After this faith has Christ manifested when he walked upon the waves of the secondary and the seconda

ms? Are there not times when the mere utterances of our fellow-creatures cannot help us, when out of the terrible mystery of life we must have one saying, distinctly. "It is I; be not afraid?" A distinct faith in Jesus; that is what, we need in the world over and above everything else—to hear in him the voice of the Father. Here we are in this universe, surrounded by these forms of matter, and these terrible invisible forces moving to and for the great life shoutle of the world. Here we are, with shadows about us, not knowing where we drift. Do we not want a divine voice near to us, in spirit and in personality, to say, "It is I; he not afraid." Should we not feel scared indeed, should we not despair, indeed, at times, if we had nothing but nature to confront, if we felt that there was no ruler, no controller, no master power, moving all these vast wheels of machinery for wis, ends? Do we not need just that divine voice to plerce

hear its authentic voice. It is God's light in the suit. But, after all, it conceines becomes bewildered. There is no human authority upon which we can lean. In it not good to know, when we come to the pages of the New Testament, that there is an authority there to decide great questions, to guide us when we need? which says, "it is it. I am the resurrection and the life," I am the manifestation of the Father; I am come to you that yo might have life; I am the manifestation of the Father; I am come to you that yo might have life; I am the restriction and the way, and the life." I am the trist, the way, and the life, "I am the restriction and the way, and the life," I am the trist, the word in the perplexities of human reason? Oh, when our learts are averwhelmed with allifetian, when we need in the perplexities of human reason? Oh, when our learts are averwhelmed with allifetian, when we need in the proplexities of human reason? Oh, when one that dim, dark mist that hung around Galilee, is it not something to hear—and fath can surely hear—that voice: "lie of good cheer; it is I; be not afraid? The mystery is now before you; you can afraid." Have not you, when your hearts have been wrung and your souls appalled, when tife was like the lossed sea of Galilee, heen thankful for that voice? And when we lie rocking upon that dim, unsounded sea whither we all go—the Bea of Death—when behind us life falls back like a shadowy ghost, when no hand of mortal belp can touch us, when no voice we knew in this world—site lails back like a shadowy ghost, when no hand of mortal belp can touch us, when no voice we knew in this world can speak to us, oh, then do we not pray to Josus to come through the gathering mists over the sea. to say to the fluttering, strained, scared spirit, "Be of good cheer; it is I; be not afraid?" I telly you, my friends, that this is the utterance of religion to the soul of man. It is more than a symbol; it is a representation to mankinat, tossed on life's asea, needy, cane-worn, troubled; it is the voi hear its authorate rotes. It is God's light in the souls of which are grazing racious novel-looking inhabitants representation to mankind, to seed on life's sea, needy, for their handsome brown coats, in which, as well as care-worn, troubled; it is the voice that comes—God give us eras to hear it—God give us hearts to believe our black bear, specimens of which are also in the it—"Be of good cheer; it is i; be not afraid."

Gardens.

GLIMPSES IN ENGLAND.

By Our Junior. NUMBER MIGHT.

LONDON-ZOOLOGICAL GARDENS

If one were called upon for advice as to which direction should be taken to lead to the pleasantest lounge in London, they would doubtless convey some idea of their inability to give any satisfaction by silence or the matter; or, if they did venture a remark, it would very likely be: "Well, I am sure you ask me a difficult question," However, at the risk of not agreeing with everybody, we should point out the Zoological Garlens in the Regent's Park as the chosen place.

The lounge here is equally suited to the young and the old, the solitary and the gregarious, the cheerful and the melancholy, the learned and the ignorant; and so that they are all blest with eyesight, so may they be certain of enloyment, and pretty sure of instruction n some shape or other. Strolling along its smooth terrace-walks, or wandering among its leafy passages here, where some rude, unoccupied seat woos you. idly glancing at some nearly half-blown flower peeping out as though doubtful of the venture, or shy of the uncertain promise of early spring—there stretches of water—crowned cranes, blue crowned pigeons; enor away a picturesque miniature scene, made up of combination of tatl trees and shrubs, rising and falling banks, over which the waving branches, reflecting standing on one log, as though the principle of their their resiless light and shade, are mirrored in the waters of the little take at their feet, seeming like a motionless, more like a piece of sculpture. The peli pet of the stone bridge over a little tunnel, and look out on the comparatively comprehensive view of the gardens obtained, with the mounds, dells, Islands, lawns, parterres, and rustic habitations, all so har monlously placed in the attempt at close initation of Here you descend to the sembre depths beneath; over

your head rumble the carriages of fashionable London

at the distance of only a few feet; and you can almos imagine you have wandered into the aubterranean dwelling of some hermit, who, in his absence from absolute light. Ands it more easy to turn his eyes inward to the contemplation of self, and who loves silence simply because it better enables him to bear the soft voice of his own heart speaking to him of greater things and more enduring than the tinsel and glare of the outer world. So the reader will see that a saunter through these gardens is likely to afford all orts of subjects for contemplation, and one is not not to miss or desire other objects to interest. But this is world with its own peculiar inhabitants. Walk to the end of this avenue, and there you are possibly face to face with a crouching lion. Trip across this lawn, with its beds all beautifully and tustefully laid out for the flowers which shall grace them in the riper apring, some of which already are during the light with their "buds of promise" -and you find yourself arrested by a tall dromedary, who looks inquiringly down on you. Do you see yonder tasteful building of Swiss architecture? Let us go in Tière we are at once in a demestic wilderness of those human-like creatures, to one of whose representatives "Jack Tar" once said. .. Swamp my craft, but that are chap'd speak, if he did n't know he'd hav' to work." A lew nuts passed to these monkeys create in them. or quarrel and use about as much ingenuity for possesin the acquisition of each other's territories. Pass under the bridge, through the tunnel, and enter this massive building. You stop to pass a few words with the attendant, when a not over gentle tap on your shoulder causes you to turn suddenly in alarm, when, in the dim enge, you perceive some vast, moving bulk, to find the cultines of which your ever rise higher and higher, till at last an elephant's gigantic frame is for a closer view. Ho taps you again while you are getting over your confusion at the first, and not being · How are you? " you move out of his reach; and then any little delicacy which you may have brought from the adjoining refrectory, however triding. received by his elephantship in a cordial, cood-natured way, at once demonstrating to you his evident satisfaction at the proof offered of your friendship.

But a few hours do not answer, and he who war here out of enriosity or impulse, and in a half a day sees bail of the collection, would deserve the lighest praise for his tact in going about it. Surprising, indeed-and perhaps more so, rightly considered, than even the number and variety of families of this strangest of communities-are the differences as to the quarters of the globe from which the different members have come. Listen to the characteristic sounds that from time to time are borne to your ears. Hark to the low growl of the bears from the eternal snow of the Polar regions, as they pace backwards and for More bagalelles, men are playthings in their grasp wards, never resting, in their stone-paved cage. Listen they bear off the powerful Indian buffalo without dil to the screams and piercing eries of the tropical birds, children of the sun. Now the loud, magnificent roat of the Numidian lion, as he shakes his golden mane your stay in that locality. In fact, the whole globe has been ransacked to people these few acres of soil. where the magio skill of enterprise has evercome all difficulties-reconciled conflicting seasons, tempers, and habits-formed from the most opnosite of mate rials, a thriving, happy, and orderly community. In this way, very frequently, man becomes the creator of his government over such as these, nover thinking how grand, how surpassing, would be a little of the same principle properly applied to himself.

straight line a broad terrace walk, bordered by nest ming dwellers in this fairy realm. Breat, Chinese, little beds, which in their proper sesson are crowded Canadian, Egyptian and laughing geese; tuited, crosswith well-cultivated and beautiful flowers of every hue, with shrubs and trees on each side. This is continued and poclards. The Polar bears, in their way, in a at the same level for some distance over the lower cage near by, are luxuriantly ledged, too; they have a ground by a riaduct, which covers a long range of comy cages beneath, and forms the principal feature may swim, and imagine they are breasting their native of the Gardens. Here the carniverous animals—the seas again, awimming, if they like, their forty miles, lions, tigers, leopards, &c.—are placed; and it has been a common indulgence, up Barrow's Straits. found that a large space for exercise and the admission

We descend by a winding path of the terrace, which commands a charming little speck of the ever-varying and enchanting scenery, with a lawn and pond in the foreground at the bottom; and we find a large cage, occupied by the king vulture, a very beautiful but feroclous, looking hird. In warmer weather the macawa most splendid in their red and yellow, and red and blue plumage, are most always to be found about this spot, and by their most unbird-like tumult seem desirous to illustrate the philosophical idea of a kind of compensating principle in nature: thus it appears we should not expect the songs of the nightingale or the lark from magnificently arrayed exteriors-or that, while the songs of the lutter suchant our cars, their plumage should dazzio our eyes.

The path rouning between the macawa' cage and the Llamu-house, opposite, takes us to the lawn, rich with nurula becch, and with a clear little piece of water detted with aquatic birds—where the black swans and cider ducks are conspicuous—and with little raised nests or luxes. In the centre a fountain "Shakes its loosening allver in the unp."

A very beautiful apecies of Corcopsis geese, from New Holland, attracts a great deal of attention. They are quite numerous, and have, so we were told, been all bred from one pair. A wonderfully interesting collection of hirds occumy the cases to the right of this place mous cassowaries, with great beaks, like helmets which extend backward right over their heads; storks existence depended on their never being seen on twosecond world below. Here we lean against the parapend in front, entirely covered by a magnificent tree forming a perfect canopy. They are so fat, and their cream-colored bodies so puffed up, that their beaks rest on their breasts beneath. "The teat and whistling duck, sheldrakes, and carcaney, are also to be found here. Close by are the estriches and emus-being the wonders of creation-creatures with wings that cannot fly, birds with the habit and strength of limb of quadrupeds. The emus, for instance, kick out like a horse, and their blow is sufficient to shatter a limb. The family of the emus includes the estrich, the cassowary and the dode, once thought to be fubulous, but prove

to have existed, though it is to be feared existing no longer. We now turn to the Carnivers Terrace, where we pass in succession the most powerful and feroclous animals of our globe. The first cage contains jumas or panthers, sometimes called lynx. Kean's favorite animal was a puma, and a very interesting specimen. it is said, as it entirely disproved the correctness of the received opinion, that the puma was irreclaimable It is said no dog was tamer or more decile than Mr. Kean's Tom, which was a gift to him from Lord Byron. Next follow black leopards, pumas again black bears, and spotted leopards, whose tastes, when apportunity is given, seem to be in harmony with their appearance. It is said a lady won the heart of one of these animals by lavender water, of which it was extremely fond, so as to train it into the habitual sheathing of its claws, by the mere punishment of the loss of the luxury when it did not. Succeeding these are some isabella bears, then the hideous striped and spotted brenzs from Africa. Most of our readers are too familiar with the poetical stories of these animals. imitating the language of men to attract human prey rather bring out, many human characteristics; they to their haunts, to require any repetition from us. quarrel and use about as much ingenuity for posses. We turn the corner of the terrace and find the cages sion as de individuals in "sharp practice"—more familian the opposite side are provided with an extra roof us in front for the more in onlinent and less bardy animals there located. The Beneal timer is here; and we can imagine no living organism combining at once more beauty, strength and ferocity. Constantly it paces to and fro, us if it would it were free to deal with its observers. In the next cago are three lions, who lie undisturbed by our presence, reposing in the most supreme dignity of form and character. The strength of the Bengal tiger is wonderful in the visible, his trunk near enough to take you up, as if extreme, which is characteristic of the feline tribe. We were seked by the keeper of this terrace, who told ns "Bill," as he addressed one of the tigers, was his over impressed with the elephantine mode of saying favorite, if we cared to pay for a steak for bim; on making known our willingness to do so, he left us. and returned with perhaps two pounds of rump steak, which would have made a meal for a-for us certainly and a good one at that. The moment he appeared. the roaring set up by the expectant tigers was terrible and grand. "Up Bill, up !" said the keeper-"up." The party addressed rose on his hind legs, placing his fore pane at the extreme top of his cage, and then extending his hind legs back to the extreme opposite. In this position be remained while his companion made six or eight leaps onthrely over him, passing directly over his neck-grazing the top of the eage every time, which was some ten feet in height-when ther were given the meat, each sitting down with a plece in the fore paws, eating it in small, dainty bits. We are nearly all familiar with the strength of this animal. Twenty feet is nothing for them to lean. they bear off the powerful Indian bullalo without difficulty. One look at them and you cease to wonder whose raried and rich plumage bespeaks them the that even the sound of their rear in their native forests inspires the bravest man with fear, as well as the most timid beast. The chetab, or hunting-leopard, in and leans against the bars of his cage, until you begin another cage, will arrest everybody's attention, by the to query whother or not it were heat for you to prolong strange contrast between its long, high body and its absurdly small head. There is no getting rid of the impression that body and head came together by some unaccountable accident. At some distance beyond the termination of the viaduct, in the same line, we come upon a tricce of water which attracts attention. even more by its singular beauty than by the variety of its aquatic inhabitants. Small but laxariantle a living lesson in his midst, and he glories blindly in wooded islands are clustered about the centre, the banks are fringed with reeds and flowering shrubs. suitable to the kind of scenery indicated. And it is difficult to imagine much more of happiness than is From the rustle lodges at the entrance extends in a evidently experienced by the diving, waddling, swim

A seal new and then would no doubt add largely to of fresh air, set apart for each animal, with a compact their relish of London life, perhaps make them more alcoping place behind, has admitted of the disuse of comfortable; but fortunately they are not exempt from artificial warmth with the most beneficial effects. Imme- the influence of that great philosopher who, in the diately to the right of the entrance is a winding path most unobtrasive way, teaches all of us resignationamong lofty bushes and trees, which shortly opens on con't de. The monkey poles near by are bare, the the left, affording a view of the Park, in the foreground weather being all too cold; so we pass on to the con-

breed, pintail, and penguin ducks, teal, shorellers

f comfortable den, and a pool of water, in which they

dor's cage. The real size of this bird, which is amongst the largest of the vulture family-necessing sometimes no less than fourtren feet from tip to tip of wing, when outspread-is still ineignificant compared to its old repute, when it was esteemed the for of the "Arabian Nights." That there was such a kird who can doubt, after seeing, or reading of, that famous claw of the bird roc, who, as authors report, is able to trueso an elephant," which was in the famous musoum of the Tradescants? There was no resisting the claw. Fortunately the rec keeps still its mysterious solltude, and the condor proves to be a different bird -which is also fortunate: for, as there is scarcely any killing bim, but that, such as he is, he must remain till he pleases in his own good time to die, there is no saying what had become of our world long ago had it been taken possession of by a race of immortal roce. About the tenacity of life in the condor, Humboldt.

describes some Indians trying to strangle one with a lasso. Having hung it by the neck to a limb, they commenced pulling at its feet, which they forcibly did for some time. On taking it down, it got up and walked away as if nothing particular had happened. But what is this pile of rock-work, large enough for human babliation, covered with fullage, and burrounded by a little but deep lake of water? That is the otter's home, one of the great centres of attraction in the gardens at the animal's dinner time, where live fish are thrown into the water, which he pursues and catches with astoni-bing agility.

This brings us to a control spot in the gardens, on this side of the Park road, and a charming little centre it is, with little winding paths and wider avenuce opening out in all directions; each, between its own high, blooming banks, crowned with blooming beds, and edged with flowers. On this side is a prettylooking and elegaritly furnished building for refreshment, and on the other the monkey bouse. Let us take a last look into the house, and pay our respects to these most amusing of organized beings. We can not understand why physicians are so often puzzled by cases of hypochondrin; why not send their patients here? Look at that beau, regarding his nails, twisting and turning about his hand, as if to have it beautiful, would comprehend all of monkey existence. Hero another interesting specimen has been turning heels over head for your especial benefit, as a stranger, after which he which his tail round his neck and peers at you in the most irresistible manner. The gentleman in the further corner all of a sudden is struck with your note-book and pencil, and swinging down from his height by the most approved use of his tall, runs up the wires and looks, wonderingly, sideways at you. The human like faces of a bonneted species in this building were perfectly wonderful; and every once in awhile you found yourself turning around at the peculturly sonorous bark of a large babeen, while you never tired in looking at the exceeding grace and prottiness of the diminutive marmozets.

A variety of objects must be passed over-as it would extend our relation beyond all bounds ... such as the pends for our own teat, ducks, etc.; the building containing the family of birds in which the destructive power has been developed to its highest degree—the ultures and cagles; some of the latter, as the Brazilian Caracara engles, are remarkably beautiful; the parrathouse, containing the finest living collections in the world of the most beautiful of all-birds, macaws, ockatoos, parmketes, which combine with the love. liest of known tints the greatest docility, imitative powers, and attachment to those who are kind to hem, in a state of domesticity; the aviary for small birds is a semicircular piece of architecture, where among weaver birds and Paradiso grackles, rice-birds and mocking-birds, a brilliant scarlet ibis especially attracts the eye.

We now cross the bridge over the mouth of the tunel, and then pass by the owle' cages, whore sit. side by side, a number, so grave, solemn, and judge-like, s to provoke us to reproduce the old jest of their ikeness to a beach of magistrates. Turning to the right, along a broad, smooth walk, made picturesons by high, uneven banks, crowned with flower-beds and tunted pine, beyond which is a stream of water which rune along the highway, and serves as a cort of safeguard ngainst intruders, you see before you a neat gothic building, which, on entering, you find to be the comfortable quarters in which are domicilated the decendants of the temptor of Adam and Eve. This is call ed the Snuke House. Not an over comfortable locality or a man to sleep in, especially if he entertain any doubt but the cages are not as strong as they might be. To the left on entering, an attendant kindly removes a huge blanket, which attracts your attention as the only occupant of one of the larger cages-when, lo ! there lays in an immense coll. a large Boa Constrictor -of some fifteen feet in longth, with an almost unlimited capacity of increasing it enormously. His enakeship is now in a state of torpor, having, only two days before our visit, had his usual mesl—a couple of pigeons, four rabbits, and a bare. As one might well imagine, such a dish taken at once, and without the the culinary art, save that which snakes, in enough to get the devourer into the bad way of napping after meals. On the other side, with its nervous ever moving head drawn back in a grace, ful, malicious position, his red eyes flushing at us, was an American Rattlesnake. The attendant procured a long rod, and in a way, as probably the caged party imagined, "the most unceremonious" stirred him up, until he began the warning rattle, which gives him his name, so unpleasant to hear when out on the Blue Hills for a days blueborrying. Farther on was the Cobra, from Egypt, a small, slender, quick spake, whose bite is certain death. We were informed by the tiendant, that only last year, his companion was bitten by one of these Cobras-"in ten minutes." said he, .. he was specchless; in forty-five he was a dead man," We cannot name all the different species which we saw: enough that every make known to the traycler is to be found hero. An Asp was formerly to be seen here, but it died, and since that time they have not been able to replace it.

From the Snake House we stepped into the Elephant House, half of which is occupied by a good natured elephant with a trunk capacious enough, as we before observed, to hold all the confectionery in the neighborgood: the other part is set apart for a one-horned Rhinoceros, of that class whose hides are said to be wilet proof; and surely this ill-natured, ogly-looking specimen, seemed as though a broadside from a liner rould have only toppled him over. His hide resembled a perfect case of armor, and as you struck on is with a stick, it sounded much like pounding a brick

wall. From this we went to the Giraffe House, where we saw three of these unsightly looking animals, who would find as much difficulty in standing in a room wenty feet high, as the ordinary run of men in a room one quarter that in height. Beyond these were the uncouth, lumbering Hippopotamuses, three in number, which resembled the Rhinoceros very much, savo that they have no horns on their noses, and a smooth. instead of a rough hide.

In leaving the Gardens we crossed to the left of the centre, and came upon the Talking Fish, which has a very human face, and ever and anon rises from the water, and looks at you with strikingly inquiring eyes. We never saw a fish swim so rapidly.

Thus although we have occupied not only the readr's time, but also a good deal of space, we have only barely described the Zoological Gardens; and can only add that it is the duty of every traveler who comes into England, to make it a point to visit a place which affords not only a great deal of pleasure, but a large share of really valuable information.

REMARKS OF PORSON—In drawing a villain we should always furnish him with something that may seem to justife himself. "I cannot dig; to beg I am ashamed." Who, from that day to this, has seen a Jew who was a begger or an agriculturalist? Wit is in general the finest sense in the world. We all speak in metaphors. Those who appear not to do it only use those which are worn out, and are overlooked as motaphors. The original fellow is therefore regarded as only witty; and the dult are consulted as the wise.—

Rogers's Recollections.

There is said to be a woman in Pittsburg who takes

DROMFIELD STREET CONFERENCE. The Boston Spiritual Conference is held at the Hall

No. 11 Bromfield street, every Wednesday erening. Hay 231 was discussed the following May 231 was also what is it that is denominated Instinct in Calcular What is it that is denominated Institut in Calcular What is it that is denominated Institut in Institut What is the difference, if any, between them I Do Animals below Man possess the faculty of Reason I'

Da. Gangaga -The subject is broad in its scope. and of such importance that all the learned men in the world have never been able to elucidate it satisfactor). ly. In my opinion, instinct and intuition are the name-only differing in degree. In the animal it is more or less marked, according to development. It is said man possesses in himself all the elements of the universe-ut) the primates and all the powers convequent upon it. The mineral kingdom possesses less primates than any other form of life. The vegetable kingdom is in advance of the mineral. Animals possess still more, but I cannot state what particular primates are manifested in men that are not in animals. I know the dog does not possess all the primates equally with man. Phosphorus is one of those in which he is deficient. It has suggested itself to me that this may be the key of the whole matter. May not reason depend upon the perfect possession and application of all the primates of nature? Thought goes forth and expresses itself in barmony with all minds in sympathy with the one from whom it originates. I believe instinct and intuition are the same, differing only in degree, from the fact that we see in animals the power of arriving at certain results by reasoning; but it only runs in one certain direction, each in the direction of the power absolutely necessary to its existence. The beaver will calculate with mathematical certainty. Man, on the other hand, has the power of reasoning out any result in any form which may be suggested. He has the power of sweeping the whole universe, while nulmals are confined to a particular line of action.

Mn. THAYER. - The more I think upon the subject, the more am I interested in it. I think it will lead us to understand our Creator in a new and different way from that in which we have beretofore known him. We have given little care and attention to the education of animals. I don't bolieve we deserve heaven any more than the dogs and cats. Dons are discreet. and squirrels know enough to look out for their own

Mn. WETHERDEE .- There would be no dissenting voice concerning the dog and cut stories; every enadmits them, and we all in our own experience know of facts equal to anything we have ever heard. But what do they prove? There is instinct in dogs and reason in men. The more instinctive he is, the less mind a person has. The bee, etter, and ape, work in certain needed channels, and there seems to be a degree of something called reason; and this faculty do not seem to increase any. The human race improves and grows up as a child does; but the animals seem to be born into their knowledge. Perhaps man's power of progression is the result of his combination. To make the arch, it requires all the elements. It would seem as though all animals lacked the key-stone

Dit. M. G. Smirn.-Reason is the result of mental organic combination, the product of thought, or tie effect of experience. Do animals and insects reason? Whatever they do, is perfect in itself-is the result of no thought, no experience, no observation. "The lowest forms of motion," says Muller, "are from mus cular stimulæ, not nervous." The fly trap (Deconord muscipula) is a sensitive plant, which exudes a sticky, mucliaginous fluid: the fly alights on it, and is imprisoned by the plant. This secretion acts like gastrio juice; it in diasolved, absorbed, assimilated. Does the plant reason in thus securing its food? The " pilcher plant" muscularly opens Itself when it rains, closes and retains the fluid when there is no rain. Doce it reason? Certain plants open and close their potals at certain hours, and the century plant blooms once in a hundred years. Understand they borology?

. On the open hand of a sleeping child lay your finger. and it will close; breathe into its face, and the disturb ance, independent of all intellect or brain, will be me chanicul, not montal; there is no consciousness of at onler world. The sea anemone sits on a coral rock, and ellently penetrating the water with its long tantacle orms, allures the shell-fish, which it devours

Beientific men for years discussed of the best form for economical storage. The bee decided the controversy by her hexagonal cell and rhombold bottom; but who taught the beu? Did reason? Was it the result of judgment, experience? No; she never tried any other: and the first and last, are alike perfect. "Throughout all time, from a thousand different forms and angles," says Haven, "they select the same." Emerging from the egg, how is it the insect ever finds the same appliances and instruments for uso ?"?

The "Atlantic" records some excellent facis and suggestions, and says that Agassiz, knowing the savage, enapping character of the testudinata, under the migroscope found the young tuttle precedently shap ping in embryo. A fly enteber, just out of its shelt, immediately picks at a fly. A young calf butta before its horns grow. Dr. Erasmus Darwin says the young learn to swallow

in utera, but mechanically, not intuitionally. The solitary wasp constructs a nest (tunnelated.) deposits ber eggs, and above each makes a hole in which she puts several caterpillars, just enough for the support of the young worm when it leaves the shell, near enough to be used at the very moment food is requisite. What is most curious, the caterpillar is taken there In a maimed and helpless state, so neither to do injury to the young, die prematurely, nor effect est tape. Now the wasp has nover seen this dene before; she never feeds on caternillars, nor has seen any other wast do the same.

Dr. Livingston, in ble travels in Africa, says in that country there is constant war between the black and white ante. A few of the blacks run into a swarm of the whites, sting and eject a fluid very acid, which renders them insensible: then the rank and file take them away to cat. Who taught these auts chemistry, or how to claborate this fluid?

A large red spider (Mygale) tunnels the earth for its nest, closes the aporture with a door the size of a ship ling; inside, while, sliky substance; outer, conted with earth; fits exactly; plays on a binge, and detec tion is impossible, unless the door is left open. When pursued the door opens, and she is safe; and her biding-place cannot be detected. Left to themselves, the joing do it. Who teaches them?

A hymenopterous insect, called the plasterer, resembles the mason bee; is an inch long, jet black; entern a house; on its fore-legathe has a pellet of soft plaster, the elze of a pen. When it has fixed upon a convenient anot for its dwelling, it forms a coll the length of its body, plastering its walls, making them quite smooth and thin. When all is finished, excepa round hole, it brings in seven or eight caterpillars or spiders, each of which is rendered insensible, but

not killed, by the fluld from its sting-These it deposits in the cell, and then one of its own larve, as it grows, finds the food fresh and just

insects are in a state of coma, but the presence of vitality prevents decomposition, or drying up, which in this warm country they would soon do.

When the young insect is full grown, its wings completely developed, it has no further use for the food. It then pierces the wall of its cell at the former door closed by its deceased parent, files off, and begins life for itself. It takes insects much larger than itself, then they are suddenly made insensible, and by means of the wings and legs they are trailed home, under the infinence of this stupelying and antiseptic agent. It is a slow but painless death. Yet it feeds on them for the first time; they never saw it done before; and they never cat them again.

Curious insect species inhabit trees of the fig family, (Ficus). Beven or eight of them cluster round a spot on one of the smaller branches, and keep up a constant distillation of a clear fluid, which, dropping on the ground, forms a little puddle below. A yessel placed under them in the evening contains three

or four pints of fluid in the morning. They distil this from the air at the rate of one drop every two secunds; four pints ten ounces overy twenty-four haurs. Has can they thus labor, night and day, by some power of which we are ignorant, beside some nervous influence which causes constant motion, through life withou fatigue? They abstract, says Dr. Llyingston, the by drogen from the air. What man has this power? They do it untought, the young, without any previous experience, and when everything is dry around them The carrier pigeou, taken any distance, returns in a straight line to the point from whence he took his de parture. Fishes, for safety, enter streams to spawn. Fowls swallow stones. Who gave them a knowledge of physiology? Bwallows open the eyes of their young with pebbles they get at the beach. Who made them occulists? Bees are geometricians; but, says Reld. they got their geometry as a gift from the great Cre

Newton says, God is the moving principle in animals and insects. This unfolding impulse in them leads them to act without thought; but man goes to bis work, after hours and years of mental toil. Man loves the beautiful, and ascends the mountain ton and gazes with admiration on the sublime and beautiful. Animals go not forth to, worldp nature, but in quest of food. Man has affection, and is penetrated with filial and maternal love. Animal instinct repels their young they once so boldly protected. A mother's love la deathless. What affection is there in animals or birds? The awallow is almost the only bird who is distinguished for his constancy. There is no reflector no judgment, but simply a resistless desire to act. Hence a beaver, confined within a room or yard, and although there is no water, not occasion for its use. ecures everything he can to build himself a dam It is his nature. The wildest and most savage men have been educated and converted. But son species of animals-the hyens and the gerilla-it has been found impossible ever to change the nature of their young. A child may grow into an archangel but you cannot make a mammoth out of a mouse There is an end to brute progressions. He never aspires. They are not wiser by contact with man. Left to themselves, where is there any aspiration for thousands of generations? They remain the same, ever since the morning of creation. The first bee, the rat beaver, the young of all animals and insects, build their nests and calls now as well as they ever did-Dr. Burnap thinks that the difference between the

highest men and the lowest animals is a capacity for science. Leibnitz, the great mathematicism, says it is i the formation of judgment. Man sinks as far below they unfortunately fail to take large, charitable and the brute when he is guided only by his sensutions, as a bruto rises superior to him by reason. Newton that their method is the only right one, and their entered the world more helpless than any animal; yet. n leaving it, in apprehension and comprehension. · How like a God!" "They do many things better than we do," says Descartes; "but this does not prove ness of judging for others, and much too little willingthem to have more reason than we have—and that diesomeness, a sign and betrayal of an arbitrary spirit; they should excel in all things; for reason can act not and merely because it is that, and nothing more, it only in one direction, but in all." Wherever there is works mischief everywhere, rather than outright good. reason there must be perception, reflection, comparinon, judgment, conscience, aspiration, progression ing religion down his throat. It is not the natural If not, do they reason? Is it not inspiration of the does It himself, and in no sense because he has it done and the intelligence they evince is an infinitesimal he becomes; he is not made so. The Scripture inportion of Deity.

on le a capacity to choose and take the consequences. Those uniquals which are the most period in instinct. thank God that I have not attained all knowledge. t is true the animal may be learned, but not educated soul to do right.

Dr. Paron .- The subject under discussion is a raview of the whole book of nature. Bome speakers here us sert there is an intuition; others do not recognize intu- tional, it is a very common affair for those who aspire trion, while they recognize all the faculties of animal life; so it is a mere play upon words. Rooper classifles instinct under two heads-an orlightened, and a high pricets, according to which it is enjoined that all the other knows nothing till it is unfelded. Animals. in the places of their birth, are always the same; but, morals with legislation; the world has been at it since hapa of a man's head, he will reason-not before, The surroundings of a dog will shape his organization. The hunter's dog will differ from the minister's. Their African chimpanzee is educated to walt on a table, lay nd. Travelers say they live toget er, consult, and

Dr. WELLINGTON.-That animals reason, I do not ce how any one can possibly deny. Reason seems to me to be the comparing of one principle with another. Unfold a dog sa you may, it will never be a horse or a man. It can never be anything more than an unfolded log. I have a high idea of man's shillty to develop dogs and other animals, but I do not believe animals can ever have a conscious ess of their own present identity. I have not an conce of matter in my whole ody that I had at my twenty-first birthday inor a single idea, which is the same and unchanged-except one, and that is, that I am Oliver H. Wellington. I do feel consciously aware of my own identity. This facnity I do not think animals possess, more than that of easoning with ideas. Man reasons on all the laws that relate to his own existence. It is impossible always to make ourselves clearly comprehended, because words with a vital distinction are often used synonynously. Thus we cometimes talk to no purpose.

The same subject will be discussed next week. IMPROMPTU.

As on my couch one stilly night I lay,

dreamed an angel hovered hear to pray; And as she projed my spirit scemed to some To scenes of beauty on the other shore. Music I heard enchantingly divine; Landscapes I saw exquisitely sublime: Plowers I beheld of varied colors rare-Naught on the earth with such could e'en compare; And silver lakes aprend out before my view, And distant mountains proped from hazy blue. While yet I gazed, approached an angel throng Chanting rich peans to the God of Song. They nearer came, when one vouchanted to speak. And bate me welcome from the Realms of Bleep, Bhe said my mission, which had just begun, Was to earth's people a most holy one: That she had known me while she dwelt on earth, But saw me clearer since her second birth, I know that voice, and grasped the proffered hand: she, smiling, said, "This is the Spirit Land I That you behold is not an idle dream. But to your wision just what it doth seem. Here richest odors scont the baims air, From countless flowers that blossom everywhore; Here the freed apirit wings its airy flight To golden realms of ever-living light Where sweetest music from angelia lyre: Entagts the soul, and hely thought inspires, Rut, my done friend, these scenes are not for you; Return to earth, where you have much to do-Teach mortals always to be ruled by Lore, Inform dear Fanny that I'm ever near To soothe her angulah and to dry each tear; Bay that I love her more than tongue can toll-Bid her be calm, for all will yet be well," My dream was o'er-each scene had passed from view-Yot will I feel that all I dreamed was true.

Unnner of Night.

BOSTON, SATURDAY, JUNE 2, 1860.

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MORALS AND LEGISLATION. We are not near as intelligent and enlightened, in this country, as we think for. Numerous and ridiculong are the airs we put on, on the assumption that we actually surpass the rest of creation in the attainments that go to supply wisdom; while the only admitted and incontroverilble fact is, that we possess larger freedom for the exercise of conscience than any other people on earth. by the help of which it is fair to infer that we are in the way of advancement more rapidly than they. Yet it is not on that account to be believed that we have at the present time become all that we are to become; we have not sounded all the depths of wisdom, nor drunk dry all the wells of knowledge. Because it is conceded that we have the op ortunities, it does not therefore follow that we have made the most of them. Besidos, if we were as wise as we think, we should be the very last to boast of it; it will be readily conceded that works, and not words, are the cleare t proof of superiority, whether of attainment or

What immediately leads to these reflections is the continual disposition evinced by many people to help along the cause of morals by legislation. We give them all credit for being sincere to the fullest extent. but their sincerity, we contend, is both misplaced and the fruit of narrow-mindedness. Unquestionably they proceed in the way they think most likely to result in the establishment and spread of good principles, but sympathetic views of other people, and honce imagine peculiar notions, preferences, and projudices, even, on religious matters, are the very ones that can bring sai vation to a people. There is a great deal of this busihem to be endowed with reason-for this would prove ness to let others judge for themselves; it is pure med-

No man is going to be made a better man by crowd-

ecountability and inmortality. Have they these? way. If a person is made better, it is just because he infinite, perfect in its kind above reason, and like the for blm. One is not moral, or religious, against his father of the universe, beyond it? God never reasons, will. There is no martyrdom about it. What he is, junction, therefore... Work out your own salvation" Mr. Enson.-Instinct is a power to perceive. Rea. -has a world of meaning and appropriateness. Whoever is good and pure by the sheer force and ald of circomstances, is not so radically, and from deliberate have no power to choose. There is no improvement choice and conviction, but just because he could not they were perfect at the beginning. Perfect knowledge well help it, and for no other earthly reason. None never uses reason. It has no use of it. It may be said know what a virtue lies in the successful resistance of the All-recing Eye sees nothing, for it is all perception, temptation, but those who have been tempted; the aut of the way people have lived exempt, and are morally weak to the extent that their powers have not It would be an impossibility to create a progressive been challenged, or called forth. Hence an untempled being, and yet make him controllable by instinct. man cannot justly condemn, from his own standpoint Freedom to do wrong is the only way to develop the slone, the one who has been set openly in the way of temptation, and who has at last proved too weak to withstand its power.

In the course of our legislation, both State and Nato occupy the place of leaders and chiefs, to lay down certain maxims with all the form and solemnity of blind instinct. One sees the end from the beginning; other men must needs go, if they are to be saved to themselves. It is no new business, this of mixing up transferred to other climates, their habits will undergo governments began to telerate the legislative element visible change, to adapt themselves to their now at all. But we must not fall to look at the wretched ondition. When a dog's head is developed up to the ness that has resulted. It always will result, every where and in all time. Interference of any sort to compel men to improve their motives, is worse than idle. It is practicable enough to compel one kind of habits depend upon the traits of their masters. The persons to respect the common rights, by sflixing pen-African chimnance is educated to wait on a table, lay allies to their flagrant neglect of them; but further on his side, dress, undress, oto., as regularly as man; than this on the road to reform we cannot go by the power of laws; the rest must be the work of precept, produce results accordingly nearly resembling man, and example. Besides, we should not be so extremely No animal but may be taught more or less. I have been sometimes ashamed to boast of the progress of the age, when I find four of the finest buildings in this State erected for mortals of deranged minds, and see new many thousands there are around us who ought to | lasist that it shall be accepted as the only true one; forgetting that others have quite as good a right to do have, and that we are just as much open to 80 88 Tra their criticism and judgments as they are to ours Hence follows legislation; or the legalized force that is expected to convert bad men into good once, even against their own wish and will,

There are some reformers and progressionists, who are in the habit of measuring the morals of a community by the amount of law-making necessary to keep it in trim; overlooking the only fact that underlies viz., that no community can arrogate to Itself the titie of moral, or religious, unless the controlling motives, purposes, and sentiments are all of that sort. The subsoll must be right, or the surface soil is scratched by the ploughs and harrows of legal enactments to no possible advantage. We never saw a man who was reformed by the operation of a stringent law simply, and staved reformed long enough to make his example worth talking about. That is not the way the rule

vorke at all We may observe the operation of these mistaken ideas relative to the moral improvement of men, whenever we see legislators busy over restraining enactments. that are calculated to make better the appointes, iastes, and meral opinions of people generally. All sumptuary laws are founded on notions like these. They assome that the makers of them understand better than the people at large what is likely to promote individual morality. And the case takes on a still more complicated form, when it is made so apparent-as it frequently is-that the would-be makers of morals are not less human, and liable to temptation and error, than are the very ones for whom they legislate. Illustrations in abandance occur in the laws that are already written upon our statute-books. The cause of tem perance, as a reform appealing to the reason and better feelings of men, has nowled been advanced by either compelling men to abstain from abusing themselves, or depriving them of their free choice to do well or fli. as they saw proper. And the illustration might be ushed still further, and in other directions,

It is a sorry testimony for the character of a community, that it is compelled to rely on its laws alone for its morals. It should be exactly the other way; the laws should no more than represent the moral tone and character of the people who sustain and obey them. Unless the true spirit is resident among o people, of what avail are their forms, their laws, and their empty proclamations? One must answer to and epresent the other, or it has neither meaning nor force. Without a good nation, the statutes cannot be good. Legislation alone never made a people pure, and never will. Congress may try to legislate one particular set of morals up, and another set down, but to no practical purpose; men are made do better thereby, even if it is certain that they are not made worse. The practice savors of hypocrisy, and men are thus instructed and countenanced in knavishness. We can thus see where the attempt to legislate a commu-

nity into a moral condition is absolutely worse for them than to have let them alone.

main unaccomplished forever.

The Cattle Disease in Eugland.

The agriculturists of England are soffering from Imilar diseases to those that infest the herds of Massachasette. The Veteringeran, a lightlish tournal devoted o Veterinary science, enters into the subject of legislation for the purpose of limiting the spread of conta-gious diseases among cattle. The writer speaks of leuro-paeumonia as the present pest of English herds, nd says that no correct opinion can be given even of the number of animals which are the subjects of that nalady at any one time, nor of its location. He recmmends that steps be taken to register these losses with a view of their being made public, so that the governmental machinery may be set at work to carry into practice such saultary measures as are necessary to preserve the health of those animals which furnish ood and clothing to the people. That the spread of this disease is due to its infectious nature, few will be found to discute, and this without lessening any oninlon they may entertain of the influence of secondary auses in its production. We infer that the cattle maindy exists in England to a considerable extent. on he article before us says, wwe are continually hearing of its rulnous consequences to individuals." On all sides, the British editor says, the questlen is asked. What can be done to cure the disease?" He adds. ·And gloomily are we looked upon when we reply. that, as a general rule, it is incurable, but that it can frequently be prevented, and would be so, were santary measures adopted by the legislature to limit the contagion." So it appears that our friends over the water are suffering as badly as we are from this great nisfertune, and that they know just as little about the best method of checking it as we do.

Reallessness.

Says the Watchman and Reflector-... There is a restcomess and fretfulness, in these days, which stand like two granite walls against godiness. Contentment is necessary to godliness, and godliness is absolutely necessary to contentment. A very rostless man will never be a very godly men, and a very godly man will never be a very restless man. "De still, and know that I am God.' Let us, restless, speculative, progres lve Anglo-Saxon Christians, study the meaning of that beautiful senience, 'Be will, and know that I am God.' " Yes, that is all very well, we suppose; it is the old way of talking, however, with which we were familliar when we first began going to Bunday school. It is holloing "boon !" in the dark, and trying to frighten us into being "good," without permitting us to use our wits and reason at all. Now would the Watchman just be good enough to fell us what it means, when It says, "I am God?" Does it mean itself, the Watchman? or does it mean the minister? There is where men's consciences have been pinched long enough; and now that light has penetrated the gloom of old enperstitions, these poor-pussy pricats are not likely to keep thre souled people "still" any tonger. It is a poor religion that will not permit every one of its bellevers to ask why they are as religious as they are, and to look about and see what likelihood there is of its being a permanent affair.

Our New Neighbors. The fellows from the other side of the earth, who iave lately come among us, and are at present delight. ing and actoniching everybody-black and white-in Washington, are indeed objects worthy of our special study. We shall have them in Boston, by-and-by, and are extremely reticent in relation to their own affairs, and cars are wide open. Visitors say they do not think marked intellectual development in the Mongolian that which is going to endure. race, or any of its Island branches, we cannot imagine; they certainly display in the past no pre-eminence of readers to examine his wonderful produc sent achlevements to be especially remarked in that line, either. Some argue, from their striking resemblance to the former inhabitants of this continent, that the Indian and Mengollar races were related. It is a not uninteresting tonic for speculation. Perhaps It might ald in deciding if Adam was, as is asserted, the father of us all,

Strawberrics.

the land. Perhaps if housekeepers, and landholders, to its cultivation. Mr. R. G. Pardee is acknowledged to be the highest authority on this fruit in the country: and he remarked, at the late Agricultural Convention at Yale College, that any one who had the land could cultivate the fruit, and recommended the follow

.. Relect a warm, moist, but exposed situations for "Select a warm, moint, but exposed situation; for early berries let it slope to the east or south; for late ones, to the north. The soil should be a fine gravelled loam. Avoid high barren soils, and those which are wet. To prepare the soil, make it clean; underdrain, leaving the drain open at both ends, to allow the circulation of air. Paiverize at least two feet in dopth, culation of air. Paiverize at least two feet in dopth, making ten per cent. of the soil as fing as superfine four. For manure, apply thirty bushels of unleached ashes, and twelve bushels of lime slacked with water, holding three bushels of sait in solution to the acre. Transplanting should be done with great care, and the rootlets of the plant injured as little as possible. The best time to transplant is in the spring, though, with care, it may be done any time during the summer. The lecturer said he would, in starting a new bed, place the plants three feet apart. Water may be added with great advantage, in large quantities, except during the flowering and ripening periods, provided siways, it does not stand and become staggant on the soil. The hoe should never be used about the on the soil. The hoe should never be used about the plants, as it injures the roots. The productiveness of the strawberry about New York does not average more than forty bushels to the arer. There is no difficulty in raising one hundred and fifty bushels, under the cultivation recommended. In winter the plants should be lightly covered. be lightly covered.

Gravestone Gifte.

How many there are, who leave bequests in their wills to this and that public charity, church, sect, and House and College. By Rev. F. D. Huntington institution simply that their names may be kept aller Boston: Croshy, Nichola, Lee & Co. ustitution, simply that their names may be kept alive after they have themselves passed away ! This is not mere suspicion-it is a fact, and one which they place in our possession, themselves. It shows the eagerness felt for postbmous fame, and the anxiety lest certain names may be forgotten. If it affords such perneedy, there are abundant opportunities for them to do to while above ground; but their stinginess through will have immortality in some way, if they can get it; living unknown is bad enough, but to die and be forgotten is more than they can stand. And so they shell out their close kept dollars to purchase a name that really does not belong to them, but which they We shall take occasion, next week, to speak of this have lived just long enough to see the value of.

The Palme of Excommunications

The l'ope recently excammunicated a nation of brav-Moddlesome Judgments make a world of mischiel. Italians, in fatin, and got laughed at "consumedly," first and last. Mure of the bludrance that Is brought in good Italian, for his pains. The Olive Branch, of to any other cause. We have no business passing not long since, in Boston, wherein the bitter authorijudgment on other men's motives; these rest with ty of the priest and ecclesiasticism teled as valoly to we take from a man's Individual strength and re. Congregational church, on a Sunday. (Good business, courses, hoping in this way to aid him and protect and charitable, for the Lord's day!) It was done der, when we think, perhaps, that we are lending a form made and provided therefor; next, the names of to suppose that law makes men moral or religious; and the cause for the act of excommunication duly the law takes them as it finds them; if that is worse given. All in public, mind! The reasons were as been infused into it, and it can utter no syllables on a attendance upon divine service, and disbellef in the higher key than do they. Much must be trusted to atonement; another, in absenting binnelf from meelexample—to the workings of natural laws. Each of ing and the communion, and believing in Spiritual us must work out his own renovation, or it will re-usin unaccomplished forever.

Upon which we are glad to see the Olive Dianch wax indignant, as it ought; and as all honest people, of sense and discornment, will, until these relies of a su perstitions ecclesiasticism are laughed out of the world

LITERATURE.

Leaves of Grass. By Walt Whitman. Boston THAYER AND ELDRIDGE.

The people who have not yet heard of Walt Whitman are few indeed. This last enlarged collection of his Pooms makes a stout volume, to which the bold and taxteful publishers have given a dress altogether striklog, unique and original. All sorts of things-bard and soft-bare been said by the literary critics about this same Walt Whitman and his writings. One paper, la commenting upon another's indiscriminate praise of blm, remarks that it is "into this gentle garden of the Muses that that unclean cub of the wilderness. Walt Whitman, has been suffered to intrude, trampling with his vulgar and profano hoofs mong the delicate flowers which bloom there." ac.

Nobody who has read Whitman's poems, can que tion his originality. Ho betrays high culture, even when he seems almost swinishly to sparn it. We think that few writers of our day, if any, whether in prose or verse, have so seized hold of the spirit of had the pleasure of rendering one. things no matter what, where found, or intertwisted with whatever associations—as this one before us And the best proof of it is just that Izee habit of expression which all the literary poedles are happy to style "barbarie." It is time their snobbery was supplanted by strength of some sort, even if it be barbaric, the State House in Boston, on Wednesday, May 80th, We have had soft flute-blowing long enough; now let us at 12 M. hear the jarring screech of a fife. Our poet they call nucly, because he scorns to be knewish; he has the right of it, beyond a question, calling a spade a spade, and a meat-axe a meat-axe; and in exercising bis eleplantine strength and motions, he doubtless takes a ecret delight in the mere act of exercising them, and holding all napper-tandy forms and by-laws in scorn he proudly refuses to so much as appeare the preju dicus of critics by respecting the commonly received statutes of the great Literary Republic.

This man's verse-wild, rapid, Ossisule, walling, grand, humble, innocent, defleat, irregular, defective, overfull, and altogether inflexible as it is-forms, after all, the truest illustration, if not representative, of the real American Age that is, and is to be. He has searched all truth, all knowledge, all science. Even when his expression torments you, the great, surcharged soul that throbs and plays underneath, looks forth serious and awful, refusing to be satisfied with Itself, unsettling all things, breaking up the heavens into new and sometimes terrific forms, and pointing down to abysemal deeps in human experience, to which even the most powerful sight of spirit has nover penetrated. Above all other singers of songs-rude or you have not yet awakened to the possession of any. you cannot understand him, of course. Neither can ings prove that he does not, and never will entirely, understand bimself. And this is the mystery that gives Life its deep meaning.

The whole body of these Poems-spiritually considered—is allve with power, throbbing and beating bebind and between the lines. There is more here than mere oddity, and barbaric indifference to elegant forms of speech; there is a living soul-no matter whether its owner drove an omnibus once, or stands on State street and chaffers greedily every day for gold-and then we shall be able to speak, as Shakspeare tays, that soul insists on giving itself to its follows, even by the card." Their habits are quite peculiar. They if it has to rend the most sacred rules of speech to achieve its larger liberty. Carlyle did so, and tribut where there is anything to be discovered, their eyes umphed; Whitman's way is as much his own, too. It is no way at all, to make up even literary judgment them remarkably intelligent—they are merely imitative by examining the colors, and not the warp and woof. and cumning. Why we are to look for examples of it is the texture of the stuff that tells, because it is

Thus much of the Poet Whitman; we leave our arro, so fine, so entirely out of and beyond all raleand know for themselves, as they would know a famillar friend, the spirit that lives in them. The disjecta nembra of the man's speech we throw to the hungry orlifes, who are over delighted to man up such meaty morsels; of the soul that burns through-nay, burns up all the more words, consuming the verblage as fire licks up dried grass, we are but too eager to speak as It deserves; and with that soul all other growing souls This delicious fruit ought to be in every garden in will hasten to make themselves acquainted. Whitman comes to us-perhaps not a discoverer, but certainly and tenants, once understood how early they could a grand interpreter. One sided and all sided-intense obtain an abundant supply of it from their own and indifferent-lazy and lashed into fury-spouting grounds, there would be no need of spurring them up words and pouring out streams of rubles and diamonds -he is nothing more than the very child of nature, to whom accidentally has been given the name, WALL WEITHAN.

> ATLANTIC MONTHLY .- The June number of this ad mirable monthly is filled, as usual, with excellent articles, which we cannot allude to in detail to-day, but from some of which we may make extracts here after. The contents are varied and interesting, and

Published by Ticknor & Fields.

CHUNCH CHORAL BOOK, By B. F. Baker and J. W Tufts. Boston: Grosby, Nichola, Lee & Co: We have here a handy and handsome collection o tunes and hymns for congregational singing, adented likewise to Choirs and Social Worship. The selection comprises some of the bravest old airs that ever conquered human sonis, and that will live as long as human hearts beat responsive to them. We observe that the authors kindly allow forty-five seconds for singing Old Hundred; we tried the thing, and found it could not be done, and we are no more "slow" than "fast." On each page is the melady for the voice, at the top of the page, while at the bottom is the organ accomnaniment; an excellent arrangement every way. The tunes are well adapted to congregational use, and among them are several charal and hymn tunes never before published in this country. The volume is very

olegant in its externals.

This elegant little volume contains a public address delivered in the ball of the Mass. House of Representatives, last March. The character and abilities o its author will not fail to commend it to general consideration. His remarks on the need of a more tho ons the delight they pretend, to give to the poor and ough education and discipline at home are in excellent taste, and, at the present time, are full of ant meaning. All who require to have their senses quickened le compels the suspicion binted above, that it is not on the all-important topic of the best and safest modes for the sake of doing good, but for the sake of being of education for the young, will be delighted with a known and remembered, that many dispose of their little book whose anggestions are so timely, and will property in the senseless way they do. After all, men prove so fruitful of lasting good. Dr. Hontington's connection with Harvard College fits him to speak or the subject he has taken in hand.

little book as it deserves.

ALL SORTS OF PARAGRAPHS.

A private letter regelved in Benton, dated May 8th, ordisms the name of Roy. Theodore Parker's illness. to work upon homan afficire is ascribable to this than this city, tells of an excommunication that was made. He limit reached a condition of extreme prostration before leaving Rome, but his desire to go to Florence Induced bles to undertake the Journey, even in opposithomselves, and not with us. Besides, by as much as make its puny power folt. The case occurred in a tion to the judgment of friends. An easy traveling carriage was obtained, and a couch prepared, so that be ruight remain most of the time in a reclining postblin, by so much do we really incapacitate him for after this wise; first, the church, assembled in secret tion. A circle also was provided, so that he could be effectionce and healthy exertion. We actually him concluse, deposed certain verring" members in due conveniently removed into the village inns which were made the stopping places on the way. But this mode helping hand. Fewer mistakes are more common than the effenders were called out before the congregation. was found at length too fatiguing, and when the town of Passignano was reached it was thought best not to pursue any further the read by Arczze, but crossing than worthless, it is only because their own spirit has follows: The first person was charged with noncon. Mr. Parker was accompanied by his friends, De. and Mrs. Appleton of Bonton, and Prof. Sale of Swit zerland. His voice is nearly gane, from excessive weakness of the organ, and the patient is prostrated upon a bed from which It is to be feared he may never

> lumontanity.-We shall publish in our next is reply to Mr. Loveland's criticism on Prof. Spence's article on Non-Immortality, from the pen of Mr. B.

A report of a lecture by RALPH WALDO EMERGON, recently delivered at the Music Hall, Boston, will be found upon the seventh page of this issue. The Assistant Postmaster General, Mr. King, re-

ports that the books of the New York Post Office show a deficiency of \$170,000. A correspondent of the Philadelphia North American says that in Belgium the cattle are inoculated with virus taken from the bodies of animals that have died

of pleare-paeumonia, and out of 600 to inoculated. luring the prevalence of the disease in that country. not one of them died. Men pursue riches under the idea that their possession will set them at case, and above the world. the law of association often makes those who begin by loving gold as a servant, fluish by becoming themselves its slaves; and independence without wealth is at least

as common as wealth without independence. The worst form of ingratitude is to refuse to accept a favor from the hands of a nemon to whom you have

THE CATTLE DISEASE IN MASSAGRUSETTS .- An extra cesion of the Legislature has been called by Governor Banks, to adopt measures to prevent the further spread of the cattle disease and its extermination. The members of the General Court will consequently meet at

A dandy is ugly all over with the affectation of a fine gentleman:

Yo Constabels of ye olden tymo Were plaus, goods and true; Butte such menus lune ye modern days Alast are presulute fow.

A contract has been made by the General Government with the Colonization Society to take the captured Africans at Key West to Liberia, for \$50,000,

Good dinners have a harmonizing influence. Few disputes are so large that they cannot be covered by a table-cloth.

The Jananese Ambassadors visited the Washington Navy Yard, May 24th, and were received by Command. ant Buchanan with due courtesy. They were conducted through the various workshops, and subsequently witnessed target practice with heavy ordnance and Dahlgreen's rifled cannon. A few experiments were made with boat howitzers, with all of which they were astonished and delighted. Prince de Joinville also had an opportunity of seeing the results of rifled cannon, and was lavish in his praises of this great improvement in naval warfare. A party of Japanese also made rbyming-Whitman bints to you of your capacity; if a tour of inspection of the Centre Market on the same day. No positive date has been fixed for the departure of the Japanese bence, but it is decided that they will you understand him whelly, at best; for his own welt, whit the Naval School at Annapolis. They will stop a day in Philadelphia, and also in Baltimore. In addition to New York, they will probably visit West Point. and the Arms Manufacturing Establishments at Hartford and Springfield.

A good cook never sticks a fork into ment while cooking, as it leaves a place for the juices to escape through,

"I have n't taken a drop of liquor for a year," said en individual of questionable morals. Indeed | but which of your features are we to believe, your lips or your noss?

THE UNION OF VIRTUE AND REAUTT Virtue becomed in beautyl oh, is there a theme, On which taney or hope can so binefully dream? May one my of loy ne'er sullven the hear. That could see them united and wish them to part; That union, ewest girl, is excred to me, And hee pillow'd each wish of my busom to thee.

Mr. Joshua Tebbetta, of Balishury, who is eightyfive years old, has lived to see seven generations of his own family. A fow weeks since he visited Lawrence. and on his return walked from Haverbill to his borne, a distance of twelve miles.

An impression is now general in Washington, that the over issue of the Pacific Muli stock is much larger than was at first supposed. One statement, said to come from the Company's office, says 2100 shares. 15 is said that certificates for 83,000 shares have been pre sented for dividends, and that all these are registered In the stock ledger.

The Charleston Mercury thinks that an Indian and ble equam, poddling down the Mississippl, are interesting specimens of canoebial felicity. An athletic frame may be fashloned by gymnastic

zercises, but a form of symmetry and beauty only by Aree and unform action.

Take away the self-concelled, and there will be eibow-room in the world.

Miraeles of Eighteen Hundred and Sixty.

Reports from various sources have reached us in relation to a retired merchant in Cincinnati, who posthe tastes and culture of all readers will be gratified sesses almost incredible powers of healing, simply by his word and touch. The cures performed by him are said to, be infallible and instantaneous, and diseases that are incurable by any other remedial agents. He takes pay largely of the rich, and not only restores the poor to health without pay, but, in cases of absolute need, gives them money. Hundreds flock to him daily. The corners of his rooms are half filled with crutches and canes, with splints, bandages, and goggles, worn by the maimed, the balt, and the blind that he has cured, which are left behind.

We understand that he earnestly requests all newspapers to refrain from a detailed publication of his wonderful powers, for the reason that he is already thronged by hundreds of invalid sufferers daily.

The reports in relation to this gentleman may be

source from whence the reports come, we have reason to hope there is much truth in them.

We shall say more on this subject as soon as we receive positive evidence.

Renew your Subscriptions.

Circulars have been sent by mail notifying those whose term of anhactiption has expired, of the fact. As it is our custom to crase names as the expiration of the time paid for, we hope our friends will renew at

The Banner at Rending, Pa. MESSES HARVEY Binch & Bros., wholesale and re-

tail drugglets, and dealers in Newspapers, keep the BANKER OF LIGHT for sale to their patrons.

Leo Miller. We are pleased to inform our readers that Mr. Miller

will speak at the Melodeon the two first Bundays in The New York editor of this paper will lecture

Chicopes, Mass., the first Sanday in June.

ny- Mrs. Conent's Circles are resumed.

New York Department.

M. 19. Steitenn, Besident Kaltar.

OFFICE, NO. 148 PULTON STREET,

THE NEW COVENANT. "What shall make the truth Visible? Through the smoky glass of sense The bleefed Bun may never know himself."

thing from that particular department, manifestly messages claiming, respectively. Ben Grafton and Since "Swarms of knaves the visor quite diagrace," following editorial paragraph:

"Better that Communications.—The Braner of Light is a spiritual paper, published in Boaton. Mass. It has one page devoted each week, to what purports to be spiritual communications through a Mrs. Conant, who is regarded as a superior trance medium. We occasionally look at these communications, to see what important information is imparted from the spiritland, as claimed by this medium. We must confess, however, that we are not entirely convinced, that such communications as the following, found in the Banner. The estensible object of the editor of the Coveran

is to enable the readers of that paper to form an enlightened and proper judgment "for themselves;" and steadily decline. yet his unfair treatment of the subject, and the exage degree of intellectual discipline and moral clo- of the most fatal. vation exhibited in what purports to come from the Spirit-world. We might us well report the street talk of Chicago: the bad English and German of the beer enloons, and the gossin of teaparties overywhere. with a view to exhibit the mental calibre and moral refinement of the editor of the Covenant, or to Illustrate and determine the standard of American and cation in his columns certain things, alike offensive to that the New Covenant might once in a term of years probably not looking for anything intrinsically good and praiseworthy. On the contrary, taking suggestions from the most unattractive features and superficial espects of Spiritualism, he quietly masks the glorious realities of a great subject, so that the reader may either regard it with cold indifference or bitter scorn; and the Universalist public be led to form a false estimate of the moral tone and Literary character. continue to pursue the same course hereafter, a discriminating public-in view of its own practical commentary on its motives and aims-will farm its own conclusions respecting the spirit that controls this Western Universalist Medium.

The conductors of this paper had no reason to expect that such communications as the Coccount is prone to scleet from its columns, would find any grace or favor stitution in Troy; and hoping that the publication of In that quarter. Its readers love to contemplate death and the resurrection to an immortal life as necessarily introduce two examples in this connection. The first involving an immediate and complete renovation of is that of Mr. Otts Walken, of Shorburne, Vt. Ac. the whole character, and an exaliation of all the facult cording to the diagnosis of his physicians, Mr. Walkties and affections above all human weakness and im-Of course our reviewer is .. not entirely convinced"

that such revelations from the invisible spheres of being duce ulceration and caverns in the lungs. The scroluas utterly expende his own fanciful theories, can possibly lous condition of his system bad also resulted in a redmofrom the spirit-world." We do not profess an in- disease and contraction of one of his limbs. In the timate acquaintance with the views of the Editor of the Judgment of his former physicians he was "in the last Comman; but we are aware that many of the support- stage of consumption." His condition on the second ors of his theology entertain the idea that all departed Spirits must be very refined in speech (if they speak at letter: all) and vastly dignified in their demeanor. They appear to think that the essential laws of the Divine econo my, as illustrated in the gradual development of all the forms, faculties and phases of being, must be viasated or suspended, and the facts of human experience disregarded, that their own functiful notions respecting the characters and canacities of Spirits, may be ten derly cherished. Their rules of spiritual o'iquette re quire that all moral as well as material distinction should be abolished. The fatal termination of a billons fover or of the small pox must suffice to make an ignorant man when: those who only listened to slang whangers while on earth, must now comprehend and observe the rules of rhetoric and logic; perjured witnesses must be straightway enamored of the truth: Dend Rabbits" must become philosophers; Sepoys at the Lung Institute—here submitted to our readers be transfermed into Seraphs, and Cannibals excel in -is that of Rev. S. C. Davis, of this city, but for philanthropy and esthetics! It remains for those of merly of Walden, Orange Co., N. Y. At the time our opposers who entertain these views, or any similar this gentleman applied to Dr. Stone, his case, in the conceptions of Spirits and the Spirit-World, to correct opinion of a skilful physician, ... indicated an excessive and rationalize their waking dreams by a careful ob waste of the phosphates which enter into the substance servation of the actual facts as developed in the inter- and structure of the brain and nerve-fibres." His course with Spirits.

intalligence that the messages copied by the New Cove mant were never offered to the public as specimens of labors. Dr. Stone's treatment in this case—in arrest Rierary art; nor do we value them on account of the log the rapid decline of the vital forces—in stimulat thoughts or centiments they contain. Moreover, we ing the recuperative energies-and in restoring the incline to the opinion that Ben Grafton is not a belies- tone of the shattered nervous system-has been suc lettres scholar, and we have no idea that Lord Chester field had any place among his household gods. But it does not thence follow that we can improve his manners by treating him with rudeness; nor can we well afford to stop his mouth, so long as freedom of speech Is one of the "inclinable rights" of the severeign neople. It is readily granted that there is no good reason for employing the printing press to embalm the disjointed, vanid and worthless utterances of Spirits, in or out of the body, provided the question that relates to the propriety of their publication is to be decided by their therite as literary compositions. But it is not on this ground that the proprietors of the Bannen have given Other considerations have governed their decision and determined the disposition that has

estimating the realities of the life to come. If we hide rocky Place. whatever is beneath the dignity of our blubest concention? Were we to suppress all inferior communications from the Heirits, and whatever else does not fully regitzo the mental and moral ideal of one Christian the Billit World. The invisible powers require no of remarkable events. It has been said that one of such disguise at our hands; and if they did, we should our chief cities—Philadelphia—is most known amongst This Western Universalist paper, published at Chi- he prompt to resist the demands. Falso views of our eago, though professing to represent in its essential spiritual nature and of the conditions of the immortal character, as well as by its title, the Christian covering life are sufficiently prevalent already. It shall be our tributions to science appear to have done more to renof grace, is not disposed to regard the communications object to correct these erroneous views, so far as we in our Messenger Department with much favor. But if may be able. In the presecution of this work, we it esteems them to be worthless, it must nevertheless hope to ald in dissipating the gloomy phantoms enhave an object in view when it transfers examples of gendered by ancient ignorance and popular supera certain class to its columns. In more than one in stitions; and if the facts of human experience and the stance our Western colemporary has selected some, revelations from another world damage the insated, theological pliantasinggoria of the New Covenant, we with a view of disparaging the claims of the DANNER will still trust that the Editor may have grace sufbefore its readers. The last illustration of this design ficient to respect the claims of justice, even if he noticing the objects of inferior interest around them occurs in the New Covenant of the 12th instant. The should chance to overlook the justice of our claims.

our issue of the preceding week-are subjoined to the we will crave permission to dispense with every similar disguise, and the right to appear in our true charactor, everywhere and on all occusions.

CORRECT YOUR RESPIRATION.

With the organs of respiration Nature fans the fires of life; and the intensity of the vital flame is inevitably diminished when the organic action is rendered irregular or otherwise defective. The quantity of exygen, admitted into the lungs, is unequal to the de blood; the operations of vital chemistry are retarded; the organs are enfectled; the functions are performed with increasing labor, and all the powers of life

The respiration of many persons, especially those of pairs evidence to which he gives publicity, must inev-tably mislead them. If the professed object be the are perhaps never fully inflated, and their natural careal one, he cortainly adopts a very questionable pacity is seiden assertained. In our development we mothed. If disposed to furnish such reliable informs. fall short of the normal degree of vital power, and the tion—respecting the nature of Spiritualism and the period of human life is correspondingly circumscribed. obseractor of this paper—as may be necessary to pro- Moreover, this imperfect respiration is often the preduce an impartial state of mind and a correct judg- disposing cause of many painful forms of vital and ment, why does he repeatedly select such examples as organic derangement. As the free use of pure air-in latents but of dissipated habits. In the course of a must-in the absence of more faithful teachers and the processes of life-is of the first importance, while larger knowledge-inevitably lead to false conclusions? It is reldom properly regarded, it is not strange that It will not be pretended that such messages as the discuses of the respiratory organs are among the most Comment has been pleased to reprint indicate the aver frequent, and, at the same time, found in the category

In all such cases the common processes of medication are, doubtless, with occasional exceptions, worse than uscless. The ordinary practitioner, who converts the natient's stomach lute an apothecary shop, depends extract: on some remote and uncertain effect on the diseased organ, which he hopes to develop. Ills method is indirect, and the results generally disappoint alike the English literature. Our critic only marks for public expectations of the physician and the hopes of his patient. But the treatment of Dr. Stone, of the Trav his reason and his taste, and then leaves his readers to Lung institute, is more direct, and (when applied with infer from such extracts the character of all that re- a scientific discrimination, as we have reason to believe mains unnoticed. Now we have a right to presume it is at the hands of that gentleman.) it must be far more efficacious. Dr. Stone introduces his medicines find something in our columns deserving of inderse- directly into the diseased organ, and in the agreeable ment and commendation, especially as we every seek form of cool medicated vapors, diffuses his remedial report a discourse from the most popular preacher of its agents over all the cellular surfaces of the lungs. By this report a attenue from the state of the state and as the breathing is corrected, so that a large measure of vital air is consumed, the electro-chemical action and the organic functions are stimulated, and the vital resources proportionately augmented.

Any system of treatment in pulmonary diseases, that locs nothing to regulate and deepen the respiration, is most essentially defective, as to its method, and cannot be productive of any radical and beneficial results. We of the Banner. If the New Coccount can justify its bave no doubt that many young persons, of small vital course, we shall calmly weigh its defence. If it shall cannelly, who at an early age full victims to consumpcapacity, who at an early age fall victims to consumption, might be saved and rendered healthy by proper vital exercises-aided by voluntary effort- and such a discipline as Dr. Stone adopts in the treatment of his potienta.

We have letters before us which furnia strong cor firmation of the views we have expressed, respecting the superior efficacy of the system pursued at the Inthe same may subserve the cause of humanity, we er's case was one of inherited predisposition to consamption and scrofula. Before the patient applied to Dr. Stone, the disease had advanced so far as to proday of April, 1860, may be learned for the following

Da. Stonk: Hy dear Sir—It is some time since I pasted you on the state of my hostin, and I can now report to you the following effects of your prescription and treatment. I have onlively recovered from the cought that I have been so long troubled with the pains in my chest have subsided, and I can breathe deeply and freely to what I could when I thus placed myself under your care. My vital capacity has very much improved. I have gained very much in strength and flesh; so that, on the whole, I am feeling quite well.

I offer my most heartfelt thanks to you for your suc-essful treatment, and can recommend every one sufforing from throat or lung diseases to your attention.
I remain, most respectfully, yours,
Oris WALEER.

The other testimony to the success of the treatment symptoms were great nervous debility, general pros-It is hardly necessary to remind persons of ordinary tration and irritability of the whole system, to such it degree that he was obliged to suspend his professional cessful, as will appear from the subjoined testimony;

NEW YORK, April 28, 1860. Ngw Yonk, April 23, 1860.

My dear Dr.—I am very much improved and gulto comfortable compared with what I was when you first saw me. I feel no hesitation in saying that I feel indebted, under God, to your medical advice and treatment for this. I heartfly recommend any person suffering, as I did, from general nervous debility, to put themselves under your care, for I believe you excel in those special diseases to which you devote incorrelication. your attention.

Hoping this may induce other sufferers to try the benefits of your treatment, I am very truly yours,

HAMUEL O. DAVIS.

Spurious and Genuino Medin.

We always have a number of bogus mediums, dis

required to undergo a painful process of naturalization. The juggiors, while they will rail on such a medium as But how can we expect to ald others in rightly firs, flayders, who still holds her circles at No. 1 Wa-

Minety-Mine.

Some places, otherwise unimportant and oven obcure, are algualized, become widely known, and perfriend, we should virtually misrepresent the schole subject. Imps find a pince in history, by being associated with and atterly cancel the common the and thought of the nativity of distinguished persons, or the occurrence the savaus of Europe as having been the residence of the late Paor. Rosent Hann, whose Important conder his native city known and memorable abroad-at least by the eminent class of which he was a distingulrhed member and ornament—than Philadolphia itself, with its remaining half million of inhabitants, had been able to accomplish.

There are also particular localities, in and about many places, that become universally known. New York has several such places. We go to them without on the way. We may not even remember the streets we traversed to reach the place; but the particular object or specific locality is so clearly defined in the mind that it must of necessity be held in vivid and lasting remembrance. One of these places, in this city—with which we are all familiar—is Anvenson's GREAT CARPET WAREHOOMS, OD BOWERY. Our small children know where to look for Ninety-nine, and even blind men find the way without a guide. The truth is, Hiram Anderson has done immeasurably more to bring the street into notice, both at home and abroad, than the atreet has ever done for him. Incommunications as the following, found in the James of Ray 5th, really come from the spirit-world! But the first we may keep our readers "posted," and that they properly the netion of the atmospheric electricity is one to take the papers; whilst multitudes are now may judge for themselves, in regard to this matter, we give the following."

The following found in the Bames of the strength of the atmospheric electricity is one to take the papers; whilst multitudes are now give the following."

Insufficient for the complete decarbonization of the able to locate the Bowery, or the blood: the operations of vital chemistry are retarded: in front of Anderson's. dead, the great carpet dealer is known all over the in front of Anderson's.

COMPEND OF CORRESPONDENCE.

Case of Bir. Lawrence.

L. G. C., of St. Louis, Mo., sends us an article en titled, "A Brand plucked from the Burning." It was originally contributed, by T. W. Jones, to the Central Christian Advocate. The writer gives a brief accounof the wayward life, and religious experience of CHARLES CARROL LAWRENCE. a young man of fine late revival in the Methodist Episcopal Church, ble mind and nervous system—rendered morbidly impress ible by irregular babits and alcoholic atimulents-was greatly excited. His subsequent experience, the cirumstances of his sudden departure, and a Methodist brother's annunciation of his faith in Spiritual visits tions and open intercourse between the visible and invisible worlds, are comprehended in the subjoined

On Sabbath evening be was presented with a little book called Alleiso's Alarm, hoping to do him some good. On Monday morning I met him on the street with his little book. After talking some time on the subject of his convictions, I gave him some navice how to get rid of his former habits, and left him. He soon called at the doctor's, and informed him he had treenfled at the doctor's, and informed him he had tremens, but said they were not such as he had on a former occasion. He said he could hear the people singing
and praying; sometimes they were near, then they
were further off. The dector gave him morphine, but
be could not retain it. In the afformous, while laying
down, be thought he could hear his mother cull him
(she having been dead some seven years.) She told
him to pray; he got up and proyed; she told him that
was right; then told him to go into the country, and
there pray. Soon he was seen going to the graveyard
to pray. While there praying, he said afterward to
one of his absters, he felt his heart made soft, so that
he could shed tears freely. He returned home; ead to inc could shed tears freely. He returned home; each to his sister he wished to go to church that night. One of his friends desired him to take some morphine in brandy, but he refused, and gave as the reason that he wanted to go to the alter of prayer, and said he, will know Mr. Jones will not want to suicil brandy on my

But when the hour of service came he could not get but when the hour of service came he could not get out. During the fore part of the night he repeatedly tried to pray, spake of seeing his mother and lather, a stater-who had died some years before, and other friends, all of whom had died pious in other years. In the after part of the night of Monday one of his friends requested him again to try the nurphine and brandy; he did so, and was soon in a sleep, in which he died in less then an hour. ers than an hour.

Thus died Charles C. Lawrence, and thus, too, the

grace of God raved, as I verily believe, a soul who must have been a brand plocked from the burning. Who ever heard of a man's dying of trements before that did not have snakes and devils all about him? or, did not have snakes and devils all about him? or, rather, who ever heard of a man's dylug of tremens and having his happy tionals in his presence? If my memory serves me correctly, there was such a case in the revival in New York two years age. But I ask this question, endd it be possible for a mun to die of the tremens and yet have his deceased friends around him? When wicked men die of tremens, all the awful sights of devils, sonkes, cats and wild sights, are seen. But never have I known of their having the company of angels and Christian Irleads departed, as this man hout thave been converted, or he could aever have died as he did.

1. G. C. desires to know whether young Lawrence cally caw his departed relatives, "before he died," Ho is not sure that these familiar forms were not phan tom-shapes, altogether subjective, like the reptiles and emons which haunted him in his provious delictum Our correspondent requests us to "apply some philo aophy to this case."

We certainly cannot dispute the actual presence of his friends on that accession. He was just then striv ing to exert his will against the tempter, and to rally hin enfeebled moral energies in a last decisive conten with the power of perverted appetites. There surely could have been no more fitting occasion for their pres ence, and no greater necessity for their encouragement and support. Moreover, we are by no means authorized to infer that the ventle was incapable of nerceiving their presence. A state of intextcation may even increase the susceptibility, (in some persons,) of spiritual in-fluence. Sleep, sickness, and the operation of narontice and stimulants, in so far as they weaken or sus. pend the voluntary powers of mind and body, also diminish the capacity for active resistance. Hence at increased degree of spiritual impressibility is some times manifested in a state of inchrintian.

But if the last mentioned agonts render the person subject to their influence more yielding than be woulotherwise be found, it is also to be observed, that th physiological and psychological conditions which they induce are such as very naturally exert a paramoun influence over spirits of inferior development and in regular habits, at the same time they afford the largest facilities for their disorderly operations. White the purified Bumanity is the illuminated temple of God and his angels, it is still true, when the body is defiled, and the human faculties and affections are de ranged in their exercise, and perverted in their near that darkness gathers within the temple, and around our whole existence.

Having conceded so much, because it is demanded alike by our observation of facts and the exercise of reason, it is proper to remark, that we are not accustomed to rest the claims of Spiritualism on such phenomenal illustrations of our correspondent has fur. nished. There are so many witnesses who are eminently free from all undue mental excitement and phystributed about town; but they are chiedy supported by jeal derangement—and such a mass of unmistakable

ly visible forms and audible voices were the creations of a heated brain and a disordered longipation.

in conclusion we may auggest that, if lied. Jones le right in presuming that the visible presence of Spirits—or their recognition by our other powers of perception-is a satisfactory proof of a true converelen, it will follow that multitudes of Spieltunlinte have been most hopefully converted; and we are happy to add that this great revival is still advancing with amazing and irresistible power outside of the church.

Sub Rosn.

Bome time since we received a communication signed A Loven or Thurn," implying grave charges against certain Spiritualists, and propounding several ques tions, having a personal relation to parties whom the Spiritualism froe of charge. Address Prof. Wicks, Boston, writer does not venture to name. The author should know that it is not the custom of the Press to notice anonymous and irresponsible correspondents; especially when the personal or otherwise peculiar character of their communications is the cause of concealment, and the reason why they shrink from the responsibility that properly belongs to them. Of the parties and practices, to which our correspondent refers, we can only say we know nothing; hence those who have experfence-and are always at home in such investigations-have our pertulusion to answer. In this in stauce, we depart from our general rule and the common practice of respectable journalists, in thus no ticing one who professes to love the "TRUTH." but could not like to be held accountable for telling it!

From Cape Blizabeth.

We have received a letter from an Eastern correspon dent, designed for publication. The writer alma to be philosophical in the treatment of his subject; but be wants clearness of conception and mathed in the arrangement and expression of his ideas. Moreover, we do not think that the publication of his latter would aid in the solution of any important question. For these reasons it is respectfully declined.

Bern Again.

In this city, on Friday morning the 18th vitime, Mr. James Bradert, departed this life at the 150 of sixty-five years. We have been requalited with the deceased for many corn, and he was widely known, as a quiet, unoticulty of zen. Ronin eightenn ar twenty years ago, Mr. and Mrs. Real worshiping in Elizabeth street, and over which Rev. 1. I Williamson, D. D., presided. They became interested in Spiritualium at an early day, and for several years it has been exital and controlling cloniont in their religions falth. Mes radley has been used as a Medium, in the production of a great number and variety of englous pencil sketches and symbolic pictures, unique in design and delicately executed.

Bome thus before his death Mr. Bradley received a promise

from his Mother and Daughter, (in the Spirit-World,) that they would be with him in the hour of his departure. At eight o'clock, A. M.,-half an hour bofore he draw his last breath-he suddenly pointed upward and smiled, as if he recognized the forms and realized the presence of coleating felters. He was speechless; but there was a mute chequent s his gesture and his expression that told the joyful story ills guardians doubtiess kept their promise; and in "th alley and shadow of death" he was observed by the dawning plories of the everlasting Morning, and the celm consolor icas that he was about to be " BORR OF THE SPIRIT."

The following from "Japan and her People," a work by Andrew Steinmit, Esq , published in England, will e interesting new to many of our people, expecting is they do in some of our large cities, to see the mem bers of the Embassy.

With a population of forty millions of wealthy and civilized inhabitants, her villages touch each other, and form streets many leagues in evtent. Her towns are crowded. Jeddo, the capital of the emplre, is are crowded. Jeddy, the capital of the empire, is more than one half larger than Parls, and is only less populous than London by three or four hundred thousand. There are about 334 Inhabitants to the square mile: France has only 154, the United Kingdom 152, Germany 127, Italy 172, Holland 224, Bpain 63, inhabitants to the square mile.

St. Francis Xavier, the Alexander of the Jesuit mission of the square mile.

st, realess Anter, the Alexander of the Seatt Installer, said of them, more than two hundred years ago, whey are truly the dulight of my heart." That was before Harrequea performed his functions as Japanose inquisitor, and before the Japanose polico asked the Dutchmen if they were Christians, and they, to save their lives, exclaimed, "Christians | Christians | we are Dutchmen." are Dutchmen.

Jeddo, on the island of Niphon, the capital of the Jeddo, on the island of Niphon, the capital of the empire, with a population of three millions, is raid to be, without exception, one of the finest cities in the world, planted with rown of trees, mostly ceder, interspersed with flower gardens; and the houses of the princes and nobles are palaces, one of them containing sometimes ten thousand followers of the owner. There are 1850 islands that comprise the empire, which contains 12 550 supre lengues.

ontains 12,570 square leagues. The use of animal food is interdicted by the nation and use of neutral food is interiorized by two national religion. Of milk and butter they know nothing. Rice is the main food, and it is of the best quality in all Asia, perfectly white, and so nourishing and substantial that foreigners not used to it can eat but little

Written for the Banner of Light. TO ONE SORROWING.

Oh, let not care and corrow Draw furrows o'er thy soul Will forth to glory roll.

This world is full of kindness Its souts are full of love; 'Tie only sinful blindness. That clouds the sky allove.

Earth's noblest, truest spirits Must bow and kies the red The meckest soul inherits The Kingdom of our God.

Then drive away the sadness That clouds thy levely brow Attune thy heart to gla Improve the living Now.

W. M. R.

Cougus, Coups, Sonn Tungar, Bronchille, Acthma, Cropp Thooping Cough, and Incipient Consumption, however proly developed, are cured in a surprisingly short time to r. Wistar's Baltom of Wild Cherry-a medicine as gone ally appreciated as universally known. Prepared by B. W. Powen & Co., Boston. Bold overywhere by Druggists and

Dr. Nelson Clark, of Barro, Mass., Would say to the afflicted that be will examine all who ma catre his services, by a lock of hate, for \$1 and a postage demp, and prescribe for the same for \$1 more. If a true els of the disease is not given, the money will be re suded. He will also give payeometrical delineations of char actor for \$1.

Carpets from the recent New York Auction Sales. Royal Volvets, warranted English, \$1 per yard; Topcotr; lrassola, 85 cents : Kidderminster, 55 cents : Floor Oil Clot 57 1-2 cents; Common Carpets for 25 cents per yard. Also, large invoice of Crossley's improved Electrotype Carpets re beautiful than the finest Brussels and the re sarpet known, for 62 1-2 copts per yard. Also, the finest prountions of English Carpets in the various styles and fabric As one of our firm attends all the principal Auction Trad ialos which are held in New York, we are enabled to supply er contamors at much below the standard prices,

NEW EXCLAND CARPET COMPANY, Importors and Manfacturers, and regulators of the prices fo Carpolings, 35 Hanover street, opposite American House, Bos

Marble Statuce ve. Living Monuments. Let moubled branzo and sculptured marble perpetuate the nemorica of the great destrojors of the human ruce; the nan of science, whose intellect, whose knowledge, and whose We always have a number of begins medium, distins far been made of them. Without ctaining any in this far been made of them. Without ctaining any in this far been made of them. Without ctaining any in this far been made of them. Without ctaining any in this far been made of them. Without ctaining any in this far been made of them. Without ctaining any in this far been made of them. Without ctaining any in this far been made of them. Without claiming any in this far been made of them. Without claiming any in this far been made of them. Without claiming any in the fail derangement—and such a mass of unmistakable the ordered that the case have been the opposers of Beritaulaism who are always well a derangement—and such a mass of unmistakable of the conclusion that will support the policy and the been dead to the repeated here.

But we must claim the reader's indulgance, while we suggest a slogle additional consideration that may not have been presented to his mind. It is doubtless true that unintelligible and even fittle communications from the Bpirit-World may be the means of revealing to the understanding the most important principles, while they suggest impressive lessons to the reason and the two suggest impressive lessons to the reason and the conscience. We desire to have some world to the conscience, who desire to have some world with an it of trimph to expose Spiritualism. Their which we must, sooned to the conscience, who desire to have some world with an it of trimph to expose Spiritualism. Their which we must, sooned to the conscience will be conscienced and in the control of the great destiny of the Race, and would learn more of the language and the larve of the conscience will be conscient of death by his inesting the mass of the conscience of the conscience of the constitution of the great destiny of the Race, and would not be made to the conscience of the constitution of the process of the constitution of the great destiny of the Race, and would not be made to the face of the constitution of the pro

Vor Collierness or Constitution, Which gradually locate down the constitution, and laye the foundation for legacousts and many other disorders, "Brown's Lexative Frontes," or Calinstic Louisinges, are perfloularly adapted, assisting Rature by strengthening and inrigorating the process of digestion.

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Prof. E. Z. Wiche will answer calls to fecture on Christian

Lecturers.

Miss Exua Hoveron takes pleasure in announcing to the friends of Spiritualism, that after several weeks racation from the lecturing field, she will again be happy to answer any demands that may be made upon her as a lecturess ddress, for a few weeks, East Stoughton, Mass.

Mus Emma Hanninon lectures in Lowell, Barblebend, uth, etc., through the present month. [For a full list, see seventh page.]

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THE DISCUSSION ON

Spiritualism and Immortality, DETWEEN

REV. J. 8. LOVELAND AND

ELDER MILES GRANT, ' AT THE MEIONAON HALL, ON THE EVENINGS OF MAY let TO ITH INCLUSIVE,

QUESTIONS: Finst-Is Man's Immortality taught by the Bible, Sci ce and Philosophy, or proved by Spiritualism ! SECOND-Is Immortality a gift of God, dependent upon he character of the receiver.

REPORTED TERRATIN FOR THE PLEKER OF LIGHT.

To which will be added, DR. E. L. LYON'S ARGUMENT, IN THE DISCUSSION DETWERN HIMBELP AND

ELDER MILES GRANT, IN CONNECTIOUT, nediately after the above discussion, on the fellowing

OUKSTION: Is it possible, probable and absolutely certain that demrted duman spirits oun and do communicate with mortal n the form, or earth life?

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resis of spirit communion to those treads won may recognize them. We hope to show that spirits carry the characteristics of their particles to that beyond, and do away with the errones us idea has they are more than yiairs beings.

We believe the public should know of the spirit world as it is should bear that there is uvil as well as good in it, and not expect that purity alone shall flow from spirits to mortals.

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Answering of Letters.—As one medium would in no way softed to answer the letters we should have sent to eat did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit to our sireles, however.

Visitors Admitted.—Our sittings are from to any one who may desirate attend. They are held at our office, No. 3.29 Brattle atreat, Hoston, overy Tucaday, Wadarshay Thursday, Friday and Saturday afternoon, commoncing at materials Two welcook; after which time there will be no admittance. They are closed translig at help, past four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED. The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false?

From No. 1000 to No. 2013.

From No. 1009 to No. 2015.

Soturday, April 21—Human Responsibility; Andraw Jenkins, Portemouth; Jackson L. Lang, Buffalo; Charlotte Washburn, Rozbury; William Colby, Amesbury.

Tutuday, May 22.—William Brockway, New York; Phillip Storenson, Baltimoro; Adaline Williams, Danville, N. Y.;

"Ja it right for man to obey civil law?" Invocation.

Wadnatoy, May 23.—Blessed are the dend who die in the Lord; "Louisa Abbott, Bwamsoutt; Charles Waterman; Simon P. Anderson; Harriet Porter.

Sally Ann Bradstreet.

I died here over thirty years ago—here in this bouse, I'm surprised! Up there in that little bed-room, I died. I was in my twenty-second year. It was in the Spring—early in the Spring. I was taken down with fover, and died in this very house.

[The building in which our office is located was formerly a dwelling house.]

I have got relatives here. They cannot have forgot ten me-liny most remember me. How wonderful! how strange i are the works of our God! After over thirty years of absence from earth, I return again and speak in the very house that held my corpse and wit-

nessed my death.

My dear old father used to believe that everything was forcordained of God; that we were all creatures of destiny; that fight hard as we might, we could not atop out of the path marked out for us. Now did my God know I should come back and speak as I do, when he called me home? Is this one of the laws of my life, this returning, this speaking through a stranger? Is this the work of God? It must be: and if it be his work, he must have foreknown my coming. But oh, why is it that we always move on in the dark—that there is nothing certain about us—that we know not one moment what we shall do the next?

When I first came in connection with the medium here, I felt a home feeling—that I was surrounded by things familiar. I looked, and lo! I was in the very house I died. God is good, I know he is, though I have not seen him, except in his works.

My name was Sally Ann Bradstreet: I must have relatives near here—they must remember hie; they must knew I once died here; and if I can come back, why may I not come and do them good?

There were boardors in the house when I lived here. The family I lived with had more of the building than you have—there was something back of it I do not see now; but I died in the little room above.

The spirit who was to have spoken before me, tried very haid to control your medium, but could not. He requested me to make this stutement to you. nessed my death.

My dear old father used to believe that everything

rery hand to control your medium, but could not. He requested must om the this statement to you.

I experienced many unhappy days when I was young —I passed through many trying scenes; but, bless God. I had faith in the future, and that I should once go beyond all sorrow. And I am bappy, and have been happy, and they who knew me on earth, will know that I have spoken the truth relative to my unhappiness, and it should be a warning to the young to beyond of criti.

beware of evil.

I do not believe all things are ordained of God; but I I to not believe all injugs ore oranized of cost but a believe all good is. There are many weak ones on carth, and many try as hard as they think they can to over-come evil; but I now think i did not try as hard as I could. I spent many unbappy days after death look-ing at the past and plauning for the future; but now I am happy, I think I might have come into this happy condition before, if I had known that communion with high and bully once was the neglect of the

condition before, if I had known that communion with high and holy ones was the privilege of all.
If any of those who know me on earth feel inclined, I would like to speak to them, and will do them good. But, on the contrary, if they feel like turning their backs upon ms, as a spirit, I come not here again, though this place is sacred to me.

My body was buried at the north part of the city, on the bill. I was not blessed with a large store of this world's goods, nor was I poor. I might have been worse of if I had gained what I labored so hard for here; and I bless God that I did not get it. I will not detain you any longer.

April 18.

Mary Louisa Payson.

Mary Louisa Payson.

If yonder firmament declares the glory and power of the Father, how much more is it declared in man, the child of God, the subject through which God manifests to all things beneath him!

That there is a First Great Cause for all things bearing the mark of life, all nature's childron should know—that overything is apoken into life by some intelligent and all-wise being, man should know—that there is an overruling power which governs, not only man, but everything in nature, man should know—that there is an overruling power which governs, not only man, but everything in nature, man should know also.

Why is it I have been called to earth to prove to one near and dear to me that there is a God—that everything in nature is not the result of chance? Why is it? Is it because that some one I so dearly love is living far from his Creator, and holding commanding only with the lower order of things in life? Come, come, dear one, still higher—give thy right hand to God, thy Father, and he will teach thee through thine own self that he is thy Father—thy Benefactor—thy Friend. He will teach you, also, that the beautiful in his world around you fades not at a single breath—dies not as you die, for the moral death which surrounds you is death indeed. Thing own spirit is enfounded, encased in gloom, enshrouled in midnight. Oh, come, and kear his voice in a soft zephyra around you. Cone, and hear his voice in soft zephyra around you. Cone, and hear his voice in the rough elements raging around you. See him where peace dwells, where war rages—and know that God lives elemnly, and that thy spirit is a part of thy God, and can never pass into nothing.

Soon, my son, you must try the realities of the real world; soon you will know there is another state of life—that the apirit dies not with the body, but passes into a higher condition, and may come in close communion with God, your Father.

into a higher condition, and may come in close com-

into a higher condition, and may come in close com-munion with Gud, your Father.
Ok, let me not come in vain; but open your spiritual eyes, now that the heavens are open to you. Oh, hear the voice of thy God, and know him by learning that nothing is created in vain—nothing in the world is the result of chance, but all was created by God, and you are his greatest, his best, his noblest work?
Mary Louisa Payson, of New York City, to Samuel L. Payson, of New York City.

Samuel Phillips.

I have visited you before. My name was Samuel Phillips. I kept a book shop very near here in the years 1781, and 1782, and 1783 It cost me a deal of trouble to learn how to commu-alcate according to the law of right. I met some of slicate according to the law of right. I met some of, my descendants a short time since at a gathering around a table, and there communicated. I there made the request that they should give a certain musical instrument lone owned to a society known as the Handel and Hayda Society. The people 1 communicated with are skeplical, and of course not bound to believe me, unless I can prove myself to be Samuel Phillips. They are not investigating this subject publicly, but privately.

ly.

They said, "If you will go to the place where they say a great many splitts go, and give your name, and make your request, it shall be granted." I foolishly said, "I will go within a week;" but I had not reckondle on delay here; and it is three months since I promised to come. I come not to prove mycelf true to control ed to come. I come not to prove myself true to control God's law; but I come in accordance with that law, and now make the mounts.

God's law; but I come in accordance with that law, and now make the request, rot because it will also me any good, but because it will enable me and others to demonstrate the truth of apirit communion.

The instrument is a harpsichord; it was made in London, and was brought over by my forefathers. It was a very good instrument in its time, and it is a curlosity now. I will not say how it will be the medium of good to them; but I am satisfied it will.

I communicated to those friends privately. Each one made a solemn promise not to speak with any one article of that place who was not present. Thus they sought to avoid anything which should bring them further doubt. Now I am here, and under the conditions I set forth. If I am too late, I am sorry; not on my own account, but on theirs. If they receive me, I shall be very glad for their takes, not for mine. my own account, but on theirs. If they receiv shall be very giad for their takes, not for mine.

to communicate to you.

April 18.

Jimmy Page. Tell my mother that I am going to speak soon. April 18.

W. H. Beal.

Obligo me by telling Richard I will come to him, if he will neet me with the medium who has rooms in this office.

A pril 19.

Captain Joseph Emorson.

What an unfortunate individual I am! The wires would be sure to be out of order if I was to have anything to do here. I am Captain Joseph Emerson. I have a wife in Roston, and to her I would speak.

I was here yesterday, but could not get shipped, and had to lay over until to-day; and to-day the wind is deat ahead. But I will weigh anchor and put out, anyhow. Now you see I wish to come within halling distance of my wife, and have taken this speaking trumpet to nid me.

I was born in Gardiner. State of liaine; followed the sea sloce sixteen years of age; made my first voy. age out of Roston. and two taken the work of yengeance is begun by self.

Some of the members of some of the churches will get mightily disappointed.

I was born in Gardner, State of Staine; followed the sea shoe skiteen years of age; ande my first voyinge out of Boaton, and my hist out of New York. Was married at twenty-two, and died at forty. I have had four children, and have two on earth at the time I write. I have been in this new port six years and a triffe more. The lady, I have no doubt, knows well the ropes of the ship of Spiritualism. If she don't, he must learn them, as I am soing to sail on hout. she must learn them, as I am going to sail on board this craft, and wish to take her along with me. So pull away, my lady, and soon I will come within the distance aforesaid. Till then, good bye. April 19.

Reliance upon God.

Reliance upon God.

"Is it well for man to rely solely upon God for all that is required in his spiritual and physical existence"

This question we have given precisely as we have received it, and purpose to spenk upon it.

In order to have kifth in God, we must understand him. Without a true understanding of God, there can be no true faith or reliance in God. One of olden time salth, "Behold the lilies of the field, they toll not, neither do they spin; and yet I say unto you that Solemon, in all his glory, was not arrayed like one of these."

laws of your nature, and God would not be God did he not care for you.

Look through all nature for a solution of the problem presented, and see if you cannot find it everywhere. Behold the birds of the air! Nature, or their God, teaches them to obey certain laws, and by so doing God cares for them. Do you suppose if the bird did not be by this instinct or God, and go forth to its duty in search of its food, it would obtain it? No; and your prayers are good for nothing. "Give us this day our daily bread," was the prayer of Jesus. Do you suppose that God, by any unnatural means, could sustain one atom in the universe? No. God's law is unchangeable and perfect, and cannot be varied.

I know you have been taught that the prayer of the righteous man availeth much; but if you pray and do not go forth to labor mentally or playeically, as the case may require, your prayers are unanswered.

Our questioner says, I believe in God, and that he will say our. A can be to the prayer of the transfer of the prayer of the transfer of the prayer of the case may require, your prayers are unanswered.

Our questioner says, I believe in God, and that he will say our to transfer of the prayer of the transfer of the prayer of the case may require, your prayers are unanswered.

Our questioner says, I believe in God, and that he will say our to my Uncle Aller's house the other night. Have not rone from your own circle. I believe God the reason I died now; it was because I trade here, to take care of my father: 'cause I toud hit him as wanted here, to take care of my father: 'cause I toud hit him as wanted here, to take care of my father: 'cause I toud her, the pla him so much with him, as with grand-mode and the re. I to any the him so much with him, as whith grand-mode here, to left him so much with him, as whith grand-mode here, to left him so much with him, as whith grand-mode here, to left him so much with him, as whith grand-mode here, to left him so much with him, as wanted here, to kee here, to kee here here, to kee the here, to

will save me. Very well, as far as it goes; but let us inform you that your prayers founded on such a belief have not gone from your own circle. I believe God will save me because I believe. Here is a myth floating in an atmosphere of nothing. Stretch forth your hand to grasp it, and it is not there. You have failed to couple your faith with good works; your reliance is a fable. God is perfect everywhere, and be calls for perfect manifestations in every department in life; and if man understood his God and his relation to him, be would see at once what he should do a sustain bley

If man understood his God and his relation to him, he would see at once what he should do to sustain him mentally and physically.

Will God interpose to feed the hungry man if he goes not forth to seek food? No. Will the prayer of the most righteous man on earth hinder the earth in its daily march? No. The prayer is futile.

We advise our questioner to go forth into nature, and understand his duty and his God. You may kneel in your house for years and pray to God to effect a certain thing to please you or to benefit you. Will he do it? No; he cannot. You must go forth seeking for the wherewith to sustain yourself, and you will galn the prize.

prixe.
Our questioner says, I see many about me on whom spiritual favor is showered, while I sit here in durkness. I have prayed, and God will give it to me when the time comes. Go forth, oh our questioner, and labor in the yineyard—seek for these blessings you have prayed for. Come and work, and work well, and then the faith thou hast professed to bave, shall be a faith the initial from that processed to due, shall be a faith in reality. And then your God will be a God you can see and touch every hour in the day, and he will give you spiritual fool as you seek for it. Uh, work? for activity is a blessed gift, and will crown you with blessings, both spiritual and physical, and you shall be blessed; with a knowledge of God, which is yourself. April 20.

Phillip Junes.

I wish to speak to my son in New York city. His name is Philip Junes; mine, Jacob Junes. I supported myself and my wife while she lived, and my two sons and daughter, by the business my father followed, which was the hair business. I imported hair from Germany, and had it made into various forms to salt the public.

My son I wish to speak with to redealth in the salt in the problem.

from Germany, and had it made into various forms to sail the public.

Hy son I wish to speak with, is, no doubt, in the same business. I died shout nino years ago, if I know your time aright. I was sixty-seven years old. I have changed. I do n't believe as I used to, and I think it will be better for my son to change. If he changes, all the rest will. I want him to be sure I am his father, and will tell you some little facts it may be well here to give.

My wife, his mether, died fifteen years before I died. Two jears before I died I wrote a letter to my children. I was sick at the time, and supposed I should die, but did not. I never intended they should read the letter after I got well, but, by mistake, my boy found it, and read it, and be has acted upon it in some things, and it has been a very good key to lock the door to keep myself out. I hope, though, it will prove a key to let mo in

I kept very near where the brick church used to be on the right hand side, very near here. April 19.

[Note.—The wold brick church' stood on the land where my son goes—I want to talk to him about religion; I do n't care anything about where my son goes—I want to talk to him about restrect, on Washington street.]

Aunt Alice.

John, your friend Sprague wishes you to go to some good text mellium, as he has something of importance to communicate to you.

Mith. This is not known out-ide, and the refuse you do him to have only son goes—I want to talk to him about religion; I do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about where my son goes—I want to talk to him about religion; I do n't care anything about where my son goes—I want to talk to him about religion; I do n't care anything about where my son goes—I want to talk to him about religion; I do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have got fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I have not fill do n't care anything about money—I hav

enough.
I am not to be put off with promises. I do not want Phillip to think he will have a better time to-morrow thun to-day; but I want a falle as soon as he gots what

Banual Jacquith.

Tell Joseph Gardner that his grandfather wild do as he wishes, soon.

April 18.

Sanuel Jacquith.

Tell Joseph Gardner that his grandfather wild do as he wishes, soon.

April 18.

Sanuel Jacquith.

"Oharles."

Your questions are not distinct enough. Will you be a little more explicit? One question, and one only, can we answer, which is this: "Have you seen any who left us before you did?" Answer to a letter marked. "To my friends in splith life, by Charles."

April 18.

Hiram Thompson.

Ada—I can and will come to you through mother; but that will not be any proof to you, for you know you need something strunger to remove the vell of skeplicism from your eyes.

April 28.

Limmy Page.

Charles. Charles. Charles as he gets what I give to you. I have been told, slove I that eall the seen told, slove I time soon as he gets what I give to you. I have been told, slove I was been told, slove I that on this; so I suppose he will get it in good thue, and I do n't want to wait more than one cough for applied to make up his mind to go to heaven or helt. I could do it, and he can.

I could n't alk well for some months before I died—I was short-breathed, very. I was sick at times for eight or ten years. I had the asthma; and when my blood got old and poor, It turned into consumption, and thus I died. It a a very hard way; but it seemed to be the way given to me. It came to me very strong for all the wealth of cartle. And I had not thought of for all the wealth of cartle. And I had not thought of for all the wealth of cartle. And I had not thought of skepticism from your eyes.

April 18.

Limmy Page.

Limmy Page.

Charles. Charles of the post to be avery mark way: but it seemed to be the way given to me. It came to me very strong for all the wealth of cartle. And I had not thought of for all the wealth of cartle. And I had not thought of the wealth of cartle. And I had not thought of the post in the cartle of the wealth of cartle. And I had not thought of the post in the post of the post of the post of the p

Charles Cora. You are no respecter of persons, I am told. I have seen you before; but I come to you to-day with an especial communication for my wife. I am Charles Cora; I was executed in California for

The medium was said to be unfit for entrancement, and it was therefore announced that she would be used for writing awhile.]

My name was William Henry Beal; I was drowned in 1850; belonged to New Haven; was drowned on a yoyage to the East lindes; was twenty-seven years old; I will not pretend to deny; I mean by that, I feel a terial New Haven, named Josephine Heal. I wish to say much to my wife, Rella; hut what I have to say much to my here. She teld me she would do all she could to make me happy; would spare no pains to free me. Now, I ask, will she extend that promise to my present condition? That I am in hell, was on board bark Julia, of New York. I have a sisterial need to deny; I mean by that, I feel a certain restless disposition to be revenged on my murter in New Haven, named Josephine Heal. I wish to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to my wife, Rella; hut what I have to say much to say m

was on board bark Julla. of New York. I have a sister in New Haven, named Josephine Heal. I wish to say much to ber that I do not care to say here. Will she not meet me somewhere? I have a bro. her at sea.

April 19.

Dr. Wm. Baleh.

I could make a hand about as easy as I can write with this. I do not want my own, but only want a little more practice with this one. This new world is but a part of the old one. Tell my people so.

The medical practitioner has but just begun when he arrives here. Yes, they have a plenty for him to do. For my part, I thought I was done when I left earth but it is not so. I wish to speak at my own home; and may I not ask some of my family to help me a little? I was an old man, but am young now. Peace to those I have left behind, and prayers for myself.

April 19.

Dr. Wm. Balen.

The medical practitioner has but just begun when he arrives here. Yes, they have a plenty for him to do. For my part, I thought I was done when I left earth but it is not so. I wish to speak at my own home; and may I not ask some of my family to help me a little? I was an old man, but am young now. Peace to those I have left behind, and prayers for myself.

April 19.

Dr. Wm. Balen.

Obligo me by telling Richard I will come to him, If he will meet me with the medium who has rooms in this office.

April 19.

Was April 19.

Was April 19.

Was April 19.

Eettain restless disposition to be the sole revenger of my death. Now there seems to be no possible way to rid myself that the sole no earth can do it; and those who knew me on carth can do it; and those who knew me on carth can do it; and those who knew me on carth can do it, if at all.

I don't think there are any medianns in that vicinity; but I want the one on the time to use her ow padjement, and find one; and me to see the own padgment, and find one; and me to see to see on and take to her, It's my own fault.

This being thrust inio a world you know nothing about, and do not wish to cater, is poor husiness. I know I was to blame; but I have come to the c

face to face, and telling them just what I know of them; and I will show them a pretty black picture, I

the work of vengenne is begun by felf.

Some of the members of some of the churches will
get nightly disappointed when they get here.

I am one of the chaps that cannot keep still, and if
I much into a hotter hell by coming here, let it come—
that 's all.

Well, sir, I'm off. . April 20.

John Stewart. Yes, "All right." Answer to a question asked by my sister. Charles A. Vinton.

I cannot do what I was requested to in one of your etters. The time may come when I shall be able to.

April 20. Charles A. Vinton.

George Atkins.

God bless you, B-y. I am here once more, but do n't know the ropes well enough to speak. Shall learn soon. Gronge ATRINS. April 20.

Charley Clark.

mon, in all his glory, was not arrayed like one of these."

And yet we declare unto our questioner, that even the filles of the field obey the laws of their nature, and thus rely upon God. Without obedience to nature's laws, God cannot care for the individual. In order to obey nature, you must understand her. If man were to sit idlo ail the days of his natural life, what would be the result? Would be progress? Not the law would cease to work, for man is the propelling power himself, and without this propelling power, you might have or need. Do your limself, and without this propelling power, you may rely upon the stones of the street as rely upon God. But obey the laws of God, and then you may rely upon him for all you have or need. Do your duty, and there will be nothing lacking. Obey the laws of your nature, and God would not be God dild he not care for you.

Look through all nature for a solution of the problem presented, and see if you cannot find it everywhere.

what people does when they write letters—they want you to eay lots of things for them; so Ed. and Willie wants me to send love to Carrie.

Good bye. April 20. Written for the Banner of Light.

NOW AND THEN. · Now we see through a glass darkly, then face to face." DI ZANA.

O! Resting time—to what mysterious land Of life, or death-of blest immortal consciousness. or vague nonently? Oh, speak I hast in thy grand Ball through the ages, seen the golden port of peace?

Whence comes this haunting prescionce of another sphere ! Whence this strange miner-tone, self-struck in every soul!

This searching agony of love, fallb, and great her-These voices, these regue prosences, whonce come they all? they thrill the silliest depths in life's mysterious wine, Untroubled by all the other thoughts born of this aphere: One language they all speak, they sing one strain sublime, Not heru-immortal child of love-not here !

How darkly now we see through the dim glass of time, Through false, outgrown traditions and their blinding dust The mists of prejudice, the flerce, het breath of crime, Through passion's bitterness, and all our lack of trust.

Our meagro present, like a rude clay sitar stands, The soul's great germal future fulded on its shrine. little human aliar, reared by God's own hands... Btrange paradox! Riornity enshrined in time. This solid parth so firmly held by shining bands.

Of all-harmonious law, shall fall to nothinguess,

Ere oge such shrine, the temple of God's hands, Be sealed beyond his power by death's freezing kiss. Ab, yer, our little "now" holds in its infant-clasp, A shining, mighty "then"-cternal God-like bliss: The human soul o'erflows in its attempt to grasp, Unveiled, the wond'rous mysters of joy like this,

CORRESPONDENCE.

Mes. M. S. Townsend In Tantaton.

DEAR HANNEH-I have been seeking an opportunity o wills to you, for some time, but I awate you my About the West. time is constantly employed, and I think of the old up" in housekeeping. There is an untold satisfaction in sitting at one's own table, however humble the reof being her own servant, wears out her very existence in pludding round from day to day among meats sufficiently rich and spiced to please, they are like the inebriate who is cross because he cannot have more, more, to satisfy his diseased appellte. I tell you, a crust of bread, with kindly feelings and pleasant looks, is more of a luxury than all the rich viands that ever graced the board of a King, without these significant okens of love. On Wednesday evening of last week, we were an

priced with the arrival of nearly fifty persons at Mrs. Bosworth's house, (in which we live.) who proved to be our guests, although it took more rooms than we occupy to accommodate them. After the usual greatings and kindly expressions, we were gathered into Mrs. B.'s parlors, and your writer, with her husband, was scated before a table, by the side of which our friend and brother, Tripp, presided. After making a kindly speech of welcome to the land of therrings' and kind hearts, he presented us with a beautiful set of silver speeds, in a neat glass holder. The speeds were finely marked with my initials. The company then took hold of enjoyment for the remainder of the evening. After they departed we were called into another room, where we found a nice basket of apples by some nimble fingers; another nice market-basket, containing all the fixings for spicing, etc. After taking out paper after paper, and box after box, there came up a mysterious roll that immediately attracted our attention. It was done up in soft paper, and nicely sealed. I broke the scal, and commenced unrolling and what do you guess I found? A herring! We took our treasures to our own rooms, and rettred, to dream of felends and home. On Thursday morn a fish made its appearance, and soon there came a box of nice soap, for washing clothes, which I have been trying to day, and find it very nico indeed.

Now do n't you wish you lived, in Taunton? These you know, are genuine physical manifestations, and are more convincing to some minds than those of so spiritual a nature that you'd starve before you could appreciate them.

Spiritualism is steadily marching on here-even pen

trating the churches. I saw Father Beeson stand in the Baptist pulpit last night, and heard him say to a large audience: "They were not aware of the mighty agencies combining for the elevation of a suffering race;" and after the conclusion of his lecture an Indian lady (who is a meare free for all to gather, if they will. Burely wold

I intended to have written you long ere this. concerning the funeral of Dr. H. A. Tucker's child. which I attended. The spirits took Christ's saying, "Suffer little children, to come note me and forbld them not. for of such is the Kingdom of Heaven," giving a discourse from these words; then addressed the parents, not as mourners are usually addressed, but as people whose hearts had found real confidence in God, and who could yield up their precious treasure late the hands of ills ministering angels, which was true. Then they spoke to the children, little Julia's mates and friends, telling them of the sweet little angel playmate, and asking them to be good and true, closing with a poem to them. Little Julia iniked of going up on the other side of the question, and see the angular had heard of her mediumisate powers, with which God in the skies to live, and gave her playthings to her littic friends with as much calmness as though she were only going a journey. I never saw a more beautiful form than hers, as it lay in the nice little casket, surrounded with flowers; but as we looked upon it, we knew it must decay, while the form more gloriously beautiful, that had just escaped from it, would never die, but grow more and more beautiful to bless the eyes and hearts of these young parents, when they Vision," attracted my attention, as confirmatory of shall also "go up in the skies to live with the angels." the relations of Swedenberg, and also of part of a very Oh! how cheering is our faith in these hours of trial! Interesting dream recently related to me by a friend. Could those who ask, "What good does Spiritualism One of the Williamstown boys suddenly called the atdo?" have seen Dr. T. and his young wife on that tention of his companions to a human figure, which occasion, with their yearning hearts tried to the ut appeared to be rising from the earth, which he in-

bave read one answer. As ever for truth and right, May 12, 1560. M. B. TOWNSEND.

Fraternal Love. of ourseans, " New Orleans, May 20,-The nnexampled popularity of the BANKER among Spiritualists in all scotions, is doubtless chiefly owing to the judibetalugles solved to autuality eli mort noteclays arole to foster sectional animosity among Americans. The inculcation of FRATERNAL LOVE boing the paramount mission of Spiritualism, its progress must necessarily be retarded, and its aim partially defeated, by any attempt to press it into an alliance with projects foreign to it, and belonging exclusively to mundane

politics. People in this section, baving the advantage of practical experience concerning local institutions, can but smile at the ignorance on the subject evinced by those would-be reformers elsewhere, who essay to teach them their duty. As, however, they are not inclined to become the pupils of those less accurately informed than themsolves, the latter can accomplish no osciul result by their gratultous efforts to enlighten them. while much harm has already been wrought thereby.

We are quite as capable as those in remote quarters. of understanding and discharging our moral duties: and as cases of extreme poverty and wretchedness are exceedingly rare in this vicinity, much of the sympathy indulged abroad for imaginary suffering here would be more judiciously bestowed upon the objects

of real misery nearer home. Let Americans once realize that they are all brothers, wherever located, each being at liberty to consult his own conscience concerning his moral duties, free from external Interference, and Spiritualism will be appreciated; but so long as some of its friends shall strive to render it it subservient to paitry party issues. Its influence for good must remain comparatively par-

Go on, Messra. Editors, in your consistent course and our holy cause will become, through your instrumentality, perfectly irresistible, despite the obstacles interposed by those apparently flattering themselves hot-house avatem.

Those who have distened to Dr. L. K. Coonley's instructive lectures, and especially such as have experienced the benefit of the rare healing powers exercised through him, deeply regret his contemplated departure by his intended return among us early next Autumn. Illinois.

MARIA G. MOORE, OREIDA, KNOX CO., ILL .- The car of progress rolls on in this section with stately majesty, and opposition stays not its course; and holiness follow in its pathway.

enly Father for the gifts of to day:

your nable HANNER.

ap in hortespring.

It is sitting at one's own lable, however humble the retowns; so young, yet strong, matured and rich. Rich
past may be; and all my dear friends know that my
in mineral, agricultural, and intellectual wealth. I
lices of providing for the outer man are very simple.

Ideas of providing for the outer man are very simple.

Ideas of providing for the outer man are very simple. I think it far better to attend more to the requirements of the spirit. Many a woman who feels the necessity against the churches of Ohio, Michigan, Illinois, In. the prophets of the living God, and to reject the truth. ous, the drunkard and the saint, on the thief and the blm or her of their sine, than over ninety and nine just men. If this be true Bible authority, then ought not patholic and soul-stirring, and evolved many beautiful the churches to be thrown open to the sinner lustead of the saint? Yet it is not so. Witness the following fact that took place in Elkbart, Indiana!

There was a revival meeting in this town last win ter, and one evening the minister of God extended an invitation to all that wished religion, to come forward for prayers; amongst others, a poor girl, who depended on her labors for a living, went forward to be prayed for. Soon some jealous, evil minded saint, went and told the man of God that this woman had been taken another room, where no total a pia, and a plate of nice told the man of God that this woman had been taken biscults, a set of tea mats, made of braid, and sewed in adultery, and that she was a very wicked woman. In adultery, and that she was a very wicked woman, called Sister Z. Pratt to give two lectures, to which hand the man of God was very much angered that one called Sister Z. Pratt to give two lectures, to which had not be she man of such hadrons sing should dare to pollute the she readily responded, although not in a good state of sanctuary of the living God with her presence.

And it came to pass on the second evening of the revival, that this man of God again asked all who wish, her to great profit, by imparting wiedom to the minda ed religion, to come forward for propers. "Come to Jesus and He will give you rest." Again this woman of Elkhart arose from her seat, her whole soul filled with love through the quickening powers of spirit-life. with bright pearly tears of true repentance filling her eyes and flooding her cheeks. She asked for an interest In their prayers; repentant of all her sins, with tremulous step, and Auttoring heart, and weeping soul, sho went forward for prayers. When, lo, and behold, the man of God—this minister of the Gospel—stood up in his place with a holy frown on his sacredotal face, stretched out his con-cerated arm, and poluting his theological finger at the woman of Elkhart, exclaimed through his ministerial voice, in socred anger, "Rop there, you woman | Stop, come not hither | no cattle near the alter of the living God. Sexton. deliberation, thought it my duty in behalf of my put that creature out; we have no prayers for such as daughter, her friends, and the lovers of truth and

dium) sang sweetly to us. Some of the lambs are oleht hands on the seeker after truth—the woman— made manifest and presented before an intelligent comstraying from the fold, but the shepherds are after and thrust her out of the house of God. And then the munity in their purity. ner, but to the saint and the righteous.

Indiana, last winter at a revival meeting. Let this go made good his promise to the new converts. before the world, so that when Spiritualists are charge ed with faults and false conditions, the world may look an act of benevolence to two or three of her friends, who condition of our brothers in the church. Yet let us had endowed her; and it came to the cars of our worthy not condemn, but forgive. Carrying out the Dible pastor, who immediately prepared a manuscript, and problem viz., to record the errors as well as the truths | rend it from the pulpit, suspending her from the comof the sons of Israel.

A Vlaion.

A. BEATTY, M. D., EVANSVILLE, IA.—An article in your columns of May 12th, entitled, "A Midday most, yield up their treasure with so much of laving aisted was his grandwother, whose mortal remains had confidence and trust to the angel host, they would been buried but three days. Why did these boys see her? I answer, in the language of Swedenborg, "Because then the eyes of their spirit were opened; and when these are opened, the things which are in the antritual world appear as clearly as those which are in the natural world." Swedenborg further says: "Those she have confirmed themselves in favor of justification by faith alone, as soon as they are deceased, and revive as to spirit, which takes place, commonly, the hird day after the heart has ceased to beat, they apnear, to themselves, in a like body as before in the world, so much so that they do not know otherwise than that they are still living in the world-nevertheless, not in a material body, but in a substantial body, which to their senses appears like a material, although

The dream of my friend, to which I have alluded, is to the same effect. He dreamed that a large body of Methodists, Quakers, Presbyterians and Boptists were conducted to Philadelphia, where, he was told, they were all to be burled, but they would remain in their graves only three days. You may still think that all gifts of God, and was manifesting His power, by her this is mineufficient to establish a rational convictional deeds, as did Christ and the Apostles? Is this that tion." To me there is a great probability of its truth, from the evidence of reasoning from testimony. The ly, it severs not of the spirit of the meek and lowly reliability of the boys' testimony will depend upon their character for truth and veracity where they are known. But when this is strengthened by the testimony of each a person as Emanuel Swedenborg, whose honesty as a seer and servant of God is above suspl cion, then the probability of its truth is greatly in creased. Perhaps the boy's grandmother, like many Methodists, Quakers, Presbyterlans and Baptists, was believer in the dectrine of justification by faith alone, consequently did not revive in spirit till about the third day, when the boys saw her ascend.

Millennial Light. MISS ANNA ALLEN, DATH, MR .- In the Millennian

ndeed for removed? Are our eyes of a truth undimmed, and our hearts unfettered, that we could perceive the early glimmer of its blessed radiance along the heavens? Are we ready to welcome it. were its glory even now refulgent in the North, the South, the East and the West? We trust to man; we Providence for accomplishing reform by means of the close the doors of our God given faculties, and shut up investigation, reason, judgment. We harness our will to the will of another, and in the spirit of service submission thus tacitly implied, pervert the noble attributes that make Mind Godlike and free I The chains caused the innocent dansel to die the death of Steof sects, creeds and dogmas are upon us, and the divini- phen. for a Northern latitude. They are, however, consoled ty within strives bard to ascert itself. We are hard pressed by deceit, selfishness, and all cyil possions. Vice has borrowed the ways of love, and bewilders us with her whispers. We have become corrupt, and close our eyes on the conflict of truth and error; for wo are unable in our blindness, our voluntary blind ness, to discern right from wrong. Shall the mind wherever it moves, life, sublight, and the beauty of forever be trammeled and oppressed with bonds? Will it not break from its chains? Is it not even now break-We have in this our small town many heavenly visiting from them-breaking to embrace every son and iso will they turn out.

tations from the angel world; and we praise our Heav- daughter of Adam in pure and limitless charlty, as the lations from the angel world; and we praise our near manginer of Anancia, poor and Haltlers? breaking from charity of God is pure and Haltlers? breaking from lieuse accept my best wishes for the prosperity of perficience doctrine, that has no long barred man from man, to receive that broad erred of love to neighbor and good will to all mankind? breaking from the discord of fear and doubt into the harmony of parfect to write to your to write to your to write to your to write to your time to your time to great growing. Leastiful West, God's time to great in the sign of the sig E. V. W., Erknant, Inc. - Onco more I would speak love? And what is the Millennium, if not a state like

diana, and Wisconsin, for they continue to persecute H. L. HEWLEY, BREEDSVILLE, MICHIGAN, MAY 16 .-Messra, Editors, will you be so kind as to insert in and rich cooking, which the stimulated appetites of her family crave; and if they receive not their food of the bereafter. They make or build temples for God the 15th of May, we had Mr. John McDermont lecture to dwell in, yet shut out Jesus and the poor. They to us under circumstances which have made a marked sacrifice on the altar of their faith, to a material God. Impression on the minds of many of the inbabitants of yet produce no fruit meet unto repentance. The poor this place. Last Sunday this gentleman joined the and the sinner they heed not. They are not missioned Christians, and was baptized. On the 14th inst. he to the poor and the lawly, but to the rich and the great. spoke against the Spiritualists, and on the 16th he They come not to the prostitute and the drunkard, came to this place with the intention of giving us but to the saint god the righteous man. They heed Spiritualists "Ats." But alast the opposers of Spirit. not the cry of God's poor for light, more light. Yet unlish were decended to disappointment. Evening the light shineth alike on the prostitute and the virtuand all eagerly awalting the last blow against truth. The priest; and yet there will be more joy in heaven over discourse was upon the text, "What is trath?" Mr. one prostitute, one drunkard, one thicf, that repeateth McDermont arose, and was about to speak, but lo! be was in the trance state! He gave a fine lecture. It was

> Mr. McDermont has nover had the advantages of education. He can neither read nor write. God speed him, say I, for we need a good many mediums of his stamp bere.

I have stated this fact just as it is. If you see at to publish it, I shall be thankful to you,

Our Canse in Barre.

"A HUMANITARIAN,"-There are some five or six. families of Spiritualists in Barre, who last winter health. She is ever ready to respond to every good word and work, and the invisible intelligences use of the large and attentive audience, who seemed to

have a capacity to receive it.

And here let me kindly thank Brother Bliss, the Universalist paster, for the noble spirit which he manifested by allowing us the use of his church, and by his attendance and sympathy, which I must say speaks well for the cause of truth in Barne.

OHUROH COMMUNION SUSPENSION.

Messus, Epirons-Having failed in my attempt to obtain satisfaction from my old friend, Rev. Mr. Critchlow, of New Brighton, Pa., in relation to the assumed authority which he exercised in suspending my daughter Virginia from the communion of the church with-We want out a citation or even a hearing. I have, after due And then the would-be saints and righteons laid vi-

them. But I much doubt if they are called back with publicans and sinners gathered around the woman, and the old "sait dish," when their longing eyes are tak-some possessed of a desit, called Spiritualism, coming in the beauties of living flowers all around, which forled the woman with cheerful thoughts and kind of 1858. Sometime during the summer, she united things are passing away, and all things becoming new." Wherever I go, I meet with those who are under examination in the churches, and either are, or are going to be, "cast out of the synagogue."

words, bidding her be of good eneer, for of such, was on the Old School Presbyterian Church, under the truly repeated them of their sins, was the Kingdom of charge of Rev. Mr. Critchlow. During the communion season, Rev. Mr. C. promised to visit her and her sister of the synagogue—the publicans and Spiritualists ter (who had also joined the church at the same time) trying to persuade the Scribes and Pharisees to admit that week. But notwithstanding Mr. C. professed to words, bidding her be of good cheer, for of such, who with the Old School Presbyterian Church, under the the woman, and they would not. How unlike the he chosen of God to go in and out before the people. teaching of the noble Jesus. He talked not thus to the he permitted week after week, and mouth after mentia woman of Samaria. He rebuked not the woman taken to pass away without over folfilling his sacred promise; in the very act of adultery, simply bidding her go her although he was aware that I was in full communion way and sin no more. Jesus had no condemnation for in the church, and had been for thirty years; and, as her. What a contrast! Surely these make clean the all courtesy demand as a new comer, expected him to outside of the platter, and pay no attention to the in- make me a visit, and welcome me as a brother in the ner man. They come not to the wicked and the sin- church, seeing I had former acquaintance with him for at least fifteen years. But time passed on, until twenty-The facts in this case actually took place in Elkhart. two menths were numbered with the past, and he never

About this time my daughter had occasion to impart munion of the church. He denounced her as a witch. and wound up with an application of the law of Moses, by stating, "In those days" such were com-

manded to be stoned to death | Being absent at the ilme, and bearing of the assumed authority of my clerical friend, I took the liberty to address bim a few lines on the subject, asking him to be so kind as to inform me where he got his authority for so doing; and to my atter astonishment I have not

beard from him unto this day. Now we do not feel disposed to treat with harshness those who fancy they are chosen of God to go in and out before the people; but in the spirit of all kindness, we entreat you to deal kindly with the tender lambs of the fold, and see that they are well provided for; and, instead of ejecting them, see to it that they are amply provided with food congenial to their growth in grace. and thereby show to the world that you lead them into the verdant pastures of the sametuary, and by the still waters of the grace of God, Instead of pouncing upon them for making manifest the gift of God, which pass-

oth your understanding. We advise you to make yourself acquainted with your Bible, and learn the ways of the Lord, and then you shall be able to comprehend life marvelous works: hen when you behold one healing the sick, or casting out devils, you will not gaze with astonishment like a pharises, and cry, "Witch!" " Away with him-ordeify him, crucity him !"

Let us ask our reverend friend if he was manifesting the spirit of Christian charity in thus electing a tender lamb from the fold because she is a recipient of the deeds, as did Christ and the Apostles? Is this that charity which covers a multitude of sine? Nay, verl-Jesus. Had my friend tonsulted his precept, he would have come to her, and investigated the matter, and seen whether or not there was cause of action before be suspended, denounced, and virtually stoned her to

death. Let the world judge if this is following the example of Christ-to make a public announcement to a full congregation, denouncing an innocent damsel as a "Wich." unworthy the communion and fellowship of the saints-s fit subject to be stoned to death according to the laws of Moses. In our humble opinion our reverend friend has a zeal not according to knowledge. or he would not have condemned and ejected her by Mosale law: it was for the ancient Jews, and recom-

mends an eve for an eve, &c. Christ says, "Not so." Love was his motto, "If you have aught against a brother, go to him, be reconeiled to your brother, and then offer your gift," &c. Now our devoted friend did not do this, oh, no! Ho was too punctitious to investigate that love principle death; but, "judging the tree by its fruit," he would have thought be was doing God's service could be have

Here we shall leave our reverend friend, hoping he will search the Scriptures-learn to cultivate charity, and by so doing cover a multitude of sins,

Exanguille, Indiana. D. M. GRAEAN. The vain man idelizes his own person, and here he is wrong; but he cannot bear his own company, and here he is right.

Children are much like jollies-as they are molded,

Written for the lianner of Light. ODE TO BEHING.

BY ROPA T. ANKLINT, Hall lovely Spring; whom storn old Vinter bath ted forth from out thy bridal Obamber, and o'er whom done Rature Bways hor sceptro and proclaims then queen t Thou hast with magic touch unlocked the Loy foliors which have chained the limple Stream, and stilled the music of Ste Octile votes; called back from Bouthern Olimes thine orchestra of blids; and Bidden to the banquet flowers ; whose Perfume fills the air, and throws upon The morning braces on school their song. Thou art most lovely in thy girlish pride, As forth thou trippost from thy woodland Bower; spreading o'er all thy wast domain A velvet carpet; and upon it thrown, Such beauteous that and shades, that mortal Artists of times sigh to snatch the pencil, Thinking perchance there's magic in its touch. Great is the newer, young as then art. Oh, Spring | for glant cake and mountain Pines, seem in their slient grandour stooping To pay thee homage; o'er them then wavest Thy scrptre, and they seem to smile amid The drapery that graceful flutters at the Zephyr's kiss. Methicks the sun, too, feels Thy presence; for he lends his warmer Rays to earth, as if thou, coquette-like, Was arobly gazing on him. I know Thy reign will soon be o'er, and other Of thy slater queens succeed thee, but Thou art dearer to this wayward heart Than Summer or rich Autumn ere can be

RALPH WALDO EMERSON ON THE MORAL SENTIMENT. [Reported for the Banner of Light.]

Farewell I awast queen, and when then next

I will awake my muse, altune my harp,

And sing of thee. Botton, April, 1860.

Shall take thy seat upon the throne of Nature,

We give, below, an abstract of a lecture on the Moral Sentiment, read at the Music Hall, Boston, in the month of March, by R. W. Emerson.

Everything in nature is so alcely graduated, things dade off so imperceptibly into their opposites, all so linked and dovotailed and overlapped, that the eye is without the phenomenon of sleep, we should be athelats; because, if we had no experience of the interruption of the activity of the will, we should never be brought to a sense of its dependence on the Supreme Will. With more assurance it may be said, of things apprehended by the senses, that they are so nicely grooved lute one another—the interest of one suggest understanding would run forever in the round of second causes, did not somewhat higher than the understanding arrest us, now and then, and awaken questions and conjecturings with regard to the Originator. True it is; that superficial facts will not always satisfy. Thus, we cannot always be content with mere technical methods of accounting for the adaptations perceived in the animal kingdom. The inquiry reaches further: we ask why the animal, or any animal, exists, to what further end its being has regard, why organization, why order, exist; nay, why this interrogator exists, and what he is. The bare fact of human existence is one of bewildering astonishment; and to lift one's hands in amazoment would seem to show more wisdom than all the arrogance of degmentiam and pride. "Let others wrangle," said the plans Bt. Augustine, "I will wonder," And perhaps Secrates has left no greater evidence of superior wisdom, than the anocdote told of him, that he was noticed to pause in his walk, in the camp, and stand in meditation, and so continue till it grew dark; and the wondering sentine behold that he stood all night in silent contemplation and when the sun rose, saluted it and retired.

It would scom to be a main end of that education which the world imparts to each soul, to touch the springs of wonder in us, and make us alive to the mys tory to which we are born. That done, all is wel done. The high miracles of the human estate begin with the act of reason. And the lecturer deemed that the heur of meditation could not be better improved than in considering a few of these occasions of wise admiration that shine in our common experience.

First, he would speak of the focal position of man In nature, nothing is false or unsuccessful; that which is almed at is attained by means as elegant as Irreststible. The whole force of the creation is concentrated on every point; every plant, every animal, is finished and perfect as the world. Every animal in the scale of oreatures leans upward on man, and man leans downward on it. Perhaps, to each of the lower animals, man appears as of its own kind; to the lion the archlion, to the stork the arch stork. He is the master key for which we must go back to open each door of this thousand-gated Thebes of unture. In the arrangement of the universe, each being is constituted a focus on which all spochs, all agos, concentrate their influence. This is true of the least, as of the greatest. The bistory of a grain of sand will be found to involve the chroniale of the globe.

Upon space itself are laid the mysterious foundations of the wonderful house of nature in which man is so magnificently lodged. Is space boundless? How can it not be? and yet, is it so, in very deed? But the infinity of space only betokens the Infinite Inhab. itant whose existence makes space and duration. In how delicately, at midnight, come out these sparks in the sky. Those orbs, of a grandeur difficult to repre sent, make on us no impression of bulk or of notivity! Mankind are new comers in space. Our planet is gray, and seamed with wrinkles of immense age: but its thought. The ages which touch us, touch Ged: they create time, which they measure.

But what shall be said of that strange, mysterious condition into which this new creature is born-of the stern limitations that surround bim? How describe roundings of a man in a great measure temper and this double condition, in fate and liberty, the two guide his life, and placed under different circumstances forces of which his life is the diagonal—never a straight ha is not in reality the same man. A man's life is line, but a glorge diagonal, as now the one, then the governed by his thought to a vast extent. If his beother, of these twin-forces, predominates.

When we trace the successions of nature, we see the

ing and confingration of towns; they are but letting and high heaven always recognizes it. cases; so me the pains of the bones, and the pains of yours. the head, and the poins of the heart, and all passions and all errors, periodical. Nature is always teaching a very brief synopsis, she gave the audience permission ne her humane by-laws, in large organic arrangements. to question her on the points of her discourse. Instead of painting fate in the dark colors in which the nocts and philosophers of India and Greece, who to create thought? first sketched that thought, have drawn it, it were truer to depict that necessity calm, beautiful, passion- but has not power to originate it. Circumstances and less, without a smile, though covered, it is true, with | conditions may clothe and shape it, in a measure.

atraments of oppression, the vices of men, last, A .- We cannot conceive of the thought of any mind slavery, crucity, and pitiless avarice-these make the which does not have its effect upon others. gloomy worp of ages. But bunnanity ella ever at the Q .- Boos unexpressed thought affect community at dread form, and throws the shuttle, and fills it with a distance? Joyful labors, until the ground is flowered all over A .- All in sympathy with you will feel the nower of

with the wood of hope. In keeping with man's habitation and condition, is the furniture of his mind—the powers of conception, understanding, incovery, and imagination, and of the great central sense, reason-the sanctuary in which course, an embodied substance. these reveral powers minister. And we never get wonted to this speciacle. No familiarity can lessen the grandeur of these spiritual natures. Language is at fault to describe this interior furnishing of the house of man. The inventory of his wealth suggests another, the first marvel of all, that of his own insensiblilty-the strange unworthiners of the owner. All these splendors and pomps he has inherited. But in his acquired relation to thom, does the man possess and are intuitive; but there is a vast difference between the administer? does he come to his own? does he dwell thoughts of men and animals. in this palace of power? does he wield the sceptro? No; he lurks like a glpsey, or a robber, in the gates and circumstances? and archways of his house. To what base uses is this A.—They govern an theffable intellect applied, delving and drudging in the cause or create them. struggle to make a show, and to be master! There Q.—Ar are, to be sure, men whose memory is the bisiory of are evil? what is, who deal with laws and precepts; but in the minds of most men memory is nothing but a farm-book good. What at first seems not good may be unfolded or dlary, recording only the insignificant trivialities of into a benefit for humanity. But whatever a man's every-day life, as if they were of gravest moment, thought, he is in a measure responsible for it. There is this perpetual incongruity-men remain ridie ulous under the beautiful cope of the sky. Hence the A.—Aberration of mind, or physical or m wise languler of the ancient Democritus, who made a case. No some man ever committed suicide. cet of all human society and pursuits. No wise man, he said, could keep his countenance, in view of such suicide? mad nonsense. Hence, too, the irony of Socrates, the atire of Rabelais, the indignation of Milton, the tears of all the saints. There is no answer to all this inconthem to do injury to themselves or others? graity, there is no solution of it all, that benevolent A.—If you do not guard yourselves, you overrules the whole. The doctrine of the Roman par-gatory may yot symbolize to us the fact of the gradual should be truly honest and pure in themselves; I amelioration of souls.

temple which holds these wonders of men, until we thought; if his soul would not draw undeveloped have considered that other element which contains all spirits to him here, there is no reason it should herethe rest, and to which all the rest seem simply intro- after. ductory. When all the advantages of talent, of power. of wealth, of outward or intellectual distinction, are dience a vision of a beautiful temple, pictured to repretaken away, it is found that he has a compensation sent the harmony of heaven. led round the circle without being startled, finds no which makes all square—a certain instinctive foresight, beginning in nature, never comes to the charm—to the called the moral sense. The sentiment of religion, pint where the cause acted. It has been asserted that or theism, the desire of union with the cause of allthis is the sublime of human nature. the transformstion of the human into the divine. It is the adoption so, will be retain his individuality in the other—the of the welfare of the whole world, as our welfare, in spirit-plane of belog?" Looking around us, we be-pure sincerity—to the extent, even, of preferring our hold human intelligences, possessing various powers

ing the next preceding, this the next before—that the of fate? I am taught by it that what touches any other, in the vast world, touches me. I am represent another never can. It depends upon the individual tative of the whole—of the good of the whole—of what traits and qualities. Mortals have the power of formcall the right. This makes me invulnerable. Fire ing loves and affections, and the tie binding them cannot burn, nor seas drown, nor tempests blow away, together is so strong it can never be severed. These this thought: it is the consolation of our mortal life; are all natural—all according to natural law. In the t puts man in the right position. It is the power of family circle, no two will have the same taste for this sentiment to make man never so happy as when business, associations or friendship. Yet each is as he has lost all private interests and cares, and exists good in bis own channel as the other. Many who only in obedience to love of the Great Author. The bave lived and died have never understood their in-Good Spirit is never totally withdrawn from us. Faint dividuality-their powers, faculties, and traits of charrumors and presages come to every man's ear, fore- acter. sliowing that the very highest experiences—namely, a rapture and absorption into the Divine life—is not for prophets or for poets, but for him. My intercourse, said vidual spirit to return from the courts above to earth; Mr. Emerson, has led me to believe that in solitude for no law of God was ever repealed. Is Daniel Weband obscurify this revelation is often made; that the stor any the less a Daniel Webster to-day than when children of God cannot communicate by speech that he passed away? Think you Solon, Wesley, or any the streets, that each one of these innumerable houses earth? I answer no; all men and women are just what has, perhaps, its own calendar of saints, its unpubthence, and such they always will be. You put great lished anecdotes of energy, of events, of wit, and dependence on your facts and your truths. But they courage. And I have seen, in a remote interior farm, tude, with a mind so thoughtful as to be society for know till the finite can conquer the infinite, itself, and rensibilities so keen as to be impatient of Everything man can grasp is for his benefit own rural manners and his own religious truth speak- creation. ing begot. So that, with the arder of benevolence, and an entire humility, and rare intellectual powers, the hermit I speak of remained obscure, poor, lufirm. affectionate nature is so lost and perverted that he from youth to age, yet never wavered in his faith, or in cheerful submission.

> sentiment, than that to it belongs neither youth nor ago. We live, each of us, on different planes and plating corps in the coffin, striving to whisper to the itself real: It loves right, and knows nothing else. It through time and clernity. makes no progress. It was as wise in our first memory | The worse condition in the spirit life is a paradise of it, as now; it lives in the great Present.

> of intellect-may, it absorbs intellect, as all other man must stand on his own individuality. If his dethings, into itself. Beauty, truth, goodness, power, sires are gross, so he must be in the future life. Exwisdom, are its varied names. They are phases of its istence is a fact; immortality is a fact to be demonown substance, of the heart of all. And by virtue of it, the lowly, dering man finds in his own bosom the imple of the Cause of causes.

MRS. KENNEY AT THE MELODEON,

Sunday, May 20th, 1860.

APTERNOON. LECTURE.

Mrs. Kenney announced her subject to be "Thought." the stillness of that wilderness where God hath built. Has mankind the power of producing thought? He is in a lower sphere? the bighest effort and proudest workmanship of God's hand, placed here to become spiritualized and prepared for a higher and better existence. The mass of the world move, think and not according to the ideas of their predecessors. But since the advent of Spiritualtenant is of restorday. He is initiated into a duration lam there has been a change in the manner of thought measureless as the space which defes our aching How far does a man's thought influence him? It is by some claimed that he thinks and acts as he does be cause he cannot do otherwise. But this would deprive man of the greatest faculty of his nature—the power to choose for himself Good or Evil. To be sure, the sur Hef is in hell or heaven, his life will be shaped accordingly. If he believes himself a singer, a vile wreich end of benovolence in view from the beginning. Me. his identity will equal his belief. His thought crowns licration is, from first to last, the law. Wars, which him with happiness, or drapes him in despair and make history so dreary, have served the cause of truth gloom. You can clovate your degraded brother by and of virtue. There is always an instinctive sense of your embodied thoughts, and influence him in the right, an obscure idea, which animates either party, right. Make him respect himself, and teach him that and which, in long periods, vindicates itself at last, he has the respect of others. His thoughts have much We think war so much better than oppression, that if to do with his life. The Scriptures say, "As a man's we ravage the whole geography of despotism, it would thought is, so is his heart." Despair and despondency be an omen of high and glorious import. The philan- have enshrouded him, till he feels that it makes no thropist may paint its miseries; but does be not know difference to him what be does-that be is forsaken by of a worse war, private animosities, plaching mally God and all good angels, and that his tondency is nity, the cruel oppression of the poor by the rich? downward. As for depravity, we do not know what More bonest, and so far better than these, is the storm- it is; but the immerial part over rises above all sin,

blood which corrupts the world's system. The war | Many people have not power to control or cultivate spirit. trump would be harmony, to the jars of theologians their thoughts. They know not from whence their and statesmen, such as fill the annals of the world. thoughts and ideas come. They must try to cultivate War is among the means of discipline, the rough their thoughts and direct them in the right channel; ameliorators, and is no worse than the strife of injus. for as a man's thoughts are, so will his heart be. I ask tice against reason and right, which is waged in time every one to go toto the laboratory of his own soul, and of profound peace. War devastates the earth, but a analyzo his own spirit; and when you cornestly ask mester and mistres wisely say that fevers are self-limiting: so are all dis-

Question.—Has any mind, in and of liself, the power Answer .- A mind may receive and impart thought

ensigns of wee, and stretching her dark warp across | Q.- Has man's thought influence, unless shaped in the universe. Nature's destructive elements, the in- words?

your thought, though unexpressed in words; others will of course not. Q.—Is thought a living being?

A .- It is life itself-a divine principles not, of Q .- is thought once created always in existence?

A .- Almays. Q .- Does any mind originate a thought?

A .- I cannot conceive how any finite being car originate a thought which is eternal. All originate with the l'ather; he alone can create thought. Q.—Are thoughly intuitive?

A .- They are impressive. The thoughts of animals

Q .- Are not thoughts dependent upon condition

A .-- They govern and direct our thaughts, but do not Q .- Are we responsible for our thoughts when they

A .- We contend there is no evil-only undeveloped

Q .- What impels a man to commit suicide? A .- Aberration of mind, or physical or mental dis-

Q.-Do spirits ever influence mertals to commit A .- They have the power to do so.

Q .- May not spirits afflict mankind, and influence

A .- If you do not guard yourselves, you are liable philosophy can find, but in the Supreme Wisdom that to all kinds of influences from all kinds of spirits. would dely all the spirits in or beyond earth to de-Still we are only on the threshold of the doors of the grade a man whose soul is free from evil desire and

She concluded her fecture by describing to the au-

EVENING LECTURE.

The lecturess said she had come prepared to speak unon the question: "Is man an individual being-if own ruin to any the least damage to ecclery.

What is this intersecting sentiment, that silles this student, the philosopher. The power of each scrap of dust to the whole of nature and the whole constitutes his ladividuality.

One mind will attain a certain position which another never can. It depends upon the individual

which they have known. I think, as I go through great mind is any less himself than when he lived on are not always what you think they are; and there are one barn and brought up in extreme poverty and soil- many truths and facts you know not, nor ever can

Everything man can grasp is for his benefit, when worldly punctillo, yet alive to the disgust which his he searches for the sake of knowing the mysteries of

The beauties of individualized humanity cannot be explained to you. Does it look reasonable that man's cannot have a desire to commune with the friends be has left behind him? None are so degraded that they Perhaps there is no greater quality in this moral do not have that desire.

forms; there is to each an inner life, which exists at mourning mate that the departed still lives. Oh, hew home. But this sentiment has its qualities essen-blessed it is to know that the spheres are mingled, and tial to its own nature. It loves truth, because it is the great laws which bind them can never be broken.

> compared with the worst on earth; yet elecuity is a gradual process of development and unfolding. Every strated to you as it has been to the disembedied spirit. No one has the power to deprive the soul of its birthright. Listen, then, to the voice coming from the spheres above, bidding you came up higher.

> Question,---Will not spirits attract the same society oreafter, as on earth? Anneer.-There they are not governed by matter, as

here: hence they have more power to draw to themselves their favorites than when on earth. O .- Are there any who choose eternally to remain

A .- I know of none, for I have not yet spent an eternity here; there are many who seem to desire not o progress.

Q.—Then they are not compelled to progress? A .- Progression is for all who will embrace it. It is like a vast banquet to which all are invited. If you ame, you can have what is provided; if you do not come. It can be of no advantage to you.

Q .- Is progression a matter of volttion, simply? A .-- Not wholly a matter of choice, yet all can proress who will.

Q .- Are there not all classes there, the same as here? A .- All classes are there, but they do not mingle together as they do here. Here, occupation and bust. ness require all to mingle; but there it will be affinity and sympathy which draws them together.

Q.—Do not those on the higher plane influence these enoath them? A .- Yes, as a parent watches the first stens of a child, so progressed spirits guide those beneath them

in development to a higher plane. Q .- Are intellect and goodness necessary to progression? A .- A person may have little intellect, and yet progress fister than the one more learned and educated

The spiritually minded laborer will unfold in spirit life faster than the materialistic scholar. O .- What is the difference between mind and soul? A .- These words are used as synonymous by many: but what I understand by soul is the body or clothing

of the spirit, while mind is the action or result of the She closed the exercises of the evening by describing to the audience three spirits which she saw before er: no names, however, were given, and the audience

had no means of knowing their identity. Nothing is ever well done in a small household if the master and mistress are ignorant of the mode in which

DIED.

DEED.

Departed this life for the spirit-home, on the 2th of May, Ma. John Oathomax, in the 80th year of his age. A friend of truth and a lover of justice, he derived much consolation from the teachings of our beautiful algitual faith. After much physical soffering, he passed calmly on, to meet the true and loving wife, who last animors had gone before to that land of peace and beauty, whonce, thanks be to the hencheant God! the travelors of eternity return, to cheer the Hilb-path of the kiloved ones here. For his departure there is no inconsolable grief, no sorrowing as from those without hope. Those nearest and deerest feel that he lives and loves them still.

North Furms, near Northampton, Mass

MOVEMENTS OF LECTUREUS. Parties noticed under this head are at liberty to receive subscriptions to the Dannes, and are requested to call atten-

subartiptions to the Barras, and are requested to call sitemino to it during their fecturing tours. Bample copies sesting.

Mas. Amarda M. Brancs will lecture in Cambridgenori, Thurston, June 3, 0, 1 and 8.— Fail Mirer, 12, 13, 14, 15, Taunton, 2 fundays of June.

Attabbro, June 5, 0, 1 and 8.— Fail Mirer, 12, 13, 14, 15, Taunton, 2 fundays of July.

Woonsockel, 2 fundays of July.—Willimantic, 1 do in July.

Frorthone, 4 fundays of July.—Willimantic, 1 do in July.

Frorthone, 5 fundays of July.—Willimantic, 1 do in July.

Chirers II. Coward, trance speaker, Hoston, Mass. Address, this above places, or Station A. New York City.

Chirers II. Coward, trance speaker, Hoston, Mass. Address, Illankan or Lour office.

Miss A. W. Bradour's address through June, will be Plymouth, VI., where all letters may be directed, for next winter's services.

Miss Roya T. Akkney, being provented by recort librars from traveling to the "Far West." will receive calls to be ture in Massachusetts, during the month of June, connected by with the first and second Salbaths in July, after which she heaves to meet her engagements in New York Blato. Hies A. Intends passing the Fall and Wilter in the Middle and Southern Blates. Friends wishing to secure her services and selection of the comet studies of the country of the provided to address her at an early date, Past-office address through June, and Jean the New METHIOD Of CHIR by French Country of the Past-office of the country of the Past-office of the country of the Past-office of the services.

Miss Roya T. Akkney, being provented by record librar from traveling to the "Far West." will receive calls to be ture in Massachusetts, during the month of June, connected by with the first and second Salbaths in July, after which she leaves to meet her engagements in New York Blato. Hieras and second Salbaths in July, after which she care to meet the passagements in New York Blato. Hieras and second Salbaths in July, after which she care to the second Salbaths in July, after which she care to the

MER ATRINE, a trance medium, who has heretofore with-

Miss Euzanett Cow, traince speaker, of Lion, Cattaraugus Co., New York, lootures at Ellington and Rugg's Corners Cattaraugus Co., N. Y.,) every fourth Sabiath. She will saswer calls to lecture in Chautauque and Cattaraugus Coun-

MARY MARIA MACOMER, West Killingly, Ct., box 22, in care of William Burgess. She will lecture during the month of August, at Pymouth; at New Betford, the two Brit Sun-days to Reptember; the month of October, at Cambridgeport. days to September; the mouth of October, as Cambridgeport.

Miss L. E. Deronce will loctore in Concord, N. H.,
June St; at Frankino, 5th, 6th and 7th; at Pirpaneth, danse.

July 1st and 8th; at Norwich, Conn., 16th; at Bristell, R. L.
23d and 39th; at Chaplin, 12th and 13th; at Atwoodville, 17th
and 18th; at Potnam, August 5th and 12th; at Gneida, N.
Y., 17th; Cloveland, Ohio, Sept. 2; at Toted, 6th and 16th; at Lyons, Mich., Sept. 23d and 39th; at Radine, 23d, 24th and
3th; at Lornese, Nov. Adjuss on above, or Fait liver,
Mass, until the first of Sept.

S. P. Lezlano will speak at Middlebury, Summit, Oo., Ohio,
until the middle of June. Friends between Cleveland and
St. Louis, via Fort Visyno and Attics, who desire inctures on
Beliritadism or geology, in July or August, will address on
Beliritadism or geology, in July or August, will address on the Convention at Abddle
Reitland, V., and proposes to attend the Convention at Abddle
Reitland, V., and proposes to attend the Convention at Abddle
and Convention of the Convention at Abddle

Rulland, VL, and proposes to attend the Convention at Middle Granville, N. Y., on the 18th, 18th and 17th of June. Speaks at Randolph, Muss., the 2d Sundays of July and August; at Taunton, the two last weeks of August. He may be address-ed as above, or at Norwich, Conn.

ed as above, or at Norwich, Conn.

Mas, J. W. Currita will lecture in Pertland, Ma., June 3d and 10th; Burlington, Va., 17th; Chicopue, Mass., 24th and July lat. Blue will speak in Oswego and Cincinnati Bundays of October and November, and will probably spend the winter West and South. Application should be sont. In as early as as possible. Address Box 816, Lowell, Mass.

J. C. Hall, Buffalo, N. Y., Intends to be at the Burlington Convention on the 18th of June. He will visit through Ver mont, Mussachusetts and Connecticut, during the summe mo iths, lecturing and developing mediums, giving tests, etc Address him at Springfold, Mass.

F. G. GURREY, tranco and inspirational speaker, will an swor calls to lecture in the New England States. Addres Mas. H. M. Millers will devote her time to lecturing in Ohlo, Pennsylvania, and New York. Permanent address, Ashtabula, Ohlo,

Ashtabula, Ohio.

MRs. M. B. KENNEY, of Lawrence, Musa., speaks at Bridgeport, Cl., the two first Sunday's in June.

MRs. R. H. Burg will lecture in Randolph, Musa., the last
sunday in May, and the last Sunday in June; Warwick,
Musa., the first Sunday in June, and in New Bedford, Musa.,
during the month of July. Address her at a Columbia street,
liotton.

Limber M. Ampress, superior lecturer, will visit the South and West this summer. Address blue, either at Yollow Burings, Ohlo, or at Mendota, Ill.

Mas. M. J. Walconson, of Stratford, Ct., will answer calls to lecture under spirit-influence in Connecticut and adjaces tates. Address as above.

Dn P. B. Ramouten's services as a locturer on Babbath and week days, can be had by addressing him at the Banne of Light office.

of Light office.

Mns. Clara B. F. Danikls, tranco speaker, will answer calls to lecture. Address, Wesifield, Medina Co., Chio, care of A. Farnum.

G. W. Holliston, normal speaker, will receive calls to lecture from the friends in Minucasta and Northern Wisconsin, during the spring and summer mouths. Address, New Berlio, Wisconsin.

Mrs. B. A. Kinosaury will answer calls to lecture in the State of New York and the New England States, during the mounts of July and August. Address her as early as practi-table at 1325 Catharine street, Philadelphia. Mus. M. E. B. Sawwa will answer calls to lecture in any portion of the New Evgland States; will also attend funerals, address Baldwinville, Muss.

PROF. J. E. CHERCHILL WIN answer calls to speak, address ed to the Hanner office, 143 Fulton street New York. Prof D. makes no charge for his services.

J. H. RANDALL will answer calls to lecture to the Liberal sts and Spiritualists in the New England States during the coming Bummer and Fall. Address, Northibid, Mass.

A B. Whitting has changed his residence from Brooklyn o Albion, Mich. All letters to him should be sudressed su-ordingly. LEWIS II. MORROR may be addressed at No. 14 Bromfield

Miss Bills E. Ginson, St. Louis, Mo., care of James H. JOHN MATREM's address will be Momence, Kankakee Co. Ill, to June 8th.

H. P. FAMPILED, trance-speaking medium, may be ad-ireneed at Greenwich Villago, Mass. Ezga Witts, electric physician, developing modium and cornel speaker. Address Bouth Royalton, Vt. ALONZO B. HALL, East New Sharon, Me., will answer calls o his viciuity.

Mrs. Saraii A. Braws. (isto Maccow.) No. 33 Winter frost, Eust Unitedige, Mass. Mrs. E. D. Binors, tratec speaker, will answer calls to schure through Goon. and Mass. Address her at Bristol, Ot. MRS. FRANCES BOND, care of Mrs. Thomas O. Love, Box 2213. Bullalo, N. Y.

CHRISTIAN LINDY, care of Benj. Teasdale, box 321, Alton Miss Susin M. Johnson, trance speaker, may be addressed t Ciluten street, Brooklyn, N. Y. J. H. Cuaries will lecture at Charlestown, Sunday, June

Mas. M. H. Colles, care of Bela Marsh, 14 Bromfield street Miss A. P. Paass will respond to calls to lecture. Address

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Miss. Bussan Siziont, Tinnes speaker, Portiand, Maine.
Dankel. W. Srell. No. 9 Prince st., Providence, R. I.
O. T. Irish, Taunton, Mass., cara of John Kddy, Reg.
Anna M. Middlengoos, Box 422 Bridgeport, Done,
Dr. H. F. Garder, 46 Essex street, Bosion, Mass.,
J. V. Mangreil's address is at Cholern. Mass.

AMM M. MIDDLEGGOS, Box 422 Bridgeport, DOB. H. F. GARDERI, 46 Essox Stront, distinon, MEB. J. V. MANSPIELL'S addities it at Ubeliec., Mass. Mrs. Frances G. Hyerr, Spencerport, N. Y. Mar, Braytia B. Ohrar, West Harwich, Mass. A. B. French, Clyde, Sandusky Co., Ohio. John C. Olover, No. 5 Bay street, Boston. Lewis C. Wetch, West Windhem, Coon. Mrs. S. H. W. Hoove, Cleveland, Ohio. Lovel, Brads, North Ridgoville, Ohio. Lovel, Brads, North Ridgoville, Ohio. Mrs. H. F. M. Baows, Cleveland, Ohio. Dr. Janes Cooper, Bellefontsing, Ohio, Mrs. S. Marta Buis, Bridgofield, Mass., Mrs. S. Marta Buis, Bridgofield, Mass., Mrs. S. Marta Guise, Bridgofield, Mass., Mrs. S. Marta Buise, Bridgofield, Mass., Bridgofield, Mass., Mrs. S. Marta Buise, Bridgofield, Mass., Mrs. S. Garuster, Lowell, Mass., N. S. Obruster, Lowell, Mass., J. J. Locke, Greenwood, Mass., H. A. Toegas, Forboro, Mass. Dr. C. C. 103E, DORON, NAME, J. J. LOCKE, GYCCHWOOL, MASS, SI. A. TUCKER, FOXDOTO, MASS, L. A. COOPER, FOXDOTO, MASS, L. JARED D. GAGE, CROIDER, N.Y. E. Y. WILSON, Cholesa, Mass, F. T. Laker, Lawrence, Mass, W.K. E. RICK, ROXDUTY, Mass,

Boston Adbertisements.

and 34th.

F. L. Waosworth speaks June 3d, 10th and 17th, at Willimmanic, Ol. Address accordingly.

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N. Frank Whitz will speak in Oswego, N. Y., the four Sundays of June; calls for week evenings must be addressed in advance.

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Marte F. Hukkty's post-office address is Rockford, III.
Bhe will speak at Milwaukie in May: at Chicago in June;
at Toledo in July; at Cincinnall in August; in St. Louis
in September; in Tennessee and Georgia, in October, Novsuber and December.

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In September; In Tounessee and Georgia, in October, Norsuber and December.

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April 28.

April 26.

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I endoavor of the landly to investigate, and throughly a
derstand the numerous modern Maladles, which is say be
come so very provalent and fatal, especially to the young
known as nervous debility. The externat manifostations of
the class of diseases are foliaration and Exhaustion: Marses
mus or a wasting and consumption of the vital fields and the
muscular and nerve lisance; sallow countenance; pole lips;
distinces of the head; impaired manure; dimness of especiality is so balance in the brain; nervous desinose; palpliation of the head; impaired manure;
distinces of the head; impaired manure;
distinces of the head; impaired manure;
distinces of the head; great restlessness; despendency of
spirits; dreamy and restless leep; facility or had bread;
villated or morbid appetite; indigection; liver complaint;
discases of the kiders; suppressed function of the skin;
spinal irritation; cold extremeties; muscular dobility or lassitude; rheumaide and neuralgo pains; hurried breathing;
cough; bronchitis; soroness of the thront, catarrh and dyspeptite tubercular consumption.

Also, Isarravita Dispute white; severe landinating pain
darting between the shoulder-hindes from the atomach; pulse
quick and irritatio; dull, heavy aching pain across the loine;
excessive depression of spirita, despondency so intense as often to excite the most painful lises; sorone las class of disorders invariably indicate impaired nutrition, enervation in
the organs of digestion and assimilation, so that is ad and inassimilated chyle gote into the blood. It should nover be
forgotten, therefore, that some of the worst and most fatal
diseases to which field only throw off and mores the
forgotten, therefore, that some of the worst and most fatal
dis

and conscientious mutives. Fatteres shall not be drugged at this Institution.

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Bustetics now show the solemn truth, that ever 100,000 dis in the United States annually, with some one of the foregoing discases, developing consumption, protration of the vital forces and promature decay.

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awarm any season, or provented from dolog
so. Can be provented from flying to the forcets in swarming time. Bee rubbery casily
inprevented. Moth milliers provented effectually.
Never lose bees by the chill of winter or
otherwise.

Will send my new book circular, containing 32 pages, free
of nosinge, to any bee keeper that will send me his post-office
address. It gives the contents of book in full, and gives general explanations, and cuts of the Patent Compound Hive.
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receipt of 57 cents in postage stamps, which will give full
particulars in the Guilture and Management of the Honey Boe.
All orders for Circulars, Books, flives, Rights, &c., prompily
altended to. Address

K. P. KIDDER.

May 12.

HOPEDALE HOME SCHOOL.

May 12. 13w Burlington, 7t.

HOPEDALE HOME SCHOOL.

THE next [Summer form of this Institution, thoroughly Risformatory and Progressive in its splitt and tendency will commence on Wennesday, May eccond, and continue arm wares. For full particulars see large circulars, to be obtained by addressing WM. S. HAYWOOD, WM. S. HAYWOOD, ADHIE B. HEYWOOD, Inopedale, Milford, Mass., April 14, 1860.

A COTTAGE HOME, A COTTAGE HOME,

Or Asylum for the Afficted,

By Dr. R. B. Neuton, Medium, Scratoga Springs, N. Y.

Tille following or a few of the diseases that I am treating
with great success, as my home references fully show;

Lung Birene, Dyspepsia, Disease of the Liver, Heart Disease, Serefola, Sali Rheum, Ever Sores, Epileptic Ris; all
kinds of Bore Tyes, Amaronis of the Eye, and Kilney Difficulties, as well as all Diseases pertaining to the Gential Organs

gans
I have in my possession the means of restoring new hair upon hald leads, and have now in my house two persons who are having their hair restored.
Last, but not least, I would say that Female Diseason, Weaknesses, &c., are cured without the least indeficate exposure of the patient.

caura of the patient. Terms for treatment and board, reasonable. I make examinations for discuses without any previous knowledge of pa-lient or symptoms, when as my office. 13x0 April 28.

DB. CHARLES TOBIN. ELECTRICAL PHYSICIAN. Room 5 and 7 Post Office Building, Hartford, Conn.

N. B.—All Chronic or Nerrous Diseases treated by Electricity in some form, Electro-Chemical Sulphur Vapor, and Medicated Vapor Batha. Sm March 3.

MRS. BROWN'S ADVERTISEMENT.

MRS. H. F. M. BROWN, has for sale a general assortment.

M. R. F. M. BROWN, has for sale a general assortment.

M. G. Friddel, Anti-Starrey; Spiritualist, and other Reformatory Books. But is also gener for the sale of Mrs. Methods of the Catalysovany Menocrus, and for Dr. Broncon's Bleed Food. A printest Catalogue will be sent to those wishing it. Orders should be ext to Mrs. H. F. M. Brown, 228 Superior street, Cieveland, Ohia.

concession mas in succession, and no or of this splicit into every conceivable application. There are many things that I think ought nover to be dimixed from the threshold of a man's own thought. It mised from the threshold of a man's own thought. It may not be always a duty to open to those unconsciously wronged at unknown mischief, which in your consciousness works and paths you. For we are not, in a remorsted mood, to think selfshily, merely, of what will be good for us. We are not in confession to relieve our own minds at the expense of the happiness of somebody else. We are to consider whether a confession to another may not be a blight upon him. I have known many lives to be imbittered to the end, many households to be broken up, and the most desperate injuries to be done both for this world, and, apparently, for the world to come, by a needless confession of wrongs long mast and unknown, in cases where confession could bring no reparation, and could only relieve the conscience of the off-ender at the lifeling expense of the happiness of the off-ended. Under such circumstances it is a mistaken conscience that leads a man in confess and such circumstances it is a mistaken conscience that leads a man to confess, and the act of confession is a

There is a superstition in this matter of duty, some-

BANNER

OF LIGHT.

The control of the special production for the control of the c

SCATION AND THE RECOVERY

STATE AND THE RECOVERY

STAT

the confession of the abominable experiences of their dirty lives.

Now I abhor, root and branch, the whole of this kind of confession. It indicates not only that men's vices and crimes were bad at the time of their commission, but that they have deadened their sensibilities. If it were not no, they could not take pleasure in such revolting disclosures. Their manhood must be nearly gane. Such confession is mischievous to those who listen: for it produces in them a familiarity with evil, and an expectation of escape from it. If they should commit it. It cannot but be prejudicial to the young. Such men should never or only in the most extra ordinary cases, become cachers or merat leaders. In certainly continuous to the entry few men like Gough, who, from being victims of intemperance, become apostles of temperance. Men that have gambled and fought may be sympathette insistonaries among those who wallow in vices such as they have escaped from, but seldom are they fit to become general moral teachers; for it is the very nature of vices to scar the moral sense. A man may be re-

apprication of divine true, there of this shoot, there was his text, there was his sermon, and there was his living illustration. And until we have such pulpits, there is but little to be expected from preaching.

Society is a rude discipline, at best, rolling as over and over in life, as men roll boulders to make them retaid and smooth. Attalument becomes remote and final, not voluntary and direct, under such circumstances. Therefore, were should make the of each round and smooth. Attainment becomes remote and final, not voluntary and direct, under such circumstances. Therefore, men should make use of each other more in the relation of friendship. And this is the grant thought of true filendship. And this is the grant thought of true filendship. And this is the grant thought of true filendship. And this is the grant thought of true filendship. And this is the grant thought of true filendship. And this is the grant thought of true filendship and true. Solidship is that it within a friend is ilke the chord of a harp or a violunce are two kinds of friendship is that it which nen come together to make pleasure out of each other and in which they are satisfied with enjoying. True friendship is that in which men come together had to make pleasure out of each other and in which they are satisfied with enjoying. True friendship is that in which men come together had to make pleasure out of each other and in which they are satisfied with enjoying. True friendship is that in which men come together, not to make pleasure out of each other and in which they are satisfied with enjoying. True friendship is that in which men come together, not to make pleasure of each other and in which they are satisfied with enjoying. True friendship is that in which men come together, not to make pleasure of each other and in which they are satisfied with enjoying. True friendship is that in which men come together, not to make pleasure of the country on receipt of non five to two decides of the engagement of the country on receipt of non five to two decides. For the friendship is that it is menticinal, that makes better, that strengthens, that relines, that receipts on the plant of the country of the following of the fo

be a wholesome incitement to our with. There are many things that we would do without that influence. many things that we would do without that influence, which we would scarcely venture to do with it. Confession is, or may be, to the roal, one of the most cleansing, beautifying, arranging, ordering of processes. We are at that time of the year when, having moved, or having escaped the death of moving, we are going the bugget the quarterial process of cleaning and arringing our houses for the summer. There is no house, whether large or small, in which there are not some crevices for vermin, some corners for dust and dirt, some drawers tunbied, some out-of-the way and tuniously at closets in confusion, some things processes. We are at that line of the year when, having moved, or having escaped the death of moving, we are going theough the purgatorial process of cleaning and arringing our houses for the sammer. There is no house, whether large or small, in which there is no house, whether large or small, in which there are not some crevices for versuin, some corners for dust and dirt, some drawers tumbled, some out-of-the way and tinlocked-at closels in confusion, some things at cross-purposes. There is no house that is not to be with the movement, are included to he present. Service and tinlocked-at closels in confusion, some things at cross-purposes. There is no house that is not, citter with good or with indifferent housekeeping, in a state in which it will bear being put to rights occasionally and when he is instacking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually. And when he is sucking of the house considually and the house considually. And when he is sucking of the house considered the sucking of the Rudhad and Washington Railroad, stay in the north of the most of the little form the north at 6 a. m. and 4 r. m.; from the south at the sucking of the little form the north at 6 a. m. and 4 r. m.; from the south at the sucking of the sucking of the south at the sucking of th the master or the mistress! How much undrean

the master or the histress! How much undramed-of necessity for cleaning and arranging presents itself! And there is no human soul that dues not need to be put to rights now and then. We are so busy with this secular object, we are so busy with that worldy ambitton, we are so busy with the things of this life, that we do not understand our moral state. But let a that we do not understand our moral state. But let a man go into his soul to put it to rights, let a man go into his soul to anake reports as to fie condition, let a man say, "I will make confidents in this metter," and ask for help, and he will be surprised at the work he finds for the brown, for the candle, for the brach, his will be surprized to find how the whole brack his exist with vernitin, and punning to waste.

Now it is a good thing to put a house in order once a year; it is better yet to put it in order twice desertit is better still not to let it get out of order. And it is a good thing to put once a sear; it is better to to do fit twice a year; it is better it is better yet to do fit twice a year; it is better jet to do fit twice a year; it is better still to do it every day.

If there is a man that does not think as you think, that does not that does not that does not that does not

that does not see your life as you see it, that does not like you, and that says eevere things about you, make fast friend-hip with that man, and keep near him. It is not the men that do not strike that ever ring the bell. If the bell is to be rung, somebody must atrike it. Unless it is struck, we shall never know what his call tone it. We more in a white that wou that entite real tone is. We once in a while find men that smite us. It is the blows they give us that bear upon us the results of other men's observations concerning us. It is well if we meet them with a slupplicity and frank-ness which leads us to make free confession of our faults. There are the things which work toward true membood.

nation. There are the image which work toward group membood.

By you nek, "Who can bear these things?" The way of duty is hard at first, but at length it becomes easy. It is like uncadamired roads. When they are first made they are covered with small, irregular stones with cutting edges; but when they bave been traveled over for a lew mouths the stones are ground to powder, and the roads are as smooth as a marble floor. And the way of duty is at first movem and disagreable, but when it has been trodden upon for a time it is a solid path, on which mutlon is easy and pleasant.

How to Grow Benutiful.

The patent powders and washes never will bring about so destrable an end; the secret lies in obedience to the external and internal laws of nature. Hall's Journal of Health-which is a perfect armory of weapons for the defence of God's best gifts on earthhas the following on this interesting subject:-

"Persona may outgrow disease and become healthy by proper attention to the laws of their physical con-altutions. By moderate and daily exercise, men may become active and atrong in limb and muscle. But to grow beautiful, how? Age dime the justre of the eye and pales the roses on beauty's check, while crow-feet and furrows, and wrinkles, and lost seeth, and

instance where it is not purporting to accept a "chaling of the city of from me which was never made—at least, is the scene which the writer of the article in question implies. I have neither the deafre or intention to meet it may be a hound a fain in any such respectable or encounter from the reports of the various Spiritualists who have the hound a hound gain in any such respectable necessary in the troubte to refer to the passage in which is unnear appeared in a recent letter of mine, he will find the generalities in which he delights to indute a reduce one, represents far more nunerously the ordinary manifestations of spiritual intelligence at the spiritual accept, or remove the cause of their production out of the spice of would convince any candid mind of spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the cause of their production out of the spiritual agency, or remove the

with the color of this is the abnormal." There is so much dignity in the pulpit that we cannot do it. Christ wed to do it. It strangers oncountering strangers, and describing pre-ented itself. His pulpit was right to ver against whatever required his attention—by the roadside, in the chapte, in the chapter's with the vividness of a Fowler—and their Christian dollar that the temple, in the Pharkee's house. Wherever the object the temple, in the Pharkee's house. Wherever the tiling was that needed the direct application of divine truth, there christs stood, there was his text, there was his sermon, and there was his text, there was his text, there was his sermon, and there was his text, there was his sermon, and there was his text, there was his text, there was his text, rolling us aver as follows:

Boelety is a rude disciptine, at best, rolling us aver as the first muberiber to "the whole art of conjuring."

Boelety is a rude disciptine, at best, rolling us aver as the first subscriber to "the whole art of conjuring." edited by such a magician, and write me henceforward Emma Hardinge, the ex-Spiritualist. Until then, though I utterly decline any further remarks on a sub-

wrong.

No man can confess his faults until he has blown away all that vagueness and haziness with which weathenpt to envelope ourselves, and hide our character from the rigid judgment and mensuring of God's have wanted to join with us in this Carronton. It will be held to one trigid judgment and mensuring of God's had not find himself committed against their. When we have made up our mind to state the truth to others, we have made up our mind to state the truth to others, we have made up our mind to state the truth to others, we have made up our mind to state the truth to onreleves. It is exceedingly important that we should know the truth about ourselves. We live in a kind of indian summer, with a huzy horizon, where distances and preportions and magnitudes are lost to us. Therefore, when we have being great seinlieness to our mould convictions about ourselves. Goling to another and reposing confidence in him rears up an influence outside of us, which will be a wholesome incidement to our will. There are many things that we would do without that influence.

CHARLES WALKER, Bridgewater, D. P. Wilden, Flymouth, A. E. Bennons, Woodstock, Chas. G. Townskin, Bridgewater,

Anniversary at Middle Granville, Washington

th at Ca. m. and 4 r. u.; from the south at rive from the north at 6 10 A. M. and 9 1-2 P. M.

C. H. Bull. Y. P. Siggus, Geo. F. Harler, Arrangements.

Spiritualists' Convention.

The Spiritualists of Providence, R. 1. and vicinity, will hold a Convention in that city on Wednesday and Thursday, August 1st and Sun, 1800; and on Friday, August 2d they will make a grand steamboat excursion down Narragaeset lay, for an oki-fashjoned lithudo leined chambake, and a "general good fine." A number of the best sprakers in this country will address them, each day, whose maines will be amounted in due line. All Spiritualists and their friend throughout the country are invited to attend.

Annual Colebration.

The friends of progress and free speech of Sturgis, Mich., and the sleinity will hold a two days on wentless at the place on Sturgis, and Southly, the Oh and lots of Jane, 180k, in commemoration of the building of a free church in that 1 lace. A general invitation is extended to all to be present on that occasion, Amile provision will be made for the accommodation of strangers from abroad. Notice.

us. A general good time is expected. Spiritualist Plenic.

operaturate returns of the share a phenical and social gathering at Atest, on the share of Lake Untario, at the Pine Greve, Ningara Co., June 20th, 1800. Lockpart is the point to leave the railroad, and conveyances can be had at reasonable rates. Attest is tradecules north of the railroad. William Denton and Mrs. F. O. Hyzer are

Grove Mooting.

The friends of Spiritualism and human progress will hold grove meeting at Arcadis, Hancock Co., Uhis, on the 10th and 17th days of June. Dr. James Goojer, of Selfchontains, and Dr. G. H. B. Kellogg, of Arcadis, will be present as

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For weak or inflament eyes this preparation stands unrivalled. It never falls to give innucliate relief; and when the difficulty is caused by any focal affection, the cure will be speedy and permanent. Price 50 cents. BPIRIT EMBRICATION.
For Tetter, Eryspeins, Salt Rhoma, and all Scroblatic propilors of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Frier, \$1.

This Solve, when used with the Magnette or Spiritual powers of Dr. Scott bis never, in a single instance, failed is coffeet a personnect and positive or new, to matter how segratuated the case. It will be found it tumplanning effections of these single in contrast when the quest effected in come.

valed the case. It will be found ritumplannily effections of itself allows in cases where the part effected is open; and when Dr. Becot's acryleca cannon be obtained, those of any good medium, whose powers are adapted to such complants, will answer the purpose. Price, \$10.

This preparation is guaranteed to cure oil kinds of inflatmentary rheumation and will taxe the system for a condition that will positively firebid a return of the disease. Price, \$3 per bottle. For \$10 a positive cure will be guaranteed.

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This automicibing and powerful Medicine can be need for many diseases not specified. Becarcily a day passes, but we liear of fee wondorful effects, and often in an entirely now character of disease. We do not claim for it her a pustation of a care all, but we do regard it as a Care of Many. It has proved starilingly and anazingly recreasint in the worst altied of Ricementians Neurales, Rusices, Rivsices, Ristocated Joints, Chilbaina, Frostol Vect, Siff Neck, Tetter, Sore lireast Sero Nipples, Bylind Complaints, Baldness, etc. Price \$1 per Jar.

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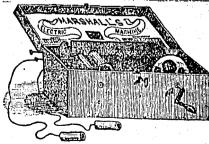
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In this way he has cured an arm of a physician, poisoned in a dissection-room; rheumation, inhaminatory and chromin, oven where the limbs were drawn up and dissorted; total blindness; a, club fout from bitth; fevers, particularly scarlet and yellow faver; small goz, even after breaking out; chois-ra, of which he has dared hundreds, and never failed; paralysis, where, owing to sge, the cure was flow and hard; paralysis, where, owing to sge, the cure was flow and hard; heuralysis, displaced and broken butes; insanity; children from birth; episptoff fits; tasso of blood from now, mouth and womb; reputers; falling of the womb; piles in the first paralysis, them from the lady, and restored withered limbs. And all this, I repeat, by simply laying on his hands."

May 5.



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