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Written for the Banner of Light. COSELLA WAYNE;

WILL AND DESTINY

BY GORL WILBURN.

CHAPTER XX.

MANAGORU'S LETTER. "Wherefore so sad and faint, my beart?
The stranger's land is fair:
Yet neary, weary still thou art—
What and at thou wanting there?"

What wanting? all, on! all I love! Am I not lonely here? "-HEMANS.

Beveral weeks have elapsed since Cosella left the luxurious home of Donna Teresa de Almiva and Clara Maidonado. The ever kind and locose hus-Senora had held a long and private conversation Corella's name. " She has told him something." eald the faithful negross indignantly, " or he would not so neglect his Godobild." The young girl sighed wearly and accepted her fate.

Her manner, paleness and abstraction, proved mind; but with true and intuitive delicacy she for bore from questioning her. And Cosella was silent. not from fear, but for shame of the unworthy weher a season of unrest that preceded the coming while in the presence of Clara, or while pressing the sorrow and the foreboding that haunted her.

One afternoon, Clara's husband returned from the dered unto gold ! post office with a letter and a package directed to the Therefore she dreamed amid her sorrow, of home our expectant ourlosity; see, the children are staryou joy of your good luck, Senorita."

faintness overcame her; a chilling tremer shook her she said, with a tearful smile; and from all the battle of this life; and the mountain's mistencircled

"Cosella Marial" (she was thus called often

felands looked on in silent Wonder.

this easket, with a message from my father, what queried of herself: "what next? what shall I do?" can it mean? Lord! give me strongth!" she fer She beard of Salvador del Monte occasionally; vently implored. And hastily she read the letter. she caught a glimpse of him sitting by a woman's

with eyes dilating. Not a sound escaped her lips; she turned away her head, and when once he sent she anatched up the casket and hurriedly left the no wavering in her soul when conscience pronounced

tears, in which her tender hearted children joined.

perusal of Manasseh's last confession. the railor of a soul-deep grief alternated on her tian faith, with all its paneply of church and form? changing face. Low exclamations burst from her Was it right for man to make unto himself embodi. from my soul I do forgive Manassch, cruelly as he lips. "I thank thee, oh my God!"-oh mother, ments of things unseen, and worship them in lieu Shinal Pather! Where, oh where!"-and then of the divine realities? Was Jesus of Nazareth inwith another effort to be calm and still, she read the deed the very God? And was that God a spirit, she whom I shall ever love, burns in perpetual torletter again; and drank in its overwhelming rove infinite and all pervading; or was he some grand, ment, not for the sine of life, but for the difference lations of life and blessedness; its testimony of pen- incomprehensible personality, dwelling afar in space, itence and wrong.

She perused it for the third time, and not until never-ending day, where Johovah sat enthroned in Tell me, is there an eternal hell?" then did she realize that Manasseh, her oruel kingly pomp, where a blaze of glory voiled the Fathguardian, her calumniator, her ruthless for was or's countenance, and the econpation of the angels dead !-With a prompting of exultant joy she clasp | was to sing and glorify him alone? And that mysed her hands, thankful that she was liberated from tery of the Golhead-the Christian, the Catholic his grasp; free and glad and proud, that she was Trinity—could the human intellect accept it, and not his child. Then came the human pity; the the human beart approve? The never varying momild-eyed womanly angel of compassion knocked at notony of heaven, the earthly glitter of its golden her heart, and the wronged girl's tears fell on the streets, the imperial pomp presiding there as in the letter ladited by a dying hand. "God forgive thee court of some wordly despot-was it a sufficient as I forgive!" she murmured, and then she thought componention for the trials and discipline of life? every act. The heroic, self denying soul, yielding of him in his sunny moods, and in view of his tardy What was to become of the hely ambition, the ever but soul wrong penitence, of the appeals to her we upward tending aspiration, the love that demands immutable, is a spiritual conquerer; and in the man's heart for charity, she wept the heart floods of fruition and continuance of eternity? What is life bereafter, the soul-victories achieved, the illuminadivinest pity o'er his death.

truly, that the loving Shina bore to her no tie of embellish earth? What of the untold capacities, beauty. The purely loving shall dwell in Eden motherhood; that in a far land she rested who had here but half unfolded; the yearnings half untold; bowers, such as their young imaginations pictured; given her birth. And then smid the isolation, and the spirit links of soul that would stretch from world all that the mother's heart desired and dreamed of

give, forgive Cosolla! I will make restitution as voices of intuition within that seeker's breast. " Bo sought refuga in the humbler but happier one of daughter's rights. But even amid the storm of freed soul, and the truth will respond. frustrated hope, there arose to her mind's vision the Cod is no malignant tyrant, sending wars and hand of her friend received her on cordially as did welcoming form of him it was her will to seek pestilence upon his much loved earth. He is not Clara herself, and their two lovely children were glad throughout the universe! Tall, and majestic with jealous of thy human tributes rendered unto the to have the sonorita come. It was indeed a fitting the power of innate nobleness; lofty browed and et. beautiful in art or nature. He is a spirit, present in resting place for Cosella's wounded spirit; and equent of speech; with face untouched by the des cach form of life, speaking in a thousand voices, all whatever their humble means afforded was placed at corrating hand of time; unmarked save by the beau of love. When creeds and churchly dogmas cease to her disposal with frankness and good will. The ty-lines of thought; with eyes of heaven's serencet, satisfy the hungering soul, from nature's fountains good old Panchita called often to see her; she heard holiest blue, her father stood before her, opening flow forever the myriad streams of living truths. from her that her god father had returned, that the wide his arms, smiling with deep tenderness; calling The bloom upon her sacerdotal vestment is as pure with him, and that the Senor had never mentioned fore some beekening reality, she beat her kace and arrana all that carth life can bestow upon the stu

ered boon, a father's hely benediction. not deem the world's obcisance was most deeply ren-

world beside she guarded her secret.

since her admission to the church.) "What is the ings struggled in Cosella's breast. Gradually awaken, have been berrowed from the river's onward flow; matter, my friend?" and the sympathizing Clara log to the bitter sense of dependence, she began for the and the songs of joy that have blessed the laborer "Open it, pray open it," said Cosella faintly; and material sustenance. She had over been surround. light and the dancing leaves. Thus everything her trembling fingers proceeded to unscal the letter ed with plenty, often with luxury; she had never she held in hor hand. She was so long about it that accustomed her hands to toll, nor her brain to labor, human knowledge-instructs, and charms, and Clara had untied the parcels and cast aside the Hor humble friends lavished upon her every kind atwrappings, ere she had perused the first lines. She tention, and in return she compelled them to the ac recognized an ivery casket that had belonged to ceptance of various gifts; such as dresses for Clara, Manasseh, a few trinkets lay therein and an open pictures for the adornment of the sitting room, play by a blaze of glory, feeling naught save self-satisfacletter which she saw was in his handwriting. Her things for the children. Cosella thought not cared benit gave a loud throb of pain; then by a sudden not for the diminution of her resources; she know and powerful exertion of the will she gave her atten | naught of the value of money; none but Manasseh tion to the missive she held in her hand. Her had ever vaunted to her its mighty influence upon the world. She dispensed gifts with a generous "This letter is from the island of Talio-I have hand, until she had no more to give; and with foldno correspondent there," she murmured. "And ed arms and eyes that sought help from above, she

She read it through, with a blanching cheek and side upon the balcony of a house. But resolutely her flat. Hoping, waiting, praying of destiny for a one. Religious scruples arese; conflicts of reason Cosella entered her chamber, bolted fast the door, with traditionary teachings. Which was the path and sat down, pale and stern and tearless, to the to heaven? Was it the faith professed by her mother's people, to the last upheld even by the sent-She read it once, and the orimeon of a sudden joy, tered, persecuted tribes of Israel? Was it the Chris

true, much wronged and seeking father, he lived per- the vague foreshadowings of angelie prowess, spirithaps; and she would meet him on the earth. For just dominion, hely conquests? The thousand guar-Manassuh had written thus: "often have I been de- antees of immortality, how should they be realized? crived with tidings of his death; as if it were a In selfish rest within a glittering, sensuous heaven; punishment for my sin, his haunting and living in prayer before Jehovah's majesty; in withdrawal image over pursued me. Only two years ago I from all human and angelic sympathy? "No, oh, heard from him, he was then in England. Oh, for my soul!" responded, silver, clear, the promising our law demands. May you meet and be happy, for lieve not creeds and rituals, they are the work of in this my dying hour will I confess, that he who man. From a low standpoint of moral fear and has the right to call you daughter is one of earth's grossness be has hitherto beheld his God; he went noblest men. The veit of prejudice is withdrawn, outside of lils own soul to grasp the infinite, and I stand upon the portals of another life. I feel-1 found only shadows-looming horrors, myths, of know my immortality now; and I tell thee, thy fa man's formation. He has cast aside the ever-renewed ther is a brave and most bernie soul. His name, oh and boly volume of nature, to grope amid musty wronged and persecuted child!-his name is Per-" books made sacred by the impress of antiquity. thus far the failing hand had written when the sum. The soul ever gives a truthful response; divest it of moning angol called. A bitter cloud of disappoint fear; fill it with human and divine love; cast aside ment lowered over her expectant hopes; and she the trammels of creed and the teachings of priestwept for the unfinished revelation; she cried aloud oraft; question not thy educational prejudices, thy that Heaven was unjust thus to defraud her of a passions—they are of the earth; but inquire of thy

her by name to come and cheer his life! And as be and fair, to day, as ever; there is within her wide reverently bowed her head, invoking that most an dent's soul. Her crystals teach the fushionings of divinity; her piled rocks tell of the successive ages She had learnt her mother's name; she knew the of unfoldment; her regetable realm teems with the history of hor proud grandmother, the sorrows of life-spirit, her floral treasures with the Godlike ather father's lot; and from that hour a wild but fixed tribute of beauty, her mines' wealth with the corto Clara that some great grief weighed upon her resolve dwelt in her breast; she would seek her respondences of soul. Not a flower blooms, nor a futher; she would travel from place to place, guided brooklet murmurs, nor a tall tree waves in the passsolely by the intuitions of a daughter's heart, and if ing wind, but finds a link within the human soul. he dwelt on earth she yet would find him. Poor 'From the atom up to God,' the interminable chain man once deemed her maternal guide. It was with Cosella! she thought not of her dependent condition; ascends. And there are chords within the human she forgot that she was bereft of fortune; she knew breast responding to the wild bird's note, to the Storm; strange dreams haunted her pillow, and a not that the grandest aspirations of the human sout, englet's cry; to the Eelian breathings of the sumwild desire to wander far from the scenes of her the loftiest impulses of truth and goodness, are often mer breeze, as well as to the rending of the thunderdiscipline took possession of her every wish. Only fettered in their expression by the iran hand of stern cloud and the passing of the storm. There are souls necessity; by the galling bands of penury. The on earth to whom the roices of the sea are the children to her aching heart, and replying to their dreamer knew not this; the denizen of fairy land teachers of a mystic lore. Beside the wave-washed innecent practic, did she feel the soothing calm of deemed not the earthly pilgrimage so paved with beach they learn what life shall be; how death can that happy home; and for the hour she forgot the difficulties; she, who worshiped heart-wealth could be overcome, and heaven be gained. In that hallowed spot of voiceless prayer they compose sublimest poems, never to be recited until the material reil shall be withdrawn, until the loved and parted Senerita Cosella Maria de Almiya. "There, young and blest re-union, of happiness and joy; and yet shall meet in the Elyslan star-worlds. Vows of lady," said he smilingly, "is news for you, and I there was a gleam of prophecy, spiritual and true, sublimest self-abnegation, promises of soul-anfrandoubt not a handsome present; come, please gratify in all the varied imagining of her love yearning soul, chiesement, efforts for a world's redemption, have Cosella bathed her face, and arranged her bair; been outspoken and outwrought in presence of his ing at you, open-mouthed, hoping for a good supply then calmly walked into the sitting room and told recording witness—the guarding, faithful sen! Some of candies. Clara, by her looks, thinks a fortune has her friends of the announcement of her father's vestal hearts have sung their hymnings of devotion fallen to your share, and we are all ready to wish death. But when alone with Clara she told her all, beneath the silver stars of night, and to the lily's and received that true friend's condcience and sym. ear have breathed what man can never know. The But a nameless dread possessed Cosella; a sudden pathy. "I shall have to unlearn to call him father, wild wood solitudes have trained strong souls for the grandeur has inspired the epic pooms, the heroic For some months afterwards new and strange feel actions of the age. Calm, peace, and sweet endeavor at time to think of the duily effort pecessary for have arisen from the wafted inspirations of the sun that bears the semblance of the beautiful appeals to

> soothes-for it is ever God that speaks therein. But heaven? where I shall meet my mother. Shall we there wander listless, band in hand, surrounded tion? No employment, no incentive to effort, no good to be achieved? And that other place-too terrible to think of! There those I have loved may dwell in perpetual terment, and I may not lend the helping hand t

I am a human creature, full of faults, inhormonies and conflict; my eyes are darkened to the heavenly light: suffering and discuchantment have made me hitter, oft rebellious. I rening when I should submit: I know not yet the wherefore of life and trial -the necessity of being, of endurance and sorrow. But this I know, all faulty as I am-within my soul when she had perused it all, and read the signature, her a message she declined receiving it. There was there gushes forth a fountain of forgiveness that, by its sweetness, I know is divine. I have been arnelly wronged, deprived of my rights, despoiled of love. "Some great calamity has occurred to our poor change to come, the months passed on; and many and discuchanted with the promises of friendship, friend!" said Clara, and she burst into pitying changes passed over the interior life of the awaiting My soul is full of skepticism, bitterness, and suspicion of humanity. Forgive me, God, that I have dared to arraign Thee! It is not thou who inflictest suffering, but thy human children upon each other. Earth and sky are as beautiful, as true, as in my childhood's days. Thins aspect changes never! Yet I, striving to imitate Theo, learn to forgive. And has sinned against me. Yet the pricet tells me that he is in hell; that the gentle, loving, timid Shing. in belief! Oh, can this be, and art thou Just? Anwhere time is not? And heaven !- was it a place of swer me, oh voice of God! oh sacred intuition!

> The soft breeze that invariably preceded an imression fanned her brow; onlin descended on the anxious beart; a sweet atmosphere of peace, through which the commissioned angels communicated, enfolded her thought. Framed into words, thus was the response:

"There is no arbitrary decree nor place of punishment; but natural, beautiful, and inevitable consequence, that is the spirit's compensation for its obodience to the moral and physical laws that are devoid of action, incentive, progression? What is tion of truth and knowledge obtained, shall form Then came the thought that indeed he had spoken the hereafter, if divested of the neble affections that for itself external surroundings of the utmost

of divinest light and hope. Her father, her loving, slumbering emotions no wand of earth could reach; alized. Not an aspiration shall be lost, nor one hope [my friends; before that time arrives, I must away romain unsatisfied; the material barriers romoved, the soul is free to act, to live, and to achieve. Therefore the post's eye shall be gladdened by the beauty forms of the celestial worlds; the artist's soul drink in the varying panorama of the fadeless realms; the minetrel there shall hear the music voices of the stars, the floral concerts of the blessed earth. And there will be labor for all; labor of love, and aid, and sympathy; works of truth and goodness; com-

munication of Heaven with the worlds beneath. The faint reflections of celestial heavens of eauty and of peace may dwell within the human spirit, while it dwells amid the discords of the earthlife. Angelic discipline, self-effort, will and truth, may bring these bright reflections; and you may dwell in joy, though surrounded by external inharmony. And thus with the opposite picture; violation of natural and divine law, inevitably entails emorse and untold suffering. Hell, with its demon shapes and lurid fires, dwells in the guilty breast; gained, but not forever. Thou, fallible and human of a God implacable and unrelenting; the chimera overhung by my earthly imperfection's well! of tyrant's brains; the offspring of coelesiastical And mandering 'mid the avenues of light, resting fear and love of power, is this avenging and unforgiving Poity! The true God is a loving father and shrines, mine eyes behold the faces of the glorified

bountiful mother unto all souls. All sins must be self expiated; no church, no priest, is invested with the power of forgiveness The soul must, from its gained summit of epiritual innight, learn to forgive itself, ere happiness can be obtained And this can alone be done by substitut ing deeds of lave for deeds of hatred; by loving truth and abhorring falsehood; by living purely in place of living vilely. On self depends the gaining of salvation, or the soul's immunity from svil. Pure and lofty aspirations will attract hindred induences that will strengthen the first feeble effort in the right. But the first effort must be made by the buman will; it is the voice of God asserting its supremacy; it is the God within dictating through the reason, the affection and the intellect; and all that conflicts with it is of the grosser nature, and must be overcome in order that the Divine may reign supreme. That voice hearkened unto obeyed, the angels of inspiration hasten to the soul, to as sist with their encouragement; to strengthen with their power; to elevate, refine and purify; therefore no vicarious atonement can suffice; no princily absolution benefit; no oburebly ceremony sanotify. On thyself depends thy present and thy future destiny; knowing the beautiful compensations of good. the direful and inevitable consequences of evil, what

soul would choose the latter? There is a conscious self-respect, intuitive to the soul, that makes it shrink from the arraignments of consolence: it would not blush for shame before its own august tribunal; it would stand erect on the mountain heights of spiritual freedom, and prodaim itself a worthy child of God! But in the homoge paid to externalities, in form and creed and cere mony, this consciousness has been lost eight of; and many a soul harboring deep the hell-pange of remorse, has been proclaimed forgiven by the judgot of man. Many a human heart fortudevoured by self accusation, has received the church's symbol of admission, the outward sign of the remis sion of its sins.

Follow the voice of truth and honor; the mandates of purity, the laws thou feelest are divine; and break from off thy soul the fetters of superstition, that ren der thee fearful as a slave! Loave all thy troubled questions, those thy intuitions cannot solve, to the guardian care of Time. Revelation, ineight, spiritual lecernment, come to all that truly seek; but the earth discipline is needed, and thine is not ended

"Strange that I should have such thoughts!" said Cosella to herself. "They come sometimes unbidden. at other times invoked. What strange, new fancier rowd upon my brain! Perhaps it is wicked in me to include them. Heaven help me, I know not! I seem lost in a labyrinth of doubts; what human hand shall draw me honce? Oh, that I might know of the Future, that a spirit might appear to me, and tell me of the other world !"

Not yet, not yet, Cosella! For awhile the shadow and the doubt, then wilt thou emerge into the free ind glorious sunshine.

The external beauty of the faith that had cap charm; for Cosella had learnt the hollow mockeries concealed. Her active mind could not refrain from reasoning, her heart from questioning; she the North, possessed her. She often prayed to God to send her deliverance, to reveal to her in what place her father solourned. Then for days a strange exaltation seemed to enfold her spirit; she seemed to feel her father nearing. This was succeeded by a and revulsion of feeling, in which abe wept and wildly accused her wayward fate. The strong and unyielding grasp of an iron necessity approached; the tenderly nurtured, dreamy Cosella was troubled by the invading phantoms of compulsory toil and rivation; but as yet, they only loomed mistily in he distance.

She retired as much as possibly even from the little world surrounding her; when she walked out, it was to Shina's grave, or to the pebbled beach. A And with responsive blessings I will seek thee, settled melancholy brooded upon her face; Clara was tender and sympathizing; but Cosella for awhile turned away from all human sympathy.

"If I can only find my father," she would think "I would believe that God is good and that life is The consecration of my ministry—beautiful; while that joy is denied me, I can only To bear to earth immortal truths, and win the sorrow and thankfulness, there broke a gleam to world up to the infinite conception? What of the for her noble boy or lovely girl, shall there be remourn. Seen I shall be penniless, a burden to The faltering, creed-bound souls of men from sin;

CHAPTER XXI. ABOVE THE OLOUDS OF EARTH.

"Fyn hath not seen it—
Bar hath not heard in deep songs of joy;
Dreams cannot picture a world so fair,
Borrow and death may not enter thera."
If guano.

Thou toiler for the multitude! stay awhile the earthly record, and come in spirit to the heavenly land. Though thine eyes be veiled, and thine car jot closed, a gleam of beauty, and a low, faint strain of joy, is vouchsafed unto thee: a revelation from the worlds of soul. Calm all the anxious throbbings of the heart; be silent, all we volces of the onter world! Uprise, winged aspirations! nor stay your flight until the Morning gates are reached!

Oh, world of life and youth external I thine atmosphere of blesseduces encircles mol thy pearly gates unclose; thy fragrant summer wreath is at and it burns on, when the shores of eternity are my feet, thy crystal streams flow on toward the occan of infinitude! The grandeur of thy wiedomorenture, canst forgive; and thinkest thou the In temples and thy mountain shrines—the beacon fires, finite possesses not that holy attribute in an infinite the love plains of the soul's divine repose; the mardegree? Human hatred would not consign its bit ringe bowers, and the tryeting fance; oh, blessed terest foo to a life long torture, and yet it tells thee land I they break upon my spirit's vision, all mistly

by the aunlit fountains, praying by the wildwood and blest. I hear them joining in the harmony of worship unto the true and living God :

.. Pather I with uplified vision. Freed the spirit. purified the soul-Gaze we upward to the worlds Elyeian, Where the planet isles in music roll. Where thy sun-winged messengers outvieing Thoughts intensest speed, are borne along

To the nether worlds, in pity hielag With the heaven-born gifts of love and song. Starry lales, the sacred fane of an onla. Gleam upon our loving, prayerful sight; And of love divine, the soul's evangels Graves the tablets of eternal right !

Father-spirit! from thy inner giory

And abounding Mother-love, we crave Pitying response to Earth's saddened story, Light to guide her souls beyond the grave ! By the tembstone broken hearts are kneeling, Doubt and fear with moral storm are rife. O'er the senseloss clay in vain appealing,

For the tokens of another life, Priests are held the guardians in whose keeping. Rest the treasures of celestial lore; On the Present's knowledge falsely beaping Musty records of the mythe of yore. Thundering curses o'er the affrighted masses.

See, they hold dominion o'er the world; Forged devices of the heavenly passes, Flerce decrees of endless wrath are hurled, By lips fallible, and weak, and sinning.
That presumptuous dare of thee to tell!

And with fabled glories seek the winning, Of immortal souls from priestly hell ! Father I we, thy spirit-children, gifted With enfranchised souls and hearts at peace-Would, inspired by Thee, by Love unlifted,

Labor for a darkened world's release From the spirit-orbs in distance gleaming, From th' encircling ocean of Thy Will,

. Denignant wisdom speaketh to us still. Of the sunrays of that Inspiration. Of the waters of eternal Truth, Of the blessed soul's transfiguration, And the amazanthine blooms of youth-Of the love fance, and the marriage bowers,

Of the soul-laws of the upper realm; Of the life-bark, freighted with God-powers, Angel guarded at the prow and beim, Would we tell Thy children; orced-bound, weeping, As the ornhaned, outcast ones of God: Tell them, Life is endless-death no sleeping-That no heart-pulse rests beneath the sod? They should know Thee, Father! from the pages

Of thy Life-book, Nature, true and fair; And the teachings of the bygone ages, Steep no more their souls in doubt's despair. Earth is calling I myriad souls are pining. God and Father ! list the anguished cry ! . In thy Love and Wisdom boons designing, Bid saving angels to the rescue his !"

A kingly form, majestle in his bearing, with the nuate nobleness and worth of soul, steps from smid the spirit-ranks. Light undulates in rainbow waves around his form; its condensed mys illume as with tivated her poetic fancy was fast loaing its every a diadem's transcendent lustre, the lofty brow; the sceptre of moral conquest is held in his uplifted band. That is no servile homage that is rendered unto him; the bowing of love-crowned and lily eneased to pay her usual devotions to the Virgin circled brows; the folding of strong and tender Mary; she neglected the confessional; weary, dis hands is no mark of deference such as earth renders irited, skeptical, she fluctuated betwirt olden opin- to her princes and her rulers; it is the tributary ions and the thronging thoughts that overcame her meed of the soul's obelsance, law-giver unto Honor, A feeling of longing, of home-sickness, a restless Truth and Wisdom. That kingly soul has gained desire for change, for a return to the cold regions of the victory in a hundred spiritual conflicts; that noble heart has won the mountain summits of Submissive Will; that regal hand has unlocked the treasures of celestial life. And public acclimation, and the inner dictate bave enthroned him intellectually; have given into his care the teaching of souls-to his keeping the watchwords of Progression. In musical utterance his elequent speech flows forth, and is recorded upon the tablets of Eternity : "Oh; earth benighted | ourth enslaved ! thy sorrows Have touched my soul with shalts divine of Love;

For thee aprolls the curtain now-the morrow The dawn of Truth is breaking from above. Thou wert my birthplace, mother I and I love thee, With all the grateful memory of young years, And with sweet heaven-songs chase thy hoarder

Father of souls I before thy Omnipresence, I bow the head and meekly bend the knee; Awaiting from the Love-realms of thy Being.

feora.

Commissioned of my beart and Thee, I go To teach redemption to the world below !"

From the nzure and rosy clouds, vibrating to a strain of heavenly encouragement, there fell upon the bowed imperial head a diamond-linted shaft of light. It was the signal of divine approval; and by its inspirational power, he felt commissioned from the source of Truth.

"Blessed, thrice blessed, art thou, co-inborer for the earth's redemption l' sweetly sang the spirit. hosts. And he was led to the resente and pearly gate by the hands of the true and pure.

Radiant with the beauty born of heroic deeds, and loity soul achievments, a woman-angel, clad in the axure vestments of the beatified, leading by the hand child immortal, thus addressed the silent ranks:

··is it not woman's province earth to bless. With the heart-offerings of Love's sacredness? A spirit's boliest task is to reclaim Its children from their heritage of shame. To break off fetters from the souls that pine In churchly prisons, for the light divine; To priests to whisper of a higher fame. Than controversial fury in God's name ! On childhood's heart to pour the love of truth, And beauty's secret to the car of youth. And to the mother and the maiden sneak. Of soul laws binding on the strong and weak. To stand a guardian-angel by the side Of tempted virtue; to the sorrowing bride. And weeping mourner, teach the law of love, flad's mandate of reunion from above Be this my mission; bending heart and knee, I seek Thy blessing, Spirit of the free! Life of all souls! Maternal source! whose grace In love-lit splendor decks the human race !

Around the kneeling form there fell bright golden. nd violet-tinted rays; a sapphire star, unseen before glistened on her brow, and a wand of magic power was in her hand; with a gentle gesture of forewell she turned to her companions, who showered flowers upon her pathway. Close beside the music opening portal she paused, and gazed upon the little child that in its snowy vestments, with its wrenth of jeweled roses rested by the fountain's murmur. To ber inquiring gaze the little angel's lips responded in a gush of melody:

·· I will go with thee, beloved, to the dark and stormy earth,

and my soul shall whisper comfort to the mourner by the hearth; Where they weep for angel children, past the golden flowing tide.

Where the seal of sorrow lingers, there with thou and I abide. I will press the rosy blosseins of my star wreath to the." .lips, . 4.00 1.30 Of the captive and the mourner, waiting for their life's

eolipse; will speak of home and heaven, to the follers of the land. And the pure and the forgiven, shall behold me as I

will sing sweet songs of comfort to the erring and the wild. And will tell the sorrow-stricken that he is the Angel? obild: I will go with thee, beloved I by my ministry to aid.

The beautiful to blossom, in you world which He has made, To the Father of the Living | to the Mother of all-

The tide flow of devotion through the boundless other and his spirit child invoking, all of Inspiration's might. Lowly bows the heart and spirit in His omnipresent

eight," Oh, the delicious tidal flow of melody that de.

soended from the unseen realme! Beneath its solemp and thrilling visitation every knee was bowed; beneath the glory-flood of crimson splendor that enveloped that radiant child form, every eye was veiled. Meekly triumphant, inspired and joyous, it approached the maternal guardian, and the twain descended to the awaiting earth.

From the angelic band of responsive hearts and united souls, stepped forth a youth; the embodied and exalted counterpart of the fabled god of music. A garment of the golden bucs of morning, embroidered with the pearls of pocay, threw around him its ample folds, and at the waist was girdled by a zone of precious gems his soul had gathered from the mine of thought, the seas of revealment. A coronet of sky-blue flowers that glistened gemilke and transparent, enciroled his youthful forehead, and stray gleams of jewelled lustre broke from amid the sun gleams of his golden hair. The thought fires of celestial wiedom mingled with the angelio tenderness that shows from those corulean oves; in his hand he held the lyre of heavenly teachings; and as he stepped forth, all bowed their heads and spread their hands toward him, while he sang :

I would leave the starry bowers, and the fanes Of my soul's divine abode. To bear to you darkened world of aln,

The love light of our God! To bear to its weary, storm-tossed souls The palm branch from above,

With the magic of Truth to unbar the gates Of the poet-realm of love. With a mission of grace and of saving power.

I would bid the mourner arise; And in worship of soul seek the infinite One. In the inner life's paradise.

With a word to the erring that shall bid them unfold In the rays of forgiveness divine; With a song for the toiler, a hymn for the lone, Deck with beauty the descinte shrine.

To the mourner's ear I would whisper the lore Deen guarded in occan's wild caves; Of the spirits that gilde, and the music that floats

O'er the sapphire and crystalline waves, To the lavers of earth I would tell of the homes. Of the blessed twin-angels of life:

From my silver-voiced lyre I would bid them howers Of the clamoring phantoms of strife, On the heart-wedded souls in you wearlsome carth

I would pour the full tide of my song; On their sanctified brows, on the love guarded bearth, There should linger no shadow of wrong.

On the soul that aspires, on the worshipful heart,

I would cast the excel spell that is colour Till is broke forth exultant in titulaph's refealti, And the carth wore ha semblance disjust I awals the beheats, gracious Author of Mind!

I wait for the token of Joy-That shall animate soul, and shall senction the tell Of the chosen of Heaven's employ !"

It came, the smallt token of acceptance; breaking through the amothysiine epicudor that encircled it; and the post's spirit seemed to float exultant in the music broken air. "Blessed, blessed is thy mission to the world!"

sang the admiring best, and, with bowed head, and oyes that gilstened with sympathetle heart-dow, he passed beyond the pearly gates. A vestal Grace, certally gliding over the enameled

plair, advanced. The nameless beauty of the soul's

serenest expression dwelt upon her perfect face ; its lines revealed in all the rhythmic symmetry that ruled her form; the holy eyes were upraised to the glorious skies, and inspiration's glory was cowraptly mirrored in their azure depths. As a vell of living sunbeams, her unbound tresses fell around her, and the mystic splendor of the silver Star of Even, was reflected on her flowing robe. A wreath of lilles. fragrant with the outbreathed purity of soul, was twined around the queenly head; from the flowerous heart dopths sparkled light, and murmured music. All heads were bowed, all hands outstretched in welcome, as she approached. The cloud messengers lingered to bear; the birds suspended for a while their liquid strains of rejoioing; the floral harmony of spirit-land was bushed, while she, the angel, sang: .. I know that life divested of love's power. Is barren of fruition; that the flower Of Truth unfolds beneath its sunlight dower, I am beloved of God and angels; man Alone refuses me the right to scan Creation's glory, and the Futuro's plan. lam immortal ! yet they call me dead. And say my kindred loves from earth have fled; That Eden's love-light from the world has sped. They call me . Dreamer by the vestal fane;' Earth's voices tell mo it is all in vain. The wish and will, its hollest souls to gain. And yet, methicks, within carth's homes there dwell Bonle that but need my spirit's kindling spoll To bid the grossness of the world farewell ! I hear sweet prayers arising from that world; And music, that the planets must have hurled Through space and time, till peace her wing unfurled Upon some sacred tablet of the heart; Bidding the phantoms of its ill depart: And scraph's calling, love-lore to impart. I see within the darkened bomes of earth, Amid life's disillusions, spirit dearth, Winged aspirations couching by the hearth I will unto the untaught souls declare How angels live in soul-bonds, free and fair: How vestal brows love's Illicu chaplet wear. I will teach man the serpent form to shun; Tell him accusing chimes in other hung. Bing out the horror of a soul undene ! I will tell mothers that their children bear The impress she has chosen they shall wear, Of demon foul, or sylphiide of the air. And I will whisper to the maiden's sense; Of purity's divine Omnipotence; The mystic glory that she draws from thence. Thou! who art e'er entbroned in love's own light By Thy soul's quickening power and conscious might I pray Thee arm me for the coming fight ! I would release Thy children from the gloom Of earthly grossness; and the spirit doom That evil works beyond the shielding tomb. I would behold the earthly sorpent crushed. Beneath the conquering woman's foot; and husbed All groveling aims from life-founts that have gushed I would make love supreme, my God! for Thes: For the lone hearts invoking death's decree-And for man's great and godlike destiny i And not a breath of lower earth's desires Should mingle with the incense, that aspires Unto the soul's eternal heaven fres i"

Lord plaudits rent the azure and cloud-jewelled dome; then solemn silence fell upon the multitude, and a prolonged re-cohood hymn of sovereign gladness swept from the empyrcan above, enfolding all the prayerful hearts assembled there in a hush of most cestatle joy. Around the invoking spirit fell a silver shower; and unseen hands cast o'er her kneeling form the emblematic lilles of immortal growth. While yet that cloud of glory lingered, she had reached the gate, and with one more look of love and longing, she sped to the calling world below.

There came next, a matronly form, whose brow was decorated by the love grown of motherhood. Beautiful with eternal youth, the wisdom of ages dwelt within her soul. Eager to redress the wrongs, the skepticism, the serrows of the carth, she stepped forth, leading by each hand an angel child; and all who gazed upon her blest her as a ministering spirit. She cast her eyes, so full and tender, to word the overarching sky, and from her true heart

burst the melody: " I dwell in the land of my heart's desire, I pray by the true God's shrine; I am robed in the amothystine glow Of a motherhood divine, I wear on my brow the diadem Of its consecrated aim;

And the music-waves of my soul respond To the love-call of my name, I would leave the home-lit glories Of my heart fane, shrined above; Hastening to the angel rescue, And the seraph's work of love. I would bear to earth the tablets Of the life-laws framed by thea!

And would tell the fettered millions Of the freed soul's destiny. I would bid the mourning mother, From the great bereavement turn To the star-world's magnet glory, Where the constellations burn. I would lead the aspiration.

Winged and fearless to the goal Of love's infinite revealment To the sunlit heights of soul. I would to that world of sorrow Bear the messages of truth,

Angel watchwords of rounion. And the blessed spell of youth. I would cast the prayerful incense Of the heart's divinest need O'er the darkened bousehold altar: From the crushing soul-bonds freed.

Man, erect in godlike beauty, shall upraise the tr umphant song Of the blessed earth's redemption, love-taught by the angel throng."

A flood of amber light shed around the supplicat spirit, proved the divine acceptance of her offering, and again the solemn music of celestial heats was heard. With sweet smiles of gratitude and farewell-the spirit-mother leading by the hand the graceful angels, sped upon her commissioned way. Many sought the same been for earth. Sages, childlike hearts, maternal guardians, moral heroes, loving youths, and most celestial maidens, prayed for the earth's redemption, and for the divine approval of their laboring souls.

And thus, to some portions of the world, from

rated; the earth blessed noon with the spiritual intercourse of old.

The beautiful scene fades slowly; the glorified faces grow tilm; the music dies away in a soft, lingering strain of regret. The pearly portal closes; of a principle" (power, faculty, mind, spirit,) "can once more the diamond spray of fountains blends only be made manifest through the motion of a form;" with the shifting spiemder of the skies above. A therefore "an organic form" (which I call soul) misty well o'erbangs the beautiful rescalment.

"Return to earth, and record earthly scenes, thou toller for the multitudel"

Original Essays.

IMMORTALITY AND NON-IMMOR-TALITY.

> REPLY TO J. S. LOYELAND, BY PROP. PATTON BPENDE, M. D.

Words are but arbitrary signs of things. It is herefore more important to know the existence and the qualities of things than it is to know their names. If man is immortal, one element of his immortal an ture must be a something which may be, and has been represented by a variety of names, such as principles, powers, faculties, mind, spirit, all of which refer to the most interior element of the immerial being. As this interior element cannot make itself manifest except through an organic form, such an organic form is another essential part, or element, of man's immortal nature; it is called soul by some, and spirit-body by quence, so there are premature births of souls which others. In the introduction to my second article on perish as a consequence. 10th. "Spirit testimony Immortality and Non-immortality." I stated that I spplied the term soul to the organic form of the immortal being, while I applied the terms principles, thing and anything; to all sorts of conflicting facts, powers, to that interior element which manifests itself, and to all sorts of clashing philosophies, theories, and through the organic form. Those who admit the existence of the two things which my words represent, could hardly fall, therefore, to understand my meaning, although they might prefer to represent them by other words. This dual nature of the immerial being has not been disputed by Mr. Loreland in his review own, nor that of another—argues that nature thus of my articles; neither has he informed us that he prefers other words. The reader, therefore, is left to ofer that the gentleman understands me and agrees with me upon these fundamental points, and that enabled to see how little Mr. Loveland appreciates the Mr. Loveland evidently does not understand me; and scatted it, but also that the reader may see how far it is equally evident that a want of precision and de-Anitoness in the use of terms has introduced no little the editor of the Spiritual Eclectic, have fallen of the confusion in some portions of his review, however teal merits of the question. Yet, imperfect as is Mr. Loveland's synopsis. I am sure that the reader would the minth and tenth paragraphs, which form about have been better pleased with the review, had be one-third of the review, are obviously based upon a inferences in reference to what he calls the soul, which are intended to refute what I had said about the soul, yet it is evident that he refers to that interior element | Mr. Loveland believes to be a still further concentrathe organic form, while all my statements and infer- will see that the whole gist of the question hinges tain, or demonstrable, that any lapse of time after ogy in particular. I will follow him. conception, or birth, is necessary for the development | In the fifth, sixth, and seventh paragraphs of the matics," &c., &c. "But the common sance or intuits spinal column, they both have a nervous system, they tion of man affirms that mathematics, science and phisboth have a heart, lungs, kidneys, &c. What is still masage already quoted. In this state of the case. there are but three lines in the whole review which lines which refer to the same thing that is referred to constrable, that any lapse of time after conception or birth, is necessary for the development of the spiritnal body." This, however, is but a barron statement of an honest conviction ; and as it is not accompanied no reply at present.

I feel somewhat embarrassed in my endeavors to decide whether to proceed any further with my analysis of the review, for the reason that I cannot do so without making Mr. Loveland inconsistent with himself. I cannot proceed without interpreting the word soul as meaning the organic form—the spirit body, in all the rest of the review, while, as we have seen, in the ninth and tenth paragraphs it means the interior prin- of his development, what you can of the fish; nor of ciples, or powers-the spirit. I will make the vonture, however, with an apologetic assurance to Mr. That is precisely what can be done. We can assert Loveland, that, if he objects to the arrangement, all that I may write shall go for naught; in that event, however, all that he has written most equally go for naught, because it would then have no reference to the organic form (the soul) about which I wrote in my

The first paragraph of the review is an introductory statement of facts which needs no reply.

The second paragraph contains the following: "One

of the landest and most confident boasts of the Spiritvalists has been that immortality was new demonstrated. But this position is challenged, not by opposers, but by some of the strongest and best within our ranks." I have not challenged that position.

synopsis of my argament, as follows: "lst. The har- (remember we are discussing organic forms, not spirit, rest of nature is souls. 2d. Souls are organized enlities. 3d. Rodies must exist, or be organized, in it would not be a man, nor a reptile, nor a bird. Did order to render soul organization possible, inasmuch man, like some of the lower animals, pass through his as the soul is organized within the body. 4th. As a embryonic development disconnected from the parent, onic life to pass into the outer life, so the soul must a fish in the fish stage of his development, as to depass through a definite process of gestation in the ceive the most skillful anatomist, were the latter for body, or che it dies the death of annihilation.' 5th. the first time accidentally to discover a human being Souls are only accorded, refined, etherialized matter— in the fish stage without knowing anything about his the distilled, yet organized, nector of the body. Gib. origin, or his future anfoldings. In this very way the The festimony of spirits to any fact not level to our best anatomists and the most learned naturalists have sensuous perception is entirely unreliable, and, there. been deceived, and have erroneously classified the emfore, utterly useless; hence his final conclusion-mul. bryos of animals not knowing that they were embryos, titudes of the human race are non-immortal."

my own, in the very language which I used, wherever tadpole for the first time, and knew nothing of its orthe case will admit of it. 1st. "I know of nothing in Igin, or possible development, but believed it to be an

upper lands of lore and knowledge, were the glad works are the results of a growth-a gradual aggregation of borness and thus the new era was langue tion of elements." 2th "Everything that grows begias as a germ, which, though possessing within itself he power or the possibility of being developed into the full form of its type, is get a very different thing auntomically and potentially from the matured form which it is capable of producing." Bd. "The action "must be, or elso there is no immortality." 4th, "All organic forms begin as gorins, and as the germ of the physical man is not yet a man, so, also, the germ of a soul is not yet a soul; that germ, like all other corms, must grow by the aggregation of elements until it is a soul," 6th. The germ of the soul is deposited by nature in the physical body, to be them developed; for oif the soul could have been fully mature without a seventy years' connection with the body, both the seventy years and the body would have been dispensed with." Oth. The gestation of the soul within the body is analogous to the gestation of the body within the womb. 7th. As the development within the womb is necessary to prepare an organic structure capable of cating, breathing, drinking, and digesting the elements of the outer world, so the development which the soul undergoes while in the physical body is necessary to prepare it to come in contact with and to receive the elements of the spiritual world. 8th. "Every stage of development is a necessary preparation for that which succeeds it;" therefore. velopment which the soul undergoes up to the end of the natural life of the body is a necessary preparation of the soul for its immortality." Oth, Hence, as there are premature births of hodles which die as a conseupon this subject, as it reaches us, is unreliable." for the reason that "the spirit-world testifies to everything and anything; to all sorts of conflicting facts, systems of morals." 11th. The testimony of media (and clairvoyants, I should have included.) upon this subject is unreliable, for reasons given. 12th. The enacity with which we cling to life, and the universal intuition which tells us not to take life-neither our holds us here for the development of souls.

The above somewhat lengthy synopsis of my argument is necessary, not only that the reader may be here, at least, there is no dispute between us. But merits of my case, and how imperfectly be has protaken up its several points of argument even as he himself has presented them, and discussed them one by one in the order stated, or in any other order total misapprehension of my meaning. A perusal of the ninth paragraph will show that, although the gentleman makes certain statements and draws certain which might have suited him better. This the gentleman was been specified by the state of the control of the man has not seen proper to do.

The fourth paragraph of the review contains what of the immortal being which manifests itself through tion of my argument, as follows: "The careful reader ences had reference to the organic form Itself. That upon the assumed analogy between the organization Mr. Loveland does mean the interior element, when of the soul and the body. In a less degree it also speaking of the soul, in the ninth paragraph, is evi- depends upon the reliability of spirit-testimony." Bedent from the following passage, in which the word lieving that he has reached the gist of the question, soul is used in contradistinction to the word spiritual the gentleman proceeds to discuss the reliability of body, which means the organic form. "Nor is it cer. analogy to general, and of the above-mentioned anal-

of the so-called spiritual body. Its existence begins review, Mr. Loveland endeavors to establish the folwith that of the soul itself." The tenth paragraph of lowing proposition, which will be found in the fifth the review shows, still more clearly, that by the word paragraph: "Such are the discreet differences between soul the gentleman means the interior element, and the lower and the higher departments of nature, that not the organic form; thus he says, "Take, in addi- an affirmation strictly true of the one would be utter tion, the mode of soul-growth, as it appears within the falsehood if applied to the other." The proposition sphere of consciousness. Is it by any aggregation of is entirely too sweeping, and excludes the possibility particles or powers? Nay; but it is only the going of there being an analogy between things which are out of the soul in action or experience. So universal is not absolutely identical. Man and the fish belong to the recognition of this fact, that any one would be very different departments, yet there are many facts reckened insane who should deny to the smart boy of which may be asserted as strictly true of both. Thus, three years old the *immate capacity* for the higher mathet they are both red-blooded animals, they both have a brophy, are all in the boy." In the paragraph from more important in the present discussion, several of which the above quotations are taken, Mr. Loveland the basic propositions of my original articles, which endeavors to refute what I had said about the growth will be found in the synopsis which I have given of the immortal organic form; yet, as is perceived, above, are true of both man and the fish, and they are they all have reference not to the organic form, but to also true of the vegetable, which belongs to a depart the powers or faculties of the immerial being-to the ment that is still more widely separated from man spirit, in other words. It is hardly necessary that I than the fish is. Such is the case with my first proposhould have quoted so much to show that Mr. Love- sition, that unothing in nature is a sudden manufacland speaks of one thing, while I spoke of another, ture, but all her works are the results of a growth when a single quotation given above, in which the gradual aggregation of elements;" and my second word soul is used in contradistinction to the word that "everything that grows begins as a germ;" and spiritual body, is sufficient for that purpose, and sufficient that "the action of a principle can only be clent to define the meaning which he attaches to the made manifest through the motion of a form;" and two words. If, therefore, the gentleman is consistent my fourth, that "all organic forms begin as germs:" with himself in the use of terms, his whole article has and my eighth, that vevery stage of development is a reference to the interior element of the immortal necessary preparation for that which succeeds it "being and not to its organic form; for he uses the all of these propositions are true when applied to the word soul throughout the entire article, the word vegetable, the fish, and man, although man, the fish, spiritual body being used but once, namely, in the and the regetable belong to widely separated departments. It is obvious, therefore, that the gentleman would have been more likely to have met the responreally call for an answer; because they are the only sibility which he assumed, and to have done justice to the subject, and to have filled the demands of the in my original articles. They have already been reader, had be taken those basic propositions of my puoted, and are as follows: "Nor is it certain, or de-particles into consideration, and attempted a refutation elther of them or of the inferences which I drew from them, or else disposed of them in some satisfactory manner, instead of arguing, in a general way, that analogies are uncertain and unreliable. No one need with any refutation of the many reasons which I gave be told that some things are true of the regetable, or for believing that "the development of the spiritual of the fish, which are not true of man; and I hope body" (the soul) does require a certain "lapse of that no one need be assured that there are other things time after conception," and "after birth," it needs which are true of the vegetable, the fish, and man, The great desideratum is to ascertain what can be truthfully asserted, and what cannot be truthfully asserted, of the different departments of nature; in other words, to ascertain what are the analogies, or

> The fifth paragraph of the review contains the following: "Nor can you affirm of man in the flahy stage the fish what you can of the man at that period.' many things of the anatomical structure, and of the functional activities of the one which are positively true of the other; and this very fact, in connection with others of a like nature, has enabled the naturalist to reach one of the sublimest generalizations of modern science, namely, that man unfolds by the same successive steps as those through which the whole yertebrated department of animals has unfolded during the great geological epochs: first the fish, then the reptito, then the bird, then the mammal, then the

resemblances, between things that are otherwise dif-

Again, in the fifth paragraph, the gentleman says, in substance, though not in the same words, that if man were born in the fish stage of his development he would The third paragraph contains what is intended as a not be a fish. If it would not be a fish in organization, powers, faculties.) what would it be? Most assuredly certain length of time is requisite in order for embry. he, like them, would in all probability, be so much of but supposing that they were adults. I presume that In contrast with the above, I will give a synopsis of if Professor Agassiz himself were presented with a nature which is a sadden manufacture; " but vall her adult animal, he would put it in the catalogue of fishes

and not in that of reptiles to which its progenitor, the tiful, the doctrine of no fature existence, rather than distinctive and peculiar characteristics? Have we not ling, teally belongs. The sixth paragraph contains the following: "Who only sinies the aver left earth-are aunthilated? opment theory?" Does not the infares kingdom could linging what animal would be, from what reg. As far as my own observation and experience extend, wheel round and round with its repeated exhibition of

tion in the tilgliest types of animal life?" I answer. assert, with a positive assurance, that if another form of organic life ever should appear upon the earth, it would conform in some of its general features of structure, functions, and reproduction with that which albut the earth and its informal and vegetable departments before blin, in his endeavors to predict someaffirmed, in my endeavors to clear up some of the unmy first and second propositions and the first part of my third, fourth, and eighth propositions, as express ed in the synopsis given above.

Again, the sixth paragraph contains the following: such is its remove from the law of conditions governing grosser organizations of matter, that no data forished by them would be valid, as logical premises, on which to base inferences containing soul organiza tion." That is an assumption of the very point at issue; it will find a reply nevertheless in the reply given to the next question.

The seventh paragraph contains the following: growth outworks new functions, we should naturally iner that, in the sublime process of soul reproduction, Il lower modes would be so Immensely exceeded that I analogies based on them would be illusory and

then. I would not believe it, for a still greater reason which Mr. Loycland has entirely overlooked, that is [will not believe it until it shall be demonstrated that, the third, and so on, to the end of the procession." oul has the form of the physical body which it leaves. umbilical cords and placente attached, the latter organs being even more essential to the organic form of plete. man, at those stages of his development, than the gills are to the fish, or the lungs are to the adult man. I resume the gentleman has seen such pictorial Illus trations: but I would refer those who have not seen them to the modern—justrated medical works on Par-

Again, the 8th paragraph contains the following Man is always more than a fish, or a reptile"power is nover measured by rule, or plummet." lut the manifestation of power is always measured and imited by organization; and we have already shown hat, in organization, man is not always more than t fish, or a reptile; indeed, at the start, he is much less [F A MAN DIE, SHALL HE LIVE AGAIN? than either.

The 11th as well as the 9th and 10th paragraphs, has reference wholly to the interior element—the apirit of ho immortal being, which, as I have already repeated y stated, was not the subject of discussion in my oririnal articles.

The 12th paragraph refers to the testimony of media; but as Mr. Loveland promises a separate article on that branch of the subject. I shall defer any further consideration of it at present. The 12th paragraph analogies (which he neither describes, nor specifies however.) which seem to prove though he does not say how, that the soul must retain the human form. This point I shall reserve until I undertake the analysls of Mr. Loveland's next article, when I expect to show that the analogies of nature require us to believe that the soul does not retain the homan form.

The 18th and last paragraph contains the following: · The Professor, after elaborating his theory at great gies naturally growing out of that belief, he is not sometified to believe except the startling one—the soul may die." I do not reject the principle of analogy in endeavoring to determine the form of the soul, as philosophy and facts—with reason and estimons, then the gentleman intimates in the above quotation; and philosophy and facts—with reason and calmness, then I not only find myself compelled, by the analogies of nature; to believe that the soul is organic, but, as I nature and her laws must and will triumph over all have already stated, I will, in my analysis of Mr. artificial theories that do not harmonize with her. Loveland's next article, endeavor to prove, that those analogies require us to believe that the soul does not retain the human form.

New York, May 5th, 1880.

THE QUESTION OF IMMORTALITY.

Prof. Spence—bave clicited a great number of communon-immortality of a portion of the human race. We have not the regulate space for all; nor would it be share of our paper to this discussion, to the exclusion of other interesting and important matters. But havstricted expression of his peculiar opinions, we feel epulsive or unwelcome.

Accordingly, we give place to the following comschool-men.—Eas.]

MESSES. EDITORS-I admire the freedom of your minds in this sphere who confessedly stand in the paper, giving, as it does, to each, the expression of dark. his own opinions, however much they may differ from those entertained by others. But in perusing the late chairvoyant mediums, was one through an entire stran tbat, in the exercise of this noble principle, the brill the bands of a young lady, who told the medium sh liancy of its light, has been partially obscured by its was their aunt and teacher, and they were my boys advocated by Prof. Spence.

Though I do not, for myself, apprehend much danger do, that they will find but little place in the common sense of mankind, and fall altogether of meeting response in the bearts of those who examine them; it annears to me painfully inconsisient, for those the world as its representatives—upon whom has been yake, with our sectarian and skeptic breihren—at broken pane, here and there, is robbed of its desolashed the rays of the soul-cheering light of spirit comwhich at once destroy the very foundation of our high. fall to establish, and insist upon our taking wholly

Who would not receive as consistent, and even bean leach kingdom revolves in its own sphere, with its own | craft, an art, a science, a virtue.

existence, is to prove the whole a fallacy,
I have two precious little cherubs in the apirit-world who have had a similar experience.

also. This is another gratuitous assumption, which, that evidence has so commended itself to my reason or desires above its plane of expression. like the one above quoted, is made in the face of the and common sense, that I cannot do otherwise, unless fact that the soul is but one step removed beyond the I lay them both aside. But regarding them as the gifts us hold to the law, to nature, and to reason, elill. Is emoved from the vegetable kingdom, are neither "Il. idence all pertaining to my little once, and what have of the animal, and not rising above it? If the latter, The Sih paragraph contains the following: . But has given some intelligence of them; hence if they do the law of demand and supply. But if, as I believe. fore he becomes settled in his convictions that the equal certainty to the time when those that remain of

> sent to the world-could find no other balm to offer plete an earthy body, and is soon burried to its home poor bereaved humanity-no greater consolution to in the sphere of spirit-life, where humanity ultimates give heart-broken parents-than that contained in the and ripons in accordance with its aspirations, hopes articles upon Immortality and Non-immortality, then and desires. I cannot see why this chain should break should I conclude that my mission to mortals was at our kingdom, and leave a portion of us abortions, ended, and would retire to enjoy in silent solitade all to fall back late the animal kingdom, when no such the satisfaction such views could afford me.

FRANCES A. COOK. Westbrook, Maine, May 12, 1860.

"And many an unionabled tomb, Where builterfles dream of the life to come, Bie loft cluging round the smooth and dark Lage of the odorous cedar bark."

The paper of Bro. Spence, and some words by our able and eloquent sister, Mrs. Spence, on the subject of continued existence for all human forms after the dissolution of the earthly bodies, have created quite a commetion and excitement among those who claim to commetion and excitement among those who claim to commetion and excitement among those who claim to commeticate and the brings it into the kingdom. have complete and scientific demonstration of Intercourse with the spirits of men, women and children. also contains the following: "and yet, he" (Spence)
rejects with marvelous case analogies far more obrlous." The gentleman here refers, I presume, to grounds for fear from any inquiry, experiment, theory, treatise or investigation on the subject; and for myself. in it? If this life and sphere is the one in which we I am glad to have every argument and effort made and presented to contest the truth of our position. We have lived and fed long enough on hope, fatth and be life, and often upon such filmsy pretences of sectarian ism, that a slight inquiry from the threne of reason, or a breath of skepticism, would nettle the whole tribe of believers and start a war of words or swords, or a fire of the characteristic o persecution or faggots, and the poor thinkers have suffer length, rejects the principle on which the soul depends, as the hell which theology has established for unbelieved ed terrible penaltica for doubts, sometimes almost as bad before that the soul is organic," but all the analo-

If Spiritualism were a theory only to stand or fall or its own merits and its harmony with nature and rea son, I should be ready and willing to enter the arens of controversy with the creeds of Christendom and the skeptics of science, and I fully believe we could see scatter the former, wholly routed, and maintain our (The recent articles on this subject-contributed by ground, at least even handed, with the latter, until we could bring the facts to our aid that would permanentnications, designed to controvert the principles of his ly establish our position of life after death for all fully philosophy, and to disprove his views respecting the perfected human forms. But Spiritualism occupies an entirely different position from this. It rests almost entirely on facts which have forced it upon the minds profitable—in our judgment—to devote a very large of nearly all candid investigators, whether skeptics o sectarians; and these facts, if they have proved any thing, have proved Bro. Spence's theory untrue, fo ing given Prof. Spence an opportunity for an unre-certainly if we have any communications or any facts of spirit intercourse, we have them from children bound to grant equal freedom to other correspondents. The first messages I received by raps from the spirit to whom the views of that gentleman may be either sphere, were from my little boys who went there under two years of age, and one of them under one year, who had come into this outer life at least a month too sooi nication from a ludy. When a mother pleads for to stay here, and if I can rely on any intercourse, the life of her child, the must be heard, nor can we disthink I can on his; and the repeated testimony of my guise the fact that we have more confidence in the mother, (who, according to our brother's theory, if ved deep affection and the spentaneous attenues of the here long enough to develop a soul,) to their existence human heart, than in the Aubilio philosophy of many identity and presence, I cannot doubt; and it does seem to me that she can know better than the speculating

Among the early evidences which reached me through numbers of the BANNER, I have really felt to regret ger, who declared she saw two little boys holding ecoming the medium for such desolute views, as those This aunt was their mother's sister, whom I had never seen, seldem heard of, and never thought of, unless she was mentioned, as she left the body many years fill it all. The children that are in the world keep us com the publication of such sentiments, believing, as before I knew the family, and quite young. If the from growing old and cold; they cling to our garments children are all deceptions. I cannot see how we can with their little hands and impede our progress to pethold to any fact to save the adults and aged.

But suppose we leave this field of facts, and set aside this testimony, and go to the proof exclusively from least, with modern Christians, who deny all facts but munion and immortality, to be thus advocating views the supernatural and miraculous, which they entirely

that which fabors to prove that the purest beings.-the abandans evidence of the ascending series of a viderely stable is ? Or again, from the mode of vegetable to the most atriking manifestations, and these contains forms, the result of motion, with the distinctive procepreduction, who could map out the order of reproducting the greatest amount of evidence—those, indeed, flarity of each metal and rock, but never rising above that have made the most converts to the truth that forms to life, or sensation, and never fullry to produce that though mought but regetables existed upon the spirits live and do commune with mortals, have been forms? Thus showing that form is the never falling earth, yet were their mutomy and physiology fully underation by a rational mind, he would be enabled to children—and even infants, as composing an important except if it would, and above which it has no aspirapart of the apiritworld-that, to prove their non- flow or desire that we can detect. Does not the regelable kingdem equally well maintain its universally distinctive feature of life and growth, although localyes, I have them there, not with standing Prof. Spence's leed and rooted in the mineral, and feeding upon it, ready existed. That intelligent being, with nought argument to prove the contrary, and the purcet love still rising above it in the expression of life in every my nature is capable of exercising, is constantly reach. plant, from the simplest of the cryptogomia to the ing out to those dear ones. In roturn, I hear their most complicated of the phanerogamia; and while the thing about the future animal kingdom, could safely ... they reps." saying, ... I tore you still, dear mother," distinctive feature of each species is maintained, the affirm the very same hatic propositions which I have meets there—and how my own "apirit witnesses with Bro. S. says nature abounds in abortious. So she does; mirried. In my children of soil existence. He might safely affirm their spicits," that if they are my children—that they but a vegetable abortion would either be a failure to my first and second propositions and the first part of still live, language falls to tell. Those only can know produce a vegetable, and leave the object in the minoral kingdom, or a failure to produce a particular spe-Nor is this all—they have been seen and accurately cles, and leave the object still a vegetable, with its described by five of the best mediums we have, and in peculiarity of life, from and above which it never rises Even if we allow what Professor Spence seems to all cases described allke, three of them nover having in aspiration or exhibition, and below which it never claim, that soul is sublimated or spiritualized matter, seen them in life. I have felt distinctly the touch of falls if it has the form and peculiar car-mark of its kingtheir little spirit hands upon my face, this being con- dom. Does not the animal kingdom, cut loose from firmed by many spirits present, who said they saw the vegetable anchorage, adding locomotion, sensathem at the time. They have also given me names of our and sensational powers and capacities to the life relatives, whom they have met in the spirit-world, of the vegetable, maintain its own distinctive feature who died long before their birth. When my second and pecularity, with its variety of forms and organizachild—our darling Georgie—passed away. Mrs. Ham-let, a very reliable medium, being present, saw and Does not this kingdom revolve in its own sphere of described, with great beauty, a band of little bright sensuous existence as independent of those above and "Following one revelation of analogy, which never angels—the spirits of departed little ones—coming to below as the vegetable or mineral, feeding on itself fails or misleads, that every ascension in the scale of bear him away, and recognized among them his little and the two below it? And is not every abortion here sister, who preceded him two years, to their bright a failure to produce an animal, or a failure to produce nome.

And now, why am I a Spiritualist? Simply because tinetion? Are not all its aspirations answered in its I have received so great an amount of evidence; and sensuous existence? I have no evidence that it thinks Now we approach the subject of controversy, and let

physical body in the sublinic procession of nature, and of God, I do not feel at liberty to do so; consequently the human a separate kingdom with a distinctive in the face of the fact that, although man is many steps I became a Spiritualist. But disconnect from this ev. feature and peculiarity of its own? or is it only a part lusory," nor the vegetable, yet some of the "analogies I left? Nothing at all; for I do not remember in the then all hopes of continued existence fail, and the based upon" "false" when applied to man. the Professor overlooks all these facts, and protests he not exist, it must all be false. But they do exist. Like we are a distinct hingdom, with peculiarities of our cannot and will not believe that there is an immortal sister King, I find the answer to the question, "Do own, the distinguishing feature must carry us all soul in manduring the fish and reptile stages of develop- they live?" in my own soul. And when I am brought above the senerous plane of the unimal kingdom; and, ment, until be can believe that fishes and reptiles have to receive this cheerless doctrine, like her shall I pray certainly, the next degree is the spiritual, where the immortal souls." And I, moreover, stated that, even for annihitation too, and believe my prayer will be aspirations run, and the almost universal desire is answered. If there is no immortality for the multi- answered for continued life, which desire was never tude of puro ones, who pass away unstalued by the known to rise above or out of the form in any kingdom sins of earth-life, then shall I believe there is none for below us; and every abortion must be a failure to produce n every procession of organic development, the first any; consequently no future existence. Nay, more; a kuman being with a coul or epiritus its distinguishing metamorphosis is not a necessary antecedent to the that there is no existence at all-that life itself is an feature above the animal, or only failing to produce a econd, and the second not a necessary natecedent to Illusion—its seeming realities, its joys and trials, but particular species or character, or to complete and the third, and so on, to the end of the procession," phantoms. But I shall never receive the thought; perfect it, still leave the human being with its charactho meaning and application of which to the soul I ful. no! It finds no place in my heart. I know that my teristic mark of humanity—a soul, or spirit—which ly explained. But, as Mr. Loveland believes that the little ones lived - that they were dearer to me than my would carry it on to another life, even if it did not life-that the parting with them was soul-trying; and breathe the air of earth, or ripen and perfect its outer I think, if he will examine the pictorial represents. I know too that the tie of affection which bound them form. Abortions always fall below the kingdom, or tions of the crude forms of man in the fish and reptile so closely to my heart is not broken, but connects my leave the unfinished subject in it, to be completed by stages of his development, he will heatfate a little be spirit with their brighter sphere. I look forward with other circumstances.

If spirit-life is the distinguishing fearture of the spirit world is peopled with such shapes, with their our little band will be reunited, with those who have human kingdom, (as I believe it is,) it will be difficult gone before, and our family circle again become com- to crowd any Auman being out of it by any theory, as each is born into the form with an inalignable inheri-In all kindness permit me to say, if I had nothing tance of it, even though the embryonic form had moved which appeared more reasonable and truthful to pre- but four hours on its march, in its efforts to combreak appears below us. But the distinctive feature

of each kingdom is fully and perfectly maintained below ours. I am aware that some will contend that this is not the distinguishing feature of humanity. but that it is a power to reason. To such I leave the labor of proving where and how reason begins, and the discovery of the line between instinct and reason; and when they have found and determined these, I will claim them as the evidence of spiritual life, and then show that it belongs, by right of inheritance, to

all human deings. In the vegelable kingdom it takes years to develop a germ starts; and this brings it into the kingdom. Is not the law as favorable to us as to plants? Is not spiritual life the distinguishing feature of our race or kingdom? And, if so, how can any be crowded out if. they belong to the race or have ever risen to or started are to ultimate and fill out and folfill our existence.

Chagrin Falls, Ohio, May 18, 1860.

Written for the Banner of Light. SPRING. BY DANIEL PARKER.

Up from the tropics with thy nuptiel loves, On ample wings speed on with lengthening hours: Unber the breezes from the grange groves— Come on with "laughing waters," birds and flowers.

Here fold your wings and warm the lands to life. The fields and woods enrobe in glossy greens; ispal the gloom that broods o'er winter's strife, And call the flowers up to crown May-queens, Again the hills in proper robes array,
Again the air with proper aweetness fill;

Then chills of winter-storms shall pass away. And music scothe us from the woodland rill, To love and muclo set our thoughts and words, Fire up the heart and speed the sluggish blood: Bring all to harmony with dowers and birds,

And over all in love and beauty brood. Bring back the robin with his orchard song. And tune the linner in the woodland shade; Bring back the rice-bird, tuneful all day long. And bring the wood thrush for a screnade.

Bring life to all I love, and others love, All voices make more musical and sweet: The spirit-life that waits thy warmth to me Bring up delighted to thy kisses most.

Dring from now life with genial suns and down. The cold blue skies light up with warmer tints; Let all the landscape wear its levellest hues, And in its carpets show your flowery prints. Turn all the enew-drifts into brooks and rills,

That whitest lambs may frolic on the green : That longing bords may graze upon the kille And housing wild gense may be heard and seen. Drive back grim winter to his boreal home, Where he can revel 'midet his fey packs :

And from warm gulf-atreams bid the sun And o'er the landscape wipe out all his tracks. Bring out my soul as congful as the birds, And like the flowers beautiful and sweet; Again like them make all my thoughts and words. And tune me into harmony complete.

Billerica, April, 1800.

tiou.

CHILDREN.-Whoseover takes a little child fato ble love, may have a very roomy heart, but that child will rideation; they win us back with their pleading eyes. from cruel care; they never encumber us at all. A poor couple with no one to love them, is a most pitiwho profess themselves Spiritualists-standing before NATURE; then we all are on even plane, with equal fal picture; but a hovel with a small face to fill a

> Authorable is, according to the spirit in which it is one faith. Does not the arcans of nature testify that pursued—an infamy, a pastime, a day labor, a hand

Wellton for the Basner of Light, HEART WEARY,

BY MERCIA BOTHTON CAME.

ry, dwelt upon the haughty Norman as the cause of rest misory in this matter, and Voltaire reckons among the first of these willers who have started doubts as to the devastations laid to the Norman kingor at least as to their extent. Even Pope indulged in ppelical allusions to the supposed cruelties of William the First, but with all his coloring he scarcely exceeds

the First, but with all his coloring he scarcely exceed to language of his prototypes.

**Proud Nimrod first the bloody chase began.
A mighty hunter, end his prey was man.
Our houghly Norman boasis that barb'rous name,
And makes his irembling signes the royal game.
The fields are ravished from the industrious awains,
From men, their cities, and from Gods, their fance;
The leveled towns with words lie covered o'er.
The hollow winds through naked temples roar;
Bound broken columns dissing by twin'd.
O'er heaps of ruins stalk'd the stately wind;
The fox obsours to gaing tembs relires.
And savage howlings fill the sacred quires.
But it requires only the sightest attention to i

But it requires only the elightest attention to the notual history to entisfy oneself that the picture is overcharged, and it is without question, that the afforestation was not attended with outrage or violation. The monkish writers of the time first raised the ery against the king, but when it is remembered that they, as about his only biographers, were his bitterest and most rancorous focs, such interested evidence should be very cautiously admitted. One of the many arguments which, in an age, when almost every uncommon occurrence was regarded as a special providence, was brought forward to prove William's cruel ty in establishing the Forest, and the occurrences which were regarded as judgments-was, to say the least, the singular circumstance of Richard and William Rafus, sons, and Henry a grandson of the Conqueror having all met their deaths in the New Forest.

The scenery of the New Forest opens to us as great with in any part of England. Its woody scepes, its extended lawss and vast sweep of wild country, unlimited by artificial houndaries, together with its river wiews, and distant coasts, are all in a great degree magnificent. The chief characteristic of the forest. and the distinction on which it rests, is not for sublim ety, but sylves beauty. Its lawns and woods are erecy-where divided by large tracts of heath, some of which extend several miles without interruption. And though perhaps no portion of the New Forest can be properly locality in England abounds more, if we may use the term, in noble distances and grand forest scenes, than does the northern division of this track. Between Obristchurch and the Railway station, we had the pleasure of riding over one of the heaths-eald to be eleven miles long—a wasto. dry tract, covered with a faded verdure, rimmed in the distance by the forest which seemed like an immense black margin.

The wonderful cake of the New Forest are of the class out generic. They are found acareely elsewhere. They are short, thick, stunted, and very seldom rise into lofty stems, as oaks usually do in rich soil. Their branches are twisted into the most picture-que forms, auch as are mostly adopted by shipbuilders for knees and elbows. This peculiarity is said to arise from the ful rolls up to the pebbly beach. We cannot refrain roots having to pierce through a rocky stratum or in Hampshire-which obliges them to take a zigzag course, to which, it is supposed, the branches assume corresponding direction.

Among some of the celebrated oaks of the New For est, is one which we shall mention, called the Cadenham Oak. It stands not far from the village of the same name. It is regarded as one of the curiosities of the Forest, having been long famous for its premature vegetation, its buds appearing every year in the depth of winter. The tree stands a short distance from the road, in a small enclosure, and in summer has nothing to distinguish it from the other oaks by which it is they make no further progress, as the leaves, unable to influence of Old Christmas Day, and we were told that yet so lovely, that they seem only to have retired the very best evidence existed, that for a number of into the world." times, doubtless owing more or less to the mildness or the smooth walks, some of which are still to be seen property, is known as the Quereia sempervirens.

Near Stony Cross, Canterton, a little north of Cas feet high, erected by Lord Delawar, on which is the tied heights looking over the estuary, whose waters,

Anno 1745.

That where an Event to memorable had happened, might be not hereafter unknown this Bloom was act by John, Lord Belawar, who had seen the tree growing in this place."

The spot where Rufus is said to have fallen is a

poetical mind, has furnished a theme for numerous poetical descriptions and moral precepts. Reats, Sotheby and Bowles have each struck their lyre in mournful plainings over the fallen splendor of this foundation. From Keate's "Notley Abbey." a poem of touching sweetness, we extract the following:

"Now suck, descrice, and with weeds o'orgrown,
You presente walls their swill fate bowsil;
Low on the ground thoir topmost spires are thrown,
Once friendly marks to guide the wandering sail. The ivy now with rude luxuriance bends
Its tangled foliage through the clothered space,
O'er the green window's monidering height ascends,
And foudly classe it with a last embrace. While the self-planted oak, within confined, (Auxiliar to the tempost's wild uproar,)
Its giant branches flactuate to the wied,
And rends the walls whose aid it courts no more."

When in the height of its prosperity this abboy mus have presented a very imposing appearance. chapel, which was cruciform in shape, and still main tains that form, with the exception of the extreme north trancept, which has been destroyed, was evi dently not very large; but the rules of the conventional buildings are extensive, and it seems as though they must have been much more spacious than would appear requisite for the accommodation of a frateruity consisting only of an abbot and twelve monks. The chapel is far gone to decay; huge heaps of rubbish are piled in the centre, covered with grass and wild flowers, testifying to the wreck of ages. Its windows, save a little strip here and there, are bereft of their tracery, while the greater part of the chapel walls is mutilated. The east end is the most perfect, while ome of the columns and arches which remain are beautifully light and elegant. The remains of a spiral a variety of beautiful landscape, perhaps, as can be mot stair case are still to be seen at the north side of the intersection of the trancept which leads to the upper part of the tower, said to have been ornamented with pinnacles, and served as a mark for seamen. Various devices and armorial bearings, supposed to be those of it appears to have been—two hundred feet long, and sixty in breadth. The Abbot's Kitchen, as it is gencrally called-though we should imagine it to have been an ancient crypt—is a curious vaulted apartment. and woody country which command extensive distances. Much of the forest is composed, in different sperture, which the guide who shows the rains informs parts, of bogs, the most extensive portion of which so is the opening to an underground passage which is about three miles in extent. The most beautifully led to a castle bard by. Some other portions of the picturesque part of the forest is between Beaulien Riv. building may be distinguished, with some faint re. relation of Browne Willis, because he writes within or and the Ray of Southampton, the distant water mains of their once elegant architecture; these, with diffeen years of the occurrence, and consequently is ylow is grand indeed, while the banks of both the others entirely obliterated, seemed to have formed a River and Bay, covered with woody scenery, present quadrangular court, of which the walls now standing a beautiful and charming view. Probably no other appear the boundaries. A mont, which once sur rounded the abboy, may yet be traced, and near by, overhung with trees and undergrowth, are two large ponds, from which doubtless the Cistercion's supplied themselves with fish. The profusion of tvy which clings to the walls, and generously hides the bandy work of time, gives a most charming effect to the building; "while the solf-planted oaks," which have sprung into giant growth, now spread their ample arms where once the vaulted roof was suspended. We know of no rain, among all which we have been per mitted to see, that is more delightfully altuated than this. From the top of its walls, over the belt of wood that lies between the abbey and the shore the sea is seen shining and sweeping in long, grace of which consists most of the soil Horace Walpole, although since his day old time has

from introducing here a slight sketch of the rule, by been very busy with Notley, and made many inroads upon it. Writing to his friend Bentley, he says, "The ruins are vast, and retain fragments of beautifully fretted roofs pendant in the air, with all varieties o Gothic patterns of windows, topped round and round with ivy. Many trees have sprouted up among the walls, and only want to be increased by cypresses. A hill rises above the abbey enriched with wood. The fort, in which we would build a tower for habitation. remains with two small platforms. This little castle is buried from the abbey in a wood, in the very centre, on the edge of a bill. On each side breaks in the surrounded. After the hude have unfolded themselves, view of Southampton sea, deep, blue, glittering with sliver and vessels, on one side terminated by South stand the season, immediately shrivel up and die. Dar. ampton, on the other by Calshot Castle; and the Isle ing the balance of the winter, the tree continues torpid of Wight rises above the opposite hills. In short, like other decideous trees, but again regetates at the they are not the ruins of Netley, but of Paradiso, usual season. This unusual germination of the tree is Ohl the purpled abbets I what a spot they had chosen attributed by the superstition of the foresters, to the to stumber in ! The scene is so beautifully imagail

years the leaves never appeared until the morning of To a degree this picture remains to the present, and that day; but it is also equally true that the tree has we should find no difficulty with the noble writer, in indulged in the same eccentricity at various other imagining the hoody monks once more lounging along rigor of the season. The species of oak having this busy in the orchard, or studying in their respective sollindes. The fort, alluded to by Walpole, has been restored—the tower he would have built, is now the Malwood, stands a triangular stone about five erected. If makes a charming residence, its embatfollowing inscription:

"Here stood in Oktore, on which an Arrow, shot by Sir Mater Tyrrell at a Slog, glanced and struck King Willam II. surnamed Rufus, on the Breast of which he instancy dided, on the Becond Day of August, anno 1100.

"In surnamed Rufus, on the Breast of which he instancy dided, on the Becond Day of August, anno 1100.

"In surnamed Rufus, being sian, as before related, was labe in a Cart belonging to one Purkiss," and "Ills descendants, and of the same name, now live close in the spot, in a nest cottage; and of all the peculiar traditions of the country, the following is the most arrange:—That by the exercise of some singular influence brough to bear on the family, it has never been rich coungh to keep a comptote fear, and never poor enough to spiply to the parish for relied shows the overalt thus sommemorated.

It is descented to the standard, whose waters, the destruction of Netter Abbey, we do so merely that we may introduce a circumstance of at least a poculiar nature, and which as a believer not only in the possibility of such an occur, the full of spiritual intercourse, and of the sea hanged over the City Hall in New York—less as an act of justice than of public mercy, the days of Adam. The first and earliest account of him."

drawn from hence to Witchester, and busied in the Cathedral | this affair we transcribe from Browne Willis's History Oburch of that City. of Mitred Abbles, vol. H. p. 205, London, 1710-(press 2002-a. British Masoum);
"Having no account of this Abboy, save that Au

HEART WEART.

FI MAILS ADTROCT ASE.

Anno 155.

Anno 155.
The where an extended the special middle of the control of the contr

The above is the plain, faithful story of Willis, who assures us it was the common property of every indi-vidual in Bouthampton—of persons who did not scotl at it, but were ready to occupy the position of woredthie witnesses.'

Grose, in his Antiquities, appropriates this s of Willis. In 1774: as also does Warner, in his History of Hampshire, in 1795; both of whom treat the account as true, and do not venture to the solution of the manifestation. Later, in 1805, it is worked in by Brayley and Britton, in their Beauties of England and liales, with such comments as probably they deemed, having meddled with a matter of which they know absolutely nothing either of fact or principle, would be an excuse for their ignorance. Their story is as

"An accident which befell Mr. Taylor, in consequence of this purchase, and which afterwards led to his death, has been regarded by the vulgar as a judgment inflicted by heaven for his presoned guilt in understaining to demolich a sacred cellifice; but more enlightened understandings can only regard it as the effect of a fortuitous combination of oircometances, in parfect accordance with the extentional transfer accordance with the extention of the extention of the entire transfer accordance with the entire transfer accordance accordance with the entire transfer accordance accordance with the entire trans enect of a fortuitous communition of offcametances, in perfect accordance with the established laws of nature. The original narrative of the event, as given by Browne Willis, is in several particulars erroneous, as appears from the result of a late inquiry made of Mr. Taylor's family, and the substance of which is as follows."

Here follows a relation not materially differing from that of Willis', save that no apparition is made mention of, and his dream is accounted for by the fact that certain of his friends had observed to him in conversation that they never would be engaged in the demolition of consecrated places, and that these remarks very strongly impressed his memory. His dream was related to Mr. W This gentleman was Mr. Watts, the father of Dr. Issae Watts. Brayley and Britton refer the reader to Skelton's Guide to thampton for the latest and most probable account. which they claim to give. But they have indulged in material alterations of Skelton's text, to suit, evithe benefactors of the abbey, may be seen on the ruins that strew the ground. The chapet was originally—so

much nearer the enfor truth.

With this we close our glimpse at the New Forest and Notley Abbey, leaving our readers to put their own valuation on the spiritual manifestation which we have recorded; not hesitating, however, to freely state our firm belief that it was a veritable spirit mani fostation, and perfectly in keeping with the manifest ations agitating at the present hour.

STARR KING AT SEA.

In a spirited letter from the above gentleman, that appeared in the Boston Transcript a short time ago. we find a scathing review of the reckless manner in which human life is placed in icopardy on board out California steamships, which ought certainly to have ts effect on the minds of the proprietors and manager of the lines in question. There have been catastropher enough already, one would suppose, to awaken and fix the public thought; but it seems as if we were likely to have a repetition of such occurrences without end. This is the startling picture of a voyage to the Isthmuin one of these vessels, as sketched by Mr. King, him eelf an anxious passenger:-

"The boat is frightfully overloaded. There is no promenade deck on the steamer. The upper state-rooms occupy the centre of the upper deck, only half of which is given up to the pa-

There are at least a thousand persons on the steamer.
This is far more than she is entitled to carry by law,
and twice as many as can be accommodated. Every
state room has three persons, and in the second cabin. stato-room has three persons, and in the second cabin, which is below the main, or dining saloon cabin, scarcely less than the borrors of the middle passage are experienced. The prices which the second cabin ticket-holders pay are extertionate, at any rate in compatison with the charge and accommodation for the chief cabin passengers. But on this trip many of the first class ticket-holders are put into the second cabin state-rooms, and there are more than a hundred of the reguler passangers below—many of them warnen with regular passengers below-many of them women with infante-who have no place to sleep-not even a mat

intante—who have no pince to steep—not even a mattrass on the floor.

I have said nothing of the steerage passengers, and
the cheating practiced on many of them, nor of the
the different rates of charge for many of the passengers
at the regular office in New York. Their black-mailing and pickpocket arithmetic could be borne with
comparative equanimity, if any provision was made
for the safety of their victims. But there is not. Six
boats, weak and some cracked, into which at most no
more than two hundred people could be crammed, are
all the means available for raving a thousand lives in
case of accident. Not twenty life-preservers can be
seen on the vessel. There are no means of saving the
children on board in case of disaster. This is the most
profitable steamship passenger-line in the world. Is it

mo to remind you of the sufferings of the early Christians from the time of Nero to the time of Diodesian I think it quito likely, however, that the results of those persecutions, and perhaps in some instances the methods, have been very much exaggerated. Modern research would seem to reduce a good deal the number of martyre, the actual cases of martyrdom. But nobody doubts the main fact of Ignominy, torment and death, inflicted and endured, for the cause of Jesus, for right-cousness' sake; persecutions from public policy and from popular wrath; edious revilings in the worst of rames, when the worst of orimes were imputed, and the grandest faith confounded with atheism, and the pure est merality accused of generating the vilest abominations. There was enough, and far more than enough, in such transactions to render the meaning of Jesus in such transactions to render the meaning of Jesus in such transactions to render the meaning of Jesus in such transactions to render the meaning of Jesus in the parages of the such case of the such transactions to render the meaning of Jesus in the secondary of the suffering state of those sufferings; the sufferings which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were harder to bear than open szeault, the pangs which were keen er than death; separation from frieuds, the loss of regulation, miscenceptions in everything, the unrecorded and unknown trails of the soul.

But while the declaration of Jesus in the vassage before us, had thus a special application to the mean and women of his own day, and if the lines were near his own time,

own time, in this declaration there are involved truths and principles which have been and which are applicable to other times and to our own time. The persecution which the early christians suffered, have, ales, been more than equalled by the persecutions which so called later Christians have inflicted. I doubt whether anywhere, outside the records of the church, you will find such berrible forms of crucity inflicted for onlinion's sake, for speken words' eake, for written truth's sake, for what, with enruest convictions of conscience, the sufferors believed to be rightenousness' sake. I doubt whether anywhere you will find such crucity inflicted as in the very bosom of the church, in the very mane of the merciul one who said. "Bleesed are they which are persecuted for rightenousness' sake, for theirs is the Kingdom of Heaven."

In fact, persecution is an element of every age. It is

is the Kingdom of Heaven."

Is the Kingdom of Heaven. Heaven way keeps up the mystery to such minds as Brayley and Britton, but to our own the mystery is merged completely in the conviction of its own feeling, persecution is an element of every age. It is a subtle spirit, under no particular phase or aspect of infliction. The only change by which the progress and the march of time are marked. Is in the methods. There is very little change in the spirit of persecution came upon him, when the cruel blow and the ordinate of time are marked. Is in the methods. There is very little change in the spirit of persecution came upon him, when the cruel blow and the ordinate of time are marked. Is in the methods. There is very little change in the spirit of persecution came upon him, when the cruel blow and the ordinate of time are marked. Is in the methods. There is very little change in the spirit of persecution came upon him, when the cruel blow and the ordinate of time are marked. Is in the methods. There is very little change in the spirit of persecution came upon him, when the cruel blow and the current of time are marked. Is in the methods. There is very little change in the spirit of persecution came upon him, when the cruel blow and the current will be march of time are marked. Is in the methods. There is very little on the same as when it is we not in the gratification of his own sake; when in the work he came to do not in the gratification of his own feeling, persecution came upon him, when the cruel blow and the current will but thine be done." And all the practical came, he was ready, and sang, "Pathener the march of time are marked. Is in the methods. There is very little spirit, under no particular phase or aspect of influence on the march of time are marked. Is in the methods. There is a subtle such that the methods. There is very little such the profice of the not in the work he came do not in the gratification of his on not in the gratification of his own feeling, not on the them the cruel the march of ti

borring torches, are not thrown to the while deaths, or given to the fames, or broken upon the wheel, or translate from boots. But every brace assenter of opinion avery caracter minimizer of righteomasses, is liable to day to be revited, to have all mandation of the control o another as an alien or an infield, and then itself taking, the same weapons and applying them to others. But, after all, it is more dreadful to see this thing done by those who assume, in the outset, liberality, who preach freedom of opinion, who ery out for unity of the spirit, and then themselves become fossilized and condensed into the narrowest and meánest assumptions, and slip on readily the little, cramped, small clothes of bigoria and pharisecism, and make the standard of the liberal men the great rallying point of persecution. There is nothing so hortible to me in this world as canfing, sectorian, unchantiable, abusive Universalism; and we are very much indanger of it. All things do not go be gether at all. The law is, first, expansion, and then contraction—first, liberality, and then persecution. When the blaws are ringing against you, there is a spirit of generosity which proves mere selfish assertion; for the moment there is a little standpoint, a little lift-ing the bead above the waves, there is a trying on of the same very much independent of the move or another, to receive the persecution that comes upon those in our day.

We should therefore remember that we fall under the blaws are ringing against you, there is a triving on of the provision of

for the moment there is a little standpoint, a little lifting the bead above the waves, there is a trying on of assumption, perfect impudence, if I may so speak, in a scriptions in regard to the motives of others.

It shows us, as I have already said, that persecution is the element of every age; because it is not in the form of thumbsorers, flery stakes, and racks, that persecution above itself, but in the spirit, in the form, of its action. We see it not only in religious but also in public matters at large. Is it not wonderful what meanness, what tyranny, what have and unsanctified policy, what Godcondenned narrowness, there is in Democracy, Republicanism, Liberty? Fine-sounding

THE LITTLE ORILL THAT MEETS ME.

The little shift that meets me, and with the shift that meets me, and with the shift of enterest me, and with the shift of enterests me, and with the shift of enterest ments of the shift of th

who do the greatest wrongs to individuals and to communities, and who by communities or by individuals are justly condemned, you will not find a man among them who will not make out that he is persecuted. There is not a criminal who goes to Bing Sing, an outcast who goes to Binckwell's Island, who will not make himself out a persecuted person, with whom society is at war, who stands in the ranks of those who suffer one way or another, for righteourness' sake. You will not find a man convinced that he is so vite as society prenounces him to be, who has done the wrong which society ascribes to him.

that God Almighty, in the course of events makes for us, and not that we make for ourselves.

Sometimes men are handy in getting up a nice little martyrdom for themselves. They generally turn out to be unrecognized and uncanonized martyrs. The martyrdom a man draws noon himself, making falso issues and false appeals to public sympathy, certainly is not that kind of martyrdom which receives the consecrated blessing of Christ in the text. No man should make himself a martyr, or study in any may to put himself into the position of a martyr. Jesus Christ was remarkable for this. If it was possible for him in any way to escape collision with his adversaries, to go round about so that no form of persecution could be engendered against him, he did it; escaping out of the midst of them, and going some other way. He seduling persecution. When it came upon him, when the hour was ready, when in the darkness of the garden and the solftude of the night his adversaries came and took him, then it was that without resistance he marched to the end pointed out for him. You do not find Jesus Christ, goling round seeking martyrdom, getting up issues with the public authorities and endeavaring in some way or another to make himself out to be a much abused person. When for righteousness sake, not for his own sake; when in the work he came to do, not in the gratification of his own feeling, persecution came upon him, when the cruel blow and the error of bitterners came, he was ready, and sang, "Father, not my will but thine be done." And all the gratific was this condition of self-surrender that it was not self-concent, that when it came upon him, it was not self-concent, that when it came upon him, it was not of his own making.

I have no faith in a good deal of the martyrdom, so

themselves more than they do of their great perpose and object. Let a moneven in the field of artistic labor, hegin to think of binnestf, what a skillful man is is, how much gentus he has, what power he has, and you will find that his work will grow comparatively mean and mengre. It will be a great flowing yearsty. It will be a great looking glans, reflecting himself. But when he thinks what he will describe or represent in the merble or on the canvae, and show it forth to all ages, when he is absorbed in that, it becomes a great inspiring fact for all time.

So when men in the field of public action think of themselves, of their own advancement, of their own greatness, of their own advancement, of their own greatness, of their own power and ease, rather than the great ends at which they should aim, thoy dwigsto from partious to politicians. When they think, in the field of religious action, of themselves, of victory, of bonor, of power, more than of God's truth and Christians. It is the great element of power to hold the true thing and the right thing first. In all the actions of life men should see to it that they are dweted to principle rather than that principle should be devoted to truth and principle; and if you are, thank God for it. It is the very aroun of this blessing that Christ pronounced upon the persecuted for righteousness' sake. "I stood up and bore it in my heart, and through that the arrows have reached me, through that the blows have come; but, God be thanked, I did not put the principle under me for fear I should be defeated." Carry the standard undimmed, untorn, proudly flying in the field, though you get wonded. Never do you go from the field unscathed, dragding your standard trailing in the dust. Hold the principle, the true thing, the righteous thing first. That is the great thing; and I may ware you that there will be opportunities enough in doing this to soffer, to have sharp scorn raised upon our heads, to be reribed and thouse who are really persecuted.

Look a moment at the law laid

Look a moment at the law laid down here. "Blessed are they which are persecuted for righteoneness' sake, for theirs is the kingdom of heaven." So it is, I say, in the very nature of things. For what is the kingdom of heaven? It is the kingdom of everlasting love. It is the kingdom where we have all things that are good and blessed, and all other things are given up and surrendered. Self-surrender, self-sacrifice, that is the very clement of the divine kingdom; and the man who suffers for truth's rake, for rightcoueness' sake, sacrifices hinself, and therefore, in the very nature of things, is a denizen and element of that divine kingdom. Self-giving, self-surrender, is the divine kingdom. Self-giving, self-surrender, is the divine law of the universe; for God is a perpetual giver, ever imparting hinuself to the world, ever giving of that which in hint is blessed, that others may be blessed. It is the only condition in which we can apprehend him. We never can comprehend him sitting solitary and apart, a vast inconceivable abstraction. But we thick of him as active, living, diligent, henceolent, pouring forth blessings upon others, ref-surrendering for the good of others; and that is the great law of the divine being. That was the law expressed through Jesus Christ, self-surrender for the good of others; refirsured. good of others; and that he he great law of the divine-being. That was the law expressed through Jesus Christ, self surrender for the good of others, suffixing that they might rejoice, falling that they might rise, dying that they might live. Just in proportion as that spirit becomes our spirit, and that which is pure-righteous, good, stands before our own interest, our own welfare, and as we give up all for it, just in that proportion we come into the entegory of this divine element manifested in Christ and in God; and, in the very nature of things, we come into the divine king. element manifested in Christ and in God; and, in the very nature of things, we come into the divine kingdom. We are mingled with the long array who have gone before us; "prophets" Christ calle them in the passage connected with the text. "So persecuted they the prophets which were before you." Good menture men, Christ-like men, before his coming and since, have given up all things for what they believed; to be right, and good, and true; and we with them, and they with us, by that very fact, are heirs of the kingdom of beaven.

My friends here if anywhere to carely proof of

and they with us, by that very fact, are befre of the kingdom of beaven.

My fielnds, here if anywhere is surely proof of spiritual existence; here, if anywhere upon this carth, is proved the reality of divine and enduring elements of being; in the fact that men are able to postpone and object; in the fact that men are able to postpone and do postpone carthly and temporal good for higher and more enduring ends. That is the capacity of man. That is the power which he does exhibit and has exhibited in all time; the power to postpone his own ease, his own immediate pleasure, his own temporary and transfent good, for permanent and enduring ends. That is a simple fact in the case. The question comes up, is this fictitions? Is he deiuded? Is it a dream? Is it a falsehood which has induced him for the sake of what we call spiritual good, for the nake of what we call spiritual good, for the nake of what we call everlasting truth and absolute rightcousness, to postpone earlily good, peace, honor, power, fortune? Has it been all a dream and delusion, or is it the grandest of realities? For this is the spring of the noblest element in the human heart. Unly think of it. Great men, the men whe have wrought powers and influences in this world that are incalculable, men like those described in that grand chapter, the lith of the Hebrews, which I read this morning, men who have been inspired by the conception of lideal good, ideal righteousness, ideal truth, to the grandest poetry in the world, to the deepest strains of devotion. Floods of inspired, hower that have lifted men above their race, carried them forward, steeled them against wrong, made them mighty in the combat, have come from this conception; and I ask, is it a dream? Is it a mere figment of the imagination?

Are the shrewd self-seckers really right after all? You find that this class of men have existed, men who

Are the shrewd self-seekers really right after nil? You find that this class of men have existed, men who have virtually said. "Let us make the best of present opportunities; let us gather and get what we can; what comes after nebody knows and nobody sees; we have around us possibilities of immediate graiffeation; let us heed them." We know that the shrewd in rethering the shrewd in rethering the shrewd in rethering the shrewd in the shrewd in rethering the shrewd in recover here allowed in the shrewd in rethering the shrewd in recover here allowed in the shrewd in recover here allowed in the shrewd in the shre tion: let us heed thom." We know that the shrewd in gathering, the shrewd in success, have a lways looked upon the seekers after righteousness, the asserters of the ident, the contenders for principle, as men unthe ideal, the contenders for principle, as men unbalanced and a little insane, regarding themselves as
the only really solid common-sense practical men in
the world. New the question comes up, is it so?
Really, are the men who have wrought for rightcousness' rake, who have stood in the van of their time
crying that something better is to come, who have
said, "We will hold secondary our ease, our fortune,
our homes, our hopes; we will hold all these secondary
to God's truth and to divine blessings'—are these
the mistaken ones? Are your shrewd 12-cents-otheshilling, 100-cents-to-the-dollar men, who have kept
right down to carth and sold, "Let us stick to things
that are practical," who have repred the golden heraniling, 100-cents-to-the-dollar men, who have kept right down to carth and sold. "Let us stick to things that are practicat." who have renped the golden harvests of the world, who have gathered material gain—are these the men, or those who gathering perceution and sorrows indeed, have gathered also the spirit of life and the grandeur of spiritual power, who are mississen? I know at least who have wrought the mightiest effects in the world, whose inspiration has been powerful for good and for all time, whose voice has been as a trumpet at the head of the battle, whose emblems by which they have fought, are the banner enti-lems that lead humanity onward from age to age, are the men who have suffered for right-cousaces' rake, after the worn and dusty actual, the grand ideal above the worn and dusty actual, the men who have steld "forward, forward, there is more to come, even though we perish in the breach."

eried "forward, forward, there is more to come, even though we perish in the breach."

I look around me in this beautiful season, when all nature teems with life, when from the hidden seeds come up the green plumes of the epring; and I know that in the earth there are grander seeds than these, the seeds of righteous sooils, who in their day and generation have wrought for God and humanity, and been buried, but have not perished; the seeds of noble utterance that crown the world like a whispering gallery through all time; the seeds of grand endeavor, which other men take up and carry forward to the highest achievements; and I say this, that there is no proof to me of a God, of a heaven, of spiritual good, of a higher reality than this world, greater than the simple fact that there have been men who have postponed, surrendered, sacrificed all for that higher good. The world is not made upon that scale that the mean souls are right, and the generous soils mistaken; that the narrow ideal is nearest the right, and the profoundest ideal nearest the false. The proof, to me: of the kingdom of heaven is in the men who have wrought in the spirit of a kingdom of heaven, who have suffered for man's sake, for God's sake, for Christ's sake, for righteousness' sake; and so, being fitted for such a kingdom, there is by the very nature of things a kingdom of heaven. A region of everlasting title and by their nature.

And now let me ask you, as I close, how is it with

And now let me ask you, as I close, how is it with you? Do you hold anything so dear to you that you can safer for it. If necessary, and risk all things for 1t? Do you hold anything so near to you that you can safer for it. If necessary, and risk all things for 1t? Do you hold anything so near to you that you can saferifice earthly good for it, temporary gain, fortune, popularity, or power? Is there anything that to you has the grandeur of a principle? that comes to you as truth and righteourness? If not, what kind of a life have you lived? What narrowness is your universe made up of! How small is your round of time and action! But if there is some truth of God that is dear to you, some right of humanity that you cherish; if you can say. "Perish, popularity, perish, human famo; perish, wealth; perish, all earthly ease, if necessary; sland secondary, I hold this first; I will surreader all to this"—If you can say this in the temptations of the world not to say it, in the sneer with which the world will regard you if you do say it, in the shrewd winks with which practical men will look upon you; if not withstanding all this, you can say I when the event requires; if, notwithstanding all this, you can be this, then you belong to the high muster-roll of such mou as there to whom Christ spoke, those of whom Christ is to you comes the benediction uttered upon the mountain, "Blessed are they which are persecuted for right-courses,"

And now let me ask you, as I close, how is it with

Bunner of Night.

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"BANNER OF LIGHT," BOSTOR, MESE

THEORY AND PRACTICE.

A friend stopped us in the street, the other day, and in the course of conversation, proceeded to lay down the following proposition: that no parties are, or can be, honest, except those at the two extremes: that all men who saw the pure abstractions and grasped the naked theories, were of necessity clean handed men. bonest, upright, and would bear to be trusted-while the body that lay between these extremes were full of guilo, mere policy hunters at best, not worthy of imnicit confidence, shulling, trading, cheating, and altogether false and worthless.

The statement was a forcible one, we were bound to admit; but, after all, its real force depends on the stand-point from which we view it. Considered one way, and that abstractly, all who accept and hold pure ideas must be honest, and cannot be supposed to be anything clae; It is in their application to affairs that those ideas become mixed, and thus seem temporarily to pass under a cloud. The difficulty always is, in reducing theories to practice. Theories that are perfect In themselves, may prove marked fallures in the at tempt to reduce them to actual, every-day practice. And it is at this point that the minds that lead, and mold, and control, the middle classes, lying between the extremes, are liable to the charge of policy-hunt ing, of seeming inconsistency, of tergiversation, and even of open falsehood. Is it at all difficult to see how

Admitting that all holders of nure ideas are honest we ask what their boasted honesty avails them if they are not able to bring down those ideas into the dusty, sweaty, crowded arona of the world, and make some sort of attempt to carry them out practically? What is an idea over to be worth, if it can never be made, in some sense, a working idea? How are theories to exercise an influence, if they cannot be made to bear upon the every day interests and experiences of men What avails your fine and high ideas, if they are so fine and high as forever to be out of the reach of common hamanity? There are the pure truths, we grant; and there is the mass of men; the men need the help of the traths, and the truths are not truths-perceptibly, experimentally, and visibly-until they ere made to play their part upon the motives and conduct of men.

And here comes in the tag of work in life; the problem simply is, how to make the two parties better ac quainted each with the other, so that the truths shall be made real, and humanity be exalted? It cannot be disputed that here lies the great field of exertion and self-donial, where a man may work a thousand times harder than he ever could in the easy field of specula tion, and in which martyrdom is secured, with all its crowne and glories, ten thousand times as readily. And he is the truest reformer and progressionist-few as that class may as yet number—who labors for the love of the truth alone, and in no sort for the furtherance of his own ends. As human nature is made up—that is, in botter phrase, as it is educated from its carlies infancy-it is not to be supposed that the men who work for the love of the race merely, outcome these who have a special regard for themselves: but that is a misfortune in itself, ending where it begins, and does not impair the position we assume in relation to their

Thus, then, the whole case is made plain; it is ideas, and theories, and abstructions, on either extreme, and these are supposed to be pure, passionless, and unmixed-while in the middle, lying between these extremes, is the mass of humanity, with its developed passions, selfishness, and ignorance. Now the question is simply—how are the ideas, truths, theories. and abstractions to be applied so as to be practicalso as to perform good service, be beneficial, and exalt and make the mass happy? That is the problem, and that is all. To call the dreamy and altogether unprac tical speculators honest, and the actual workers dishonest, because the first are beset with neither obstacles nor temptations, and the latter are surrounded with with spies. is manifestly taking a heaty narrow, and inconclusive view of things, and argues short sight and everything but a large comprehensive ness of mind and philanthropy of heart. Such a view cannot be a true one. It is not just to call men die honest, merely because they are anable to do all they would like to do, from an insufficiency or impract cability of means.

Abstract principles must, of course, he held, be exnlained, and be defended; this calls to them the attention of the world, interests men in their truth and permanency, and eventually leads to their trial and adontion. But it is not the part of these who believe in and hold to those principles, that they should rage and roar at all others who, comprehending and appro ciating them as well as themselves, are not able at once to ineculate the crowd with their own views. If the contemplation of pure truth has any effect upon a devoted coul, it certainly ought to make it more and more devout, humble, and worshipful-not disposed wrangling, to fault-finding, and to wretchedness And again, all men who know anything of movement in human history, know very well that all progress is made slowly, ferting lente being the rule; that often, as the waves rush on and then retire, one after another seeming to lose the ground they have just gained, it is only to gather fresh strength for a push and a rush that shall overwhelm all obstacles; and that it will not do for the head of any movement to advance faster than that the body may keep up with it, so that there may be perfect homogenousness in the whole work.

Jefferson used to tell his more enger, but not mor ardent and hopeful friends, when the work of displace ing Church of England authority was going forward in Virginia, that they must be careful and not move too fast; for if the head of the liberal party traveled faster than the tail, it would not be long before the two extremes would be out of sight of one another. and the whole work in progress would come to a mis crable end. "Ah, but Jefferson was a politiciun!" we hear some of our friends say. Yes: and it was because be understood buman nature so well-in other words just because he was a politician, that he gave the senalbie advice he did, and generally, conceiving abstract truth as clearly as he did, best know how to apply it so vigorously and effectively to the minds and notions of the people. This is what it is to be a "politician:" because there are plenty of the profession who make a dirty trade of their art, considering it to mean nothing more than purchasing votes, and falsilying to the peo ple, and securing warm quarters at the public expense it is therefore argued and inferred that all policy must be base and mercenary. It was Edmund Burke who called politics-that is, policy-the "science of expedients:" and Mecaulay has added that it substantially amounts to this doing the most one can with the means at band. These definitions simply imply that there are pure principles, on the one hand, to be reduced to practice, and, on the other, that there are human passions, human selfishness, and human ignorance, to be gradually overcome with them. And now we are not at all loth to add, that he who gets mad because the principle and pure abstraction, which he clearly beholds and rejoicingly accepts, is not at once

just as much joy by them, does not really believe in the principle be professed, and has not faith in its final fleacy and perfect operation.

The subgraph was controlled the transfer of the second of the state of the second of t

God furnishes the trath; it is left to us to discover ace made the discovery of the precious gift for our who has no religion in his heart—no high and irreolves, we rave and runt because others, less fortunate sistlife yearning after a better and holler existence; perhaps, do not, or will not, see it yet, or because who is contented with the sensuality and grassness of their blind solfishness causes them delay in bringing earth; whose spirit nover revolts at the darkness of it into use—then we prove ourselves wholly unworthy its prison-house, nor exults at thoughts of its final of the trust committed to us, and only leat the sir emancipation. We pity him, for he affords no evivainly when we endeavor to force human nature to no. dence of high origin-no manifestation of that high copt our views and conclusions. Much is to be left to prerognitive, which renders him the delegated ford of ime, in the affairs of this world; if time is a wonder- the visible creation. ful mollifler, it is a great modifier also; what is voted to be excellent to-day, may not be good at all to-morrides over the whole of us; even our passions, our selfishness, and our ignorance, He turns to good ultinate use. We stop and quarrel, one with another, about the proximates; we ought simply to wait until wo see how we are to be overruled; the divine currents ect steadily and strong above our endeavors, and even our self-will, and cause all to converge at last in a focus wherein hurns the long seated happiness both of the individual and the mass. Thus we may be all right, and all wrong; God alone knows best, If we do the best we can, keep charity on our side, and remain conscientious to the end, we shall have produced lives full of the highest beauty and the larg-

Death of Theodore Parker.

Late advices from Europe confirm suspicions enter tained for many days past by us in relation to the atmosphere of eternal winter, with its dark waves of lose of the life of this marked and most useful man, green foliage. It is spread out like a legible language He breathed his last at Florence, on the 10th day of Biny, having awaited his end for some time in screne the poetry of nature. It is this which uplifts the nope and patience. Thus he has left us for a higher spirit within us, until it is fall enough to overlook the re at the comparatively early age of fifty-an age at which, under ordinary circumstances, his usefulness lafter link, the chain which binds us to materiality; ought to have been at its height. But a life of labor and which opens to our imagination a world of spirit like his could never have been prolonged; it was useless to expect it. He was beset with virulent and unchristian foes, culled and picked from all the sestyled Christian denominations, from the day when he first announced his disbelief in the pienary and miraculous inspiration of the Scriptures, hoping that if they 'crushed him out." they were sure to make the truth, where it looked unpleasant, disappear. But they suc- interest felt in them by employees. "To what," he ceeded as well as all such blind zealois succeed: they asks, .. is the extraordinary success of the Hudson's were seeking to overthrow Mr. Parker, not to discover and publish the truth, and so they have been discom- which rules the wilds of British North America with a fited. It always results in that way.

The work given Theodore Parker to do he has well kind, except that of the order of Jesuits? Simply to and faithfully accomplished. There is no galusaying the fact that every man whose duties require intellithat. He has done more than any one man of our gent action is a partner of the company, shares in its times to scatter to the four winds the superstitious terrors imposed on the unhappy soul by a powerful and self perpetuating ecclesiasticism, and let in pure light apon the mind of the hitherto perplexed inquirer: and as he has swept away the cobwebs of the creeds from the spiritual firmament, showing men that he must stand alone and unsupported before God, casting loose from the shaking props and shifts of all blorarchies and more obiritual authorities, he was naturally the object of intense hatred on the part of well-neid and self-natisfied priests, and on his devoted head were made no more money out of it, they would have fewer rained all sorts of deadly missiles from their theological armory. But he is out of their reach now. It is no longer a battle for him. Ho sees a wider field of truth. and is bleet with a far more keen spiritual vision. One institution he leaves behind him, well and firmly established; and that is the judependent church, in whose pulpit any man may preach and pray to his hungering ed to rest with them, and finally sap their constitutions, and thirsting brethren. A Preo Church was a great The nervous energy and physical health of many and establish and pernetuate it.

We observe that Mr. Parker has done another noble ct, as the crowning one of his life, and the one that will longest keep his name directly before the thoughts of while the child, being electrically in a positive conthe people: a fact which no man would be supposed to diltion, is but too ready to part with its surplus, and, know better than himself. He has donated his spien- as a necessary consequence, its vital nervo-electric did library of more than 30,000 volumes to the city of fluids are taken up without the least resistance. The Boston, to become a distinct apartment of the public elder, being electrically negative, and the younger ibrary. These volumes comprise the studious cultings and nickings of Mr. Parker's entire life, and contain many works to be found in no other library in the land. Truly, this was the noblest of gifts, and the more so because the most enduring and useful. Henceforth, and creens along through life a poor, robbed and whatever Boston may have said or thought of him in the past, she will hold his name in reverence. He that exists in relation to the commencet laws of life, said truly, in his last wandering moments, that there we wonder there are as many whole and wholesom were "too Theodore Parkers," -one in Italy and one persons as we do find. in Boston. There will be one in Boston always.

Letting Out a Few Holes.

The "Professor" -- formerly the "Autocrat" -- says tances who have been living for a long time in with a frantic thirst for every exciting pleasure, which makes them the willing and easy victims of all those the felt the devil's wares on commission. The less intelligent and instructed class of unfortunates, who venture with their ignorance and instincts into what is sometimes called the "life" of great cities, are put through a rapid course of instruction, which entitles them very commonly to a diploma from the police court. But they only illustrate the working of the smo tendency in mankind at targe, which has been occasionally noticed in the sons of ministers and other minently worthy people; by many ascribed to that ntense congenital hatred for goodness which distinguishes human nature from that of the brute, but per haps as readily accounted for by considering it as the n one meral posture"

Barly News.

What exoltes everybody to devour the earliest news It is a peculiarity with our people, and of course is bargeable to that national and Individual curiosity which is remarked by every one who cares to study it An American wants the news as much as he wants his dinner; he cannot live without it; he may be said to drink and chew out of all comparison with other men. out for cagerness in hunting out and snapping up the news he is unsurpassed. We honestly believe he would rellnquish every other delight for the sake of this. It s, however, but a natural offshoot from the general activity and nervousness that characterize our people. and there would seem to be something wanting if this predilection did not balance the former tendency. The for any one to fight for who is ambitious of its posses-News is the god of the morning; he is saluted, fresh and early, by tees of thousands of us. That day would be a long one indeed which failed to interpret the world to us for the eventful twenty-four hours preceding. The newspaper is emphatically on American Institution, and must live as long as we are what we

To New York.

We can commend to our numerous friends the Fal River route to the metropolis, having had personal proof of its superior advantages, comforts and conseniences. The cars occupy but little time in perform ing their work, while the beats on the line are in every spect magnificent. To cross the Sound at this seaso of the year, in one of these "floating palaces," is a rare luxury. The elceping accommodations are all that are to be desired; the tables are surpassingly good; attendants are all polite; and the navigation is cientific. For ourselves, we can say that a trip to was pretty confident that he was going to get out of New York and back by the Fall River line is refreshmade just as clear to the multitude, and accepted with ling and long to be remembered.

Thoughts on Hellylon.

Many years ago, the past Whittler penned the folowing beautiful thoughts on Religion, which best how the deep devotional nature of the weller's minde it, to demonstrate it, and, both by example and pre- and will not full to gratify and benefit the souls of all cept, to make it popularly effective. But if, baving who read them again. "We pity the man," says he,

He can rank no higher than the animal nature the spiritual soul never stoops so lowly. To seek for row; and hence, we are to allow much, in our present beastly excitements - to minister with a bountiful judgments, to the warpings and transpositions which hand to deprayed and strong appelites-are attributes time is always likely to produce. There is a power that of the unimal alone. To limit our hopes and aspirations to this world is like remaining forever in the place of our birth, without ever lifting the veil of the visible horizon which bent over our infancy,

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature, which men would do well to imitate. It is a neck and blessed influence, stealing in, as it were, noawares upon the heart. It has no terror-no gloom in its approaches. It does not rouse the passions. It is untrammeled by the creeds, and unshadowed by tho superstitions of men. It is fresh from the hands of the author, and glowing from the immediate presence of the Great Spicit, which pervades and quickens it. It is written on the arched sky. It looks on from every star. It is on the salling cloud, and in the invisible wind. It is among the hills and valleyswhere the shrubless mountain tops pierce the thin upon the broad face of the unalceping ocean. It is shadows of our place of probation; which breaks, link ual beauty and holiness."

Rallway Monagement.

In a paper on the .. Future of American Railways," writer in the Atlantic Mondie, who appears to under stand the subject well, declares that one of the leading causes of our non-success with railways is the want of Bay Company owing ?- that wonderful organization discipline which has no parallel in the history of man gains, and loses with its losses. And so it should be with our railway employees. Instead of excusing waste of time and property by the stereotyped phrase The company is rich and can stand it.' they would strive to exercise a rigid economy, knowing that at the end of the week their pockets would be so much the heavier." There is little doubt of it. The principle of association has never yet been fairly tried in this country, in many particulars, and the railway business in a most excellent one to begin on. Even if the men human lives to answer for by their recklessness

Old and Young.

Never let your youngling sloop, season after season with its grand-mother. Old people insensibly draw away the magnetism from the young children, if allowwant in these times, and he has done what he could to many a promising child has been utterly rulned by this mistaken kindness on the part of parents. The old person is dying for went of magnetism, which is only this subtle nervous fluid which constitutes lifepositive, the whole operation is like the contact of any two bodies similarly charged with this subtle fluid. The grandmother holds a longer lease of life, while the child pines, grows feeble, languid, and pale, wronged creature. When we behold the ignorance

Affected Manuers

The secret of good manners, or what we all agree to call good breeding, is self forgetfulness. When a man some very good things about the restraint imposed on enters a company, thinking of nothing but himself. how he shall behave so as to secure the largest amoun and shows how it is that a man who has passed all his of admiration, what persons are going to think of him, days in the country becomes the ready victim of de-signing persons when he comes to town. Says he: constrained, stiff, and awkward, and he does a great many things that he would not otherwise think of: ho dreary country places, without any emotions beyond if he puts away from his thoughts all this vanity, and such as are occasioned by a trivial pleasure or annoy. forgets all about himself, thoughtful chiefly and entire ince, often get crosy at last for a vital paroxysm of ly for those into whose presence he is ushered, he cansome kind or other. In this state they rush to the not be awkward if he tried ever so hard, for the native great cities for a plunge into their turbid life baths, grace and goodness of his beart outflow spontaneously toward all with whom he comes in contact, and the actions that are the result partake of their character letics altogether. In such a case, he is beautiful in his manners even above his will, his setting being sponts neous in all its parts and poluts. In contrast with this, the manners that are inculcated by role are wholly mechanical and hollow, and cannot be other than af fected, false and contemptible.

What to Rot in Sickness.

Florence Nightingale—that queen of nurses—says, in her little book, "Notes on Nursing," that in the lecases produced by bad food, such as accordatic dysentery and diarrhen, the patient's stomach often eraves for and digests things, some of which certainly would numing and stretching of a young soul cramped too long be laid down in no dietary that ever was invented for the sick, and especially for such sick. These are fenits. pickles, jams, gingerbread, fat of ham, or of bacon, met, cheese, buttermilk. These cases I have seen not by ones, por by tens, but by hundreds. And the patjent's stomach was right; the book was wrong. The rticles craved for, in these cases, might have been principally arranged under the two heads of fat and regetable acids. There is often a marked difference etween men and women in this matter of sick feeding. Woman's digestion is generally slower. The doctors do not know all the tricks yet, any more than the agriulturis**is.**

Two Belts.

So, to settle their long-protracted squabble in England over the late fight, it has been agreed by the two parties to the bloody contest to put up the old . belt' elon under the "rules," and to satisfy the two men chiefly concerned by subscribing for a new helt for each of them-Reenan to head the list on behalf of the Sayers' belt, and vice versa. This looks very fair, and we suppose it is, though we are as ignorant as an unpounded child of the "rules of the ring." or of what may be done in similar cases made and provided. Therefore we may consider this bruial controversy drawn to a close. Doth have shown themselves to be othe best man," by being willing to do the handsome and kind thing by the other. Sayers fights no more We beg Heenan not to, either. They can put their nuscles to better use.

Hope.

We should be but poor slicks without hope to help us on. A man would refuse to make any further exertion, when he found himself in a tight place, unless be felt a faith in his .. siar," or in something else, and it. Hope lends a powerful aid to the muscles, not less of the arm than of the heart.

Peredom of Thought and Action.

As we servey the various pluses of heing around us, tions by unmestakable peculiarities, not only of shape and size, but of inclinets and faculties, and the approprinte instruments for their gratification. Each 1s and era in office, in the following fruitful manner; permanently and securely confined to its proper sphere

we cannot disquise from currelyes the fact, that until the animals do not reason, is to me prepeterous, incited by some motive or other, banish them after their entrance; for he knows not their quality, as good and, until they have entered, and he has examined them. Even his veto then a qualified, restricted, and be the conformal to the conform entity he will be. All that he can do with them is, to by no means free. The decisions of his judgment in all matters are influenced differently at different times. by his feelings, circumstances, situation, &c. He wills, but his will is directed by extraneous conditions. He resolves to go immediately homeward, and if he be not intermuted in his career, it is an easy matter to accomplish his resolve; but if something unexpected and effectual interposes, be is diverted, and his resolution is thwarted; he goes elsewhere than has been put on his wits, on his manhood; he has nomeword. He is halled; and this may serve as a gained facts; learns his ignorance, is cured of the inhomeward. He is haffed; and this may serve as a gained facts; learns his ignorance, is cured of the in-sample for human actions generally. Many appear- senity of conceit; has get moderation and skill. The know but shakes had legs once, and hairy animals overwhelming majority do not even seem to; and the sallants. It is more to his interest than theirs to find ceming ones yield easily by examination. A man's his weak point. The wound cicatrizes and falls off career not even for a month or for a day, sometimes from him like a dead skin, and when they would tri- of reason we find until we go, where we do not find for a minute or a second, is precisely as he intended umph, le ! he has passed on invulnerable. As long as and strove for it to be. His acts are swerved from bis all that is said is against me, I feel a certain assurance intentions. The good that he would, he does not; and of success. But as honeyed words of praise are spoken the evil that he would not, that he does. So says for me, I feel as one that lies unprotected before his Paul. If an inspired man like him blunders, who is enemies."

All this indicates that man is by no means his own master; that an extraneous power controls him and his conduct in the smallest minute; and that what he seems to be about to do. is overruted by a superior in- ly, on receipt of the same, for the next term, as our Onence: This lends to intimate that a conflict of counsel would produce confusion, that some one course mus redominate among a multitude of projects, that a general or universal plan is to be executed by this superior power, and the selected course must accord with the tenor of this plan, and all human and other actions NER. In this connection, we will remind our friends must conform to a single standard for the completion that in order to keep the BANNER waving, their money of that plan. Such as seem cvil often excel, and are wrought into the notwork equally with the probounced good. In his Arctio Boat Journey, Dr. Hayes says. It was not due to ourselves that we were not at sea in that fearful atorm. We know not even where we to receive a continuance of the liberal support extend were. We came not by any will of our own. There was a Providence in it."

It is indeed a grave question whether it is at all probable that one man is actually able alone to trespass on another's rights, happiness, life, health, or safety, however strongly we may suspect he can originote, shane, and control his own conduct as it relates entirely to himself and to his own domain. Can he. without permission, and even actual instigation, of higher authority than kinself, lajure, benefit, or in any way affect his neighbor or his friends? Is not the not work of the Universe so intimately connected that no one of its parts, however small, whether man or insect. can be affected without similarly affecting some one or more of its contiguous parts? And has any one authority ad libitum to do as he may fancy-just as a floating whim may seem to influence him-to the life, property, happiness, and interests of another and an innocent party? Or is it not rather as Pope beauti

"All chance, direction which thou canst not see ?" Are not the merest motes, notions, acts, however insignificant and trivial in appearance. Just as necessarily issued, directed, and controlled from the moment of their emanation to the completion of their destiny, as planet or a man? Can it be otherwise in a Universe omposed of as minute parts as a vesicle of gas, a mi coscopie animalcule's organs, and an infinitesimal particle of matter; and without which minute items all subject to uniform laws, that Universe could not exist, would disappear as an entity, and become blank? No. all Nature is evidently constructed and at 2.45 and 7.50 P. M. His subject in the afternoon operated according to one uniform plan, in its every will be. "Inner Life." in the evening, "The Uses and motion and constituent ingredient, by one and the Abuses of Spiritualism." This will probably be the same Chief Marshal; and in the view of the dispas- last service at the Melodeon during the summer. sionate and unprejudiced of mankind, "all things

The Solar Eclipse.

The sun-or his Majesty, Old Sol-goes into mourn ng on the 18th of July next. The affair will not be isible to persons living hereabouts, nor indeed there abouts, but will have to be traveled after in order to be seen. Our government is despatching officers to Washington Territory, Hudson Bay Torritory, and Labrador, where the eclipse is to be beheld in all it glory-and also another party to Chili, to procure observations that shall be of the greatest scientific occuracy and value. The New York Herald very sen sibly remarks concerning such an expedition—"This is a commendable idea. We have plenty of officers attached to the army and navy service, off duty, who by education and taste, are fully competent to perform a duty of this character, and government could not employ them better than in the service of science and n the acquisition of knowledge relative to the phenomena of nature. We have a decided advantage over European countries, owing to our being in a more outhern belt, and we should not wonder if the United States expeditions produce the most intelligible and natructive results."

How it Works

The system of imprisoning witnesses, as it is praciced in some States, in order to secure their testimony on certain occurrences which they could not well help seeing, is a cruel and unjust one, and ought to be brought to a speedy termination. We extract the following striking illustration of its unfair, and even wicked working, from the editorial columns of the New York Atlas:-

"When Macdonald shot Virginia Stewart, nearly "When Macdonald shot Virginia Stewart, bearly a year ago, there were with her two companions—two young women who, being unfortunately witnesses of the transaction, were held to 'appear and answer.' They were residents of Mobile, and were without friends here, and through inability to give legal surety that they would be present to testify on the day of trial, were pinced in the White street jail.

This detention, however nominal it may have been, in regard to their confinement within the limits of the apartiment appropriated to their use, was to all intents

in regard to their commement within the finite of the apartment appropriated to their use, was to all intents and purposes an inprisonment. Meanwhile by such imprisonment—poor and friendless as they were—all the little property they possested in Mobile, consisting of furniture, uncured for and unclaimed, has been taken away or destroyed, and they are left measurably destings.

Now, being entirely destitute, save of what little they may have carned more than their expenses, they can go into the world with its curse upon their former lives ringing in their cars, reckless, injectes, fit victims, not of their own desires, but of the law.".

The Wenther.

June came in blandly, like the opening of the bear tiful norm it is. Grass, leaves, blossoms, and everything else is green, bright, and hoppy. The cold. sour sucli we had at the last end of May had an excedingly ill effect on sundry human tempers, perhaps a little infirm to start with; but the incoming of such a month as this sweet and leafy June is a potent restorer of all good feelings again. We trust all our friends are as happy under the blue sky and over the green grass as we are.

Panler's Minntfan.

I'no defalcation of Postmaster Fowler, of Now York re notice that nature has distinguished her produce, calls out enrious comments from the press, and the Sunday Times of that city improves the occasion to show up the whole system of placing mere party lead-

pursuancestly and securely confined to its proper sphero as if fastened by a chain. The quadruped must adhere to the ground; the first cannot well leave the water; and the lift may rise in the nir. Han is no exception. His sphero is also prescribed. He can be neither thin first a quadruped, nor farmish bim with wings for light. Nor has he any more control over the natural him into a quadruped, nor farmish bim with wings for light. Nor has he any more control over the natural hour of his own existence, than the smallest microscopic mite has over it sown. He cannot alter the physical law, nor the constitutional features of his own system, which determine the length of his life on earth.

Bo with his thanglits; their inflex is not invited; for he knows not beforehand what they are to be, any more than be knows not beforehand what they are to be, any more than be knows not beforehand what they are to be cannot disquise from curvely a state of the supports of the store in a disciplination of the offices in the following freatiful manner; it demands in instant's life it that is demandal instant of linearies of the milical in office, it is exacts of that they in office. It exacts of that they in office, it is exacts of that they include the disperses, if any life it that is demandal instanted. It demands in instant's life it that is demandal instanted. It demands in instant's life it that is demandal instanted. It demands in instant's life it that is demandal instanted. It demands in instant's life it that is demanded instanted. It demands in instant's life it that is demandal instanted. It demands in instant's life it that is demandal instanted. It demands in instant's life it that is demandal instanted. It demands in instant's life it that is demandal instanted in the instanted. It then is that the instanted instanted in the demandal instanted in the demandal instanted in the demandal instanted in the instanted. It then is that the instanted. It then is the difference. If then it that is demandal instanted in the in we cannot discusse from ourselves the fact, that until not the exception.

How to become Great.

With a scorching sight into the springs of human rogression. Emerson says-"A great man is willing to be little. Whilst he sits on the cushion of advantage, he goes to sleep. When he is pushed, termented and defeated, he has a chance to learn something; he

To Subscribers

These who receive notices of the expiration of their terms of subscription, will do well to remit immediatepublished terms oblige us to discontinue promptly at the expiration of subscriptions. And as we do print but a limited number more than is necessary to supply our list, those who do not attend at once to the renew al, run the risk of missing some numbers of the Ban is wanted, and we cannot afford to lose any name from our list. We have met the public in a spirit of liberality unsurpassed, and we may say unequalicd, by any publisher in the ranks of Spiritualism, and hope ed to us beretofore.

How to Torture Them.

put our new friends, the Japanese, to the torture. It recommends that all the Missionary boards send delegates to Washington to lay before the Princes the leading points of doctrine, with a view to their proper understanding of the United States. What an idea ! there is in the country of a political and social character? It cannot be done.

Anniversary Week.

Last week was what is styled "Anniversary Week," country had of it, too. The town was thronged. We have not seen as many strangers jamming together on I must only ask why not? I must believe that all aniour sidewalks in a long time. There was the usual mals are immertal. There is semething in all life that amount of good and prosy speaking, the ordinary rendering of accounts, any quantity of pleasant interchange of friendly sentiment, and, on the whole, a good, substantial term of solid enjoyment. It is a fine thing for the people to come together occasion ally, and get a little acquainted.

Lee Miller at the Meladoon.

Mr. Miller will speak at the Melodeon next Sabbath A report of Mr. M.'s lectures on Sunday, June 3d,

Spiritualists' Conventions. The friends must bear in mind that the Quarterly Convention of Vermont Spiritualists will be holden at

lorlington, on Saturday and Sunday, June 16th and 17th. A two days' Convention will be holden at Sturgie, Michigan, on Saturday and Sonday, June 9th and 10th.

Test Manifestations in Public.

Ada L. Hoyt will answer calls to give test manifes tations in public, by her usual modes of rapping and writing, in any of the towns of New England so ble by rail from Boston.

By We call the attention of our readers to the an encoment in another column of the grand Mass Picnio, to be holden in the Grove at Abington, on Tues day, the 10th (nst.

LITERATURE.

DICKENS' SHORT STORIES. Philadelphia: T. B. Peter son & Brothers.

This handsome volume from the well-known press of Peterson contains thirty-one stories from the pen o Dickens, that have never before been published in his country. They stamp the volume with the same individual characteristics that made "Sketches by Boz" so popular, and beiray, besides, a broader and teeper power on the part of the writer, gained from his long experience since. In the list are "Three Detective Ancedotes." "Down with the Tide." "Bill Sticking," "Out of Town," "Our School," "Our have made a great hit in republishing Dickens for readers in this country, and his writings have thus been sent literally to every man's door.

For sale by Williams & Co., 100 Washington street. MY Expenience: or Foot-Prints of a Presbyterian to Spirituatism. By Francis H. Smith. Bultimore, 1860.

This little volume was alluded to by us last week It is a record, more or less minute, of the various facts unlistic faith, which operated with such force on the mind of the author as to compel his subscription to their authenticity. The statements made all the way that there is much agitation of thought now on the through the volume are exceedingly interesting, and bla reflections are worthy of the striking facts elicited. tion that whatever is, is right. From three convig-The cutire experience of the writer is given in such a tions, I have been led to prepare the manuscripts of a style of cander and good feeling, befraying so unque tionably the alneerity and seriousness of the soul that new in press, and will be published as soon as practiis sure it has been born again, that we can hardly sit | cable-probably in three or four weeks-by Berry. down to an examination of the volume without giving Colby & Co., the proprietors of the Banker of Light, it a thorough and complete perusal. We bespeak for 3 1.3 Brattle street. Boston, and will contain about this little book a wide circulation and the hosts of two hundred and fifty or three hundred pages. The friends it actually deserves.

Text-Book in Intellectual Philosophy. For Schools and Colleges; containing an Outline of the Science, with an Abstract of its listory. By J. T. Champlin, D. D., President of Waterville College. Boston: Crosby, Nichols, Lee & Co., 117 Washington street. 1860.

DROMPIELD GYHEET CONFERENCE.

The Boston Spiritual Conference is field at the ffull No. 11 Bromileld atrest, every Wednesday evening.

May With was discussed the following QUESTION: -- What to it that to denominated Institut to Animals! What to it that to denominated Institut in Man! What to the difference, if any, between them! Do Animals below Han powers the faculty of Reason!!

that horses and dogs improve by education. The iden that animals do not reason, is to me preparerous.

Mn. Wernenses.—I must confess I was astoniahed et Mr. Spooner's remarks. Instinct and intuition are blended. No one can tell where one begins and where the other ends. I cannot see any progress in instinct. Reason has come to man, for he is on a higher plane than mere animals. They cannot speak, because they have got no organs to speak with. They are below the power of reason. Man possesses this power, and by speech can give it utterance. I cannot tell where man does. The lower we go in the animal, the less

Ms. EDSON .- I was interested in the remarks made by Brother Spooner, but I cannot come to his conlusions. Blind and anenlightened instinct makes a platform to bring us to reason. I cannot believe that the deg has a conscious mentality or spirituality, so that he can comprehend and choose. The human soul has conscious mentality and spirituality; can comprehend and choose. I agree that animals improve and progress, but this is through the reason of man. animals, of themselves, never do this. The babits of a dog may be almost entirely changed by education: that comes of human reason. Why are we left, the last work of God. alone with the Instinct possessed by animals? We are not. I think it is for a reason, that we should manifest the Godlike element that commands our immortality.

DR. GARDNER criticised Mr. Edson, and thought he was incorrect. He thought that animals did improve and progress in knowledge. Many instances can be to show that all domestic animals do imrove. He told a story about a pet dog that stole and buried a raw hide with which he used to be whipped. and related other cases to show that dogs reason. The Philadelphia Ledger has found out a way, and There is such a thing as instinct in animals, and we should u't wonder if it might be the surest one, to intuition in man; and they are the same thing, only differing in degree. All the combined instincts of the lower animals compose the intuition of man. All the combined reasoning powers of the lower animals compose the reasoning powers of man.

Mn. Prus .- The subject is very interesting and very Ask a gentleman from the antipodes to "get the extensive. I am of the opinion of Dr. Gardner. I am bang" of all the phases of belief that prevail here, in of the opinion that there is an instinct in the lower the short space of three months, besides seeing all animals that is developed at birth, and this instinctiveness, as animals grow older, increases, which is intelligence. Foxes, when a trap had been set for them, have dug under the trap and sprung it with almost as much intelligence as that of a human being. This is intelligence. Horses have been punished for doing in Boston, and a pleasant time our friends from the wrong, and would mend their ways. Are animals immortal? I have often had this question rise in my mind. I must only ask why not? I must believe that all aniis indestructible, in both vegetable and animal life. I think that animals are immortal.

Question.-Do animals have the attributes that make them responsible?

Anexer. - You, some have.

Mr. HARRING told a story about a pig that played three games of cards with skillful players, and heat each time. He saw this done, and could not account for it without admitting that the pig reasoned. He related a number of stories how dogs and rabbits made manifestations of intelligence and reason, and concinded that animals in many instances possessed more knowledge than some men. He told of a seal that was captured and brought on the deck of a vessel at and it lay anno standers were looking at it; but the moment all backs were turned, it instantly leaped overboard into its own element. He concluded, from his own observation, that enimals have knowledge and do reason.

The subject for discussion next week is. "Does Buiritualism exert a beneficial or injurious effect on the morals of the community?"

Whatever Is, Is Right.

The doctrine, whatever is, is right, is to my soul ranscendently beautiful. And the conscious perception of the real indestructibility of the soul; of its inherent powers to exist uninfluenced by any doctrines, philosophies, deeds, conditions, or any properties or powers of the material world, out of which conscious ness, alone, the all tight destrine can be accented, in to me more satisfying than any truth my perception has ever grasped. In these views I feel a new existence; the beginning of an age of peace, harmony and

love; the milicunium of beauty.

This age develops new truths. Thousands and tens of thousands by unconscious soul growth develop new truths that are simultaneously written through many pens. One mind never alone develops an original thought. In unseen, ellent beauty the souls of men growing all together, send out new thoughts, but, imperfectly expressed in words.

This doctrine underlies all religions, all philosophies, all human actions and all things; it goes back of effects and reaches causes that exist in spirit; it sees tho hand of wisdom in every cause and is in pefect harmony with all effects, with all life. A peaceful life is inevitably the result of the acceptance of the all right doctrine. Every step in Spiritualism tends to this end. I have written many articles that have been published Bore," and "A Christmas Tree." The Petersons in the BANNER, on this subject, the dectrine of which some have scorned, and scolded about, while many in silence have found a response in their own souls that said the position I took was true. I have received many letters from within the vast area of country over which the BARRER circulates, expressive of the views of many persons I never had the pleasure of seeing, who were in harmony with what I have written on this subject. These letters, I believe, were without exception from persons who had passed the ordeal of great that were presented, from time to time, of the spirit; suffering. One was from a lady who had been confined to her hed, with a great deal of pain, for nine years.

From what I have seen, heard, and felt, I conclude subject of good and evil-on the truth of Pope's asserbook, to be called, "Whatever is, is Right," which is price will be one dollar a copy.

Rew yorh Department.

M. B. Relunn, Renident Raftior.

OFFICE, NO. 146 PULTON STREET,

THE MARRIAGE QUESTION. On the first day of March last, an editorial article appeared in the Tribure, wherein Mr. (irecley took duration of true marriage. And yet that language Those who would profit by our suggestions should occasion to speak of the State of Indiana as with path may be varied almost and libitum, and precisely the call at the Waccrooms of E. B. and P. C. Bantele, diso of Free-lovers," and-without any apparent reason or provocation-characterized Hon. Robort Dalo any two sects in all Christendom. During the con. lyn. Owed as a man of clax principles." This called forth thunanco of our ministerial connection with the same a temperate but cogent roply from Mr. Owen, which denomination in which we believe the Editor of the the Tribune, at the same time it furnished (what, of some twelve or fifteen years we had frequent opporcourse, well-informed people did not demand) a clear funities to witness the selemnization of the marriage and righteous vindication of the principles of the writer and the character of his adopted Siato, with two clergymen who used the same words in the perwhose early bletory, laws, and institutions the name of the late minister to Naples in honombly identified The controversy thus commenced was continued at irregular intervals for several weeks, and the letters of both parties excited no little interest in the public mind. The correspondence, as it originally appeared as they have. Now suppose the man ceases to respect In the columns of the Tribune, has since been republished in a neat pamphlet of sixty pages, and in this form it will doubtless be widely circulated and care

The more important points involved in the arcsen they possibly might have been, had the disputants adopted similar methods and depended on homogenedon. But when it is proposed to determine what the divine marriage law-as embodied in human nature and translated into speech in the ministry of Jesusreally is, and what it absolutely demands, we find that characterize such legal incentives and restrainte as are the disputants at once diverge as widely as their natures differ. The Tribane's principal anthoritiesalways excepting its own opinion—are with law of our State;" "Webster's great dictionary," with Worand, lastly, "the language of the marriage ceremony" |

But a long and familiar acquaintance with Mr Greeley's peculiar logic-displayed in the treatment of all similar questions—should enable us to contem plate the grounds of his argument without estonial ment. In the discussion of the most vital questions loined together let no man put asunder." he is accustomed to depend on burns authorities technical distinctions, and external evidence, rathe than on a philosophical appreciation of the principles involved in his theme, or fundamental in the nature of the subject. True to this constitutional bias of his mind and chronic habit of his life, he proposes-in this instance, also—to determine the intrinsic nature or a Divine law-Integral in the soul and durable as our immortality-by an appeal to legal and popular definitions, and to the mere letter of a ceremony, the forms of which are as widely diversided as the views and tastes of those who officiate in the legal perform-

· But this is not all. The prevailing temper of Mr. Greeley's letters is not such as to command unqualified approbation. In the estimation of many readerswhose judgment is at least entitled to respect-their tone is rather imperious, and the author too much inclined to dogmatize on questions that neither call for, nor admit of, magisterial decisions; more especially when they are based on superficial evidence, and rendered by those who can only discuss the subject in a partizan spirit. Moreover, the Editor of the Tribune does nothing to strengthen his claims to the favorable consideration of the candid reader when he occasion ally appeals to popular prejudice, and ascribes-at least by implication-opinions and sentiments to Mr. Owen which that gentleman is neither disposed to approve nor willing to entertain. †

But Mr. Owen is eminently philosophical, and his method contracts rather foroibly with that of the Pribune. He discusses the divine law itself—in its application to the marriage relation and institution-and this, surely, is the only way to reach the vital issue at all. If we desired to settle some important question in organic chemistry or human physiology, it would never suffice to read a passage from Blackstone, or to put an old class-book in evidence. On the contrary, the organic functions with a closer attention and a more scarching analysis. In all cases we shall find the divine law in the very forms and processes it is designed to govern. Accordingly, we can only discover the laws of organic formation within the realms of organized existence. The principles that regulate the gornitation and growth of plants must be sought after in the Yegetable Kingdow. In like manner the laws that govern the processes and regulate the functions of animal life, can alone be found in the department of the which featers evils such as there, has become itself in morally, and then such as there, has become itself in morall, and demands abatemont." we should look into the vital laboratories, and study Minimated Nature. The laws of the baman spirit are faithfully expressed in the Soal, while they are often sadly misinterpreted in books and the New York Tribune. Moreover, if there are established laws that determine all human relations, those, also, must be sought after, done, in human nature. We may as well gears for those laws in the Declaration of Independence or the Pilgrin's Progress as to be looking for them in the Berised Statutes or "Webster's great dictionary."

Mr. Owen is a very candid and gentlemany dispuritation of the properties of the greatest of cartley blessings, where a part of its bounteons steres of truth? The second of the cort of the greatest of cartley blessings, where a part of the popular truth of the cort of the second of the second of the cort of the second of the second of the cort of the second of the cort of the second of the second of the cort of the second of the second of the cort of the second of the second of the cort of the second of t

His manner is calm but carnest, and his style correct, dignified and impressive. He exhibits an admirable temper, and the moral tone of all he has written is probably quite too clevated to be fully appreciated by those who are accustomed to depend on modern legistators and exicographers for their highest conceptions of the Divine Law. His manner is calm but carnest, and his style correct, of the Divine Law.

Hince our attention is the scale to the subject of Marriage and Divorce, we feel strongly inclined to oxtend the limits of this article. That the institution—
as it exists in our civilized society, and is sanctioned dissolve the bands which connect the ill-mated mem and solemnized by the church-falls very for short of bers together." representing and realizing the requirements of the Divine Law, must be sufficiently obvious to the enlightoned and philosophical inquirer. The marriage yow, and the form of the coremony, in which Mr. man happiness and the soul itself, only reports mars machine itself could they but see it in full operation riage as kaving relation to THE FLESH. It provides that The instrument consists of an upright shall some Mi contract gets rid of the animal nature. According to with small cords extending from one to another, con only the flesh that renders the obligation of the marriage covenant binding for a moment. A man may be law is apprehended and explained by the Tribune.) from a disagreeable companion by taking a dose of oxide of arsenic, whereupon the divine law is abruptly suspended; Mr. Greeley's "Indissoluble marriage" is dust, and above the heads of persons who may have dissolved; and at once this heart and conscience chain. ing obligation terminates by the limitation of the

It is not surprising that common police magistrates: political journalists, and other unfortunate sinners, hould entertain this fleshly conception of the con jugal relation and union; but we feel a deep sense of humiliation when we remember that all the marriages solemnized in the church come short of comprehend ing the laws and relations of the spirit, and even fail of an intelligent recognition of the soul's existence. They only take hold of what is corruptible in nature. The clergy must have respect chicky to the organic relations and functions of the mule and female, respectively, when without the slightest regard to a possible spiritual oneness, they pronounce the twain one flesh." It is not strange that discordant alliances

about the encied and indissoluble nature of marriage, those who use it. hold and inculcate this rulgar and sensuous idea of a linmortality.

coremony when he would determine the nature and prictors will not deny that they go off readily t same form may nover be used by the representatives of 491 Broadway, New York, or 353 Fullen street. Brook lamaged the hasty assumptions and the bad logic of Tribune holds his Christian fellowship-a period of union; and we can not now recall the names of any formance of the legal coroniony. It may be admitted, however, that language implying the indissolubility of the contract-except by death-is very generally or universally employed. But this is not all. The parties also promise to respect and love each other as long his wife, and indifference succeeds, or brutafity is per initied to assume the place of promised kindness and devoted affection-does he not violate the obligation. deliberately assumed, and, so far as the other party is concerned, vitigio the moral force of the contract controversy were not so closely contested, nor were When the wife promised to love the husband, it was the merits of the argument so equally balanced, as on certain conditions, expressed and understood. One of those conditions was that her companion should love her in return. If, then, the time arrives when one forms and sources of evidence. It is true that the very party who solicited the legal consummation both reverently regard the Christian cibics in their of the union, totally disregards the most escential con application to the particular question under discus. dillong of that union—in other words, when he loves her no more—by what natural tie or moral obligation, so for an the parties themselves are concerned, is she bound to him still? And how shall we appropriately

with the laws of Nature? As the Editor of the Tribune is disposed to invest the letter of the covenant with a paramount imporcaster as collateral security for Noah's correctness; tanco in the Divine economy of Marriage, we feel willing to examine it a little further. Perhaps there are writer of which repudiates spirit communion. The no terms so universally employed at the altar. in the official recognition of the conjugal relation, as the fel. in the least. The person who withholds his own lawing words of Jesus, introduced at the conclusion of the legal coremony-namely, "What God bath

destitute of a moral basis, and forever incompatible

But here a very important question arises, and an answer is respectfully solicited. Does God really put those people ingether whose matrimonial connections are chiefly, productive of discord, misery, and crime! Should Mr. Greeley insist that the basest alliances are of Divine ordination, we respectfully ask why he complains of the nature, or the existence of such unions. If a profligate, beauty and loathsome creature-wis casts the divine image into the ditch, and lives to like the mother that bore him-is divinely commissioned to be the keeper of a pure woman-body and soul-le the Editor of the Tribune nulborized to impeach the isdom of the Divine administration on that account? But should our neighbor maintain that such discordant, unholy and victous marriages are not in barmony with natural law and the Divine requirements, as per lings he may—that God does not put such incongruous and conflicting natures together-then, manifestly, the act o putting them assunder involves no violation of the Divin-Law as it relates to marriage, Indeed, whoever would compel them to live together, in such a false relation either by the force of law or otherwise, attempts to le galtze adultery, and to make the prostitution of both onl and body respectable by the authority of an un atural and corrupting public sentiment.

In this discussion Mr. Owen certainly does not man ifeat less respect for the claims of virtue and the moral interests of society, than his opponent. He is, how over, too much of a philosopher to imagine that those claims and interests are adequately protected, so long a the shield is only beld up in one particular dire tion. Indeed, it is with a special view to a higher proctical morality, that he would dissolve the legal marriage, when, at least, bitter experience has de monstrated that it is alike destructive of all the do mentle virtues, and dangerous to public morality. On his point his views are forcibly expressed in the following paragraph:

moral, and demands abatement.

them in the Bevised Statutes or "Webster's great dictionary."

Art, Owen is a very candid and gentlemanly dispusive morals of its members. I agree that whatever polloy is found, in the end, best calculated to promote these morals, ought to prevail. I agree that it is one of the greatest of earthly blessings, when a married couple dwell together in unity till death. I agree that this manner is came but carness, and his style correct, no light or transient cause should dissolve the conjugal of the Divine Law.

Blues our attention is thes called to the subject of that a union has become destructive of its holy ends

Gibeon's Empire Clothes Dryer.

If we do not interest the gentlemanly reader in what we have to say on this subject, we are quite sure that Greeley finds something vastly more excred than hu- our female patrons would feel a lively interest in the try. It's epidemic. all marriages shall be dissolved when one party to the teen feet long, with four horizontal revolving arms, this vulgar and groveling view of the subject, it is centrically, arranged at convenient distances from the common centre and from each other. By turning a riage covenant binding for a moment. A man may be crank attached to machinery on the perpendicular released from the divine law of his nature (as that shoft, and at a suitable distance from the ground, the revolving arms which support the clothes tines may be by estebing the small pox; or he may be diverced let down low enough to suit the convenience of the person who hangs out the cicibes; and then the whole may be raised so high as to be out of the way of the occasion to walk under it.

Just now it occurs to us to recommend this machine to those politicians who have the misfortune to find themselves in unpopular positions. As often as they expect to be "hung up to dry" (It is their nature to imbibs too much moisture,) they should be provided with this instrument. By giving the machine an or casional turn, they can so revolve as to keep on the supply side of the political sphere all the while, and thus realize the aims and ends of their patriotic ambi-

tion. Berlously, nothing could be better adapted to realiz at once the purpose of the juventor and the desires of the housekeeper in this particular direction. Indeed, it must be quite indispensible, especially in cities, where people have not much yard room attached to their dwellings. On a spot something larger than a o See "A Correspondence between Horace Greeley and Rashionable modern belle covers with her crineline, Rubert Dale Owen, originally published in the New York Dally Tribune. New York: Robert M. DeWitt, published."

the name of the name one may being out a whole washing; and then, with

are numerous, when those who have so much to say lived or otherwise regulated to suit the convenience of

In these exciting and revolutionary times, when relation which is strictly moral only when it exists there is no much mischief at home and abroad, it can agreeably to the laws of fivine Order, and sacral not be unsafe for a man to furtify his premises, and to when it lays hold of the spiritual nature and our great ensure demonite tranquility, by providing binnelf with one of these mullis revolvers. It is nover a dangerous But Mr. threeley has respect to the language of the Instrument, even in unskillful bands, though the pro-

Renders and Contributors.

Among the mast things contributed to the Banken during the past week, we have to acknowledge the re celpt of a bex of Mustard from U. U. Stewart, author of the Hierophant. This is a very powerful article. In fact it is so strong that a small extract will suffice to draw tears from the most obdurate mortal,

Bome opposer of Spiritualism in Ohio is informed hat his article has reached this office, notwithstand ing the extreme feebleness of its constitution. Since It arrived we experience an unusual feeling of debility and realize the necessity for a more etimulating diet.

ALL SORTS OF PARAGRAPHS.

Among the correspondence on our seventh page nay be found a communication from Cleveland, Obio a which reference is made to the extraordinary healing powers of Dr. Newton, of Cincinnati, to when ve referred in our last issue.

Much good, sound advice is contained in Dr. Chapin's sermon on our third page, which all classes of readers should peruse.

THE HESPERIAN comes to us looking as fresh as ever It contains a magnificent engraving of Lieut, Gen Windeld Scott, with a brief blography of this distinzalehod soldler.

Mas. A. P. Thompson will lecture at Amesbury Mills, Mass., Sunday, June 10.

We have received an anonymous communication eigned "One who believes in God and Truth," the emanations of a higot do not disturb our equanimity proper name to a communication, cannot, in our opinion, be a very strong believer in God and Truth.

DIALGOUE IN A RAILROAD CAR. Time. Anniversary Week,

"Mr. Conductor." Inquired a staid-looking Congregational minister, who was on his way to Boston, "are you acquainted with the gentleman in a white gravet. who eits on the back seat of this car?"

"Yes, sir," replied the Conductor. "Will you have the kindness to inform me who the lergyman is?"

"Clergyman I" exclaimed the Conductor, with a brond grin on his phiz, "he 's not a clergyman—he ':

"My conscience i" ejeculated the questioner; "i iancing-masters are getting to wear white cravats, i think it is high time elergymen left them off!"

A new spiritual periodical—The Shekinab—in pamphiet form, edited by Chauncey D. Griswold, and published at Batavia, N. Y., has come to hand. It is lesued monthly, at fifty cents per year.

A native New Zealand preacher defined a Phariser s follows:-- "A Pharisee," he said, "le like a bag tled half way down. The bag is open at the top, but anything put into it would not reach the bottom; so it is with the Pharisee. When he prays he opens wide his mouth, but keeps his heart shut; he asks with bis line for things which his beart cares not for. Besides. he always talks for effect; for even if God were to grant him the things he asks for, it would only be a waste of good gifts, for they could not get to the botom—bis pride, like the string that is tled round the bag, preventing thom; they would, therefore, do him no good, as they would reach no further than his

BOSTON MUSBUM .-- Within the last fortnight several of the leading performers at the Museum have been benefited." On Friday night, the 25th uit., Mr. Warren had his benefit, when he made his appearance as Sleek in the "Berious Family;" "Poor Pillicoddy," and "Nursey Chickweed" in a new farce which is destined to achieve great popularity. Two new plays are soon to be brought out here.... Uncle Zachary" and "The Duel of the Snow." Miss Charlette Crampton has been engaged as "leading woman" for this house next season. Rose Skerritt will propably be member of the new company.

The Kekome (Ind.) Tribune, of May 22d, contains the report of a lecture on Spiritualism, by Mrs. Dr. Beck, of Delphi, from which we make the following

Howe'er you view greatlen's plan. You'll find this maxim true: There's naught impossible for man, That man desires to do.

Gold hunters are stirring up the mud in Vermont. These chaps will make good farmers by and by. It's nli right. California is getting to be a farming country already. People are beginning to learn that they can make more money that way than any other,

The Quebec Chronicle says that the new Parliament louse is to be converted into a temporary palace for the Prince of Wales, that "new furniture is to be put into it. Kitchens, cooking utensils, beds, bedding, dining-tables, sideboards, planes, and the full accessories of a well-furnished house, are to take the place of desks and office stools; and there is to be an upheaving of things in general."

Store breakers are on the increase all over the coun-

There is much indignation in Maine and on the linof the Grand Trunk road, at the announcement that the Great Eastern is to go to New York instead of Portland. Everybody denounces it as a shameful brench of faith-and it is. SOMETHING NEW .- The Springfield Republican con-

tains an article headed "Muscular Christianity for the Girla.11

THE CONSTITUTIONAL AMENDMENTS .- The following s the official return of the vote, on the 7th of May last, on the question of adopting the constitutional amendments relative to filling vacancies in the Senate and in the Council: First amendment-Yes, 4422; No. 1263. Second amendment-Yes, 4103; No. 1531. The Mexican treaty has been rejected by the U. S.

Lord Brougham was installed on the 18th inst. 23

Chancellor of the Edinburgh University. Dr. Holmes's address before the Massachusetts Medi al Boclety, May 30th, was a brilliant effort. He gave them more pills than they could conveniently swallow. They are having savage terundes in various parts of New York State.

Why is the new prime donne at the Boston Theatre like the whooping-cough? Because she is Cortesi-

A beautiful woman, if poor, should use double cir-umspection: for her beauty will tempt others, and her poverty berself. — Colton. HE PASSED MUSTER .- A picture in Punch shows

The reader will find an example of this unfairness on page 48 of the pamphic. two respectable citizens very much " out" after din may change the position of every article with respect her. Bein sook extremely happy and rumpled, and to the sun, so that the drying process may be equal, hold a test conversation as follows:—Host—"I say, I may be found at 48 Wall street. 4w June 9

my boy, shall we join the foller in drawing room?" Guest-"Ish'luksho." Host-"Can you say. The scenery's truly rural bout here?" Guest-"fle scenery tournlooral." Host - " All right, come along i "

Tun Causer.-Some men of a secluded and studious life have sent forth from the closet or the cloister beauca of intellectual light that have aglisted court and revolutionized kingdome: like the maon, that, for removed from the ocean, and chining upon it with a coeno light. Is you the chief cause of all the eddyings and flowings of that world of waters.

Panarroren.-Panaticiem, whether religious or phil insophite, in the child of I'ride, a violent and terrible power! Reason, on the contrary, even when she de reives us. is a mild and trangull influence, free from nassion, and never inducting men to quarrel with each

Inquisitiveness... Looking through a keybule with

To be uniformly kind-hearted in his reform efforts and forbeating with those who, less favorably organ-ized, or more unfortunately situated, do the deeds of -such is the privilege of the true Spiritualist.

> Old Master Brown Brought his ferule down— His feet was angry and red— "Now, Anthony Clair, "Now, Anthony Clair,
> Os cent you there,
> Along with the girle," be said.
> Then Authory Clair,
> With mornished air,
> And his chin slown on his breast,
> Orept slowly away,
> And sat all day
> By the girl that leved him best.

Ignorance is the mother of fear, as well as of salmition. A man intimately sequelated with the nature of things, has seldem occasion to be astoniahed. Lord Kaines.

It was among the levellest customs of the ancient e bury the young in the morning at twilight; for as they strove to give the soficat interpretation to death so they imagined that Aurora, who loved the young

had stolen them to her embrace. There are in commission in the State of Virginia 6 troops of cavalry, 8L companies of light infantry, 62 companies of ridemen, and 21 companies of artillery,

At a sale at Chent, a few years ago, of the library of a professor, named Rasinan, a curious circumstance occurred. One of the persons present, in examining volume, found in it twelve bank-notes of 100f. The nuctioneer took possession of the notes, and the volume was then sold.

Mr. Everett accepts the nomination for Vice Presi deut of the Union party.

Beveral slinging articles have appeared of late in the Now York papers about bees.

Prince Napelcon is coming to this country.

Another Spirit Born.

In Boston, May 21et, Rorce Kurrandon Onewast, (son of Charles M. and Julia A. Orowell,) departed this his at the ag-

of one year and six months.

Another little bod of earth has gone to bloom in heaven another little germ of immortality has burst the covering o its material existence, and rites above the conflicting, antag onizing influences of matter; another child is born from t dark wornh of material gostation into the spiritual world light and freedom. We know it is for the best that the litt bud has been plucked from its earthly home, to blossom in a fairer and more congenial clime; and we would give praise to thee, O God, for then does all things well!

The affliction sinks heavily and decidy into the hearts of the father and the mether of this angel newly hern; but e this dark cloud of affliction is the pure light of heaven, that shall drive away its darkness, and fall into the hearts of th

becaused parents somer for the affliction.
Itse this little, beautiful child been prematerely remove from material to entrition) extatence? No. Nothing is to nothing is too late, in spirit. The exit of this child from its beautiful, symmetrical body of fleeh, blood, and bone is in time, is in place—the exit is beautiful. Behold the resi existence of the child, which alone is its spirit, and see how transcendent the beauty is I its material leveliness form away and grows dim in the numberable leveliness of its spiritual reality. A. B. C.

onics from porsums of unimperchable character, of cases of focted by using the Oxygenated Bitters. Of course the numerous diseases which follow in the train of Duspensia are alike amonable to this remedy. Prepared by S. W. Fowlin & Co., Borton, and sold by Drugglets and Agents verywher For Dictors ApproxiOns Branacits, and many us ant symptoms, occasioned by a disordered stomach, irrem

Drarereta.—Many believe this complaint incurable. To the many certifications such of this error, let them read the many certifi-

artic Lozenges will be found a mild, efficacious and paletab Grand Mass Grove Mooting of Spiritualists at Island

larity, or other causes, " Brown's Laxative Troches." or Cal

Grove, Abington, on Tuesday, June 19, 1860. The Spiritualists of Boston and victoity invite all their friends to meet them as above, for the purpose of a grand gama.

Social Rounies. Miss Emma Hardinge has kindly concented

1 have in my possession the means of restoring new ball the means of restoring new ball the means of restoring new ball the means of the means to be present and address the multitude; also other eminent

An excellent band of music from Boston will formish the unite for dancing. No refreshments, stands, or exhibition of any kind allowed upon the grounds, except such as are furnished by the proprietors of the Grove, and of these ar abundant supply will be found.

A special train of cars will leave the Old Colony Rathroad Depot for the Grove of 8-90 o'clock A. M., and returning, leave the Grove in season for the friends from Lowell, Woburn. Balem. Marbichead, Lynn, Newton Lower Falls, Walthar and ville, and the Bouth Shore Railroad, and stations between Boston and the above named places on the different railroads connecting therowith, the same opening. On the Fall River Railroad and its branches the friends will be convered to and from the Grove at half the neval fare by the

Fare from Buston to the Grove, and return, 60 cents N. B.—For any change in the above arrangements see to

Carpets from the recent New York Austion Sales. Royal Volvots, warranted English, \$1 per yard: Tancetre Recessle, 85 cents; Kidderminetor, 85 cents; Floor Oil Choth, 37 1-2 cents; Common Carpets for 25 cents; Proor Alea, a large invoice of Crossley's improved Electrotype Carpets, more beautiful than the finest Brussels and the most durable carpot known, for 62 1-2 cents per yard. Also, the fluest proinctions of English Carpets in the various styles and fab As one of our firm attends all the principal Auction Trade sales which are held in New York, we are enabled to supply our customore at much below the standard prices. NEW ENGLAND CAMPER COMPANY.

importers and Mantacturors, and regulators of the prices fo Carpetings, 75 Hanover street, opposite American House, Bos-

ADVERTISEMENTS. TERMS.—A limited number of advartisements will be in

serted in this paper at fifteen cents per line for each juser tion. Liberal discount made on standing advertisements.

WANTED.

BOOK-REPER WANTED.—A young met \$\frac{\partial}{2}\) 2000. BOOK-REPER WANTED.—A young met chance to purchase half in the interest, in one of the most ouccessful weekly Republican Fapors in the Northwest, having a larger commercial advertising patronage then any weekly paper in the State. The business partners is derstrated of retiring on account of ill health. The best of reference will be given and required. Address W. T., care of Rober Farr, Esq., Lodi, Bergen Co., N. J.

8w June 9. Larr. Esq., Lodt, Bergen Co., N. J. 8w June 0.

HOLLOWAY'S ONINHEST.—The fable that screduls or King's avil could be cured by a Muparch's touch, has long been oxploded. But the great truth that not only scrotula and sattrhoum, but all mainfailes thereloyed in the skin and flesh, can be removed by this preparation, is beyond earl. Sold at the manuschory, No. 80 Malden Lane, New York, and by all druggists, at 250, 630, and \$1 per pot or bex.

June 9 197

And by all druggists, at 25c., 63c. and \$1 per pot or hex.
June 9

M. 18. F. 8. McQUESTION WILL EXAMINE AND PREM. seribe for Diseases, under the control of an Indian
Built, at Rooms No. 11 Indiana etreet, Boston. Hours from
9 to 18 A. M. and from 2 to 5 r. M. 8 the will also nessee calls
to fecture under spirit indicence.
June 9.

M. 188. E. M. TIPPLE, Phrato-Madical and Clairovaming
And 188. E. M. TIPPLE, Buston, where the will give examinaations and prescriptions for all diseases, particularly those of
females. Unless a true dispussed is given, no fee will be required Rollable references given if required. Office hours,
9 to 12 a. M. and 2 to 4 r. M. Torms—Chairvoyant Examinations and Prescriptions \$1 each.

M. 188. L. F. HYDE, Weitting and Traken Test Medical

Spiritualism and Immortality,

AND WILL SHORTLY BE PUBLISHED, THE DISCUSSION ON

IN PRESS.

DETWEEN

REV. J. O. LOVELAND

AND

ELDER MILES GRANT, AT THE MEIONAON HALL, ON THE EVENINGS OF

MAY lar TO 4rn INCLUSIVE,

QUESTIONS: Fixer-Is Man's Immortality taught by the Rible, Selence and Philosophy, or proceed by Spiritualism t

BECOND-Is Immortality a gift of God, dependent upon the character of the receiver.

REPORTED TERRATIN FOR THE MANNER OF LIGHT.

To which will bendded. DR. E. L. LYON'S ARGUMENT, IN THE DISCUSSION BETWEEN HIMBELF AND

ELDER MILES GRANT. IN CONNECTICUT, immediately after the above discussion, on the following

QUESTION:

Is it possible, probable and absolutely certain that departed human spirits can and do communicate with mortals

in the form, or earth life! 22 PRIOR 37 CHRYS.

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The Messenger.

Buch measure in this department of the Bannan we claim was speaken by the spirit where home it bears, through Mrs. J. H. Bowan, while to a condition called the Trainer Star. They are not published on neconat of literary merit, but as tested spirit communion to those friends who may recognized spirit communion to those friends who may recognized

lette spin.

We look to show that apirits early the characteristics of their earth-life to that beyond, and do away with the provincious less that they are more than Frairs beings.

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

mortall.

We sak the reader to receive no deciring put forth by splitts, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives—no more. Each can speak of his fown condition with truth, while he gives opinions merely, relative to things not ex-

Answering of Letters.—As one medium would in no way andice to answer the letters we should have sont to us, did we undertake this branch of the spiritual phonomera, we cannot attempt to pay attention to letters addressed to spirit. They may be sont as a means to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. 812 Brattle stroot, Doston, every Tuesday, Wednesday Thursday, Friday and Saturday afternoon, commencing at MALFART Two o'clock; after which theo there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 2014 to No. 2000.

Thursday, May 24.—The Ordinance of Baptism: John Mutray, Hailfax; Charlotte Thompson. Toronto; Wim. Lyman, Botton; Jorry Alden, Buston; Maria Theresa Young, New York.

Pales New York.

Prilay, Hay 25.—Are Spirits capable of Sinning after
Death John Outts, Ruxbury; Andrew Morrill, Concord, N.
H.; Chrites Rest; Abby Frances Dale, Banger,

Saturday, May 26.—What is Free and Undefied Religion f
Anonymous; Abagali Hemilton, Boston; Banuel Usher, Suston; Dattlel P. Rogers; Don Jose Betancoate.

Human Responsibility. "Is man responsible for every good and avil deed completed while in the body?" is the question before

to-cay. To take away man's responsibility would be to take

committed while in the hody?" is the question before us to-day.

To take away man's responsibility would be to take away his free agency; and talting away that, you would sever the connection between man and his fred. We speak of man—not the body of man, for that is but a covering, an external garment. The body moving in the outer world is but the shellthenel—but the outer covering and is not responsible for the movements of that form. But the spirit of man, the God, the individual, is responsible for the work and will surely be judged for the deeds done in the body, as he has a mortal existence. Again he is to be judged by himself as a spirit; he is to come before no other tribunal. If by the haw of self he is condemned he must suffer according to the condemnation; if acquitted by solf he is indeed acquitted.

Our questioner is standing upon dangerous ground materially. Whatever I do I believe is right, not wrong, says our questioner. I am living in accordance with the law of my inture; I am growing up in a natural sphere of life, and every act must be a natural one. Nature is oft-times perverted, and this often cones from ignorance. If our questioner is guided by wisdom, then, indeed, is our questioner true. To us there are two principles in the soul of man, the good and cell, shade and sumbcam. If the theory of our questioner be true, where the need of action—where the need of striving to become perfect—truly Godlike. When spiritianly considered, every act is justifiable and right for the spirit is perfect, when outer conditions are imperfect. Man has much to do while here, and if he gains wisdom while standing upon this material plane, ho will do well. But to dwell in ignorance is to dwell under perverted nature. The individual who would be truly happy, must be truly wise. According to the spiritual state our questioner is in here, so will be his condition in the higher have so himself a veil so thick that he cannot perceive his true spiritual condition, he will be obliged to return andsorraw over much miss

Andrew Jenkins.

Andrew Jenkins.

I was killed by a copper-head anake. My name was Andrew Jonkins. They used to say I was foolish. My mother lives in Portsmouth, Virginia. I was fourteen years old. Tell my mother how I came. Am hero just two years. Master Mason, from the North, was my feacher. He used to call me very nervous, but said I was not foolish. Tell my mother low I am going to school, and am getting along fast—this will please her. Tell old Sally I will look out for her when she gets here. She was my nurse. Tell Master Mason I have seen his father.

April 21.

Jackson L. Lang.

Suppose you tell me what you want of me before ! Suppose you tell me what you want of me before I go any forther.

My name was Jackson L. Lang. I have been dead, as you say, pretty near one year. It will be a year in the month of June. I went to a medium in Buffalo, and I spelled out what I wanted to, or tried to, and they rent me hers. I lived in Buffalo. I dided of congestion of the lungs. I was atck only two days, as far as I know, and I do not know how much longer, as I was unconscious, pethaps. I was poor, and did not know much about coming back. I left my folks in a pretty bad condition, and I wanted to help them a little; so I went there, where there was a medium, and they said, "Go to Boston, and tell what you have here, and we will see that your folks get it." I found some one to help me to come here, and they said there was no right condition for me to come before three or four weeks; so I waited.

I want my wife to go further West or North. She has a brother in the West, and she better go there; but if she do'n'; want to, she better come North.

if she do'n's want to, she better come North.

I had been unfortunate the last eight or also years—

I had been unfortunate the last eight or nine years—
lost all I had, most—got discouraged, and I took in
drink. Folks got ont with us—kind of cut us—and I
think she better leave.
I'm a native of Massachusetts, and I would not give
the folks of old Massachusetts for all I knew elsewhere,
I knew people to get down here, and get up again.
I've got a boy who is unfortunate. I don't know
why, but he's been turned out of employment. I
think it 's owing to the company he keeps there, and
I want him to get away, where folks don't know him,
and he'll do better. The boy is pretty sensitive, and
it aint best for me to come out too plain. He's now
most eighteen years old; and I think, if he likes the
trade he went to, he had better stick to It, and come
here and get a place. If not, he better leave It. If trade he went to, he had better stick to it, and come here and gets place. If not, he better leave it. If the wants to go to rea, he better go, and I'll try to do the best I can to help him. I should have given some advice, if I had known I was going to die; but I did u'l know about that. I was taken sick, and was conscious two days; and they ray here I was sick longer, and was unconscious. I am glad I did not speak when I died, for if I had I should have had to undo something now. I'm glad I'm here, though I'm sorry to leave my family. I hope they will get what I give you. It's no use for them to stay where they are; they may as well be in hell. I was going to say; but I guess there aint any. I have n't seen any. I abiver inside here, just as I did when I was first taken down. I've done as they told me to do; and now, if they don't do what they said they would, they will lie. I shall go there again, If they ore strangers. I shall go there again, if they are strangers,

I can shove myself in anywhere to get a chance to I was a blacksmith by trade, but went into a stable

kept by a man named King. I've rald all I want to, and to the hell suffered by those who have wandered and so I will go, and come again if I want to. I will frame right. Thousands who dwell in the sphere I see if the folks make any move in this. If I see they dwell in will all ey out, "Amen." Not one of them move in this, I shall be happy—11 not, I may come will come teaching you the doctring that is obtaining in your midel.

April 21.

The time has now come when the souls in bondage shall now free they are leginging to look a that in leg free—they are leginging to look a that in leg free—they are leginging to look a that in leg free—they are leginging to look a that in leg free—they are leginging to look a that in leg free—they are leginging to look a that it legs. Charlotto Washburn.

William Colby.

There's always a settling day, isn't there? Well, I've come back to square up accounts with somebody I had something against when I was here. It is not necessary to ray who that is, is it? I do not choose to tell. Some time before I died I believed a certain member of my family was trying to injure mo—doing all she could to make trouble between me and my wife and family. I felt very hard against her until quite lately. I feel differently now, and see differently, and see that some felks are sorry for what they have done—and it is all right. They are not only sorry, but froubled, and I felt it my duty to come here and say, as far as I am concerned, I have forgiven, and I want no more hard feelings.

bled, and I felt it my duty to come here and say, as far as I am concerned. I have forgiven, and I want no more hard feelings.

It's a stormy life, at heat, here, and the waves lash the shore of the other life pretty hard. This rough sea has affected things in the new world a good deal. A body can do a good deal to caim the ruffled waters here, if they know how to; but I didn't, and so sailed on a rough sea a large part of the time. I was a little too much inclined to be revenged on those who had done me a real or fancled injury. I regret it; but, after all, it was my way of getting on, and I suppose I shall get to heaven as quick as anybody who travels over the same road I did.

The old lady I come to speak to has a short time to stay here—a mighty short time. It's no use for me to tome here and tell her to take hold of the new light, for she has cast anchor, and all heaven and hell will not move it. She can't help thinking I am with her sometimes, and that I felt hard about her. But I want to tell her the old account is square, and I will help her along when she gets here as well as I can.

I was one of your free-thinking kind, and did not feel like binding myself to any creed. I think this class get along as well as any here, and see the light as quick as any.

I will do all I can to light up the boat she travels.

as quick as any.

I will do all I can to light up the boat she travels in, and I think she can't fall to get a little by my comin, and I think sho can't tail to get a fittle by my com-ing here lo-day.

You want the old man's name now, I suppese.

Well, it 's William Colby, of Amesbury.
Oh, yes, I know you. Now, boy, pull your way,
and I'll pall my way.

April 21.

William Brockway.

I claim the privilege, if not the right, to speak here to day, and to speak upon the subject that has been presented for discussion.

Some one mid the vast universe of souls peopling the

Earth asks this question: "Is it possible for spirits, either in or out of the body, to

Great God | what a question | Who is better able to answer it than my-diff! I affirm before heaven and hell that it is possible, and not only possible, but that it occurs in your midst every moment; every lastant of time, some soul is stepping down from the platform of right—heeding the tempter—stretching forth the hand and grasping at that he should have nothing to do with.

Indeed, is our questioner in. To at there are rinciples in the soil of man, its good and evil, and employers where the need of any to become perfect—tray Godillo. When all your perfect—tray Godillo. When all your perfect—tray Godillo. When all your perfect of any to become perfect—tray Godillo. When all your perfect of any to become perfect—tray Godillo. When all your perfect of the perfect of

Seven years ago I died in an insane asylum in New York State. My insanity was a result of dissipation. or, in other words, a result of broken law. After passing to the apliftweld, and being informed of my precise condition spiritually, and being shown all my mortal life, I began to see that I had stepped down from a standard good and true, instead of being a subject of constant and eternal progression. I had ceased to progress for a certain time, and during a certain in I had constantly retrograded — had been c anywhere glaing the pictures before me. Now seeing as I have seen, experiencing as I have, can you wonder that I cust aside that law which many enterlain, that is worthless to me? That God has stamped eternal progression upon everything, I deny. That thera is no breach, no cessation, I cannot understand. God seemed to have departed from me during a portion of my human life, and his Salante Majecty—the Devil—sat promite the throne, grovering every set of my life.

my human life, and his Satanic Majesty—the Devil—sat upon the throne, governing every act of my life.

To me, God is all goodness—there is no evil in his nature. If he is all goodness, he cannot be the opposite element. So I contend there are two distinct principles controlling mankind. One may have the control for a time, and the uppesite may come upon man, and he may rutegrade. I know this, and I come here to day to warn my friends to eschew that I held so closely to my soul. They, and they alone, will understand me. stand me.

stand me.

I have a wife and two sons living in the Western part of the State of New York. They will be surprised, no doubt, to beer of my coming to this place—to know I have the power to come at all, communing with them or others on earth. To them I saw as dead—to myself I am fully alive; and I will here inform them that I return to earth, that I may again return to the path of wisdom and right—that I may alone for the slaw done in the body—for here they were committed, and here they must be aloned for. No blood of Christ can wash out my sins. I, and I alone, am responsible for my acts, and my salvation depends upon myself alone; and as I am to be my own raviour, they must not think it strange that I, in common with the multitude flucking to earth, do embrace the best appor-

That portion of mankind who are drawing the mantisof of peace over themselves by virtue of a belief that all which exists is right—in whalever form presented—if you disobey the law divine it is right—you are destined to just such a fate, and cannot escape it—I say that portion of mankind settling into this train of thought are in be pitted. They are stepping upon the verge of a precipice of bell—a bell that may not forever torture the soul; but who can lell how many years they may pass in a state that has been hell to me, because they have sinned against the law of right?

One whom i highly prize, who dwells in mortal, is consoling himself with this dangerous bellef. He stands precisely where I stood when I first stepped from right to wrong; and the tempter is saying to him. This is the way for you; you are serving your God by walking in that path before you, whether it be good to evil." Oh, dangerous path I feet no longer there, is no peace for you, neither here nor in the utrne.

I was not at rest while wandering in the pathway of evil. To be sure there was a time when I had partially lost my reason by that taken into the mouth, that I was happy. But was I so? No. Was I fulfilling my destiny? No. And from out the very center of hell I beseech my fieled to turn and live, for death has been my constant companion since I was In mortal; and the hell plotted by the ologians bears no compari-

Ohnriotto Washburn.

By name is Chadotte Washburn. In you know who has called me here? Can it be my mather? In got it is. Hat she thinks I am dead; and would sabe called on me?

I was slatten years old: I died of consumption in 1833. They say I must tell you what I would say to my friends. How can I, when I don't know who has called me? What shall I say?

If my nother has called me here, wont you ask her to go to some medium, where I can speak to her as I can to you? Go snywhere she pleases, and call me there as a least a sake has called me here—if she has done so. I lived in Roxbury.

William Coabs.

William Coabs. minds it.

I lived forty-eight years and some months on earth. How many months, I am mable to give here. A portion of the latter part of my life was spont in midnight darkness, and I know not the exact time of my passing from the lower world to the higher.

My name was William Brockway. I was a native of New York State. I had many friends there, and many will be surprised to know it is possible for me to return to earth. But I will here state, if there are any who desire to have more positive information, they have but to call for a private interview with me. This is a blessed privilege, denied to us too often, because men and women are opposed to seeking for light—constantly denying food to the spirit it so much craves. If this was not so, instead of living in such close rapport with the devil, they would have wisdom, and that is the only key to the gateway. The little child goes to heaven immediately after leaving this mundane sphere, and this is because the child has never passed out of the kingdom—it has never attained a period when it could judge for fiself. So, mothers and fathers, rejolee that your little once have been taken from earth while they were yet in the kingdom of beaven—ere they had come in contact with the evil of earth. of beaven-ere they had come in contact with the cell

of beaven—ere they had come in contact who had one cath.

Oh, I bless God that I had one taken from earth while it dwelt in the kingdom of heaven, for by that little one I have learned to know myself, and have been called from the path of error to wisdom's ways.

I have no more to eay, sir. May 22.

Phillip S. Stephenson.

My name was Phillip S. Stephenson. I died at Bal-timore, in 1835, of what they said was a cancer in my atomach; but it was not so. I had little uleers in the stomach; but that 's what they told me it was when I

stimore, in 1850, of what they said was a cancer in my stomach; but it was not so. I had little ulcere in the stomach; but it at what they told me it was when I was stok.

I have got a brother in this vicinity, and I think he will receive me. I was not the most correct person who ever lived; I did about as well as I could, though, and I am pretty well ratisfied with what I did. It is no use to repine about things, and make your case worse than it is. I used to drink eccasionally—not much. I did not belong to any church; did not have much to do with religion, and worked Sandays, if I chose to. I used to think if you did as well as you knew how; it was enough.

The spirit's ideas of God and Devi—the one who last spoke—do not suit me. He believes you can serve God, or the Devil, just as you choose. Now, the God for me must central all things; and I guess if God wants me to go higher, he will help met and if he chooses I shall live where I am a little longer, he will keep me. His ideas of a devil do n't suit me at all, and I have the right to dispute him.

My age was thirty-seven. My brother's name is Samuel H. I think if I can open correspondence with him I shall get along pretty nice. I have been a little homeslek ever since I have been here.

A little business with him I should like to settle up.

I'll give him a little him as to what I was; for we were dipping into so many things he may not know were dipping into so many things he may not know were dipping into so many things he may not know were dipping into so many things he may not know and how to get it.

The gentleman who was here first would complain of this, I suppose, and say I ought to be attending to my apirit. But if this is wrong, then God is at fault, for he made me, and made me just as I am; and I he did this, he is wrong, certainly. He says, too, there is only one way to heaven. Now just as though I was going in his way! There are many ways for man to go to heaven; and I go in my way, and he in his.

There was one little peculiarity about my body

lived there till I was between three and four years old. I don't know anything about my father, and my aunt don't—she never saw him, and I never did.

I always knew that my aunt know more about me than she ever told me, but she always said she never knew my father. I fin is alive here, can I ask to speak with him? I think Williams was not my father's name, because I know my aunt's name was Williams before she was marted, and she was my mother's own sister; and as my name was Williams. I suppose I took my mother's name. She was named Adaline, as I was.

If my father ever sees my letter in your paper, I wish he would let me speak with him, for I used to hear so much about him, and wooder who he was, that I could not think of anything else, sometimes; and if you will please to ask him to hold communion with the split who converses with you today, I will be very glad. Then I will find out all my aunt knows. Of course my aunt will know I come. I loved her as a mother, and all I had against her was, I thought she ought to have told me about my birth.

a mother, and all I had against her was, I thought she ought to have told me about my birth.

I am very happy here. No one blames me for anything I do here; and if I do n't do just right, no one don't want to study, no one scolds for it, and if you want to know anything here, there are plenty to tell you, and they never get tired of answering yon. Wont you please tell my uncle that?

I suppose I did weary him with so many questions; but I never liked to study, yet I wanted to know as

many questions are study, yet I wanted to know an account at strange that I, in common with the multitude flocking to earth, do embrace the best opportunity.

That portion of mankind who are drawing the mantis of prace over themselves by virtue of a belief that all which exists is right—now have form presented—if you disobey the law divine it Is right—you are destined to just such a fate, and cannot escape it—I say that portion of mankind settling into this train of thought, are in be pitied. They are steamed to say the law divine it Is right—from the disorder or twenty-four or twenty-five years old, and I suppose he knew more about me than he was willing to tell, and from something he said. I thought my father was a minister, and I think he used to preach in Boston. I always thought so, after my cousin said what he did My uncle, too, never went to church lines to say the portion of mankind settling into this train of thought, are in he pitied. They are steamed to the first man of the precipitation of

the faw divine, then call thine own divine judge to a local decide between the two, and thou cannel not be led, actual, for that divine modiforming light to cach his phore, and middle the control of th

no an animal. In the case and the property of the companies of the compani

ur—elected to eternal happiness.

How am I to know I am not consigned to eternal

Some of my friends have some to this life since I as the rich. The latter are only required to pay,

s refident, such a light which is Nature's light. All are laborated to receive the first the proposal of the composal of the c

preha thee, thour God, for war, for out of were not the applit free.

We praise thee, oh our God, for war, for out of were cometh peace and wisdom. This wisdom we know to the the obligation of souls. And, oh also to the the obligation of souls. And, oh also to the theory of the presence of the well of the presence of the presence of the well of the presence of the presence of the presence of them. It was not to be the obligation of souls. And, oh also to the obligation of souls. And, oh also the presence of the capture of the presence of the presence of the presence of the capture of the presence of the capture of the presence of the character of the presence of the presence of the character of the presence of the presence of the character of the presence of the character of the presence of the

How am I to know I am not consigned to eternal damnation, is the soul's cry of the sgo. Now that Nature is full of Golf's blessing, man may send forth the question, and he suic of receiving an answer, such as will satisfy his interior nature. The external may or comprehence, but the internal, if cally entered by the light of to-day, will understand and profit by it.

To us they who do in the Lord are such as pass on after receiving the due amount of knowledge regarding their future life, for they die in clore proximity to wisdom, with a light which is Nature's light. All are Nature's children, and have been permitted to receive the light. They who pass on, or, to use your common expression, they who die in the coxternal life, die and the consequence is, orthodoxy is alarmed and very much exercised in consequence is, orthodoxy is alarmed and very much exercised in consequence is, orthodoxy is alarmed and very much exercised in consequence. I am informed I died under the males of within the same is walker—

I am informed I died under the tendency in the name of perities I will not here give the names of parties I will not here give the names of parties I will not here give the names of parties I will not here give the names of parties I will not here give the names of parties I will not here give the names of parties I will not here give the names of parties I will not here give the names of parties I will not here give the names of par

he knows it has been given in wisdom, and the end thereof is peace.

Old Theology points back to the children of the past.

"Go look at them," says Old Theology, "and pattern after them—they were holy and true." Does the New Dispensation teach this? We say no; the children of to-day have nothing to do with the past; the present pours, teeming with the gifts of God the Father.

Why then listen to that which sits at the outer tem. In wisdom, and the end off out of this.

May 23.

Harriet Portor.

Oh, how I plty those poor unfortunates whose human organisms compel them to be forever open to the influence coming from the spirit-world; whether good are yellowing the important fact that they are all evil, they are alike open to all to 0, how I pity those poor unfortunates whose human organisms compel them to be forever open to the influence coming from the spirit-world; whether good are siden, overlooking the important fact that they are all abovers in the same field and are all tending to the

the mediums who harbor such feelings. With this fact before me. I have realized the necessity of devising some plan by which we may ascertain the causes of the above named obstacles in the way of the progross of mediums and their usefulness to others, with the view of removing those causes either wholly or in part. To this end, I have felt impressed (and my fmpressions correspond with my own views of the neceseach; and for the further purpose of freely conversing and communing with each other in reference to the objects proposed above, and also in reference to each one's own peculiar state, feelings, impressions and experfences so far as they are at all calculated to throw any light upon the the drift and tendency of spiritual tem thus far, the probable shape which it will assume in the future, and ultimate purpose and object of the visitation of spirits to humanity.

This work I have commenced in New York, where I shall hold this week, two meetings of the character proposed, to which I have publicly levited all mediums who feel disposed to participate in the movement. 1. furthermore, take this method of inviting all the mediums in each town, village and city, which I may hereafter visit, to meet with me for the purposes which I have named. I will, however, as early as I conventently can after my arrival in each place, give public notice of the days and hours which will be set anart for that object. For the better accomplishment of the ends proposed, it may be necessary and expedient at some future day to call a general Convention of all the mediums of the United States; but I am not impressed to make any such call at present; and it may be that that part of the labor will devolve upon some one else.

[Reported for the Banner of Light.] MRS. FANNIE BURBANK FELTON AT THE MELODEON. Sunday, May 27th, 1880.

APPERNOON LECTURE. The quartette sang this popular and pleasing little

> Speak gontly, it is better for To rule by love than fear: Speak gently, let no hersh word mar. The good we may do here. Speak gontly to the young, for they Will have cough to hear?

Will have chough to bear;
Pass through this life as best they may,
'The full of anxious care.

The soll of anyous care.

Speak goilt to the aged one,

Griere not the carevern heart;

The sande of life are nearly reu,

Lot them in posed depart.

Speak gently to the erring ones—

They must have tolled in vale;

Perchance unkindness made them so;

A with them shock seeded. Forebanen unkindness made them of O, who them back again I Speak genily—'tis s little thing, Dropped is the beart's deep well; The good, the joy, that it may bring, Eterally abait toil."

"Know thyself !" with what deep meaning do these words fall upon the thinking soul! To the bigoted and unreasoning ones, they have little import; but to one who thinks, reasons, and understands the dignity of his own nature, these words come home with deep significance. And do you not find it true of you future in the realms of spirit-life? Have you not thought again and again how much you had to learn. to at yourself for the companionship of these who have passed beyond, and whom on earth you will never clasp again? Have you never felt the necessity of knowing yourselves spiritually?

Let us give our thoughts upon the question of the existence of youth and infancy in the immortal world. Can it be that your children and friends are given you only for a season? Are they like the seed sown. to bud, bloom, fade away, die, and become like he dust

is the basis of its philosophy. Reason, theorizo, phi losophize as you will, you cannot demonstrate immor tality except by the word of those who have passed into its mystic realms over the river called Death. We cannot say that one organism is endowed with im mortality and that another is not; and you behold the action of faculties just as strong in the infant and child as in the full-grown man. What growth the child is deprived of in this initiatory sphere, will be gained, or made up, in the higher degrees of spiritual unfoldment.

Modern Spiritualism will save the human family from the terture of the old theology, which bids us to none who have once tradden within the bounds of immortality can ever be tost, or retrace their steps. It world. ways to the weeping parent, companion, or friend-we live to comfort, aid, and protect." While we puraun our ceascless march, onward, and upward, let us praved souls of earth, but had passed on to the higher remember that "The greatest study of mankind is By God's works, alone, we may know him; and thanks he unto Him, he has given us power to use all our fecultion.

EVENING LECTURE.

The choir executed the following impressive and de votional coant :

To thee, our God, all-wise, supreme, eternal, Who reignest 'mid carth's scenes, and resims supernal, Clothed with the majesty of matchiess splender, Our thanks we render,

We join our soule with souls of all the living, To offer Theo our bollest than head ving; And while Thy love our every thought baptizeth, Our love ariseth.

For all Thy blessings, wide-spread as creation, Our hearis bring to Thee now their pure obtation; While hely faith at Thy great after raises Its souge, its protect. Lo, all our hymns, our anthons of derotion, All that betrays our spirit's deep emotion, Whate'er their purpose, white our souls are gazing, Burst forth in praining i

We part in peace; thy angels hever o'er us, Thy love encircles, Thy light goes before us; Trusting in Thee our hearts knew not completel For Thou art reigning.

Hark! loving volces from heavon's golden portal, From realms of bliss, from beings made immortal, Boar us, while we are now our God addressing, It's parting blessing.

name ultimate results, whether they are aware of it or simple home ille. In the earth-sphere. I see man, in not - whether they intend it or not. This feel his strength, bowed by a mighty grief. He whole hi random; if they shall help to quicken the apirituing of isolation in many instances has engendered form seems unnerveil by some great ageny. He is after within you all is done we have to do. the se jealousies, prejudices and oven antagonisms and loss bending over the form of his dead child. Its bright ward is great, and we will recall the which impair the progress and the associators of eyes are closed. Its golden curls are put away, its little Father all givey and all praise. ands are folded on its breast. He is taught to trust t all with Thee !"

diums of each town, village or city which I may hereaf-ter visit to meet with mo during my stay with them, for the purpose of getting better acquainted with each other, and with the peculiar powers and mission of and are taught the same lesson which he received. Yet paupers, who were sick with the consumption-likely is that all? Is there to be no higher unfolding? Is ages were respectively thirty and twelve, and their our mortal eight, we behold the form buoyant and the extreme, and who had always chewed tobacco to youthful, his rosy face beaming with happiness, and as he hears the angels singing glad songs of welcome, he beholds with outstretched arms of love the fulr and beautiful child whose body he so long ago laid away in the darkness of the tomb, and whose soul he bade return to the God who gave It. Then above all the rest I hero him ask, "Oh, death, where is thy sting t oh, grave, where is thy victory!" That little child had been his Saviour;he had watched over, guarded and guided him, in earth-life; and now the parent feels the

> to haunting doubt to chill his soul. This of ernoon, as we addressed you, we spoke in fest the peculiarities of this insone girl and drunken regard to the unfolding of the infants in the spirit-life, and gave you examples from the medium's experience. You must all understand the position taken—that if ness wounded, to think that he should attract into a the body is ushered into the spirit-life before its earthly circle of respectability and refinement such a class of unfoldment, the process is completed there. You can compare Spiritualism with old theologic dogmas, and think he had very peculiar associates! But after this see for yourselves which is the vital, living truth, and feeling had died away, the influence spoke, and related which is the empty mockery. The facts of Splittual-the facts of the case, informed him of the gratitude of ism are the foundation on which we rear the truths of the spirite for his kindness; and demonstrating, first, immortality. You have something in Spiritualism that idiots are immortal, and, second, that the poor which will stand the waves of skepticism. You are and despised ones of earth are the choice ones of spiritto take the facts as they are presented to you, and life, It was a most touching and convincing test of from them render the verdict. You are not to accept spirit-communion. any theory of ours, or to agree with us, unless your

reason sava all is right. The idea has been advanced that there are certain races of men, or, at least, certain individuals, who does man reach that state in development when be shall We know the child lives in eternity, who breathed hardly an hour in this rudimental world. How many manhood, by the thoughtless or designing father ! How many a mother crowds her daughter's aspirations down, till she to find relief places berself under the care of another! How delicate the distinction between youth and manhood: but how much more intricate the analysis between the moral and the spiritual nature of humankind i

Every soul has its sensibilities and emotions which the outer world knows nothing of; they are hidden beneath the surface and are not made manifest: yet development will unfold them, in the most degraded ones. Those who give love, receive it in return. The brute creation love those who do them kindnesses, and lay up wrath against those who seek their injury. Does not the animal know his master's mind? Does not the borse know when he is homoward bound?

Wherever you find man, no matter how nearly be approximates to the brute creation, you find him posseased of a nature which responds to love or rebole at the wrong. Men worship what they love the most, Their intellects may need unfolding, to lead them to the adoration of the highest objects, it is true; but the innate germ is there, and nothing can eradicate or

In after life the child seeks its trade; but from poverty, or other circumstances, the parent denies the child his wish, and he is not at some trade energy believe or be damaed." It will teach the world that God's grace is large enough for all mankind, and that sity, who might have done a noble service in the

Some of the most convincing proofs of spirit com-

around you, lest you be contaminated by such assoclation; but in Christian love take each one by the lest ye also be judged. Were you to know of the conditions of his parent before his birth, his own organization, and the antecedents of his youthful life, you

stand in the presence of the master-works of nature) How insignificant man scems to himself when he views the rushing torrents of Miagara, or stands beneath the sheen of the ever-rolling stars. f the minds of men Taking up the spirit of the music, the medium constant of life and soul, let them wait patiently till the angels declares that he is ever ready to give to them that ask.

Let us, then, come to a blessed immortality, clothed

We have been able only to throw out a few thoughts form seems unnerved by some great ageny. He is slity within you, all is done we hoped to do. Our re, Lending over the form of his dead child. Its height ward is great, and we will render to the heavenly

'After the medium had concluded. Dr. Gardner made the Higher Power who douth all things well, and an explanation to the audience of the allusion to him in time of pain and suffering to yield submission. by the controlling influences. In the year, 1837 Dr. G., When the little form is fald beneath the coffin lid, the then a medical student, was appointed superintendent grief-paralyzed father can only say, "My God, I leave of the Hartford (Cenn.) workhouse. The Institution contained some seventy persons, including paupers, Years ecent to pass away, and another picture is pro- dissolute, vagabond and insane and idiotic persons. cented to us. The old man is dying; and as his trem. His predecessor had been a very hard moster, and had earthly existence all of life? Let us lift the vell, and only crime was porerty. There was a girl who had is we gaze beyond the clear blue other that obscures been insone all her life, whose babits were flithy in on engrinous extent. There was another one who buil densure, as when he was with us in his prime. And been of great expense to the town. He was an intensperato porson, and had had his feet frozen, while laying over night on the ice in a drunken sleep. The consumptive mother required some little delicacies. which were denied her by the former keeper, and she was only allowed food fit for hogs. Dr. G. attended to her wants, administered to the comfort of the lame fiddler, and bettered the condition of the drewling idlot. Some years after, he visited a circle at the house of

goodness and kindness of God, comprehends the beauty of the works of the Father, and worships him, with circle was composed wholly of persons of refinement. and he was surprised when the medium began to manifiddler, and to declare them to be his friends. The Dr. was much annoyed, and his organ of approbativespirits. Burely, the strangers who were present must

A SERMON BY THE SPIRIT OF CALVIN, MESSES, EDITORS-As the columns of your paper are open to the cormons of Mr. Beccher and Mr. have not become capable of immortal existence. When Chapin, permit me to remit you a sermon given through a medium of limited education, purporting live forever? With us, the whole theory of man's to come from the spirit-world. I hold in possession being deprived of immortality is false and hugtful. many sermone and addresses to the clergy purporting to come from commentators, etc., now in the spirit. land, which I think would be read with intercet and a son is cramped and stiffed, even when he is grown to juppreciated by a large portion of your patrons and friends.

TEXT .- " As in Adam all dio, oven so in Christ shall all bo made alive."

If in Adam we all die, it is sure that Christ is the only saving power to deliver us from moral death, which is the awful consequence of sin and depravity. But if we believe that we are totally depraved, or that But if we believe that we are totally depraved, or that there is no good thing in man, that must be total darkness in the soul, and we are lost to the image of God. Then, if we sin, it cannot be our fault, and no accountability rests upon us; but if God has implanted principles of right and wrong, then if we follow the evil we are dead to the good; so, if in Adam, or earth, or the flesh, we are all morally dead, so in Christ all shall be made alive—nlive only in the possession of Christ. And this we cannot expect while dead in trespusses and sins. But when Christ appears in our soul, then it is we begin to live; and when we are thus living in Christ, the law and sin are void, for by one man oven Christ in us we are made alive. So God commendesh us through the Son in us, purifying us in his living attributes, being in and working out for us our redemption. And if we are saved through him in us he is our atoicement, and we are saved us by the bits spiritual life.

White we were vet almore is when field records him.

while we were yet slaners is when God reveals him-self in his glery to save us, not in being subservient to man, but to God in us; and if sin is suputed to us, it only for a season I Are they like the seed sown. 16 this doubt, for and become like and become like he doubt for the carth f. It there not a something which possents show, defide analysis, and which more truly lives when the cleye burden of the fish is cast acids?

It is our privilege to speak to you upon the sulfect of the reason, and of the fishe of those who have gone before you. If you seek continuing proof of the resilty and tenth of spirit-communion, the public lecture room is not the place to obtain it, so much so the private circle; there the soul of the living on commune with the seels of the departed, in universe manifely, and the inhabitants of the progressed realms of existence may return to their dearly beloved, bringing with them the pirof that they still live and love manifely can have a more convincing proof at the still live, is there and so they are anothers' character at a glance. It is a species of the spirit is not because of the private circle of life? or it shere a life beyond it?

The remainder of the atternoon's discourse was occupied in the nearration of incidents of apirit-manifels thing existence? Is its little, imported bear on the discourted of the circle, and the progresses of possible remainders and the convicting the second of the circle of the circle

the eternal responsibility, of those few changeful able servants without this true latte, which were by mouths! The mother requires only what the child within her demands to shape its form and soul for the contact of the world. If it is denied, the child will be deficient in some faculty of its nature—it will be frotful, cross and irritable in after life. You cannot cheat the little thing of its due, but it feels it. You are planting seeds in the little form which will foliate in vague; for it we do not find Christ in us our Saviour, we shall have to learn it when the soul is breathed out into another atmosphere—the etherial atmosphere of and tenving it to evergrow with nexious weeds, or run to barrenness. or the son of perdition or evit in man, then by the Son of God comes grace and truth and salvation in his life of obedience and love. Then if Adam has given the whole race his own sinful propensities, Christ is an inhereot principle after God's own image. And glorious for its power to annihilate the old man and the sins and infquittes of the fiesh, not that the flesh sins, but the principle in the body of flesh, which is earth or Adam. Nor-can we believe that Christ was a propitiation to deliver mankind by his death. Is it consistent that God would save a whole world by the belief in a sartifice; he deliables not in eacrifice. It Some of the most convincing preofs of spirit communion have come from those who were the most departed souls of earth, but had passed on to the higher unfolding of the spirit-life.

When we first met our brother here (Dr., Gardner) in a public circle, we remember how he was embarrassed when this medium was entranced by a drunken fladler, an ldiet girl, and a poor pauper who had died of consumption, who called themselves his friends. But when this feeling of loathing and ombarnessment had died away, and the spirits were allowed to speak and tell the circle the purpose for which they came to demonstrate their immortality—did not the brother feel he had learned a higher lesson than any other the spirits had ever taught him? Did he not feel as though high and holy angels had been communing with him? When you feel that the poor and degraded souls of earth appreach you be contaminated by such asset claims in the factors, have take each one by the front him to christian love take each one by the front had greated and souls or treat them with scorn, nor draw your garments closer around you, lest you be contaminated by such asset. let us look through this darkness and discover the truth that grace may much more abound with as.

lest you the the constraint force take each one by the hand, and judge not of the waywardness of earth, lest you take the waywardness of earth, lest you take the you to know of the conditions of his parent before his birth, his own organization, and the antecedents of his youthful life, you could have no word of blame for the erring one.

There is nothing that makes men feel so puny, as to stand in the presence of the master-works of nature! How insignificant man seems to himself when he views in the Divine mind.

in the Divine mind. in the Divine mind.

Now, oh Father, give us strength to give testimony
in favor of Christ and his religion, which is none
other than the salvation of God in and through him in

upon by the righteensness of thrist, and love will be ours in the fullness of the Father; and then we shall come up shorn of our strength, for flod will be our strength and portion forers. Let us come in the sin-

MOVEMENTS OF LECTURERS. Pariles noticed under this head are at liberty to receive the property to the Danner, and are requested to eat attention to it during their lecturing tours, Sample copies sen

Mas. Ananna M. Branca will lecture in Hat. AMARA H. NPARCE will recurre in Gunbridge, ort. 2 Bondays of June. Athleboro, Juno 6, 6, 7 and 5.—Fall litrer, 12, 13, 14, 15, Taunton, 2 Bondays of June, and 2 Bondays of July. Wootseckot, 2 Bundays of July.—Willimantle, 1 do in July Providence, 4 Bundays of August. Address, the abure places, or Stailon A. New York Olty. CHARLES II. Onowatt, tranco speaker, Boston, Mass. Ad iross, Bannen or Ltour office.

REV. JOHN PERSONE, West Medford, Mass., will recolerate to locture on Spiritualism. calls to locture on Spiritualism.

Miss Ewas Hannison will lecture in Lowell, Marblehead
Plymouth, &c. during June; Oswego during July; Oleveland
Tolvdo. Milwaukce, Chicago and the cities West and South
during the Fall and Winter. Address, care of Mrs. Wm. N.
Owen, Lowell—F. L. Peol, Eug., Oswego, and No. 3 Fourtl
Aronne, New York, Miss Hardings would be happy to com
nunicate with the friends at Louisville, Ky., and Nashville
Tonnessee.

Miss A. W. Spntove's address through June, will be Ply nouth, Vt. where all letters may be directed, for next win

inouth, w., where not retter may be directed, for next white's services. T. Ameder, being prevented by recent illness from travelling to the "Far West," will receive calls to locure to Massachusetts, dering the month of June, connected by with the first and second Sabbaths in July, after which she leaves to meet her engagements in Now York State. Miss A. Intende possing the Fall and Winter in the Middle and Southern States. Friends withing to secure her services are requested to antiress her at an early date. Post-office address until July, 32 Allen street, Boston, after which the better will be given as to farther arrangements.

Mas. A. P. Tiontraon will answer calls to locture in the surrounding towns, addressed to her at Lowelt, Mass., till further notice. She will speak at Lowence, Mass.; June 24th.

F. L. Waddworm speake June 10th and 17th, at All Himman.

F. L. Wateworth speaks June 10th and 17th, at William

tic, Ci. Address accordingly.

Warren Chass speaks in St. Louis in Juno; July at place on or near the Missistiph above St. Louis; Augustat home (Battle Creek, Mich.) and Soptember in Chicago. He will receive subscriptions for the Banness at club prices. N. FRANK WRITE will speak in Oswego, N. Y., the for undays of June; calls for week evenings must be address

in advance.

Has, Atzus, a tranco medium, who has hereiofors will hold advertising or receiving pury for her labors, now inform the public generally, that the will, by having her expense paid, answer any calle that may tend to the public good Address Mrs. E. F. Atkins, Codur Avenue, Jaunalca Plais

Mass. M. Jackson, Trance Speaker, may be addressed a Sennettsburgh, Schuyler Co., N. Y., autil further notice Will attend funerals.

Will natend funerals. Miss M. Munson, Clairroyant Physician and Lecturor, Ed Francisco, Cal. Miss M. is nutherized to receive subscrip lone for the Bankus. ions for the Bankes. Mas, Pankes Burdank Friton will lecture in Putnam, Ct iro Sundays commencing June 30; in Son hib, Stil, and 15th. Address accordingly.

Ain, set, and lots. Address accordingly.

Lee Millier will apeak is Boston, June 10th; Providence
R. 1., June 17th and 24th; Cambridgeport, July 1st and 8th
Leominater, 15th and 22t; Berlin, 28th; Lowell, Oct. 1st
21st and 28th; Portland, Mc., Nov. 4th and 11th; Tamino
Nov. 18th and 25th. Mr. 5th will answer calls to iccture wee renings. Address, Hartford, Ct., or as above.

MATTIE P. HULETT'S post-office address is Reckford, ill Bhe will speak at Chicago in Juno; at Tulcdo in July; a Cinclunal in August; at 81. Louis in September; in Ten masses and Georgia, in October, November and December. Ma. II. MELYSLE FAY, trance speaking and writing med um, will receive invitations for lecturing the coming sprin and summer. Address, Akron, Summit Co., Ohio.

Miss Euranbru Low, truice speaker, of Loon, Catteraugi Co., New York, lectures at Ellington and Rugg's Corner (Cattaraugus Co., N. Y.), every fourth Babbath. She wi answer calls to lecture in Chantauque and Cattaraugus Cou-

MANY MARIA MACOMBER, West Killingly, CL, box 22, in care of William Burgess. She will lecture during the month of August, at Plymouth; at New Bedford, the two first Sun-day's in September; the month of October, at Cambridgeport. days in September; the month of October, at Cambridgeport. Mass L. R. Darbage will lecture at Plymouth, Mass., July 1st and 8th; at Novelch, Conn., 15th; at Bristol, R. J. 22d and 29th; at Chuldin, 12th and 12th; at Atwoodville, 17th and 18th; at Puthan, August 5th and 18th; at Auwoldville, 17th and 18th; at Puthan, August 5th and 19th; at Houde, N. Y., 17th; Cloveland, Ohio, Sept. 2; as Toledo, 6th and 16th; at Lyons, Mich., Sept. 23d and 50th, and Cot., 7th and 14th; at Humankle, Wis., Oct. 21st and 28th; at Hacine, 23d, 24th and 23ti; at LaCrusso, Nov. Address as above, or Fall River, Mass., molti the first of Sept.

3. P. LELAHD Will speak at Middlebury, Summit, Co., Ohio, null the middle of June. Friends between Cleveland and 8t Louis, via Fort Wayne and Attlea, who desire lectures an Spiritualism or geology, in July or August, will address as above.

shove.
E. S. Whireles will be some which in the neighborhood of Rulland, Vs., and propuses to attend the Convention at Middle Grapwide, N. Y., on the 18th, 19th and 17th of June. Speaks at Randelph, Mass., the 5d Sundays of July and August; at Taunton, the two fast weeks of August. He may be addressed as allow, or at Morrholt. Conn.

ed as above, of at Norwich, Conn.

Mas, J. W. Currier will lecture in Portland, Mo., June 18th; Burlington, V., June 18th; Chicopes, Mass, 24th and July 1st. She will speak in Cawego and Cincinnati Sundays of October and November, and will probably spend the winter West and South. Application should be sent in as early as as possible. Address Box 815, Lowelt, Mass.

J. C. Habs, Buffalo, N. Y., intends to be at the Burlington Convention on the 10th of June. He will visit through Ver-mont, Hastachuselts and Connecticut, during the summer mosths, lecturing and developing medicina, giving tests, etc. Address him at Springfield, Mass. P. O. Gunner, trance and inspirational speaker, will answer only to testure in the New England States. Address

Mrs. H. M. Miller will devote her time to lecturing in Onice, Pennsylvania, and New York. Permanent address, Andriandia, Onice.

Additional, Oblo.

Mas. M. B. Kenner, of Lawrence, Mass., speaks at Bridgeport, Ct., the second Sunday in June.

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Avoid Mineral Poisons, and use Nature's Remedies.

Avoid Mineral Poisons, and use Nature's Remedies.

Dr. J. Bover Dobre Index.

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Dr. J. Bover Dobre Index.

Mass., the last

Mus. M. J. WILCOMSON, of Stratford, Ct., will apawer calls

Dr. P. B. RANDOLPH's corricos as a lecturer on Sabbatha and wook days, can be had by addressing him at the Hauner of Light office.

Mas. Clana B. F. Daniels, trance sposter, will answer calls to locture. Address, Westfield, Medina Co., Ohlo, care of A. Faraum. G. W. Holliston, normal speaker, will receive calls to lecture from the friends in Minacasta and Northern Wisconsin, during the agring and summer months. Address, Now Berlin, Wisconsin.

Mas, E. A. Kinospuny will answer calls to lectore in the Bale of New York and the New England States, during the menths of July and August. Address her as early as practi-cable at 1328 Catharine acrost, Philadelphia.

Mas. M. E. B. Sawyer will answer calls to lecture in any perion of the New England States; will also attend funerals, address Baldwinville, Mass.

PROF. J. E. CHURCHILL WILL ROSWEY CALLS to Speak, addressed to the Banner office, 149 Futton, street New York, Prof. J. makes no clurge for his sorvices. Lawis B. Morros may be addressed at No. 14 Bromfield

Miss ELLA E. Gidson, St. Levis, Mo., care of James H. Blood, P. O. tox 5391.
John Mathew's address will be Momence, Kankakos Co., Ill., to June Sth.

H. P. Fainfrigg, trance-speaking medium, may be ad-fressed at Greenwich Villago, Mass. Ezna Wills, electric physician, developing medium and formal speaker. Address Bonth Royalton, Vt. Alonzo B. Hall, East New Sharon, Me, will answer colle

in bie viciulty. ,
Mrs. Sanah A. Byrner, fiele Magoun, No. 35 Winter street, East Cambridge, Mass. Maa, E. D. Sinona, trance speaker, will answer calls to count through Come, and Mass. Address her at Bristol, Ct. Mrs. Frances Boxp, care of Mrs. Thomas O. Love, Box 2213, Buffalo, N. Y.

Hoston.
Miss A. F. Prass will respond to calls to lecture. Address

Miss. A. F. Prabe will respond to calls to locture. Address
Terro Haute, Indiana.

Dr. O. H. Wellington, No. 2 Harrison Avenue, Boston.
L. Judd Parkers may be addressed at Providence, R. I.
Dr. L. K. Coorner, 165 Trilon Walk street, New Orleans.
R. L. Bowers, Ratick, Risse, or 7 Davis street, Boston.
Miss. Susan Slevent, trance speaker, Portland, Mathe.
Daniel W. Shell, No. 6 Prince et., Providence, R. I.
O. T. Inish, Taunton, Mass., care of John Eddy, Kag.
Anna M. Middlesshoor, Box 42 Bridgeport, Conn.
Dn. H. W. Gardhurn, 40 Essex street, Boston, Mass.
J. V. Mangerell's address is at Chelsea, Mass.
Mus. Frances O. Hyler, West Harwich, Mass.
Mus. Frances O. Hyler, West Harwich, Mass.
Miss. Rawa Houston, East Boughton, Mass.
A. B. French, Clyde, Sandusky Co., Obio,
John O. Cluren, No. 8 Bay street, Boston,
Lewis O. Weller, West Mindham, Comb.
Mrs. Barai M. Trongren, Toledo, Obio,
Lovell Deede, North Ridgoville, Obio,
Mrs. II. P. M. Brown, Cleveland, Obio,
Mrs. J. R. Street, Comm Point, Ind.
Miss. Lizzie Dotres, Plymouth, Mass.
Miss. B. Matia Blus, Springiled, Mass.
Miss. J. B. Satter, Manchestor, N. R.
Charles P. Riches, Lowell, Mass.
A. C. Rodinson, Fall Holey, Mass.
E. R. Young, box 33, Quincy, Mass.
E. R. Young, box 33, Quincy, Mass.
Bry. Danybary, Doston, Mass.
Bry. Danybary, Doston, Mass.
Bry. Danybary, Doston, Mass.
R. B. Greenlard, Lowell, Mass.
R. R. Greenlard, Lowell, Mass.

ELJAR WOODWORTH, LESSIC, SICU DELTER DAMA, EAST IGNOON, MASS. N. B. GRENKLER, LOWIL MASS. JOHN H. JENES, JENEWYILO, N. L. DR. P. L. LYON, LOWEL, MASS. DR. O. C. YOLK, DOSION, MASS. J. J. LOGER, GPCONWOO', MASS. H. A. TUCKER, FOXDOTO', MASS.

Boston Idbertisements.

A F.R. LINER THANCE MEDIUM.—While in a state of france. Miss B, will exactibe invalids, and correctly locate and describe their diseases giving a full description of the condition of their jobysteal and mental organism, and prescribe remedies for their curst. If curable, at the carriest solicitation of persons who have been benefited by her insurumentality, sho has been induced to open a room at 10 Green street, and devote bersoft to this great objects. On and after flarch fills B. may be found as above, where all who are sufficient from illease, or have friends afficied, are carestly invited to call and see what Spiritualists can do for them.

To pay expenses for examinations and prescriptions, a small fee of \$1.00 will hereafter be charged.

March 10.

HEALING BY NUTRITION WITHOUT MEDIOINE. Are you consumptive,
Dispeptic Nervous? Have you Scrothum
Fred By NUTRITION WITHOUT MEDIOINE. Are you consumptive,
Dispeptic Nervous? Have you Scrothum
Over? Read my "BOUK OF INFORMATION," (Sent to you
for one dinne) sed learn the NEW METHOD OF CURE by
the VITAL FORCES, without Drogs, Address
may 26 3m LAROY SUNDERLAND, Boston, Mass. March 10.

DEMOVAB...-JAMES W. GREENWOOD, MAONETIC LIEATING Alsolver, has taken Roome at store No. 1 Tranout Temple, opposite the Tremont House.

K. B.—The roome being on the lower Boor, will be much more convenient for invalids.

M.S. A. W. DELAFOLIE, TEST AND TRANCE MEDIUM.

Manufactions on business. Hours from 0 L M. 10 2 P. M., and from 4 till 9 P. M.

A. O. Lagrange Place, Boston, Mass. 5m March 31.

RS. J. BATES, CLAIRVOYANT PHYSICIAN AND BUSINESS MEDIUM, formerly of the "Betheada Institute," is now located at 13 Tremont Row, room No. 4.

Mrs. II, has been very successful in bet advice to betimes men.
P. B.—A lock of bat, with one dellar and two postage stamps, will insure a correct examination of disease.

May 5.

May 5.

Mrs. B. K. LIPTLE HAS POSTPONED GOING SOUTH
M. THIS WINTER, owing to the caruest solicitations of her
numerous friends and patrons. Mrs. L. will continue to
occupy the some rooms—33 Bench street. Hours—from 9
to 12 A. M., 2 to 6, and 3 to 10 F. M. Torms, per hour, for one
or two potrons, \$1.00; clairuyant examinations, \$1.00; caaminations by hier; \$1.00.

M. RS. M. J. HARRINGTON, A. MEDIUM OF SUPERIOR
HEALIND powers has taken rooms at No. 33 Beach
street, 63 door cast from Heddon, Deaton, where she will receive those who desire her services. Invalida will be visited at thoir house in the city and vicinity whon necessary.

April 23.

DR C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN,

No. 7 Davis street, Boston,
No. 7 Davis street, Boston,
Sp Special attention pall to the cure of Cancers of all
descriptions, Deformity of Limbs, Desfuess, &c.
Patients accommodated with board at this Institute.
Sept. 10. M RS. GRACE L. BEAN HAS REMOVED FROM NO. 50

1VI Ellot street to 27 Winter street, where she will continue to give sittings as a writing trance and test medium.

April 23.

13w

April 23.

J. V. MANSPIELD, MEDIUM FOR ANSWERING SEALJ. ED LETTERS. Answers returnable in thirty that after recoption. Terms invariably \$5 and four alamps. Address, Chelson, Mass.

April 21. Chelson, Mass.

The Res. C. A. KIRKHAM, BERING AND TRANCE MEDI-LIL UM, 140 Court street, Boston. Terms per sitting, not exceeding one hour, \$1. Office bours from 10 A. M. 10 I. P. M. and from 2 to 5 P. M. tf.

and from 2 to 6 r. u. tf Feb. 23.

If R8. L. F. HYDE, WRITING, TEST, AND TRANCE
II. MEDIUM, formerly of the "Bethesia institute," may
be found at 13 Tromone flow. Circles on Monday, Wednesday,
and Friday ovenlugs. Admission, 15 conts; Ladies, 10 cents.
May 5.

May 5.

M 188 JENNIE WATERMAN, TRANCE BPEAKING AND
M TEST MEDIUM, at No. 8 Oliver place, from Essez
atreot, Boston. Terms moderate. Smo Feb. 25.

PURELY VEGETABLE REMEDIES. A NTI-SOROPULA FANACEA. MOTHER'S CORDIAL A. HEALING EXTRACT, WISE DITTERS, COUNT STRUT, and other Compounds, which have been extendrely and ancecessfully prescribed by several of our most relebrated Mediuma may be obtained of the sole manufacturer, O. KING, 634 Washington atreet, flosion.

Dec. 01,

New York Adbertisements.

DR. O. PHELPS BROWN. was for soveral years so builty afficient by Dyspopais, that for a part of the line he was confined to his bed, the was eventually carefully a great by a prescription formished him by a young clairvoyant girl. This prescription, given him by a more ethid, while in a state of trance, has curred everytody who has takents never having failed once. It is equally sure in cases of Fire as of Dyspersal.

Dyservata.

An experience he have given of the principal herb completed in this medicine, and all of the ingredients are to be found in any drug store. I will send this valuable prescription to any person, on the recept of one stamp to pay postone. Address Da. O. PHELPS BROWN.

21 Grand Street, Jersey City, Now Jersey, 4w May 20,

For the INSTANT RELIEF and PER-MANENT CURE of this distressing complaint, use FENDT'8 ASTENA.

BRONCHIAL CIGARETTS. ado by C. B. Beymour & Co., 107 NASSAU STREET, N. 1.

Price, \$t per box; cent free by post.
FOR BALE AT ALL DRUGGISTS.
April 11.

DA. J. BOVEE DOD'S

Sunday in Judo; to New Bedford, Mass., during the month of July. Address her at 2 Columbia street, Boston.

Lindley M. Andress, superior locturer, will visit the Bouth and West this summer. Address him, either at Yellow Discass posuliar to Foundes, and all cases where a Tonic is required, have no sample. His Brandy Catharife,

A sure remedy for Liver Complaint, Cosilveness, and Dyspejals—also for the Pica—and as a Cathartic for family me, are far preferable to Pills. They are a mild but sure jungative, pleasant to the tack, never produce Kausen, perfectly innocent in their operation, and particularly desirable for historical products.

His Imperial Gin Bitters, Act on the Eidneys, Bluider, and Urinary Organs, and are unsurpassed as a remedy for Females at certain scaters; perfectly harmless, and not unpleasant to the taste.

unoutpussed as a reason perfectly harmless, and not unpleasant to the taste.

His Gathartic Syrup,

For Infants, Children, and Delicate, Foundles: a perfect substitute for Calonel acting on the Liver, removing all obstructions in the Bowels, earing Gostiveness, indigestion, and Dyspapela. Although ears, it is innocent to its operations, and so delicious to the taste that children will cry for its.

Oilarkes Widdhelled & Co., Proprietors, who may be added and the control of the Co. To the Co

Dr. Dorn Remodes are all for sale & the Now York Office of the Banier.

INORTHAL DEPOT. 23 CORTLANDS

BTREET, NEW YORK, manufacturer and importer and exclusive owner of Goodycar's Vulcanized Etabber, in its application to all shirred Etastic, Comented, Sowed, in its application to all shirred Etastic, Comented, Sowed of Woven Pabrics, Stockinette Etastic or other Fabrics, Flock Citoths and Fabrics, Etastic Citoths of every kind, Braided Fabrick, Kuit Fabrics of every kind, Threads and Sheets of Rubber by the Pound, and Combined with Cloth. All those goods for sale, and licenses granted to make, use and sell, the Stamp and Fase Shmile of my name are infringements.

Oct. 29

ORIENTAL BATUS A T NO. 8 FOURTH AVENUE, N. Y.—Bigant Buits of Reoms, open daily, from I A. M. until 10 r. M. (Bundays excepted.) Ladies' Department under the special charge of Mes. Farson.

Portable Oriental Baits (a very complete article) for sale.

Understan Lindt, care of Bonj. Toasdale, box 221, Alton
Illinoise.
Hiss Suran M. Johnson, irance speaker, may be addressed able of a Clinton street, Brooklyn, N. Y.
Nas. M. H. Coles, care of Bela Marsh, 14 Bromfield street
Boston.

Ref. E. J. French,
Absont persons examined by the aid of a lock of hair,
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Absont persons examined by the aid of a lock of hair,
Absont person Mrs. B. J. Freuch,

LOUISVILLE ARTESIAN WATER. THIS NATURAL MINERAL WATER Is now extensively and successfully used for the cure of

This ancestally because in the control of the contr

LONG STANDING CHRONIC DISEASES,
For and by all Drugchta, and by
S. T. Thompson, Agent,
April 7. 131 632 Brandway, New York,
II. GREEN. OF CORTLAND VILLAGE, N. Y.. WILL
I. forward, free-of jostage, on the receipt of the publishers'
price, any one of the published works of Emerson, Parker,
lydia Maris Child, Andrew Jackson Davis, E. H. Chaple,
Henry Ward Boccher, and George W. Curlis; also, Footfalls
upon the Boundaries of Anoline Workl, by Robert Dale Owen;
and the Life of John Brown, by Redpath.

Onner keeps for sale a general sesoriment of liberal religion books, Unitariae, Spiritual, Universalist, etc., etc.
March 17.

MRS. P. A. FERGUSON TOWER. No. 65 East 31st STREET, New York.

CLAIRVOYANT EXAMINATIONS
And all diseases treated by Magnetism. Electricity and Water.
A few pleasant furnished Rooms with board.

May 19.

MRS. W. R. HAYDEN, PHYBICIAN AND CLAIRVOYANT, No. 1 WAYERLY PLACE, corner of Broadway, New York. Examinations, \$2.00

TROY LUNG AND HYGISPIC INSTITUTE

TROY LUNG AND HYGIEMIC INSTITUTE

Latablished by Special Endowment.
COMBINIO THE MOST ABLE OF THE COLFOTTO FAGULTT AND MODERN SOLIDILE OF MEDICINE.
This superior model health institution posterets, if is considerable in the United State.

In this important porticular, vis:—It has been the carness of the third State.

In this important porticular, vis:—It has been the carness of the third State.

In this important porticular, vis:—It has been the carness of the care of the case of this chee of discases are helanation and Enhantion; Maria-mus or a waning and consumption of the vited fields and the muscular and nerve theore; sallow countenance; p. led hps i discloses of the head; impaired memory; dimneral of eye-sight; loss of balance in the brain; nervous deafness; pal-phiation of the head; first resileances; despondency of apirtis; direancy and rectices along; incide or land breath; villated or morbid apposite; indigestion; there complaint discases of the kidneys; suppressed function of the skin spinal tritiation; coil extremetics; muscular debitity or las-situde; rhounante and neuralgie pains; burried breathing cough; bronchitts; swenness of the threat, catarrh and dys-peptic tubercolar consumption.

count; broachitis; sucroses of the threat, catarch and dybpeptic tubercolar consumption.

Also, Isritative Dyservel, known by capricious appolite; seems of weight and influence at the pit of the atomach;
irregular bowels; tongue white; severe lanchusting sain
shriding between the shookler-bludes from the atomach; pulse
quick and irritable; citel, heavy caling pain norms the loine;
severalve depression of spirits, despendency so interns as often to excite the most palusful ideas; hence this class of disorders invariably indicate impaired nourition, enervation in
the organs of digestion and assimilation, entite that and unassimilated chyle cots into the blood. It should never be
forgotten, therefore, that some of the worst and most fatal
discusses to which fiesh is help, commence with indigeation,
homong others. It develops consumption in those predisposed
to tuberoular depositions in the lungs.

The Directors and Euculity of this Iostitution purpose to
one all of the foregoing discuses, by the judicious combination of natural and scientific remedies, selected with grediscrimination and judgment that directly ald nature in har
recuperative energies to build up, theowell, and realst morbid
action. They discard all drives and poisonous romedies—
mercury, calomel, and all the old educed remedies are most
excuptiously discarded, both from convictions of judgment
ant consolentions motives. Patenzes shall not be drugged
at this Institution.

A Word of Solemn, Consciontious Advice to those

A Word of Solemn, Consciontions Advice to these

A Word of Solemn, Consciontious Advice to these who will reflect!

Blatistics now show the soleme truth, that ever 100,000 die in the United States abunally, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and prometure decay.

There cannot be an effect without its adequate cause. Thousands of the young, of both sezes, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the victims themselves. In view of the await desirection of human life, caused by such debilitating diseases, such as Spormatorriers, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilelys, nervous speams and diseases of the heart—and in view of the gross deception practiced upon the community by base pretendors—the Directors and Faculty of the Institution, conscientiously assure the Invalid and the Community that, their resources and facilities for successfully treating this class of misadice cannot be surpassed.

Patients, for the most part, can be treated at home: On application by letter they will be furnished with printed interrograntics, which will onable us to send them treatment by Mail or Express.

terrogatorica, which will onable us to send them streatment by Mail or Express.

20 All communications are regarded with stacred and conscientious fidelity.

The Institution gives the most mocxceptionable reference to men of standing in all parts of the country, who have been successfully curred.

20 A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sent in a sealed earled, to all parts of the Union, on receipt of aix entire for postage. It is a thrilling work, and should be read by every person, both male and fermion.

21 Pail not to send and obtain this book,

22 The attenting Physician will be found at the Institution for consultation, from 0 a. m. to 9 p. m., of each day, Sunday, in the forences.

tion for consultation, from 9 A. M. to 9 F. M., of executar, undergo, in the forences.

Address,
Dn. ANDREW STONE,
Physician to the Troy Lung and Hygeric Inctitute, and Physician for Diseases of the Heart, Threat and Lungs,
Doc. 17.

17

90 FV/M-14., Troy, N. Y.

THE ONLY PREPARATION Maving proofs so strong and direct as to

EXPEL THE DOUBTS OF ALL. OR STATESMEN, JUDGES, EDITORS, PHYSICIANS to the oldest achools as well as new, give it their unqualified searching, and recommend it for all cases of cruptions, and diseases of the scale and brain; but all who have used it, units in teatiying that it will preserve the hair from being gray, and from falling to any age, as well as restore, Read the following:—

being gray, and from falling to any age, as well as reatore, Read the following:—
Oak Grove, B. C., June 24th, 1859.
Proof. O. J. Wood: Dear eig-Your Hair Restorative is rapidly gaining popularity in this community. I have had occasion to lay projudice saide, and give your Hair Restorative a perfect test:—
During the year 1854, I was so unfortunate as to be thrown from my sulky against a rock near the readside, from which my head received a most terrible blow; causing a great deal of irritation, which communicated to the bring and external surface of the head, from the effects of which my hair was dually destoyed over the entire surface of the head. From the time of its total disappearance, I employed everything I could think of, being a professional man myself, and, as I thoughs, understanding the nature of the disco, but was finally defeated in every prescription advanced.

think of, being a professional man inyscit, and, as I thoughs, understanding the nature of the disease, but was finally defeated in every prescription advanced.

These and no other circumstances induced me to reserv to your worthy Hair Restorative, which I have every reason to believe, produced a very hepty reservit; two menths after the first application. I had as becuttful a head of young hair as I every assw. for which I certainty owe you my most sincere thanks. Rest assured, dear sir, I shall recomment your remedy to all inquirers; moreover, I shall use my influence, which, I faster myself to say, is not a little.

You can publish this if you think proper.

Yours, very respectfully, M. J. WRIGHT, M. D. Office of site Joffersonian, Philippi, Va., Dec. 12th, 1858.

Dear sir—I feel it my duty as well as my picasure, to sinke to you the following circumstance, which you can use as you think proper. A gentleman of this place (a lawyer,) has been baid over since his entry conft; so much so, that he was compelled to wear a wig. He was induced to use a boile of your "Hair Restorative," which he liked very much; and after using some two or three buttles his hair grow ous pulle loxuriently, and he now has a bandsome boad of hair, The gentleman's name is Brachford, and, as he is very well known in our adjoining counties, many persons can testify to line truth of this statement; I give to you as the request of Mr. Bradford. You can sell a great deal of your Rief restorative in this and the adjoining counties if you have the propor agents.

THOMPSON SURGHNOR. the proper agenta, Yours, &c. THOMPSON BURGHNOI

Da. Wood: Dear sir—Permit on to express the obligations.

I am under for the entire restoration of my heir to its original color; about the time of my errival in the United Biales it was rapidly becoming gray, but upon the application of your "liair Restorative" it soon recovered its original hos. I consider your Restorative as a very wonderful invention, quite efficacious as well as agreeable.

B. TRALDERG.

sion, quito efficacious as well as agreeable.

B. THALDERG.

The Restorative is put up in bottles of three sizes, viz.; large, medium and small; the small bottle in it a pin, and localize for one deltar per bottle; the medium holes at least twenty per cent. more in propertion than the small, recally for two dellars per bottle; the large holds a quark furty percent, more in proportion, and retails for three deltars per bottle. ootile

O. J. WOOD & CO., Proprietors, 444 Broadway, New York, and 114 Market street, St. Louis, Mo. And sold by all good Druggists and fancy Goods Dealers. March 10.

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May 8. I Publishers, 16 Washington Br., Boston,

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Will sond my new book circular, containing 52 pages, free of postage, 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 Hire.

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May 12.

13w Burlington, V.

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2.3 Fee for examination, \$1; prescription, \$2 additional, N. B.—Those too poor to pay, will be just as cheeredly altended to sa my.

Restatement of the content of weather the worlds are the could be such as the path of the worlds are the could be such as the path of the worlds and the collections. ATTENTION! BEE KERPERS.

N. B.—Those too pour or partial and Twolfth streets, three streets East and four South of the Great Western Railmad Depot.

13w Juno 2.

DR. CHARLES TOBIN, ELECTRICAL PHYSICIAN. Room 5 and ? Post Office Building, Hartford, Conn.

R. B.-All Chronic or Nervous Discuses treated by Electricity in some form, Electro-Chemical Bulphur Vapor, and Modicated Vapor Batha, Em March 3,

Pair so the rosy nunlight That flushes o'er this baling summer's day There comes a vision of two happy faces
Over the way,

A blue-eyed, fair young mother, Trills to the brightness her sweet morning lay, and from the window smiles a joyous blessing, Orbe the way.

1 ace a little white band. Coaxing the wavelets that have gone astray from the brown hair that hides those buby kisses Over the way.

Nover, the rosy sunlight-Nover the doar love, though I long to pray, Yet I may bless that morning, sweet home vision Over the way.-[Gas.

Marriage is the best state for mun in general; and every man is a worse man in proportion as he is units for the wes

> Oh, Bpirit of the Summer time! Dring back the roses to the delle ; The swallow from her distant clims The honey-bee from drowny cells.

Bring back the friendship of the sun; The gilded evenings calm and late, When marry children homeward rub And peoping stars bid lovers walk. Bring back the singing, and the scent

Of meadowlands at dewy prime; Oh, bring again my heart's content, Thou Spirit of the Bummer time !

It is almost an difficult to make a men unione his error

My wind has turned to bitter north. That was so soft a south before; My sky, that shope so suppy bright, With foggy gloom is clouded n'er; My gay grean leaves are yellow-black Upon the dank nutumnel floor: For love, departed once, comes back No more again, no more. A roofless ruin lies my home,

For winds to bluw and rains to pour; Ope frosty night befell-said le I find my nummer days are e'er. The heart beconved, of why and how Unknowing, knows that yot before It had what e'en to memory now Bothers no more, no more.-[Hugh Clough.

To do good to our enomics, is to resemble the incenwhose aroms perfumes the fire by which it is consumed.

> Ob, God of merey-God of truth, Of parity and might. God of the universe of love. The source of all delight: Purge Thou my heart-old make it clean Rech youthful fault effice;

And turn my soul from sin's dark way To Thee | to Light | and Grace |

Written for the Banner of Light. BOHOOL COMPANIONS.

вк д. г. м'сонва.

After years of absence, when autumn had tinged forest, hill and gien, with a shadowy glory, and the feathered songsters warbled in notes of softest inclody. their annual adieu to their summer homes, smid the embowered groves along the banks of the rippling Brandywine, the rattling coach-wheels hurrled me along the well paved road, toward the paternal home where first my eyes beheld the light, and the best of mothers taught my infant tongue to lisp; and as one familiar scene after another presented itself to my eager eyes, the tide of memory also rolled back my thoughts to other scenes and days, and painted the panorams of the past in sad and joyous memories to my mind; and when I beheld once more the old school play-ground, I became forgetful of the present as I mosed and remembered how oft I had tripped scross yon vordant lawn, with many a light and Joyous step, and wandered through you darker wood, along that dancing brook, whose glittering, pearly drops are as pure as if they ne'er before had left their wildwood mountain home, and mingled with the turbid waters of other climes, or washed the mariner's putrid corpse in the depths of the deep blue sea.

Though bent with age, the old log-house still stands. No more the merry, ringing shouts of laughter echo through thy creviced walls, where the hooting owl new silent sits, sheltered from the glare of day. Around thy door the wild weeds gather, no hoop or ball to may their growth. On yonder summit thy pompous offspring stands, with walls of snowy whitenoss, gazing on all the country round. I love thy modesty, old house.

Give me the quiet nock, the shady dell, That thy ancesters level so well.

Where are the many languing bearts that played upon this green? Where are the many gallant youths that sat beneath thy lowly roof, and went through the routine of their measured tasks, and learned from the stern, yet kind old man, the varied duties of life, and went forth from thy humble door to trend its devious paths? Where? the echo answers where? and whcan tell, scattered through every region of the habitable globe. Yea, and some have been locked in the iny arms of death in the uninhabited regions of the poles. Alasi one sleeps quietly on coral beds, far down in the depths of the bring sea, undisturbed when the raging whirlwlad wakes the waves, and barls the tides in fury by. Some are proclaiming the giad song of anivation to the benighted sons of heathen laude. While one drinks in the delicious edors a Italia's fragrant bowers, along the crystal waters of the poet's (val'd Arno) river.

Who can lift the vell of the future? It could no possibly bave entered into the conjectures of the most subtle estrologer, or the imaginings of the most dreamy philospher, when twenty years ago, as that active and generous lad and I struggled in ambitious wrestle, that to-day I should stand on this cherished spot, and live my school days o'er again, while his bones lie blesch ing on the plains of Mexico, her barren sell having drank in his smoking life-tide, when no friendly hand was near to wipe away the death-drops as they gathered on his manly brow. Or that he who used to assist me in building miniature dama across you allvery brook, should cause the tears to trickle down the cheeks of that disconsolate widow in yonder cottagetears of yearning affection for her wayward son, who this glorious autumn eve is shut out from the light of Heaven and the beauties of nature, groping his way in the darkness of a felon's cell, soon, perhaps, to and a miscrable life as a penalty for his crimes. Or that the name of that sprightly, blue-eyed boy, who was always foremost in the chase, should fall from the lips of the multitude, in connection with one of the most important inventions of the age. Or that at this moment ten thousand sheets should be borne along with lightning speed, proclaiming all over the land, the great least the literary world is enjoying from the brilliant and touching nen of her who is only remembered as the poor, quist, and neglected girl of the school. Or that he who was the arbiter of our disputes, that noble and during youth-he who became a statesman and patriot, with vigor of mind and body-be who could govern his fellows, but, alas! falled to govern himself, should this day fill a dishonored grave.

Alas! poor T-, what tarnished thy good name? What estranged thy friends What squandered thy wealth? What blasted thy great aims, and bright hopes? What harled then from thy high eminence, mardered thy wife, beggared thy little ones, filled thy veins with suicidal poison, and closed upon thy soul the gates of bell? Oh, demon rum! what hast thou done I In vain thy victim struggles in thy relentless grasp; in vain bleeding and prostrate humanity cries for succor from beneath thy iron heal, that is crushing | it more than doubles his capacity for enjoyment.

out the noblest and hellest purposes of man, and blighting the best and grandest principles of our com-Inch bathre.

whose beauty has over fived in my brightest visions of volving the question of a true religion. home, and whose soft, sweet smiles have ever mingled with my dreams of other days, and cast fragrance around my barren path? Ah, well-too well, I remember thy native modesty, thy confiding innocence and artiess almplicity, the loving, loved and tenderly cared for the arid sands of barbarian elimes, perchance thou bast been the blooming, blushing, happy bride, and are now enjoying the honeyed sweets of wedded bliss. Cruel fate that severed us in childhood I had it been otherwise, perhaps this restless spirit might now be anchored in the harbor of commbial neace.

Go with me to that leantiful city, para its fashione. ble promenades, harry by its crowded streets, down to now up this court, mount the crippled steps, enter that low door. What meets your eye? A brazen coun-tenance of despair, a pitiless object clothed in rags, with matted locks and crimsoned eyes, from whose clouded depths the turbid waters of disease are slowly. oozing, tracing furrows adown those baggard cheeks, while the polsoning breath comes wheezing up from an ulcered throat. A being sunk to the lowest depths of want and depraylly; a moving mass of corruption, from which the senses recell, whose sight is degradation, and touch pollution; at which the heart sickens, lion that even profess Christianity. Humanity bas and from which the soul turns with leathing and dis-gust. Oh, my God, can this be set What base fowler if Spiritualism has nothing better to offer to the world from hell's dark regions bath set a snare that one so lovely fell? Oh, who can fathom the intricacies and no more. Oh, ignorance, why did I banish thy blissful than of the Blade that the Blade presence I

Some of my schoolmates quietly sleep in youder churchyard; and as the chisoled stone proclaims the remembered name, the tear of memory will glisten in the eye, and roll down my sun-burnt cheek.

Many are scattered throughout the extended and growing regions of the mighty West, fulfilling their part in the drama of life, while I, a wanderer from many climes, come once again to feast on the scenes and memories of home. But time has wrought many | 1 am ? And Simon Peter answered and said. Thou art changes, and is ever on the wing; the present is crowding the past from view, and again I must launch on the moving, restless sea of life, unconscious where the winds and tides may land my bark; but let my lot be prosperity or adversity; let my name be coupled with honor or disgrace; let me be called to die in a palace or a dungeon; in the embrace of friends or the grasp of enomies; let my last moments be spent in the quiet chamber of home, and my cars be greated with whispers of affection, or amid the tumult of the battle-field, greated only by the booming cannon of death; let be prosperity or adversity; let my name be coupled field, greated only by the booming cannon of death: let me find a grave in the desert waste, or the sculptured these shall be do, because I go unto my Father." marbled city of the dead; amid the frozen snows of the frigid zones, or on the polished sands washed by the gurgling waters of the briny deep-my last prayer shall but if 1 depart 1 will send him unto you." "When be Haped in behalf of those who shared my carillest be, the Splitt of truth, is come, he will guide you into the state of jaya and griss; and my last thoughts shall say to the all truth." Why has the world not been led into lovely climes of my native land, and the sunny vale of truth? Because they have rejected the only means by .onod s'hoodhilde van

Spiritual Progress in Northern Obio. Editous Banker-Spring is lavishing bor sweet smiles upon us, as radiant as ever before, and the farmers, not unmindful of the "seed time." are busily engaged ploughing, planting, and sowing; and I think was the teacher and example. Let us see how this warm aunshing of Spiritual progress has and is awak. how the facts of history carry out the prediction. In ening the frezen energies of many a heart long chilled the thirteenth chapter of Revelations, the symbol of by the key breath of theological materialism. I use the beast is given, having seven heads and ten horns. the term materialism, for it is an undeniable fact that Protestants tell us that is a symbol of the power of while the so-called orthodox portion of community Rome. Read further on, and you will find another tenaclously cling to a faith in a future state of exist benet, that come up out of the earth, having two ence, they recognize it as strictly material. Their borns, like a lamb, and when he opened his mouth he beaven is a material heaven, with material streets. spake like a dragon. That, I hold, was Protestantism. Their spiritual forms are material ones immortalized The dragon gave up his seat and authority. On the by some strange interposition of divine power, even after the wonderful chemistry of decomposition has taken place. Their hell is likewise a material abode, where damned souls lash its liquid fire throughout

to that spiritual power which is abroad in the world, word, Protestants have put on this Papal garment. reanimating those churches and "systems of faith" long since made defeact by the simoon breath of our popular theology.

e hall, through the generosity of our good brother desk until the ferepart of the coming winter.

At Frement the friends are active, and through the untiring energy of our (as well as humanity's) friend.

James Justice, we lecture as often as circumstance will permit. In Castally we have lectured one Sabbath each month during the past winter; and, although the number is

ampil, still "Their kindness on my heart is stamped, And memory, like a vestal lamp, Within my soul's cell dark and damp, Evermore shall burn."

In Findly, Vanico, and many other places, we have stirred the stagnant pools of thought, and feel confl dent that ere long many will be emersed in the bright waters of spiritual truth.

I find, wherever I go, the people gladly neetle neath the ample folds of the BANNER or LIGHT, and fully appreciate the ardness toll of its proprietors to make it meet the people's wants. May it continue to wave its bright folds, until the poorest and loneliest child of God shall catch a glimpse of its radiant light, and it shall serve as a bencon to guide their wavetossed backs to the flower-strewn shores of Spiritual Yours for progress. A. B. FRENCE.

Clyde, O., Mag, 1860.

apanese Embassy a humbug-that they are not print testantism came in, lamblike at first, but when it had ces, and that two of them are Chinamen, from Call the power, showing all the spirit of intelerance that fornia, who offer to turn "State's evidence;" and that our people and government have allke been made the brought the same spirit to New England, and here it victims of a conspiracy in which a couple of score of Japanese and Chinamen, belonging to the very low. New England soil to-night. The corruptions of true est classes in those countries, have been used as pup. religion commenced by the Church of Rome have been pots to deceive us and make us look ridiculous in the perpetuated in modern Protestantism. Do the sects eyes of the world. The President is sadly cut up about be affair, and charges that the British Covernment the Dible, practically, more than infidels-deep as is must bays had some agency in it.

Itis now the opinion in many quarters that these een are reatly a company of jugglers, destined for the iters, by the Bible? In no instance. sings of the great Showman. The nature of the goods brought with them leaves no doubt that they are Jap. anese bagmen, accredited as such by the Mayor of Jed. the church, and where, when his friend was arraigned do. It is now proved by Purser Nichols, of California, that even the Japan tin candle-stick which they pre sented to the President on last Monday night, as be was going to bed at 9 o'clock, is not an original arti the Bible in your case; we have only to do with the cle, having been purchased in K street, San Francis creed." What constitutes a creed? To write one's co, for the triffing sum of seventeen cents.

Funny editors, these 1

Breathe fresh air if you would live long. In New a creed, and is therein unjustifiable. England, farmers who pass their days out of doors. live to an average ago of 61 years. The average age of anlty by no means slop with errors of decirine. It persons who have in-door occupations at death is, in encourages wrong-doing, by holding out the remission Massachusetts and Rhode Island:-Shoemakers, 43; of sins for repentance, and saying it will be as well tailors, 42 1-2; editors, 41; druggists, jewelers, and with you then as if you had lived a whole life of morteachers, 39 to 40; machinists, 33 1-2; printers, 30 1-2, ality and virtue. Jesus never uttered such a senti-Fresh air, therefore, almost doubles a man's life, while ment. He could saye a man no further than the

Reported for the Banner of Light, LECTURE BY E. L. LYON, M. D.

We publish below a lecture delivered in Boston some that where is the sylphilks form of her whose silvery time since by this gentleman on the subject of official voice first enused this once busyant heart to flutter, and tion." The theme was treated to a wide sense, as lu-"What must I do to be saved?" Perhaps there were

never two questions propounded by man, more impor-tant than this and the interrogation of Pliate to Jesus: "What is truth?" And the question is as important to-day as eighteen hundred years ago.

After premising that Spiritualism was in no way tosponsible for what he might say, the lecturer sold that the great forte of theology, now and for years gone by, has been to teach men that a natural state is a state of alleuntion from God. . Consequently, theories have been instituted to bring from a state of nature to an imaginary state of grace. Here, upon the threshold. he joined issue. All the efforts that have been made to bring man out of a state of nature have been, and will that smoky part of the town; turn down that alley. be always, abortive. Man, in a state of nature, is in a state of grace, in harmony with nature without and limself within.

Have not these theories of Christianity had ample time, if they possess any power, to save mon? Have they not had ample time to accomplish his salvation? Yet take a map of the world and compare the light spots that represent countries under Christian influence, with the darkness that marks the remainder, and you will find that out of the entire population of ten bundred million, there are purhaps not a hundred willthan a new theory, the world will be little benefited even by that. The world demands not theory, but tion of the Bible, but the translation that he should propose would be to take all the truths transcribed apon paper, and bring them out into practical life. Then indeed would the world be benefited.

The foundation laid by Jeaus, upon which his Church should be built, was that of continual inspiration. "Whom do men say that I, the Bon of Man, and? And they said, Some say that thou art John the Bantist; some, Elijah; and others, Joremiah, or one of the prophets. He saith unto them, But whom any ye that the Christ." Now what is Christ? "The Appointed," theologians tell us. What was the Anointed? Tho baptized of the Spirit. "On this rock." Peter? It was the rock of continual inspiration. Re that I do shall he do also, and greater works than Again: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; which they could attain it inspiration. This was the comforter which Christ gave when he vied captivity captive, and gave gifts unto men," and which was to continue until we be all perfect men in Christ.

Let us examine the progress of the Christian Church, in its departure from the principles of which Christ l may safely say, that with her gentle approach the bistory was even predicted in the Apocalypse, and spake like a dragon. That, I hold, was Protestantism. rains of Rome arises the Protestant power.

About the year 588, the Pope was constituted so, preme head of all the churches, and vicegerent of Christ upon earth. Daniel, describing the same power, in his seventh chapter, under the symbol of a little It needs no more than an ordinary amount of obsert horn, anys: "And he shall speak great words against vation to discover that old and antiquated fideas are the Most High." John says-"He shall speak blasfast being discarded by the people of Northern Ohlo. phemics," etc. Now where did the term "Reverend," Churcharians already are beginning to quote Paul's as now used, first occur? It was first applied to the idea of a "natural and a spiritual body." and not unfre- Pope of Rome, by Justinian, the Greek Emperor quently speak of those apiritual gifts so prevalent in That term occurs but once in the Rible-"Reverend is the days of the Apostics. Yet I attribute this pro- His name !"-"He shall speak great words against gress not so much to the liberality of their croeds as the Most High." Since this first modern use of the

Such caincidences with prophecy I might go on to show, even from the little of the Apocalypse which we can understand. The loss of the ancient science Spiritualists in this portion of the Buckeye State of correspondences, in accordance with which that are by no means sluggish or retrograding into the book was written, renders the greater part of it unfaweak and beggarly elements of the world." At Totelligible to the moderns. Let us look at one passage ledo the friends of Spiritualism are furnished with a nione. In the sixth verse of the fourteenth chapter of the book, John says: "And I saw another angel & Henry Breed, and speakers are engaged to occupy the In the midst of heaven, having the everlasting gospe. to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." What is this everlasting gospel? The everlasting gos pel of the divine thaptration of man.

Now let us very briefly glance at one or two of the landmarks in the history of the corruption, by the church of the true religion. Under the protence of saving men, this auti-Christian power in the first place put the Bible late a language understood by none but the clergy. Next they invented a purgatory; they taught the people that the spirits of all unbaptized sersons would pass at once into this purgatory. Then, said they: We have power to pray your friends out of purgatory, and for money we will do it.

If we turn to Protestantism; we find a Protestant hell manufactured out of a Catholic purgatory, and with but one distinction-if you get into purgetory. the priest can pray you out; but if the Protestants ge you into theirs-good by, you can never get out.

The next move in the series of events from which w have digressed, was to contend us to the number of gods. It took three hundred years to get that doctrine into the Church of Rome; and blood flowed like wa ter, to establish it.

From the seventh to the fifteenth century was the reign of darkness. In the fiftcenth century, light becan to dawn. The minds of Lather and others saw The editors of the New York Leader pronounce the this light, and they came out and walked in it. Proever characterized the Church of Rome. The Pilgrims took deep root, and here its roots renigin imbedded in of Protestantiam, indeed, any longer at all recognize the reverence which they profess for it? By no means, Do they try dissenting ministers, or heretical minis-

DIED.

In Claremont, N. H., on the 29th ult., Mas. OLARA S., wife of Jonathan Desentor, Edge butter, and daughter of the late Rev.

Lefore the church, and where, when his friend was arraigned the church, and where, when his friend was arraigned to the Bible for the correctness of his offered to appeal to the Bible for the correctness of his position, he was toid: "We have bothing to do with the Bible in your case; we have only to do with the creed." What constitutes a creed? To write one's centiments is not writing a creed. But when I say that no man shall come into my fellowship unless he a creed, and is therein onjustifiable.

The ovlis of the present corrupt system of Christical and where the correctness of the correctness of the creed was not more into the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to result on the has allowed the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased has been to report the most prominent trait in her character. The decreased was a creed, and is therein onjustifiable.

The ovils of the pr

resease. As another filustration, take the case of the northing their early early her opicit passed goodly away to vila marderer of a lovely, pure, benevolent wounds. Killed in her sleep, with her heart sourcegenerated. her spirit passes to eternal torment. Her murderer. in the interval between his senience and his execution. repents of his crime, is assured of his absolution, and goes from the gallows to the bliss of heaven!

Where is the moral power, the putency that once attended the preaching of the gospel? There is the same power in truth to-day as eighteen hundred years ago; and wherever truth is told it will carry conviction to the conscience. You have not the gospel You have the shell, but have lost the kernel; the ilv ing spirit that animated the form of Christianity is gone, and you have but the lifeless shape. Where is that spirit now? It has taken up its abode in the living inspiration of the present day, under the name of Modern Spiritualism. Truth is truth, and is as good In the past as in the present, so far as it is applicable to our immediate wants. Truth is immortant but nelther is truth revealed, now the less truth because the present is the date of its revelation.

How is maukind to be saved? Is there power is truth to rescue humanity? Does it exist in the ranks of the Spiritualists? If it does, in Heaven's name et it show itself! The world already says-" We do not see any great difference between Spiritualists and others. I connot, said the speaker, blame them for it. It will be so until Spiritualists place themselves in a more promising condition. There is power in truth to save. But a man must eave himself if he is saved at all. Yot if a man is struggling in the water with a best near him which he cannot reach, it is my duty to hold out to him a helping hand. Where are those who will go out to save their fellow-mon thus? How many scenes of misery are there within the very shadow of these proud churches. Who are the saviours to go out and raise these suffering, in so many cases these fallen men and women? If as some tell us, it will not do for us to enter these places, then we had better begin the work by reforming ourselves, so that on our errands of mercy we may walk through the scenes of vice, unseathed. This is what we must come to, to five out and the companion of terling the duglifier, the lucider. By the hugs stand, the two sons, the him a kind word, and the companion of terling the high tell duglifier, the lucider. By the hugs then the scaliff these works are the duglifier, the lucider and the companion of each sufficient was impressed that the companion of each sufficient was impressed to the requirements of relatives, she had a kind word, and the companion of each sufficient was impressed to the requirements of relatives the hugslifer, the luciders and steering the terrandom the occasion of Eterna Day?

In Pomfret, Com., May the of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, years, The May, wife of Mr. Fiff And Alax, aged fifty-cight, and they come of the Park Alax, aged fifty-cight, and they come of the Park Alax, aged fifty distribution the save of the Park Alax, aged fifty, cith and they come in the Alax And, aged fifty, cith of Mr. Fiff And Alax, aged fifty, with the fifty distribution the save of boat near him which he cannot reach, it is my duty to those divine principles which are embodied in our heaven-descended philosophy. The inquirer for salvation is told by each seet that he will find it only in their church. But when he at last comes to the Spir itualist for advice, what shall we teach him?-- Foi-

A Circus for trance-speaking, &u, is hold every Bunday morning, at 10.1.2 o'clock, at No.14 Dromfield street. Admission Scents.

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Characteristic, and that conformity to them, in which we ourselves expect to be saved.

The lecturer closed with a warm exboritation to concept, fraternity, and united action, contrasting the indifference which he thought seemed to be prevailing among Spiritualists, with the great efforts in causes either altogether corrupt, or, at best, not one tenth so high or so important, which the religious anniversuries of the week exhibited. The selvation of the world is given into the hands of the Spiritualists. Shall they not prove true to the great trust?

Pragress of Spiritualists. Shall they morning past I have been a deely interested reader of your journal—humbly and earnestly watching the meantal unfoldings of that Spartan band of Spiritual teaching o'er a darkened carth and are selected and selected and

Editors of Banner of Liont—Genlemen—Por some months past I have been a deely interested reader of your journal—humbly and carriestly watching the mental program of the Spartian band of Spiritual teaching and the spartial band of Spiritual teaching of that Spartian band of Spiritual teaching of that Spartian band of Spiritual teaching of the march of a darkened earth and age of sectringism and biggions. The murch is surely onward in the right direction. From very remote and comparatively obscure places in our own favored land, as well as from the heavily populated centres, comes intelligence of the rapid progress being made; while on the continent of Europe, with greater obstacles to contend with, the cause is full of hope of a revolution in Spiritual belief, in their political institutions.

Before I entered into a personal examination of what is truth or falsity, my prejudices led me to express some very uncharitable opinions of the professing believers; and hence, since investigation compels me to admit as truth what I before conceived to be a declared, the botter feelings of my nature incuitate more enlarged charlity toward the "children of ment" by reason of their feelings and bence, since investigation of ment" by reason of their feelings of my nature incuitate more enlarged charlity toward the "children of ment" by reason of their feelings of my nature incuitate more enlarged charlity toward the "children of ment" by reason of their feelings of my nature incuitate more enlarged charlity toward the "children of ment" by reason of their feelings are hold to those of my kindred and personal friend.

And to those of my kindred and personal friend.

And to those of my kindred and personal friend.

And to those of my kindred and personal friend.

And to those of my kindred and personal friends who cannot look upon what I now concelve to be truth, from my standpoint of view, I can only here say, that if they will expend the same amount of zeal in an honest investigation that they do to look after i the "stray sheep from the fold," they will thereby give much needed food to their famishing souls, and add to the whiteness and purity of that spiritual garment which will be east about them, when they go nence to the spirit apheres.

Modern Spiritualism marks a new opech in the vorid's history, as necessary in its time and place as the Christian dispensation was.

We want more light, and your Banner to wave over G. L. VLIET.

Letter from Pontine, Mich.

DEAR BANNER-I write to assure you how welco are your pages of Light in our little home circle. We greet your dear, familiar face, with feelings of gladness and joy. We cannot say we endorse all that you publish. We are gratified that leading Sairtualists do not countenance the absurd theory of the non-lumortality of the soul, and were pleased to see N. P. Tall.

madge and others express their ideas of it as they have:

and hope it will be consigned to nonentity, where the

non-immortal souls are, I suppose. We occasionally enjoy the pleasure of bearing some of the good speakers—Warren Chase, J. M. Peebles, Henry Tator, and others. It does one's heart good to listen to their soul-inspired words of cloquence and trath. It brings us in closer communion with God and the world of beauty around us; bringing out the latent feelings pent up in our own souls. We are fer in number, but hope soon to see many more enloying the same freedom of thought. Spiritualism, fron many unfavorable circumstances, has been standing still in our little village, but not retrograding; and we trust that many minds are being propared to accent the glorious truths spirit-communion brings. We have indeed felt its bealing power; joy has now taken the place of sadness and gloom since we have felt that our beloved father does return and gives us sweet messages of love, and assures us that his protecting care is still over those he loved while here. At th time of his departure, we believed in the communion of spirits; but we had no way of communing until be developed the medium powers of a lady, a near neigh bor of ours. Since then we feel that death has just its sting, and the grave its victory. I would that all who are mourning the departure of friends could realize the joy and peace this awest communion of dear departed ones bring; soon their tears of sorrow would turn to

those of joy. May 28, 1860.

ELIZABETH MERCER.

earning their carry carols, her affert passed gonly away to to immortal home.

A low hours subsequent to her departure, a sister rea following the open in libba lying on a table in the norm, when he following these in the handwriting of it o deceased, with-out date, were found.

THOUGHTS OF BEAVER. No slekeets there, No weary waiting of the frame away, No weard strinking from the roldingist sir, Nor thread of summer's ferrid ray,

No hidden grief, No wild and cheerless rision of despair,

No vain patition for a sweet relief. No tearful eye, he broken hearts are there. Care has no home
Withigh that realm of caseless maise and song t
its tooling billows melt and break in foam
Par from the mensions of the spirit throng,

The storm's black wing Is never spread attwart celegial skies? Its walling blends not with the wice of Spring, As come too tender flowerer fixes and ples.

As rone to consecutive the feet of the fee

No parted friends
O'or mountful recollections have to weep;
No bed of death enduring love attends,
To watch the coming of a pulseless sleep.

No blasted flower Nor withored bud celestial gardens know; No scorching blast nor Beres descending shower Scatters destruction like a ruthless feel Let us depart,
If home like this await the weary soul.

Look up, then stricken and thy wounded heart Shall bleed no more at Borrow's stern control. With Faith our guide,
White-rubed and tunecent, to trace the way,

Why fear to plunge in Jordan's rolling tide, And find the ocean of Eternal Day?

to the reunions in the celestial abodes, and live to the nobless purposes while the earth-life shall endure.—Con.

NOTICES OF MEETINGS.

NEW YORK.—Meatings are hold at Dodworth's Hall regu-larly overy the bubth.
Meelings are held at Lamartine Hall, on the carner of 29th street and 8th Avenus, every Sunday morning.

Br. Lours, Ma.—Meetings are hald in Moreantile Library Haltovery Hunday at 10 1-2 o'clock A. M. and 7 1-2 o'clock F. M. Speakers capaged:—Juna, Warren Chasa; Soptember, Miss M. Hulett; October, Lizzio Doten, November, Emma Hardingo.

Verment Quarterly Spiritualists' Convention. The next Quarterly Convention of Vermons Spiritualists will be helden at Town Hall, Berlington, Saturday and Sauday, June 10 and 17, 1860,
The Spiritualists of all sections of the State are carriedly

The Spiritualists of all sections or the state are carness; institute to come to this Carvention, as matters of importance will come up for action. We desire to obtain a complete list of mediums in the State in all phases and conditions of development, and mediums are especially invited to attend this Convention, and the friends are requested to bring such testicate and list of mediums as they can obtain. The following speakers have made strangements to come and speak at this Convention: Judge Edmonds, of New York; Miss. A. W. Sprayno; H. P. Qutting; Mrs. S. A. Horton; H. Elkins; Mrs. A. E. Ostrander, Troy, N. Y.; Mrs. J. W. Currier, Low-oll Math.

Mrs. A. E Ostrander, Troy, N. Y.; Mrs. J. W. Currier, Lowoil, Mass.

Riende in Now England and adjacon: States are cerdially
invited to Join with us in this Convention. It will be held
in one of the loveliest of New England villages, with grand
mountain econory and fine, bracing sir; at a pleasant senson
of the year, when the donizens of the olty are seeking pleusure and comfort in the country. Bix years have those Conventions been held, and in friendly and fraternal inforcourse
have we not; good has been done, and we have been strongthnord in our faith to the "ministry of augles." The Convention will be united by vecal and instrumental mucha,
Arrangements have been made with the Ruthand and Burllagion, Troy and Beston, Buttand and Washington, Vermont
Coultral, and Vermont and Canada Railroada for fare one
way, and members of the Convention will be furnished with

ag, an alement of the Jovannon will be selected by the secretaries.

Newman Werre, Butland,
B. B. Nionols, Burlington,
Oharder Walker, Bridgewater,
D. P. Wilden, Phymouth,
A. B. Silmons, Woodtock,
Oras, G. Townend, Bridgewater,

Anniversary at Middle Granville, Washington

Co., N. Y.
The Spiritualists of Middle Granville and vicinity will hold The Spiritualists of Middle Granville and vicinity will hold their anniversary in their Free Hall on the 15th, 18th, and 17th of June, in commemoration of the dedication of their Free Hall, one year ago, to the cause of humanity. The friends of progress and reform, as well as those who sympathics with the movement, are invited to be present. Several distinguished speakers have announced their intention to be with us. And we would say to others, come and help us are moved to get hold of the pilitars of the temple, and show to the world that there is carrestness in our cause. Arrangements have been made with a first-class hold for board at one dollar ner day. Middle Granville is so the time toward and one of the reday. Arrangements have been made with a Crat-class hold for board at one dollar per day. Middla Granville is on the line of the Rutland and Washington Railrend, sixty miles worth of Troy, and twenty-four miles south of Rutland. Trains ar-rive from the north at 8 a. m. and 4 r. m.; from the south at 10 a. m. and 0 1-2 r. m.

C. fl. Bull, V. P. Slown, Gro. F. Harry, Arrangements.

Spiritualists' Convention.

The Spiritualists of Providence, R. L. and vicinity, will hold a Convention in that city on Wednesday and Thursday, August its and 2nd, 1860; and on Friday, August 8d, they will make a grand steamboat excursion down Narraganeous lay, for an okt-habioned libode island clambake, and a "seneral good time." A number of the best spockers in this country will address them, each day, whose names will be ansounced in due time. All Spiritualists and thuir friend throughout the country are invited to attend.

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selves that we do not claim lists, what in justice to currelves we rould.

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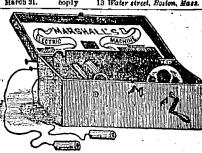
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