TWENTY DISCOURSES

Subscribers w 1919

中卫设制的 赛特

VOL. VII.

BERRY, COLBY & COMPANY, Publishers.

NEW YORK AND BOSTON, SATURDAY, MARCH 31, 1860.

TWO DOLLARS PER YEAR, }

[Entered according to Act of Congress in the year 1800, by Brrat. Const & Co., in the Clurks's office of the District Court of the United States, for the District of Mussachusetts.]

Written for the Banner of Light,

COSELLA WAYNE:

WILL AND DESTINY

BY CORL WILBURN.

DEDICATION.

To my inspirers in the worlds of soul this humble inhate of a grateful heart, blest with immertal cer-tainties, is dedicated. To those of earth who love and soffer, labor and as

pire; to the freed and the enslaved; to the mourange and the outcast, in love, this work is dedicated. And to my friend, O. S. P., of Kentucky, the heart-pages and soul-records of this life history are dedicated, an effecting of spirit unto spirit, by CORA WILDURN.

INTRODUCTION.

*Day dawned. Willism a purlained room, Filled to faintness with perfeme, A lady lay at point of doom. Day closed. A shill had seen the light; But for the lady, fair and bright. She rested in undroaming sight." Barar Conswall.

Deep snow covered the earth, and a mighty storm was raging. Beneath its fury the stripped trees bent their spectral forms, swaying wildly to and fro, in mingled supplication and defiance toward the power that bowed their sturdy frames. Thick snow- ner. finker fell, intermingled with pattering hall; not a

star was visible amid the midnight gloom. There was desolation, sorrow, bereavement, within a spacious mausion skirting the main read of that retired English villiage, as there was desolation, storm, and night, without. As the shricking blast the flush of indignation to his sun-burnt check. hurled the descending snow, in whirling eddles, sround the house, and the hall showers fell upon its closed shutters, there mingled with the midnight's Menassch, and you, Shina, remain." storm voices the prolonged wall of women, and the frantic cries of a bereaved heart. The low and piteour wait of a new born infant was unheard smid the

great human augulah and the tempest's passing.

In an elegantly furnished chamber-where a lay ish taste presided; an almost Eastern luxuriance reigned—upon a couch of orimson velvet, that was piled with rich coveriets, and surrounded by hangings of lace and damage, reposed the still figure of a young and beautiful woman. Upon her white face the rosy ourtains cast a mocking gleam of life; but ob, what rapt ropose dwelt on that most seraphic The lone, dark lashes, drooping on the colorless cheek, veiled forever from the yearning glances around, the life beams of those glorious, oriental eyes. The long, wavy, jet black hair foll in half-loosened, massive braids upon the richly embroidered pillow; the sweet lips were a smile of ineffable seconity; and on the wide, intellectual brow there rested a mysterious sign that was a hallowed romise. Upon that lady's brow, and lip, and check, in the attlinde of that peaceful, lasting sirmber, there dwelt the respose and all the rapture of immortality achieved! Its amile of victory rested on that tender face; in meek compliance the white hands were folded across the maternal bosom, and the ready spirit had followed whither the summen. ing angel led-far, already, beyond the storm and he mourners' reach, speeding away to the land of his child?" way. And, as the hapless infant wailed, a lingering

Upon the rich volvet carpet crouched a woman's orm, writhing in desputy, uttering frenzied cries, night restore the dead to life. Lea, the beautiful roung Jewess, the idolized Christian wife, lay in the leep sailed death. Hannah, her mother, called pen her, in plereing tence, to return to life and are. With the shades of night that young spirit had ringed its beavenward flight. And the midnight's torm and terror that frantic mother wept and rayed. The women looked upon the angel counteance of the departed, and wiped their brimming yer; and the bereaved infant wailed its untimely

A young Jewess of sweet and timid aspect, of light and girlish figure, tenderly held the child. thile she gazed, with tentful reverence, upon the eautiful dood. Bunding over bor chair, her husand regarded her with a look of half approval, all mockery, and a furtive gleam, strange and full I meaning, shot from his dark, plereing eyes, as he arned to the crouching figure of the distracted

The women, young and old, were grouped around nabated fury. The light of the silver lamp illulining that chamber of sorrow, swayed and flickered cath the tempest's might, as the whirling snow eaps drifted, and the hall showers fell; and the out building seemed to rook beneath the stormind's mandate. The voices of the night scemed anoht with prophecies of sorrow and desolution, th warning tones of solemn meaning, with weird realening utterances, appalling to the guilty soul. From her humble, supplicatory posture the mother the dead arose; towering in queenly height; retching forth her joweled hands, in clasped guished entreaty; lifting up to beaven her proud, acil" she cried, in such toud, heart-rending tones st the women clasped each others' hands and stortures for her soul! Go, sun, call the physic tiently for admittance at the fast closed portal. n-ho must try his skill once more! She cannot! , my treasured idol! She to die an apostate to spoken; the blow fell crushingly and at once!

curses on his soul, that lured my child from her Shina, the young Jewess, and a dark, handsome nother's arms ["

Intensest hatred gleamed from the dark eves o the realous bigot; the religious fanaticism mingled frame of Hannah shook with an intensity of rage tality! that was deep and lasting as her grief.

"He stole her from my arms, my heart!" she she deserted the God of her fathers to become his lity enfolded his strong, loving heart. wife! Oh, he may thank his false Gods that he is away; for I would kill him-kill him-as I hope to the trembling, guilty servants, shrank from the aching side.

her timidly, tears trembling in her large, brown upon the silent bosom of his beloved, and called in

"Away-take that child away!" she soreamed. with averted head and imperious gesture.

The young woman drew back in alarm. Manasseh. fur cap in his hand, with a deference such as is used to princes, he addressed her; but, while bending respecifully before her, there was a mocking gleam in his eye, that belied the tender solicitude of his man-

" Madam, you forget the physician's injunctions; excitement is dangerous to you; permit me to remind you of your health. Dear lady, remember-" She interrupted him with an impatient exclamation—with a haughty, scornful glance, that brought faith shall have in her a zealous, bitter enemy. The

leave the room. I will call when I need you. You,

The attendants respectfully withdraw, and in presnce of the beautiful sleeping mother, the future of the obild was disposed of.

Never was the Christian father to behold her returned, the infant should be far away among sinful to deprive a father of his child? strangers. Shina was to be the only mother it would provide gold-gold that should procure overy was silent. comfort and luxury for this oblid she dared not look upon-this daughter of a Christian father-this destroyer of her mother's life!

you will basien to a senport-you will embark for legacy. What Manasseh's share of worldly goods educate this child in the faith of her fathers. You teach her to abhor, despise, regard with horror, the child lay buried beside the idelized wife, and that the creed of Nazareth. Be true, and the liely One of cruel missive that had so rent his heart, was an un-Israel will bless you-but he shall never, never find feeling taunt and falsehood. While the mourning

influence, pressing untremblingly the unknown path- utterance, with a changed and breaking volce. The and the lichrow nurse, left the village forever, bearingel fourly stroked its little brow, and stilled its the sharp pange of physical suffering that rout her orphaned from its birth. Many weeks afterwards, frame.

lady's commands, placing the two fingers of his dated from a distant scaport. It ran thus: imploring, with quivering, livid lips, that a miracle right hand upon the little silver case containing the enered formula, which the Jewish ordinance commands to be affixed to the deer-posts, with the name of Jehovah revealed.

Shina, tremblingly, repeated the oath.

Hannah, regarding them with exultant mich in his hands, he wept as only the great and wronged the midst of her grief and pain. "That Christian can weep. For weeks he tossed about in the delirname!" she continued: " but that the will of the de- jum of fever; and when he grose, changed and haring may not be disobeyed, let her wish be fulfilled | gard, he sought his child throughout the kingdom, And now call the watchers. I will to my chamber- scattering his wealth with a reckless hand. In vain! we must not leave the dead alone !" As Manasseh bastened to obey her orders, the

drapories concealed the anguish, the physical tor | ture, that distorted her countenance and racked her breast, as with darts of living fire.

The storm passed on, and morning dawned upon the snow-covered earth, and great icicles hung from the stripped trees, and drooped from the glistening ne luxuriant chamber, gosticulating, weeping and ing in the stately mansion of the wealthy Jewess; aying, while, sulside, the storm still raged with for three hours after midnight, she had followed her cessfully against nature's promptings, and overcame daughter to the unknown land, stricken down by heart disease, summoned by the angel, while her soul was filled with batred and revenge.

Her cold, stern features, composed by death, her placed her on a low bed beside the daughter's sumptuous couch. A coverlet of black velvet, richly embroidered, was thrown carelessly over it, and a large wax caudle burned at the foot, as did another at the feet of the young and the beautiful.

The wintry sun was faintly struggling through leaden hued olouds, riders and weary pedestrians were wending their way to the village; but all stopped placable face; raising high her voice, that had awhile to gaze upon the graceful herseman, urging ver bent to human will or power. "Pather of along ble flery steed over the frezed and uneven path. Impelled by love and expectant joy, he alight ed at the gateway of the still and solitary mansion, mbled with a sudden fear, "return me my child! revenling a tall and princely form, a handsome, e cannot, she must not be dead! Give me back noble countenance, radiant with the exultant happi y child, oh mighty Judge, dread God, and on me ness of early menhood. He alighted with a fre or out thy decrees of punishment-let me bear and bounding step, and knocked loudly and impa

Alas! alas! there was in his soul no boding fear dead! Shedead |-my beautiful, my only one, my no presentiment had warned, no prophetic voices

man followed, bearing a silver casket. She carried. beneath her cloak, the unconscious lufant.

And Persival Wayne knew not that his child was with the woman's camity, as with upraised hand carried out into the block, cold world, by stranger she invoked heaven's malediction upon him who had bands. Alas I he knew not that his soul's best loved won her child to the abhorred Christian faith. The one hovered around him, a spirit, directed of mor-

With wondering curiosity, that strengthened to foreboding fear, he passed along the silent hall, and continued, in strong excitement, as she beat her up the described stairway. There, at her chamber breast, and madly rent her silken robe; "he won door, he met a wesping, pallid throng of attendants her by his smooth, false tongue, the unbeliever, and and neighbors; and the shadow of a terrible calam-

Soon, and he knew his great bereavement; and reach beaven! Oh, Lea, Lea! my child, my child!" mightlness of the Christian's grief, and avoided his Bhe panted for breath, and held her hand to her questioning eye. They showed him a little coffin, whose lid was natical down, and told him that his The young weman, who held the infant, approached child rested within. And he turned away, and wept wild anguish upon her name, seeing naught but the lifeless form of his heart's divinity.

They were buried the next day, mother and danchter, laid side by side in their own conscernted ground. her husband, advanced toward the lady; holding his in the adjoining town of B. and the little coffer lowered in solomn mockery beside them. A last, lingaring, anguished look of love, the husband east upon the spet, and faint and heart-broken, he was turning away from the crowd, when a slip of paper was thrust into his hand, and the weary mourner

"Christian, your child lives; she will be brought up a Jewess. You shall never meat with her. She will never know her father's name, and thy accuracd lost soul of Lon, a mother's dying curse, a child's "Ge, all !" she said in a voice of forced calmness; sworn enmity, are in league against thes. From a true son of largel, and thy aworn foe !"

His cup of sorrow was full, even to everflowing. With a grean he sank to the ground, and was berne senseless to the nearest inn.

The sympathizing eyes of Shina had watched bla reading of the fatal missive. In a timed whisper, never was he to know of her existence. When he she inquired of her husband whether It was not

"Not when that facher is an unbellover." he sternshould over know-Manassch, its father. But she by responded, and Shina wiped her accusing eyes and

The widowed mother of Lea, the proud and aristocratic Hannah Montepeson, left no living kindred. in her native Portugal, nor in her adopted country, The narse is in waiting down stairs," said the England. A large share of her wealth endowed cruel woman. "Go with her to your own dwelling, several benevolent institutions of her nation, and Be secret and true! my people will not betray me. curiched the synagogues of several towns. Her They have sworn by the sacred tablets. As soon as dresses and ornaments were distributed among her this child can be removed, you will leave the town- women; the male attendants received a handsome Germany, France, Italy--I care not whither, so you amounted to, remained a scoret. He it was, who in a week from the day of the funerals, sold the house dere not remain in England; her father-curses and furniture. The poor, and the inhabitance of the upon him !-would find ber. You will bring her up village, loudly vaunted his extreme liberality. Sumin the strict tenets of our faith—make her observe moned to the hedside of Percival Wayne, he acquitted the Sabbath and the fast days-teach her the prayers bimself with consummate tact and ability, until not -let her become a true daughter of the covenant; a doubt remained upon the sufferer's mind, that his husband and father lay powerless in the grasp of harnal summer, lovingly upheld by a pure life's Hannab spoke with panting breath, with hurried sorrow and sickness, Manassch, with Shina his wife, hand so often pressed to her aching side, betokened ing with them the hapless infant that was doubly while Percival Wayne yet lingered, faint and suffer. Mauasseh colemnly promised obedience to the ing at the vilinge Inn, a letter was brought to him,

"Percival Wayne, your daughter lives, and shall be brought up the enemy to your faith. You shall nover look upon her face. She shall learn to curse your name, as that of a stranger. Your sworn foe!!!

With a loud cry of grief, the father flung the pa-"Uall her Cosella; it was Lea's last wish," said per from blm, and bowing his throbbing head upor he found not his child!

God in his bounty, nature with hor beautiful provproud, unfortunate woman leant against the velvet idence, had given to that wandering child a true and bangings of the couch, and its flowing crimson loving mother. Even as a spirit, that mother's love was deathless watchful as an angel's care. The Christian father, with his noble tenderness of heart. his large conscientiousness and reverential love of the true and beautiful, with his benevolent soul and sympathizing nature, would have proved to the motherless one all that the heart of childhood yearns for. eaves. There was more serrow, distress and mourn- But a revengeful woman's plans tast the frail blossom upon uncongenial soil; fanaticism coped suo the whisperings of tenderness and pity.

Pathorless and motherless, the orphan walf is onst upon the waters. Will spirits guide and shield her? Will an angel mather beeken upward, and form arrayed in the spotless linen shroud, they had God speak to the lone one's heart? Will circum. stances bend the pure soul to their bidding, and necosalty stiffs the divine whisperings of conscience? Will the inherent power of Godlike will, asserting its supremacy, rise superior to the ovil promptings of lespair, to the temptations of the hour, the might of opportunity, the weakness of tottering faith? We shall see. Good is all-conquering, and the angel hosts are strong.

Heart-broken and desolute. Percival Wayne returns to the world, which he has left for love and sweet iome joys. One glorious image forever enshrined in his heart's deepest sanctuary, which no form of carch shall displace thence; one haunting, blessed semory is ever beside him. From the pictured face of Lea, he turns to feel her spirit presence, to feel her breath of welcome, her signal of approach. Ever radiant with their own deep, tender light, her glorious Oriental eyes boam on him with the unspeakable love of yore; her ripe lips unclose with a winning tenderness, her midnight treases flow unfaith of Abenham—the faith in which i nurtured As he entered, there passed him in the wide inall, confined, her soft footfall thrills his soul, her white so jealous, so watchful a care 1 Lost, lost, a young woman of modest and timid aspect, whose garments flutter in the doorway. A "peace that

more for him?

trange flowers shall water thy feat and whisper her let without a struggle for release. suelo to thy listening ear. Come, and acknowledge Closer and closer, around her isolated, wounded that life is beautiful, that virtue is happiness, that beart she twined the links that bound her to the orrows and experiences exalt and purify from child of her adoption, centering her all of love and earthly dross the spirit. Oh, come! from desk, and motherhood upon that unconscious head. But, also! mart, and beach; from the weary journey and the the sorrow of retribution! Cosella responded not, tollsome labor; peruse the life pages here unrolled, as that lone heart desired and prayed. She submit that at the angels' bidding unfold their sunny and ted passively to her showered caresses; giving coldiy their shadowy records. To watch the progress of a the good-night kiss, the morning embrace; she calmhuman soul, the battling of a woman's heart, the ly wiped the tears from Shinn's eyes, and toyed

"Look, then, into thine heart, and write!
Yes, into block deep street! Yes, into Life's deep stream | All forms of sorrow and delight, All solemn volces of the Night, That can sootho thee, or afright— Be those beneaforth thy theme."

> CHAPTER I. A WANDERING CHUMBOOD.

"Gate on, "is lovely! oblished's ill and cheek, Mantling beneath its carnest how of thought, Gaze—you what seest thou in that fair and neek, And fragile thing, so but for smedline wrought? Then seest what grief must neutric for the sky, What earlis must fashion for elemity!—Heaving.

he recurring glories of some bewildering dream, soul. passed sudden glimpses of the surging tife of alties, with their cathedral spires and lofty monuments, followed by idullic scenes of perfect repose and sylvan beauty, sunlit lakes, towering mountains, flow cry vales and forest solitudes, athwart the awaken ng consciousness of a little child. Before the won dering eyes, spread the wide expanse of ocean; and the wild-wood stillness whispered mysteriously, and the rivulet spoke in song. The leaping waterfall, rom amid majestic crags, spoke in thunder tones of sublimity, and the blooming, vine clad bills of home and rest.

On the child's earliest recollections were impressed asting images of poetic heauty; an angel stirred eyes, she knew not they were dimmed with shedding the alumbering waters, and the thrilled infant soul responded in ecutatio gratitude for Nature's hely eachings; for the revelations of solitude, the messages of Immortality, brought by the wild bird and not yet fully; and the many traits of his character the singing breeze. The onigma of busy life, as well revealed in that time, but increased her swe and ar the grandeur of solitude, outspread before the child. fear of him, though in her weak and yielding spirit,

There was, at times, a strange abstraction of manhadows, as if of thought, upon the open brow, and melancholy expression lingered upon the mobile lps, as it some great serrow, mighty and unexpressed, weighed on that yearning heart. Often the lips unclosed, as if in reply to an invisible question-

look with which her adopted father regarded her, was oftener one of malicious triumph, than of pa-

The timid, suffering heart of Shina made an idol bitious husband, her fond affection all thrown back, to win the love of the wayward Cory, as she affectionately called her. With sweet, plaintive melodies, was who taught the orphan her prayers; who spoke the and benevolence, with pity and self-denial. to her of God and Heaven, in a strangely mingled

with things unseen. In the clear May sunlight, as oril and revenge. a dream, and shrink, as it were, into herself. The fretted. For seven years-since Cosella's birthingly, she looked nround.

pretty lady, all dressed in white, with stars, with beloved in the present. long, flowing, black hair, and a silver well; she lives | Once he heard that the father of Cosella was one fancies of the child.

Wayne in the scoluded hamlets of 3253 enribly affection bless, and the world smile once eight years was she permitted to revisit her nutive place, to invoke the blessing of the good old father Come with me, reader, and I will lead thee through she had left to a menial's care. Alas! they only nany lands, and over many seas, to many sunny showed her his flual resting place, and she could places and desert solitudes -- not of earth only, but weep upon his grave, and erect a tembatene to his the heart. Come with me into the mystle realms memory. She returned to her tyrant, to the child of thought, and the bidden springs that flow amid that knew no other mother, and thenceforth accepted

final victory of the angel band—come one, come all! with her raven ourls, and called her "pretty mother;" but there was no spontaneous outburst of filial love. no sudden clinging of dependence, no childlike tutu-Ition that reads the beart's domand and responds so warmly! The yearning childless woman wept, and loved her all the more. Daily, hourly, did Shina suffer for the wrong inflicted on a parent's beart, as she beheld the dark eyes of the child she fairly worshiped, turn coldly from her pale face and looks of tender reproach, to fondle a shaggy dog, or caress a favorite bird, or press the wild flowers to her heart and lips, bestowing upon these objects of her affection words of endearment that would have warmed As the swiftly changing scenes of a pancrama, as into life and joy the yearning, motherly, described

> "Oh!" oried Shina with tears, ringing her hands and looking imploringly up to Heaven, "she calls me mother so coldly! she loves me not, but that viewless image to which she stretches forth her hands-it answers-what can it be-a spirit! Oh, Father of Israel, her mother's haunting spirit | Yet Lea was so pure se good-though she married an unbeliever. She comes in robe of stars—she is la Heaven, then And in her dreams, my Cosy calls upon her mother. not as she calls on me ; oh, there is so much tender ness in her voice when she smiles in sleep, and says the awest word mother !" When Cosolla again toyed with those raven curls and looked at those tender For eight years the once blooming and yet levely

Shina, had been Manasseh's wife, yet she knew him sh vision, left their influence upon her heart and the love yet lingered tremblingly, hoping amid tears, praying from smid discouragement. He was a strange being, this husband of hera; commanding, er about this child of seven years; there flitted even handsome in person and address; passessed of the knowledge of several languages, unaccountably acquired; for he avowed himself to he of humble parentage: a man of limited means, until bis admit tance to the friendship of Lea's mother. He was peculiarly self-possessed and gentlemanty in his er, who, mayhap, dwelt amid the flowers, floated on deportment; a profound lichrow scholar, most super the summer's air, or descended on the storm cloud's stitiously observant of the ordinances of his faith; that is, outwardly observant of all due form and Strange Coselia! wild, yet dooile, dreamy, and coremony. Was he truly religious? Shina asked

eager for a knowledge boyond her years, she caused herself the question, in fear and trembling; for ofmany an affectionate pang many an undefined ap ten the prayers were by him recited in so dippart prehension to the tender heart of Shine; while the and careless a manner, as to give pain to the truly relentiess, unsparing enmity against the Christian race held entire possession of him; he nurtured it in violation, not in obedience to the mandates of his of this child; she lavished upon her all the hearded faith; for the injunctions of the inspired law-givers enderness of an intensely loving nature. Cruelly, of the Jewish nation enjoin the fulfillment of epentedly repulsed by her strange, morese, am charity and forgiveness, and make it binding upon the souls of the people, as a command from the Allthe childless woman sought, with lavish indulgence, merolful Father, to cherish and succor the orphan and the widow, the stranger and the needy. Charity and forgiveness are solumnly enjoined by the oft misshe lulled the little one to rest; her soft hand applied selfishly perverted laws of Moses. The heart smoothed the shining mass of dark brown curls, and of the true Israelite, no less than that of the pious arranged them upon the wide, open brow. She it follower of the laving Nazarine, overflows with jus-

But I write of one who was a fanatio, who enshrinstrain of reverence and superstition; who told her ed ambition and worldliness his guiding stare; who pretty stories, and the names of the angel flowers. perverted hely precepts, and quoted the sacred She endearared most judiciously to instil into that writings, the traditions of his people, for selfish demolding spirit lessons of goodness, charity, forbear | signs, in hitter mockery of all that is good and true. ance, but she was ever most unaccountably thwarted He stood among his brethren a religious man, obby her husband, whom she had learned to fear, to serving scrupulously the appointed fast days and dread, for bis sarcasm and pointed contempt of her penances, the festivals and the Sabhath. He follawed "line upon line and precept upon precept," In Often a superstitious awe almost spell bound the the fulfillment of outer form and requirement, timid woman in the presence of the motherless thinking thereby to lull to rest an accusing conshild: for it seemed to her that it held communion science, while the heart planued in secret schemes of

well as beneath the leaden skies of winter, little In a retired, pleasantly situated country town, Cosy would stretch forth her hands, as if in joyful not many miles from the banks of the Rhine, the recognition; and, fixing her eyes on vacancy, would wanderors rested a few months; rested amid the speak unconscious words of tenderness and endear quiet and security that was as balm to Shina's torment, with kindling looks and glowing cheeks. When tured spirit, which, with its home longings, was called by Shina, she would start as if awakened from happy where the morose and restless Manasseh light faded from her face, the usual paleness auc. they had flitted from place to place, fleeing from the cooded the illumined rose tint; sighingly she folded shadow of her father's approach. As if some incokher little hands, and timidly, mournfully, question-ling spirit goaded him on in this restless life, Manasseh often heard the name of Pergival Wayne; now When Shina asked her what she had been looking spoken of as one from earth departed in the fullness at so intently, she replied with reluctance: "I saw a of life and genius; then, as if living, honored and

up there, in a flower garden," said Cosy, pointing to of many violins that met with a watery grave in the sky. And Shina shuddered with fear, and pray the midst of the broad Atlantic; his name was reed to God for pardon, for her guilty husband and gietered among the last. And Manasseh rejoiced berself. She dared not tell Manasch these strange and gave impious thanks to Heaven. Soon afterwards he heard of him as traveling in Italy-as The cheek of Shina, once so blooming, had paled having rested at the same hotel in Milan, where he, beneath the tyranny and disdain of him to whom with his wife and child, had sojourned a week before, she had given herself for life. A few years since he Then came the rumor that his crushed and mangled had knote at her feet, a humble suitor, and passion- body had been found beneath a solitary crag in ately entropted for her love. She left her aged fath | Switzerland. Manassch breathed freer-when chanco er and her quiet home to share his wandering for directed a traveler toward him, who told him of tunes; too soon she awoke from the heart dream of the enemy that hounted his dreams, as living in | avil with many others. life, to find the golden seeming fruit of promise turn prosperlty in the English metropolis. Manasseh to bitter ashes on her lips; to find herself unlosed ground his teeth, and with dire ourses journeyed and disregarded, her gentle affection returned with on; ever ficeing from that avenging presence, calling scorn and sarcasm, her prayers sporned, her young out loudly in his sleep -muttering imprecations on with so jealous, so watchful a care 1 Lott, tot. a young woman of modest and timid aspect, whose garments flutter in the doorsay. A "peace that seven and sarcasm, ner prayers spurincy, ner young jour toung our toung in all seven and sarcasm, ner prayers spurincy, ner young jour toung of the fame of Percival of amber was around her threat. It was passeth understanding "comes o'er his spirit. Will life doomed to restless wandering! Once only in the Christian foe. He heard of the fame of Percival of amber was around her threat. It was passeth understanding "comes o'er his spirit. Will life doomed to restless wandering!

famed oltics of France, from its now on him to rayside villages—he was known as the pale sholy travelor, who was so lavish of his walter the poor and suffering who was wanting nourable grief for the loss of his bonuled have wife. Ever thus in four of discovery, a minimula various names and disguisos, blanasuch sought the world aparted town of O., and mangled applied with his co religionists, over loath to zellinguish his hold upon that belief, whose letter In worselfer whose spirit he practically denied. Rowns enternied for his estentations picty and visible benevalaren i certain display of wealth cast an irrematible chieran around him, and frowned into respectfut की एक रचेंड ourlous few who would have questloued the nort comer. There were certain properties which had unaccountably fallen to his possession, from the eale If which be hoped to realize a fortune; so he told the gentle, unworldly Shinn; he was waiting for remittances from England; these received, sho was to prepare for a long sea-voyage. They were to

eave Europe and the fear of Percival Wayne forever.

Manassch was lavish of affection upon the childa presence of strangers; when alone with her and Shina his manner was incomprehensible, ancering. sarcastio, repellant; and Cosella feared and shunned him. She evinced a degree of reluctance toward him that was at once gratifying to his feelings and contrary to his oberished plant. But, by degrees, the influences surrounding the child obscured her spiritual vision; and the observance of form and ceremony filled the place of her first apontuneous, simple prayer, thereby thwarting the purposes of the unseen guides, that sought to impress that soul for lefty ends. Palschood and auperstition tainted the moral atmosphere around fand from a vory oblid Cosella felt the antagonisms of warring cloments; the strife of good with evil; felt it in her own soul, and in the world without. The boly, unseen influences, the harmonies of Nature, the discords of humanity, the whisperings of inspiration, the cloquence of Nature's allence, the voices of inimortality; the taint of wrong, the angul touch of impression, the holy safeguards of intuition, the colemn warnings, the ellent premonitions, or modio dreams, and soul bursts of beavenly waterming songs; all, all, neared the orphan child, and less tokens of their influence on the forming heart.

It was the eve of the Jewish Sabbath. In a small,

but luxuriously appointed room before a talk corered with a snowy cloth, and richly decked with eliver, and carved glass dishes, ant Phina, attired with taste and care in a greenleh silk dress; a neat lace cap, adorned with pate plak ribbons, conceuling the luxurlant tresses which according to the strict Mosaic law, no married woman may display to the eyo of man. But a few dark ringlels playfully escaped their biding place, and strayed adove the pale, thoughtful check, or fell behind the car open the kerchief of Brussels lace that was confined in the threat by a costly diamond breast-pin; a massive gold chain was thrown around her neak, from which was suspended a heavy looking watch, whose combrous golden case was set around with small brilliants; it was fastened to her girdle by a thick gold hook, studded with rubles. Her small white hands were covered with rings, and a bracelet, thickly set with rubies, flashed from her watst, Just above the lace ruffle that fell over the delicate hand. The simple country folk of that seeluded district guzed with reverence upon these signs of nilluonee, and exaggerated the English people's wealth as some thing fabulous. The house, too, small as it was, and only rented for a senson, gave the same indications of affluent case that the dress of the strangers revealed. The beautifying hand of Shipa had adorned the little room, till it seemed a blessed ro. treat from the weariness of the world without. The windows opening upon the small, but carefully tended garden, were draped with white ince curtains, and these were looped up with sprigs of forget-me not, poor Shina's favorite flower. little sofa was covered with blue, of a pleasing shade; the alabaster wases, brought from the next boring city, were filled with fresh and fragrant flowers: the silver cake-basket, with early a raw. berries peoping from amid their fresh, green leaves. A bouquet of beautifully assorted roses, with a three sprigs of forget me note, was placed in the caute of the table in a crystal vase. An olabifately curved and gilded table, with a marble top, stood hone, it costly mirror, whose frame was veiled by cloud the folds of lace; there were some rare old plespres an careless attitudes against the wall, in richip gilded modern frames ; an old fashioned mugical clear glood in a corner, the jovial face of a mph ! meen, with roguish eyes, then quite discernibles. A profty cage, so covered with grass and roses, that it seemed the flowery prison of some fairy changeling, contained a little earthly singing bird-a golden, awest, relocd canary. A chaggy, surly, but most affectionate terrier, kept watch at the door. And at the window. watching the master's return from the synagogue, stood Lydia Elster, the attendant of Shion and Cosella-a strange, contradictory, superstitious waman, who had come with them from Eugland, Sho was of English birth, but foreign parentago; remembered not her parents, but had been breught up by an aunt, and had lived as Indies maid parage panion, child nurse and seametrees, with same of the wealthy Jewish families in London and the country. Manasseh met her in a country town, and his liberal offers of remunoration and apparent wealth, quickly decided the mercenary queture to follow their fortunes. She had been with them three years, submitting to their wandering mode of life; looking to " the master" as thounly authority she was repelling to the sensitive Shing; but her queer ways, strange expressions, and ludic oun contortions of countenance, amused the cartilla price hor characteristic aubmission, Shian telephotesia

Cosella atood beside her gentle months her sand ourle kept from reiling her expressive and a time ribbon encircling her brow. She was drought for the Sabbath, in white, with a blue cash, and a second large Contered, light elik gown, with cap of black lace, and flaunting yellow elitions.

Shina's soft dark eyes, full and tender in their Oriental expression, were cast down upon the prayerbook she hold in her hands, the long lashes sweeping the colorices cheek, as a plaintive melody losued from her lips the greeting bymn of the Babbath, that should be read with such reverential lov. There was supplication in her beart, the humility of a stricken spirit in her attitude. It might have been said of her-

of her—

**A housand sed and tender dreams,

*Neath those long lashos sleep;

A sair's possivebuse that accurs

Too still and sweet to weep."

Such was her habitual expression; but oft, when the bitter waves of suffering rolled all too rudely over that meekly bending spirit, the sweet face became agonized with its intensity of griof and prayer. and she cried aloud to Him who dwells in Peacel An impress of actiled resignation dwelt on the lips, but their coral hus alone relieved the whiteness of that perfectly lovely face. She felt herself an accomplice in the cruol deed of keeping from her father's arms the child he sought. She felt this sin, and its daily recurring retribution; but superstitious dread, fear of her bigoted busband, and love of the child, that was all of earth to hor, restrained her from the act of justice, which, had she known where to find Percival Wayne, would still have bound her in trembling silence. Cosella must never become a Christian; her people would spurn and spit upon her, could she deliver her to the unbelieving father's care. Bhe dared not incur the anger of Manasschand to give up Cosella, oh I she could not live without her! Though he were in the same town she dared not, by word or eign, inform him of his daughter's existence: and every time his death was announced, she breathed free, and then accused herself of alm.

Shina was repeating the Sabbath hymn, and by her side stood Cosolla, her dark eyes rivetted upon her mother's pensive face, her lips revocatially following the words. There was a bending forward of her slight figure, a drooping of the head, as if with her, too, the attitude of supplication was not unusual. There was a strange mingling of timidity and boldness, affection and restrainst, in her mannor. At sight of a glorious sunset, or picturesque view, her eye kindled with onthusiasm, her check glowed, her heart throbbed wildly. When Shine spoke ever so tendorly, tearfully even, she remained cold and unmoved. When Manassch threatened her with punishment her eye flashed defiance, her slight figure towered with pride, and anger quivered in every lineament. The next moment she would fling herself upon the neck of the surly terrior, and weep great tears amid his chaggy coat, and call him her "friend." her "love and dear !"

Shina read, in a low, musical voice, the Hebrew words of greeting to the Sabbath, whose rest and presence is invoked as the coming of a bride; she translated the words into English, for the better understanding of her child:

"Come, my beloved! to meet the bride; the presence of the Sabbath let us receive. Come, my beloved, to most the bride!"

"To meet the Sabbath, come let us go, for it is the fountain of blessing; in the beginning of olden times was it appointed; for, though last in act, yet was it first in the thought of God."

"The thought of God!" repented Coselin; "God's thoughts must be all good, mother! He is never angry, is he, like father?"

"Hush, darling I" said Shine, reprovingly; " you interrupt the prayer, and that is a sin; and you compare man to God, and that is a great sin, done !" Casella looked wonderingly in Shina's face. "You told me we are all God's children," she replied; "one time you toll me flod is all good, then you and father say God is angry. Yesterday you told me it was wicked to be angry; then God is wicked some-

Shina trembled with agitation; those clear questloning eyes, the dreadful infidelity of her searching queries! She felt her utter incompetency to reply to the childish monitor. But Lydia came to the

times, and father, too!"

"Miss Cosy, it is sinfully wicked to go on in that way; it's against the Bible and the law, and the holy prophets of Moses; it's against the Sabbath, and the feast and fast days; it's disobedient and immoralizing, and just like the Christians-as had as eating pork and ham, and meat and butter, and must not be sinful, Miss Cosy, or you went go to heaven with your parents, but have to live to all eternity in a place of darkness, and fire, and brimstone, and hobgoblins,"

She paused for breath, and Cosella burst into s loud laugh, that, to the startled Shina, seemed the mocking gayety of a lost soul. Without replying, she turned toward the book from which she was feading, and said:

" Go on, mother." "Oh, thou sanctuary of the King! Oh, royal city! arise, come forth from thy subversion; thou hast dwelt long enough in the vale of tears; for he will now pity thee with kindness-"

"Rouse thyself! rouse thyself! arise, and shine, for thy light is come. Awakel awakel utter a song, for the glory of the Lord is revealed upon

The countenance of Shina glowed with enthusissm-with momentary faith and deep, religious iov. The promises of the Most High to the mourning city seemed applied to herself: her eye glistened With tears. Corolla shared the faith, and the enthus sinsm, unknowing why, conscious only of prayer unto the good and loving God !

Shina rose from her chair, and bowing reverently to the right and left, according to usage, spoke the concluding formula:

"Oh, come in pence, thou who art the crown of thy husband; also with joy and gladness in the midst of the faithful of the beloved people. Come, oh bride! Come, oh bride!"

She sat down, and the child bent before her, intoking her blessing; solemnly, most tenderly, sho placed both hands on the orphan's head, and blessed her in the name of the four saintly mothers: Sarab, Rebecca, Rachel, and Leah; and silently, yet from the depths of her heart, she prayed that Cosella might learn to love her, even as she was beloved.

Far through the dream like vista of the past, the haunting footsteps of memory glide, along familiar chambers, and in sweet, fragrant resting-places; culling there, perchance, a cypress flower. In after years, Shina often dreamed of the still home retreat and the Sabbath bymn of long ago; and Cosella turned with wild, vain longing to the little flowerroom, to the consecrated bymn, and the fair, pensivo face of the level and true. Memory guarded sacredly the sweet home picture, in all its freshness and beauty to the seeking beart.

TO BE CONTINUED IN OUR NEXT.

When people getmoney without earning it, it's like taking a lot of spirits at one draught. It gets into their heads, and they don't know what they are about. There's a tipsiness of the pocket as well as of the stomach.

It is easier to increase our wants, be it over so much, than to reduce them, be it ever so little.

Written for the flanner of flight. THE AWARDSING. -

BY REMAY & CORRECT.

Out of darkness, out of diss confusion, Lof the light of truth reveals the way; And the world, delivered from delusion, Ushers in the long-awaited day.

Let the baggard tyrant, Superstitten, Totter headlong from his bloody thronof Reason reasonts her poblo mission, And, too long an outcast, cisims her own

Not where Mammon rears the proudest stoople, Not where form supports a paisled creed; But the hearthstones of the common people Are the altars of the Christ indeed !

Lof upon their sliver pinions satling From the heatific realms above-Courte salette, from the fount unfalling Come to cheer our souls with draughts of love ! Let the black and sombre vells of sadness

As becoming those who love the light ! Lot the downcast mourner weep no longer O'er the earthly form obscurely moulding; Christ is risen! let your falls grow etronger, Look atoft and one the heavens unfolding

Let us clothe ourselves in robes of gindness,

Lot the morning skies dissolve in eplender i Every breeze a freight of blessing holds: Bathon she careb to glory as it rolls ! This is not a dream of fancy's making.

Buch as on the sleeper's vision falls; We have decomed, but we are now awaking!

Bleep no more! for Ohrist, the master, calls! New London, Pro , 1800.

MAN AND HIS RELATIONS.

BY S. B. BRITTAN.

SECOND SERIES.

CHAPTER XL. The Psychemetric Scuee.

A variety of ourious phenomena contribute to establish the general fact, that both animals and men leave subtile emanations from their bodies in all object they have touched is pervaded by the invisipresence. Thus the dog is enabled to pursue the deer for hours without once seeing the game, followerring certainty when he is far from home. Doubtwhich pervade the earth and air. These aromal essonces appear to reach the animal sensorium through ceptions; and thus the organic combinations, the the olfactory surfaces, though this is by no means certain, inasmuch as the instincts of some animals likewise enable them to perceive danger, when the ly revealed. sauses are but indirectly, and, perhaps, very remotely related to living men and beauts. The dog has been known to exhibit great unensiness when his master was exposed to accident from secret snares and pitfalls. In places where bloody deeds were long since perpetrated, animals have been known to manifest signs of extreme four. In these respects it is alleged that the instinct of the horse is scarcely less mysterious and rolluble than that of the dog. From the Scriptural account of Bulaam's peculiar experience, it would appear that even the stupid

beast, on which he rode, was endowed with elearer

prophet himself.

If we reflect that a single grain of musk, or other diffusible aromatic, may completely permeate an intmense volume of common air—se as to be perceived through an outward avenue of sensation—we shall searcely attempt to determine how far the invisible measure of each mental manifestation. Having emanations from men and angels may extend; nor placed one end of a metallic conductor in the hand shall we presume to fix limits to their subtle influ- of a very sensitive subject, he proceeded to touch the ence on the faculties of the human mind or the func. different organs of the brain of another person with tions of animal existence. The atmosphere is a printhe opposite end of the conductor, through which cipal vehicle whereby not only the purest incense of the influence, proceeding from the organic action of the flowers, but also the grossest exhalations from the separate faculties, was transmitted with such diseased bodies and unbealthy lecations, are widely force and distinctness as to be clearly perceived by diffused. The impregnation of the vital air, by un. the psychometer, though he was not allowed to see wholesome emanations from corrupt forms and mins- what portions of the brain were touched. masic districts, renders this great fountain of life | When the multitudes are divided between unreaforbidden things, all together in a mungle. You and health the most efficient agent in spreading con. sening skepticism on one side and blind credulity on tagion and death. The invisible agents of infection | the other, the friends of a recently discovered truth are carried in every direction by the atmospheric are fortunate if they have a representative qualified currents. Thus certain maladies become epidemic, by nature and education, to conduct a coientific inlike manner every human being who has a sound crimination. Dr. Buchanan did not fail to exhibit energize the springs of life is all who approach him. When they were new and strange, nor yet rashly accepting results because they are specious, while there magnetism of his presence. This is sometimes suf- remains a chance to prove that they may have been icient to relieve severe pain ; to make the weak man chimerical: anddenly strong; and not unfrequently has this normal magnetic power equalized the vital forces, and who were completely prestrated by disease. It is re- employed with great practical advantage. corded that a surprising virtue went out from Jesus in the present economy, and the ultimate issue of that lurked behind it. the friends at the table and the fireside each exert a power for good or ill that remains long after the mests bave departed.

> served, and the constitution of the conclusions.—Introduction of the conclusions of th well of Louisville, Ky., and the Paculty of the Uni-pology."

scralts of Indiana, by Buchanan met with honorable exceptions. Walle many independent minds the writer was "Man, in his whole nature." When became interested in bis psychometrical experiments. our recognized authorities in solence, with rare exceptions, thought too much of reputation and case, and too little of the truth, to venture into new fields of investigation. Among those who manifested at that early period a becoming interest in the subject, were several literary and selentific gentlemen in the city of New York, who served on a committee of investigation, and reported through their chairman, Dr. Forry, that "they had sufficient evidence to satlefy them that Dr. Buchanan's views have a rational experimental foundation, and that the subject opens a field of investigation second to no other in immediate interest, and in promise of important future results to cience and humanity." While Dr. Buchanan's observations and experi-

ments constitute the more important elements in the early history of Psychometry, it must be conceded that the fundamental facts and laws which the aublest involves were discovered some time before the commencement of his investigations. The carly experimenters in Animal Mognetism did not fail to observe that persons of acute sensibility were enabled to establish a sympathetic rapport with others at a distance, by holding a lock of hair, an article of clothing, or a finger-ring, which the absent party had worn, or, indeed, by taking in the hand any small article of personal property that had been in contact with the body. While the impressions made on the mind of the sensitive investigator, in such cases, were perhaps mainly derived from the organle, physiological and pathological conditions of the person under examination, still it cannot be denied that a mysterious soul-measuring faculty was froquently displayed. The diagnosis sometimes comprehended the montal and moral, as well as the physical conditions of the subject. Crimes and oriminals were occasionally discovered in this way. The smallest fragment of a gravat, worn by a thief, would hold him fast; a shirt was a better means of detection than a sheriff; and an old shoe would suffice to put the sensitive explorer on the track of those who were either concealed, absent or lost. When the search resulted in finding the object, not places which they have previously occupied. Every only physical conditions and specific localities could be described and pointed out, but the memory beble effinence, and every sometime nature feels its came an open book, that could be read in the darkness of midnight; the unspoken thoughts of menwere mysteriously revealed; and the most secret ing all the while by scenting or otherwise perceiving purposes were disclosed before time and afforded an the aroma from his footstops. In like manner he opportunity for their actual accomplishment. This finds his master in a crowd, or pursues him with un- enpacity to discover the measure and to define the limits of the mental and moral powers, did not necesless the dog discovers traces of other animals and sarily depend on information derived from autograof men by subtile emanations from their bodies, phy. Similar information was otherwise conveyed to the mind through the channels of psychometric perpeculiar moods, and the superficial aspects of the

The fact that accurate pathological information was convoyed through the processes already described, was quite sufficient to warrant the presumption that a knowledge of the mental exercises and moral qualities of the individual might be obtained in a similar manner. If the ordinary emanations from the body indicated the existing states of the several organs, it was reasonable to infer that a thought, expressed through the nerves of voluntary motion, would possibly carry along with it to the paper a subtile principle which might serve as an index to the whole character, or a key to all the perceptions than many men; and that he was a far treasures of the mind. And this amazing suggesbetter discorner of spiritual things than the false tion has been literally werified by numberless experi mental Dr. Buchanan claims to have demonstrated the fact that a subtle aura, in some respects distinct and possiliar, proceeds from every separate organ of the brain, and records, in invisible but ineffaceable lines, the essential nature and precise

human faculties, affections and passions, were clear-

and great cities are devastated by the postilence. In restigation of a new subject with candor and disconstitution and unimpaired health, contributes to the requisite qualification-neither rejecting facts

The ability to discorn the real character of persons, by merely holding a letter against the forehead thus harmonized the organic functions of persons occitainly reveals a faculty that may be frequently

Language is often used to conceal the essential of Nazareth, and restored a woman who merely character and real intentions of the speaker or weitouched the hem of his garment." We have wit tor; but the psychometrical power penetrates the essed cures that were scarcely less remarkable, and frail disguise. With the aid of a simple autograph it is time for us to attempt semething like a rational the soul-measurer lifts the meral visor, strikes down estimate of the importance of these subtle principles the glittering shield, and reveals the naked falsehood

numan existence. The subject is not only interesting As the subject does not appear to call for a stateto the metaphysical philosopher, but viewed in its ment of illustrative facts and experiments, recorded moral and practical relations and aspects, it is one at length, the circumstantial details may be omitted. I wast importance. The man who passes along the A brief reference to the following examples will highway, changes the vital elements of the very air suffice to show that, not only the general character breathe by the emanations from his body and land habits of thought are revenied by the paychemind; the persons who prepare your food or chare metric process, but the temporary moods of the mindcour couch, modify all the conditions of being; while the existing thoughts and the present action are liable to east their shadows over the sensitive soul. While Mrs. Mettler was holding a scaled letter from Dr. Buchanan ... who was at that time editing the

The capacity of certain impressible persons to perceive, by an exquisite power of cognition, or samispiritual sensation, the general and particular characteristics of distant and unknown persons, by merely holding their autographs in the hend, or against the forchead, has been demonstrated to the satisfaction of numerous experimental observers. It was about the year 1812, that Joseph R. Buchanan, M. D.—widely known as a free, fearless, and philosophical investigator—commenced his public lectures on Psychometry and other subjects embraced in his neurological system of Anthropology. He was, unquestionably, the first really scientific man who attempted to commend the revelations of the psychometric sense to the schools and the several learned professions. But in his intelligent and noble efforts to enlighten alike the learned and the ignorant, he derived but little encouragement from the former. Professional pride often stands in the way of honest convictions, and rarely permits a generous co operation. Even the members of the Medical Profession—among whom members of the Medical Profession—almong whom Dr. Buchanau is a conspicuous light—were little since expect, in the authoritative queriers of the profession, the recognition of any wonderful facts when their superful disposed to treat the subject with the respect it deserved, and the candor that will be found to characteristic every disinterested seeker after truth. But in exceptions of the respect to the subject with their confirmation of any wonderful facts when their superful feeting tertilinous is riccited, and the parties when their superful feeting tertilinous profession, that it is vain to expect its wall to expect, in the authoritative queriers of the profession, that it is vain to expect its with a partie of the profession, that it is vain to expect its with a partie of the profession, that it is vain to expect its with a partie of a superful sign in the parties of the profession, that it is vain to expect its with a partie of the profession, that it is vain to expect its in the authoritative queriers of the profession, that it is vain to expect it in the authoritative queriers of the profession, that it is vain to expect it in the authoritative queriers of the profession, that it is vain to expect it in the authoritative queriers of the profession, the original to expect, in the authoritative queriers of the profession, the partiers of the par

his name. A letter from Olo Bull produced great exaltation of feeling. For some time she appeared to she at once exclaimed:

Journal of Man-sho declared that the chief study of

an envelop inclosing some stanzas weltten by a con

vict, was placed in her hand, she observed that the

author had a double character-the ophere was un-

pleasant, but that the person could "write poetry tol-

erably well." A letter written by Kossuth, linmedle

ately after the dollvery of a powerful speech in St.

Louis, caused her to gesticulate as if she were addressing

It will be perceived that the historic characters are not the only ones that exert an influence on human affairs, long after the earthly drama of life is over. Every men leaves a record that time cannot obliter ate. Every work of the individual heart and hands is an enduring monument of his soul's ideal; and his moral image is indelibly stamped on everyprompted him to touch. The conclusion is startling, but inevitable. It is moreover, full of beautiful. suggestions, useful instruction, and solemn warning. Every scoret act is recorded, and may be openly retal influences which emanated from the notual life and thought of the buried nations, still lingers about the hieroglyphics on the ancient tombs and temples, way we may yot learn respecting the ancients what paring the life record, that to morrow may be sub. those who may succeed us in the journey of life.

The idea of the ancients, that cortain localities sers especially consecrated, was not all funciful. It manifest their presence with far greater freedom where the aspirations of congenial souls mingle and ascend in spiritual worship, then, and there, will kindred natures from the luner Temple assemble. and the place will be consecrated by their presence Their divine emanations fall on the altar of the beart and quicken the latent powers of the worpowers of the immortal world assemble in such by the haunted streams; they mot the old Druids in he solome forests, and appeared in the longly tains by the alters of the ancient Prophets.

When one is gifted with a keen psychomotric ense, he at once perceives the nature of the emana tions from his visitors, whether they are visible or the trail of the serpent in his way. These who are distinguished for their exquisite susceptibility, selsocial antagonism. But the mansions of demestic cace and true fidelity of soul, disclose Elysian fields of the affections, where Angels walk in light, or recline amid scenes of blissful repose. The senses are all refined and exalted by a pure moral and spiritual a subtile, mysterious power, that gently sweeps the inmost chords of being. We feel that we are in one of the conscerated places. The lively some that olse where revealed the servent's trail, here finds the

"The pure in heart" meet in heavenly places lway. The Angels stand by them in their trans figured beauty, and surround the loving heart with a sphere that is full of light and melody. They ome to lead the weary pilgrim from the rude scenes of outer life and consciousness, to mansions of rest. They leave their pure emanations behind them when they depart. Every object they have touched is made radiations. To the spiritual cye their very foot prints their presence dissipates the darkness of the world : their smiles dissolve the frosts of years : they restore the spring time of the affections, and make life's barren wastes bloom like the gardens of Paradisc. While I write I am insphered in music, soft and soothing as the gentlest strains from Æolia, when

AT PEACE WITH ALL

How pure at heart, and sound in head, With what divine affections bold. Should be the man whose thought would held An hour's communion with the dead. The Spirits from their golden day, Except, like them, then the caust say, My spirit is at peace with all. They haunt the stience of the breast, Imaginations caim and fair, The Memory like a cloudless air, The conscience as a sea at rest. But when the heart is full of din, And doubt could the portal waits, They can but listen at the gates, And hear the household far within,

ILMORTALITY AND NON-IMMOR-TALITY.

> housen oug. BY PROP. PAYTON SPENCE, M. D.

a multitude, and this was followed by a feeling of extreme The views which will be presented in this and exhaustion. The letter of an insane man who had killed his own child, occasioned sympathetic delirium the following article, were penned in the fall of and convulsions. Some irregular pencil lines and 1868, while the writer was residing in Peru, illineis. scratches, traced by the hand of an infant child, gave They were read, at that time, to a couple of friends no impression. A very delicate picture on silk- whose minds had already become interested in the painted by Miss Thomas, of Edwardsburg, Mich., and Questions as to what constitutes immortality, and presented to the writer-was handed to Mrs. M., un- who are immertal and who are not. To one of der the cover of a scaled envelop, whereupon she af- them, Mrs. McC., a lady of a remarkably spiritual firmed that the author of the contents of the envel. and intuitive nature, my conclusions seemed correct, op bad painted her idea, instead of expressing it in and they brought to her mind the passage of the New Testament above quoted, which appeared to us Twelve years since the present writer published a to confirm the opinions which I had expressed. number of mental and moral portraits of distinguish. Such is the history of my text, which I do not exod persons in the Univercatum. They were living pect to comment upon, or any another word about, but will simply let it stand where it is; and it plotures, drawn with remarkable strength, beauty others think with us, that it does confirm the views and fidelity, by Miss Parsons, of Boston. When a letexpressed in these articles, well and good; if any ter, written at Chelsea, England-by Thomas Carlylo-was handed to Miss P., she said, "The sea is think that it has quite another meaning, and does not far off; or a thought of the sea is in his mind." not confirm the opinions herein contained, it is un-When her hand was unconsciously resting on the important, as in either event they must stand or autograph of Washington Allston, she pronounced fall upon their own truthfulness or falsity. The destrine of the non-immortality of some hu

man beings is said to be cold, beartless, unfeeling. be immersed in a see of music, as a few lines from inhuman; and those who pronounce such sentence her word picture of the inspired Norwegian will upon the dectrine, make their judgment sufficiently plainly indicate. On clasping the letter in her hand, brond and comprehensive to cover, not only the docshe at once exclaimed:

"Impotuous and enthusiastic 1 • O He seems to me to be all soul, yet all expression. I would be breathless and listen—I would have perfect silence about me. I connot bear to hear my own voice, it is so discordant. Language is so stiff, and cold, and harch! Oh! could you but hear the stars, at they grow—the rhythm of the atreams and blrds! This exquisite music calls upsuch adoration! This exquisite music calls upsuch adoration! This exam sorrhips. At first the is absorbed that it cannot be so, that nature would never thus violate in prayer; then he is allent and self is lost in the fulfaile."

It will be paragived that the historic about their conceptions of what is kind and merciful. Yet trine, but also its advocates, and hence they, too does often violate our limited conceptions of things and that if man's feelings and emotions were per mitted to rule and to reconstruct the machinery of nature, the millions of sad scenes and heart-rending facts which mark her processions with disease and suffering, death and desolution, would never occur. A fact is a fact, however much we may shudder a his moral image is iniciply stamped on every-thing which his thought, affection and passion have the announcement of it; and neither a knowledge nor a belief of that fact, can rob us of any benevolent element of our nature; and even if we believe it to be a fact, when in reality it is not, our generous and philanthropic feelings are not therefore viowed by those who shall come after us. It has third of the whole number of children bern, die in infancy, is it cold, heartless, unfeeling, or inhuman to announce the fact? If it is not, neither is it cruel the enchanted rates. The psychometer may decipher lief, and give his reasons for that belief that twoand thus interpret the spirit of bygone ages. In this die thus prematurely. In fact, if I have discovered thirds die in infancy, whon, in reality, only one-third something which, at first sight, seems unpleasant to History did not chronicle. While we are daily pre- be known, or if I only believe that I have discovered nitted to this searching ordeal, it may be profitable tary interests, becovered would at once say, dissuch a thing, and if it bears any relation to humanito consider that wherever we go, and in all that we close the discovery as a positive truth, if it is such. do, we either grope in darkness, among the thorns or announce it as a subject open for investigation we have planted, or we walk in light, scattering and worthy of investigation, if, to me, it is not yet fresh flowers by the wayside, to obeer and bless clearly established. It is highly important for us to know that one third of the number of children that are born, die in infancy; because a knowledge is well known that in these places where spiritually. taining and removing the causes of premature death. of the fact will awaken us to the necessity of ascer minded persons are accustomed to meet frequently Still more important is it for us to know, if it is so for social and sacred purposes, the invisible powers that many germs of immortal life are blighted—that and in a more tangible manner. Where true hearts deemed; for, be assured that such knowledge will meet and are united in pure affection; where great not chill the stout hearted, but will rouse them to a deeper interest in humanity than they ever realized before; it will stimulate their sentiments and their benevolent feelings to an energetic action in the right direction - not to an usurpation of the province of reason and judgment, to sit in their places and pronounce upon questions of fact and science, but to shiper. Thus, by a law of spiritual attraction, the and judgment—in accordance with what reason and oul annihilation, and into the means of those chuses.

dom fall to perceive the genial sphere of the houses the fixed and settled form which it has assumed, I the opinion is well stereotyped; and, judging from they enter. Not unfrequently are these psycho know of no error more likely to become eternalized soon as they cross the threshold. Sometimes harsh of universal thought and intelligence, for any error than it, if it were possible, in the great interchange express all the regular routine of traditionary a donation from God, or nature, and it is immortal and devouring elements that surround it? because it is a soul." This is a truthful concentra. Let us begin at the beginning, and what do we find tion of all that the past has given us, and upon control.

> I know of nothing in nature which is a sudden plece of statuary, or the moulding of a brick or a true, adult manhood. bullet. On the contrary, all the works of pature are makes of itself, we conclude that it also grows; and, germ of a human body a life of three score and ten

reasoning from the analogies of nature, we feel as sured that it grows by an aggregation of elements similar to its own,

Furthermore, we know that everything that grows begins as a gorm, which gorm, though possessing within itself the power, or the possibility of being "Enter yo in at the straight gate; for wide is the gate, and developed into the full forms of its type, is yet a very bread is the way that leaded to destruction, and many there the which go to thereat because straight is the gate and different thing, anatomically and potentially, from narrow faith esaction unto life, and fow there be the matured form which it is capable of producing that and it."—Marriary 7, verses 16, 14. Thus, the acorn is not an oak, neither does it contain the oak in miniature, as is often supposed. The germ of a human body is not a human body, nor the mininture of a human body; but it is simply a dynamic centre of force, which, if supplied with the proper elements under the right conditions, will, eventually, build up a human body. So, the germ of a human soul is not a human soul, but is simply a centre of force—a possibility, which may grow until it is a soul. Then the question arises, "When is the soul-germ sufficiently developed to be an immortal soul?" Before taking up this question, however, let us illustrate both the question and its answer by a comparison taken from that department of our nature which is more easily observed and analysed than the soul. When is the germ of man's body sufficiently de-

cloped to be called a man? and when is the pbysical man sufficiently developed to be self sustaining and self-preserving in the midst of elements which, at the same time that they are elements of life, are yet elements of decomposition, destruction and death? Not every child that is born-not every. child that reaches the adult form, passes safely through those destroying elements, and ripens with old age into the grave. The chemistry of nature is constantly struggling to restore all crystalline and all organic forms back again into the general stock of inorganic matter and simple elemental existence... and if those forms have not enflicient powers of resistance to that destroying chemistry, they must be dissolved-they must return their elements to the general stock-there is no escaping their destinythere is no God of miracles to save them; and as nature knows not what she doeth, as she knows no difference between life and death, as death is as much her life as life itself, as she is as well pleased with a work of destruction and decomposition as with a work of repair and of aggregation and organization, she cannot stretch forth her hand to save anything; for to her all things are saved, the dead as well as the living. If she falls in making a rose to-day, the elements with which she failed drop into her own lap, and with them she may make a rose. or something better, to-morrow, or next year, or next. century, perhaps. What is it to unture whether this, soul of mine is immortal or not? If it lives, it is hers; if je perishes, its elements are still hers; and though I shall never be again, yet other souls shall come and build themselves up into an immortality. out of the same elements which I had not the power to retain; and with their immortality nature will be as well pleased as she would have been with: mine. In our circumscribed littleness we love our. blood relations, and our particular friends, and our special affinition; and, if they are taken from us, we roll upon the ground in agony, and curse the power that could be so cruel as to take our loved ones from us. But unture has no blood relations; nature has no particular friends; nature has no special affinities. The form that now is, is no dearer to her than the form that is to be. See I the cunshines forth, and gilds and glorifies nature's univeranl rejoicings, but, in the midst of all, she strangles the babe at the mother's breast; yet we do not see that nature's gilded glories are therefore draped in mourning, nor are her rejoicings muffled into slience; or changed into lamentations; the sun still throws, a robe of light over the broad, green earth, while the herbs, the grasses and the flowers, feed upon that strangled babo, and its elements are thus transported. far away down the track of time, revolving upon the axis of life and death, of destruction and reproduction, until, lo! they reappear again; oh, come and see it I a living, laughing babe at another mother's breast. Which mother and which babe shall nature love the best—the first or the last?

The onk may live a thousand years or more. Let us plant an acorn. In the moist, warm earth it germinates; but repeated, overwhelming showers dejudgment have, pranounced to be truth; and it will seend upon it, and it perishes; yet the full grown places as are consecrated by pure leve and devetion, judgment have, prenounced to be truin; and it will be pure level and devetion, by noble deeds and sacred associations. They walked the the sacred associations. They walked the sacred associations at the sacred associations at the sacred associations. power within itself sufficient to resist the effects of the excessive moisture, while the germ had not. 1 The world is full of stereotyped notions, and plant another acorn. Its tender leaves soon appear among these we may truly class the world's opin. above the sod; but the protracted drought and the ions as to what the soul is, and how and why it is parohing sunbeam consume it; yet the old oak still Immortal. Cortain it is, that, during all the past, lives and flourishes in the full tide of life. The calc invisible. If he enters the haunts of deception and we have had the expression, substantially, of but has the power of self preservation under conditions one opinion upon those subjects by those who have which prove fatal to the tender leaves of the young believed in the soul's immortality. Surely, then, plant. So it is with all organic forms, whether spiritual or material: the latter live only so long as they can resist the chemistry of nature the former are immortal only when they have become superior to all elements of destruction and decomposition.

We return to our question. When is the germ of lisoords fall on the inner sense, and the nerves to become eternalized. A very brief formula will the physical man sufficiently developed to be called a man, and when is it sufficiently developed to sustain. thought upon this subject. It is this: "The soul is and protect itself in the midst of the decomposing

as the dynamic centre of force-the germ from which these simple assumptions humanity seems willing to the human form is ultimately evolved? Imagine a atmosphere. Every object seems to be pervaded by rest. It is so simple, so positive, and has taken very thin, transparent membrane, a bladder-like sack such deep root in our affectional nature, and has about one fire hundredth part of an inch in diameter. become so interwoven into our every day thoughts, filled with a clear fluid, in which float a number of that both our affections and our philosophy spon- exceedingly small particles, or glanules of matter. toncously rebel, without knowing why, against any- and upon the inner surface of which membrane is a radiant footsteps of Augel-visitors and heavenly thing that throws a doubt over the formula, or is at distinct spot about the one three thousandth part of all calculated to take from us our positive errors, an inch in diameter, and you have the germ of a huand substitute in their stead the uncertainties ne. man being. Of course, no one will contend that that cessarily attendant upon all primary investigations little bag of fluid and granular matter is a man; of any department of nature. Yet there are many yet, it may, under proper conditions, by the aggregadeeply penetrating questions in relation to the soul tion of suitable elements to itself become a manand immortality, to which religion and eciones give Let us suppose it has those conditions, and those elus no answer, and to which the above formula fur- ements, and that it begins its development. It very nishes no response but blank nothingness. What is soon shows an appearance of organization; yet, the soul? At what stage in the course of man's strange as it may seem, the first decided organic luminous, and continues to scintillate with starlike development does it really become a soul? Is the type which it assumes is that of a fish; not that it soul a slow formation, which is immortal only when becomes a fish in shape, but its brain, spinal marare visible in the light on the floor. The glory of it has aggregated to itself elements which are sur row, heart, kidneys, and all its internal organs and perior to all the destroying forces of nature? Or is it their functional activities, correspond with those of a sudden creation, immortal simply because it ex- the fish type, and not the human type. No one will ists? With these questions we approach the warm- contend that this thing with the organization of a bearted Spiritualists and the deeply emotional re- fish is a man. By degrees it assumes the organizaligiouists of every stamp, and they answer us accord- tion of a reptile. Of course it is not yet a man. In the expiring winds whisper their last benison to the reason; they tell us how they would like to have succession, the typical organization first of the bird, things, provided the powers of nature were in their and then of the mammal; and still the man is not hands, and the destinies of humanity under their yet manifest. All these changes of organization take place before birth, and, at birth, the whole organization is human; still there is no man yet; and manufacture, moulded into full form and perfect not until many years after birth do all the organs type, at one run, as it were, like the casting of a attain that full degree of unfolding which constitutes

Now to the second part of our question : " When the results of a growth—a gradual aggregation of is the physical man sufficiently developed to be selfelements. The diamond is an aggregation of atoms sustaining and self-preserving in the midst of eleof carbon; the acord attracts to itself particles with ments which, at the same time that they are elewhich its unture affinitizes, until the cak is formed; ments of life, are yet elements of decomposition; and, judging from the manifestations which the soul destruction and death?" Nature promises to every

BANNER OF LIGHT.

| Post, just as the promise inscending to early fact planets with the profession of the profession of

Thus may'st then look on death with fearless mien,

Bear, if then will, my flowers from this bleak scone,

And ory, "I fear thy terrors not;

"Twill be to some more blissful spot." And though the tears may full like summer rain. Like it, shall all their influence yield A newer beauty to thy soul again-As Mossome to a barron field.

To me a nover ending lance of years Shall be—through whose long line shall run That same great love, conqueror of human fears, Which was whon first my life begun.

So think of me as one no more to roam. Where sin inflicts its lasting scars, But bless the arm which bore my spirit home Par, far beyond Heaven's softest stars.

(From the London Spiritual Magazine.) MR. HOWITTS LETTER ON MR. HARRIS

Mr. Canning said, that if you let a lie get an our's start, it will be weeks before you can overtake t. However this may be in point of time, it is certainly ourlous to observe with what immense rapid-ity falsehoods and misrepresentations are propagated, with what engerness they are improved upon as they pass from mouth to mouth and from pen to pen, and how difficult it is, in the exciting game of their propagation, to get in a word on the other side.

It does not argue much for human nature, that it should be so much more easy to disseminate what is false, then what is true; but, as a matter of fuel. it seems to have been so since the fall of man, all down the ages, and to have culminated in our day by means of the press and the worthy editors who consider themselves the leaders of the time.

If we want a special example, the whole course of the press, with reference to the facts and the deduc-tions, both philosophical and religious, of Spiritual ism, furnishes one of the strongest. During now several years' close observation of the press, we do not remember scarcely a single instance, in which either the facts or the doctrines have received one good, frank, or honest recognition; whilst on the other side, almost every notice has been confined to misrepresentation and abuse of the whole sub ject and its defenders.

Now this of itself would not be enough to stamp

the conduct of the press with absolute dishonesty; but there is this fact in addition, which we are sorry editors and persons connected with journals, who fully believe the facts, and yet who allow their thundly papers to be the medium of these false representations.

We were fortunately able, in a short notice in our

ment has befalled Mr. James Grant and his copying an area of the perment itself, in the recent publication of the permet itself, in the recent publication of the permet itself, in the

contained such statements as the following, with which the sernion opens?--

more abundant descent of the Divine Spirit 1010 Christendorm and the world, for the purpose of unfolding the more interior and spiritual, as well as natural, burnan faculties, into higher states of force, perception, and utility. It may be seeined, in its counter movement, as the results produced, in man and on nature, by the opposite efforts of infernal Spirits, to whave to wait before we attain to this modest resistance of the Divine Spirits, to whave to wait before we attain to this modest resistance of the Divine Spirits. take advantage of new openings, to invert to evils, quirement?

that the formulate igencia of the midule ages contained at least a large element of fact; that the vistal experiences of ignotiate Loydn and Frangels Ander, and Cachierine of Stenna, and the more scientific and the scientification and the scientific and the scient

"Such as in any degree attain to it are conscious of being led by a Divine diclate, which, at times, becomes an absolute voice within the breast. We are led by it in perfect freedom, and, under its influence the will continually becomes more energetic, the understanding more harmonious and perfect, the personality more reverent and august."

And of their beightened spiritual vision, and its now-born powers :-

Mr. Howitt what he thinks of Spiritualism and of Mr. Howitt what he thinks of Spiritualism and of Mr. Harris now, and we have much pleasure in giving at the end the frank and able answer which this question elicited from Mr. Howitt.

Such a document, while it is a manifest of the basis of true Spiritualism, should be a great discomfiture to the first and second-hand slanderers of the press who chuckled over Mr. James Grant's misrepresentations; but it would by no means suit their notions of their honest calling to give insertion, the first is not the method of the press. "Never acknowledge yourself to be wrong, nor insert anything that goes against the infallibility of the editor, or that may be unpalstable to the ignorance of your readers," is the first lesson which a baby editor has to learn; and, truth to tell, they are apt scholars at such "useful in the first lesson which a baby editor has to learn; and, truth to tell, they are apt scholars at such "useful in the first lime, though not the west of the set produced, through a heaven growth in the last cut every in the set went in quality to the west results from the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the labors of Whitfield, or the Wesleys, of Oberlin, or the Wesleys, of O palatable to the ignorance of your readers," is the first lesson which a baby editor has to learn; and, truth to tell, they are apt scholars at such "useful knowledge."

But a further heavy blow and great discourage ment has befalles Mr. James Grant and his copy-light of my perception before these manifestations be-

ists, in the recent publication of the sermon itself. The other class of objections will rise from those worked and extended" by Mr. Harris; and it is saily due to truth to say that anything more utilike its tenor than Mr. Grant's description of it oan hardly be imagined.

Who could have conceived, from reading Mr. Grant's "Extraordinary and Triumphant Exposure of Spiritualism," by Mr. Harris, that his sermon is in Modern Spiritualism, as it seems to me, an absolute equilibrium, be directively find the evil and fulse; the darkness; the good and true, against the evil and fulse; the darkness is the following a subjections will rise from those who, while they necept every favorable view, will be disposed to think that I grossly exaggerate the dangers of meliumship, or the possible perils of the search. There is in Modern Spiritualism, as it seems to me, an absolute equilibrium, between the light, as set off against the darkness; the good and true, against the evil and fulse; the

We may have to make some more critical examin ation of Mr. Harris's statements on a future occa-"Modern Spiritualism may be defined, as a series of sion; but the reader will now be in a position, not actions on and in the human spirit and body, and on only to judge between Mr. James Grant and the ed three hours in dying; that the clock was striking the objects of the natural world; produced by the thornor abundant descent of the Divine Spirit into the christendom and the world, for the purpose of unfold.

Christendom and the world, for the purpose of unfold would give to The editor of the Critic, who foodly the remarks they made; who watched with her, and

why should it have been so congenint to Mr. Grant to have entirely onited all reference to the former part of this definition, and to have put forward, and that imperfectly, only the latter? It will be seen, moreover, that one of Mr. Grant's to have entered and the service of spirit manifestations he have put for the fact of spirit manifestations have put for a fruth. In these early days, the existence of this denied and not been a fruth. In these early days, the existence of this manifestations have been of any weight if the fact of spirit manifestations. Now hear whith Mr. Harris gives in his secund as to these as widely dealed manifestations, under to heading of—

"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoestang of—
"Overwhere Results or Superhal Denoe "Sin-I have no wish to go into the general question

superadd a knowledge beyond that extent in any creed.

1 is deeply to be regretted that so many, on all other points candid and judicious, have scaffed at the input of their logic or a bilatus in their inductions, could give us proofs."

And the generate theologians, men without a flaw in their logic or a bilatus in their inductions, could give us proofs, and, therefore, could not satisfy the doubter of their premises. Well, here are the proofs to be seen on the spirit, Mr. Harris says:—

superadd a knowledge beyond that extent in any creed,

And the generate theologians, men without a flaw in their logic or a bilatus in their inductions, could give no proof, and, therefore, could not satisfy the doubter of their premises. Well, here are the proofs to be seen any day by those who will approach them in a candid and philosophic spirit; and thousands of skeptics and atheists who have seen them, have been confused at the six proofs. and pulosophic spirit; and thousands of skeptics and atheists who have seen them, have been confounded and convinced. And you may take my word for it, that nothing else will convince materialists. Therefore these physico-spiritual manifestations are invaluable. They are the alphabet to the teachings of belief. They are the means to the end; and had not Mr. Harris are set them to the whole superiorists are the free particular whole superiorists are said of these particulars. They are the means to the end; and had not Mr. Harris passed through the whole mysterious world of these manifestations—see his works—he could never have reached the place he now occupies on the heights of Christian Spiritualism. It is through his combate with inverted and antisgonistic influences that he has become armed at all points, and thoroughly furnished to every good word and work. To kick down the ladder by which he has ascended, he must kick down with last number, to put our finger upon the writer of the scandalous misrepresentation of Mr. Harris's seemen on Modern Spiritualism, and, for whatever it may be worth, to name him as Mr. James Grant, of the Morning Advertiser.

This perversion of what he heard appeared the next morning, under the heading of "Extraordinary and at concerns the round of the press; some of the concerns when the round of the press; some of the editors culling the most untrue disjointed sentences to give point to the misrepresentations.

The Uritle thinks this a fine opportunity to ask Mr. Howitt what he thinks of Spiritualism and of Mr. Harris now, and we have much pleasure in give. Mr. Harris now, and we have much pleasure in the matter in the whole house. Str. Mr. Harris now and the

prowl through the camp of Spleitualism—let the pul-pits beat all their droms ceele-lastle, and the pusa-throw up all its butterles, froming with rifled cannon and Armstrong guis; and if among them, or alto-gether, they find that they have killed one or both of the twin sisters, Christianity and Splritualism, they will, no doubt, report upon it. Till then-I am, sir, yours, &c., William Howitt."

> From the Cattaraugus Freeman. STRANGE DREAM

I wish to make public a very singular dream, which was literally fulfilled at the death of my wife. She had been Ill for some time; tho day before her death sho fell into a trance like sumber, and on waking she told me what she had seen and heard; that she linger the remarks they made; how the shroud was made, and the remarks they made; how the shroud was made, and coffin, giving the inscription on the plate—ber anne. Died Apr. 4, 1859. E. 31 y'rs and 1 mo.' Bbe told who took charge of the funeral; how the procession was formed; who made the prayer at the house; how the boys were dressed, (their garments were made afterward and out of the house;) that the minister met us; how the mourners sat, and who were there; told the hymra, the text, the minister's name, some things he said the manner he treated his subtlest the the hymns, the text, the minister's name, some things he said, and the manner he treated his subject; told to whom I applied to dig the grave, his excuse, and then who did nig it. Seeing all this, she reflected and reasoned with herself—'I must be dend, for I have seen all that has happened for two days. I am not Inhell, for I suffer no pain; if in heaven, it is not as I expected.' Then she nwoke, and after telling the deeper represent of the recovery is a supply that the subject is a supply that the supply is a supply that the renn, requested me to remember it, as it might r rue; and if it did, it would prove the reality of future

And here I must add, it did all prove most wonder-And nero I must auton. I must be fully tue! Nothing was done, however, to make it so. The Rev. Mr. Fisher was sent for to preach, and when, after the funeral, I told him the vision, he said when the funeral is west of Cod." and he knew it when, after the funeral, I told him the vision, he said vit was not a dream—it was of God." and he knew it because of the part he took. He got a subject nearly arranged for the sermon, when he lest it and could not recall it. He took another, and iost it. But a few minutes before he started, the text he used came to mind, and he prepared his sermon on the way. And that one just met the dream. I have stated simply the furth. I believe. Others may doubt I leave the acts far all to consider. It may be a mistake that

Napoli, (Canaraugus Co., N. Y..) Murch 3, 1860,

What is fashion? A beautiful envelop for mortall. ty, presenting a beautiful and polished exterior, the appearance of which gives no certain indication of

controversies of others, and so be true peacewakers.

But remember the condition, that the peace we seek to maintain is to be consistent with the claims of our out of the assertions of self. The more you will find that it own true self-respect, and truth and duty for us. As much as is divinely and morally possible, let us seek and sustain peace.

Again, under this head, I would observe that the labor of peacemaking must be compatible with the conditions of right, justice, and goodness, without warting or contending against all evil in the world without, but compatible with the conditions of right, justice, and goodness, without warting or contending against all evil in the world without, but compatible with the conditions of right, justice, and goodness, without warting or contending against all evil in the world without. Here, then, comes in the limitation in those words of Jesus to which is referred—if can word without. Here, then, comes in the limitation in those words of Jesus to which is referred—if can with a return the development of this selfish, not to end peace, but a sword." No man is following the ideal of this text who goes about trying to make all the trouble in the world, that is the source of all the sin. Render homage to that, give full honor to list; let this little personal F. The more you will find that it is this little personal F. The more you will find that it is the suil the trouble in the world, that is the source of all the sin. Render homage to that, give full honor to list; let this little personal F. The more you will find that it is this little personal F. The more you will find that it is this little personal F. The more you will find that it is this little personal F. The more you will find the trouble in the world, that is the source of all the sin. Render homage to that, give full honor to list; let his little personal F. The more you will all the will he could line for the source of this that all the cell in the sin. Render homage for that, give full honor that is this little

ont, but contagaille with the conditions of right, just the and postnose maintained against all evil in the world without. Here, then, comes in the limitation in those words of dees to which I referred—teams in those words of dees to which I referred—teams in the seal peace, but asword." No man is following in the word without asword." No man is following peace with refl. or to componite with its, in the first place because no peace withcrift is possible. Whosever, makes this statement dees not thereby declare war, but he simply declares the law. There cannot be any true he simply declares the law. There cannot be any true he simply declares the law. There cannot be any true in the word in the word. I lis in tieff a radiest in the matter at the lack of it. as goodness has. Ancet it is next early never at real. If at any time all the good men in the word should consent to ground their than the word should consent to ground their true that the consent way to the same that the consent way to the same than the world should consent to ground their true that the consent way to the same that the consent was to the consent way to the same that the consent was to the consent way to the same that the consent was to the

So you see that it is out of personilly this all the trouted and strife in the world course. Whather it has the strife magnified upon a theare as neights as Waterline, or upon a theaten no water than the four world of a common chamber, no matter; is lastic I practing up its egotism, endeavoring to assert their, to gratify itself, obstinately maintaining its position, which the front and head and spring of that trouble which requires peacemaking.

ticelf, obstinately maintaining its position, which the front and head and spring of that trouble which requires peacemaking.

Ho, in order thefone may be truly a possessaker in this world, he must bogin with himself, he must be peaceful there, and, in order to be peaceful there, he must be pure there; whet pure, and then peaceful there, he must be pure there; whet pure, and then peaceful. Let me say here that the power of the true peacemaker is not simply the power to heal strife between neighbors. It is a great and peaceful office contemplated that way, and often as it must have been exercised in Oriental countries, where men about up he tween rivals in deep-rooted antisponism, and perhaps by long entreaty, carnest, falthful, kind labor, houghful together hearts alleinted for years. It was a benutiful thing to do it; was then, and is now, to bring men together who have been far apart, whose old friendahly have been disserved, and is now, to bring men together again through the agency of a third person, and flowed by in the series. There is a benutiful and heavenly agency in this. Ilust that is foot the only way in which a man can be a peacemaker. He may be so by delivering the souls of men fron those elements that make war in those souls. He can be a peacemaker in the sense of comforting and assuring men. lifting thers, up above the darkness of their sorrown and their sins or by bringing peace to the soul. What a power of blassedness it is when a man by some clear perception of truth which has been ratified in his own experience, by some word of consolation, that has worked like healing in his own soul, by some inward light which he has gained by struggling through dismal darkness and terrible doubt, when a man by such experiences shall be able to give peace to some poor, wearled, worzied, darkened, fearful, troubled soul. What a blessed power that is. It is better oven than healing discords.

worree, darkened, tentul, troubed sout, vastablessed power that is. It is better over than healing discords.

But in order that a man may do this, he must be peaceful in himself. He must know what peace is. You cannot preach peace to others from a troubled heart. You must preach it from the fountains, of deep peace within your heart. You must touch them with the hand of genial experience and all-sufficient help. You see, then, that we have not an isolated virtue here, the virtue of peace-making. You see that it is very far in quality from the mero compromising, husting up, conservative spirit, from the idea of the peace-maker who makes peace at any rate, who easys, whet we have peace—peace." That is the cry of some men all over the world. No matter what it is, "Stop agitation; let us have peace." Stop the devil's life there. Stop the liberent, malignant power of cell. Stop the rampant antagonism of the wrong, or there nover can be peace in your own heart or in the world. It is the deepest radicalism which is the best conservatism. The one is the probe which tears out the germ of the disease, and the other is the court-plaster which covers it up. That is the difference between conservatism and radicalism. Mere compromising, covering up, is not peacemaking. Here compromising of the right is peacemaking. The bold ascertion of the right is peacemaking. The bold ascertion sold, that it is the power of peace within which constitutes peacemaking. I repeat, therefore, that this is not a mere isolated or commonplace virtue. It is not perhaps to each a quality as we have usually thought it, that our Saviour gives his benediction in the words before us.

t, that our Saviour gives his benediction in the words

it, that our Saviour gives his benediction in the words before us.

III. Thus arriving at the final point in this discourse, my friends, you see that we must be peace-makers in order to be called and to realize that we actually are the children of God. You see that it must be so from the operation of inevitable law; for being peaceable we not of course in accordance and at one with him who is the God of peace. We are in spiritual relationship with God—with his son-ship. Being thus peaceable we come into that spiritual relationship, and thus, being peacemakers, we are the children of God. For can you conceive of anything that so represents the glery and truth and marvefousness of God's nature as the idea of peace? When you come back to your best evidences, what would constitute the beatitude of the divine nature, but peace and harmony at the centre of all things, undisturbed fullness of life. That is the greatest idea you can get of God. Evil and chaos are identical. You have discord and durk, mallgannt fate, when you think of evil; but when you think of God you think of peace, you think of eace, that is expandized in every growing grass blade, in every revolving star, peace that lies at the deep centre and foundation of everything. That is what nature declares, as the great poet of nature sings the beautiful mystery of the reashell, aspirations of central peace at the core of endless agitation. Central peace at the core of endless agitation of central peace at the core of endless agitation of before us.
III. Thus arriving at the final point in this dis-

in every man's life-time. Never put down the weapon; on ever throw aside the shield. Always there is some evil to conquer, always some wrong to trample down, always some right to establish. The condition of this ward is war. Oh, what a difference in that higher state, the state of peace. Of peace, not reat, Let us an not confound peace with inaction or stognation. On the contrary, peace alone renders possible the moblest action, of the most diversified industry, of the most noble effort. It is peace, and not war: for war kills lodustry, clogs effort, chokes up the old sources of the streams of profitable action. So it over is upon this earth; wars and fightings clog some of our moblest powers. Heaven is peace, and because it is peace it is the grandest action. Then alone shall we know what it is, throwing aside the weight of evil, to press forward to the good. Then shall we know what it is to have every faculty harmonicusly developed. The more a man comes into the state of peace can nover be perfectly obtained. But just in proportion as ft is obtained, just in proportion as he makes peace in his own soul, by casting out the elements of evil and submitting to the will of God, just in proportion as he struggles against evil in the world—just in that proportion does he come into the condition of the peacemaker. And I say once more, the more peaceful you become in yourself, the more and more you become like God, and see as the law of your being the benediction of the Savlour which stands before us.

Wilton or the Banner of Light.

Written or the Banner of Light. FAINT NOT BY THE WAYSIDE. DY MARY.

What though 'neath the great life burden, Heart doth faint and face grow pale? At the stern command of duty, Tottering limbs and dim oyes fall.

Sink ye not, for life hath duties, We should never fall to bear : Bhrink ye not, but put her robe on Though it is but thorns ye wear.

It is not for thy well being, That thy life should ever be. Bright as flowers, calm as moonlight. Floating on a rippling sea.

Then grapplo hard and strike out boldly With a calm undamnted oye; Sink not, but the angry billows With a potent will defy.

Obstacles may mar thy progress, Suffering waken wild despair : Listen not, but close thy senses,

God is in the liou's lair. Rocks may intercept thy landing,

Though the powers of earth dely.

How them down-out out thy pathway With the charmed sword of right; Carvo thy name in living letters. In the pillared halls of light.

Providence, R. I. 1800. (2) Spiritualism will develop itself in a new form, more actounding than ever. The elements are taking their rest in the bull of dreamy listlessness; and then the world will be aroused to the knowledge of God's power through the spirits. Man will see his spirit The clouds hing beartly o'er our way. ground as driveth the wind and sleet, Our hopes grow faint with a long delay, Our hearts are sad, and worn our feel. Blowly we walk our weary path. Oroplog slong mid the daylight dim. Honlag to grasp the helping hand Of God, and trusting alone in Rim, Our breath comes low-our feet grow weak! Merciful Beaven !- shall it be we fall? " Never." We bear a firm voice say-.. The sunshine comoth-after all."

The hand of Poverty close doth press; The skeleton Want stands at the door. And she who would with abundance bless. Sees famishing children on the floor, The fire lies smouldering on the hearth, The candle has low in its socket burned: The mother bath given the last hard crust To the child, and her face to the cold wall turned She prays and hopes—'tie the last faint hope That God will list to the widow's call. When a voice is beard at the open door-" Enough and to spare comes-after all." We struggle in life with its bitter cup,-Each soul its serrow alone doth know .-We would pass it by, but we all must sup, Of what ecemeth to us a dark, dark woe. We question the "good" that will come of it, Too often turn with a sad complain. And think our Father has closed the door.

Banner of Night.

And shut as out in the cold, cold min ;

But when, from the top of the beautiful bills,

We see, escaped from the valley's thrall,

The whole of life, we shall all confess

"Sunehine," West Roxbury, Mase,

To a wealth of goodness-after all.

BOSTON, SATURDAY, MARCH 31, 1860. Berry, Colby & Co., Publishers.

WILLIAM BERRY, LUTHER COLDY, J. HOLLIN M. SQUIRH.

PUBLICATION OFFICES:

3 1-2 Brattle St., Boston : 143 Fulton St., New York.

EDITORS: WILLIAM BERRY, BOLTON. | S. D. BRITTAN, NEW YORK, LUTHER COLUY, " J. R. M. SQUIRE, London.

30 Business Letters must be addressed.

"BANNER OF LIGHT," Boston, Mass. Terms of subscription see First Page.

Berry, Colby & Co.

PRESENT AND TO COME.

The thousands in all parts of the country who have extended their sympathy and lent their co operation to the establishment of a journal, which, like the BANNER OF LIGHT, proposed to espouse the cause of rational progress and a perfect apiritual freedom with whatever real and ability it might command, may well congratulate themselves on their accomplishment to-day. Because they have so willed it, their eyes at this moment rest upon a sheet, with whose external appearance certainly they and we have good reason to feel satisfied, and of whose liberal, catholic and therough character these modern times stand greatly in need. We cannot say that our feelings at this moment are akin at all to pride, but we can scarcely refrain from giving frank expression to our satisfac tion. Nor is it, either, the antisfaction which implies a willingness to fold the hands and review the work already done with placid contentment, but rather that which stimulates the desire to perform many times more than what has hitherte been undertaken.

On an occasion like this, when reader and writer enter upon a new lease of sympathy, as it were, and all are better pleased with the freshness of regard that perfect success secures, the right moment has come for the old acquaintance to take a larger form, such as its present elpeness warrants. The parties chiefly interested may sit down and chat in a very friendly and even intimate way, on the score of their common experiances together. This is what we propose to do in the present article; we have selected this particular time as the one most 01 for the mutual interchange of pentiments and the search for a still more close and thorough understanding. In a work like that in which we-both reader and writer-are engaged, nothing can be done if it be attempted from only one side; unless both parties sympathize and heartily cooperate, the practical results must needs be few and feeble. And here it is that we have always felt strong, and feel particularly so to day; if we had suffered for the aid and comfort of the friends of a genuine rational liberty of apirit, we should have been able to work none of those results, for which, slight as they may bo at most, we have too great reason to be grateful

What the present position and standing of this paper is, it la hardly necessary for us to attempt to say. If It has come short, at any time, of its prime and original intent, to avow and defend principles which are as broad and deep as humanity, or to throw wide open the doors to the discussion of weightiest topics in human life, and the expression of every variety of individual experience, or to proclaim the beauty, the need, and the rich rewards of a charity that is as agget as the heavens and as wide as God's own creation-then the fault is chargeable to a lack of ability to execute, and in no sense to a want of steadfasine of purpose on the part of its conductors. The imme diate past is hung about with a tapestry on which are embroidered recollections and associations which our hearts will love to glance at forever. What little we hare done, in significant as it is by the side of what it is our desire and aim to do, is nevertheless of priceless value to us for its countless suggestions, and the poworful stimulus they offer. But it is much to begin, The French have a pithy proverb, that "it is the first step that costs." Had a paper like the Banner been started on its circulation not very many years ago, it would soon have reached the sorry end of it. fact that a paper composed of such strong and liberal elements, however, to day keeps the popular car and holds a fixed place in the popular heart, is satisfactory avidence that it is a naper whose characteristics are exactly in demand by the many thousands of souls that are struggling and striving, praying and aspiring

It is almost an overpowering thought, that one is made, even by circumstantial aid, the exponent of such souls in such an ago; yet we must not forget that Henven selects its own proper instruments to work its own results, and that each should assume his niers. and hold it persistently and bravely, whether it be high or low in degree, honored of men or not. We believe that the mission of the Bannen is a peculiar one, as we likewise know it to answer the want of the masses, whose souls secretly testify that hitherto they have been upreached. Palpit preaching exerts but a very limited influence in this country, at best; the rofessedly "religious" newspapers fail to get hold either of the popular mind or heart. Something is wanting to feed hungering souls. Books are powerful, but all cannot and do not buy books. The newspaper is the universal counter of tidings. All men purchase it. It penetrates to every household, however humble, in the land. Upon its pages may be spread just what the great common heart needs. Not cantingly-not in homily, though ever so deeply sugared-not with stiff didacticism of preaching, that is at once offensive to the better instincts of all men, and so closes the mode of ingress to the much needed truth-but frankly. freely, as familiar conversation with the sweet spirit of confidence, and therefore carnestly and without salfish reservation. This spirit is is that makes friends at first sight, and, by its conciliatory manners, paves the sure way for all good things and true to come.

LITERATURE.

TRINITABIANISM NOT THE DOCTRING OF THE NEW TESTAMENT.

This is the title of two very able, if not somewhat boust would be likely to excite our gratification and carned lectures, delivered by Btarr King, of Boston, In the Hollie Street Church. They are partly in resuch feeling, because our whole effort and prayer is to view of Rev. Dr. Huntington's Discourse on the Trinihelp widen every day the circle of human vision, to ty, the latter gentlemen having recently left the Unitaliberalize and enlarge public sentiment, to break down rion denomination, discarded its fundamental docthe walls of party divisions, to bring buman souls in trines, and gone over to the Episcopal Church. It is enough to say of these lectures of Mr. King, that they are very eloquently and foreibly written, and will well repay thoughtful permal by those who sapire to larger but the perfect master of himself. We care nothing and more liberal ylews of God, and our relations to him as children.

Published by Crosby, Nichols, Lee & Co.

creeds becomes renovated. And the satisfaction of knowing that in so wide and worthy a work we are FRATERNITY TRACES. exerting however humble and limited an influence, so

It would give us not the least satisfaction to beast

of being a power at the present time, though we can

not indeed be unaware of the extent and value of our

influence. Were we engaged in any merely partizan

work, whether of religion or of pulltics, then such a

pride; but we are clear to say that we feel free of any

free and natural contact, and to set each individual on

the way of his own peculiar destiny. It matters little

to us who rules or is ruled, so it be that each man is

for the uprising of this party or creed, or that, if it

does but occur that the secret spirit of all parties and

spoken of without the rising of such a thought. Yet

If one's services in any good causo are to be spoken of

We seem to take a far look, at this time, into the

future. That the coming ten years is destined to wit-

ness a revolution in public sentiment on fundamental

matters such as the past ten years has scarcely sug

gested, we entertain no scruple of a doubt. All signs

point unerringly that way. The past has been no

more than a promise of what is yet to come: a promise

of ripened fruits, pendant in full clusters from green

and vigorous boughs, that hong over running waters

of real and true life. The light of the morning has

long since touched the hill-tops; it is rapidly descend-

ing into the damp and durkened valleys. Men are

awaking as from life-long dreams. Euperstitions are

retreating before the light, as owls and hats seek the

screening shelter of shades and caves. Science is putting superstition and unbelief to rout, and stimu-

lating the soul's powers into the freest and bealthlest

action. Creeds and forms are crumbling away, simply

because they are creeds and forms, and have not soul

to vitalize them. The seeming confusion that renders

so many timid, is but the stronger proof that all will

pe reduced to order at last. Chaos engenders eystem.

compelling men to look again, and look until they

find the law. Men are now to be heard talking on

nomentous concerns in the streets, in the cars, in

all public places, where they would formerly have

esteemed it almost a shame to be caught saying a

vord. A general impression seems to have taken

hold of the popular mind, that what has been is not

of necessity to be always, and that it can all be

prodently changed whenever the popular perceptions

are clear, and the popular judgment firm and self-

reliant. In all respects, a new order of things has

arisen, for which new and better measures must needs

be taken. The human heart has become more hopeful

and buoyant. The heavy stone, that so long has

With such a future looking us in the face, it is not

at all questionable what sort of instruments will be

equired to perform the work that is to be done, and

to answer the increasing wants of the new age just

dawned. The organs of bigotry will not do at all.

ever speaks a purely selfish apirit, will not be in de-

mand. Like over attracts like. If, therefore, the

teachers that shall respond on the same plane, it is

brief, we are to see quite another kind of newspapers

vet, that shall address thomselves, without capting on

the one hand and timidity on the other, to the chang-

ing and improving heart of the age. We shall soon

see the same token in our popular books, too, liters

ture being the piedge and promise of all those grand

and benetiful results that flower out from the plant-

ings and growths of Time. The day is at last upon

na-and we all have occasion to feel vary gratuful for

Its arrival—when a newspaper that pretends to speak

to and for the people at large, must not fail to per-

ceive what is true in the largest and least partizan

sense, and, what is more, not be afraid to utter it.

And so with the new literature. Hitherto, complaint

has been made that we have no literature that may be

mind breaks out in the genuine freedom of an awakened

spirituality, sees life in its large, and deep, and true

meanings, and weds itself in the same spirit to the

munificent gifts that nature has beaped everywhere

around us, then will be the time for an American

literature; no copy of anything in the past, though

accepting every one of its significant and valuable

auggestions; no echo of the thoughts, fears and experi-

ences of days not at all like our own; no mere tren

and truly itself, full of love and aspiration, stimu-

lating the largest possible sympathies of the human

anul exalting the humblest life to a level with the

and, in every sense, the forerunner of the rich rewards

that are yet boarded away in the fature for man's

and alm to advance, so far as it alone might aid in

such a work, this very time, long prayed for of many.

It undoubtedly has come abort in many respects, where

it was the endeavor to reduce purpose to practice, but

never has its spirit flagged, or its resolution faltered.

strong and unlied support of thousands upon thou-

sands, to whose calls it weekly endeavors to make

answer, it could not fall of the high and whose attain-

ment it originally set up for its goal. The BANNER is

the outgrowth of the wants of the popular heart and

intellect; and its great success, together with what

heart and intellect as it demanded.

oble, and still hope to improve.

that seek for them.

raternal well wishes.

uffuence and power it may chance to wield, can be

At the threshold of a new experiment like an en-

programment, attended as it is with expenses and anxi-

eties which none can so well understand as ourselves,

a few words, more purely personal than otherwise, are

peculiarly fitting and pleasant. Thus we come neare

cem to take them all by the hand. The cause in

have done all, for when we have accomplished most

It is our sincers hope that not one of the true friends

dont blessings it holds in trust for the human soul-

Naturo at First Hand.

much shrewdness and practical sense as both com-

ave been known to grow silent under its mesmeric

pined. This is one of his pregnant paragraphs:

This journal was established with the sale intent

senied the door, has at length been rolled away.

at all, it is well if they are worthy and efficient.

We have on our table four tracts, published by the far from being any cause of boasting, is rather to be well-known "Fruternity Society" of Theodore Parker's congregation, containing selections from some of his ablest and most thorough discourses. The topics are-"Natural Religion," "Errors of the Popular Theology," "Man naturally loves God," and "Three Mistakes of the Christian Church."

For sale by Rufus Leighton, Jr.

THE MATERIAL CONDITION OF THE PROPLE OF MASSA CHUSETTS.

The above is the title of a handsome pamphlet, a re print of an article by Theodore Parker in the Christian Examiner. We remember the impression made on us by the article on its appearance in magazine pages, and are glad to see it reprinted in so good a form for circulation. The people of the Commonwealth, and people outside its limits. 100, will find a great deal in it to atimulate thought about common and most necessary concerns.

For sale by Bela Marsh.

THE HERALD OF LIGHT. We have the March No. of this sterling publication,

which offers a readable table of contents.

HOME PASTIMES, OR TABLEAUX VIVANTS

This elegant duodecimo volume direcis the members of every household in the land how to extemporize those delightful little family tableaux which everybody desires to witness, but so few know how to get up. Between these covers the whole of the art is made known to the reader, so that he or she may at once set to work and have all these pleasant representations at home. Subjects for econes are furnished, together with minute and tasteful directions how to proceed in executing them. The aim of the author is, in his own words, "to extend the influence of a pure and ornamental art," to "awaken in the minds of many a quicker sense of the grace and elegance which familla: ablects are canable of affording, and to encourage all to cherish a taste for the beautiful." The author is

Mr. James H. Head. Published by J. E. Tilton & Co., Boston.

ADELA, THE OCTOROGN.

The plot of this story is laid on a large plantation, in Merely sectorian agents come short entirely. Whatone of the rich cotton districts of the Mississippi, Though the subject of this navel is slavery, yet it is not of the character of Uncle Tom's Cable. It makes no appeal popular mind and heart is so far elevated and enlarged to our morbid sensibilities; the characters are all natuns to erave the ministration of papers, books and ral, occupying new, unimproved ground. There is no extenuation of slavery, no deepening of its dark bue, egregious error to seek to satisfy that mind and heart It is a finely wrought story, interspersed with beautiful with anything less clorated and enlarged, too. In passages, each chapter weaving its own fascinating spell around the mind, until the last paragraph is

Although complete as a novel, it is a sort of triangle; it is an epitome of the slave agitation at our National Capitol, the workings and polloy of the Southern mind on the subject, and Northern political limitity and truculance; and, as such is valuable. Not only so: It is a very specious and ingenious plea for Colonization, showing that the black race cannot arrive to their proper condition among the whites; that a wicked, unjust prejudice, existing among the people of the free States, forbids the idea of a political or social equality of condition; that we do the slaves but little good by mere emancipation; that this bettering of their condition is doubtful; that true benevolence requires time has not ye had time to work its wonders. All more, and the principles of eternal justice demand of time has not ye had time to work its wonders. All us, as a people, to colonize them; "that Northern symbolings in their own due season. When the American pathy is morbidly fed, and injudiciously exercised;" Thus, while the negre is theoretically free, prejudices and passions, neglects and wrongs, step in, lacerating their feelings, fettering their souls, and cutting them off from all the glorious realities of freemen, rendering them practically slaves, without even the small mercles that slavery breaks to them.

Without endorsing the writer's convictions on this ubject, we remark that they are highly suggestive and worthy of thought. The nuthor is H. L. Hosmer, script of the records of other nations; but altorether

Published by Follett, Foster & Co., Columbus, Ohio, and for sale by Brown & Taggard, Boston.

Theekeray and Macaulay.

highest, and, in truth, assisting to make it the highest, Even "lions" are timid, at times. The greatest orators in history have quivered and trembled like girls on rising to open a speech, though they afterwards surpassed themselves in what they accomplished. An sneedote is now reinted of Thackeray, going to show how he quaked and feared in the presence of Macaulay. Upon the occasion of Thackeray's first lecture in Lon. don, he saw, on looking over the house, before going forward to the desk, the well-known person of Macaulay on the third beach from the front. Turning to from the beginning. It stands more firm in its intents some friends, he said: "A five-nound note to any man than ever. Nor could it be otherwise; for, with the who will get Macaulay out of the house," "Egad, sir," said ho, in relating the circumstance, "I felt like a fellow with a sixpence in his packet, in the banking house of the Barings." And while on the subject of Macaulay, we may as well add the story of his only known loke. It has but recently come to the light It is said be met Mrs. Beecher Stowe at Sir Charles Trevelyan's, and railled her on her admiration of ascribed only to its efforts, thus far, to speak to that Shakspeare, "Which of his characters do you like best?" said he. "Desdemona," said the lady. "Ah, of course." was the reply, "for she was the only one who ran after a black man !"

Dr. Hayes's Polar Excursion.

to each one of our readers and subscribers again, and The intropid dector is determined to set out this suring for the Artic regions, to verify the discoverier which all of us are engaged is the common cause of of Dr. Kano. The rush of applications from persons manity. It demands the efforts of a lifetime, on the desirous of going along with him, from one motive part of each one of us. There is no rest for us but in and another, is beyond all precedent. Among the ction. We may never fold our hands and say we names are those of artists, physicians and geologists from all parts of the country. Few, if any, of the galwe seem but to have begon the work. All progress is tant fellows can be gratified, as the doctor proposes to he fruit of action; we cannot allow ourselves to stage take only the following force: One astronomer, one the fruit of action; we cannot allow ourselves to stagsurgeon, two mates, one steward, one cook, and six sallors. This party will be all that a schooner of one f genuine Spiritualism will suffer himself to be dishendred tons will require, or can accommodate. Such beartened now; this is, of all other days, the day of is the size of the vessel and the number of voyagers bope, and faith, and trust. The future keeps its own settled upon in case only \$20,000 can be raised. If cerets, we know; but faith is a divining-rod, almost as twice that sum could be procured, a vessel of double skliiful to detect its hidden wealth as absolute vision. the tonnage and at least twice the number of saflors in that Future we confide, and will not cease to labor and assistants would be taken. The doctor hones to get away by the 15th of May, though it will not be too and pray, in season and out of season, for the abanlate to start by the middle of June. He expects to be absent two years and a balf. Kind Reader-we greet you with our slucere and

An Endorser.

An exchange informs us—we forget what particular exchange, in the sea of our papers—that Lola Montes Prentice possesses as much wit as pathes, and as has come out, in a Cincinnati newspaper in defence of the piety of a reverend gentleman, now preaching bined. This is one of his pregnant paragraphs:

"What a pity it is that so many people see Nature first in books; get it at second hand; always see the secondary rainhow, and never the first and brightest and best, and then babble of green fields, as if they had gone to grass! like Kebuchadnezer. A spane took at Nature; a saucy, steady gazo full in her face, does not dispose men to talk much, and even women have been known to grow silent under its mesmeric. against Spiritualism in England. This is thought to be something new for Lola to undertake-defence of the clergy.

The Realm of Sleep.

A popular writer says, with much force and beauty: · Every year we should become more and more pain fully sansible of the desolation made around as by death, if sleep-the ante-chamber of the grave-were He is truly wise who can calmly endure evil and en- not hung by dreams with the busts of those who live in the other world."

Renew Your Subscription.

This number will be sent to all those whose terms of news new efforts in goodness always. the fact. Those who wish it discontinued, will return good its own reward. the paper with their name and post address upon it, according to law.

The Pope on This Side.

There was a meeting, some few weeks since, in St. Johns, convened by the Roman Catholic Bishop of that city, to express sympathy with the Pope. The meeting was numerously attended, and Louis Napoleon was denounced as Pontius Pilate, Victor Emmanuel was called the impenitent thief; while Palmerston. Derby, Glodstone and Russell were favored with any amount of

Reported for the Danuer of Light, BROMFIELD STREET CONFERENCE.

Wednesday Evening, March 21st.

QUESTION -- Do good spirite influence ue; and what do we know of their influence?

Da. Chino.-In our past discussions we have hunted for the devil, and, for one, I have failed to find him. We have reached out our hands to grosp the "evil" in fluences of "bad" spirits, and in this reaching I have been as industrious as any one; but I have found in my grasp, nothing. Now we will reach out for the influence of good spirits.

In conformity with past distinctions made between good and bad spirits. I shall speak of the influence of spirits that everybody calls good, though all spirits

are too good for such a spirit as mine is to call had.

How good and how kind is the better side of human life! How generous and noble are its manifestations of goodness I It is the influence of good spirits, out of the body and in the body, that makes these manifes intions of goodness.

Watch the influence of a mather's spirit, acting upoher child, from its infancy to its mature manhood. What an unmeasured volume of goodness is poured out to influence her child through all the stages of its early growth, to feed and nurture its material existence for nscluiness and beauty! It is the spirit of the mother that sends forth these emanations of goodness, and it in the spirits of departed men and women that nous into her soul the etreams of goodness that she rends out upon her child. You may ask me how I know that spirits of departed men pour streams of love into the mother's hosom? I see them do it. This is enough for me. I do not ask any one to believe this. Look yourselves if you desire to know, and see it. Every me must see for himself and for herself.

To see spirits is only to have the desire. But do not ever expect to see them with sensuous vision. Behold them in thoughts, in feelings, in desires—in the (magi nation, which is more real and more enduring than all the evidences of the material world; is far less fictition than the facts of arithmetic, or the reality of a granite rock. The soul's desire to see a spirit, is the spiritual onectousness of the reality. Desire is spiritual vision. Thought and imagination is the reality of spiritual existence. Do good spirits influence us? They do-in every

effort of goodness, kindness and love, the influence of good spirits directs us. And what a volume of the manifestations of human goodness every one of us may read in the practical details of our past lives! Humanity goes for goodness, always. There is a founduess in every human heart, which, when touched, will call forth manifest deeds of goodness that would aimost make angels weep with Joy. And It is always the influence of disembodied spirits that call out these streams of goodness that flow through mortals, to make the beautiful manifestations of human life. I know it is. And it is a privilego that I have to know this without being under the necessite of proving it to every man I meet, by the science of a slate and arithmetic, or the plummet of a judicial courthouse—or the creed of a pulpit where one man stands up to tell a thousand other men, who know as well as he does, what they must do. In spiritual par lance, what I know, I do know, and that is for me and what you know, you do know, and that is for you, For one man to instruct another man by telling him something, belongs to material things, not to spiritual things. Spiritual knowledge comes to the soul as air does to the lungs-cach one breathes for himself. Spiritual knowledge is not cold philosophy-it is fed ing, desire; it is spontaneous thought-it is imaginaion, if you please to call it that; it is a consciousness that grows out of the longing soul.

The soul-desires and the soul-longings of men and men are for goodness, and these desires and long ings gush forth upseen to sweaten and to beautify hu man life. Every heart is a channel of goodness sendlug off emanations of love in darkness, and like the dews of heaven that fall unseen, they water the tender ds of spiritual existence on earth. At the spring of earth have an unseen fountain that feeds them. In overy living soul is a spiritual spring of goodness, and every apring of goodness has a fountain of goodness unseen, that feeds it. There is a fountain of spiritual codness that pours its waters through human souls Angels' become are the channels. God'e love is the fountain. Through every human soul comes the influence of good spirits which we see in every good and enerous deed of life.

Everybody desires to do good: and everybody does n deeds of goodness to one deed of naughtiness What do we know of the influence of good spirits? Let the answer to this question be another question viz.. What do we know of the kindness and love or. bibited every day and every hour of life in our intersurse with one another? How kind and good our

father and our mother have been to us! How Innum erable are the deeds of love that they have done for u on our helpless infancy to the present time! How our hearts swell with gratitude when we recount, ever but a few of the many deeds of a father's and mother's love written in the book of our past lives ! How many auxious tears has a good mother, dropped for each of us? Good spirits have influenced our fathers and our mothers to do for us what they have done. How many deeds of kindness have our brothers and our eleterdone for us in the home of our childhood? Angels nade them do these deeds—and angels are messengers of God'n love.

How kind our friends and acquaintances are I have

ultiplied are the influences of goodness we have received from them! Angels do this, How good now civil, how respectful, are the manifestations of society all around us! How good-hearted and kind is all humanity! How beautiful is life! What makes it so? It is the love of God, borne to us on the wings his angels and spirits. What makes Mrs. Gilbert, Mrs. Adams, Mrs. Pope, Mrs. May, Mrs. Barrett, and encumbered of the body, has a greater power—has Religious Spiritual Movement. million that I don't know, go in ellence and carry complish any end it may have in view, with less ob clothes to the naked? Is it less than the immediate by the interposition of my spirit guides. All great of Sermons in this city. The first were delivered in Bromdecda? No. I know it is not. What influence is it power in their productions vastly beyond themselves, more ample and better adapted room can be obtained. Beats Peters, the Maggies, the Marys, and Katies, willingly hands. has a downy bed for rest when this wearlsome life of

people relieve human sufferings, and tell it not to the corld! It is the angels of God that do this.

to do the noble deeds of life they do.

and night, to heat and blad up the bleeding wounds of of the influence of good spirits,] rime, and militigate the intersest suffering that hu DR. Wellington.—It is hard to separate evil and the influence of good spirits and the angels of God?

aubscription expired with the last lisue, Vol. 6, No. 26. | Mn. Conant,-Life, what and where it is, and We hope our friends will tose no time in forwarding whither it tends, is a momentous question, and none pable of demonstration. You may put some suscepti-

with the blues. I was one day on the Common, walk turn out of my way and buy some fruit of an Irish apple-woman. I didn't want the apples-had no appepoorly dressed, bungry-looking, Irlsh girls. I was in-Suenced to give the apples to these girls; and as I did so their gratitude made the cloud of misanthropy furl away, and left me happy. The deed was nothing, but the result was worth worlds to me. The fruit seemed to me capples of gold in pictures of silver." [Mr. E, told other instances of a like nature, which had equally harmonizing results.] I believe in each lestiai and divine.

MR. THAYER.—There have been times when I should

side. The question is whether epirits do influence good as any that ever lived; but he said. . Why callest are bad. This is what is called human depravity. It of spirits on men, to do things whose results were of in nony with heaven, and in rapport with the influence of the good. We can so tune our lives that we can catch from heaven a gleam of glory, and spread it in our deeds. Let us do this thing, and we shall be happier, more beautiful, and less apt to kill the world by our attempts to correct it, by finding fault with it.

MR. VON VLECK .- The majority of people here on the earth are neither exceedingly good nor extremely bad; as regards morals, 'they are about "middling;' and I do not believe that so-called death is an event that will essentially change their characters. When they go into the other world they will doubtless seek mmunicate with those they leave behind them; and it would be folly to suppose that the means any one I enter beaven shall never rest content till I see that of them might use to effect a communication with mortale, would not be alike available to all of them. We are as really spirits now as we ever will be, and by good spirits come to every child of earth. means of the law of sympathy, we can spiritually commune with one another without any physical or external manifestation. In like manner do departed spirits commune with each other, and with us.

The mortals or spirits who would do us harm, have no sympathy with or for us, and therefore connot commune with us, in the strict sense of the term. They may annoy us by some physical manifestations of a sanctuary of our souls: that is a place that must be and work out my little work, if I have one to do. peacefully entered, or not at all. Human sympathy will prevail over time and space and every condition of day evening. sentient being. There are none but feel it in a greater or less degree. It is the source of our greatest joye, and the only means of communication between man and man. I should rather say it is the communication itself. A person may talk to us ever so fluently, but the extent of the communication of thought depends entirely upon our scurpathetic relations. What is upon hor, without a word being uttered by either Some people understand each other without much talking; while others, with a great deal of talking, never come to an understanding.

I have many dear friends in the spirit-world, and was feeling very much depressed by material of cum in type for our next issue, stances, and might have rashly done myself an injury, "Glimpses in Engla had not good sairits come to my aid with words of encouragement and a sustaining love.

with reference to anything, then I am prepared to posi- will be found extremely interesting. tively affirm that good spirits do commune with mortals, or at least one mortal, and that is me.

As direct spirit communion is dependent on sympa thy, all spirits who would do us harm are debarred from intercourse with us unless it be through the medium of a spirit in the ficsh. We cannot avoid spirit com munion. As social belags, we are dependent upon it If there was no other communication between human beings than mere talk, every one would be extremely solfish, and even a stranger to his follows. There would then be no sociability. The relation of man to man Child, M. D., and will be published by us as soon as practiwould be strictly a business one. But such, I rejuice to feel, is not the case. By the mysterious law of syn pathy, we are compensated for all incongruitles or discords. Strong currents of good feeling are continually passing between all human spirits. It is thus, and only thus, that the soul grows. Of what is called mediumship, the highest phase is impressibility, that is, the power to fed,

What are called evils, are the accidents of life, which very one would rather avoid. They are, however, in evitable, and enable us to better enjoy the incidents o

There is no such thing as separating lovers or friends unless it be in a strictly material sense. Therefore on unless it be in a strictly material sense. Therefore our this gentleman is a well-known lecturer on Phremology, and loved once who have left the earth, and are of course good has for many years been at the bend of an institution of high In our estimation, are constantly with us in spirit, and rejute in that department of science in New York. The over us exert an influence. In a local sense, too, we Professor's first fecture took place on Mouday evening, at the are accessible to them; both of which statements none New Molodeon. The course comprises the following subbut outright infidels can doubt.

MR. WALCOTT-The friend who has just spoken cus spirit power. It seems to me that the spirit, dis sudiences wherever he speaks. hundred other good women, that I know, and a greater nervous energy, and, therefore, power to achat makes all the Patricks, the Michaels, and the It is nothing but the work of spirits through their

and falthfully do all the hard work for us, and submis. Miss LAURA DEFORCE.-I can only substantiate sively live an earthly life of toil and drudgery? Is it what has already been said of the influence of good plates for the Fall and Winter a Western and Southern tour. ess than influence of the holiest angels? If heaven spirits, by similar instances. There are good spirits immediate application should be made by the friends, so that both in and out of the body. I think a great many his route can be arranged to satisfy all. Address in advance oll is over, such as these are shall find rest upon it. Spiritualists and mediums have a habit of attributing tell you angels guard them now, and influence then to the influence of spirits what in reality belongs to John J. Dyer & Co. themselves. If they do anything wrong, they give had spirits that makes ien thousand obscure spirits the credit of it, and if good, the angels have all papers, Magazines, and Periodicals—have enlarged and improper human sufferings, and tell it not to the the praise. Brother Edson's good deeds were not the the praise. Brother Edson's good deeds were not the doings of spirits, but the outgushings of his own warm What makes Charles Spear. John Augustus, and heart. [Miss. D. related to the audience an account of

the influence of good spirits and the angels of God? — an outgrowth of his own divine being. Read the laws type. It will make a pamphlet of about two hundred tages, and we are not table to promise it to our readers butten the of the immediate influence of spirits and angels; and site to find heaven or hell. There is no principle of nonneed in our heat.

human volition is for happiness; and efforts for happ! | malhomatics I have tried so faithfully to solve, as that which underlies the philosophy of spirit-life and action. It is as much a science as geometry, and as catheir subscriptions. Those who wish the Bannen are so wise that they can answer it. Dr. Cardner truly ble persons on the floor above, and I will stand here. continued, but who do not find it convenient to remit said, last week, that every man must be his own judge and by my spirit's action I will transfer to their minds at once, will confer a favor upon us by notifying us of -each wrong shall bring its own punishment; each any words which you may write on paper here. I bare exerted this power for miles' distance, and im-Mr. Ebson. - Dr. Child scens to look at the question pressed my will upon the minds of others. I rememfrom the natural, or normal position, which I like, and ber the first fact which called my attention to Spirita-I might relate one or two Instances of the control of allam. A lady was a somnambulist. I meamerized good spirits, to influence me to good deeds. Yearango, her a few times, and rendered her susceptible to obsesbefore I became a Spiritualist. I used to be troubled slop, or infestation. Becoming negative, she was possessed, and was beyond the control of any person in ing around in a fit of despondency, and I was made to the house. If confined, she would pull off the doorlock, and wrench the window from its frame. The family were frightened, and she was brought tome. I the for them; but in another moment along came a few asked the controlling power what it required. The answer was, to be measurised three times by the spirit's former minister. [Dr. W. related several other interesting tests, promonitions, forewarnings, etc., coming through this lady, who was shortly afterward developed Into one of the best clairvoyant mediums.] Dn. P. B. RANDOLPH.-The man who, in these

times, affirms that good spirits do not communicate with, and fuffuence us, is not posted in the remarkable of these cases I was normally influenced by good spirits a chievements of this remarkable age. The era of com-to do as I did. It is not absolutely accessary for as to mon sense is fast superseding that of transcendentalknow much, to be very wise men; it depends upon |sm. philosophical twaddle and hyperbolic moonwhat use we make of what we do know. I believe we shire. God is at work, and perfectly understands dwell in three phases; we dot in the external and nath his business. Spirits are his agents, self-preservation ural; we live in the spiritual, and we aspire in the ce- their motive; they wish to render themselves happier by bringing man nearer to truth, goodness and beauty. They cannot be perfectly blessed till we are free from have thought such things absurd; but now I am fully moral stains. To this great end they labor. Beyond persuaded that good spirits do influence us to acts of all doubt good spirits do influence us, and we feel kludness and deeds of charity. [Mr. T. related in-their secret, silent power in the bour of our greatest stances which had come under his own observation; he need. When earthly friends drop off, and all things told those present of a professional gentleman of Boston, who had been compelled to leave off the bablis of draws near, saying to the troubled waves that roll over drinking and smoking, by spirit control.]

Us. "Feace, be still." for which let praises sound from Mr. Rupus Elmen.—At first thought this seems all human tongues, apwelling from all true human hardly to be a question, and the argument is all on one hearts to his hely name. The universe, below and above man is a vast telegraphic system; the sympsmortals in a normal or abnormal condition. We do thetle chords or wires extend to all beneath, and not know of any good spirits. Christ was probably as through the bending heavens to the Eternal God above us, and whatever goes wrong is felt through the great thou me good? There is none good but one that is, expanse. We should, therefore, be good, and do good, God." Relatively, however, some are good and some for God's rake: and, because we do so, all the heavens rejoice. Spiritual intercourse is a sacred and holy grows out of human weakness by misusing the means truth; when properly understood, and its teachings fol-of being happy. [He related incidents of the influence lowed out, it will lead our souls to a true religion one that will warm the heart, cheer the spirit, and calculable good.] Christianity is not to produce in illume the soul, heal the body, bring us near to God man religious emotions, but to put our souls in har- and one another, and make a happy family of all the untlons of the earth. So long as one man is bad on earth, just so long will the wine of heaven be darked with a drop of poison gall, for our happiness is reflected back to us from those whom we have rejoiced on the other side of time. Spirits are engaged in the work of self-preservation, conserving their own happiness by preserving us from sin. Let us labor for the true spiritual Christianity.

Mas. LYON.-From my own experience I have not adoubt but good spirits do communicate. I had the evidence seven years ago. I was at that time gloomy and sad; and had a vision of Washington. He gave me advice; I followed it and won the victory. When noble spirit again. I have seen spirits standing around those with whom I came in contact, and I know that

Mu. HASRINS .- I virtually endorse much that has been said. I am ready to answer the question for my self in the affirmative. I have been influenced by bad spirits who would take my life, were it not for good spirits who have interfered. I can see spirits as clearly as I can see the audience here. Were it not for the influence of good spirits. I should not be here to night. Since I have been under spirit influence, I nover have disagreeable character; but they cannot invade the felt alone in the world; and I am now willing to stay

The same subject will be continued on next Wednes-

LOCAL BREVITIES.

Melodeon Lectures.

Min Fanule Davis will lecture in the trance state, in the Molodson, on Sunday, April 1st, 1860, at 2:45 and 7:80 o'clock s. M. Miss Davis is the young lady who some four years since was entranced for the term of forty-five consecutive thought further than, it has to do with our feelings? I days, during which time she did not particle of food or nour-might converse with some people several hours, and shement of any kind, and finally was realored to comparative yet there he less of a communication between us than health by spirit agency. She at that time resided with her there is between my wife and myself, when she sits in grandparents in Lansingburg, near Troy, N. Y. This is one the corner sewing, while I sit affectionately gazing of the most remarkable cases on record, either in ancient or moders times.

Rev. T. L. Harris.

We call attention to William Rowlit's letter in reference to Mr. Harrie's celebrated serman. We also take occusion to notice the reception from George Leach, Secretary of the New Church Pub. Association, of extracts from a lethey almost constantly commune with mo. To-day I ten by Mr. Harris to him, explanatory of the same, which in

Mr. Squire, our juntur partner, has commenced writing & sories of letters, with the above caption, from Karape, nor If I can reason clearly, and am able to justly judge ber one of which is on the third page of this issue. They

Meetings in Cambridgepart Are held every Sunday afternoon and evening, at 2 and 7.1.2 o'clock, at the City Hall, Mein street. Seats free to all.

The following speakers are engaged:-April 1st, Mr. L. B. Munroe; April 8th and 16th, Mrs. Pannte Burbank Pelton; April 22d and 20th, Miss Lizzio Doton; May 8th, Rev. John Plerpont; May 20th and 27th, Miss L. E. A. DoForce; June 34 and 10th, Mrs. Amanda Spence; June 17th and 24th, Mrs. M. S. Townsend; July 1st and 8th, Leo Miller, Eig. Whatever Is, is Right.

A book with the above title is now being prepared by A. B. cable. This book will clucidate and fully explain the pos hat Dr. Child has taken on the question of Good and Evil. which now agitates so much thought. Dr. Child solleite any queries that may arise on this subject, which muy be directed to our care, .

A Movement most Commendable.

Miss Emma Hardingo, with her characteristic nobleness of heart, and by the aid of hely quirts, is executing a plan by which outcost and destitute formules shall have a self-sustaining home. We shall present the plan of this movement in our next. Phrenological Lectures

Our readers in Buston will not forgot to refer to the adver-ilections of Prof. Fawler in another column of the Dinner. lects :- Health and Phronology; How to Rise in the World : Lore and Matrimony; Courtehip and Married Life; texu-slity. Tickets for the course, or for each lecture, can be proseems in doubt whether death dissipates or strength cured at the Adams House. Prof. Fowler commands crowded

Under the auspices of a number of his personal friends. and incited by life real for the lottler traths of the great new loaves of bread to the hungry, and new, warm structions in the way. I have been saved from suicide spiritual philosophy, Dr. P. B. Randolph has begun a course influence of angels that makes good women do such artists and architects acknowledge the influence of a field fiall, and are to be continued at Linden fiall until a

N. Frank White

Will finish his inbors in the East at the close of his present engagements, which extend to Beptember, when he contem-

of his published appointments.

ordered affairs of the kind in Boston.

Orders for the "biller and Grimes Discussion" may be very other prisoner's friend, industriously labor, day the manner of her development as a medium, as a proof Discussion between Leo Miller and Professor Grimes.

The reporter is builty engaged in copying his notes, and manity knows? What influence does this, if it is not good spirits, in the body or out. The soul of man is the printers are close upon his heels in transmuting them to

OFFICE NO. 148 PULTON STREET.

"PARLOR AND SIDEWALK GOSSIP." Under this deeply significant title, the fair Janus 8who appears to be employed to perform the camali talk" and to "spin the street yarn" of the New York missivo. Jenute went to hear Mrs. Cona f., V. HATCH. at Hope Chapel; and her exquisite sensibilities having been greatly outraged, also manifests her fashionable displeasure at everything she saw and heard on that occasion. "The diragreeable building," "durk and damp;" the conduct of "a brick young man" at the door; the temperature of the atmosphere, which was several degrees too low to suit Jennio's mercurial tem-

perament: the "chilled and miserable" looking people of "the Hatch congregation;" the light color of their visual organs, which organs "protruded wildly;" their "prominent noses, and wide mouths, which they held open to their full extent;" all these strange objects and occurrences, together with the "private trances," "Bavage preparations" of the reporter, and the manner In which "the master of ceremonies" performed his functions all served to excite the displeasure of the critic in crinchine.

From the peculiar nature of Jennie's objections to Opiritualists, we may infer that the is very beautifulhas dark eyes; a noso that is not too long; and, withol, that she keeps her mouth show, notwithstanding her gosalping proponeities. But as expression is one of the most essential elements of personal beauty, we beg to suggest to the fair Jennie, that her evil thoughts about other people, and the asperity of her own disposition, not "a hord tond to travel," as we can testify from will ore long disfigure her face, as inevitably as they must corrupt her heart.

Jennie calls the meeting of Spiritualists, at Hope Chapel, "the game." We quote a passage or two, as an illustration of the powers of the "Parlor and Side. welk' opnosition:

"The next move in the game was made by the entranced Cora, who, rising and making a face asthough something had disagreed with her, opened the exercises with prayor—yes, absolutely dared to call upon her linker, before insulting him by what every one who takes the trouble to think must acknowledge an utterly takes the trouble to think must acknowledge an utterly shameful and wicked imposture. The prayer fluished, a discourse commenced—a fine-sounding, chapsodical sort of thing, meaning very little, which had oridently been learnt by heart, as a child learns a spelling lesson, and was recited in much the same style—which lasted antil the time of dismissal, when the fair speaker made up snother face, cast up her eyes, and slopped. The master of coremooles led her to the sofa with an assumption of the greatest care, and signified, in dumbellow, that Cora was herself again. In a few moments Mrs. Hatch arose and vanished through the door by which the entered, and the audience took their departure—the believers rejoicing, and the ordinary portion of the audience in an exceedingly mystified condition. Those of weak memory came to the conclusion that it Those of weak memory came to the conclusion that it was all very grant and flue; those who could remember, wondered what it all meant.

As for Mrs. Corn Hatch, I bellove her to be an arrant a little bumbug as over all graced the earth; and as for the Spiritualists, it is my belief that the majority are either knaves or maniars.."

she takes it upon herself to resent the "insuit" thus of morning last week. A miscellaneous crowd gathered fered to heaven. We really fear that Jonnie's nature has been unhappily perverted, and that she is in "the gall of bitterness." If she were not still impendent, would from a suggestive editorial notice which appeared in she not, also, rather be employed in saying her prayers than in writing such asperiteial, uncharitable, and personal tirades against one of her own sex? She feels quite sure that "Every one who takes the trouble to think, must soknowledge" that Spiritualism is a "shameful and wicked imposture." Now it is precisely for the reason that Jennie never has thought, seriously, on the subject, that she indulges in this foolish flippancy. A little more wisdom would greatly diminish ber voidbility

When Jennie assumes that Cora learns her lesson "by heart." and recites it after the fashion of a child at school, she is of course profoundly ignorant of the fact -known by all well informed persons-that the themes of most of the public discourses delivered by Mrs. H. bave been selected for her by disjuterested persons often atrangers-in the oudience, and that she has often and generally spoken without any opportunity for premeditation.

We have a single additional remark, and may be pardened for efferting a suggration. Jennie has evidently been quite too much devated to the fancy business of ·Parlor and Sidewalk Gossip." to comprehend so profound a subject as Spiritualism. For the present therefore-and until abe la better informed-she will doubtless achieve a more decided success by confining her labors to her own chosen suberc, and her faculties to such light and fashionable topics as do not transcend the limit of her powers.

MBS. HAYDEN AND THE SPIRITS.

be pleased to withdraw selves, for an hour, from the dusty highways of life. for the purpose of peaceful, orderly and profitable communion with their spirit-friends, may realize the desire of their hearts at the rooms of Mrs. Hayden No. 1 Waverly place, New York. In her capacity as a translator and interpreter of the thoughts and speech of the Spirit World, she is one of the most distinguished persons, being far more extendicly and favorably known in Europe, than any other American medium, if we except Daniel D. Hume. While passing the trying ordeal of her powers on both sides of the Atlantic, Mrs. H. has secured a multitude of friends by whom she is universally respected and cordially

As an Incidental Illustration of Mrs. Hayden's mediunship, we may mention a fact that recently came under our immediate observation. White the writer was seated at her table, one evening last week, a messenger came to the door and delivered a scaled letter from Mr. 1.. On the outer surface of the envelop was a line intimating that the writer would be pleased to have Mrs. H. answer the enclosed note without reading it. She placed the letter on the table directly before her, whereupon she was immediately influenced to answer the same. In less than five minutes the messen ger was on his way home, with his master's note still closely scaled, together with the spirit's answer through Mrs. Hayden. The next day we learned that the reply was precisely to the point, containing direct answers to specific questions.

ROBERT DALE OWEN.

An able writer, "Citizen," essays recently in th Investigator, a criticism on the recent course of Rober Dale Owen and his new book, now before the public He goes back to 1831, some twenty-eight years, and shows Mr. O 's views then; and it tends to establish Mr. O.'s cander, independence, and ability, in the arowal of his sentiments us a free-thinker. Those sen timents were not very popular; still he professed

The same investigating mind has recently been em ployed on another subject, no less unpopular, no less booled at, even by liberals whose prominent trait is or should be, toteration. 'Indeed, it is below par in the market of respectability, science, and religion, and not even recognized in the domain of materialism Yet, we observe him now, an ex-member of Congress and a U. S. minister to Naples, not merely changing his opinion, and preserving a politic silence, now whispering to one or a few confidential friends, no announcing it aloud in a partor, but deliberately, at one Peck would suffice to hold the State funds; and so the declared cbb and explosion of the superstition, it did until the bottom dropped out I it is said that publishing those centiments in a book, with his own several distinguished and honorable gentlemen asname as author. That is one point. It identifies the sisted in emptying that Peck of its contents. By this man. The ability of the work demonstrates his time they doubtless have a realizing sense of the imability. The very fact of so signal and great a change port of that Scripture which refers to these unforin such a mind, and under such circumstances, secure for it serious consideration. He not only declares the change, but gives some of his reasons therefor. It is New Theory of the Eurth. significant, at least. He has other reasons in reserve,

such, and gives what he so considers to be.

If it is erroncous, let it be refuted by those who graph from the Pittsburgh Gasets: know the contrary. To prove his present views wrong, as they differ from his former, let the former be first proved correct. No astronomer could prove the Conernican system wrong, by simply comparing it with the Ptolemale system, which was in vogue centuries ago. It would be necessary, perhaps, to establish the Pto-lemale first; then, show that it differs from Coperpicus. So with other matters, by the method of pega-Bunday Times-disposes of the Spiritualists in her last tive proof. There is, however, a positive mode of proof, where the facts are direct and to the point; and the evidence of one actual eye witness often outweight the assertions and deplats of thousands who were absent, and did not therefore see.

Let people read Mr. Owen's able work, and judge for themselves; and not be projudiced againt a perusa on the 'cent principle of others; for such is the pulpit's course. In order to obscure liberal productions. The Investigator says, "Hear all eldes," Mr. Owen brought to the task a mind prejudiced against life topic by the cogitations of a long life; and his con clustons are worthy the more careful attention.

Mr. Owen has written a letter, which has been pul lished in that paper, and contains much sound sense. His book, however, is its own defender.

The Great Oriental Luxury.

Culbertson's Baths, at No. 8 Fourth Avenue, are great success. He fairly beats the Turks, and has a rowd of customers all the while. There are substan that reasons for this. Jir. C. . fuertiees in the BANNER and then, beyond a doubt, he people can be more thoroughly purified at the ORIERTAL BATHS than in the sacred waters of the Canges, or even in the Jordan. Beside, the road that leads up to Culberton's & personal experience. For five cents you can ride from the City Hall Park to his door.

We cordially recommend the Oriental cleansing process—as practiced at that establishment—to the world's people as a means of health, and to plous folks as an important aid to goodliness. An undean found in heaven or on earth. Let the saints and sinners all start early in the morning, and wash as fast as there is a good opportunity offered, lest, at the too late, and thus fall under the judgment of the Apocalypse—"And he that is fifthy, let him be fifthy Our cotemporary affirms that such prophetic mealstill."

Mrs. E. J. French gives her personal attentions to the ladies who visit the Oriental Baths, and by the liable." ald of her magnetic and clairvoyant powers in performlng many surprising cures.

EDITORIAL FRAGMENTS.

Spreading the Gospel.

Pipe laying, which has long been an extensive business among politicians, is likely to become prevalent in the church. Our New York readers may remember that Inst autumn an javentive genius had on exhibition at the Fair-ut Palace Garden-a large instrument for the collection and conveyance of sound, by means o Jennie's piety appears to have been shocked when an open reservoir and distributing pipes. The same Consa commenced her exercises "with a proyer;" and instrument was exhibited in the City Hall Park, one open reservoir and instrument was exhibited in the City Hall Park, one to inspect the last of the mechanical instrumentalities of missionary enterprise. We extract the following the Daily Times of the next morning :--

the Daily Times of the next morning —
The famel-shaped ressel is placed before the pulpit, and catches the words as fast as they drop from the speaker's lips. From the bottom of the famel, place are lable between the famel of the between the speaker's lips. From the bottom of the famel, place are lable between the famel of the between the speaker's lips. From the bottom of the house occupied by those whose hearing is defective, and these terminate in eart-decreations between the site of the pow. The inventor slid and explain whether those extremitios are furnished. It keeps between the families and of any part thereof becomes ubscilonable. It is to be presumed, however, that such an arrangement is founded for ment is founded to the state of the second of the sec

This last invention seems to complete the machinery of the routine system of propagandism. The prevision for the lame and the tazy is sample. One can have a theologic conduit running parallel with the Croton water pipe into his house, and bringing his Sunday rations to bie own easy chair. This will involve an imnense saving of labor at the toilet, and the economy, in respect to muscular effort, It is impossible to estimate. Moreover, should the preacher transcend the proper limits, and the bull ring for dinner, Bridget could easily put on the extinguisher until the mo pressing demands of the stomach were duly res ected: and then the discourse could be let on again when it might be more convenient or necessary.

Egyptian Antiquities.

Thompson, D. D., before a numerous, fashionable and she was warned by Francis himself that her attention ntelligent audience. The subject was, "The Influence | to him would excite suspicion and lessen her in public of Ancient Egypt on Modern Science and Civilization," estimation. Nevertheless, the woman followed her which was illustrated by references to history and monumental remains. We copy the subjoined paragraph from the Times:

"In a lecture ton brief for the importance of the subject, Dr. Thompson showed to what large extent we were indebted to those "solemn angular mos" of the land and age of the Pintracius, for meat important inventions. The such was elsewored and used by them, in their tombs, as for bock as the styteenth century before Obrish—one thousand years before the was need by Tarquin, in Rome. Groece was supposed to have first formed the Carystides, or pillars recembling a boman figure, examples of which may be seen in the Academy of Rusic; but ten centuries before the Pereisa war we find them in Egypt. Painting, gliding, decorations in colors that thousands of years have not destroyed, metallurge, the Deric shaft, as it is called, the manufacture of cotton, from and toother, with many other inventions and ingenuities, were due to the Egyptians. Could the manufacture in the Museum speak, they would undenliedly dispute many of the claims to originality in the Patent-office, while they had mechanical forces at their command which are obstirely lost to us." "In a lecture too brief for the importance of the subject,

Inhumanity of the Church. The Guardian, published at Brighton, England, has the following paragraph, illustrative of the arbitrary dominion of the Church:—

dominion of the Church:—

"In the month of December, Mr. James Friend, grocer, tost a child which had not been baptized, and the cirrigmen refused it the burini rite. In consequence Mr Friend and his party invented the churchyard and buried his child's hedy, and Mr. Baltard, a miller, read some religious service at the grave. For this violation of ecclesination is we they were cited by the bishop of the diocese in the Arches Court, and the case came on for hearing, but the defendants having prompily admitted their error and declared themselves ponitent, the good bishop, through his procier, desired that they might be lemionity dealt with in consequence of their promy unbuission, and they were accordingly lot off with an admantion and paymons of costs."

It is time that the Emiliah church was so far re-

It is time that the English church was so far rermed as no longer to violate the common sense of mankind on occasions which entitle the afflicted to the sympathics of the common humanity. The attempt to deny the rite of sepulture to a little child because it was not baptized by the estentations minister of a corrupted religion-and for the reason that some priest had consecrated the ground.-is an outrage against reason and the best instincts of the heart, that calls for pentionee on the part of the church which hus atrives to support its false distinctions and the arbitrary claims of a soulless aristocracy, even in the grave. Had the father of the child been half as firm a Priend of Justice, reason and humanity, as he was of that gilded image which he recognizes as the church of Christ, he would have been slow to repeat of the step he had taken.

A Peck Mensure. The amount of the late defalcation in the State of Maine is set down at \$130,000. The people voted that Look at It. tunnte people who are doomed to be in "a Peck of trouble."

yet to be enumerated. The chasm between his former on Long Island, who maintained that the earth is a from the pocket of the poor sewing girl! It is a libel and his present views is so wide, that we are led to hoge animal, whose mighty heart pulsates every time on our so-called civilization.

expect anhatantial evidence. Ite is a good judge of the tide abbe and flows. I'erhaps that gentleman may find confirmation of his theory in the following para-

which indeeding inclining nonzero with any indeeding inclining the corry of oil in Western Ponnsylvania. There are two wolls in Franklin, Vennage County, which have been quite successful. Intens of these is somed by a Hr. Evans, a back-amilt, and a poor man. He prosecuted the work of boring itmestic and struck a vein of oil at the depth of seventy feet. He has been edired \$00,000 for his well, but has declined selling on these ierms.

If the solar system is a grand menagery, recent discoveries would seem to indicate that among the animals of this class the earth is a protty fat one. Fifty thousand dollars for the contents of one of the oil glands, is a magnificent price. It is impossible to tell what the creation would come to if the grease were fairly tried out. The brave Kentuckians oil their revolvers, while the "wire virgine" in the south west trim their lamps and make beautiful candles from the marrow which they extract from the ribs of this stunendous beast.

Saved by his Wit. It is said of the Abbe Maury that his quiet pleasantry saved his life during the Reign of Terror in France. He was selzed by the infurlated mob, and dragged toward a lamp-post, whereon it was resolved to hing him. In this exciting situation, he coolly exid; ··Well, if you hang me on a lamp-post, will it improve the light, or will you be able to see any clearer?' This so changed the current of feeling, that his life was preserved by those who would have been his exe-

cutioners.

A Lucky Blow. A Luciny Blow.

As a vine-ireaser, realding in the commune of Pommlet, (Rhone.) was working, a few days ago, in his vineyard, near a rock, his pickage suctionly laid open a cavity in the stone, On examining the hole, he found a vate, which had been broken by one of the blows, and exposed to view a number of silver coins in a perfect state of preservation. They date back to the time of Charlemagne, and appear to have never been in circulation.—Dispotch.

SPIRITUAL INTELLIGENCE.

An article will be found in enother column conied from the Cattaraugus Freeman, from a Mr. Arms, in which it is stated that his wife had a dream, a short time before she denorted this life, which comprehend. ed all the leading facts and circumstances as they subas there is a good opportunity effected, lest, at the sequently occurred in connection with her death and close of the day, some poor mortal shall chance to be the funeral, even including the text selected by the

> ations were common occurrences now-a days. If the statements which reach us in our exchanges be re-

The old Prophets, and other simple-minded people in earlier times, would have said, in substance at least, And it came to pass that the Augel of the Lord appeared to the woman in a dream; and behold, the epirit of the Lord was upon her and the prophesial, etc.; but now it is under stood that all similar phenomena proceed from the detached Vitalized Electricity, acting on its own account; the involuntary unties of the Od Force in the region of Ideality; or, perhaps, from the tinusual new relogical tention, occasioned by close application to a catalogue. How amazingly we progress !

A new Spiritual Temple, We learn that one of our friends in Hudson, N. Y. ns donated a lot of ground to the Spiritualists of that city, and that they are about to supply a public demand by the orecilon of a suitable Temple. Our best wishes for their success accompany the enterprise,

Mr. Owen and the " Footfalls." We copy the following from the Dally Times of the 14th inet:

14th inst:

Eddor of the New York Times—In an editorial prefix to a letter purporting to be written by a Mr. Wimer, which appears to be dead of the New York. Wimer, which appears to be dead of Times, you easy:

Mr. fishert Dalo Gwen, in providing a now edition of his Footfails on the Boundary of Another World, has publicly advertised for well-acutiontlessed ghost stories."

I knew not how this report could have originated. In the first place, I have not been preparing any new edition of this work. Four editions, each of two thousand cycles, have insided been resured, but I have neither altered nor added to thom. In the next place, though I may breather write another work on autheris eigenste to those treated in Pooffails, ell regular no additional place torries for it and I know to well the consequences of inviting by public cell, an irruption of these, to be willing the report should go abroad! that I have done so the section and the sure of the section of these and the sure ables to a proper should go abroad!

rapidon or torse, we be a sum of the conjective of anticetive which we have a sum of the conjective of anticetive which we have a sum of the conjective of t compare a persuons, mother objective of shiplective which in some sense or other, is real, producing an image on the return, are so numerous, that the trouble is, not in seeking a collection of these, but to selecting from the hundreds which, to any one shose attention is directed to such phenomena, or constantly offering themselves.

I am, sir, your obedient servant.

RODERT DALE OWNER.

obodt han tagi. Mrs. _____, a widow lady, who had long resided at Bridgeport, Conn., recently left that city with Mr. Francis, an intelligent and gentlemanly colored man. whom the writer has known for several years. Francis is a fashionable hair dresser, and has always been respected as a man of good charnoter and correct bab The second lecture of the series on Ancient Egypt its. We understand that no unfair means were omwas delivered on Thursday evening of last week, in the played on his part, but that, on the contrary, when Lecture-room of the Historical Society, by Rev. J. P. the lady began to manifest a special interest in him,

> atrange impulse until it resulted in the marriage of the parties, to the great surprise of the lady's friends and the public. It was intimated in one of the New York dailies, that the unaccountable infatuation of Mrs. was attributable to a spiritual communication, par porting to come from her deceased husband. We have inquired into this part of the story, and have been informed-by a party who resides in Bridgeport, and is conversant with all the facts—that the spirits chiefly

> entertained by the lady in question generally approached her through the Custom House! We lament this pubappy mistake on the part of a lady who possesses abut dant means, influential friends, and whose fine personal appearance and agreeable manners qualified her to adorn the social circle by her presence.

> Lectures at Oswego.
>
> Mr, J. W. Currier and his wife, who is an inspired and eloquent speaker, are temporarily engaged in Oswego, N. Y., where Mrs. Currier's lectures are highly appreciated by the large and intelligent assembiles that wait upon her ministry. The oratorical powers of Mrs. Currier are scarcely second to these of

any one of our popular female lecturers. Lectures in New Jersey.

Our friends in Newark sustain regular Sunday lea tures at their hall on Broad street. Last Sunday (18th inst.) Miss A. F. Pease, of New York, dis coursed to attentive suclences. The evening discourse chiefly constated of brief expositions of several different subjects, elicited by questions emanating from the audience. Miss Pease has a musical voice. quiet, agreeable manner, and is neither restrained nor impotuous in her utterance. Some of her elucidations were ingenious, and, probably, antisfactory to the larger portion of her bearers.

Mrs. Witterd Barnes Pelton,

Who speaks with remarkable fluency, and is, withal, not less interesting in the more private phases of hor medlumship, is now lecturing to the friends in Chico pee, Mass. The writer visited that place two or three weeks since, and was listened to by large and intelligent audiences. Our musical friend, C. P. Longley, o Belchertown, was present, and contributed to the interest of the meeting by singing several of his Spiritual ballads. It will interest many of our friends to know that Mr. I. Is about to publish bis songs in a popular and attractive style,

The New York Commercial says the Mayor's office to visited daily by young sewing-girls, who complain that they have been defrauded out of various small sums by their employers, who hire them to do work and then cheat them out of their hard carned wages on pretoner that the work is not well done. Over one hundred complaints bave been made at the Mayor's office since the first of January for the recovery of sums not higher than \$3.00. To what mean practices will not avarigious Not many years ago there was an odd genius living men resort, to keep back money, already twice carned,

LUTTER PROM GEORGE A. REDMAN.

The Lispose tu New Osleans.

Meteas. Entone-in response to an article in your paper f the fills instant, calling upon me for an clucidat the reports relative to the pretended exposures of spiritual manifestations in New Origans, I would say, that I deem is both a pleasure and a duty to lay before yourselves and readers, a full and correct account of all that has transplied, trusting that it will enlighten you on some points on which,

at present, you seem to be in error.

An explanation of the occurrence was written on my way up the Mississippi River, and forwarded to the Spiritual Telegraph. The discoulinuance of that paper caused the article to be laid saids, and 1 purposely deferred producing a dupliente for the Danmen, in order to notice any account that might appear from parties in the "Creacent City," before giving my statements.

Of my labors on the way to New Orleans, you have beard somewhat; of my ardent duties while in that city, you have, no doubt, gleaned some light from the "Spirit Land," (whose able editor I trust may not experience a cloud in his path, by the advent there of a certain professional.

Boon after my arrival in the shove city, a circle was formed by six of the leading Spiritualists, for the purpose of receiving such demonstrations as our spirit friends might see propr to confer upon vs. This party was subsequently reduce three, viz., N. O. Folgor, Mr. Chas. Folgor, and Mr. V. II. farrison. We convened twice each week, and received many things common to circles in general, and others of a more unusual character; among the latter were what were ermed gills. The chosen spirits, twelve to number, promleed to bestown token upon each momber of the circle, and requested a similar favor in return. At each connect an exchange of this kind took place between some one of the party, the mode of presentation being as follows: the article to be given in golden charm pobble, or whetever the carthly denot lessed,) was placed, wrapped in paper, on the floor, whence It disappeared; the memento received from the spirits was dropped into the bat of each one under the table—the room at all times being lighted by two sporm candles; the gifts were reciprocated as arranged. Mr. N. C. Polger, however, not being content with the presents to the organized circle of apirits, produced twenty gifts, valued perhaps from twenty five to fifty cents, and placing them as before, desired they might be distributed among those dear to him. The gifts were akon and disposed of as desired. That these articles were oritably removed by other than homen beings, I know, and other persons also, who have seen objects taken from lacture their oyee under unquestionable conditions, (epirit goardlan colaring they had caused them to disappear,) are aware that this is no new teat of invisible visitors. At one time, while sitting with Mr. Lianson of Salem, a ring was slowly moved from my finger and vanished from my sight; the gentleman with the execution of an autographic sheet upon which

ere to be the signatures of our unscen circle, the above were all the manifestations received out of the ordinary form of emonetration, given through me. The autographic sheet elerred to had the signatures of Franklin, Wobster, etc., etc the fee similes being perfect, as was admitted by the circle Buch are the moin and prominent features of the circle thence has originated the expose. Allow me now to preser

to expose itself in all its "disgraceful" colors.

I was notified by my guardien spirit of the coming (Dr.) M. V. Bly, well known to yourselves and readers, by loct at issue, I am had assumed detective manifestations in Boston and onewhere. On his charlantry I will not comment, for I purpose visited Doston during his representations there, that the public might see and know how lame was his attorner to se count for and counterfeit results as produced by spirits through me. My visitors there can speak for themselves, for they came from his very doors to mine, and in no toutage lid they leave without a stronger hope, a more firing faith to was it in the Crescent City; from High office straighture hoy came to me-singly, and in parties, and on leaving my alde, expressed their chagrin at having deposited with the detective, ten deliars for information which to them had of the least practical value, except confirming them mor fally in the belief of an agency exterior to the circle, an which for cuphony they would designate, "Electricity, or In-voluntary mental action." Bull hope nurtured faith, and fear

Bly had been in the city, located nearly opposite to my ofice, about two wocks, when, as I was arranging my room for morning visitors, the circle to which I have alluded presentd thomselves at my apartments, apparently in great ments "We'll see you in the circle room," said N. C. Folger, who

was apeaker on the occasion.

We entered the room, and baving closed the door, Mr. J ensuded that I should sit at the table. "We want the rape, and we want you to plak out those pellots," remarked ho, at the same time thrusting his metacarpus into his pants pocket and leaning linekward in his chair.

"Mr. Folger," I cald, "If you come to me in that manner, with an air, not only of suspicion, but of unfriendliness, I am free to inform you so manifestations can be received under such circumstanaces. Put you hands on the table, be passive, and I will exert all my influence to satisfy you."

"If you can got them at all, you can do so as well by my citting back, as in may other way," was his response. "Very well," I answered; "I profer to retire from the

ort mysel(" which I did, Then followed the subfolued address-one as full of their mation, and so replete with expection, that I have no doubt you will be amused by it, if not onlightened.

"We have just come from Bly's, and there, air, we have been informed of all your nefarious proceedings. We can make rape, the tables, &c., &c., as well as you; and we have come here to see you perform; and as you have falled to do so, and satisfy us, we denounce you as a deceiver. You make the rope by placing a roll of cloth, saturated with turpentine, or alcohol, in the too of your boot, and on that the rane are

Wont you inspect my toes?" I asked.

you were seen in a store, copylog the autograph of Washing-You are a very good abysical medium, sir : but oth than that, you are a great humbug. All wo sek of you now is, to refund us one-half the money we have paid you, and the Howard Athensoum and National Theatre have volus we shall be content. Also, pay me fifty dollars for the two coals Mr. Laning and yourself procured at my store, from my alcemon. Do this, and no are estiched. Otherwise w shall take stops to recover our demands." I know not which may be considered the more embarrant

ng, the demand for manifestations, or the demand for money The difference, however, is, the one could not be forced, while

"Did you not invite, pay, urge Mr. Laning and myself to account from you the present of a coat, an article for which we

had not the slightest necessity? and did you not desire on olection?" "You came to my store and took the coats from my sales

dan,** was his repeated assertion,

Realize, if you can, the position in which I was placed. Persons whom I had regarded as friends, upon whom I had relied for strongth and support, and whose hands I had ckaped as I would have done one of my own family, so turned to the most active and bitter enemies. I assured the party I should over be ready to refund any money I might receive for my services, whenever the equivalent was deemed uneatherstory, and I should not deviate from that now, I then paid them forly deliars, the half of what I had received for slitings, and fifty dollars for the coals which my fend Laning and myself had purchased from them. Ar celpt was drawn for the amount, and they bede me "good

norming," Repairing forthwith to the spartments of the yelept "Detectivo Medium," they publicly stated I had reduced to them alsoly deliars which had been paid me. This information caused an immediate stampeds to my office for like regoleions. I remained during the greater part of the day, an refused to comply with the demands of those who had bee excited by Polger, securing them, however, if they could proluce the slightest personal evidence of deception on my paror any departure from truth or honor, I would refund oven mor than I had received, if required. This they falled to do and lih countenances less acquishively satisfied, departed,

On my return from dinner, a note swalled me from Mr. Polger, in which he asked for twenty dellars, the value of the twenty charms left under my table, to which I have before alluded. In answer, I unwisely sent bim the sum, stating n my note, the resson for so dolog, which was, that in the future when no met, either on earth or in the spirit-world, ble shame for his unjustifiable course would greatly humi

Mr. Polyer asserted that a triend of his, while passing a store, had seen me copying the signature of Washington. can only say that person's evenight is better than my memory, for I have no remembrance of the fact, and it is rare in-deed that I lose either my recollection or my consciousness. e autographs of eminent persons can be found overswhere and are not therefore by me considered as positive tests of spirit power. But to private signstores (and of these there ore coveral on the sheet,) there is not generally easy access: onsequently they ought to be taken as evidence; and that they were perfect, we have N. C. Polger's word, as expressed to both Mr. Laning and myself.

I left New Orleans, Sunday, February 26th. My reasons for not remaining are obtions. Alone in the city, (Mr. Lan-ing bad returned to Philadelphia, some time before,) knowing full well that a circle a la Agasaiz one receive no satia

prood to acknowledge having soccived manifedations in their own families, independent of me,) were to bow lafers the machinations of Bly, that I had flitle funite to anticipate from a community of impulsive, excitable sceptics—aware of this, and of the utter impossibility of my calering to their demands, I considered it prudent fafter consultation with my spirit guardian, to leave them to their reflections.

Buch, Moiers. Liliurs, are the plain, unrarpished facts of the case. I feel they need no comment from me, except, perhaps, the improvement on the "too rappings," as put forth by the Buffalo ductors. I can only regret that men who have become at all conversals with Spiritual literature, should be so egregiously led astray by the ridiculous explanations of this "Detective;" and I would further request my future visitors, who have any doubts, to satisfy themsolves that it is not too, cloth and turpentine that makes the sounds, but an intelligence from me disconnected; and I will oven submit to a partial dishabilicmont, to convince them if this be necessary.

Ten dollars each, paid by these gentlemen, is certainly a email sum for the precious information obtained from Bly. though had they been North during his exposures, twenty fire cents would have been all sufficient. They, no doubt are centent with the purchase, and I am also sailafed that they should gota wisdom by acts of failty. As the matter slands, this expose, (unlike exposes generally which have their foundation in actual facts) to based on what did not

As I am acting on the defensive, and desire, as far as posalbie, to correct erroneous impressions, allow me to say a word concerning my "avaricious disposition." To know himself is, or should be, man's first study. I commenced this study at an early ago, and have read and re-read myself for twenty-fire years; and why should I not claim a more perfect familiarity with my own moral developments than others can possibly possess? This I do claim; and therefore say, the term "avaricious" has been applied to me no because I have charged more than other mediums, but because my time has been more occupied, and the invidious fear lest their heighbors should rise one inch above them-

In Boston my terms were one dollar per hour; Mrs. Hayden's, and medjume of like developments, were the same In New York my terms are two dollars per hour; Mrs. Kel

logg, Mr. Conklin, Foster, etc., the same, As regards my terms Bonth, you have been widely led astray. Until I reached Row Orleans, my charges were one delian for each person. After arriving there, my prices were for a chigh person. private interview of half an bour-two dollars. One bour, for parties not exceeding fire, five dollars; over that, one dollar each. Private parties, at my room, two hours, ten dellars, Bor visiting families, from which I was acurely allowed to retire before the small hours, from ten to twenty dollars. From this income, deduct the necessary traveling, hetel, and private expenses of Hr. Laning and myself, and fifty deliars nor month for an office and had we not some higher incentive bouldes mere pecuni ary compensation, we would hardly be tempted to repeat the experiment.

We left home to spread the truth, not gain the dellars, and

contamplated no bigher aim than to return in an good more tary condition as when we test, and with a gratifying consciousness of having discharged our duty to the utmost o our abilities.

Trusting I have not encroached too much upon your valu able space, and that you are now better informed on the sub-G. A. REDMAN. No. 93 Amity street, New York, Narch 22, 1800.

ALL SORTS OF PARAGRAPHS.

THE We commence in this number of the DARKER & mag nificent story, from the pen of Cona Wilhurn, with whose literary productions our readers are already familiar. It will be read with deep interest. Lee Miller Esq., will locture in Plymouth, Bunday, Apri

The Roy. T. B. Thayor, in closing his recent discourses or

the "Causes of the Growth of Crime in High Places," says: "Let us make our religion more practical, and our morality more severe; and show by well unferred and righteous lives the wisdom and bloameduren of subjecting the passions and appetities to the countriesse and thoral some. Let us held it check the force load of gold, and be in no haste to acquire a fortune, but show in all our transactious that a good name is to be preferred to great riches." The steamer Hungaries, with her cargo, was incured a

he London Lloyd's to the extent of \$750,000. The sileged murderer of Capt, Burr and the crew of the

lelip opater vessel, in New York harbor, has been arrested in Providence, R. 1. His name is Altred W. Hicks, How prone some people are to parade the faults of ether before the public, nover once dreaming that they have any

of their own. The time will come when every soul shall nirror love instead of hale. Quest,-Do those who possess powerful memorics always emamber the poor?

" VARITIES " FROM THE "FAIR."-Coatly Embroldery-Out Toxan border. The Boods of Robollion in Mosaso Ljuneed. To got up the "Conflict of Agus "-Ask two riva beauties haw old they are. Con, by a rebellions Jour, or Lynn,—Why is our employer like the Red Soa? Because he le not the Bos-phor-us.

Mr. Cutling, of the Aquarial Cardons, 21 Dromffeld street, Bouton, is having an aquariom built for his new establish-ment, seen to be prepared, twenty five feet in diameter. It will contain nearly four tone of plate glass. He calculates to exhibit a living whale to the public before Fourth of July.

The treasures of the deep are not so precious.
As are the concested comforts of a man as are one concessed outdotts of a men.
Locked up in women's love. I scent the air
of blessings when I come but near the house,
What a delicious breath marriage sents forthThe yielet's bud is not sweeter.— Hiddleton.

Je Cree desires to know if anybody can tell bim why retail only because both are "goutlemen of the light weights?" Jo "No; they are probably not in trim now, As to the will be likely to get more brown august to the pound, after writing, we can all do that, also. We have learned, too, that this.

Boston Margary -- Wm. H. Smith, the namelar and sterilist manager of the Museum, is to have a benefit there in a fer weeks, and almost the entire gramatic force of the Museum teered, as well as other uniuable auxiliaries.

Horse, Distroum.-Traceler-Whore 's the Morning Post, Mr. Clerk !

Clerk-On the table, air, I suppose, Tran,- 'Tisn't here; and I suppose some "sculpin" has ken it to the breakfast table, to read. The said traveler, who was to leave in the early train, he pocketed the paper—by mistake, of course; but Bill, the clerk, seeing the operation, reminded the gent of his admirt mindedness?

"Too much drinking has caused me pain, I'll naver look at a glass again." He kent life word and hever lied. And yet by drinking wine he d How could he help it? Only think, Why he shut his eyes when he went to drink,

rare of the smallest tincture of uncharitableness. John Adams says that in all the time he was in Congress with Jefferson, he never heard him utter three senten gother. He was no speaker; his power was in his quill, and the truths of the Declaration of Indopendence will live as long as words embody thoughts,

PUBLIC CIRCLES TOE

SPIRIT MANIFESTATIONS AT THE BANNER OF LIGHT Drawing-Rooms.

Having fitted up spacions rooms on the second floor of th illding No. 3 1-3 Brattle street, for public spirit manifests tions, we announce that circles for TEST MANIFESTATIONS rough the medlumehip of

ADA L. HOYT, vill be given at the above rooms

OR Tresdat and Fribat Evenings, of each week, until further notice Admission 25 Conts. Miss Horr will give private sittings at the same place

very day, (Sundays excepted) from 0 A. M. to 0 P. M.

VERMS 50 CENTS PRO HOUR FOR MACH PERSON PRESENT. CHARLES H. CROWELL, TRANCE MEDIUM, No. 31-2 Brattle street, Boston, (office in Banner of Light Building.) Medical examination and prescriptions, \$1.00; general manifestations, \$1.00.
Office hours, from 0 to 12 o'clock a. n., and from 2

5 r. x. Pationis visited at their residences, when required After 5 o'clock, r. M., Mr. C. may be found at No. 3 Pe street. He will also answer calls to lecture, tf Mch Sl. both Mr. Lading and myrelf.

I left New Orleans, Sunday, February 26th. My reasons to treasons are sunday. The Coll. The Coll. of the Most and the Collection of the Most of t

A PRINTING OFFICE FOR 410.



LOWE'S PATIENT Printing and Letter-Copying France. The inventors of this prease spaties is want long left by prideers and others of it want long left by prideers and others of it cheap and good printing prees. It cantiles over jumn to have a small printing omeo of his own, and thus print his own faste, in death it is deathed in deathed in the best letter copying prees yet inventor, the best letter copying prees appending to the counting-room of overy merchant. A Saver Hedal

bottom. speedings to the counting-roun of every merchant.

With each press, if desired, we sell the situte, 1827.

With each press, if desired, we sell the situte, 1827.

Type, for prereceives plate,) ink, and other situte, and give printed instructions for working the press, solding type, &c., so that any person, of common intellect, can exceed all thinds of printing with case. Printing its Gold and Silver, which is supposed to be very difficult and expensive, can be done upon this press without any tunulo, and at about the same expense as common printing.

The press is very durable, occupies but little room, and the largest size can be easily managed by a boy ten jorne out; and we can refer to many persons who have carned a combinated triving by working on them presses.

The No. I Press has a weeden conical roller, and answervery well for printing small jobs; all the other sizeshave rollers of iron, and are not to be excelled by any press inclusional, and interest any line works. A small press may be rechanged for a large onest any time within welfer oments by paying the difference.

reliers of Iron, and are not to be excelled by any press in he world. A small press may be rechanged for a large one at any time within twelve menties by paying the difference. All kinds of Paper, Carda, and Cardboard furnished to our customers at manofacturers prices. Orders must be accompanied by the cash, or the money to be collected on delivery by the express. We have but one price, and sell for cash only.

Persons having the old-faablened pressed, with wooden rollers, can have them exchanged for those with iron rollers, and the other improvements.

To those wishing further information in regard to the; press, we will send, on application, a Circular, containing a description of it, alls of the articles sout with cash discounted the said betters from some of those who are now using these

bining bresser		
PRICES.		
Printing Office No. 1.	Υ.	
Press, 5 by 6 inches, Type, tak, and other materials for printing,	•	\$5,00 5.00
Office complete.		\$10.00
Printing Office No. 2.		
Press, 8 by 12 inches,	•	\$10.00 10.00
Office complete,		. \$20,00
Printing Office No. 8.		. \$10.00
Press, 12 by 14 inches	:	14.00
Office complete,		\$30.00
Printing Office No. 4.		
Press, 13 by 37 Inches. Type, luk, and other fixtures,		\$25.00 18.00
Office complete, Address LOWE PRESS March 21, coply 15 Water street	COM L Bon	\$19.00 (PANY, ton, Hass.
A NEW SPIRITUAL JOUR	NAL	1

The Herald of Progress, EDITED DY

ANDREW JACKSON DAVIS. THIS now Journal of Practical and Spiritual Reform, is, now fairly established, upon a permanent basis, and the Publishers invite the attention of all interested in Spiritual Propriets to its claims.

Each paper contains a liberal installment of

QUESTIONS. AND ANSWERS BY THE EDITOR. liso one of a sories of PHILOSOPHICAL ARTICLES ON LIFE. By Dr. Henry T. Child, of Philadelphia.

The Report of the New York Spiritual Conference ppears in each issue. Voices from the People. With original articles under one of the several following heads:-

THE PHYSICIAN-BY A. J. D. "TIDINGS FROM THE INNER LIFE,"
"Labor and the Laborer," "Human Rights," &co.
Also—Onoise, Onional and Selected Porter, And Attractive Miscellany.

Sample copies will be cont on appropriate should be sent in such to continue with the first number of the supply is nearly extensed.

Turns, \$1 per year. Three copies to one post office. \$3.

Address A. J. DAVIS & CO., Publishers, \$14 Canel street, March \$1.

NEW BOOK BY DR. CHAPIN.

EXTEMPORABEOUS DISCOURSES reported as delivered and revised and corrected by the Author.

BY REV. B. II, OHAPIN, D. D.

Ged's Requirements. II—A NEW BEART,

II.—Love of the World,

IV.—Lossine for Rightsouthers,

V.—Live in Chebet,

VI.—The Pattern in the Mount,

VI.—The Pattern in the Mount,

VI.—The Pattern in the Mount, VIII.—Conceptions of Believon, IX.—The Bread of Life. X.—Joy of the Angle. XI.—Horoning Chelly.
XII.—Brington Resumention,
XIII.—Waysing Openiumities.
XIV.—The Blessing of the Mercippe. XV.—CHRISTIAN HUMILITY, XVI.—BERING DAUSLY.

XVI.—BERING DARLEY.

These important subjects are treated in the author's happiess sub, and resdered the more glowing and effective by
the inspiration that breather through all his extemporaneous
efforts. First Berles. I vol. 12mo. Proc \$1.

* liberal discount to bookeellers and agents, and the agent
prouring the greatest bumber of subscribers out of the first

sold, will be presented with a Gold Warret addition to his commission. O. BUTCHINSON, Publisher, No. 63 and 67 Nassau stroot, Now York,

BETHESDA INSTITUTE, 49 Tremont Street, Boston.

DR. C. CLINTON BEERS, FSYCHOMETRIO PRYSICIAN, describing and healing disease without any suggestion from the patient. Terms, when present, \$1.50; by lock of bate \$2.00.

MRS, L. F. HYDE, TRANCE, TREE, AND WESTING Madrian, still remains at the "Bethreda"—gives porfect satisfaction blue cases in ten.

hine cases in ton.
MRS. J. BATES, CLAIBVOYANT PHYSICIAN, and wonderful.

MRS. J. BATES, CLAINVOYANT PHYSICIAN, and wonderfulbusiness mertium. Mrs. B. has been very successful in advising business mertium. In regard to their adding and in deficience men in regard to their addings and in deding lost and stolen articles, as well as lost or absent friends. Since has been long known in Roston are private medium. Torms for examinations of diseases. \$1.00.

Ondoles every evening, (Tuesdays and Sundays excepted.) for higher Manifestations—such as playing on the goline with strings to slight, ringing bells, writing without the use of mortal trands, opening watches, tipping tables—lifting them, from the foor tolling the names and ages of spirit friends, &c. Friday ovening for development of mediums.

Admission to circles 15 cents; hados 10 cents. Comments, log 1-4 before 8 r. m. Roome upon than 8 m. m. to 6 r. m.

March 31.

ublishers and wholesale booksellers.

114 & 116 Weshington street Boston, Hass. PUBLISHERS BOOK AGENTS WANTED. We publish oncot the largest and best assurements of Books for Agents and Coursesers to be found in the United States, and always have on hand a full stock of Miscellaneous Publications at low trices. ations at low prices.

Catalogues of Publications mailed free to any address.

Merch 17.

tr

MRS, A. W. DELAFOLIE, MRS. A. W. DELAYOLLE,
TEST AND TRANCE BEDUVI, examines and prescribes
for diseases. Also, Clairveyant Examinations on businota, Hours from 9 a. M. to 2 p. M. and from 4 (II) 9 p. M.
No. 0 Logeange Place, Boston, Mart. Jm Harch 81. NATIONAL HOUSE,

BY OLIVER STACKPOLE. Corner of Blackstone and Cross Streets, Haymarket Square, near Boston and Maine Dopot, Boston, gar Bagespo taken to and from the Boston and Maine Depot may of charge.

WHAT IS LIFE WITHOUT HEALTH?

A NEW, safe, certain, and the only radical cunnical control of Seminal Weakness, Imposency, Storility, Torpor of the Prostrate Gland, Irritability of the Urother, Relaxation of the Spermate Cord, and all affections of the Reproductive System. All letters containing \$1 for treatment, will insure careful and immediate attention. Address, in perfect confidence, your friend and a former sufferer, merely supersorbing Box \$101.

Instep, Mass.

March \$1.

MARSHALL'S IMPROVED AND COMPOUND

MAGNETO-ELECTRIO MACHINE,

TOR MEDICAL AND DENTAL PURPOSES. It is parcloulerly adapted for the troatment of all nerrous discases and physical weaknesses.

Wer sale by GEORGE F. MARSHALL, Lowell, Mass.

CHARLES IL CHOWELL, Agent, 5 1-2 Draitle circle,
Boston.

OZIAS GILLETT, MANUSACTURER.

And Wholesale and Retail Dealer in CIGERS, TOBACCO, SNUFF, Meerschaum Pipes, &co. 125 Hanocer Street, (Diamond Block) Boston.

March 31. March 51.

WANTED—A situation, with sumo respectable Physician, as Clairvoyant Examiners Address Mrs. C. C. Brostow, Box 110, Elmirs, N. Y. 129 March 31,

The Messenger.

fact meaning in this department of the Hannan we claim the probe of the Hannan we claim the probe of the Hannan we claim to appear by the spirit whose home it bears, through Mrs. J. H. Conant, while in a condition called the Trance State, Try are fet published on account of Hierary merit, but as

tosts of spirit communion to those friends who mayrecogted them. We hope to show that spirits carry the characteristics of the negation assert and the state of the control of

one new time the public should know of the spirit world self its-should fearn that there is cyll as well as good in it, and not exject that purity alone shell flow from spirits to

mortals. We set the reader to receive no destrine put forth by refrite la these columns, that does not comport with his reason. Each expresses so much of truth as he perceives-Each can speak of his own condition with truth. while he gives opinions merely, relative to things not ex-

Answering of Letters.—As one medium would in no way inflice for answer the letters we should have sent to not did we undertake this branch of the spiritual phenomens, we cannot altempt to pay attention to lutters utdressed to aprile. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may desire to actend. They are held at eurofice, No. 8.1.2 Brattle atreet. Boston, every Tuesday, Wedneslay, Thursday, Friday and Saturday afternoon, commencing at MALT-1437 Two eclock; after which time there will be no admittance. They are closed nearly at half-just four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED. The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false? From No. 1876 to No. 1914.

From No. 1876 to No. 1914.

Ireductory Rocconstruction of the No. 1914.

Ireductory March 14.—I am the way the truth, and the life; W. H. Bauccon; Fatrick Murphy; Lucy Am Bradford. Thursday, March 15.—Stephon Cole; Aont Jean; Helen Wingate; Bridget Conlan.

Friday, March 10.—Prayer; Daulel E Ransom; Elizabeth Williams; Capt, James Hallett; William Payno; Thomas Knox; To Edward Exace; Lydda A. Hartwell.

Salurday, March 17.—"Are the rites and ceremionics of churches incompatible with true religion if Judion Hutchinson; Rosa Weister, to Anna Mackay; To Ada Thompson, Tuerday, March 20.—"Home thy fether and thy mother;" Placed L. Reyns, Dedham; Mary E. Towle, Exeter; Him Williams; Barnh Ann Byer, Dobula.

Brineddy, March 21.—"Home thom shall the nations learn wer us more?" Honey Willis, Utics. N. Y.; Charles James.

Bunce, Lemion; Francis Walter Lano, engineer.

Thursday, March 22.—Fargiveness eternal; Horsee Per-kin; Esmed L. Leaderhurst, Philadelphis; R. D. Walnwright to R. A. W.; James Gleason, Hallewell, Me.; Charles Johnson,

Friday, March 22.—"What does Modern Spiritualism

Johnson, Priday, March 22.—"What does Modern Spiritualism teach—and what reward have we for seeking to understand the mysteries of our God?" Mary Ella Nuclson; Juhn P. Sampson, aftar Boott, Mary Aon, Welch.

Is God the Author of Sin?

Our questioner will hardly be in barmony or sympathe with our answer, for he buth pictured unto himself a God not like unto our God. Novertheless, he is but a God of fancy; a creation that cometh to sait the individual -a nothing. And such our questioner will find him to be hereafter.

Is God the author of sin? Our God, the God of Jew and Gentile, bond and free, high and low, saint and sinner, spirit and mortal, is the Alpha and Omega of all things. He begetteth life in him and glory. He scattereth soud that seemeth to be will, but the fruits thereof shall yield him honor, shall ultimate in wisdom; and that evil that now floats in your midst is but one manifestation of the goodness, the power, and the wisdom of your God and our God. God dwelleth in heaven, and manifesteth there. But

10, he manifesteth in heif also. His power la unlimited.

He is not confined to the plane of material life, or the celeatial heavens. He liveth in every thought; and every manifestation of life in heaven, earth, or helt, belongs to him. He claimeth all. But who in mortal can comprehend us? Who understandeth our God to be all boly and wise, if he be the number of sin? They who know him well, shall know him in all his variety of life. They who are studying his attributes, not that they may find fault with his power, but to rejoice in his manifestations, whether they are born in the night, or in the morning of glory. What the need of a Christ, if all in the mitural life understand their God? What the need of light, if there was no darkness?-and yet the two are united-God in the spirit to God in the material; and the very outh that frembles muon the murderer's lips, cometh forth at the command of Almighty God. He doeth all things well-stampeth no child of his with sla; but giveth all eternal life. Sin is the means by which man progresses and rises into the atmosphere of his God. Sin is an agent, sent by the Father, whereby man shall be redeemed-shall see the light. Sin is the red that propels man on to some thing beyond; it builds a fire about blm, and his spirit longs to be free from the present to the reality of the future. From the fires of sin, man cries out, "I am tired of sin; I would step beyond it." If there wasne ain, no evil, whence the desire to go beyond the pres ent? Contentment would settle upon the children of our God, and they would not go higher. Sin is a firebrand, sent by the Creator to drive man from the present to the beauties of the future. Think you the evil man is content always to dwell in the atmosphere of sin? No; and God sent the atmosphere, that it might be a cloud whereon the spirit should sit, and grasp at higher realities?

So, then, we believe our God to be the author of sin. as of good. If we give blm his due, we give him this, for he claimeth all things. Yet he would not that his children should suffer; may, hear you his voice calling you beyond to day, to morrow. Progression comes from sin and evil; and they who stand upon the spirit ual plane can understand the fact, particularly they who have come through tribulation and sin. Their garments have become white as snow. True, there be many thousands who repudiate our sentiments. All cannot think alike-a diversity of forms fills the land. peoples the spirit-life. Each understands according to is capacity. The Father gireth to one one gift, to an other another, and yet all come from the Father, He gives sin to certain portions of humanity, that re demption may come to the sinner by this hard taskmaster. Who will dispute this? Not they who have come up to their God from sin. No; they understand the God as he dwelt with them in sin, and know him now that sin has worked their redemption. Man cannot discern his God in all things.

Ond says, 1 God hath given us a grand manifestation in the church. Another worships him in the flower, Our God accepts every form of worship, and cares not how it be given, so it be sincere. Our God turneth not away from any. He saveth all by his power,

Seek, our questioner, to understand the elementary condition of sin, and when you become acquainted with it, you will understand your God. Bay not God dwells not in the soul of the bardened sinner, for our God hath created him; he dwelleth there to all eternity. Ho who dwelleth in a high intellectual sphere is per chance no neares to his tied than be who standeth is the lower places of earth, and begetteth darkness rather than light. The time shall come when sin shall cast off its cloak, and the spirit shall rise unfettered to its God.

And yet we would not bid man throw off that responafbility that rests about him. We would not bid bim all idle all day long, when God bath so much for man to do. What if God be the author of sin? He hath placed a light within the form of every man, and bidden him by it to avercome evil with good. You have a mighty work to do, each one of you; and, so sure as the Creator hath snoken you into existence, will be claim the gifts he hath given you. According to your talents, will be require of you. Do that which seemeth right to you as an individual, and you will enter the spirit-hand with joy. Do right to day, and let not that which standeth at your left hand overcome that which standeth at your right. Good and Evil each are branches of the same tree of life, and both shall ultimate for the honor and glory of God our Father. Jan. 6.

E-n Coppie.

I am a stranger to all spiritual manifestations a stranger to the laws that govern these things, and almost a stranger in the spiritland.

A few days before I left, some one put a paper in my

he was a stranger to me; and I suppose spoke with me I was; but I died there. as he did, being prompted by curlosity. I suppose My mother's none was Ann Slimpson. I don't this is the right place. I am hardly settled in spirit. know what name she takes up now; but if she wants as yet. I shall refrain from saying much, fearing I to bear from me, can't she call for me? I beard she may say too much. I hardly understand what my was in Boston. I have been dead three years, or protty condition here is; but, at all events. I am at liberty; night that time; I do n't know what disease I died of: and, if report is true, I shall be quite as able to exer. I get into a kind of a muss, and get the worst of it; I in body. Indeed, they tell me my powers will increase; and where I could throw a pebble on earth, I can throw a large stone here.

I have an oppressive weight of ideas resting on my spirit, and I shall avail myself of as carly an oppor tunity as possible to throw off those ideas. Whether man, and I was not. I shall do so by act or word, I know not. I believe in the role and control of a Supreme Intelligence, and I believe he will guide me right. Notwithstanding I will point her out to me; I should not know her any was dealt harshly with here, I feel that a wise power other way. governed all; and it was the best demonstration of his love he could have given me, in calling me from one condition of life to another. I felt very hard about it, to be sure, when I knew I must go. I confess I could not see the hand of God in the movement. I said it was all the work of my enemies-they have conquered, and I have fallen; but now I soe I have conquered, and they will fall.

I feel very quiet to-day; my spirit is occupying, to say the least, quite a pleasant situation. I have been York. To them I wish to commune. I was told of continually assisted by numerous friends of the cause I caponaed. I have never been left to myself; but I was told I needed constant aid to bring me into condition where I could see the justice of God, and the love of God in all movements on earth. I am under much obligation to the friend in stranger costume, who so kindly invited up to come here. If he had not, I should probably have remained inactive some length of time; should not have given myself much uneast-

ness relative to returning.

Before I leave. I have a word to say to my enomies. They may assure themselves of one fact: which is this: Now, that I know my power, and am able to use it. I shall do so to the utmost of my ability, by God's help.

ing done what seemed to me to be right, and in what seems to me now to be right; and if my enemies can amination of my body after my death. say as much, in all candor and truth, they can give more than I expect they can give. If I am not mistaken, there were many doubts fleating in many minds relative to my condition and their own. Few of thy memics were thoroughly satisfied that they were doing right and not wrong. But the high pressure of political opinion crowded them so hard, they were pressed beyond their duty. I blame them not-on the contrary. I pity them; but believing as I do, that I have still ry. I pity them; but believing as I do, that I have still to give more in this public way. If I did not feel quite a work to perform, and knowing my power as I now sure of a hearing in a more private way. I should give know it. I say ouce again, God helping me, I will use it.

The visitors, with one consent, throughout the dovery of this message, attributed it to John Brown, and his name was sudiny spores. S. name was written as follows: E.—n Copple.]

Jan. 6. and his name was audibly spoken by several. The

Corelli.

Hy dear friend M-a F-: My great anxiety leads me to you to-day. It is a source of great annoyance to me to set a shadow of doubt depicted upon the amies to discuss at this time, considering our former minds of any of my friends respecting the last act of my life. I here selemnly declare it was not my intention to commit suicide. I had long been in the habit of using large portions of the article which caused my death, but considered it harmless. Since death, I have carned the cause of my deep despair at times. That canso was, in part, abnormal control. I am now a disembodied spirit, but I have not forgotten my friends, and I have many times wished for your pres ant welfare and future bappiness.

Yours truly and sincerely. Consilir. Jan. 6.

Religion.

"Why are the believers in Modern Spiritualism at

ism, and lo, our God lives also in the Christian Religion. may see his own faults.

The religion our questioner has been taught to call the Christian Religion, is not such as we understand one turns and looks within voluntarily. There is a it. Christ taught love and peace. During all his stay going into one's self, one's acts and faults. Now earth, he never failed to teach his people to love one

Now the religion our brother speaks of, is not the self? Surely he will. Now, then, Professor Grimes religion of Christ, for it sauctions war, and puts one man at enmily with his brother. It is a wanderer in does. he desert, holding no fellowship with Christ, God, or

war constantly with the Christian Religion?" our One opposes the light, the other opposes the shadow. s passing below-is lingering where it belongsth.

Modern Spiritualism may be called the morning star. t hath arisen out of the darkness of your time, and that which seemeth to be at war in the elements is only a bursting of buds, a calling forth into newer

The Christian Religion is the foundation of Modern Spiritualism. The religion of Jesus is the one we speak of-not that found in your churches. We have no followship with this, because it is not of Christ.

We would not censure our questioner or his com ndes. Wo will ask him to stand under the sunlight of to-day; to come under the canopy of liberty; and then discord will cease to envelop him, and he will see Jesus of Nazareth as a type of to day.

The Christian Religion, such as our brother speaks of, such as is flourishing in your midst to-day, is at war with Modern Spiritualism, because Modern Spiritunlism casts a light upon this shadow, so that many defects are seen thereby. And it wars with it because the church of the past sits in the shadow, and fears to come forth into the sunlight to taste of the fruits of

The deep, Christlike spirit which is found in the religion of Christ. Is striving to come forth to meet its brother in Modern Spiritualism. Clouds lower over it. and the storm bursts in its fury, because the graven images of this time will not admit the true image of Christ to shine in their midst; because the doors of the that the power that controls worlds and systems of so-called temples of Christ of to-day have been effectually closed to the angels of the past and of to-day.

Now, while the star of Modern Spiritualism is bursting through this dense darkness, behold there will be war in the elements; and those who profess to follow in the footsteps of Jesus, must come with love, bidding

the waters. Peace, be still. [Norg.-We are not satisfied with the above report. visitor somewhat disturbed us by disorderly remarks. and we felt obliged to request him to leave the room, light, by which many see the way to Modern Spiritual he being in an unfit condition to remain. The disorder finally broke the control of the spirit, and his past. Here, then, surely he doeth good-surely he is remarks are unfinished.] March 13.

William Stimpson.

My name was William Stimpson: I was been in Bor. lington. State of Vermont; I lived there about eix Again: take him with you, down the steps of olden months, they said; my folks then moved down east, times; place him among the darkness of the past ages. Do you know where East Machine is? Well, they Look you by his light, and see the condition of those moved there; and after I got to be a little shaver, so in the past. Profit by his words, for he is, in one hands, and if I remember correctly it was called the | high, my father-died. He followed the sea. My moth- sense, your teacher. Although he may not point you

Dannen or Liquit. I said he "Put it into my hands," er took it into her head to go off with somebody else. lie held it before me. He said: "This paper is pub. I did n't turn out very well: was in New York some lished in Heston. If this paper is true, and you are time, in Beston some time, and went three voyages to ablo to return, do so as soon as you can find an oppor. tea. Twice I went out of New Bedford, once out of oh, shout aloud for joy, for a light is seen in the serlunity; and try and tomember the circumstance of my Boston. I was, I expect, protty night on to twentycoming to you, and also have your communication published in this Banner of Light.

I am at a loss is know what to say to the person, as Ann street. It wasn't a very good place to die where

cise myself in certain matters now as I was when here died, at any rate. I am just that sort of chap that would go in for a fight any time; you do n't care do you?

My father is dead; he died at sea. Went out of East Machias, and was drowned. I have seen him; but be trains in one place, and I in another. He was a decent

Wont you say that Bill Stimpson wants to find his mother, and if she will come to a medium, the old man March 13.

Henry Ansley Wilds.

I am not used to controlling mediums in any way. I have been an inhabitant of the spirit spheres for six nouths-some seventeen days over six months.

Heft this mortal ophers at Savannah, where I had gone with the hope of recovering my health, which had been declining for nearly two years.

I have a mother, a brother, and three slaters in New your publishing messages from any spirit who might come to you, that their friends in moriai of the spirit, might receive in that way.

I was twenty-one years of ago. I died, as was sup-cosed, of consumption. I am well aware that everything depends upon the truthfulness and correctness of my movage; and I am aware, also, if I would be recognized, I must give some positive points to be recognized by. I will give one which was known only to one of my brothers, and three physicians, or surgeons, who were procured by him.

It is this: On examining my body, after my spirit had left it, my liver was found to be entirely consumed. There was an abnormal growth between my stomach I feel conscious of no wrong toward man—on the contrary, I feel quite happy in the consciousness of hav. but I died of consumption of the lungs, probably. My mother and sister are not aware that there was any ex-

My brother will please be kind enough and just enough to me to tell them I am right. He will also be kind enough to open communication with me through some medium in New York. I am anxious to sneak on things demestic and private, which I do not care to speak of hero. Again, I feel an excessive weakness, which I should not feel were be present when I speak. I am querying to know whether it will be right for me more here. If I should be unsuccessful, allow me to beg the privilege of coming here again.

My name was Henry Ansley Wilds. The Henry Analey was for my mother's brother. Perhaps such little things as these may ald me in returning here again. Good afternoon, sir.

A Spirit's View of Prof. Grimes.

We find a question before us which it may not be arrangements were broken into. The question is, "Why do Spirits fall to produce certain manifestations in presence of Professor Grimes?"

A very fair question, to be sure, and we will try to neet it in all honesty.

Professor Grimes, is a light peculiar to his position n life; and, allow us to say, he is quito as nacessary for the advancement of our work, as is any one who stands upon our platform. He is a light by which is reflected the opposite side of things; one of the many torohea so necessary to Progress; and we would not, if we could, stand before him, and obscure that light. It is not our wish so to do-it is not our mission-bot Modern Spiritualism and the Christian our duty. He stands just where God would have him stand; he works just as God will have him work.

If all stood upon one intellectual platform, where the war constantly with the Christian Religion?"

The would ask our questioner if he can tell us why day follows night? Can be tell us why the sun shines tetion in the elements is necessary to progression: by day, and the moon gives her light by night? The to bring out light in all its purity from darkness, power of God commandeth and controlle h these Spiritualism has many dark stains upon it; many of bings, will be the answer of our questloner. And the monliestations under the name of Spiritualism are behold the power of the Almighty God is moving not what they profess to be. Now, then, the light through not only the planetary system of life, but that shining through Professor Grimes is necessary, that which acts upon soul, binding mind to mind, linking these spots may be seen, not only by the world, but thought to thought. Our God is in Modern Spiritual by Spiritualists, that each one who comes in his light.

When the light is held up by Professor Grimes, each will be not set himself at work to purge it from himis necessary-necessary in occupying the position he

Why do not spirits perform these manifestations be fore him? One reason we have given you. But as Why are the believers in Modern Spiritualism at there are many minds occupying spirit-life, there are many classes of mind-many phases of thought. Each questioner asks. Simply because one is the child of individual in spirit-life is an identity, growing up to o-day, and the other is the child of years gone by. In better life by virtue of his own law. Now, then, certain spirits may be orging others who surround Now Light is over in the ascendancy, is ever giving Professor Grimes to give him the manifestations he and begetting strength. Not so with the Shadow: It asks for. But perchance the circle that has surrounded him immediately, are not so disposed. They see the light from him is good, and they do not see it time to show him a better light, for his light is showing the shadows of the past to some, and the spots on Spiritualism to all. When that closs of spirits come within the circle of

his influence who are disposed to produce the manifeetations, they find their power is inferior to his, for he is possessed of certain psychological powers which immediately evercome their will to produce them, and they are rendered inactive before him.

That class of aplrits who, with clear clairvoyant eve. can see that he is standing where he should stand and working out a grand mission, standing upon a supe rior plane to him, and to that class of spirits who deelre to produce these manifestations before him; therefore, they are capable of producing the manifestations if they see their duty fles there.

The law of progression has many avenues leading to beaven; and it would neither be lust nor wise for that class of spirits who, with clear clairvoyant eye, look into the future, to seek to draw one individual from the mission assigned him by nature. Spirits in mortal see a little way, but not far. One cries out, "How giorious to hurl Brother Grimes from his position!" Others say that "He is standing upon false ground. and that we alone are standing where we should. Poor, short-sighted humanity I you have yet to learn worlds, controls each Individual. Do not at any time say that your brother standeth where he should not stand, but look at the light that alreameth through him, and by it see your own defects. When the time cometh when he should sland upon the plane you oc cupy, test assured he will do so. There is no condition in spirit spheres, or earth, that can prevent him. But while bed hath need of him where he is, he will stand where he stands. Behold, he is a star, a bright ism, by which many are lifted from the mire of the not all darkness, not all error. True, that which apeaketh from his lips is darkness and superstition. But is there no light behind, shining to you through the darkness? Certainly there is.

paths which would be totally dark to you without his were uttered in a manner to make us feel that light. And while he casts the firebrand in vour midst. enth heaven, and thousands shall be born again from that which is evil to you.

Contention is a mighty staircase to heaven, and many there he who are traveling this staircase. Contantion, therefore, is good, and War is good, for Peace is her offenting; and although many ideas may be do stroyed in the conflict, yet God shall care for all.

Belleve us, and ronder benceforth unto your brother opponent all that is due bins, claiming again all that belongs to you, and from out the temple of your soul pray that rich blessings may be shed upon him and his mission. Oh, pray that he may be sustained in his mission, that health and strength may be given him, and that much good may be done through his physical

Oh, thou Bun of Glory and Righteoneness! oh. thou Morning Star of Love and Pence I as we wander amid the stormy elements of material life, we can but ask the blessing of the High and Holy to rest upon the subjects of material life. We cannot ask those who dwell in holy abodes to come from their celestial shores and dwell upon this dark plane. We can but ask the train rightcous of lower spheres to dwell smid this dark materialism. Oh, Source of Strength and Wisdom? again we praise thee for that all powerful and gladsome spirit being shed among the children of earth. We also praise and bless thee for all we receive on earth or ln spirit spheres.

While standing upon the cold marble of mortal life. we feel the necessity of the mantle of peace that envelops the spiritual shore; and in thine own time and way do thou grant the children of earth peace. And when star after star is coming to them through the past, give thy children to know it is their duty-to praise then for the stars and for the shadows, and to call for blessings upon those who stand up to oppose them and these that fold them in the arms of faith. Mich. 13.

To Wm. Armstrong, Lawrence, Mass. I have a favor to ask of you, good sir. It is thiswill you oblige me by publishing what I am about to

give, in your next lesue? One in whom I have been much interested. Her very icine. That was twenty-four years ago.

My name was James L. Henderson. I lived and died n New York city. My object in coming here to-day, is to make a simple prescription for the gentleman laying sick in mortal.

Let the attendants take a liberal handful of Iceland moss, put it into three plats of cold water, and let it at once relieved from the unpleasant sensation in the throat and upper labe of the lungs.

The brother who attends me in split this afternoon wishes to send a few words to the brother who is laying sick: "Fear not, for thy present, and the future is filled with

light, and not darkness; and, as the shadows of death cluster about your form, your spirit shall rise triumphant and enter the spirit-life with rejoicing."

The name of this brother is William Armstrong-to his brother William in Lawrence, Mass. Mch. 20.

Written for the Danner of Light. THE SOUL'S SMILE.

A smile on beauty's fixed When it a guth of happiness it comes Is bright indeed. But when the heart Is crushed and sad, when scalding tears Hare were deep furrows on the levely check, And dimmed the eye, oh! then to see a smile-To see the pure, awest moonlight of the soul Shedding its beam through grief and misory.
Till all of gloom sceme lost—is avect as distant music It take no that a beaven-sent ray of hope Is struggling through the storm that earth has wroug

Showing a path of lowly, love-lit duty That all who griove may trend. A winding way, with bleeding fourstons pressed, But leading surely to a a hearen of rest.

Evil as a Principle.

E

The enclosed communication on "Evil as a Princi was communicated through Miss Ada L. Hoyt, the subject also being selected by a spirit-wife to her husband. INQUIRER.

Evil, as a principle, exists in spirit life as in earthlife, only differing its manifestation. When a spirit in the body desires to carry out his evil principles, there degree of satisfaction; by not only effecting his purpase in relation to himself, but by controlling in a the spirit world, he has the power of returning to earth and obsessing those in the form who are susceptible. There are many spirits in the spirit-world who do not spiritual things.

wish to see those happy with whom they have had uncasant associations on earth, for their feelings vindictiveness are so intense.

Thus it is that you see many impressible namons seemingly void of reason, their better natures pervert love of material things, for it is only the material that ed, and exhibiting many angularities of character. which are not understood by mortals who surround them. Such persons are possessed, or obsessed, by a class of low, undeveloped spirits, who, disgusted with themselves, are desirous of dragging those within their you can readily perceive how very essential it is for mediams, and believers in Sniritualism, as well as those who are antagonistic to the philosophy, to be pure in single love, its terror is lost. heart, that they may be shielded and protected from evil infinences; for error and truth cannot mingle though they may exist in the same organism. There fore the only safeguard from evil influences, is to be truthful to God and yourself, and a flem, positive will against all that is in its nature degrading. In this way carth's inhabitants can repel evil and attract good; and it remains altogether with the children of earth whether they are influenced by good or avil spirits.

Pursue a life of truth and holiness, and the flowers of hope and love will spring up in the garden of your soul, which, nourished by God's love, and refreshed by the dews of charity to all, will bloom through all sternity.

Spirit Message.

Masens. Entrons. The following lines in reply to left, by Ada L. Hoyt, medium. INCUIRER.

"This is the month of March, the month we were merried, and the month you died, or left the form, after living with me one year. If these events o earth have a place in your memory, please now write an anniversary communication." I remember well the harny time

> But soon I sought another clima And they pronounced mo dead. But I am near, to comfort, cheer The hopes that lonely seems When all around is sad and drear, You love to pause and dream Of Katy, gone to happier spheres Of love and true delight;

When we were carly wed;

But yet my mission is to chee

And make your pathway bright,

"She is not Dead, but Sleepeth."

KATY.

The funeral of Mrs. Margaret H. Green, wife of Capt. Benocasions of the kind upon which we have over had the ploasare to be present.

After the friends had gathered, all seeming impressed that

he doparted had only fallen into a pleasant elumber, in th mbrace of that Savlour whose image she had reflected while in life, they were appropriately addressed, for about thirty minutes, through the organism of our esteemed friend and but suggests that the rate of a dollar for an hour's

The beautiful passage: "He giveth his beloved sleep," (ace says, "can give forth harmony." He adds another

to the way of heaven, nevertheless, be shown you many Paulma 1952.) suggested some beautiful thoughts, which good bint, too, thun: "Every stiter should feel that

Not as a fue death to our friend had come, line to convoy her to a fand of peace— To be with angole in their spirit home, Where joys, undreamed of here, shall never cease.

A beautiful tribute was paid to the deceased, who had been highly and descripted astronged by all who had known but -and those who had stood in the nearest fraternal tolations, and been the most devotedly attached to her word

bound her to the physical form, like one wearled by the inbers of the day, she fell gently into that sleep which those slene onjoy who can

"Lean their head on Jesus breast, And breathe their life out sweetly there." Some "thoughte suggested by her death" I give you for another place in your paper. R. THATER. Boston, March 15, 1860.

> Written for the Banner of Light. TRUST. ST PLOBIA

How petty are the cares Which yex and rend our souls; How turbid is the slugglab stream Which o'er our spirits rolls. Chil could we look above,

Out of our care and woo Wo'd see our Heavenly Pather's hand, Guiding each child below. He never three nor eleeps-What can we dread or fear. When the Grest Wetchman of the skies

Porever standeth near. Let us remember when Our hearts are tired and toru, We cannot take a burden up East Mulway, Feb. 1800.

MATERIAL LOVE AND SPIRIT LOVE.

The love of earthly things is right. The love of snit One in whom I have been much not know me, nor is tow with consumption. He does not know me, nor is the to any extent aware of my apiritual guardianship, love of spiritual things comes after, and is necessary and beautiful in its place. The better aware of my apiritual guardianship, love of spiritual things comes after, and is necessary and more beautiful in its place. One does not conflic with the other; both are right; both are necessary to that condition of the soul's development in progress

that produces each. As our love of earthly things begins to slacken, our love of spiritual things begins to send forth its gleams in darkness; faint rays at first, increasing and growome to a boil. The patient will drink freely, and be ing stronger and brighter as our love of earthly things decreases, and lets our spirits free from the shackles necessary to carth.

The love of earth is a protection; is a guardian angel to the physical body, which covers and protects the spirit in its infant solourn on the earth. We will not doubt the Wisdom in whose ordering this love exists Thus it seems lawful and right; and is always in exact proportion to the demands of the condition of every

The soul grows up in matter unseen, and by the expansion of its own growth it begins to break the gar ment of material love that has been necessary for its protection; thread by thread is broken, until the soul begins to be laid bare for the tendrils of angel affection to fasten upon it; Its batchways are opened, and a new vision looks up into a new world of heavenly beauties: better than this; more real, more beautiful, more enduring than this. Nothing earthly can satisfy the de mands of a soul once opened to catch glimpses of the spiritual world; and overy true Spiritualist, whether a Spiritualist with the name or without it, has a soul consciousness of this truth. The love of spiritual things is stronger and more real than the love of ma terial things. The love of spirit, is like spirit, endur-

ing: the love of material, is like material, fleeting. When the love of spiritual things has once begun conscious development in the soul, it is impossible for it to grow less, or cease; but it grows stronger and stronger, from the soul's own incyltable unceasing growth, breaking at every throb of its expansion somthread in the garment of its earthly love; until, at last, every tie of earthly affection that binds it is broken, and all our affections are set on things above.

We may define Spiritualism as being a process in nature which transfers our affections from the material to the spiritual world; which has come in the wise ordering of all things, in its time and in its place. Every manifestation of Spiritualism goes to show this. Spirit are a thousand temptations by which he can receive a unlism. In its tendency thus far, alms a ruthless blow at material love; it deforms material excellence; it rises above material religion: it breaks the love of money and measure the immediate surroundings of bis being. In self-superiority: It makes people look bad and set bad to eyes that see only material things; it breaks the love of earthly things, and fills the soul with the love of

Every Spiritualist is willing to die, or at least is It may be accounted for in the transfer of the affections from matter to spirit. Death alone is dreadful to the dies. To the spirit

"There is no death—'tis but a shade, In not of outward less siraid; There is no death—it is a birth. A rising heavenward from the earth."

The soul with all its loves of spiritual things, with all reach down to their own plane of development. Thus its desires and aspirations, still lives-lives in greater freedom and in more real existence; and as death has no Influence upon a Spiritualist, to break or disturb (A. B. CRILD.

CORRESPONDENCE.

MR. J. G. RUSSEL, ANDOVER, MASS, -Mr. P. I Randolph, at his rooms, 54 Essex street, Boston, on the 18th of this month, described accurately all the nains and unpleasant feelings that I was at that time suffering, from Ill health. He told me where I had pain and when I had suffered most. He has prescribed remedies which he affirms positively will cure me. The unau countable manner of his describing my discuses, and the wonderful accuracy with which he has located my pains, gives me confidence that his prescription will

be beneficial. Mr. Randolph also described events of my nest life of which he had no knoweledge, for I was a perfect stranger to him. He told me of my spiritual developthe question from a husband to his spirit wife, were ment and my powers of seeing visions. He told my immediately written on the question being presented. what I believed and what I did not believe. All these written upside down, and from right to things he told correctly. It seems to me that this was done by some unseen intelligence, the laws of which are yet untaught in our institutions of education. either scientific or religious.

EAGLE HARBOR, ORLEANS CO., N. Y .- A. PORTER writes:-"The Bannen is a welcome visitor to ou family circle. Eagle Harbor has been a stronghold for Orthodoxy. Methodism being the prevailing religion consequently the Spiritual friends have had no meet ings till recently. Miss Heath, from Lockport, beautiful trance speaker and test medium, produced quite an excitement here. She spoke three evenings to crowded bouses, and every evening after service, num bers would follow her to where she put up, to get tests, Many satisfactory tests were given. The people of Eagle Harbor are now more auxious than ever for spiritual meetings, and test mediums are wanted."

ALBANY, WRITESIDE Co., ILL.-HERSCHEL FOSTER writes out an account of the manifestation, through a apable medium, of the spirit of a young woman who died from the blie of a snake. The details of the de amin G. Green, of Roxbury, which was attended at her late scription are good proofs of the identity of the spirit residence, on Tuesday week, was one of the most interesting manifesting, and calculated to make lasting impres sions on those who witnessed them.

> "PAUL PRY" gives his views very candidly on the subject of "pay for mediums." He thinks they should receive pay as well as ministers, doctors, and others; sitting is enough. "No instrument out of time," he

It is unjust to the medium, and to those who are waiting their turn, to detain her beyond the prescribed time. The medium may be in a trance, but they are not, and know when their time is up."

KILLAWAG. Uncoun Co., N. Y .- J. H. Randell ends excellent counsel to mediums everywhere, and adds as follows:-

in light and the most devotedly attached to her were tendered the most devotedly attached to her were tendered the most gracious assurance that "though absent from them in the body, she would still be with them in the spirit," rejoicing with them in their joys, and consoling them in their hours of serrow.

She had endured much suffering during the tast for months, (her disease being "cancer,") which she had borno with great philonce, and when the last tie was severed that bound her to the physical form, like one wearted by the labors.

BATH, ME .- JANE HALLY SHAW IS desirous of obtaining admission into a circle where "mere inquirers" are ellowed. Cannot proper provision be made in the circles formed there, for all who are anxiously seeking for the light? It is a pity that even a single soul should want, when the dispensation from Heaven is so large and free.

NEW HAVEN, CONN .- H. B. STORER reports increasing interest in Spiritualism in the Elm City, and speaks of a successful lecture there by Mrs. Wilcoxson, a sister of Mrs. Middlebrook. Bro. Storer

"We propose to bold meetings every Sunday at Union Hall, afternoon and evening, for some time to come, and I trust that lecturers will not herestier feel as though they had a 'higher cull' to go somewhere olse, when they find themselves in our region." PERIDERVILLE, WOOD Co., ORIO.-J. R. Martin, a

young man of but seventeen years, writes a touching letter to a sister, who seeks to turn bim from the light his eyes have already discovered. He reasons with her well, and, above all, betrays that grace of Christian charity, without which all profession is vain.

Burrato, N. Y .- J. C. Hall and Charles H. Read, mediums, furnish as with a very full and interesting account of the manifestations through them, to which we only regret that we can no more than allude at this

POEM.

DELIVERED AT THE SECOND ANNIVERSARY OF SHARE SPRARE DIVISION, No. 48, S. of T.

ME JOHR W. DAY.

How strange the thoughts that flood the soul, When slow the grey mist-curtains rolt, And the dead past in brightness iles, Lit by those golden moments few. Like precions drops of Berman dew,

Shed downward from the pitying skies? A year bath closed its weary march-We slend upon another arch Of Hope's great bridge, that spane o'er time, And links the spirit-life we hold Through earthly wanderings long and cold To that eternal world sublime! Again we hall our nated day-

And as the swift-winged moments play. Halting like bird by accured flower— Let memories of the long ago.
Like spring-lide's rippling waters flow. And cheer us with their matchiess power. Think of the winds that flercely raved-The trial-waves ye fearless braved,
When darkness hung along the sea;

And how the mounting sunlight warm, Byread o'er the midnight's cowering storm, The golden sign of victory. And let it nerve your hearts to bide The ills that on the future's tide
Lay rooking, with their batteries bare;

Not boarded wealth, nor long array, May ald you, in the coming fray, When through the mist their death-shots tear? "De just, and fear not?" grave that sign With truthful action, line by line, On the young heart, ere, older grown, Its hardness blunt the angel pen That writes the transient tives of mon-

As lurns the steet the diamond slope? Night o'er the city's crowding towers-Right where the claw-paced, weary bouts Beed o'er the loverish couch of pala; Night where the ribald lest rebounds Night where the chanted pealer resounds Faith's tocaln, from the hely fane :

Yes, night is round us, but a morn, Fraught with the future's weaf, is born, Guilt's laden votorias to save ! Up to the heighte, ye sons of feat, Who view the tempter hovering near-Look, where the day-spring pennece wave! The mass is but the sum of mind,

And every power that norves mankind-Grand and majestio—weak and small— Proportioned in each atom lives And, by its little action, gives The onward force that firsth all. And he who stone from nature's way.

To lead earth's wavering child neitray. And set the wreck-lights of the soul. And dams improvement's current wide. Till rising manhood o'er him roll! Oh, life! how strange thy wondrous land-How broad the deathful vales expand.

How bright thy heaven-crowned mountains rise!

But evil haunts thine every stream, And, where Joy's gathered waters gleam,
Preys on the foolish and the wise! Happy is he who treads thy steen : The nearing heavens, above him, weep Warm tears of enalight on his posts. But he who letters la the plain.

Bhall quail before the tempter's wrath. Ob, Order of the Triple-dye, Whose percepts through creation by, We hall thy mission all divine ; They com'st to raise the trodden down And point where, 'mid the tempost-frown Bright honor bide her pole star shine !.

Besst by drifting cloud and rain.

Thy wearled foca, with lowly meln, Bhall quall before that brow serence As rolling years shall lend thee might ! Aid us, thy children, undiamete To wage for Truth the sterd crusade-The life-long buttle for the right; We war not as the knights of yore,

Whose bonners lit the Syrian abore To gain the Saylour's holy tomb; To win man's heart from bondage vile We sigike, 'neath God's approving amile And Falth points coward through the gloom; Orving. " Unchanged the aleas of truth:

Along the paths ye trod in youth Behold each generation got And every carnest deed and thought, Within your feeting earth-time wrought, Shall ald the future's conquering fow. "Lore" beameth from thy frontlet high-Hymned by the armies of the sky

Along wild Bethlehem's plain, of old i The power that leaps from sun to sun, And blinds the differing tribes in one, To God's great heart with chain of gold ! Thou bar'et no glittering sword of might When darkling downward sweeps the fight.

And Ifell's red gonfalons unfurl; Por "Purity," with allver band, Streaks the blue fire thy bloodless hand Rolds, where the swerring currents whirk "Fiddillu" the buckler strong. which the shivering spears of wrong

Light up the gloom with splintering spark-Thou hold at the far-off gnerden bute, Thou standest firmly to endure. Like morn-lit crag that splits the dark. Brothers I though hirelings taunt and ban

Pling out our banner in the ran
Round which the rays Millenial play (Our Pather holds us in his hand.

And guides us onward to the land Where chiling conturies hold their way!

GLIMPSES IN ENGLAND. By Our Junior.

LIVERFOOL AND A RIDE TO CHESTER,

much he might wish it, command their praise.

1859, which saw mo by a kind, or—well, I won't question still cultivated, as nearly all the land in England is—fare within its own nature. These strifes only tend to about fue—landed in Liverpool—Liverpool, by which with here and there a cover, as the small woody patches purify the soul, and fit it for a better state. slowly and heavily rons the dark waters of the Mersey. are called—here a silver streamlet singing merrily, as dotted with countless sails and with steamers from it sung years and years ago—here an old tree left stand- night side of nature, although the clouds of darkness all parts of the world. Liverpool is the second port ing, from some tradition which hangs about it; it shel- may hover round our pathway, let us look up with the in England, and, though not always easy of entrance, leved a king, or a noble earl once bid amid its thick eye of fulth; draw aside the vell, and we shall behold on account of sandbanks at the mouth of the Mersey, branches—here are deep hollows, once the beds of the hight countenance of one Heavenly Father, beamit is by far the most accessible port of the West coast
rivers which have worn new and perhaps distant chan ing with love and compassion. All these afflictions of England. The trade of Liverpool, which new is nels; of rivulets which have ecased to gurgle in the shall work out for us a far more exceeding and elernal spoken of and quoted as among the most extensive in fields, or wear smooth the white pubbles over which weight of glory. the world, was first developed with Ireland. Leland, they once ran, and these are filled with brainbles, or who wrote in the reign of Henry VIII., says of Liver with the stems of the waving and tessing hency auch less, pool, that "Irisch merchants cum much thither as to a whose buds are hidden, awaiting the genial and quickgoode haven;" and Camden, in his Brittania, pub ening breath of Spring. So on until we came to the Hall, Rulland, Vt., on Saturday, March 17th, 1860, Research of the presently contrasting its stream from Warrington, falls from their source far amid the highlands of Wales, go of State Committee, and the following elected as the called Livpoole, from a water extending like a pool, stitute a future chapter. according to the common opinion, where is the most convintent and most frequented passage to Irelande." It is somewhat striking to view the progress which has marked Liverpool, in a commercial sense. In 1752, there were one handred and twenty-two vessels in the coasting trade; in 1818, two thousand nine hundred and sixty versels were entered at her custom-house; in ture. His subject in the evening was, "Comparities 1823, three thousand five hundred and eighty were reported inward as consters; and now, in 1860, owing to comedy, "All's well that ends, well," furnished the the enormous increase of her home tennage and ateam text of his discourse.

which communicate directly with the river.

less acres of them, and its bowlldering vanits, can ness of all. cope with her in point of her massive masonry.

noisy, trafficing Washington Market of New York. almighty to execute his designs.

There are upwards of thirty churches in Liverpool be. But a purblind, mistaken theo

merons to detail. I shall content myself by merely tendency, with relation to God's dealings with the alluding to the schools for the instruction of the indi- human race, have been inculcated by the teachers of gent in music, and several useful manufactures. The the old theology. Now, such a religious belief as this been surpassed for benevolence of design and success distrust of the Infinite.

as a charity. Their exhibitions if anything surpass.

But, thanks to the light of a new dispensation, to as a charity. Their exhibitions if anything surpass rine parade, near the Prince's dock—the latter of be well, which, however, is beautiful, running for about seven We have hundred yards along the side of the Mersey.

es a news-room and a most valuable library. Botanic Garden is noted both at home and abroad for lost, like a drop of water in the sea. Why, then foreign plants; and it would need a more able and more setton than this mundane sphere, descriptive pen than mine to paint even a faint picture

commenced in 1827, and opened in the latter part of lng, as the earth became fitted for their habitation, un-1830, having cost above one million storling, and from iii. finally, orgative power reached its highest manifes. a limited patronage at first it has increased until now tation in man. These successive processes the speaker it annually conveys upwards of cighty thousand tons regarded, not as proceeding from special and arbitrary of goods and about the same weight in coal, and pas exercises of an omnipotent will, but from innate an sengers to the number of between three hundred thou- predoterminate forces, conditions of the very existence sand and four hundred thousand yearly. This much for of matter. Liverpool, which—but for its fege, and a veil of smoke emitted from its brass and from founderies, its brewing, noble being of to-day. It was impossible that he distilling, soap-boiling, sugar-refluing, and tanning should be. The elements are more refined to-day distilling, soap boiling, sugar-refluing, and tanning establishments, which hangs over it almost continually, through which the sun looks fearfully large, and near, and as red as blood-would be in every respect asplen-

did city, and an agreeable locality. Eight o'clock, Friday merning, December 2d. found me on board the Affice, a small steam tug, painted | ual and physical elements which environ us. Hence, up, trimmed, and honored with the name of ferry-boat, if we accept the declaration of nature, as unfolded it tice, by whistling in the most unmusical, ill-natured manuer possible, that the next minute would find her stretching out across the Mersey, for Birkenhead,

both dressed after Herring-black velvet Jockey cap. Dearly resembling him, to all eternity. red coals, knee breeches, and sportsman's Wellingtons. Tom Taylor, after his .. World and Stage," might have on to Chester. Little was said on the part of the by the "jockeys." whom, we learned from their to-

tocracy.

I have said nothing about the scenery, which, alat the very first that they will not find me able to an its light for up in the old ancestral cake, which cast that being we call God, this ideal is above him, and is ticipate all their hopes, or even one who can, however the shadow of their clustered limbs upon the turf, only over attracting him onward. By these two relations allowing the spaces between their sombre arms for the In attempting to lay before your readers what I have seen, and where I have been in England, I should have proud fields, still green, lay here as level as a floor—

LEO MILLER AT THE MELODEON. Sunday Evening, March 11th, 1860.

We have already given Mr. Miller's afternoon led

Fow maritime towns possess accommodations at all the results of its teaching confers upon mankind the eral men and women to speed on the 'good time comparable to Liverpool. It has now over twelve or greatest amount of happiness and goodness. But since ing.'" He proced upon Salvitualists their duty to fifteen docks, among which some of the largest are the we have not arrived at the final consummation of all unite with Rationalists, Deista, Universalists and Uni-Queen's, the King's, the George's, and the Prince's, things terrestrial, the question must arise, in the minds docks-nil of which, with their basins, occupy above of many, whether everything will ultimately end to one hundred acres of land. The tides of the Mersey the very best advantage of the whole universe. The wary from twenty to thirty feet in spring tide, and con- lecturer proposed to show the truth of this expectasequently vessels have easy entrance to all those docks tion; and that the various means which infinite Wisdom has devised for the fulfilment of his purposes of The world must acknowledge the superiority of the Liverpool docks, for not even London, with its count them evil, will yet be overruled to the universal happi-

The pre-eminent attributes of the Infinite Spirit are Liverpool has some fair specimens of architectural wisdom, power, and goodness-an august trinity. On taste. The town half and the exchange buildings rank these we may rest, with the utmost assurance that the perhaps among the first. The Lycoum, Weilington ultimate result of all things will be the absolute well-Rooms, the Infirmary, and the Corn Exchange, are all fare of every created intelligence. Does God possess very beautiful structures, but of different degrees of infinite wisdom? Then, in the counsels of heaven, he merit. The St. John's and the St. James's Markets, and is capable of devising and adopting such means as another at the North end of the town, are very fine shall cause everything to calminate in infinite good. structures, but nothing to compare with either Fancuit His influite love, or goodness, leads him to plan every Half or Quincy Markets of Boston, or the busy, bustle, thing for the best; and his orm is not impotent, but is

But a purblind, mistaken theology has filled man's longing to the establishment. These are not generally breast with false conceptions of the Deity. Mankind noted for much architectural beauty; but the church have been told that this Infinite One is capable of attached to the school for the blind, St. George's, St. being thwarted in his purposes, that he repents of Michael's, and Christ's, are exceptions—as is also St. bls work, that the means which be employs are inside Luke's Church, situated at the top of Bald street. As quate to accomplish his designs. Men has been taught a specimen of pure Gothic, it is not to be surpassed in that pure and specimes beings may fall from their ex-England. The chapels belonging to the various de-mominations of dissenters greatly exceed in number and became a flend of darkness, involving myriads of the churches of the establishment-among which are other angels in his ruin. Now, it is natural for as to five Roman Catholic Churches, a meeting house for conclude that whatever has been, may be again. Who, Quakers, and a Jew's Synagogue-and most of which then, shall say that before to-morrow morning every have schools attached to them, affording the greatest spirit, throughout the realms of the universe, may facility for the education of the children of the poor.

The charitable institutions of Liverpool are very nublim alone in his glory. Other dogmas, of a like first was established in 1701, and has perhaps never can but inspire us with terror and dismay, and bego

even the exceedingly happy ones of the Institute in the revelations of nature, we can with truth pronounce Philadelphia. Liverpool is deficient in public promo- this a false bellef. He who reads the laws of nature nades-in fact, andii within a few years, these were aright, and recognizes the spirit pervading their opera confined entirely to the St. James's walk and the Ma. tions, may feel an unfaltering trust, that all is yet to

We have been led to believe that this earth is the The Atheneum is an Institution combining common, special manner. To our finite minds, this is a vast cial and political information with literature, as it carth, teeming as it does with vegetable and animal The Lycoum is a similar justitution, but the books in when we sear into the beavens, and strive to compute it are circulated only amongst the proprietors. The the number and extent of other orbs, our own earth is its valuable and rare collection both of native and should we not believe that there are other theatres of

The lecturer proceeded to inquire into the essential of the collection; yet there is an inspiration in flowers unture of evil, and the cause of its existence. He narthat is sufficient almost to carry any one beyond him- micd the history of the formation of our globe, the creation of animated existence upon its surface, and the ing Old Hundred. The railway between Liverpool and Manchester was gradual development of newer and higher orders of be-

Man, when first created, was not the God-like and than yesterday, and will be more refined to-morrow than they are to day. There would be a perfect ano maly in nature, if a perfect being should spring up amidst imperfect surroundings. Our inward and ou ward character depends upon the quality of the spiritthe science of geology, we must conclude that, in the infrare of the race, mankind were vastly inferior to 1,400.000.000, is involved in the Spiritual Philosophy, what they now are. The processes by which the carith has become batter and better additional depends upon the conduct of its defenders. at the George's dock. In a few moments she gave no- the science of geology, we must conclude that, in the has become botter and better adapted to the requirespectable country sent.) Eight o'clock, and not one of your readers, blessed with a country where fogs are not, and not there are excess of smoke, save in Pittsburg, would have ever been satisfied as regards the fact, had not one of leasurest to make the now, than there was a hundred years ago. But there he or she been in my place, without consulting one of (where Uncle John Finlay sever lived in quite a re- ments of more perfect types of being, have been going

taken either one of these for Malpus and the other for None of the conditions which we see, are positively "Buzzard." "they wan so werwy like." So we rode evil; they are, relatively, good. Hence there is -no American representatives-much, and much pointed, universe. There is no such thing as intrinsic evil. by the "jockeys." whom, we learned from their remarks, were two gentlemen off for a fox hunt in Yorkshiro.

Close up to the red walls of Chester, glowing, blowing and sercaming, stopped the train. While we were patiently waiting the arrival of the guard to unlock the carriage for us, up jumped our shadow of "Mainghas," and in the most approved and current English—familiar to high circles, snobs and aspiring dry goods clerks—cried:

"He-re, guard, he-re; don't go donwn to the third-class first; we're in wewwy, gwreat huwwy. Come in the store of the positive, and good will over the positive always everences the miscrable slavery that has so long howed our exe to ignorance and disgrace, and I am sure of a better condition of society. Therefore, my sisters of this Convention. I authorize one cannot be without the other. Wore evil a principle, to could never die: good could never overcome it. Therefore, my sisters of this Convention. I authorize one cannot be without the other. Were evil a principle, to could never die: good could never overcome it. Therefore, my sisters of this Convention. I authorize one cannot be without the other. Wore evil a principle, to could never die: good could never overcome it. Therefore, my sisters of this Convention. I authorize one cannot be without the other. Wore evil a principle, and I am sure of a better condition of society. Therefore, my stere two to speak such truths as come from your deep heart fountains for me. It is time for us to speak such truths as come from your deep heart fountains for me. It is time for us to speak such truths as come from your deep heart fountains for me. It is time for us to speak such truths as come from your deep heart fountains for me. It is time for us to speak such truths as come from your deep heart fountains for me. It is time for us to speak such truths as come from your dependent on the point and love to a soffering people. May fount and love to a soffering people. Any food in the dearling my you of the carrian people. Therefore, my stere tw

This was the highest. We had to laugh, and did vold. There would be no occasion or opportunity for laugh right out, much to the antenishment of the orise the exercise of our benevolent faculties. Faith, Hope and Charity would become extinct, in the absence of aught to quantion, desire, tolerate, or pity. Our couthough the ride was only of about fifty injunies' dorse versation would be flat, state and unprofitable. There tion, was varied and beautiful. We shot like an arrow would be no such thing as love; no emotions could rise through air, by Rock Lane, Boblington, Spital, Broom- In the breast. In the progress of our spiritual being, DEAR BANNER—I am about to commit myself, or what constitutes myself—as I believe most thoroughly that every thing a man sees or experiences so mingles smoke and darkness of Birkenhead, the sun, which I force as is the infinite perfection of the Divinity. Our with his life as to become a part of him—to paper, and in so doing I desire your kind intercession with the of the world, struggled into view and poured its genial the reality. Then, since man has never yet possessed large circle of acquaintances you enjoy. Assure them mays over the broad, level, cultivated fields, or tissued an ideal of the greatness, the wisdom, and power, of

of good and not so good, man will enjoy eternal life. But the human family must have its experience. It is like an individual: It must have its experience and commenced the task, perhaps, on the first day of Dec., there rising and falling over hill and dell, still green, its history. Every being has the same conflict, a war-

We are immertal; and though we may now have the

VERMONT QUARTERLY CONVENTION. Pursuant to a call, the Convention met in the Town

into the ocean with a wide channel, very convenient tracing their way nearly entirely round the old shat for trade, where opens to view Litherpool, commonly tored walls of Chester, a Glimpse of which shall con-Milo O. Mott, Brandon; Mrs. R. L. Aldrich, Rutland; Mrs. Nancy Curtis, Dorset; Dr. S. G. Perkins, Castleton; Charles Walker, Bridgewater; Mrs. 1. Harrington, Dorset; Mrs. S. A. Horton, Sudbury; Dr. T. E. Wakefield, Falrhaven; W. H. Gardiner, Dorset. Secreturies-S. B. Nichols and Newman Weeks. Treasurer -Newman Weeks.

After a very impressive prayer by Rev. H. P. Cutling, the Convention listened to a discourse from Ray. H. Elkins, on the "Present Condition of Human Prothe enormous increase of her home tennage and steam text of his discourse.

The dostrine of optimism, the belief that all which upon the race, the effect of the truths uttered by Jesus are yearly nassed at the custom-house at Liverpool.

Is shall end well, is that which allke promises, and in of Nazarath, and the need of united effects of all lib-He urged upon Spiritualists their duty to tarlane, in the great baitle of truth against error. On motion, a business committee was appointed,

consisting of Rev. H. P. Cutting, Dr. J. M. Holt, Mrs. S. A. Horton, E. S. Wheeler, Dr. H. S. Brown, who ubsequently introduced the following resolutions:-Resolved. That Vermont needs a free paper, in which may be discussed those principles which pertain to the freedom, the progress, and the advancement of absolute religion, and that we will do all we can to maintain such a paper.

Resolved, That we fully believe that "Union is

inin such a paper.

Mesolved, That we fully believe that "Union is Strength," and that we will do all in our power to mite all the true friends of Spiritualism, and the triunds of Liberal Christianity everywhere, to advance a religion which is full of common seane, and adapted to meet all the deep needs of mankind.

Mesolved, That mankind has been, and is, cursed by a preaching and professional Christianity, and what we most need to day is a Practical Christianity, one that can be put into practice, one that abolishes drunk enness, dishonesty in trade, slavery, "the sum of all villanies," and ignorance; a Christianity that proposes the clavation of woman, gives her equal rights with her equal, man; and that we who are here assembled will do all we can to put down a mere professional Christianity, and teach and live, in our dally life, a Christianity of love, justice, goodness, and a fraternal hristianity of love, justice, goodness, and a fraternal

The resolutions were ably discussed by Rec. H. P. atting, S. B. Nichole, Dr. Brown, Mr. Wheeler, and others, and were subsequently adopted by the Conven-

Mrs. Horton was entranced, and spoke of Woman, ter mission in the great work of Reform, and her influence as one of the means of resculng humanity from theism and Materialism, and aiding and belping man n demonstrating Spiritualism.

Dr. Brown, S. B. Nichols, and others, spoke upon he resolutions, and then the Convention adjourned to seven o'clock, r. M.

SATURDAY EVENING. MARCE 17. Convention opened with instrumental music and inging, by the Rutland Harmonial Club; after which, John Landon made some pertinent remarks upon the great change in public sentiment, with regard to the great reforms of the day, and gave, as an instance. that in Rutland, twenty years ago, a distinguished advocate of human freedom was pelied with rotten eggs, for speaking on the subject of slavery; now the most radical question of the day could be discussed. We have been led to believe that this earth is the and all were willing to hear. After this, the Conven-vast theatre where the Deity has displayed himself in a done listened to a very able discourse, by E. S. Wheeler, of Utica, N. Y., upon the questions, "What is Spiritualism? What will it do? How will it do it?" and then a committee of three was appointed to select subject for a poem to be improvised through Mr. Wheeler. This committee, consisting of skeptics, and strangers to Mr. W., was nominated by the Convention. The subject selected was, "The Creation of Man." and it was treated in an able manner, as re yards both language and rhyme, giving an entirely different method of God's noblest creation from that of the Mosaic record. The Convention closed with sing-

> BUNDAY, MARON IR. Convention opened with vocal and instrumental music, and a prayer through Mrs. Horton. Mrs. Horton was entranced, and spoke for two hours upon God, Immortality and Spiritual Life; and after sing ing by the choir, of one of those soul inspiring songs, the Convention was resolved into a Conference, when

> a free interchange of thought and feeling characterized the meeting. John Landon made some remarks upon man's relations as a moral and spiritual being, which wern listened to with marked attention by the Conference in support of the following resolutions:-

> Resolved. That wer is an ovil of incalculable magni-tude, but nevertheless a necessity in the present con-dition of the social and political condition of the race. and that no adequate remedy is presented by the re-ligious organizations, Catholic or Protestant; there-That the only hope for the final extermina-

The President read the following letter from our

sister, Mrs. M. S. Townsend:would have ever been satisfied as regards the fact, had he or she been in my place, without consulting one of 'Frodshaw's faultless.''
Fifteen minutes later found me in company with Mr. and Mrs. Dr. B.—. of Charlestown, Mass., and Messrs. Haviland and Partridge, of New York, scated in a first-class carriage of the express for London. My ticket, as well as friend Partridge's, was endorsed with permission to break the journey at Chester and Warwick. Our carriage contained two more individuals, both dressed after Herring—black velvet Jockey cap. nearly resembling him, to all eternity.

There are comparative degrees of evil and good. One condition may be good, but not so good as a higher. None of the conditions which we see, are positively evil; they are, relatively, good. Hence there is no such thing as positive evil, but only good, in God's universe. There is no such thing as intrinsic evil. Good is positive, evil is negative; and good will overgoned the collection succeed the miscrable slavery that has so long bowed our sex to ignorance and discovered.

After this, E. S. Wheeler spoke on the "Religion of Spiritualists," and answered the charge made by the appears of Spiritualism, that licentiqueness is one of its characteristics. This discourse was one of the ablest of the Convention, and was listened to with marked attention.

The resolutions introduced by Bro. John Landon were adopted, and the Convention affourned to meet at Burlington, Saturday and Sunday, June 10th and

This Convention was harmonious in its deliberations; the best feeling existed all through. It will be seen by the proceedings of the Convention that they were radical in their character. It will be recollected that here in Rutland, two years ago, was held the great Convention of the age, where men of creed and no creed met and discussed apposing views.

The next Quarterly Convention will be held at Burlington. Speakers, both normal and trance, who design to be at that Convention, are requested to address S. B. Nichols, Burlington, Vt., at as early a day as practicable.

The thanks of the Convention were tendered to Bro. E. S. Wheeler, of Utica, for his labors. S. H. Nicholm, Secretary,

MARRIED.

In Doston, March 20th, by Rev. A. A. Miner, John F. Cald vall, of Worcester, to Miss Elmina C. Sisson, of Boston.

DIED,

DIED.

To Dovor, N. H., Me, James Wroote, (formerly of Barrington, and a native of Durham, N. H., but for the last few years, a resident with his son, Mr., William W. Wiggin, of this city,) departed this life for his spicit-home, Feb. 20th, after a brief illness of about six weeks. His uge was 73 mer. In the true of the last weeks. His uge was 73 mer. In the true of the same character; over making it his rid, "to do unto others, as he would have others do unto thim;" and for the last few years of his carthly life, his attachment to the notetal and reducted thing, has greatly diminished, by a knowledge, that those of his loved ones who have passed to the spirit life, rotten with their angelic lovel lines, and speak unto him words of swedest cancellation. For the last fewdays before his departure, his printial vision was so far eyened, that he was able to see the beauties of the spiritially, and behold the spiriti-forms of those that once were near and dear to him, when living with him in mortalito. These beautiful evidences gave to him a knowledge, that, "though the house of this tabernache de dissolved, he had a building not made with hands, eternal in the heavens." He was perfectly ready and willing to leave the classifyed, he have passed on before. He was perfectly conclose, and enjoyed all the faculties of his nature and he expressed to before. He was perfectly ready and willing to leave the eartily form, and go and only the company of the angelic loved ones whe layed all the faculties of his nature and he layed, the larral, and according to his request the function of the larral, and according to his request the larral, and second on the form we loved to relie.

Cone forever is the spirit. JARED D. GAGE, Onelds, N. Y. Mus, Saran M. Thompson, Toledo, Ohio.

Cone forever is the spirit From the form we loved so well; He has left this earthly garden, For the land where angels dwell.

Yet we know thy spirit often
To the leved of earth will come—
Teaching them that in the mortal
Truth immortal there can come.

Yes, we feel thy sacred presence. Pather i in our inmost souls; Knowing that thy new-born spirit Now each earthly child enfolds.

Then to thos, oh Mother Nature!
Joyous, we return thing own—
And with thee, olornal spirit!
Trust this spirit, and our own,—W, & C. H. W

MOVEMENTS OF LEUTURERS.

Parties noticed under this head are at liberty to receive beeriptions to the BARRER, and are requested to call attention to it during their lecturing tours. Sample copies some

MRS. AMARDA M. SPERCE WILl locture in AREA ANARRA AL SPENCH WILL INCOLUTE IN MARWHOLA, & Bundays of April.—Boston, 8 Rundays of April, Williamanic, 2 Bundays of April.—Boston, 8 Rundays of April, Nowport, April 24, 29, 26, 27.—Philadia, 4 Sundays of May. Cambridgeport, 2 du, of June.—Fall River, June 12, 13, 14, 15. Faunton, 2 Bundays of June, and 2 Sandays of July. Woonsocket, 8 Sundays of July.—Providence, 4 do of Aug. Address, the above places, of Bustion A. Now York City.

Mas. A. P. Thousand will answer calls to lecture in the arrounding towns, addressed to her at Lowell, Mass., till urther nutice. She will speak at Fostoro', Mass., April 8th

further notice. She will speak at \$70,000°C, Mass., April 8th Mass Roca T. Askenz will lecture in Cincinnati, Ohio April 1st and 8th; Turro Haute. Ind., April 1sth, 22d and 8th; College, Hit., the month of May; Milwadie, Wis., the month of June. She will return East, lecturing in New York Stated during July and August; Sept. In Oswego, and will then return to Massochusette to make Vall and Willior are

17th, Williamstie, Ct. Address accordingly.

Waren Ohase lectores in Oswego N. Y., and vicinity during April; in May he will pass from Oswego, to St. Louid, Mo., via Buffalo, Clerchand, and Turre Haute. Friends on that route, who wish him to lecture, should suphy soon. Address, Oswego, N. Y., till May let. He will receive subscriptions for the Bannan at olub prices.

N. France Whitz will speak at Foxlore', Mass. April lat; Lowell, April Stis and 15th; Dod worth Hall, New York, April 22d and 25th; Providence, R. L. May 6th and 15th; Williamstie, Ct., May 20th and 27th; Oswego, N. Y., the four Bundrys of June; calls for week evenings must be addressed in advance.

miss. M. Munson, who is in California, intends to visit the mining towns in the Spring. She is authorized to receive subscriptions for the Bannen. Address her at Sau Francisco, Cal.

Cal.

Miss Emak Handrick will lecture, during March, in Philadelphia: In Providence, Portland. Plymouth, Oswego, &c., &c., during the Spring menths. She desires to lecture in Connecticut and adjacent places, week ovenings. Address, No. 5 Fourth Avenue, New York. CHARLES H. CROWELL, tranco speaker, Beston, Mass. Ad

Mas. Pannis Sunnank Bearon will lecture in Chicopes, Mas. Farriz. Hunaxk Extrag will lecture in Chicopeo, Mass, four Sunday, communing Morch Litt; in Cambridgeport, April 8th and 16th; and in Foxbore', April 22d and 29th. Address, until April 1st, Chicopeo, Mass.

Mr. R. Marville Far, tranco speaking and writing medium, will receive levitations for lecturing the counting spring and summer. Address, Akron, Summit Co., Obio.

and summer. Address, Akron, Summit On., Oblo.

Mrss A. W. Spractus will speak at Misanuke, Wis., the
four Sundays of March; at Lyons, Mich., the first and second
sundays of April; probably at Tourie. Oblo, the third, and at
[leveland, Oblo, the fourth and fifth Sundays of April. Miss Elizabern Low, france speaker, of Lou, datarangus Do, Now York, lectures at Ellington and Hugg's Corners, (Cattarangus Co., N. Y.,) every fourth Sabbath, She will nawer calls to lecture in Chautauque and Cattarangus Coun-

LINDLEY M. ANDREWS, auporior locturer, will visit the South and West this winter. Address bim, other at Yellow Springs, Onle, or at Mondota, Ill.

Springs, Ohlo, or at Mondota, III.

LEO MILLER Will speak in Quincy, Mass., April 8th and 18th; Williamshio, Conn., May 6th and 18th; Taunton, Mass., May 20th and 21th; Trovidence, E. L., June 17th and 28th., Mr. M. will answer calls to lecture week evoluge. Address, Hartford, Conn., or as above.

Mås, B. D. Simons, trance speaket, will auswer calls to lecture, after the month of January, through Conn. and Mass. Address her at Briefol, Gunn.

Mas. J. W. Greanward Heritage in Orwice, N. Z., four.

Mass. Address her at Bristol. Conn.

Mas. J. W. Cuantra will lecture in Oswego. N. Y., four
Sundays of March; Portland, Mo., the three first Suidays
of April; Bangor, April 22d; Marbielouad, April 22d; and May
6th; Portsmootti, May 18th and 20th; Milford, N. II., 27th.
Address Box 315, Lowell, Mass.
Privacotu.—Miss Faunio Davis speaks at Plymouth, April
18t; Mrs. Mary M. Macomber, April 8th, 18th, 22d and 29th;
Miss L. E. A. DeSorce, May 6th and 13th; Mrs. Townsand,
May, 20th and 27th; Miss Emma Hardinge, June 7th and
29th.

20th.

Mrs. Mary Marya Macomers will speak, April 8th, 18th, 18th,

20th and 27th

Mas. M. J. Wilcoxson, of Stratfard, CL, will answer calls o locture under spirit-influence in Connecticut and adjacent to lecture under spirit-influence in Connecticut and adjacent States. Address as above. Ezna Witts, electric physician, developing medium and trauce speaker. Address South Royalton, VL JOHN MAYHEW's address, till April 7th, will be Peerla, 11L; thouse to 21st, Davenpert, laws. N. F. GREENBAR WILL Speak, April 1st, at Portsmouth, N. H.; April 15th, at Muriboro', Mass.; May 6th, at Randolph, Mass.

Mass. Mr. U. Williamsen, Lowrence, Mass. Mr. U. will speak at Mariboro', April 1st; Feitonstille, April M. Mas, M. E. B. Bawrez will answer calls to lectore in any portion of the New England States; will also attend func

portion of the New England States; will also attend funerals.
Address Baldwinville, Mass.

II. P. Fahryzatp. tranca-speaking medium, may be addressed at Greenwich Village, Mass.
Atomzo II. Hank East New Sharon, Me., will answer calls in his vicinity. E. V. Witson, Choises, Mass., will receive calls to lecture in the West up to the first of May.

E. S. Witzeren will answer calls to speak from Utica, N. Y., where his address is for the present.

A. B. Wuttrug may be addressed at Brooklyn, Mich., till further notice. Y., where his address is for the precent.

A. B. Wutting may be addressed at Brooklyn, Mich., till
Internedice.

A. B. Wutting may be addressed at Brooklyn, Mich., till
Lyndborough street, Charlestown. Examinations and
breactiptions for disease. Hours from 9 to 12 A. N. from
Mas. Francis Bond, care of Mrs. Thomas C. Love. Box
213, Buffala N. T.

March 3.

Constitute Lines, care of Benj. Textelale, box 221, Alton Miss Sceam M. Jourson, trance speaker, may be addressed i Clinion street, Brooklyn, N. Y. Mas. M. H. Colks, care of Bela Marsh, 14 Bromfold street

Miss A. F. Passa's address will be New York City, till fur-Miss Sanan A. Macous, No. 53 Winter street, Enst Cambridge, Mass.

A. D. Francer, Clyde, Sandusky Co., Ohio, He will lecture Bunday, April 6th, at Toledo, Ohio.

HRS. FRANCES O. HYESE, care of J. N. Gardner, Buffalo

HRS. FRANCES O. HYERR, 2520 of J. N. Gardaer, Butfalo N. Y.

DB. L. K. COOMLEY, 103 Triton Walk street, New Orleans,
Mag. R. H. Bury, No. 2 Columbia street, Boston,
DR. JARES GOORER, Bellefontaine, Ohto,
REY, JOHN PIERRONY, West Nedford, Mass.
Miss Lizzia Boyan, Piymouth, Mass.
His. L. Bowen, Natick, Mass., or 7 Dayls street, Boston,
Bays, Dannorry, Boston, Mass.
Eliziah Woodworth, Lealle, Mich,
O. T. Intell, Taunton, Mass., care of John Eddy, Esq.
Mas. Berria B. Crass, West Harwich, Mass.
H. R. Young, box 83, Quincy, Mass.
Lovall Berns, North Ridgeville, Chic,
Mas. J. B. Retrik, Manchester, N. H.
DE. C. O. York, Boston, Mass.
J. O. Hall, Buffalo, N. Y.
CKARLES P. Ricken, Lowell, Mass.
A. O. Ronkson, Nal River, Mass.
M. J. R. Burk, Lawrence, Mass.
WILLIAM E. Rick, 142 Hartison Avenue, Boston,
Loniko Maour, Malden, Mass.
Mas. J. R. Sturkers, Crown Point, Ind.
H. A. Tuckers, Poxboro, Mass.
Mas. J. R. Sturkers, Crown Point, Ind.
H. A. Tuckers, Poxboro, Mass.
Lewis D. Morros, No. 14 Bromfield street, Boston,
Daniel W. Shell, No. 3 Prince set, Providence, R. I.
Detten Dana, East Boston, Mass.
John C. Cluver, No. 5 Bry street, Boston,
J. J. Locker, Greenwood, Mass.
Anna M. Middlerson, Hex 422 Bridgeport, Conn.
Miss. H. F. M. Brown, "Agitaury" office, Cloveland, Ohio,
Jans Basan M. Thomrook, Toledo, Ohio.

Moston Adbertisements.

NEW ENGLAND HEALING INSTITUTION,

HEW ENGLAND HEALING INSTITUTION,
5-1 Essex Street, Rosson, Bines.

Dr. NORMAN WILSON respectfully amounces that the possible manner, and is now open for the reception of patients, visiture and guesta as well as for the satisfaction of those who seek information on the most vital interests of thoman Bio. He treats successfully all diseases, but especially those pertaining to woman—being assisted in this brunch by his daughters.

Electrical, Diagnetic and Medical Examinations, Froc.

Electrical, Diagnetic and Medical Examinations, Medical Research of the Union Medical Research of the Electrical Research of the Electrical Research Nervous Discases, aliments of the Stomach, Liver, Brain, &c., are, at this Institution, met and mastered without a business of applits, all goments, and a hest of other fermales' miseries, cured on a New Frinciple. Dn. William's Celebrated AUX-ILIATORS, for the speedy cure of all. Permole weaknesses, without a particle of dirigs. If you are ill, and your case seems urrently hopeless he not userall, but come to us, and we will do you know. Excellent necessations for pationts. The best of fermals unress only nor employed at this establishment. Consultations, 9 to 12, 2 to 8, daily.

MISS M. BABB.

MISS M. BABB, TRANCE MEDIUM.

WHILE in a state of trance, Mes B. will cramine in-valide, and correctly locate and describe their discusse, giving a full description of the condition of their physical and membel organism, and prescribe remedies for their cure, if coundle.

If ourside.

At the garnest solicitation of persons who have been bonefitted by her instrumentality, she has been induced to open a
room at 10 Green street, and devote herself to this great

one as to order street orders. The D. may be found as above, On and after March 8th Miss D. may be found as above, where all who are suffering from disease, or have friends afflicted, are connectly lavited to call and see what spiritualism can do for them.

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

March 10.

DREAM INTERPRETING. DREAM INTERPRETING.

A LL PERSONS DESIRORS OF KNOWING OF COMING orents, can do so by inclosing \$1.00, with particulars of liter dream, and forwarding them to me, as I shall hold myself in readiness to answer through epiritagency all dreams that I can come on repport with. All others will be returned after thirty days, including menes at my expense. Please give the State, town, name and aga, pishely written, and direct.

Murch 10, 1m State Brookfield, Mars.

namin of June. Sho will retain Ent. tecturing in New York that during July and August; Sept. in Oswego, and will hent return to Massachusetts to make fall and Winter armagements.

P. L. Warsworm speaks, April 1st and Sth in Syracuso, N. Y.; Dah, Utlea; 22d and 20th, Troy; May 6th, Marchand, Mass.; 20th and 27th, Providence, R. L.; June 6th, 10th and 17th, Providence, R. L.; June 6th, 10th and 17th, Providence, R. L.; June 6th, 10th and 17th, Willmantle, Ct. Address uccordingly.

Warsen Chasa lectores in Oswego, N. Y., and vicinity during April; in May in will pais from Oswego, to St. Louid, Mos. 18th, 18t

LIR. W. L. F. VON VLECK,

CLAIRYOYANT PITBICIAN, BOSTON, MASS,—May be

consulted through the mail. Terms.—Bingnonia and
prescription, \$1. The full name and lace, and a lock of the
hair of each patient, is required. Patients had better state
their case as they understand it. Dr. van V. soldem falls to
cure, or to relieve when a cure is impossible.

March \$4.

Mas. ATERS, a trance medium, who has heretofore withhold advertising or receiving pay for her tabors, now informs
the public generally, that she will, by having her expenses
publ, answer any calls that may tend to the public good,
Address Mrs. E. F. Atkins, Cedar Avenue, Jamaica Plain,
Mass.

"Book of Information," "Hook of Information,"

(Sent to you for one dime,) which explains how the Invalid may become his own best deter, and banish forever all "pills" and "powders," as utterly unworthy of any confidence at at all. Address,

Ech. 11. Batton, Mass.

MRS. E. M. TIPPLE. MRS. E. M. TIPPLE,

THYRIO-MEDICAL AND CLAIRVOYANT PHYRICIAN
AND HEACTRO MEDICAL has taken rooms at No. 143
Court street, Boston, where also will give examinations and
precipitions for all diseases, particularly those of femiles.
Unless a true diagnosis of the disease is given, no fee will be
required. Heliable references given, if required. Offer
liours, 8 to 12 a. M. and 2 to 4 r M. Terms,—Clairvoyant
Examinations and Precertificus, \$1.00 each.

Jan. 14

Jan. 14 5m

WILLIAM HOLLAND,

CLAIRVOYANT AND ELECTROPATHIO PHYSICIAN.

Careful and therough examinations made in every case and the most efficient means adopted to renewe discusses References given. If desired, Examinations \$1.00. 121 Instances of street, near Curve sireet, Moston.

17 Jan. 7.

J. T. GILMAN PIRE BOLEOTIC PHYSICIAN AND MEDICAL ELECTRICIAN No. 17 Tromont street, (opposite Museum) Boston.

The will give special attention to the ourse of all forms of Acute and Chronic Diseases.

MISS JENNIE WATERMAN, TRANCE SPEAKING AND TEST MEDIUM, at No. 8

Oliver place, from Esser street, Boston. Terms moderate.

mue.

MRS. C. A. KIBKHAM,

DEFING AND TRANCE MEDIUM, 140 Court street, Bosio, tou, Terms por elitting, not exceeding one hour, \$1;

Office hours from 9 to 13 1. M., and for-

Peh. 25.

DR. C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN, No. 7 Davis street, Boston.

***Special attention paid to the cure of Cancers of all lescriptions, Deformity of Limbs, Deamess, &c.

Talients accommodated with board at this lestitute,
Sept. 10.

MRS. GRACE L. BEAN WRITING. TRANCE AND TEST MEDIUM. No. 80 Elicol. Street, Beston. Also, Clairvoyant Examinations for diseases.

W. H. NUTTER, HEALING MEDIUM. THE SICK ARE HEALED BY THE LAYING ON OF Dec. 17. (f

OUTAVUUS KING.

WASHINGTON STREET, has always on hand every variety of pure and fresh Eclectic and Botanic Drugs and Medicines, which he will sell at wholesale or retail as low as can be purchased at any Store in Boston. Dec. 31.

"Sork and ye shall find."

PERSONS who believe that spirit communion and its montal developments can aid them in the difficulties of life, can have my services in their behalf. For my time and effort in writing out a fell examination of a person from their hair, or baselwriting. I am compelled to change \$3.00; for attention to a single subject, or question, \$1.00.

Office No. 7 Daris street, Boston, on Naturdars from 9 to 4 o'clock. Full oral examination at the office, \$1.00.

Address H. L. BOWKER, Natick, Mars Nov 19.

DR. OHARLES TOBIN,
ELECTRICAL PHYSICIAN. Room 5 and 7 Post Office Building, Hartford, Conn. N. B.—All Chronic or Nervous Diseases treated by Elec-

tricity in some form, Electro-Chemical Sulphur-Vajor, and

MRS. M. S. RENNASTON
TEST AND CLASSICS. Medicated Vapor Baths.

Mas. Steam Strict, tranco speaker, Portland, Maine.

J. H. Rardall, may be addressed at Elliaway, Broome Co.,
N. Y.

Mate. Susan M. ATTES, MEDIUM FOR VERBAL
Mate.

Mate. Susan M. ATTES, MEDIUM FOR VERBAL
Mate. Susan Mate. Susan Mate. Susan Mate.

No. 20

Feb. 20

New York Adbertisements.

TROY LUNG AND HYGIENIC INSTITUTE.

Established by Special Endownish.

COMBINING THE MOST ABLE OF THE POLECTIO PACULTY AND MODERN POHODER OF MEDIONE.

This superior model health Institution processes. It is considerationally felived, superior claims to public conjedence of any other in the United States.

I whis important particular, viez—It has been this earnont content to numerous modern Mandica, which have become so very provident and final, especially to the young known as nervous debility. The external monifications of this class of discuses are ficialization and Exhaustion; Harnamise or a wasting and consumption of the vital tooks and throughly understand the numerous modern his class of discuses and extension of the vital tooks and thouse and nerve tissues; smilow countenance; pole lipsing distincts of the local; impaired memory; dismuss of operagin; loss of indanced in the brain; nervous desidies; policita; dreamy and resides along final or bad breath; withted or morbid appetito; indigestion; liver complaint; withted irritation; cold extremelles; muscular debility of heavily popular irritation; cold extremelles; muscular debility of heavily popular indigestion; liver complaint; sough; broughlits; soruness of lite throat, catarth; and dysperite lubercular consumption.

Also, instructive Diversera, known by capricions spiper it constitutes to weight and fullness at the pit of the stomach; irregular bowce; tongue white; severe lamenating pairing durit and irritable; until prepare to the class of disorders invariably ladicate impaired nutrition, conversation in the origins of digestion and assimilation, so that had and unesimilated chyle gets into the blood. It should nover be forgotten, therefore, that some of the worst and mora had indenses to which field and the longs.

The Dir

and conseclectious motives. Patterns shall not be drugged at this institution.

A Word of Sciemn, Conscientious Advice to those who will reflect!

Statistics now show the solemn truth, that over 100,000 die in the United States annually, with some one of the foregoing discusses, developing consumption, prostration of the vital forces and premature doesy.

There cannot be an offect without its adequate cause. Thousands of the young, of both sexes, go down to an early given from causes little suspected by the steins themselves.

In view of the awful destruction of human life, caused by such debilitating discussed so the testing themselves. The view of the awful destruction of human life, caused by such debilitating discusses, such as Sperimaterrhan, Seminal weakness, the vice of self aluse, Spinal Consumption, Epilepsy, nervous spaces and discusses of the heart—und in view of the gross deception practiced upon the community by base pretenders—the lifectors and Faculty of this institution, courseintionely assure the invalid and the Community that their resources and facilities for successfully treating this class of maddles cannot be surpassed.

Patients, for the most part can be treated at homes On application by letter they will be formished with printed interregularies, which will enable us to send their treatment by Mail or Express.

Express*

Express*

Express

**The Institution gives the most unexceptionable reference

The fall communications are regarded with sacred and conscioutions duclity. The Institution gives the most unexceptionable reference to men of standing in all parts of the country, who have been successfully cured.

2.37 A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sout in a scaled cavelop, to all parts of the Union, on receipt of six cenus for postage. It is a thirlifug work, and should be rand by every person, both male and female.

2.37 Fail not to send and obtain this book.

2.37 The attending Physician will be found at the Institution for consultation, from 2 a. M. to 3 r. M., of each day, Supding, in the ference.

Address.

Physician to the Troy Lung and Hygorio Institute, and Physician for Discasses of the lient, Throat and Lungs.

Dec. 17. 19 OF Fifth-t. Troy, N. F.

pec. 17.

De. H. E. SCHOONMAKER, DENTIST,

No. 10 Enst 18th street, Now York.

DR. E. respectfully informs those who need the services of a dentist, that they may consule him with the fullest confidence of his professional ability. During a practice of filtern years in the city of New York, he has established a regulation for professional ability. During a practice of filtern years in the city of New York, he has established a regulation for professional ability. During a practice of filtern years in the city of New York he has abroad. Two of his patients, during a recent visit to Paris—both of whom word artificial teeth insected by him—had occasion to estil on Dr. Evans—who stands at the head of the profession in Europe, and is dentist to the Emperor of the French, Emperor of Russia, and the nobility gouvernly—pronounced his work to be equal to any he had seen in artificial dentistry.

Dr. Bokoontosker is familiar with every mode of inserting Artificial Teeth; and for adaptation, artistic finish, and metural appearance, he challenge competition. He would particularly call attention to his Vucanite base for while sets of Artificial Teeth, which is particularly adapted to this purpose—just cases every requisite desired, and is the latest and much langertain improvement in artificial dentistry. It is more constituted to the new of the profession, and can be earliedy filter to the gume as to render adhesion perfect, threely cuestuminating the desired objects—mastication, and guarantees entire satisfaction.

N. B. Especimens of artificial work 'prepared for different persons—plays on hand—will be exhibited with pleasure.' Jan. 14.

BFICE AND PRINCIPAL DEPOT. 23 CORTLANDT STREET, NEW YORK, manufacturer and impoter and exclusive owner of Goodyenr's Variental zed Hubber's in its application to all thirred Elastic, Comented, Sowed of Wover Fabrics, Stockhott Elastic or overy find, Brided Fabrics, Elect Cloths and Fabrics, Elect Cloths of overy kind, Brided Fabrics, Sull Sabrics of overy kind, Threads and Shoets of Rubber by the Pound, and Combined with Cloth. All those goods for adic, and illeuses granted to make, use and soil. Forms moderate. All these Articles and Goods not having the Stump and Fas Simile of my name are intringements, Oct 29

BOOKSELLERS' AND NEWS-VENDERS' AGENCY ROSS & TOUSEY,

131 Nassau Street, New York, General Agents for the Banner of Light,
Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalled mellicles for meeting and forwarding everything in their line to all parts of the Union, with theutmost promptitude and dispatch. Orders solicited. Pianos, Melodeons, and Organs.

TIGINOS, MEIGHEORS, ARH UTGARS.

THE HORACE WATERS PTANOS AND MELODEORS, for depth, purity of tone, and durability, are unsurpassed. Prices free shall. Becombined Planes and Melodeors from \$25 to \$100. Planes and Melodeors to rent. Monthly payments received for Planes. HORACE WATERS, Accat. No. 333 Broadway, Now York.

3m Jan. 22.

MRS. E. C. DORMAN, MAUNETO-BOTANIC PHYSHOLAN. By long practice and enthems success—in the application of Clairtoyance to the discovery and cure of discassement of the world of th

DR. E. ACKER, HEALING MEDIUM ON CONSUMPTION.

Hatte of Poughlecepsio, N. K.,

As spencel rooms at No. 127 Grand street, Now York,

Office hours from 8 A. M. to G T. M.

March 10. 4p March 10.

OFFERNTAL HATHEN.

A T NO 8 POURTH AVENUE. N. Y.—Elegans Edits of Rooms open delly from 7 A. M. notil 10 r. M. (Sundays excepted) Ladios' Department under the special charge of Mas. Fazeri.

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

CLAIRVOYANT PHYSICIAN. Examinations made daily.
Absent persons cramined by the aid of a lock of hair.
Also all Mrs. French's Medicines carefully prepared and for salust No. 8 Fourth Avenue, N. Y. T. CULUERTSON.

' DR. f. G. ATWOOD. MENTAL AND MAGNETIC PHYSICIAN,

VILL receive or viets patients, as formerly, after the free
of Murch next. Recidence 106 East 14th efreet, New
York.

March 2,

York. March 3. March 3.

I RS. METTLER'S CELEBRATED CLAIRVOYANT MEDPalmonumin \$1.00 per boatie: Neutralizing Mixture; 50 cta;
Dysentery Cordial, 50 cta; Elizir for Cholera; 50 cta; Liniment \$1.00; Healing Oliniment; 25 cta; For sale by S. T.
MUNSUN, Agont, 143 Fallon street, New York, 47 Dec. 24.

MRS. P. A. FERGUSON TOWER. No. 05 East Sist STREET, NEW YORK, CLAIRVOYANT EXAMINATIONS and all discarce treated by Magnetlem, Electricity and Water.

Dec. 31.

OTOP BLEEDING!—STOP EFITTING BLOOD!!—REMED dy Ready.—A certain cure for Remorrhage. Highest Lostimoniate. Sond for a Circular. 3u boxes containing it welve
powders at \$2; or each by mail in corridors. 31 for six powders. Fold by S. T. MUNSON, Agont, Wholesan and Retail,
No. 143 Fulton sirect, New York.

17 Feb. 25.

MR. & MRS. J. R. METTILER

Paye ite-M nemetic Physicinus.

Claimvuyant examinations, with all the diagnostic and therapostic suggestions required by the patient, earlily writen out.

Mrs. Meximum also gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.

It is much preferred that the person to be examined for disease should be present, but when this is impossible or incorrection, the patient may be examined at any distance by farmating a lock of his or her half, together with leading symptoms.

formarding a new or me supplies a symptome.

Trans-For examinations, including prescriptions, SA, if the instent he present; and S10 when absent. All subportant examinations S2. Delineations of character, \$2.

Torms strictly in advance.

Address, Dr. J. R. METTLER, Hartford, Conn., Oct. 1.

And quoted acte, and lowels tire words long, that on the stretched forodinger of all time, gystki lorever."

Gold cannot bring youth's ready glow
tack to the check of failing beauty;
tack to the check of failing beauty;
tacanot hush the atili small voice
That hints of long neglected duty.
It senot heal a broken heart,
Throbbing with some unburthened surrow;
for words that wring the sent to-day,
dold cannot bring relief to murrow.

dold cannot bring forige to interon,
then he es sparts the affiltering bribe.
Nor breaths for it one sigh of sortow;
Gold can at less but gild the bier,
Or buy the pall this want must borrow,
The lowitest beart in all the land
Is rich beyond all golden treasure,
If truth and virtue, band in hand,
If we been through his its rule and measure

A religion that never suffices to govern a man, will never suffice to save him; that which does not assistently distin-quish one from a wicked world, will never distinguish him from a perishing world.

as perishing world.

Corrol Let us laugh at the old worldly modes.
And sook new life in Nature's deathless power!
We'll leave the dust unto the beaten reads,
And in the mexicous look upon the flower.
Feet is to ver bloomed in Edon's bower.
Let; the sight-forch of revuls burnell dim,
But bright as childbood is the moreling hour.
Disnatured man may droop, but bright birds skim
The sir and waters. If we meet the bee,
Bhe will have honey underneath her wing,
No hag of scandall if the blackbird sing
For us, 's will be no tale of calomny;
If the brook prattle by, she will not tell
If resighbor's faults; so shall we preser well.

[Canuncy Have Thomsend

Patiently endure all the attacks of those that envy you will, by that means, conquer them all. Thus are itself is extinguished, when it meets with nothing that it can burn.

highty is the power that gives lions and bites to all that fives; While man's happy lot is this, Pirst in hope, and first in bles. Of the laye that fill the breast
Joys of knowledge are the best;
Link'd to his diviner part,
Oh, they purify the heur.....[Dr. Bosering.

Let no represen make you lay aside justice. The frowns of the world are nothing to the spiles of Hesven.

Opinion is that high and mighty damo
Which reles the world, and in the initid doth frame
Distances or likings; for, to busing race,
She makes the fancy various as the face —[Howell,

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S

SERMON,

AT PLYMOUTH CHURCH, BROOKLYN, N. Y. Sanday Evening, March 19, 1860. BY T. J. ELLINWOOD.

[Entered according to Act of Congress in the year 1800, by many, Coley & Co., in the Clerk's uffice of the Distric-burt of the United States, for the District of Massachusetts.]

TEXT .- " Whorefore, my boloved, no yo have always obeyed

Tax... "Wherefore, my beleved, as ye have always obeyed, not as in my presence only, but mow much more in my absence, work out your own salvation with feer and trembling. For it is God which work oth in you both to will and to do of his good pleasure."—Full. it. 12, 13.

When persons are so eager for a much desired good that they fairly tremble will excitement, we may know that their aninds will work out their highest strength, and that whatever skill and whatever power of achievement they have they will put forth. Where there is a sluggish certainty, a dead confidence, in the thing desired, the work of its attainment is apt to be prelonged; but where the thing desired is so good, or the conditions of obtaining it are such, that one feels the necessity of using nothing less than his best endeavor continually, then that work will be speedily carried forward. In the latter case the full man is shown. Now in the things of this world in certain downright, straight-forward manifers is admirable. We like to see, even in the performance of trifles, an exhibition of the full man and certainly, in the performance of things of the last importance, it is ignominious not to exhibit the full man.

But as spiritual things—things of religion—transcend all others, it is becoming that a man should be more straight-forward, and full-handed in power. In these things, than in any others. Therefore it is commanded that we should do with our might what our hands find to do. It is commanded that we should score, stork, work out our own salvation with fear and trombling; not that fear that is sorial, that is delicated in the six of the paralyzing, or that takes away a man's strength; but that eager, apprehensive fear, that gives power to a man, and release him up to all that he is.

fear, that gives power to a man, and raises him up to all that he is.

I. The first point of consideration in this passage, is the view in which God is to be taken. It is declared that God works in us to will and to do. It becomes important that we should know what is the view which, under such of roumstances, we are to take of God. Is he to be regarded as punitive? as jealous and absolute? as just and stern? as self-contained and unsympathetic? Let us see from the context what view the apostle had been opening before the initials of the Philippians, when he gave the command. "Work out your own salvation with fear and trembling." Our text is the application of such a view. He begins:

"If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill yo my joy, that ye be like minded, having the same love, being of one accord, of one mind. Lot nothing be done through strife or vain glory; but in lowliness of mind let each esteen others better than themselves. Look not every man

others better than themselves. Look not every man on his own things, but every man also on the things of others."

on his own things, but every man also on the things of others."

When he uttered this exhortation, there rose before him one of the noblest views ever revealed. Such a condensed view of Christ and his works is not given anywhere else in the whole New Testament. When he had said, "Look not every man on his own things, but every man also on the things of others," it instantly suggested to him the supreme sacrifice—the work of Christ, in which he revealed to us the nature of the Godhead. And he added:

"Let this mind be in you, which was also in Christ Jeans, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation—and took upon him the form of a servent, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above overy name; that as the name ent unto death, oven the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above overy name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as yo have always obeyed, not as in my resence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

This, that I have just now read, was the apostle's view of God. It is not the majesterial view of God, but a view of God as revealed in Jesus Christ, and as revealed to set forth this conspicuous attribute and element of the Divine disposition—living and laboring for others; a view of God as a God of grace and mercy, as represented in Jesus Christ.

We have here on explicit declaration of God's active influence upon the human soul. It is not a declaration that God are to the content of the declaration of the declaration of the declaration of the declaration and the content of the declaration of the declaration but God are to the content of the declaration of the declaration between the content of the declaration of the declaration between the content of the content of the declaration of the declaration between the content of the declaration of the d

induced upon the human soul. It is not a declaration that God acts upon as through the natural world—though without doubt be does; nor is it a declaration though without doubt be does; not is it a decentation that God's activity is exerted upon us through his providence—though without doubt it is; nor is it a declaration that God acts upon us through a system of gracious mond influences—though that also is true; it is a declaration that God works directly in us. "It is God which worketh in you both to will and to do of

is a declaration that God works directly in us. "It is God which werketh in you both to will and to do of his good pleasure."

The mode by which it pleases God to work directly upon the human soul is not revealed; and it is incomprehensible without a revelation; but it is not material that we should know it. Comparatively, it is unimportant. It is the great iruth that direct interest in men's lives, and thoughts, and feelings, and dispositions, is part of God's benign activity that most concerns us. What concerns us is the fact, not that we are created, and cast off as so many seeds left to sprout, and that God streads to other things, letting us turn out what we may, and taking what is good and rejecting what is evil; but that it is part of the Divine nature to take personal interest in the details of the inward life of every individual man.

Let no man think this unworthy of no great a Being as God. It is infinitely worthy of him. Is a parent's fullure care of his child, and his education of it, a thing answorthy or unmanly? What, then, when God's children are for ciernity, and not for three score years and ten? Isit deemed an unmanly thing for a sculptor—Canova. Thorwaldsen, Michael Angelo, or Phidias—to work out, how by hiw, rasp by rasp, the proportions of a statue, for the world's admiration, becaucous only in form, inside dead and homely as the uncut marible, but suggestive of the powers of the mind that fashioned it? Does the world think their lives well spent who have left one, or two, or half a core of such memorials—stoos men? But what a fairer thing is that which God is building up of tremendoos thoughts, of wide-raching reasons, of imagination that flashes and plays like arroral lights, of yearning loves, and of wide-reaching reasons, of imagination that flashes and plays like arroral lights, of yearning loves, and

that will, when glericonly flashed, be lifted up to the heavenly sphere, and for immortality! Is titere anything that the artist touches that is to be compared with God's work upon the human cool? That a painter should spend days, and mouths, and even years, (as Leonardo do Yined day) upon the pictures, bringing worthy of him. But as significant of this excellence, by the for God to concern bittered fever day with a soch little things as men are thinking about, and feelings, and willing, is a morter's attendio. Anything that has an inducence upon a mother's child, is worthy of a mother's attendio. Anything that has a direct power upon the thought and the subject-matter of the Divine thought; and it is the authored the subject-matter of the Divine thought; and it is the authored does concern binself with each things.

Who would know what is the beauty, and what the melody of the wood-tolin, that only saw it in its next, or just feeled, trying its unpracticed vings and its undeveloped voice? Who would know from a liner whelp the form and grandsquisterance of the Divine thought; and it is undeveloped voice? Who would know from a flow of the wood-tolin, that only saw it in its next, or just feeled, trying its unpracticed vings and its undeveloped voice? Who would know from a flow of the wood-tolin, that only saw it in its next, or just feeled, trying its unpracticed vings and its undeveloped voice? Who would know from a flow of the work is in these apparent insignificances of time and human experience. He interprets man, not by what he is, but what he is going to be. He beholds his eternal state. And such is the value of everything that relates to man, measured not upon our idea, but upon the scale of ceraity, that it is not beneath God, but unspected with the condition and prefer the line of the life and communion of those all of whose being is turned to purity, all of whose powers are harmonious, all of whose natures is stunned to jay. God declares of such being, its to be considered as put instead of our exertio

conclusive. It is rather the condition of our activity. Sometimes men, in an unwise way of bonoring God. so present his sovereign activity and power as to make them override and hold in contempt all other beings, and all human activities. This, of course, reacts, as everything that produces a sense of injustice will.

And men go to an equally anwise extreme of human independence and free agency, and attempt to main tain their rights by separating themselves from vital connection with God. They hold that God does influence them through certain instrumentalities, but they do not like to admit the doctrine that God, by the direct activity of his own mind, affects every other mind—which is the Scripture view, and, I think, the philesophical view.

connection with God. They hold that God does finite incue them through creat antitrageness creatin microamentalities, but they more than the control of the

not say that to do this is not a part of his plan and purpose; but I speak now of what is the law, and not of what is the exception; and the exertion of the Divine influence upon our mind, seems to be analogous to those laws which exist and are active in nature, which are forever foil of blessings for us, but which never deliver them till we go and apply for them. For natural laws are like our post offices—only they never advertise. If a man has a letter, he can get it by asterometric. If a man has a letter, he can get it by asterometric for more of the will take it out, and there is not a lit for him if he does not. There is all he wants in air, and wind, and wave, and he can have it if he will ago and take it, but he cannot have it if he does not. Nature is full of benefaction, but man will die for the want of it unless he uses the appointed means for availing himself of it. His co-operative work is india-

Now as God has indicated himself so to work in the natural world, we have more than hints that he works in the moral world by a pattern not unlike this. It is a Divine atmosphere of help which comes down around about us. Which is filled with innumerable applications of good, but which each must apply to himself. We must work with God, or not receive the benefit of his working. In the text there are only these two forces recognized—the power of God, and the co-operating power of man. "It is God which worketh in you both to will and to do of his good pleavure."

migates and fallibilities. So that one is tompted to to block that God, after all, is the only worker In a this world; and that in making up the results of his work, be finds the mistakes and binders of men about 30 agod stock as their judgments and good intentions. Which work is the mistakes and binders of men about 30 agod stock as their judgments and good intentions. Which were the content the state of the state of

light. Thousands are; but it is not because there is light. Thousands are; but it is not because there is not arough sun. No man seed to starte. Builtiudes started des but it is not because the earth does not bring forth bread enough. No man seed to be ragged. A great many are; but it is not because there is not raineent enough. The looms of the earth-supply all that the earth's population need. And there is abundant help in God for all bis creatures. If you do not avail your selves of it, it is not because there is not in your Path-

selves of it, it is not because there is not in your Father's house bread enough and to spare. For every one there is a robe for his person, a ring for his finger, san dals for his feet, sud a place at his Father's table. If you claim them, you shall have them. They await every man's claim.

2. The encouragements to begin a Christian life are greater than the encouragements to begin any worldly course of business. Hen think, often, that there is a course of business. Sien tuink, oten, that tuers is a great uncertainty in turning from a worldly life to a religious one; but there is not. I think, so great a prospect of success in the case of a man who devotes bimself to any earthly business, as in the case of every oppeartminded person who proposes, by the help of God, to live a Christian life. It is said to be hard to

dod, to live a Christian life. It is said to be hard to live such a life. It is hard because men are unwilling to doit. Christ's yoke is really, in itself, casy. Christ's burden, in itself, is light. The difficulties epoken of in the New Testament are difficulties of your own will. It is because you are not willing to wear Christ's yoke, and bear his burden, that the one is hard and the other is heavy, to you. To a man that is willing to follow Christ, the certainties and the ease are greater than to a man in any other sphere of human exertion or activity.

Christ, the certainties and the case are greater than to a man in any other sphere of human exertion or activity.

3. Wherever you find men who think they want religion, but who are not Christians, you may be sure instituted in the part of God all things are ready, and that the invitations of the Gospel are based on a sure foundation. There is an offer of God to cleanse the heart from sin. and to golde it into all duty, by the liefly Ghost; and if a man is not so guided and cleansed. There was not so guided and cleansed, the reason is with him; it is because he will not accept that which God freely offers.

4. Those who are waiting for God to do the work of conversion and sanctification for them, are under the delusion of a guilty phantasy. We are, in the word of God, commanded to wait; but that is where God has unfulfilled purposes of mercy to be evolved in order, and according to natural causes. Where we have observed and trult does not appear, we are not to be impatient. We are to let God work in his mired kingdom upon the scale of that wheel whose revolutions are so large that it moves very fast, though it seems to us to move slow. We are to wait in that seense. But to wait for God to do for us what we are too indelent or too wicked to do for ourselves, is a vain and guilty thing. And no man waiting for conversion to be sent for the work of the wint for God to do for our what we are too indelent or too wicked to do for ourselves, is a vain and guilty thing. And no man waiting for conversion to be sent to the form of the gent of the work of the gent nere so arree that it moves very man, though it seems to
us to move slow. We are to wait in that sense. But
to whit for God to do for us what we are too indeleut
or too wicked to do for ourselves, is a vain and guilty
thing. And no man waiting for conversion to be sent
to him from on high; no man waiting for a freshet from
Zion to come and catch him. Iying like some log by
the river channel, and sweep him heavenward, without
exertion or volition of his own—no man waiting for
that, will God ever help. God pays no premium upon
disohedience or indolence. And as that man eucceeds
in business who looks after his own success, as that
man is successful in a profession who takes care that
he is successful as that man is fortunate who knows
how to co-ordinate his endeavors with natural law; so
in moral things, that man has success who writes
his endeavor and co-operative industry with God's
providence, and, nbove all, with his direct spiritual
exertion. Do you want ight? Pray, and God
will give you light. Do you want savarance? Ask
for it, and God will not deny his word. He will
not be faithiess to his promises, which are "yea" and
"Amon." May, he is crowned and tilled with this
name: "Him that is able to do exceedingly abundantly above all that we ask or think." When we once
put ourselves as supplicants before God, asking him
for help, and working with him, where he has promised
anything, he does, and overdoes: he gives a measure
running over. There is hope, then, for those that will
do anything, and no hope for those that will not.
What more can i say? How many of you are children
of consectation? How many of

culturen. I never have such sensations day inspirations as when I stand before such an audience as tills,
and think how many hundreds of them have been node
sacred before God and boly men, by all that their parents have done for them. Sometimes, when I stand
praying here, the thought that I am praying for persons whose mothers prayed for them in twillight, as my
mother did for me, it seems as though it gave me new
fervor and new depths of desire to be expressed before
God for them. Oh, that I could add something to the
persuasions of this discourse, to the comands of God's
word, to the invitations of the Gospel, which would
appeal to your conscience, that you might be willing
in the day of God's power—for God's power is upon
many of you in a conscious development; and I think
it is upon many of you with a sort of half-sighing anxiety. There are many of you who I know are living,
in the main, content with the world, who I know are
saturated with worldliness; but after you come vulces,
with you are interjected hours of sadness, with you are
unsatisfied desires.

Oh scale strees.

uneatisfied desires.
Oh, souls whom Christ bath bought: oh, souls whom Oh, souls whom Christ hath bought; oh, souls whom heaven needs; oh, souls represented in heaven, and longed for thore, shall I say, by father and by mother, by brothers and by sisters; oh, souls for whom Christ gave himself, bowing his head, coming to earth, emptying himself of heavenly glory, and dying because he loved you, and rising that you might riso with him is spiritual power—oh, will you turn from this Saviour day by day, and night by night? Will you still grieve him, nor listen to his voice, nor yield your will to his sweet persuavion, nor in any way seek to work out your own salvation, while he, with his hlessed influence, is working in you to will and to de of his good pleasure?

A GENERAL RECORD OF SPIRITUAL PHENOMENA, In continuation of that Published at Reighiey.

A GENERAL RECORD OF SPIRITUAL PHENOMENA, In continuation of that Published at Reighiey.

In continuation of that Published at Reighiey.

In continuation of that Published at Reighiey.

Junce Edmond. Dr. Assembners. Dr. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Humber Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Humber Date Owen, Mrs. Chowr. Mrs. D. Dixon. Hon. Robert Date Owen, Mrs. Chowr. Mrs. D. Humber Date Owen, Mrs. D. Humber Date Owen, Mrs. Chowr. Mrs. D. Humber Date Owen, Mrs. D. Humber Dat

A. B. Rewton.

MESSES. EDITORS.—Inquiry has been made of me, frequent 17, why this able defender of Spiritualism is not oftened heard from. As his own modesty alone prevents his solicit-ing appointments to speak, I feel it my duty to inform the public that they can have the services of this valueble man and that unless the public express their interest by applica and that unless the pol tions for him to speak, he will torn his attention to other ture to say that a lefter sent to the care of Bela March will

The Power to Heal by Laving on of Handa. MESSES. Entrops. The people ask for facts in proof of the wer to heal by laying on of hands without rish to give you two through myself.

While stopping in Pertland, Me., last Sentember I wa sipelas in the arm and hand. I magnetized it once, and in a

fow hours it was well.

I was called to a Miss Marsh, who was auffering greatly with Neuralgia. I munipulated her once, and she was oured

I visited Partiand, some four weeks since; and called or the above named failes, who informed me that they had no had even a symptom of the disease since I laid my hands on them last September. Many of the like facts I have in my Da. O. O. Your.

Roston March 20th 1860

New England Healing Institution, 54 Essex Street Boston.

BOSTOIL.

DR. NORMAN WILSON, proprietor of the above establishments, now in its seventh year, has recently onlarged tite sphere of his practice, and now invites the public to visit, bin, and become satisfied of his ability to cure even the most desperate cases. The Dr. has pullents now under successful ireatment, who had been manudoned as hopeless. He uses no drugs whatever. His terms are reasonable, and every one can be examined franco or changes; and as a consultation costs nothing, gettomen and fadies who are ill can do no better than to give the Doctor a call.

Working Farmer and Bannor of Light for \$2,25 per Year.

Persons who may wish to take a first class Agricultural paper with the Ranner, will do well to subscribe for the Worse INO PARMER, a monthly paper, edited by Paoy, J. J. Mayra, which we can cheerfully recommend. Bubscriptions may be sent to this office, when the names will be forwarded to the office of the Working Farmer, from whence that rener will be mailed.

A saving of of SEVENTY-FIVE CENTS will be made to those who aubseribe under this arrangement. If proferred, orders may be sen for both papers to the office of the Working

Friends in the West. Living near the Mississippi River, above St. Louis, who wish

to see or hear me in the month of July next, must write me in april at Oswego, N. Y. I spend June in Bt. Louis, and the remainder of the year in the West, returning East in the

New and old subscribers for the BARREN can have the advalues of my agency wherever I am; and I shall be ready to supply many of the books on our philosophy to the western friends. Write early, and state plainly your wants. WARREN CHAIR

Answers to Correspondents. Finder Jourson, New Your.—Please send in your address and we would be happy to do as you suggest.

N. F., Wescounts .-- Your communication we must decline It is not properly propared for the press, and we cannot print

A. C. E. South Woodstock, Vr.-Will print soon, H.Q. H., NORTH HADLEY, MASS .-- Yes.

SUNDAY MEETINGS IN NEW YORK. DOWNDAY HALL-Hootings are held at this Held regu-larly overy Babbath. Mrs. Uriah Clark, of Auburn. lectures April 1st and 6th; N. Frank Whita, April 226 and 20th. Meetings are held at Lamarting Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

THE BANNER OF LIGHT MAY DE PURCHASED OF THE FOLLOWING Wholesale & Retail Donlers in Books & Newspapers RPPOIAL AGENTS:

ROSS & TOUSEY, 121 Nassau street, New York, Will answer all orders for the BANNER or LIGHT, from the South and West. Deploys will address them as no paper are sent from our office.

Our friends will confer a favor on us by purchasing the Bannan at the Nawe Depor in the towns where they reside, if one is kept theore, thereby encouraging the Paper Design to keep the Bannan or Liebtr on his counter.

PHILADELPHIA—BANNEL BARRY, southwest cor. of Chestaut and Fourth streets; P. A. Droyin, 107 South Third street.

BANNER BOOKSTORE, 143 Fulton Street, New York. S. T. MUNSON, Agent.

JUST PUBLIHSED. By Berry, Colby & Co., The Arcana of Nature.

BY HUDSON TUTTLE. Price \$1. Sent by mail, postage paid, on receipt of the price, S. T. MUNBON, Agent,

THE THINKER-FIFTH VOLUME OF THE HARMONIA.
Orders supplied by B. T. MUNSON, at the Banner Bookstore. Price, 21.

TOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. This highly interesting volume from the pen of Robert Dale Owen, is one of the most valuable contributions yet offered to the literature of Spiritualism, being a record of facts and experiences carefully gathered by him during his late residence in Europe. Price 31.23. Sund to 8. T. MUNBON, General Book Agent.

NEW AND IMPORTANT PAMPULETS, JUST PUBlished, Trent-two Wonders, by Prof. M. Durnis—25 cents; The Biele—is it of Divine Origin, Authority and Indunce, by S. J. Finney—25 cents; A Disserzation or the Evidence for Divine Inspiration, by Datus Kolley—20cis; Movement of Patric, by Jason W. Weiker—16 conts.

Bold wholessie and rotall by S. T. MUNSON, General Bock or M. Conts.

THE HIEROPHANT, AN EXPOSITION OF THE ASTRO-Now, Symbolian and Mysteries on which were founded all Ameient Religious and Secret Societies; sien, an explanation of the Dork Sayings and Allegories of Papan, Jewis and Christian Bibles, By G. C. Brawarz. For sale by B. T. MUNSON, General Book Agent.

TREADWELL'S PREPARED GLUE.

TREADWELL'S PREPARED GLUE.

Sinve the Piccen.

As accidents are liable in every family, a cheap and convenient article is indispensable.

Tarapwell's Parrame Glue meets all such emergencies and no housekeeper, can afford to be without it; it is niway ready for use, being chemically held in solution. This preparation is used onld, and possesses all the qualities of the Bos Hoated Glue. It may be used as ordinary muchings.

A great number of certificates, of the most respectable and practical character, testifying to its amperior excellence, have been received. Circulars will be forwarded when desired embaining the highest testimonials as to its invaluable properties.

entaining the highest teamers and bettle. Price per bol the, PS cents. Put up in packages of from 8 to 12 dozen. B. T. MUNSON, Wholesale and Retail Agent. Fob. 4. U 145 Felton st., New York.

NEW ENGLISH SPIRITUAL PERIODICAL. On January 1st, 1860, will be Published, Price Six-pence, degantly Printed in 800., 48 pages, in neat wrapper, Part I. of a New Series of

"The Spiritual Magazine,"

BUDGEST BOWNERS FOR WOMEN.

SO A WEEK.—FEMALE AGENTS WANTED, AT THE WOMEN, THE WOMAN'S FRIEND.

a Portofied of pure and practical Morality, exclusively for thu Founda exact and as year; also for the "MAMMOTH FAMILY TICTORIAL."

**MAMMOTH FAMILY TICTORIAL."

the largest filustrated samily paper in the world, at only gne Dollar a year. For "Condicantal Terma," to Fosmale Agenta specimen copies. Co. &c., ciachae a 3 Cent stamp to MARIE LOUISE HANKINS & CO. Publishers.

Mh. 10. 4t No. 420 Breadway, New York City.

BOCTOR JOHN SCOTT,

**MAG N E T I C P H Y S I C I A N .

**Xo. 36 Howd street, New York.*

**D. B. ource Piles and Cangells wishout the use of the knife. Also cores Gaavaz. All Rhounsetto complaints treated with certainty. Hours from 8 a. M. to 5 r. M.

**N. B. — Michelines sent to all parts of the United States and the Canadas, on description of disease.

Putionta will be received at the house at reasonable board.

SHLASS C. MERRERING & Co.

SILAS C. HERBING & Co., MANUFACTURERS AND SOLE PROPERTORS OF HERRING'S PATENT CHAMPION SAPE. AND HALL'S PATENT POWDER-PROOF LOCK.

Both received prize nedals at the World's Fair in London 1851, and World's Fair in New York, 1853-4. JONES'S PATENT PERMUTATION BANK LOCK, And Crypier's Fulent Pumples Production Crygier's Patent Powder-Proof Changeable Lock,

Without key or key-hole. 251 Broadway, corner Murray Street, (opposite City Hall,) New York. March 17.

PROF. NOYES WHEELER. PROF. NOYES WHEELER,
COENTIFIC AND CLAIRVOYANT PRIENOLOGIST.
3 69 Court street, corner of Hanover, Buston. Phrenoiogical examinations; written delinentions of character, with
charts; admination to business, and the sick hexical. CLAYTON & FRASER,

BOOT AND SHOE MANUFACTURERS. No. 50 New Friend Street, Boston. Custom Work Made to Order, REPAIRING DONE AT SHORT NOTICE. W, E, CLATTON. March 17. tf

MRS. W. R. HAYDEN, TEST MEDIUM AND MEDICAL CLAIRVOYANT No. 1 Waverley Pince, posite New York Hotel, Breadway, (Opposite New York Hotel, B NEW YORK. The rare powers displayed by Mas. HAYDER, in the correct

a precedent, and cannot fail to clicit the highest admiration om every candid and intelligent person. Examinations \$3.00. MRS. BROWN'S ADVERTISEMENT.

examination, location and description of disease, are without

MRS. H. R. M. BROWN, has for sale a general assortment Mr. of Insidel, Anti-Starery, Spiritualist, and other Relumnatory Books. She is also agent for the sale of Mrs. Metr's Claimvotary Medicines, and for Dr. Promen's Blood Pool. A printed Catalogue will be sent to those wishing it. Orders should be sent to Mrs. H. K. M. Brown, 238 Superfor arreet, Cleveland, Ohio.

IN PRESS, AND WILL

SHORTLY BE PUBLISHED, THE

GREAT DISCUSSION

MODERN SPIRITUALISM, DETWEEN

Prof. J. STANLEY GRIMES AND

LEO MILLER, ESQ., AT THE MELODEON, BOSTON,

Every evening during the second week in March, 1860. Operations:

1. Do Spirite of departed human beinge hold intersourse with men on earth, as claimed by Modern Spiritual

2. Can the various phenomena known as Spirit Manifestations be entisfactorily and philosophically accounted for without admitting the agency of departed human beings ?

REPORTED VERBATIM FOR US BY JAMES M. POMEROY. PHONOGRAPHER.

March 17.

Price 25 cents, single copies. Usual discount to agenta Bent by mall, post paid, on receipt of the retail price. N. B.-Nows Dealers can order of their Agents in New York and Boston,

· ORDER EARLY. BERRY, COLBY & CO., Publishers, 8 1-2 Brattle street, Boston.

MOW IS THE TIME TO SUBSCRIBE EUL OF

WORKING FARMER,

A LARGE AGRICULTURAL MONTHLY JOURNAL One Dollar Per Annum. PROFESSOR JAMES J. MAPES.

GEO. E. WARING, HENRY O. VAIL, J. PAYNE LOWS.
AND HENRY S. OLCOTT. Vol. XII of the Present Year,

Will contain series of articles on the following subjects:

WIN COLUMN SOICE OF ATCHOS OF THE OFFICER OF A STATE OF THE OFFICER OF A STATE OF A STAT o greater perfectness and economy.
OULTURE OF COTTON, CORN, TORACCO, and green

OULTURE OF COTTON, CORN, TORACOO, and green crops, as substitutes for green crops in the South.

MANIPULATION OF BUGAR, its growth and manufacture. ADVANTAGES OF DEEP CULTURE, iscluding Underdraining and Sub-soil Plowing.

Foil Reports of GRAIN and PRODUCE MARKETS.

TREATMENT AND CARE OF STOCK.

THE WORKING FARMER contains more original matter, than any Agricultural paper published in this country. All the Editors of this Journal not practically engaged is conducting the several departments upon which they write.

EXTRACT PRON PREMIUM LIST.

For six new subscribers, TWO EXTRA COPIES of the Wolking FARMER, or TWO back volumes, as may be selected.

selected.

Por three new subscribers, one EXTRA COPY, or one back

For three new subscribers, one EXTRA COPY, or one back volume.

This will insure a premium to each subscriber who may containing subscribers will please forward their manes as soon as received, and their final list should be received at the New York Office before the first of April.

Exery NEW SUBSCRIBER may receive four or five small papers of seed, (raised by J. J. hlapes,) kinds to be named by himself! provided he encessary amount of postage stamps to pay the postage on the seeds to be returned him by mail. When peak, beats, or other heavy seeds are ordered, double the number of postage stamps will be required.

The back volumes, bound in paper, from Vol. 2 to Vol. 12, will be fourished at One Dollar and Tharry-rive Centre cach, including postage—ONE Dollar and Tharry-rive Centre work on the progress of Agriculture since the year 1847.

All subscriptions must be paid in advance. Reinstances exceeding Yen Dollars should be to form of drafts. Bills corront in any Statu will be received at par value, Address to Place and Theorem a complete work on the progress of Agriculture since the year 1847.

All subscriptions must be paid in advance. Reinstances exceeding Yen Dollars should be not form of drafts. Bills corront in any Statu will be received at par value, Address to Place and the progress of Agriculture since the year 1847.

Specimen numbers sent free of expense.

Rever York City.

Now York City. Specimen numbers sent free of expense.

The WORKING FARMER and BANNER OF LIGHT will both be furnished to now subscribers for \$2.25 per annum.

Jan. 21.

COURT OF DEATH. THE large and beautiful Colored Engravings of this Sub-lime Boral Painting by Rumbaaker Prace are being

At One Dellar Each.

No other Engraving of the size (23 by 31 inches) and quality of this, can be bought in New York for less than \$3. It is only by issuing 100,000 that they can be afforded for a delice.

Is to only by issuing 100,000 that they can be afforded for a dollar.

As the Engraving forms a pleasing, beautiful, and instructive Parior Ornaneus, no Easily can afford to be without it, it is a sermed on carvas, and affort to be without it, it is a sermed on carvas, and its lessons are far more lasting than the written or applies word. Hundrode of letters express admiration of the picture, while none express disappointment.

As several Corgymen, aided by Church Mombers, are now relieving themselves from church debts by the large commissions allowed on the sale of these ougarings, is is thought that others might do the same, if the plan was suggested. For this purpose, the engravings will be formished for large quantities; at the lowest possible figure,

References:—Rev. Dr. Prime, Editor New Fork Observer;
Rev. Dr. Stevens, Fallier Christian Examiser; Rev. Dr. Pore Editor Move.

Rev. Dr. Bright, Editor Christian Examiner, Roy. Dr. Por-ter. Editor Christian Intelligencer; Roy. Br. Palmer, New Orleaniz; the Editors of the Richmond Enquirer; Charleston Courier, and New Orleans Picapune; Hon. Millard Filimoro, Buffalo; and the venerable Rambandor Pealer. Philadelphila. For one copy. 21, and four later stamps [12 cts.] to pay postage. Six Copies for \$5, without stamps, postage paid by subscribes.

auberiber.

These desiring letter of agency, with one copy and forty pampliets, for distribution, will send \$1 and six letter stamps. Many agents are now realizing from four hundred to five hundred deliars in the business. Not one letter in a thousand, plantly directed, is lost.

To avoid mistakes, the Name of Town and State should be plainly written.

Address

G. Q. COLTON,

G. Q. COLTON,
No. S7 Park-ruw, New York. P. O. Box 8391. March 24. AMERICAN AND EUROPEAN

PATENT AGENCY OFFICES ---MESSRS. MUNN & CO.,

In Ameciation with Mon. CHAB. BIASON. LATE COMMISSIONER OF PATENTS, Office of the "Belentific American,"

NO. 37 PARK BOW, NEW YORK.

MESORS, MUNN & CO. respectfully give notice, that, in addition to their own experience of nearly filteen years' standing as Relicitors of Patents, they have associated with them Hon. JUDGE MASUN, who was for several years Consistence from the Consistence of Patents. This arrangement renders their organization thorough and complete, and is a sure guaranty that all business connected with the Examination or Investions, Speciescations, Daawings, Relacted Cases, Interpresances, Extensions, Caveats, Cynnions upon Questions of the validation of Patents, and appearances, Patential attention.

PAMPULET OF ADVICE.

How to Scient Letters Intent, furnished tree.

All communications considered confidential.

Address

midential.

BIUNN & CO.,

37 Park Row, N. Y.

Oct 1.

THE METAKE OF ORRHITENDOM: OR JZSUS AND HIS GOSPEL DEFORE PAUL AND CHRISTIANITY. By GROKE STRAIRS. BELA MARSH, publisher. This book demonstrates that the religion of the Church originated with Faul, and not Jesus, who is found to have been a liationalist, and whose Gospol as deduced from the writings of Manhew, Mark, Luke and Johu, is a perfect refutation of Christianity. It contains 312 pages of good print, well bound, and will be sent by mail on procept of one gold deliar. Address.

May 28.

4 GEORGE STRAIRS,

West Acton, Mass

May 28. West Acton, Mass

I. GBEEN, OF CORTLAND VILLAGE, N. WILL
forward, new of pastings, on the receipt of the publishers'
price, any due of the published works of Emerson, Parker,
Lydia Maria Child, Andrew Jockson Davis, R. H. Chapin,
Henry Want Beecher, and George W. Curlis; niso, Foulailse
upon the Doundaries of Another Work, by Robert Daio Owen;
and the Life of John Brown, by Redyath.
Grazz keeps for sets a general assortment of liberal relight books, Universal of March 17.

Barch 17.

13w

MES. FOX AND MES. PERKINS, TRANCE MEDIUMS,
13 Tromont Now, (nearly opposite Hanover street,) Boston.

A. B. CHILD, M. D., DENTIST,

NO. 16 TREMONT STREET, BOSTON, MARS.