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All subscriptions discontinued at the expiration of the time paid for, Moneys sent at our risk; but where drafts on Now York can be procured, we profer to have them sent, to avoid loss.

Subscribers wishing the direction;

their paper changed from she own to another, must always state
to name of the town to which it

All business letters must be addressed, BANNER OF LIGHT.
BOTTON, MASS.

VOL. VII,

BERRY, COLBY & COMPANY, }

NEW YORK AND BOSTON, SATURDAY, APRIL 7, 1860.

TWO DOLLARS PER YEAR, Payable in Advance.

NO. 2

[Enlered according to Act of Congress in the year 1860, by Buzzr, Const & Co., in the Clerks's office of the Distric Court of the United States, for the District of Massachusetts.]

Written for the Banner of Light. COSELLA WAYNE;

OB. WILL AND DESTINY

> BY COBA WILDURN. CHAPTER II.

THE RUINE VOTAGE.

"It is the Rhinel our mountain vineyards laving, I see the bright flood shine! Bing on the march with every hanner waving—Bing, brutherel 'via the Rhinei"—Hamans.

The fairy regions of the song consecrated Rhine! the blue, rippling waters! The magical sunshine of storied Rhine—they gave indications of an enthus that fairy region bathing the blooming hedges and lastic nature, of a soul keenly allve to the apprecia. You know I am something of an amateur." kissing the blushing roses and the lingering violete; tion of the beautiful and the remantic. the token-flowers that cluster around the sloping banks; the fragrant treasures biding amid luxuriant grasses; the sweet wildlowers modestly uprear- tinged with a peculiar account, "I was very much land of poetle reverie-what mighty inspirations was one compatriote of yours, a fine gentlemandwell in those storied fance! not fraught with the beautiful scholar-a learned man-a poet-he was holiness of ages past, but glowing with the violet everything that he was so sorrowful, so triste always, breath of summer, the music stirrings of the airs that poor man! He lost a beautiful young wife. We play amid Eolian harps, that waved amid Elysian were great friends. I have traveled all over Europe since blest and reunited, dost thou come, oh sum- a good, charitable man, was Porcival Wayno-" mer's breath of life and song! The high heart of smiles, though man's improvements change her forhum of life to the wild wood shrines, once sacred to her worshiping souls alone.

From the deck of one of the first steamers launched on that noble river, the dark, reflective eyes of a child wandered from scene to scene, with a rapidly flushing and paling cheek, that betokened one of these sensitive, enthusiastic natures, which is one of God's best gifts; but which the matter of fact denisens of the world deem it a bounden duty to crush out of existence, in obedience to mammon's mandates, or disappointment's etern commands.

White cities were passed, cathedral spires and monuments of lasting fame and beauty; renowned sites, and flower-environed rural residences; forest felands; ruined battlements, and frowning orageall passed before the enraptured vision of our own Cosella, who was standing near her mother, with throbbing heart and heightened color.

"Mother," she said in a low, carnest tone, "I have It was called Eternity, mother, the beautiful, blue, shining river! and there were mountains, and the grapes on them were gold and purple; and beautiful silver stars, and she took me by the hand and onited father. me Cosy, and-"

The excited shild paused to take breath; again the superstitious tremor shook the frame of Shina. "My dear Cosy," she began-

to stay with her attendant? She is disarranging land; but Percival Wayne did n't care for moneyyour dress, and you are completely speiling her." The loud, imperious tone of her husband's voice Danvillers; tell us of our friend," startled the gentle woman; she bluehed, and glaueheard him : they were all in another part of the ves

"You will never manifest the dignity becoming your station," he continued, coming nearer and speaking in a lower key. "Do behave like a lady; firmly: you ought to be used to it by this time," he encered. Tears trembled in the large, soft eyes of Shina; her lin quivered, but she made no reply.

Come here, Ella," he called to the child. She shrank behind Shina's chair. "Come, my dear, come, Ella!" he said mildly and conzingly. "I wont Cosy, such a baby name !"

"Have I not expressly forbidden you to call her so?" he said in a low voice, grasping his wife's arm under her shawl. "Call her so again at your peril!" he whispered in her car. "Can we be too careful? raio, disgrace, imprisonment upon me ?"

timid heart contracted with sorrow, as she felt his through all the beautiful Switzerland, and through bluff Englishman, "but your good lady does appear rude grasp upon her arm. "Oh, Manassch!" she Italy _la belle Italie; but in Milano my friend was pale and suffering." plead with tear filled eves.

"Obey me, then;" he retorted, and released her

seat beside his wife and drew Cosella on his knee,

mer's rose, in contrast with the pale, drooping Shina.

brow, around which waved a quantity of dark brown

"Last year, Mademoselle," said the young man, addressing the girl in excellent English, that was ing their timid eyes; the scattered blossoms, that favored with pleasant company; not so agreeable as no comfort out of old England. You have beautiful The the greenwood path, and fill the air with such the present," he bowed to the lady and smilingly views, and grand scenes, and old curiosities, and you delloious fragrance ! Oh, conscorated Rhine-dream continued, "but very agreeable; in particular there see strange sights; but for genuine comfort, for tresses, and rested on the golden harp strings of he too; and we talked over old times, till we both adoring scraphs in the land of souls! Not with the laughed and cried. No, I mistake, we both cried knights of old and titled maidens; not laden with sad! He would sigh so deeply, ob, so often! and of the glorious Rhine. the heart outpourings of the long departed, the long call her name, his dead wife's name! He was such

"Percival Wayne!" oriod the Englishman, and youth throbs hopefully exultant now as then, and "Percival Wayno!" in loud, startled tones oried prophetic voices murmur as to the loving hearts of Manasceli. In a moment he was bending over the old: "Thine, thine forever!"-and radiant nature child toying with her ourls, speaking low and coaxest solitudes to crowded cities, and bring the busy so deeply interested him. Shina trembled with an defined apprehension.

"You knew Perelval Wayno?" said the swee voiced English girl. "Oh! do tell us all about him,

please, Monsieur Danvilliers." " You know him-you knew my friend?" eagerly questioned the excited Frenchman.

"We knew one Percival Wayne, in London," re plied the stout Englishman—"just such a one as you describe. Please go on, Monsiour. Perhaps it is some one else, Emma."

" Do you remember the name of his wife?"

Juice. I cannot find the English word just now." "A Jowess." said Emma. "Yes, father, it is the the last name on his lips was Lea." shades, and vine clad hills; cunlit glens, and fairy Mr. Wayne we know. How many pleasant evenings dreamt of a river like this, but it was not the Rhino; young wife. He was ill for months; and when he tion of all three. recovered, he was merely the shadow of his former "What a fine little girll" said the Frenchman,

"You knew him! You knew my dear friend! reads went up the mountains, and many people were How glad, how very happy'l am!" exclaimed the there, walking; and their faces were so bright, Prenchman, heartily shaking the fair girl's hand, mother! and I saw the lady with the white dress and and offering the same joyful demonstration to her

"Infeed, we knew and esteemed him." said the portly gentleman. "What was it to us that he married a Jowess? She must have been good, as well as handsome, or he would not have chosen her. Why, "Mrs. Phillips | why will you not allow that child sir, he could have married the richest lady in the ing toward her, and taking the soft hands within that he didn't, sir! But please go on, Monsleur

"The light and joyous expression fied from the ed hastily around; the passengers could not have Frenchman's face, and a moisture gathered in his 6**7**06. "Alas! I shall make you sad," he replied, and

The check of Emma paled, but her father said

"Go on, go on, my friend. This is a world of changes. We must be prepared for all things. Worst,"

The slight ivory toy snapped beneath the convolcome by that name; my name is Cosy!" pouted the deck. A sensation of deadly coldness overspread and intuition whispered sadly, "she is an unloved child. Manasseb cast a threatening look upon his Shina's trembling frame. Bowing her head to her wife." wife, but he approached the little one with smiles. knees, she vainly struggled for self-control. Yet, "Your name is Ella, dear; it is foolish to call you seated upon Manasseh's knee, the dark, searching eyes of the child were riveted upon the Frenchman's at the child. eager listening.

"I will tell you all, as you desire; but I am so your only one?" sorry to make you feel sad," continued Mr. Danvilcled together as far as Basic; then we bired a car- and that of my wife." The face of Shina blanched with fear, and her riage-Moneieur Wayne and myself-and we go taken very ill. I watched with him for sixteen days ... Mrs. Phillips is very nervous and excitable; she away!" petulantly exclaimed the child. A curious -that eilver stars chone from it. He would hold acrape acquaintance. Good morning, Miss, good must like your father. Come here, I will show you his reason would depart; but he was quite calm and led the child away. something." He took an ivery case from his pocket gentle, and rational on every other point. He set | Emma Leslie had been reading his dark face, and

giving the every plaything into her keeping; but his I knew that he must die. The docto said he could love. He felt those scarching eyes upon his face; attention was seen diverted from the child to the not live mother week. Then, as my evil fate would not for worlds could be have met the questioning conversation of three persons who had scated them have it, I received a letter from my mother, who was glory of those heavenly orbs. She returned not his selves near him, and were speaking in the mother at the point of death. What could I do? I loved salutation, but she fondly kissed the child. my mother, and I loved my friend. I tell him with Manasseh, looking around him, said to Shina The olderly gentleman, whose portly bearing, and tears and serrow, and I hastened home to find my "Come, my love, rest yourself awhile in the cabin;

lishman, was the father of the blue eyed, sunny hair- But my poor friend! As soon as my mother could ed maiden at his side, who, a true type of the island be removed to the country, I returned to Milano beauty that combines perfect feminine grace with The landlord at the hotel told me that my friend rehealthful glow and strength, bloomed a true sum | covered a little, but the doctor said he could not live long. He was conveyed to a small village-I forget Father and daughter were bound on a pilgrimage of the name just now. I went there. There was but love, for in the churchyard of Mayence reposed the one miserable hotel in the place-one hut, more like, earth form of the wife and mother; and thither they than like a hotel for a gentleman to live in. The often repaired to pay the tribute of affectionate re- landlord, a little, talkative fellow, told me that he had taken the place a few weeks before, but the last The third person, was a young man, with dark landlord told him that a fine Englishman, a gentlecomplexion, large, soulful eyes of grey, and open man, died there some weeks before. I described our friend, and the little landlord cried out that was the hair; a certain polish and refinement visible in his person and the name. They had buried him private-

slightest movement, a certain negligent care in the ly. I fear that, as he was not known, they treated arrangement of his dress, revealed the graceful him disrespectfully. Some people is all for money, Frenchman; while the tender, half mirthful smile I took the room he occupied, and I assure you I cried that hovered around his lips, and the rich color that and I prayed for him. No one seemed to care for momentarily rose to his face, as some fresh point of him-none knew his name rightly; but I found his the vine-clad hills, the stately rules, the towering picturesque scenery broke upon their sight; as curve grave, in a retired spot, and I put a marble stone grags and old baronial castles looming darkly o'er and bend disclosed the ever varying beauties of the upon it. I thought it my duty. He has no relations living, but I took his portrait while he was sick.

> Emma was weeping silently. Her father, controlling his emotion, said :

> "What a pity! And to die among strangers, in foreign land! Poor Mr. Wayne! Yes, sir, there's downright good nursing in elckness, and care in health, give me old England, I say !" And with this patriotic sentiment, the old gentleman gave his goldheaded cane an emphatic thump against the dock.

The Frenchman sat with folded arms, regarding with respectful admiration the levely Emms, who was wiping away her tears, and gazing pensively faint repetitions of love rows spoken by mailed together; but he never laughed; he only smiled—so upon the vine-covered hills, the changing panerama

The face of Manasseh was flushed with a fiendish joy. A sensation of faintness, a sickening feeling of dread was upon Shina. With closed eyes and pallid lips she leaned against the skylight.

But the strange, spirit-guarded child! In his leep abstraction, listening so intently to the narraingly, yet losing not a word of the conversation that tion that so deeply interested him, Manassah bad dropped bis arm from around her; and when he sought for her again, she stood beside the young Frenchman, a questioning look upon her face, her hand resting on his knee.

"Poor Mr. Wayne! So generous, so noble, so soon called away!" said Emma. "How few men are like him-so devoted to a memory! Could you gain no particulars concorning his last moments, Monsieur Danvilliers?"

"I could not get much, I am sorry to say, madenoiselle; but the little talkative landlord told me that his friend, the last landlord, told him that he "Yes, mademoiselle—it was Lea; and she was a was always calling on his wife. I asked him if the name was Lea, and he said, 'Oh, yes; si, si, senor-

A soft rose flush mounted to the temples of the we spent together! Do you remember, father? He listening child. Her head bent forward as with was so much beloved, so universally esteemed; and eager listening, or anxious expectation; her dark though many were projudiced against him on ac eyes were upraised to the young man's face with an count of his marriage, I know that we were not; and expression of entrenty that long, long afterwards we felt deeply for him when he lost his beautiful lingered on his memory. She attracted the atten-

taking her hand and gazing admiringly upon her. "A sweet child !" said Emma Leelie; " not exactly

beautiful, but what an expressive face, what glorious eyes, dear father. Do you not think she has the Jewish type of features?"

"Why, not exactly, my dear;" roplied Mr. Leslie. Her skin is very fair, and her eyes are dark brown, not black—so is her hair; but I do n't think she looks "What is your name, darling?" said Emma, stoop-

...." the child met the warning, threatening glance of Manassoh, and replied, casting down her

eyes, and blushing, "Ella Phillips; mother calls me "You are a cosy little thing, but you mean rosy, I

suppose;" said the gentle Emma, smiling, and stroking her silken ourls. " Where is papa and mamma. dear?" "Over there," said the child pointing.

The dewy, violet eyes of Emma, met the dark glances of Manasoch, as he bowed politely and smiled. Come, Emma, do n't give way. Let us hear the Instinctively she felt repelled, as pure natures ever must be, in presence of the impure, the sordid and debased. Her eyes rested upon the crouching figure sive grasp of Manassch; its fragments fell to the of Shina, and a deep womanly pity stole to her heart,

"My little girl is troublesome, I fear," said Mr. Phillips, advancing to the group, and looking fondly

face, her lips apart, her head bent forward as if in ... Not at all, sir-not at all," replied the portly gentleman. "We are very fond of children; is she

"She is, eir, my only treasure; I fear that she is Would you have us discovered? Would you bring liers, speaking low, and as with effort. "We trav dollcate, and I travel for the benefit of her health

"The little girl appears healthy enough," said the

and nights. He was not delirious, not wild at all is always apprehensive of danger for our darling, with the forer; but he said he saw the spirit of his here. Please excuse my little girl; whenever she "I don't like you, papa-I don't-go away, go wife beckening to him-that she were a white dress bears he awa language speken, she makes free to smile played on his lips. "Oh, nonsense, Ella! you long conversations with this fancy. I was fearful morning, gentlemen," and bowing and smilling, be

and held it before her. She approached him slowly, smally declared it was his Lea's spirit; but that, of the covert sarcasm of his words, when he speke of half in ourissity and half in reluctance. He took a course, was one betire-a delusion of the brain. his wife, fell discordantly upon as fine an car as Well, my friends, he grow weaker and weaker, and ever was attuned to the divine harmonies of life and

natural but easy gravity bespoke the traveling Eng. mother much better. Thank God, she is living still you are again faint and pale. I will read to you, if

you wish; but first call Lydla to take Ella." Shina wife. You shall have servants in plenty, and picarose wearily and took his proffered arm; the com- tures, and flowers, and all things that you love; but miscrating glance of Emma rested full upon her you must be submissive and never thwart my will. face; she felt its influence, and timidly looking up. Woman's province is to obey the commands of her blushed painfully. She knew by her husband's po- lord-never to eavil and resist his power." liteness, that he was angry with her; she expected | Poor Shina had expected reproaches and upbraida renewal of the scenes that embittered her life; lags; she drew a long sigh of relief, and, her courage the decoption of passing as a cherished, petted wife rising, with a true and sudden impulse, she said, in before the world, while she was, in reality, a crouch- low, unfaltering tones, as she placed ber hand upon ing slave, weighed heavily on her heart and con- his arm, and gazed earnestly into his excited face-

"I do not like that man," said Emma, with charcteristic frankiness. "I agree with mademoiselle entirely," said the

renchman, with a bow. " He is a Jew, for certain," said Mr. Leslie; "and his dark, painfully bridiant eyes; the mocking

think he is a demestic tyrant from the timid man- smile disfigured his lip. ner of his wife. Why, sir! she looks us if she had me sorrow, poor, young thing. I do n't think she 's ver twenty four. The little girl is a pretty child."

" A remarkable child !" said Emmo. to the greeting music of the passing boats. The old. time; the young, lulled in enchanted visions, that | happiness to me?" aprose from vine clad mount and forest densences, from velvet lawn, and flowery path, to leave their impress of beauty upon the drenming heart, in the angel guise of prophecy.

Manasseh, with flushed face and sternly contractd brow, seated himself upon the velvet oushious of downy ottoman, and said, in loud, imperious tones to his trembling wife. "Call the servant to take this would that I could annihilate the race that for ages child on deck; she need not be a witness to every word I say. Call Lydia !"

Shina went to the door and called the woman. "Lvdia," said "the master," as she appeared; take Ella on deck, and mind, do not let her go near

these English people, and that moustached French intercourse with Christians. I can rely upon you, Lydia; Mrs. Phillips is not so particular. And see here, Lydia; I do wish you would dress more becomingly, and not wear such gaudy things; the flowers n your gown are large enough for a May bouquet and you wear as many ribbons as a country girl of eixteen! Mrs. Pilling, why do you not attend to the draw of vous attenuant? You look as chabby,

and as Jewish, woman, as a rag-picker i" The angry color mounted to the temples of Lydia, she pushed back her cap, placed her arms a kimbo,

and commenced : " if I'm shabby, its the fault of those I live with that care neither for soul nor body, judge nor judgment: and I ain't ashamed of looking Jewish, and great grandfuther was a learned Rabbi, and fasted seven days out of three-I mean three days out of Sabbath, or ate a forbidden thing in her whole long world, and I'm compolled to ent all kinds of forin my face, and I'm told I look Jewish! That 's what ing for the lost soul of her mather !"

f Prussia's prime minister, nor the lord chancellor's lay for the destruction of Jerusalem ?" "Do n't torment me with your fosts and fosts.

now lot me alone and go on deck. I want to speak to Mrs. Phillips."

master;" said the voluble Lydia, who often committed words to momory without at all noting their signification; the result was, she said many curidus Did he ever injure you personally?" things, and made sorry blunders with the vernacu lar. "I never wish to obtrude my unconsequential ominions on those that knows better: but master knows I do grow eloquent when our hely religion is slung about; I can bear a good deal here, but I want to find that out," he succeed. "But I will satisfy to be comebody, and have a good place in Genadia. your curiosity; I feel just in the mood. Perhaps it lips, as she left the cabin, leading Cosy by the hand. opinions to mine, who am your head and lord. oft, dark eyes swimming in tears. He was dead, loved Lea Montepeson. Don't start; sit still! I the father of Cossila. He could never claim her; loved her, worshiped her, so Percival Wayne-cursed she would never know his love and care ? Pity min- be his memory-never could, though he has died of gled with her selfish joy; her child was now her own. grief for her, and I married and live on. Lea-Her husband paced the floor, his face flushed and peace be with her -was, as you know, of a proud excited, his hands waving about him, triumph in aristocratic family. I was poor then, so I never told his voice.

"Shina!" he cried, stopping before her, and speakthe tembstone over him-would that it had crushed me contemptuously, to give her smiles to that Chrissating, and buy the costlicat diamonds for you, little then, in that chamber of death, for the pange I had

"Is it right to rejoice at his death, Manasesh?

Surely, he never injured us. Is it right to dispose of the fortune of his child?" She had raised the storm; the brow of her hushand clouded fearfully; an ireful light abone from

"Do you dare to dictate to me?" be oried; "you a weak woman, a paltry, insignificant worm; you? The wife is subject to her husband; he makes laws for both; such is our hely law. Dare you rebel? The spacious and luxuriantly furnished cabin was | Will you call upon your sinful head the curse of disleserted; all the passengers were on deck enjoying obedience? Is it not enough that you caused the the levely econory—the breezy fragrance—listening fall of man—that your sex is in league with evil spirits to waylay and destroy the souls of men? steeped in blissful recollections of life's summer Do you not owe an honorable position, affluence and

Shina sighed, and was silent.

"Your suffering air and pale checks," he continued, " are the target for every, fool's remarks. That pampous Englishman on deck there noticed how delicate you were. Beware! I warn you! I will have no wife to be pitied by strangers. That Christian girl, too, with her blue, piercing eyes; has trod upon our necks! Shina, reform your manner before the world, or I swear by the God of our fathers, I will punish you as you deserve! I know how and when to torture you. Be gay, be cheerful: sing, and be happy before the world, or, as I hope for the rebuilding of our hely temple. I will take dandy! I will not have the child contaminated by Cosella from you, and you shall never behold her again!"

With a loud cry, thoroughly aroused from her apathetic serrow, Shina held his arm, and wildly exolaimed-

"You would not-you cannot be so cruel to the child—the only thing that loves me. Take her awayi my life, my soul, my only treasure i Oh, Manassah! if you have one spark of feeling, leave me my child. I will do all-I will smile, and sing, and laugh, though it be a bitter falsehood."

"Sit down!" he said coldly; "take your arms from around me; we are not rehearsing a love scene, and people may come in and think you crasy. Skina, I command you, call that shild Ells; I will it so. He is dead-miserably dead and forgotten, none of my folks were over rag pickers! My great and his shild is in my power. If his spirit lives, and sees and feels, it shall behold her growing up a bitter enemy to his faith; a zealous, nay, even a seven-and never ate meat in the penitential days, bigoted Jewess, as her grandmother desired; as I and my grandmother never touched money on the pray to train her, and as I will, if I live. His spirit shall feel torture to beheld his babe, his Cosella, life. Here you are lugging me up and down the spitting in scorn upon his nation, spurning with holy horror their doctrines. If she grow beautiful bidden entables and drinkables, just to keep body and talented, she shall be as a scourge to the unand soul together, and my hely religion is thrown believers, an avenger of her nation's wrongs, aton-

want to look like, master Phillips, and madam, and There was something so terrible and menacing, so trombling Shina veiled her eyes, and turned away key-bearer. Say, Master Phillips, when is the fast in fear. She had often timidly inquired the cause for this bitter hatred, this sworn, undying cumity: but he had repulsed her, and told her to wait. Amid ometime next month-get the almanae and see; and ber sickening dread and horror arese the impulse to nak him now; to know the full extent of her wretchedness, for a dark shadow pressed on her soul, and "If I've said anything disrespectful, or irrelig- told her to listen and endure. With wildly beating ous, or defamatory to my position, please excuse me, | breast, and choking voice, controlled by a desire she could not resist, Shina asked her husband :

" Why, Manassob, did you hate Percival Wayne?

With bloodless lips, and frame that trembled con rulsively, she awaited his reply.

"Women are inquisitive and troublesome; It needed not the wisdom of the blessed King Solomon "I wish you were there, now," muttered Mr. Phil | will punish you for your arrogance, in opposing your Bhina sat with her hands folded in her lap, her Knew, then, Shina, that long before I saw you, I my love, for I knew that her mother would have spurned me from the house; she looked for such a ng rapidly, "rejoice, rejoice with me ! for he is high station for that poerless daughter, that Princess lead! my worst enemy is no more! This time we of Israel, that lily of the sacred plains; and I know are not descived. That whiskored Frenchman put now that she, the departed, would have turned from his soul to atoms! He is dead, the unbeliever! the tian rhyme-maker; but I had a scheme in view, usband of Lea Montepeson. Be a true wife, Shina, which, if successful, would have insured me wealth and rejoice with me, for now we are free to live; to for life. I succeeded, but only partially, and I reenjoy our wealth. Since that child's birth we have turned to, and found-destruction, eternal peren wanderers from place, to place, as if a curse dition seize him!-Ica had eloped with the Chris. was upon us, to clude Aim, to thwart his efforts. How tinn ! I was mad for several weeks; so was her we have been chased from repeac and quiet, by the mother. I traveled to dissipate my grief and rage. shadow of his approach. Shina-he is dead I dead I met with you; you were gentle, yielding, the cone to dust—his soul to perdition! And Cosella is counterpart of Lea; she was proud and immovable, all our own-her fortune is ours; we can live in firm and unbending, young and beautiful as she splendor; we can travel over the wide world and see was. I married you, and together we entered the is wonders, or we can settle here in Gormany, in service of Hannah Montepesoa. You, know the rest. France, or England. We shall be welcome every How the intriguing mother won the Christian's conwhere, for all human souls bow to the power of gold. sent for the return of Les to her birth place, that Honor, fame, rectitude, virtue, love, all can be bought her child might be been there. You know the plans with gold. I know it. Come, Shina, lay aside your we laid, that were all frustrated by Lea's death. roubled looks. You must be pale and serrowful no Alas! she never would have returned to the religion more; the dread of discovery is past. He is no more of her fathers; she had accepted the blasphemous -my enemy and yours. We will settle down in creed of the Nazamenes. When he returned from the some great city, or buy a country seat on the banks journey on which we sent him, he found his idol a of this splendid river. I have changed my name corpse, and her stern mother sleeping in death beside You were never known in London; we can live there her; and he was told that his babe also was dead. in style. I will deck your little form with silts and And I gloated over his misery; and he repaid me

suffered. You know now that it was not only the

Christian I hated, but the successful rival, the hud band of Lea-peace be to her ashes!"

The head of Shins had drooped upon her breast, the tears were streaming from her velled eyes, and she cought not to arrost their flow. From her pallid lips issued broken words, unfinished prayers, while great sobs welled from the wounded, loving heart so

ruelly betrayed. "Oh, most wretched!" she monned. "Father of Israel! why, oh why? He loved Lea-revenge himself on an innocent child! The dove I dreamed of is a cruel, destroying falcon! Ob, God! let me die! let me die! But Cosy—my angol child—my orphan babe-I will cherish-protect-I will-"

Merrily sounded the signal bell of arrival; the boat touched at a landing place. All was bustle and pleasant excitement, but Shina heard it not; she lay in a swoon, upon the cabin floor.

CHAPTER III. FOREBODING. Over the unisty mannistus, Over the sounding sea; Far through the dresmy distance Came a white days to me."—Mas. Taylos.

It is the great day of Atonement with the Jows. Clad in the habitiments of the grave, the sweeping shroud of linen, with its wide cape edged with lace, the cohical cap upon their heads, the worshipers of the ancient law read the accustomed prayers and beat their breasts in positence. The synagogue is througed, the gilded chandelier dispenses its rays of artificial light to the broad glare of day, and the voice of the reader rises loud at intervals in the repetition of the sacred formula : " Hear, oh Israel I the Lord thy God, the Lord is One!" and the congregation fervently responded: "Blessed be his hely name forever and over !"

Occasionally, the sweet, softly murmured chorus f female voices lends its charm to those antique ymne of praise and penitence. The women sit above, in a gallery devoted colely to their use, separated from husbands, fathers and brothers; some, the aged and the matronly, arrayed in the vestment that once shall shroud their lifeless forms; others, the young and gay, wear dresses of pure white, omblematic of the forgiveness of sine, the stainless purity of the day of expiation. For wear their usual gay clothing; some rotain their glittering jewels, their pearls and rings; but the truly plous direct themselves of all outword adornment, and stand in true humility before the Lord. It is a rigid fast day; neither meat nor drink has passed the lips of that prayerful throng since yesterday's sunset; no refreshment will be taken until three atars illuminate the twilight depths of heaven. Israel offers this penance of the body, this humbiation f spirit by the confession of all sin, in place of the arnt offerings, the sacrifices of olden time.

They pray for the restoration of the land by them semed hely; they weep afresh for the destruction of the sacrol temple, for their scattered people and dethroned rulers. They strike their breasts, confessing their sins of commission and omission, and

may aloud: "For all this oh Lord! King of the Universe grant us remission and pardon for thy name's Bake !"

Five times that day, the congregation fall upon their knees in worship to the unseen God, and implore his partion for the people. They pray, too, for he earthly and Christian rulers sot before them, for the prosperity of their adopted country, for the wel-

Trembling with profound humility, with the conciousness of wrong Shina offers up her supplications, and Cosella prays beside her from the same Hebrew page: "For the sin we have committed before thee, by

false dealing with the neighbor." Shina beats her breast, and thinks of the wronged Percival Wayne.

"For the sin we have committed before thee with lying lips l"

She weeps more bitterly, for she has stained her lips with fulsehood for another's sake. Cosella looks in wonderment upon the gentle face, with its penitantial sorrow.

"Thou shalt make restitution !" was the injune. tion of the law she reverenced; but her spiritual perceptions were obscured; her wenk, weman's heart was not endowed with the moral purpose to atone and fulfill. The bold, commanding intellect, and powerful will of Manassch bound and subdued her spirit; she felt the whisperings of conscience, the mandates of justice, but she dared not be free to not a noble part. She knew that her hurband prayed for the repose of Lea's spirit, as well as for that of her mother. From her woman's soul ascended a prayer that was not written in her book of devoions, nor included in the formulas of that great day. She prayed for pardon of herself and husband, not only of the judging God, but of the wronged spirit of the Christian father. Amid the thrilling pathes of the supplicating hymn arese one etition unheard by all:

"Pardon for us rinners, spirit of Percival Wayne !" All day Shina retained her place in the synagogue, and many praised the fervid picty of the levely stranzer, the graceful chedience of her pretty child. Manason called twice during the day for Cosella, but it required much persuasion to induce her to leave her mother's side, even to go out to obtain some food; for it is not incumbent on children to observe the fast. Manassch took the child to a neighboring restaurant, and placed before her such food as is permitted by the Jewish ordinances. But not a morsel passed his own lips. He then carried Cosella back to her place and took his station among the worshipers.

The September day drew to a close; the departing sunrays illumined the roofs and tree-tops; the evening prayer was begun; and the faint, hungry glances of the worldy minded turned to the slowly moving hands of the massive clook. The twilight deepened, and the last benediction was said; the horn of commemoration was blown twice to announce the consummated sacrifice; the return to worldly cares and duties. Pale and exhausted, much more with weeping and remorse than from want of food, Shina descended with the throng of matrons and maldens

and walted at the entrance door for the appearance

Deeply impressed with the beauty and selemnits of the religious exercises, Cosella was courapt in dreams, rague, wild, intangible, of the future and mysterlous world.

Manassch was deep in conversation with a countryman of his; he had just heard a name that caused his beart to bound with a fear that for some time had simplered; the dark, arouging shadow would not des from before him; one haunting name pursued him everywhere. Mastering his agitation by a powerful effort, compelling his voice to be firm and calm, he saked, indifferently :

" You say Mr. Wayno, a poet and a gentleman of Joienre, passed through this city, this time last year? He was pleased with the synagogue-who sould be less, with such a magnificent structure? Germany has the lead in appropriate places of wor ship for God's chosen people, despite of the despotism of its rulers. But can you describe this Mr. Wayne? I know a Wayne once _"

"He was tall and slouder; very palo, with large, expressive blue eyes, and light hair, that waved rather than curled; his hands were very white and amall; his manner high-bred. In abort, he was what the people here call the picture of an English My lord. He gave a handsome donation to the synagogue-a strange thing for Christian to do; but he said he gave it for the sake of Len. Not our father Jacob's wife, I suppose,"

Manassch turned aside his face. Too sure-too true; alast was fate in league against him? And the young Frenchmen's story-was that all fulse? Had Percival Wayno arisen from the tomb to haunt him; or was there another of that hated name? But the description was so complete-to was not buried beweath the fragrant sed of Italy; he lived yet to track the footsteps of his child!

Rage and disappointment, akin almost to madness, surged in the besom of Manasseh; but it was revealed by no outward sign.

" Excuse me, sir; I must join my wife, who I see is waiting for me yonder, with my little girl," he said, politely, to his companion, as he bowed and moved away.

It is customary for husbands and wives, friends and relatives, to embrace, in token of continued goodwill and expiation of all wrong, on meeting after the close of the services of that great and holy day. As on the New Year, it is a time for reconcillation and forgiveness of all past cumities. Shina extended her hand with a loving, appealing smile. Her husband heeded her not; but bidding her take his arm, and leading Corella by the hand, they passed the threshold of the house of prayer, and silently took their homeward way.

The foreboding heart of Shina felt that some new sorrow had come to disturb her life-to drive them thence from that hospitable German city, further into the blenk and uncongonial world. They arrived at their ledgings, where the voluble and almost famished Lydia awaited them. She had elept throughout the greater portion of the fast day, but at the approach of evening had prepared the supper and set forth the table sumptuously.

"Oh, Mister and Madam and Miss Ella," she began, " I 'm so immeasurably pleased with your arrival-just in the nick of time; the fish is browned ns well as an ignorant Christian cook could be expected of to do superior things; in my finished manner, of course, there's few can imitate one as is a master in the culinary line; but I made the coffee, and the great prince Mogul of Sardinia and blessed Queen Eather never had a better cup of that same aromatic boverage. Bless my soul, Master Phillips. I'm most dropping down dead with exerciating hunger, I am! My tonguo's cleaving to my mouth, so I can scarcely articulate; but I hope I'm unintelligible enough; the blessed hely fast has given me strength. Shall I bring in the coffee ?"

"At once, woman I and stop your gibberish. I believe Satan himself has possession of that untiring tongue of yours," oried Manassoh in a loud and angry voice, while Shina took off her child's bonnet and cape, and allcutly removed her own rich, crape showl, and dainty white straw bennet.

Lydia placed her arms a kimbo, and launched forth; "Am I a black negro slave or a Hottonica mulatto Caffre, that I'm snoken to as if I was : nonentity and a fifth wheel to the wagon? Am I a uscless, lumbering, inlinical piece of ignorant silliness to be called a child of Satan? Do I look like a snake that ever templed anybody to eat what was forbidden by our holy inw-the prophets of Moses, Abraham, leane and Jacob? My great grandfather was a hely Rabbi, and I'm no bondwoman of Egyptian darkness, nor a heathen Ignoramus, nor immoral Ishmaelite! I'm a legitimate Hebrew scholar, and my mother was a saint, in her way, 1'm no Sabbath-breaker, or pork-eating idolator of graven images! I'm no violator of feasts and fasts and disturber of families. I'm no mischief mongar and antellito; I aint no shame faced question-neker, or misunderstander, either. There, Master Phillips, I means no disrespect, nothing incongruous to my pervillty of obedience. Shall I bring in the coffee?"

Manasseb had regarded her with threatening glances throughout her long harangue; he now filled a large goblet with water, and made an expressive gesture with it toward her. She hastened from the room, crying :

"Please, don't, Master Phillips ! It's a wicked sin to get angry to-night."

Shina glanced tituidly toward her husband; his moody looks were bent to the ground; his brow was clouded. She knew some trouble pressed newly upon him. She ventured the inquiry:

" What has occurred to distress you, Manassch? May I know?"

He bent down to her car :

"Send the child away with Lydla," he whispered. That voluble and now thoroughly subdued indi-

vidual returned, bringing in the coffee. "Take Ella with you to your room; she may lake supper with you," said Shina.

Glad of this rarely necorded privilege, the strange creature dropped a low curtsey and was about to return her thanks in a lengthy speech, when "the master" promptly interrupted her, and bade her be-

"Shina," he said, as each as the door closed upon the child and her attendant, " I have evil tidings for you! It is decreed that we must cross the ocean, and live in some far distant land. The bounting demon of my life, the Christian foe is not dead ! He lives. A year ago he visited this place; that was after the time the Frenchman gave as the date of his death. Shina, we must pack up to morrow; wo mus. leave Germany, England, all Europe for a time. We will to a ecaport-from thence wherever God will guide us !"

Percivel Wayne still living! the pale face of Bhina flushed with a noble joy she dared not reveal. "Must we wander still further—forever wander?"

"Yes, it is the curse of our race-the decree of the Most High I" impiously declared Manassch.

" You will be happy wherever that child is. If we remain in Europe, his spies may track us; she may be wrested from your arms at any hour."

"Let us go; let us not waste a memont!" Then, rolapsing into thought, the comerce of her selfish A. U. Child's theory goes to the wall. But the werst ness hold warfare with her passionate love of that one human thing. She burnt into tears.

for he shall live to know torture in the body before the Devil also, (Free-Love.) to get a priest to marry the spirit leaves it. Through that child his infidel them, so as to be sure God has put them together, so soul shall suffer martyrdom. Eat, Shina, eat; you they can love rightly, and ever within bounds, as are pale and worn with faciling. I command you to illmited by law and religion. A reasoner would concat!" he cried imperatively, as she turned sighingly clude that the stronger, superior, and free love, was

part from Europe."

"It is forever !" cried Shina, wringing her small, ewelod hands. "I shall nover behold these hospitablo shores again. I shall never again see the bine, lovely Rhine. I shall never look upon my native England-never, oh, never, again!"

There was so much of deep carnestness, of heartfelt conviction in her manner, Manasseh gazed upon her in eilence for awhile; then he spoke in light, bantering tones:

"Pool, pool, nonsense! you are timid and nervous. We shall go safely seress the sea; and, once fully assured of his death, we will return. When Cosella grows a woman, we shall return, for then there will be no danger of discovery; there may be none now-but I feel urged on. I know that Perch ral Wayne—a thousand curses upon him-suspects me. I would not meet him now; but some ten years hence, I defy him-I challenge him to win! Come, Shina I no more tears; you shall eneday return to Europe."

"Nover, ob, nover! My grave will be in a foreign land," she excluimed; and the wild gosh of serrow would have its way. She wept long and unre-

Drinking a cup of coffee, enting only a slice of bread, Manasch left ble wife, without another word of comfort or affection.

shadow before thee. The tears of Shina were a parting tribute to the land she would never behold

TO BE CONTINUED IN OUR NEXT.

Written for the Banner of Light. THE FOOR BOY, BUT HAPPY SPIRIT.

DT J, EDWIN CHURCHILL.

Ob! I am poor, and needy, and forever want, And know not where to lay my weary, lonely head; My tired limbs all shriveled, this and gaunt,— I sometimes feet 'twere better for that I were dead, My body lawly laid beneath the dark, green sod, My pure, freed soul ascending toward the fountain, God,

Oh! I am poor, and wander through the world all up and Far over hills and dalos, through woods and fields of grain.

In cities thickly througed, and poscent village town; And I am shunned as if I bere the edlows mark of Cain; Ahl why, I sak, in mercy why, do I to this dull life cling? Oh! I am poor and Hly clad; each one new passes by;

The rich with ecorn they drive me from their door Each honori child of weary toll, with pitying in their are Looks on my fithy rogs, and feet with blood and gore. And reasons in his soul, did Heavon ordain it so? Then pray in fervency of heart, "Thy will be done below." Oh! I am poor and cannot tell, or know the reason why, I sak for work to toll, to labor for my daily bread, But scalding tears of pity file each loving eye-They say I seen must die, be numbered with the lowly

That my freed spirit, clothed in robes of purest white, Be richer, happior, holler far, in roolms of light. Oh ! I am poor, and freezing now, and is this death? This deadning, numbing, paralyzing all my frame, This painful slopping, shortning of my breath; And chilling cohiness, quenching life's bright flame Congeniing, closing up the fountains of the heart,
And bidding the immerial "Italy Spirit" from this earth its

And in this death? and have I passed the bleak, dark wave Of thickest gloom—that sea through which all go? And do I live immertal—alore not in the grave, Nor wildly look upon that flory rault of woo .-Ent ece around, above, far, hear, on every side,

Oh! I was poor while dwelling and in carth's doll form I'm now immortal: a spirit in Heaven I stand. All loyous, happy, pure and free from earthly storm; Who look on andly, and know that carthly strift s but a schooling in this rudimental life

Angels of lave and morey, to every man a guide!

Oht now I'm rich to knowledge, wiedem, purest love, For these who ence in scorn drays me away; But now I walk those pure, bright resime above, And back in warmest supplies throughout the livelens

To those of earth who haied me, I'll live to life them up, And eyer tern from them their draught of serrow's cup Oh! now I'm rich in wealth of love, I can with joy return To earth to teach the hanglity man of wealth and power That he should never from his stately door-way turn The child of want, for health be a saith flower. To earth return and near his downy couch sweet vigils keep.
And kindly watch and guard his troubled sleep.

Ohl now I'm rich with hope, I'll come to these Who, while I lived on earth, cast on my lot a pilying eye Bound up my bleeding feet, the chilling winds had And tearful eyes they raised to Illin on high, And praced and asked that all the poor of earth Bo richor for whon they have passed the immertal birth,

Out now I'm rich, possessing love's immertal power, To prompt mankind for good, to act aright; To live not for a day, a year, a fleeting hour, But progress upward, onward, ever from the sight That morals white on earth can know or over see, Poreror Beavenward brightly go throughout Eteralty. iorrictown, Ita., Feb. 13, 1860.

LOVE.

DY WARREN CHASE

There is no word in our language-except, per haps, the word God—which has caused so much joy and grief, happiness and misery, goodness and mischief, and which is so little understood, has so many and so vague meanings, as the word Love. Thirty thousand clergymen, in this country, proolaim week- so, and a good one. ly, and labor to prove, that "God is Love." Then. of course. Love is God; for if one is the other, the Catholiciem is below par in Rochester; the fachionaother is the one. These wise teachers no sconer conclude their sermons and their efforts to fill your Spiritualism, and perhaps it is this free leve that hearts with love, to quicken and awaken your feelings of love, than they turn with a scowl of scorn to caution and warn you against free love, that greatest views of love in this paper, but it is too later now, abomination of abominations, which is supposed to and I must leave it for another time, since this aband among Spiritualists, who are accused of lov- Christian love has stretched out my article to such ing one another almost as much as Jeaus commanded his disciples to do, and his followers to love their neighbors (wish it was true;) but their love, being free, is, of course, offensive to God, as he only wants that which is bound by creeds in religion, and by marriago in social life; all other, being free, is wick of American wood:-Shelbark blekery, being taken as ed and obnoxious. By their standard, persons not the highest standard, 100; pig-nut hickory, 95; white belonging to churches, have no right to leve God or oak, 61; white ush, 77; dog-wood, 75; scrub oak, 73; their neighbors—and if they do, it is no advantage to them; and persons not married, have no right to love one another, for that, of course, is free love. 80 wild cherry, 55; yellow poplar, 52; butternut, 62; a Methodist must not love a Catholic church, for that white birch, 49; white pine, 42. would be religious free-love; and a married man or woman must not love a neighbor's family, for that would be social free-love. So we are at last compelled to admit, (if we accept the preaching.) that as attract trouble.

He calculated well. Impulsively she rote and there is one persading God of Lore, who is good, so there is another pertailing God of Love, (Free-Love,) which is bad and avil. By it, our beloved brother feature is, that it is so difficult to distinguish the good love from the bad love, that none but a pricet "Pear not, Shina; the angels of Israel will en- can tell which is the genuine. I would therefore adimpass us; we shall evade the enemy. Better so; vise all persons who believe that God is Love, and the ruling God Love; but this, it seems, if the pricate "Would you incur the danger of sickness with know, is not so-and they ought to know. Accordn long sen voyago before us? Etrengthen yourself ling to the philosophy of our schools, love is a passion, with food, for to morrow we leave, and soon we do or emotion; but philosophy is at a discount in religlon, and it would be almost blasphemy to call God a passion, or a passion God. It might do to call the devil, or free-love, so; but there certainly ought to be as plain a distinction between the good and bad, or the true and false, in this, as between light and darkness, heat and cold, &o., in nature; and one would naturally suppose that one would make us feel good and God like, and the other bad or devillike. One ought to always break out in kindness and sympathy, and the other in anger and hatred, scorn and contempt, so one could discover the difference between the good love and the bad love or the God love from the devil love. Wonder if this comes in the law of "extremes balancing extremes" -playing at " see saw " over us as a pivet?

Brother A. B. Child, whose contiments sparkle with diamonds of truth, sometimes set in what, to me, is poer material, (or erroneous interpretations,) says love is desire." Suppose we touch the religious match to this kind of love, and see it explode. God is desire, and desire is God. Desire in the church and in marriage, is the good God, and desire out of the church and out of marriage, is the evil God, or the free-love God. I know several persons whose names are Freeleve. They must be the legitimate children of the Evil One. And some I knew whose names were Desire: they had equal chapce of beaven or hell. I desire to obtain a home for my family, an Fereboding heart 1 too truly the future cast its education for my children. Is that free love? I desire to have my infidel sen go to heaven, to have my wicked relatives saved. Is that free love? I love all the little children I see, and desire to have them made happy. Is that free love? And this desire extends to the adults, also. Is that free love?

"But stop," says a nottled, impatient mind ; " you know what we mean by free-love. It is sexual desire out of wedlock. This is the devil, or evil, and the bad love." Well, then, this is the God who rules in the flowers and whole regetable kingdom, and also In the animal, and in four lifthe of the male and three-fifths of the female human beings, to induce and prepare for marriage, by which the heart is, of ourse, changed, and God, or good desire, or love, comes in place of bad-and then, oh, the poor, lost thousands, may, millions, who never have a chance to marry, but who desire to do so-they, I suppose, are the ones who were pre-ordained to endless misery, and the inexerable decree can never be let up.

How beautifully this true love doctrine works in religion. I met an instance of it, not a thousand miles from a great city, nor a thousand hours back on the dial, in a Christian woman, married, and a mother. She had the true love. A poor girl, deserted by the father of her child, sent a few pennics to the Christian woman who sold milk to her neighbors, for milk for her child. The Christian woman asked who it was for, and the boy told. "I have no milk to sell for such children." And the pail went back empty, of course.

"Three times a day, around their emeking board,
They thanked the Lord for his great bounty given, Three times a week, at sound of Subbath-boll,
They went liste the synagogues to pray,
And gave thank-offerings of words to tool,
And twice a year path innegre three to feel
The poor they sparned from all their belted doors."

This good woman professed to love Jesus and Mary, I fear it was free-love.) But suppose poor old Joseph had not found her before her child was born, and she had sent to this woman for milk to feed her babo, would she have had milk for such babes? Suppose she had told how her child was begotten by a spirit, or ghost-would that have brought the milk? Oh consistency, thou art a jewel soldom found in Christians sects | Love Josus, the fatherless child of Judea; but despise the fatherless child at your door, and allow it to starve!

But it is not all darkness. A highly esteemed resides in Rochester, N. Y., once pointed me to a emmy spot in that city. A poor, desolate and friendless woman had come to their brantiful, home-She stopped with thom a few weeks, when it was evident she was seen to become a mether. The kind woman asked her of her friends. She said her hus band had deserted her and gone to California, and she bad no home nor means of support. Sickness and many cares at their bome would not allow of their keeping her, and the lady went to a Protestant rollgious, charitable institution of the city, to seek ald and protection for her. After stating the case the matron says to the lady, " If you will give us your word that you know she is a married woman, we will take her; if not, our rules will not admit of her reception."

Mary and Jesus would stand no chance in that place. The Christian rules would out them off from support, as they did the poor woman; for, of course, the lady turned away in secret and pity for their narrowness of orced. But that was the pure love.

She next called at a Catholic charity hospital, and the smiling face that shope outsfrom the clean white hood listened glowingly to the description of the poor mendicant; and then, without a question, says, Bring her here at once; we will take care of her." But," eays the lady, " I have not told you I have lust been refused admission for her in vonder Christian asylum, because I could not youch for her marringe." "We sek no questions about that," she replied. "If she is friendless and suffering at such time, we have a home for her." And she found it

Mary and Jesus might have got in there. But ble Christians despise it almost as much as they do renders it obnoxious to them,

I intended, when I commenced, to give briefly my length.

Baltimore, Md., March 6th, 1860.

HEAT OF DIFFERENT WOODS.-The following is se own as the relative heating values of different kinds white hazel, 72; apple tree, 70; red oak, 69; black walnut, 66; white beech, 65; black birch, 62; yellow oak, 60; hard maple, 59; white clm, 58; red cedar, 50;

Sorrow comes soon enough without despondency; it does a man no good to carry around a lightning rod to Original Essays.

ORIGIN OF THE DIVERSITY OF

LANGUAGES. In the eleventh chapter of Conesis, verse sixth, it s written, " And the Lord said, behold the people is one, and they all have one language." And in verse seventh, "Go to, let us go down, and there confound

here confound the language of all the earth." five, six, seven and eight, it is written, " And there more perfect languages than they had hitherto used appeared unto thom cloven tongues, like as of are, filled with the boly ghost, and began to speak with were formed with reference to a much larger stock out of every nation under beaven. Now when this condition, and unintelligible by them. was noised abroad, the multitude came together and were confounded, because that every man heard them speak in their own language. And they were all amazed, and marveled, saying, one to another, behold, are not all these which speak Galileans? And how hear we every man in our own tongue,

ukerela we were born?"

This solution of the origin of languages, as being in itself an act of supernatural power, and a miracle, is confirmed by the spiritual manifestations of the present day. Mediums are now made to speak and write in languages altogether unknown to them. ecives; and oftentimes the same medium in a numfor of different languages altogether unknown by blusself. The same method was probably adopted by the Doity in producing a divorsity of languages. at the Tower of Babel, and at Jerusalem, as is now by the spiritual manifestations. They were prob ably produced by acting upon the people as medlums, either directly blmself, or through the agency of "ministering spirits," in the same way as the same kind of phenomena are now produced by spir its acting upon mediums, and by which the language of these mediums is "confounded," and they are made to speak in " unknown tongues." It has always been a matter of great difficulty,

and it may be said of impossibility, to account for the multiplicity of languages as they now exist, and for so long a period have existed, except upon the supposition that they had their origin in some su pornatural act, or in other words a miracle. To the their systematic construction, oppose insuperable objections. If languages were merely the work of human invention, and their boundaries were enlarged gradually, as the human mind became improved, human wants multiplied, and the stock of ideas recenting appropriate words to express them became enlarged, they would I conceive, have been as chaotic and heterogeneous, as it is possible to imagine, with out plan or system. For the very supposition of such an origin precludes the possibility of anything like system. Words being invented at the moment to express a particular idea, could not from the na. turo of the case, admit of being formed with refer ence to any bystem of language, especially such philosophical ones as those now existing. They would be invented from the urgency of the occasion to express a particular want, which it was found necessary immediately to communicate, and any form of expression which should first occur to the mind for this purpose, would probably be adopted. Its adap tation to a regularly contrived system of language, would never enter the head of the person first using it, because from the infancy of als intellectual powers he could not have any conception of such a sys tem, and there could not by the supposition be any language existing to which to adapt it. Language paths which the first settlers of a country should strike out for themselves, and for the same reason. viz: the necessity of immediate accommodation, without reference to, or even thought of populous towns arising in future, requiring regular streets, tald out upon a systematic plan. This in the case of language as well as in the latter case, would be something that would not be foreseen nor provided against. Language, then, originated in this way, and growing gradually, would necessarily become in time an immense mass of words, perfectly unman ageable, and such as would require the labor of a century to learn. For there would be no relation or upon the supposition that they were the work of man

But perhaps it will be said, even supposing langunges to have been originally contrived and constructed without any method, order or system, by man himself, would it not be possible that they should afterwards be subjected to revision and remodeling, and that in this way they should be made to assume that systematic form which they are now be possible, after a city had been built upon crooked ing and unscrupulous advacacy of dectrines which are and irregular streets—as Boston, for instance—to quite as likely to be false as true, and one perhaps have these streets made perfectly straight and at utterly incopulie of honest definitive adjustment." right angles with one another-and for the same reason. The language is already in existence, as well as the city, with all its irregularity and want of system. And as it would be easier to make a evil mest continue to result in thus confining the mind new city, in a new spot, with streets at right angles to Judean landmarks, as boundaries lafalithe, marked and upon right lines, than to make an alteration in by the finger of the Most High? Boston which should give the streets there such a direction and shape, so it would be easier for a community to make an entire new language out of new uguage.

If these remarks are true, it will follow that the be entirely dissimilar in their structure and features, and bear no appearance of having proceeded from ust have been 'originally produced by the exertion ritual follipop for Unitarian weaknesses? of Divine power and wisdom, at the building of the Tower of Babel, or on some other occasion. I do not mean precisely in the form in which they now exist, ormation of anything like a system of language is melted every heart."
comething to which the human capacity is in itself. How lovingly down or not of supernatural power. And that the easting such recorders, was "Athena's wisest son," thus set in off of an old, cumbrous and undigested language, seal by the Delphian Apollo.

meany miane.

If it he naked why this confusion of tengues, or creation of different languages, did not take place to us such as they are in themselves, fixes our unsotat an earlier period of the world, I answer that it is the filed judgments, and determines our will by the solo probable that the language existing among men up force of cridence." Like him of Nazareth, he went their inaguage, that they may not understand one to that time, undigested as it might be, was sufficient about doing good. In the squares and public walks, mother's speech." And in verse plath, "Therefore for their wants, but that the Delty availed himself in select companies, and among the lower ranks of the is the name of it called Babel, because the Lord did of this occasion to give them new and diverse syst people, he took advantage of the least opportunity to tems of language, because they had arrived at that In the second chapter of Acts, verses three, four, stage of intellectual improvement to stand in need of And because, also, the new systems could not have and it not upon each of them; and they were all been received and used before, inasmuch as they other tongues, as the spirit gave them utterance. And of ideas than had hitherto existed among mankind, there were dwelling at Jerusalem, Jews, devout men, and so also would have been inapplicable to their

But at this period of the world, when the race of mankind had multiplied so greatly, it became of importance. In furtherance of the Divine plan in refer ence to his rational oreatures, that they should be separated into distinct communities, and thus the earth be more extensively peopled than had hitherto been the case. And this, probably, could not be so well effected in any other way as by rendering the communication of their ideas difficult between different portions of mankind.

I read, not long since, an article by a distinguished French theologian, who agrees with me that there is no other way of accounting for the origin of the divorsity of languages now in existence, except by a miracle or not of Divine power.

ANOIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER BIGHT.

Mr. E. L. Yeomans, in his book of "Household Science," one of the best of modern works in the way of domestic economy and health, presents us with some ant reflections upon the old Jewry closs which full measure of the growth we should attain. When our fragmental clergy would thus give us old Jewry as paramount authority for to-day, they are not inaptly charged by our more ardent reformers with making their "Broad Church" a "synngogue of Satan-a covenant of death in agreement with bell."

In behalf of broadest outflowing light, Mr. Ycomans supposition that they were the work of man and his says, "It is a grievous mistake to suppose that the invention, their multiplicity, their dissimilarity, and study of natural science martyrizes the more otherial faculties of the soul, and doors the rest to poinful tell among the naked sterilities of commonplace existence. So far from being unfriendly to the imagination, as is sometimes intimated, science is its noldest procurse and ally. Can that be unfavorable to this faculty which infinitely multiplies its muterials, and bound lessly amplifies its scope? Can that be restrictive of nental aweep, which unlocks the mysteries of the universe and pioneers its way for into the councils of Omniscience? Who was it that lifted the veil, and disclosed a new world of exquisite order and beauty in all the commonest and vulgarest forms of matter, below the former reach of eye or thought? Who was it that dissipated the fabulous "firmament," which prime val ignorance had mounted over its central and sta tionary earth; set the world in motion, and unfolded a plan of the heavens so appalling in amplitude that imagination itself fulters in the survey? Who was it that first read the handwriting of God upon the rocks, reveating the history of our planet and its inhabitants through durations of which the mind had never before even presumed to dream? It has been too much the policy of the past so to train the mind as to enslave, rather than to arouse it. Education, from the earliest time, has been under the patronage of civil and ecclesiastical despotisms, whose necessary polloy has been the repression of free thought. The state of mind for over insisted on has been that of submissive acceptance of authority. Instead of laying open the limita formed in this way, by gradual additions, as the ne. tions, uncertainties, and conflicts of knowledge, which ocssity for them should arke, would be as irregular, arise from its progressive nature, the spirit of the as wanting in method and order, as the different general teaching has been that all things are settled. and that wisdom has reached its last fulfillment. Instead of encouraging bold inquiry, and inciting to noble conquest, the effect has rather been to reduce the student to a more tame, upquestioning recluient of established formulas and time-honored dogmas. It is obvious on all sides that this state of things has been deeply disturbed. We are not to tumble round forever in the old ruts of thought. Yet we cannot forget that our education still retains much of its showing that it is necessarily imperfect, and that the only just and honest course often involves reservation consonant neither with the teacher's pride nor the nutill's ambition, nevertheless it is imperatively de manded. We need to acquire more humility of mind and a sincerer reverence for truth; to understand that much that passes for knowledge is unsettled, and that we should be constant learners through life. The active influences of society, as well as the school-room teach fur other lessons. We are committed in early childhood to blind partizanships—political and re- forbid that women should speak in the churches as the seen to have? I answer, uo, no more than it would ligious-and drive on through life in the unquestion

> Very apropos are these remarks to the flummer taught In our Sunday schools and stereotyped churches with incense draped in minamata from authoritatly ancient bogs. What but evil has resulted? What but

R. W. Mackey, in his very learned work, "The Progress of the Intellect, as exemplified in the religious development of the Greeks and Hebrews," says, "The materials, than to reduce an old one to a system. bigh poetical and moral value of the choicest Hebrow And this I conceive that it would be impossible for literature is tarnished by an arrogant nationality, and them to do; and even if it were possible, it would be an uncharitable feeling toward the rest of mankind; impossible to prevail upon a people to cast off an old language, and adopt a new one, even supposing that the manne of religion, justified the grant arms outstretched to hold fast chaos they were capable of doing it, which I conceive they treachery, exclusiveness, and cruelty. Helrew reliare not. For I do not believe the human mind is gion contained no steady intellectual principle of pro capable, at once, of contriving a complete system of gress; it might make an effort to recover the plain maxima of morality, when they had been forgotten; but it could supply no continuing principle for the supdifferent languages in existence—which are said to port of society, except the spur of vindletive ambition, and that pearlie and superstitions pride from which it never, except in Christlanity, emerged."

Of what use, then, to preach such Dible in our a mother tongue, as is stated to be the ease with the schools, except for purposes of priesteraft and theologi-Hebrew, the Greek, and perhaps the Latin, by some ent dementia? Whose "broad church" requires an phylologists who have examined these languages - eastern praying machine for its printed prayers, and a

If ancient wisdom is more apt for the leaching of young Yankcedom, give us the scope of Gentile as of burn them on the other side of Jordan. Jewrydom-the holy of one as well as the holy of the other. In what was Sociates, and many other holy but as distinct languages, built upon a regular system, which may perhaps have since been remodeled, of the Hebrew prophets? Why not, then, have the would have us confined by Sunday-school and ritual, and received additions and alterations, (some of shinleg lights of the one as of the other, in our schools, which may have been the transfer of words from one as equally inspired and hely to the Most High, who is blingly awaits its summons from a far-off fabulous languago to another, in a little different shape,) by no respecter of persons, whether they work rightlousthe aid of human invention to adapt them to the ness on Heathen or on Christian ground? How levely changing condition and character of mankind, but was the spirit of Socrates. Though "satyr and bufstill retaining their main features and their original foon" to outer eye, yet, says Plato, was "his soul all epicuous among Orthodox writers, and which leads structure. In other words, I conceive that the thetic things, as drew tears from the heavens, and attack upon religion, is but little better than the

How lovingly does that other disciple, Xenophon

and the substitution of a new, philosophical and | Bocrates was the Athenian Bon of Bian, or Bon of systematic one in its place-whother immediately, God, who taught that purity of heart was more accept. or by degrees -is something which, in the nature of able in sacrifice, than the most sunguificent of offer things, could not take place by human agency, or lags-that wisdom is our best guide, our greatest good as ignorance our greatest cell, "Wiedom," he says, "le calightened reason, which, divesting the objects of our hopes and fears of their false colors, shows them instruct in their true interests, the inagistrate, the artisan, and the laborer; and viewed all mankind as his brothren. He taught that "the fewer our wants, the nearer we approach to the divine nature—that idleness degrades and not labor-that the glory of the sage consists in being victorious without affecting to appear so, and bis pleasure in becoming still more victoclous from day to day—that it is better to die with honor than live in ignoming-that we ought never to

> Consult Xenophou in Hemorabilia, Plato, Platarch, Bartholomy in Anacharsis, and thus we shall see that the Lord was in as close rapport with the Henthen as with Moses and the Prophets; and spake in higher fullness of light to Socrates than to Abraham, Isano and Jacob. Some of these latter in their biblical estate, would have looked somewhat spotted in the brighter sphere of the Athenian well-deer, whose uprightness. In purity of life, would have formed a notable contrast to the thincble rigging proclivities of him who darkly supplanted his brother, and claimed God as an engineer in transforming Laban's cattle to himself; yet, in the interests of priesteraft and auperatitions, undeveloped Christendom, the Hebrew patriarch trails his slime over our schools, even Unitalanwise; while the far more highly sphered men of God, in Gentiledom, are thrust out as unclean. David, submerged in blood and lust, dictating marders on his death-bed, and in this state seeking virginal victims as meet sacrifice to his infernal flame, is deemed worthy of modern canonization in school and church., Ro ang penjiential psalms with no amendment of life. No discoursed eloquent music in Jewry, and so did Nero at Rome.

> Secrates was a prophet of God. He was in rapport with prophetic voices, and the sure word of prophecy came by him as much as by any medium in Palestine. He says. "My disciples will testify that I have never forciold to them anything which has not come to pass." His guardian angel, present in love and wisdom to speak the words of seberness and truth, thus reared his vision to the bigher light, and sweetly led him to the music of the apheres. As his change grew near to the better birth, he saw approach bim, from the opening beavons, a woman of transcendant brightness and beauty, a messenger of light, and saying, "within three days I greet you to the better home; some congenial soul of his earlier days, plucked in young life as a rose from its attractive bed, and not yet known to his vague and empty remembrance.

"Like an altar vace broken, Her heart's rows enepaken Whispered must be."

The prophetic voice of his earthly career, remaining ever true in magnetic oncuess of soul—the hely angel, the faithful guardina, the truthful Oracle, the fount of holy love, and Goddess of the Skies.

Nor less divine than Hebrowdom were the Heathens in their prayers. Here is a common sense one, more fitting than the measuroless linked blatherskite of many a modern pulpit: "Oh, thou who art the Lord of Heaven't grant what is useful to us, whother wo ask it, or whether we ask it not. Refuse what would be hurtful to us, even should we ask it." When "tho Athenians once complained to the Oracle of Juniter Ammon that the Gods had declared in favor of the Lacedemonians, who offered to them only a small number of victims, and these meagre and mutilated, the Oracle replied, that not all the sacrifices of the Greeks were equal to the humble and modest prayer in which the Lacedumenians are contented with asking the only real blessings of the Gods." In like wise was the response of the Delphian Apollo. "A rich being at Delphi, offered up with all the parade of extentation, an hundred exen with gilded horns. At the same instant, a poor citizen of Hermione, drawing a handful of flour from his wallet, threw it into the burning flame on the citar. The Pythia declared that this man's worthip was more acceptable to the Gods than that of the Thessalian."

'How parallel is all this with the "two men who went up into the templo to pray." The one in all the estentation of the Thessalian sacrificer, and the publican. offering in sacrifice the humble and contrite spirit. How parallel the "handful of flour of the poor eltizon of Hermione," to the "poor widow and her two mites," How parallel, too, the estimation of similar aucient spirit, is yet fargely scholastic and arbitrarily acis on Heathen and on Christian ground-alike reauthoritative. We believe that this cell may be, to a garded by Ammonian, Delphian and Nazarene Oraconsiderable degree, corrected by a frank admission of cles. The contrast is not favorable to our fashionable a lituleta eng the staple commodities in the sacrifices which flout the Christian skies-though He whose name they above. connection between its parts. So much for languages of opinion and suspension of judgment. This may be inught them to pray in secret, prayed in secret himself, and preached a straight-out gospel of mercy and welldoing as the only true way to the upper life.

Women were not deemed unworthly to serve as min laters or pricatessos in the Heathen temples; but bofore initiated in the mysteries, were "obliged to take an eath by which they solomnly affirm that they have always lived in the greatest purity," and will continue so to live. It was reserved for Pauline Christianity to spirit should give them utterance.

On one occasion, when with priests of all the tem. ples had orders to pronunce against Alkihiades the most horrible imprecations, all obeyed except the priestess Theano, whose answer was more worthy of being preserved on a column than the popular decree, 'I was appointed to my office," said sho, "to procure for men the blessings, and not to pronounce on them the curses of heaven." This, from the Heathen priestesa, is worthy to be placed by the Sermon on the Mount, and should be very much more worthy of our Sunday schools than the long string of curses, done to order, on the Old Testament plane. It may be in keeping with the Roman Church, on its lower plane of infernaldom, to anathama waranatha; but the many curses it Las sent out, are now returning to roost upon the very head and trunk of the Viatioum. whose Briarean arms outstretched to hold fast chaos conflict of the coming day.

There were many and lofty virtues among these same old heathens that we curse-virtues that shame us in the aborter coming of our higher light. Beacon fires, they were, to which we turned when the Christian church ber nightmare hold in fifteen hundred years of darkness. Then luminous beads shown down through the great deep of centuries. Like starry canopies they cleave the night, and shed a radiance of the upper world that pales old Jewry and its modern broad of dark theologics; yet our pulpit stuff and dupery, narrowness and blight, would disfigure them on this, and

Our bibliolatry permits no vision beyond the larid glimmer of its steeple house and creed. To the same till the mind sinks in its own weakness, and trem-

The Boston Christian Register says of "Bibliolatry " -. The reverence for the Bible in Itself, so conthem to resent every recognition of errors in it as an Romanist's regard for images. The one is Bibliolatry, the other idelatry. The use of images in worship is inadequate, and can be nothing else than a miracle discover the divinity of his master; and how worthy perfectly harmless so long as they are made merely suggestive of spiritual ideas, and regarded as of no intrinsic worth. But as soon as attention is confined

to the images themselves, as soon as multilation of the canvas and marble is looked upon as equivalent to an attack upon the ideas they represent, their use becomes idelatery. Just so the employment of the libbe, as a means of communion with God. Is innecent; but the moment it is reverenced shaply for itself, and a detraction of it is considered as a detraction from God.

Text—"Railowed to thy name.—Lown 11.2.

It has the revergence because hibliolatery.

And I avoid the soul.

And I avoid the man who is always formal, who atters the word "God" with a peculiar employer that the word "God" with a peculiar employer that the man who is always formal, who atters the word "God" with a peculiar employer that the control of the intervence is the first the word of the peculiar employer. The property of the peculiar employers the intervence it takes of religion, pulls on a factor who atters with peculiar employers the peculiar employers the near two multilation of the library of the plants in the word "God" with a peculiar employers who atters with peculiar employers the peculiar employers the plants in who, whenever he takes of religion, pulls on a factor who atters with peculiar employers the peculiar employers the property of the peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word "God" with a peculiar employers the plants in the word with plants in the word with plants in the peculiar employers the plants in the peculiar employers t

ing whore it listeth, it would appear that the upward and onward current from the Trophonian Cave, was a fullor, clearer volume than that, sighing like a furnace, from the modern liellows, and striving to rekindle the dying embers of the past, instead of beginning a more healthful ventilation by a fan that would oughly purge the floor. Is not that more truly the oracle of God which points to highest reason as the over-living guide, than that which would find the word of God in galvanized excrescences and fossil remains? Our retrogrado Unitarians, who are seeking to weld their Unitarian deism to the ritual growth of narrow wrought, undeveloped ages, will find their Jordan s falacious one to travel. Not even the compound blowpipe of many Pollowses will suffice to make the union complete; but rents, and fissures along the way, will continually burst out and consume them in each offerlugs of strange fire to the purer flame of heaven. The one, teaching us the way of life according to the high-Ost revealings of all nature, the other, squelching us between the lids of a book, and the exoteric relies of a circumscribed, religious unfolding. The one would have the higher light, the other, ignorance as the mother of devotion. The one would visit with the alra from heaven, the other with the blasts from hell. Ignorance in its durkness has pronounced a book the infallible road to the Jordan, though sure to dump into the Dead Sea or wilderness those who travel it only by the permitted light of a priest-class, and the indelence of a submerged mentality. When the soul is so infirm that it must be stayed by dead formules, the day of its damnation is at hand. It sinks, not to rise again, till ready to be girt in fuller freedom of inflowing light—in fuller likerty to seek and to grow in scope of all the surreundings. To have the ligamental, strong muscles of the soul, there must needs be cultivation and training for their development, correspon. Ignorance in its durkness has pronounced a book the vation and training for their development, correspondent to healthy development of body; for only thus it is that we can have health and strength in all the Is that we can have health and strength in all the facalities of the soul—in all its intellectual, moral, spiritual, and affectional naturo. In all we rise in the fact that reflects the sunitive and the choids, which vibrate now with gladess part of the such growth, is so much salvation to the soul—is so the soul—is so much salvation to the soul—is so the soul—is so the soul—is so the soul—is so that the fact that is all very well. But it is the same thing—the same thing that is if odd it from the same thing that is if odd it from the same thing that is in the colled in mage reasy its audicious front right is soul—is so the soul—is so that think that is all very well. But it is the same thing—the she then the that the same thing—the same thing that is in dol's thront; by the carth, allowally it is is fold's thront; by the carth, allowally it is is fold's thront; by the carth, allowally it is is fold's thront; by the carth, allowally it is is fold's thront; by the carth, allowally it is is fold's thront; by the carth, allowally it is fold. It from the same thing that the sam

carries and carable at leaded upon the experience to the surface of commands with offer. In leasest, but the most of commands with offer. In leasest, but the care of the control but the control of the control but the care of t

known isws of our being and the constitution of the universe. Religion may be said to include science as its minister."

Here, then, is a foundation upon which all may be did and near a "broad church," coextensive with the unimest boundaries of scientific research. We ask no favors for Spirituation, but can took science is takeness to so, and say, We have you linked with us, and defy pour utmost scope to fled in our range of facts a disharmony of parts to a unitary, consecutive whale. We have no miracles, but have discovered a further unfolding of the imponderable world in continuity of being with this, which the grasser phase of scientific that it escapes, for awhile, litel' card-blastred vidion. Its vector is scientific that it escapes, for a while, litel' card-blastred vidion. It were this scientific plane is brightness itself compared to that to which Dr. Bellows and his conferers would taken us in the ubilitations past, where the sign compared church." One growth of "Liberal Christianity!"

Dr. Bollows would have, not our highest reason from all the light we can obtain, but the Bible as authority with its brightness from his station up to the indice on the pane of of such how and indices and source power or sovereignty without regard to the moral qualities of such power or sovereignty, cannot be truly reversed. It is grassed that the universe would have not our bighest reason from all the light we can obtain, but the Bible as authority with its brightness itself compared to the stagnant exhalations lead bither and thither, as we pursue through the horrible pit and mity clay, till fability to do the process of the process of the control to the process of

Jewry as diviner revealings than can inflow from the Almighty to-day.

There was an oracle on Heathen ground at the Cave of Trophonius, much celebrated in old time. A woman was the medium, prophet, or pricatess for the heavening volces. The word of the Lord came through her that "those who took reason for their guide" in this world rose in the next "with all the marks of their original, shining with a vivid light above the others, and continuing to animate the happy mortals who hold intimate converse with the Gods."

If those, bern of the apirit, are like the wind, blawing where it listeth, it would appear that the upward in the save of Younger in the leave to the highest that it is it that calls upon us to pray that others, that all men may hallow to be happear in the leave of the prayer in the sevent of the good of the prophenium of the prophenium of the leave of the case of the case of the cross of the cross of the cross of the cross of the case of the cross of the cross of the cross of the cross of the case of the cross of th us is deepest and most worthy. What is it that calls upon no to hollow God's name? What is it that calls upon us to pray that others, that all men may hallow fold's name? What is it that prompts us to lift this prayer instantly, so soon as we say "Our failer who art in Heaven?" I reply, it is the very fact that we do perceive him to be a lather. God asks forme empty homage of our lips. He abhors the mere ceremony of reverence. The mere words, the mere forms, the mere postures, are nothing. They are worse than nothing; for not only do they stand in the way of genuine a reliance upon something else, is it not sad to think how much of this heartlesaness there is in Christian to a reliance upon something else, is it not sad to think how much of this heartlesaness there is in Christian ty really is, is it not sad to think how much there is of one of mumbling and ceremony, without any corresponding consent of the affections, with no heartfelt contact with the living God? The first thing for us to do is to feel that we are dealing with realities. That is the spring of devotion. Men do not feel this contact with the living God? The first thing for us to do is to feel that we are dealing with realities. That is the spring of devotion. Men do not feel this tensor the produce of the first thing for us to do is to feel that we are dealing with realities. That is the spring of devotion. Men do not feel this weare for communication with the most one contention of words, any array of postures or gestures, will answer for communication with the spiritual world. The first thing for us to do is to remained the proper of the latter of the affections of the first thing for us to do is to feel that we are dealing with realities. That is the spring of devotion is very real; and therefore this clause of the Lord's prayer. "Hallowed be thy name." refers to a relative the produce of the presence of it is an institution. The leciantion of the produce of the presence of it is an institution. The leciantion of the presence of its an insti God is has taken no root, and exercised no vital power. On the other hand, you will often see men of broad and varied emotions, whose natures lie open to the whole of life, like the lake that reflects the sun-

Florence Nightingole as she walked through the wards of Bentari; everything is contained in that single sentence. And a thousand years, perhaps ten thousand, will not serve to develop the life of the seed corn of God's word and Christ's trath.

Here is a single grain out of that grand collection. Hallowed be thy name." Take that up, study it, nourish it with prayer, and how deep its roots will strike; how wide its branches will extend, and what fruit will grow thereon. In the first place it is often the prayer of fulse worship, and a great deal of it, perhaps. "Hallowed be thy name." Where? In the South Seas, or on some cord island, away off in some dark corner of the earth, in the wilds of Africa, among the men who worship false Gods, and bow down to horrid idols. Carry then the Bibl; and rum, and gun, nowder, all the symbols of civilization. Send men powder, all the symbols of civilization. Send men there to carry its blessings. Yet, at the same time, we have our own idols in Wall street and Broadway, and

all the words of the New Testament, you may be as orthodox as any one from our days to the days of the Westinghater catechism, but you do not ballow float you are wordshiping your own reliable ontage and the late of the la

Let us worship him because we love to worship him, because we love him from what he has shown himself to be. Let us worship not from mere form, but from sincere reverence, wherever we are. Let us do this in our seered prayer, and in the church of God. While I have eaid that it is not reverence for God to be scrupulous merely about times and places, there is no enlightened reverence for particular times, and places especially, that ought to be cultivated. Recognizing him everywhere, and feeting his presence in all events, our nature is so constituted that particular occasions and particular places are peculiarly calculated to excite feelings of reverence; and therefore we ought to honor and cherish such places. No man is independent of suggestion and association. There is no man who does not feel differently when slanding by some memorable grave, some historic spot, if he has a soul in him, from standing in the street crowded with events. No man but feels when in the church, hallowed by many prayers, dedicated to a particular purpose, a peculiar association of reverence, and sense of God's presence. And if so, then I say, let there be reverence in the church.

Let it not be, in the first place, a great drawing.

Let it not be, in the first place, a great drawing Let it not be, in the first place, a great drawing-room, in which to clint and gabble, to talk, and whis-per, and laugh. That is not ballowing the name of God, whatever hasty prayers and forms you may go through afterwards. Let it not be merely an art-gallery, for oritical theory, or a theatre where we go to be amused and tickled, to hear mysticism, to ob-serve the speaker's manner, or to consider the topics of the sermon in an intellectual light. Nor let it be a man aleguing chamber where we go to take our man to of the sermon in an Intellectual light. Nor let it be a more sleeping chamber where we go to take our nap, to shut out God and everything else in the drowey sleepiness of the son!. Let it not be anything of this sort; but let it be the temple of the living God, where we go for prayer and worship. God graut that when we come here on this day, from our own closets and homes, that hore, in the dearest sanctuary of our hearts, if nowhere clee, we may say to business for a little while. "Tarry thou here, while I go up and pray yonder." God grant that we may pray, once at least in the week: "Our father who art in heaven; hallowed be thy name." God grant that once at least in the week we may be lifted above the sordid rush in the world, and feet that religion is a reality. What a mockery to go into clusch and come out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard comed out of it, and feet that we have only heard. beard sounds rolling in our ears, without having a vital interest in the truths that were uttered, or the

nears seemed rolling in our ears, without having a vital interest in the truths that were ultered, or the prayers that were breathed.

Not a mere form, then, must be our prayer, "Hallowel be thy name." It must be true worship of the soul, and heartfelt experience iningling in all we do. Because, my friends, I observe, finally, there must be a result, and we must be ulways striving for that result, because fool's name must be predically hollowed in our hearts and in our lives. "Hallowed be thy name," What is it to hallow God's name, or to hallow God's name, I fallowed be God himself; hallowed in our hearts every thought of God." How much that is important, how much that is absolutely vital attackes to that—to every thought of God everywhere. What is your thought shout God? You have some thought, rogue, perhaps, and indefinite, of God, the dim majesty of thought about fool? You have some thought, rogue, perhaps, and indefinite, of God, the dim majesty of something brooding outside the ordinary events of life, something, perhaps, you never bring into daily life, never bring down into your hearts. Perhaps you never feel the influx of the great truth that God is around you like the atmosphere, bound up with all, that you do not feel, like the light you do not realize. Your thought is of a dim, vague being; so then will be the character of your love. it will have no Chris-

words. "Our father who art in beaven; hallowed he thy name."

GLIMPSES IN ENGLAND. By Our Junior.

BUNNER TWO,

CHESTER. Here we are at last justile the red sand-stone walls of

Chester-rare Chester, whose towers have overlooked, for I do n't know how many centuries, the beautiful prospect of valo and mountain, wooded headland, and spire-pointed pinin that surrounds it, and the calm, clear waters of the Dec. on whose hanks. In the merry summer time, quiver the delicate Barebells, or pleam the golden blossoms of the farz:. To know or Judge anything correctly about the town, one should go way back against the stream of time, even to the Crusades. Chester was then the resort of the mailed knights and men-at-arms, who found their way thither for account ments preparatory to the Sixth Crusade. Then the autlines of the old tower of St. Werburgh rose charp and freshly chiselled in the clear air, and about it was heard the tramp of horses, and the blast of ciarlon trumpets echood throughout the city and reverborated through the surrounding forests. Then were the stords armorers busy, and their anvils rung from morning until night, as they labored unremittingly to supply the fittings of the enger aspirants to glory in the East. Yet It did not then glory in the importance which hung about it in the middle ages; and there is little doubt but what it was then and has until now been degeneratc. Yet still it is a grand relie of the early times-of a city visited by kings, where one of the Charles's fled the Protector, and from one of whose towers he saw his army scattered. "Chester was," as Albert Smith very characteristically remarks, "when the British thon was a more cub, and the lady whom he protects, whose most authentic portrait we are now only acquainted with from the hat penny of infantile reward, had not arrived at the fatel period of a certain age."

You are struck, in looking over Chester, with the idea that time, having struggled in valu to conquer it, had given up in disgust, and in some epoch for back in the dark ages had left it, and never visited it again. It is a very ancient city, some antiquarians asserting that it was founded by Magus, the grandson of Japhet, two hundred and forty years after the flood, and from him was known by the name of Niemagus! It was afterwards called Caer-leon, and subsequently by the Romans Cestria, from a comp they had fixed thereand thus very probably originated its present name. Some very stately remains, found in the vaults and

cellars under the city, serve beyond doubt to show the greatness of the Roman power here.

The form of Chester is square, with four principal streets running toward the four cardinal points, called East-gate, North-gate, West-gate, and Bridge street. besides a number of smaller ones forming angles with Your thought is of a aim, vagor being; so then with the the character of your love, it will have no Christian stability, no spiritual substance. You may be respectable in outward decencies; but there is no real life in you, if your thought of God is a mere dim and yague one; if it does not become a familiar and a sacred thought to you, if it does not become a real shought to you, if it does not become a real which affords a delightful promenade for the inhabit

vague one; If it does not become a familiar and a sacred thought to you, if it does not become a real thought to you.

Or is your thought of God an awful thought—the thought of a terrible being, that you put far fornoyou? Bo you see God In the thunder, in the shower which follows it, in the dark clouds which unroll their banners, in the lightning glanching like fivery swords men amid the smoke of the battle and the blast of trumpels? Do you recognize God Almighty by the ratifling of his clarifot, wheels? Then you do not see God in the little daisy which unfolds all day long, and in the sweet breath of air that makes everything live. You do not recognize him in the blue dome, symbolic of his love, bending over us. It is only God in mystorry, God in darkness, God in terror, God from whom you fee, and whom you dread, that you go to as a slave to a despot. Is that your thought of God? Then your life will be one of alternations, of great ush of being the logoons and wastes of spiritual barrenness. Whenever you get God out of your mind, you will be too idde to do well; and whenever you get him into your mind, here will come agreat rush of terror, and in the excitement of the moment you will regard him simply as a God who is arbitrary, a God you cannot neglect if you would.

I need not go on to illustrate the point that the thought of God in the ladividual or the nation will be the index to the life of that individual or that antion. I need not go on to Illustrate the point that the thought of God in the Individual or the nation will be the index to the life of that individual or that nation. If a nation, in its thought of God, sets God above everything clse, seeks God's truth above all truth, it will be a great and flourishing nation. But if its thought of God becomes formal, if it ands God in the parchiment, and if it overlooks his highest law, although for a little time it may grow in power, or material grandeur, yet the core is material rottemess throughout, and demoralization will be its end. So with individuals. If God is a father, if we hallew now with submission; in which if it will be easy to us. It will be a life in which joy will be taken with gladness, and sorrow with submission; in which, if God glace us goad, we shall be faithful, and if evil, we shall say. "Thy will be done." It will be the true completeness of a life in which the thought of God is concentrated upon the words. "Our father who art in beaven; hallowed he words. "Our father who art in beaven; hallowed he thy name."
And if God is hallowed in our thoughts merely, he will be hallowed upon our tips and in our speech. I have said much about this at other times. My friends, it is useless for anybody to say that he over uiters the Lord's prayer in the sincerity of his heart, that in his heart these four words, "Hallowed be thy name," are the seed corn of truth, if he is in the habit of profine ness. You may say, "Hallowed be thy name," and the next minute you proceed, with rile speech, to un hallow him, and take God's name and God's word as missile to fling at men; you go into the court of heaven, and tear out its sanctilies for your artilier, and make God's name the ammunition to fling about in your bruial speech. It is horrible, it is awful, it is ungrateful. Some people will not say "God," but knock a letter out, and put a letter or two in, and think that is all very well. But it it has same thing it means "God," They swear by heaven, nithough it is God's throne; by the earth, although it is his footstool, and by their heads, when they cannot make one hair white or black. If it is not God's name, it is the same thing.

Now let me say, if anybody is in the habit of pro field, but, I believe, on the destruction of the mones

"row" is always clear, and here are to be found the shops, above the ordinary position of the wayslood thap, in two senses. You can go very nearly over the whole town in this "way," two stories above the strents, A. very convenient arrangement for than sunts was are startled to go into the street on market day; for young ladics of extravagant minds who delight to shop in spite of weather-for these galleries are all severed. and while it lifts the first above the feur of danger, it shelters the second from being favored with a visit from the clouds, which otherwise inight fall in upon them. This may account for the somewhat surprising assertion of Diogenes, that, up to the time of Julius Seizeder, there were no umbrellas in Chester. Perhaps there are none there now-we never saw any.

The old castle, of which mention is made in some of the quaint chronicles of Chester-quaint as the place itself-was taken down long ago, and in its place a new city Jail now stands erected, with a fine entrance. on the model of the Acropolis at Athens—Introducing to a noble and extensive area; on one side of which is a barrack for one hundred and twenty men; on the other, an arsenal with twenty-seven thousand stands of arms; and in the front the shire-hall, the portice of which is supported by twelve pillars, each upwards of twenty-two feet high, and some thirty-eight or forty inches in diameter. The immense hall itself forms a semi-circle forty-four feet high, something over eighty feet in diameter, and fifty feet wide, the roof being supported by twelve pillars of the Jonic order. The greatest attention was pald, in the construction of the prison, to health and the classification of prisoners. It ls more like a royal fortress.

The abbey court forms a pleasant square, on one side of which stands the Hishop's palace. Near by is the market-place, where stands a cross, which is thought to be the site of the Roman Pretorium; and formerly here was held every year a bull-balt, at which tho mayor and corporation used to attend. But this festivity, like that of Coventry show-fair-which originated from the generosity of Lady Godiva, and which were both looked forward to as pleasurable times in Merrie England"-has been done away with.

Chester contains several chancle and meeting-houses for the dissenters of the different denominations-Wesleyan Methodists, Weish Methodists, Independents, Raptists. Quakers, Unitarious, and Roman Catholics. It has two public libraries, and a spacious and elegant news-room; a blue-cost school for thirty-five boys, and another for girls, and nearly thirty alms-houses in different parts of the city, most of which are well endowed. One building, erected and endowed by one of the Earls of Grosvenor and his lady, accommo dates four hundred boys and the same number of girls. rho are educated solely from the fund.

Chester maintains a very ancient reputation for eduation, and certainly no place in England, of its size. bounds in more respectable private seminaries and establishments for both sexes. There are reveral causes for this—such as the great salubility of the air. which is so canducive to health that it is estimated that not one in forty die annually, whereas the well-known average is one in twenty-five elsewhere; and the great number of literary and scientific mon who congregate here.

The prominent manufacture here formerly was that if glaves, which were made in vast quantities by the women: but this branch has been transferred to a conelderable extent to Worcester, while numerous lead works have sprung up in and about Chester. The metal here undergoes almost every process; it is relied to any thickness required, drawn into pipes of every bore, cast into shot of all sizes, and converted into white lead, red lead, lithurge, &c., employing large numbers of workmen, and some very powerful steam

The population of Chester is close on to eighteen housand. Buch is Chester, the queerest, quaintest. and most ancient city I over saw-and all who come to England should lay out to see it—still standing with its old bleak beams, its carved and jagged gables, its quaint supports, and discolored panes of glass, quivering and blinking in the wide rickety casements. through which many a fair dame and lady has peered in the volden time." or kissed her hand to him who should proclaim her name in the tournament-with its overhanging floors, and rude steps, and uneven pavements, just as it was when the history of England would scarcely have been long enough to last a lounge round upon its walls, along whose whole extent the city buntaman once rode in ten minutes.

The river Dec surrounds the city nearly in a semicircle, and flows under a very narrow and very substantial old bridge on the Bouth, and a more modern one on the West; and then, turning a little North, it sings its adjeu to Chester's ancient towers and seeks the sea. I stood awhile upon the walls, vlowed the raceground

and course to the West, and the peaks of Scotland to the North, and then hade farewell to the remartic snot. made so sacred by the lilstory and the occurrences of a thousand years, and embarked again for Warwick. Among some of the quaint chronicles of Chester Is

that of King Edward the let, who visited it in 1277. that everybody who could year should be made a knight. (Had we lived in that age and locality, with some of the peculiar misfortunes of London life, we might have applied for a knighthood under the plea of "lost" rather than 'spent.") And how, in 1350, the Mayor's feast, comprising all the delicacies of the season, cost simuly £0 11 10; and in the fifteenth century a goose was catat on the top of St. Peter's steeple by the parson and his friends. But look for me in Warwick,

Deem the New York Home Journal I ON THE VISIT OF THE PRINCE OF WALES TO AMERICA. 'Tis rumored that the savereign Prince

May chance to just this way, And give our severeigns a chance To make a grand display. Oh I if it were fler Mejesty.
The good and gracious Quren, Maid got up such a specticle "Grand-Marshall Yares" and Hunson would Arrange another fee: Arrange another fets ;
And Frank would lend her "that barouche," To ride along in place. Monate, no doubt would write an ode, Brimful of love and grace; And Writin, from his Idlewild, Invite ber to his place. HALLER would set her up in verse, (Would Bryan set her down?) And Lystic's night skeich her face, And post her through the town. But, as the Queen can't come berself, ... We'll compliment her helr With our usual quaint derices, And delugs rich and rure. We'll blow up half a dozen boata, Or burn the City Hali, Just as we did a while ugo, When 'twas no go at all. The troops will all present—bouquels!
Forming a flowery lane;
The "deventh" all march up the street, And then march down again. The gay and gallant firemen,
With snow white bese appear:
In boots and spurs, the Aldernee
Will then bring up the rest. The Mayor will ask "His Grace" to dino And make a speech as well.

Then hand him his daguerreety pe, Bet in an oreter-theil. We'll take him to the Hespital, To llackwell's and Bing Sing, Present him to the deaf and dumb, And show him everything. A grand know-nothing meeting will Arrange a fancy-ball,
Arrange a fancy-ball,
And sil our wives and daughters run,
To make a friendly call, We'll blow up a balloon or two, And sail to Washington; Present him of the seat of war, And let him hear the fun; In short we'll do the thing le style, Just as we always do. And taking (as the prudent should) Time by the forelock, too— No matter how he comes, or when, A circled welcome walts The Pritish heir apparent here In these United States,

Have you ever seen a drunken man trying to make peliere that he is sober? How ridiculous the speatecle! And yet more ridiculous still is the attempt of an Ignorant and ili-bred person to appear rery wise and refined in society.

Knnner of Aight. BOSTON, SATURDAY, APRIL 7, 1860.

Herey, Colby & Co., Publishers.

WILLIAM BERRY, LUTHER COLDY, J. ROLLIN W. EQUIND.

TUBLICATION OFFICES: 5 1-2 Brattle St., Boston : 143 Fulton St., New York. EDITORS:

WILLIAM RERRY, DOLTON. S. B. DRITTAN, NEW YORK, LUTHER COLUY, " J. R. M. SQUIRE, LORDON.

23- Business Letters must be addressed, "BARBER OF LIGHT," Boston, Mass. For terms of subscription see First Page. Borry, Colby & Co.

THE MORALS OF BUSINESS.

In this present social arrangement of ours, all depends upon the morals. We use the word in its original sense. Unless life has meaning, it is not life; and, on the other hand, it is life only so far as it has meaning. On the bald rock of absolute truth rests every superstructure that stands to day; what is put together with the belp of the tice and cross-beams, the girders, the brackets, the rafters, and the scaffolding of falsehood, however well they look to the eye, can not and will not stand. Time will only show it to the deluded builders. Timo is the final test, settling and

unsettling everything. To be shrowd, to wear a long head on one's shoulders, to see the 'cutest way and forthwith to follow it, is not always the shrewdest, the longest-headed, or the 'cutest, by a long distance. Let it be borne in mind of every man, that he must elther add to or take from the general stock of social integrity. Nobody need think he can himself cheat, and forbid the same practice to others. And so far as he does cheat, by so far he diminishes the general stock of truth, lowers the standard of honorable dealing, and vitiates the force of his own example.

This he cannot do, however, and not himself be a sufferer. It is not so plain as it ought to bo, and might be, to some minds, we know; but no truth is more true than this, that falschood hurts blin the most who deliber ately practices it. If I deceive another, the evil dose not rest there; I have not get rid of a lie by telling it; It goes forth as my word, my representative, and stands for me wherever and to whom my action may be known. If not now, then by and by, its hollowness will beiray itself; and they who make the discovery, will naturally come not merely to doubt mo, but to try the practice

of playing off similar tricks themselves against mine. Thus mischief widens, like circles in the water, Thus virtue decays and dies out. Contagion blasts the whole body of society at last. No one man can stand aside, and say that he may take from the general health and general virine what another may not; he is permitted to take no hing from it; it is in his place only to add to it, to help on the process of accretion, and not to draw against it at all.

By how much soever a people or a society is strong, by so much must it be virtuous. In other words, all its published wealth, strength, greatness, beneficence, relies on its naked integrity. In all business transac tions, there is something finer than the business: the thought refers back from the thing done to the thing signified. Our merchants could not stand a day with out this constant, though silent, appeal to a nice spirit of truth and honor: impalpable, when one goes to talking about it, yet the only rock bottom on which all transactions rest. Between men of the higher order in mercantile life, a nod comes to mean a promise, and the promise stands till it has gone round the world They do not require to hedge their conduct about with legal technicalities, and formalities that are meant for thieves and forgers; if such were indeed the case, commercial transactions of a large nature would not be carried out, because their effectiveness would be destroyed by the delay. But once let it be even suspect ed, among such a body of men-who are the ones, in fact, that unite the four quarters of the globe-that this one, or that, is disposed to flinch from the candid and direct requirements of truth, and from that moment be is shut in a pillory of belpicseness and shame from which there is no hope of escape; and, all the time, too, perhaps not a word has been spoken.

It is not any the less true because we never thought of it before: nothing is less true, or more true either. on that account; but it is a fact of universal significance, that as a single tube of water may balance the ocean, and keep itself firm, so the simple principle of integrity alone sustains the whole unwieldy and complicate structure of business and affairs. It is nothing but the morals of a thing that saves that thing, making it sweet and keeping it whole. To imagine a state of affaire in which business transactions are conducted without any reference at all to truth and honor, is to create something that neither does nor can exist. The man in the streets little thinks on what a slight and elender basis, to him, all this business system resis; but there is the basis, for all that, and the only basisnone the less real for being intangible and unseen, or abstract and outside the limits of definition.

Suppose, for example, that nothing but the law had sway, integrity being set aside altogether; how long would it be before all this fabric of wealth and exchange would fall down, carrying with it the whole system of society healdes? Who supposes that we could get on as well as we all do together, without the help of some unseen, but well understood bond, that lifts our common acts and intents up to a common standard-a standard established on the immutable principle of truth and right? All this may sound to many cars as little more than an abstract assumption. Let the experiment for once be tried, however, of get ting along without such an abstraction, and see her wretchedly it would succeed! For what we agree to call idealities, and sometimes even dreams and illusions, are but the pith and point of over-enduring realities, without which, business, society, education, com-merce one with another, labor of all kinds, would be soulices and dead. The human race could not live long thus: It lives to insofrations and ideas, or it dies. The very man who boasts the most of his practicality, forgets what telling words he thus employs for the im palpoble abstractions that have always informed and

The fatal mistake men commit in this, as in other respects, is in thinking that any private and selfish ndvaninge may ever be got at the expense of the comman interest. It cannot be, in the very nature of things. What concerns one, concerns all. To abstract from the common stock, is to steal from one's own self. To think you may cheat the general law of its operation, while everybody else must be rigidly held to it. is to look for miracles that will never be wrought. It is vain to hope for any pardon for transgression of this sort; it exacts its hard but sure penalty as it goes along. What a man thinks he silly takes from anoth er, he takes only from himself. The rest cannot be cheated, without his being cheated too. Perhaps he has no accusers to drag him up before a tribunal of law, or even of public opinion, for his shortcomings; but he knows his fault himself, and his thoughts will tise up to be perpetual witnesses against him. They may not prick his conscience for a long time, either; but they do abstract the corrents of his life-force, and to that degree they are wreaking a costly and terrible

And this matter of personal force—no longer a mysticism to him who had learned to read the true spiritnal law of his being-deserves for more attention than it has ever yet received. So much of it is wasted, absolutely thrown away, sunk in the ocean of nothing-ness! There is so little economy of that energy and strength of which Divinity itself is so nice a calculator | We pour forth our lives for rattles and straws, and have nothing left with which to go upon grand and worthy undertakings. Trifles draw off all our

freshest energies, and great things wait valuely upon or feeble and faltering endeavor.

It is because, in the first place, we do not behold things as they are -because our perceptions need long and patient schooling; and, secondly, because we are scribers, deserves more than a passing notice, and not able to see objects in their right relations. This would amply repay one for the time spent in examinnaking up the slate in life is a highly important piece ing its facile of cention. Why so simple a thing had of business. All depends on the estimate we pince on not been invented before, is the only remaining wonthis object or the other one, what class of motives we der. By its aid we are now enabled to get off our bags allow procedence and role to our action, and how skill of papers for subscribers with much greater readiness fully we are able to combine our aims and plans. In then ever before, fearful of no mistakes in copying this sense, we make or marall for our own selves. It is post-office addresses from our mailing books, and altruly estantshing, and fairly makes a person of sym-pathy and sensibility tremble, to think in what a beadlong manner the million plunge along through Newspaper Directing and Type-Cutting Machine," and life, and simule out at the gate that opens to the set | was palented on the 6th of Sept., 1859. What it does ting sun! No plane, no views, no arrangement of it simply this; it prints the name or address of each motives or aims, but all one grand medley and confusion worse confounded! It is not life, and such a sa the same can be handled, and without any liability result as genuino disciplino can in no way be got out to miss names or make mislakes. Accompanying cach

And the largest waste of Individual force occurs in consequence of this very headlong ignorance. Thus, subscribers on separate blocks; and this can be done too, our main point receives illustration—that men as rapidly as the letters could be set up separately by waste themselves by accking to deceive and defraud others. It coats a much larger expenditure of force pared for lettering, coating only from one dollar to one and genuine power, to look after a lie, when it has been once started on its errand, than it would to suffer years from any possible effects of telling the simple lars per thousand addresses. The mailing apparatus cutb. In homely, but all the more expressive phrase, 'it costs more than it comes to;" that is, the expensiveness of the efforts necessary to tell and take care of a falschood, whether direct or implied, is far greater than the final results would begin to warrant.

foundation in universal nature, too, that the valor of very fee they vanquish enters into their own hearts, every encounter. It is an excellent notion, considered ren savagely; but as a point of morals, it has incon nergics to obtain a victory, by so much is he more rigorous and strong. This is a case of daily and get another, at any price. hourly Illustration in the life and experience of every. If he resists with success to-day, he will resist with all the more case to-morrow. What he gains by a trial of his individual atrength, is his own ferever. And this is the good that obstacles, and trials, and temptations work in our lives; we should be puny and of pasteral writing at it as this:-"About this weak without them; our souls would never acquire that vigor which is the surest token of high health and the breadest promise of enduring banduese.

If this be true positively, it is true negatively also. decay. And this brings us round to our point once and of the treut brooks of Penusylvania. But treut even silence, is to that extent our moral death; we cannot live, if we practice it, except as a decayed tree lives, shooting out a meagre tuft of green at its crown or only an occasional aprout among the dead branches but nowhere hanging up clusters of ripening fruits If this be life, it is not the life a man with an awak ened soul aspires to.

It is idle to suppose that the observance of any for malitics and coremonies, whether social, sectation partizan, or even benevolent, can cover up untruth t will not be so concealed. It looks out at the eye It blabs with the lips. It publishes itself and its seannesses with every not and word. It may not be atoned for with seventh-day observances of the moral forms, however sacred in their associations or respectable. It is bought up with no bribes, whother gitts or flattery. If here the man has taken his post tion, here must be stand; all the forces of bis own stare and planets that still go unnamed, compel him

half that same community bo? If the eye be evil, then raridly ineniration as from reservoirs set bero and there vorthless and beartless as spunk-wood, mere tinder to feed the first chance confiagration?

It is so pinite in the abstract; it is so hard to realize s pure and true, but we are so apt to forget when coat something, after all. empiation comes and takes us by the hand. The great problem of life in, how to reduce ideas to practhe best of ne succeed in doing little mothan making mixed work of it indeed. at some other day, if not now,

The Man of Rurers.

"Time works wonders," sure enough! Who would prisoner of Ham, the exile and optenst, the elient freamer, rivalling even the immortal William the Third of England, would so soon make a mark on the politics of the European continent which the whole amily of powers would be so prompt to acknowledge? Who would not have isughed contemptagualy in his face, if he had been told that this selftary individual dreamed of one day carrying out the high purposes of his imperial ancie—the man who at one time virtually had all Europe at his feet? But the dreamer held on als way, and cherished the hopes that were swelling and ripening in his heart. He beeded no scotts of those who could not see what he saw, and were not waiting for and expecting what filled his own vision. And so he kept on, never doubting, never despairing but all the time subjected to a discipline from external circumstances such as falls to the lot of few men liv ing. And to-day he is the Emperor of the leading nation on the continent of Europe: and his policy is that which distates ideas to all the other cabinets.

We do not protend to deny that Louis Naudicon is a selfish man, or a thoroughly ambitious one; he has proved the contrary for bluseff, in too many ways know the character of the parties who thus entertain ilready. But that he has been fitted to become an instrument, and a most powerful one, too, in the their "villainously low forcheads," in the very next hands of a Providence that overrules the destinles of nations, is what we are but too ready to believe. His whole career, from infancy up, speaks to this single fact. He is doing for the people of Europe to-day-no matter whether impelled by selfish and purely personal motives or not—what no other ruler or statesman is citement over son by manifestations reported to have thinking of doing; and thus he is leading off in the occurred in the family of Horace Greeley. One of his work of revolution. It may be that the times of flenry children, a girl of twelve years of age, has recently VIII of England are to be repeated in his reign, so far been developed as a medium. Several times, of late as the temporal claims of Pope Pius are concerned, and her mother has left her alone in a room apparently inthus a larger liberty of thought will be secured to the accessible from without, and, on returning, has found millions of Catholic believers, not only in France but either n beautiful bonquet on the table, or a canary throughout Europe. Italy must become a nation, and bird fluttering ground the room-both supposed to o may Hungary. The peoples will learn to estimate have been brought there by spirit hands. Evidently, and understand their own power, and in this way best it is impossible to keep this tide within bounds; it will qualify themselves for final freedom. Considered in everflow everything. But possibly the able and astate ony light, the silr in thought that has been excited by editor of the Teilune will (if permitted) explain a little

thorough and radical revolution.

Our Mailing Machine.

The new apparatus which has been recently set up in this establishment for the more easy, exact and rapid malling of the Banken or Lioner to its army of subways certain of keeping things well before us. The machine is styled, "It. W. and D. Davis' Patent

subscriber directly upon the paper, or wrapper, as fast machine is a type-cutter, capable of being worked by any one, the object of which is to cut the address of regular compositors. The blocks come already pro dollar and a half per thousand; whereas their equiva lent in motal type costs from Afteen to thirty-five dolis worked with a treddle, and the blocks, which are glued to endless revolving bands, or straps, are allowed to make their impressions, each in its turn. When one of these bolts has performed its whole round of service, another one, similarly provided with names, The Patagonians have a superstition, which has its is fitted into its place and made to perform the same sort of duty. The belts are all arranged systematically in light boxes, so that they can be got hold of withou naking them all the stronger and more courageous for confusion or delay of any sort. There is no danger whatever of this machine's geiting out of order, for its very simplicity must render that impossible. It takes testable cridences of truth. When a man overcomes up scarcely any room, is worked with the greatest the first temptation, he has become so much the case, and, when brought into general use in the thoustronger to vanquish the second, when it appears; its and nowspaper offices in the United States, will make strength having challenged his strength, and been the mailing system one of the easiest and most certain found inferior, by as much as he exerted his spiritual departments connected with every establishment. We would not part with the one we use, if we could not

Flahy, but very Protty. A contemporary can't seem to stand it any longer. He is evidently tired of waiting for Bpring. So he scoke to harry it along by rending such a pretty piece the trout break out in bright searlet spots-or rather their dull red spots brighten into scarlet-unconscious ly indicating thereby that they are 'in season,' and fit to be enten. Acute anglers, who understand the idio-If virtue thus accumulates, so that its alient accretions syncrusics of the fish to a dot, are not slow to take adecome visible to the introverted vision, we may as vantage of the intimation. They are already troubling readly know how it may be kept from diminution and with their lines the waters of the Long Island pends. more; all untruth on our part, by word, deed, look, or ling is cold work in March, and somewhat unproductive: except now and then, when a June day is interpolated into this month of agues. As yet, the trout are inert and torpid. In these northern latitudes they do not thoroughly wake up until the middle of May Then, if the weather is favorable, they commence taking air baths, turning filp-flaps from the surface of the water, in a graceful and bilarious manner. Flies are their weakness, and taking advantage of it, the angler feathers his book with an entomological fabrication, and obtains the 'shinors' under false pretences. It le a confidence game' very similar to that practiced by those dishers of men.' who are sent to Sing Sing for playing their tricks on two-legged gudgeons. Rather mean, though, (is it not?) for a being lufinite in faculties,' to pride bimself on bumbagging a trout."

The New Repuets. Everything going deserves attention, in its place; and so the new style of bonnets. We must say we like nature, of universal nature, extending to the very them. For the first time in, we would n't undertake to any how many years, the top of the head is covered up, to keep the place he has chosen. He is in pillory, or nearly enough so, at any rate, to call it covering where all the world of men and angels may see him. The bonnet comes forward to the forchead, lying flat No matter what, or how loudly, he professes—nothing and fitting comowhat closely, though allowing space in him speaks out but himself, and that has a voice of for trimmings underneath; at the sides it spreads out a hundred tongues. If, therefore, a community is held together by men and fruits may be hung up to dry. Now then, let the rhose truth and integrity is capable of taking on as younger ladies bid adieu to neuralgic pains and hair many forms as wreaths of mist or smoke, of what sort grown prematurely gray; the cold sleet will no longer have the pleasure of mining direct upon their heads, the whole soul must be filled with darkness. If our or the wintry winds of trying to tear their hair out by the leading men—the men from whom others draw their roots; there is some hope of longer lives for them, and happier. For one, we welcome this return to common for that purpose—are in a condition of decay, how sense in matters of dress and adornment as one of the long will it be before the whole social structure is as promising signs of the times, and congratulate our thousands of friends among the fair sex on the recently projected change. The gray headed ones, many of them not yet twenty live, may regard the new style in in the concrete. We may all of us see and know what a spirit of wise sorrow, and admit that experience does

Proselyting.
If we are to believe the "religious papers" heretice; and, let it be confessed in all lowliness and bu- abouts, the Episcopallans would appear to be doing an exections business in the line of winning over converts Yet the great to their views of church polity and church government. principles abide; the background is as fixed as it over The recent turn of Prof. F. D. Huntington, late of was, and against it, as a foil, our deeds show off to Harvard University, over to the Episcopal benches, their own credit or danmation. It is easy to advise; coupled with that of Rev. Mr. Coolidge, last year, has nothing is cheaper than fluent counsel; but the how is naturally excited more or less comment in sectorian not always as obvious to one as to another:-we must electes; it is unmistakeably stimulating men to review all see our own way with the eyes set in our own heads. their religious creeds and professions all over again, to But nothing will bring us peace at last, in all the vari- see if they may not have committed some error at the ety of affairs in this life, but perfect and thorough outset in making up their minds and taking their positruthfulness, and souls cleaneed of the nests of such tion. So far as all this is made a matter strictly of foul birds as deceit and false intent. If we succeed in conscience, it is well; but if new claims are put forth business by untruth of any kind, we may be quite as for the infallibility of the Episcopal, or any other sure that we do not get on, but will find the obstacles church in this country, it is time that the case of Pope Joanna be called up again, and the actual cause of the quarrel between Henry the Eighth and Pope Clement VII. be looked over. But if it he agreed that one man -be be king or peasant. Henry or John Wesley-may have dared predict, not many years ago, that the lone establish a church after his own views, why, then, we have nothing further to say; no man's conscience is cramped, and the field is wide onen for all.

Prize Fighting. The approaching prize fight in England, between Heenan and Soyers, is one of those disgusting affairs that—not eingularly, at all, considering the modes of our popular education—is just now excluing very gen eral talk and discussion. It is even pretended that a low personal conflict of muscular strength and endurance like this, is to be elevated into the character of a worthy contest between the English and American nation! To such a pitch of impudence do these "muscle" fellows carry their estimates of their own importance, when once they become the topic of conversation in circles styling themselves refined. We do not care, of course, which worries the other out of breath and strength in the coming affray, for we think they ought both to be trounced and shut up for a month a calm re flection. We believe in the necessity and beauty of physical development; but when undertaken for such low ends as this, we have neither respect for nor pationce with the exhibition. If people would care to them by the week in these contests, let them look at picture of them furnished by the lilestrated papers.

A New Medicus.

An exchange informs no that the boarders at the Evcrott House, New York, are in a state of wondering ex-Louis Napoleon, cannot fail to lead in the end to a more to the satisfaction of his half million readers. We shall read the revelation with the intensest reliab.

Unhappy Monteo.

It is as difficult a fnatter to say which side is up. in side the coin will fall, while it is still flipping in the eir. Our own government has thus for recognized, so far as was prudent, the Junes party; but Miramon seemed to get the better of those fellows not a great while ago, and went so far as to lay slege to Cruz. At this point, it was arranged for him in Ha vana that certain versels should make their appearance off the coast, under the Mexican flag; the plan might have worked very well, for all that we know, had not and so It was said the French were, too; but what they evil. are going to do about it, is not just so plain. The President of the United States has lent his countename to the proceedings of the American commoders and our minister, Mr. McLane, has returned to Vers to assert our rights in every place, and at the last extremity.

A Taste of Politics. With the lapse of a little more than two weeks now the political canvassing for the approaching Bumme and Fall will have been begun. The sitting of the bleago; and how many others, or in what places asno good reason now to question the truth of such preassions will be appealed to, ambitious motives will be rought into play, selfishaess will work a large work of its own, and the social tomult will be almost universal. I use the term in its generic sense—depends upon his Where the body politic rests, as with us, upon the will relations with the rest of creation. A state of good diums, and I challenge you to find a class of persons of the people, it is safe to suppose that that will must feeling in man is only induced by his being in a lineary circle of society so chaste and honest as they, create general excitement in the enlightenment, and proper relation or communication with other exist.

DR. Culto.—Tes. good spirits do influence us. Definal making up. Who is to be the next President? ences. Whenever we feel unhappy, we may be sore that is just the point. Of one thing only are we cor-tain; it is to be neither ourselves, nor anybody now properly disposed with reference to some men or millions ever since his glorious advent? Millions on known to be related to us.

Min Moyt's Scances.

We find our afternoon circles are so fully attended. Boor, a part of which has, up to the present time, been being the case. Miss Hoyt has changed her hours for private sittings, which are now held from nine 4. M.

This being necessary, and finding that it is impossiolo to confine herself so many hours in the day, and ive her evening circles which seem to be demanded at this time. Miss Hoyt has, at our suggestion and rejuest, made an alteration in her charges for day cirles, for which see advertisement. The evening circles will be continued, and the price of admittance remain he same, which gives favorable opportunities to those who desire to investigate, whose means are limited.

The Grimes and Miller Discumlen-

In consequence of pressing engagement of a proessional character at the Legislature, now in session n this city, our reporter, Mr. Pomercy, has been un ble to transcribe his notes of this discussion as rapidy as we desired, and we are anable to fix an earlier date than Tuespay, Armir lorn for the issue of the above book. It will be an octave of 200 pages, and as we are very particular that the report shall be correct in every statement, representing fully and truly both of the disputants, we have been obliged to wait for the eporter to revise his manuscript, which, under other frommstances, where a lesser point of perfection would ave answered all purposes, would have been unnece sary. Price for 50 copies and over, 15 cents per copy Single copies 25 cents, malled free of postage.

Oar Paper.

Every number of the BANKER OF LIGHT contains in the aggregate 271,500 ems of printed matter. This, we renture to say, is far more composition than any other weekly paper of its size can boast of in the United States. And this is nothing to what we intend to acempliab whenever our patronage warrants us in exlending the folds of our BANNER. Our friends therefore, everywhere, must put their shoulders to the wheal, to increase our already extensive ofrequation. And in return we will give them the cheapest and best paper over lesued from the American press.

Metedeon Lectures Miss Fannic Davis will lecture in the tranco state, in the Melodeon, on Sunday, April 6th, 1660, et 2:15 and 7:30 o'clock, p. m.

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE.

QUESTION-Do good spirits influence us; and who we know of their influence?

Wodnesday Evening, March 28th.

that disembodied spirits do influence those in the body. The question for discussion takes for granted that we, as epirits, live after the death of the body; so that is bad, and that both have an influence over mortals—but spirit is called the Devil, and the good spirit God. These two elements represented in the Christian theology as two antagonistic powers, struggling for the mastery over the human soul. Milton has vividly painted it in "Paradise Lost." God is represented as the good being, trying to win us to his side; and the Devil is trying to seduce us by wilcs and deceptions

be lead of cyll spirits—to Satan.

Now my own observations lead me to believe that we were transferred to another state of existence, they away and is out off from all communication with those religion that spirits, when they get out of the body, friends. will know what is going on here as well as eyer, and than before, when their view was limited. Good axists will be made apparent. The forces of the upper and dirt." This feeling is owing to the power and benevolence. I prefer the soul of Spiritualism to its influence of good spirits over us. When we are able to understand the causes and effects

though good and evil spirits. I never can account for | me, our neighbor, and the human race. hem except by Impression from the disembodied souls No human being was ever so utterly abandoned, but

it is possible for a man to win away the day of grace. eeds, ourselves,

sympathy the most close and intimate.

I know of no better test of good and ovil apirite. than that recommended by Jesus of Nazareth: "By

Mediums should never loss sight of this fact. Prothem all. Any influence which teaches me to cultivate avil passions and desulte humanity. I know to be light their hearts. bad; but an influence which makes me respect men, our commodore, who was cruising in the Gulf, put his and women, and little children; which makes me love foot into and a stop to it, by capturing these Miramon God in human beings, instead of houses, books, and

I believe my soul is born with the God-element in it, though it may be covered with tubbish and totally mediums and mediumship. I have had as much exobscured. For an illustration; suppose I was born perlence as most men in this matter, since the first with a diamond in my keeping, but around that dia | manifestations of Spiritualism in this country, but, as Cruz in a government vessel, with the largest latitude mond was two inches thick of rubbish. Dr. G. has another diamond with four inches of rubbish around it; Mr. E -- has six inches; another has eight As a general thing, I have found mediums to be traits inches; another ten; another twenty. The diamond ful and responsible. I have seen phases of medium-Is still in each man's keeping; are we to quarrel and ship which would tay the mediums open, perhaps. to censure each other for the rubbish around our distance acharge, while they were wholly free from any mends? Arelyou to be envious of me because I have n't such intent. If you go into the investigation with got so much rubbish as you? and am I to took down lies in your heart, you should expect lies to return. Charleston Convention opens the basiness. Next fol. on you with airs of self-righteoneness, because you You draw such an atmosphere to you. I don't believe lows the Convention at Baltimore; then the one at have get more than I? It shows no eign of goodness Mr. Van Vleck. Mr. Bly, or any other man, not a for me to find fault with you. How came the rubbish sembled, it is beyond our nower to say. A flerce con-1 there? Ah I this question has got to be answered: flict is predicted on all sides, this season, and we see and when it is answered, there will be a terrible squirmlug! And it would seem as if men and women would dictions; but the whole story can be told better after-| not dare become parents—especially those who believe wards. We are quite certain, however, that all angry in endless damnation—so great, so eternal is the responsibility they assume. Dr. Von VLECK .- The condition of every man-and

> things, and therefore that they are improperly disposed with reference to us. Thus good spirits must of necessity be in constant communication with moror are not, communicated to those who are in sympa-spirit. thy with us. Through a physical medium, any vagabond spirit can represent himself to be a dear friend, and perhaps make us believe it, i. e., if we rely upon Did not the angels of Christ influence John the Divine? such means of communication; but those spirits who make us feel their presence without any physical means of the law of sympathy that they are able to influence us. We need not look outside of ourselves for evidence of spirit-intercourse; and this direct and internal evidence every man must have before he is eatisfied. So-called apirit manifestations, through the various public mediums in the country, are a mockery, if not delusive. They entisfy no yearning souls. They are a pander to folly. No physical medium is neces sary in order that there he a communion between spirits on the earth, and the inhabitants of another world. Between our spirit friends and us, there can be no material intervention. It is folly to suppose they can communicate with us through another per son, if they cannot commune with us directly. It would be strange that other mortals were accessible to especial gift, power, or state of mediumship, is a prelence only. It may be that certain mortals may feel purpose of God's creation that is not good? can feel an influence from our spirit friends, when we cannot, is absurd.

> wish, however, to be understood as denouncing all love and goodness in this work. It is all to me the patwho olden to be mediums. I deem mediumship, as a polite, positive influence of good spirite. profession, unnecessary, and liable to base perver-

Du. P. B. RANDOLPH .- I am of the opinion that true Spiritualism is the boliest, purest, best instrumentality. our Eternal Father has, in this world, youchsafed to his public mind respecting the part played by spirits, good and evil, in the great drama of life below the apheres. Many persons attribute all their good and ovil deeds to the agency of spirits. This is wrong. We are men and women, and as such act from ourselves, and incur ities. Our love are our own our pains and woes. We are men, as well as mediums: HENRY C. Whichr. -I believe that in all ages and and that philosophy which regards us as automatons, nations of the world it has been an admitted doctrine or machines to be played on altogether by spirits, is elightly at fault.

not debatable—the only issue is: have we the power to. When our perverted instincts lead us astray; when we verdict to the world. communicate? Now it has been the belief of all Chris- are tempted by our appetites and propensities to viotendom, that there are two kinds of spirits, good and late a moral law, or to act contrary to the true princi especially the bad ones. In Christendom, that had the morbid manifestation, without a mental process on our part, we may rest perfectly assured that our course has been observed by some loving son or daughter, that this nudden checking is an effort on their part to has been the chief thought of my life, and object

estres, and our own conscience,

I don't agree with friend Wright on the baby ques It has seemed to be a belief with many theologians that tion; but I have no desire to quarrel with individual are continually under the influence of good spirits, who in their capacity of philosophers and thinkers, do j are always laboring to make us better. When they arraign any man before the bar of a virtuous public sentiment; and all I say in opposition to views of Cape Cod to the Mississippi; and I think our friend remained in communion with the spirits left behind others, must be accepted in this light only. Doubtless Von Vieck is entirely inistaken. How are they to be them. It is a false and hurtful idea that the soul goes man is to a great degree endowed with the power of Judged ? "By their fruits," we are to know them. choice. Let him choose right. The sweet and silent left behind. It has long been a cardinal point in my I regard as the best manifestation of our departed

There's a great amount of twaddle to-lay that passes will take a deeper interest in us, when they are able to current for apicitual philosophy; and, though it sucoffuence us in the right way-to impel us in the right coming, when true Spiritualism will be understood direction. Whenever I err by thought or deed, I feel and practically carried out. I feel that though things myself surrounded by good spirits, tugging at my heart look dark at present, yet it will "be all right in the tion," to lead it in the right way. When I allow myself to apring" of the coming time. Let us stop the discusget switched off the great trunk railway of life-and sion of side issues, and give our attention to the great there are innumerable switches... I feel for a time there central truths, all men and women for themselves. ence to its splendid scientific and philosophic schemes of things, I believe we shall all of us find ourselves -which are all well so far as they go; but the kernel

Mn. Thouas.-The question is not as regards the well. what good spirits held the teins of his soul. I do n't lead them to say that even the communication of lying do influence us for good. Every child of God is susbelieve in the cold, heartless, Calvinistic dectrine, that spirits ithrough mediums has been of value to them. In all the created world, I find nothing cyll. If we It would lessen our respect for a just God. It is said claim that evil does exist, we make God out a flar, you look. You constantly attract to yourself alloids. there is a sin against the Hely Chost which cannot be Every man for himself must be qualified to answer forgiven. But then there is no forgiveness in the the question, whether good spirits do communicate, power of God; we have got to explate all our mis- Some minds can only be reached through the manifestations of grosser forms. Thousands are convinced We, in the body, are just as necessary to the spirits, by a moving table, whom all the poetry and beauty God a thing of beauty-a joy forever, recal. The two conditions are bound together by a be approached through the external. Only by their avening, when the Conference will be opened by fruits" can you test the communion of spirits.

Mu. Tharen.-It seems strange to me that any ohe who believes in the existence of God, can for a moment Mexico, and which is down, as it is to tell on which their fruits ye shall know them." We should also try doubt that good spirits do influence vs. I don't bethe splitts, whether they be of fled or not. They must lieve fled does anything, or allows shything to be be found to be good or bad, as we judge of men and done, which is not good. Just in proportion as we have the spirit of goodness in us, we are influenced by good angels; but that influence depends on conditions miscoons giving up of setf to all manner of spirits, is I have told people by their heads, years ago, and I destructive of morals and purity. Set in judgment on thought if they had hende like mine they were pretty good; but now I find the best way to measure people

Dn. Gandner .- I agree with Mr. Von Vleck, that all jugglery, trickery and deception should be exposed. and I will go as far as he will to expose them when I ressels! The Spanlards are much incomed about it, speculative creeds, I know is good, always, and never find them. If he knows what he says to be true, I hope he will put the public on their goard. Dut I am sorry he has made such a wholesels denunciation of Jet. I have not had the furture, or misfortune, to know that a vast majority of mediums are deceivers. medium, can perform the ballot fest as Miss Hoyt does it. You may imitate it by shrowdness; so can I. when "conditions are right;" but I challenge you to do it as she does.

It has been said that mediumship is detrimental to purity of morals. I have had much experience, in employing male and female trance speakers for the Doston spiritual meetings, for a musicer of years, and have been brought in contact with all kinds of mediums, and I challenge you to find a class of persons

DR. Cutto.-Tes, good spirits de influence us. Does not the spirit of Christ influence humanity new-and millions of men and women answer, yes. It is the spirit of Christ that influences humanity, not his flesh and blood; not gilded temples; not forms and coretals. I do not admit the existence of bad spirits; but monies; not material organizations and ordinances; with those whom we esteen especially good, we are not pretence and worldly distinction. In Christ is floor, a part of which has, up to the present time, been all more or less intimately related, and therefore subused by Miss Adn. L. Hoyt for private seances. This ject to their influence. All of us have "gushes of know nothing of the influence of Christ's spirit? feeling" for the expression of which, no words are There is not one of us who feels not the power of his adequate; but we have no emotions that may not be, universal love and the vasiness of his unseen, mighty

> Did not good angels influence Christ—and did he not pay that he could call a legion of angels to his aid?

The record of good men answers, yes.

Did not Christ suffer agony in the garden of Geiles. manifestation, are certainly our friends, for it is by mane? And think you that it could be anything less than the influence of good spirits acting in wisdom that produced this suffering? Did not the devil tempt Christ, and was this temptation anything short of the immediate influence of the angels of God acting for-a purpose of windom? The deepest consciousness of our religious being answers, so. Though influences of darkness, of evil, as we say, beset and largely infinenced Christ when he was on earth, yet we cannot but onclude that *every* spiritual influence in the life of Christ was immediately under the direction of the an gels of God.

There is not a prisoner in our State prisons whose spirit and spirit guardians do not have an lofluence upon to. There is not a redel of earth whose spirit is not woven with ours into the electric web of human our snirit friends when we are not. This claim to sympathy. And is this, think you, without a purpose in the plan of creation? Is there anything in the the influence of their spirit friends, when we cannot there any influence coming from God, who is spirit, to feel or realize an influence from ours; but that they our spirits that is not become to us by his messengers who are also spirits? There is no influence that moves us, save the influence of the unseen spirit, and there is no I think the profession of mediumship should be dis-spirit that is not a messenger of God; an agent acting couraged, for its tendency is to degrade instead of in time and place to fitfall the purpotes of God's creaclovate those who are in it, and whose attention is tion. Then is there an influence acting upon us that is directed to it. It involves deception, positive false, not the influence of good spirits? No. for even the hood, and leads to numerous perversions. I know of darkest deeds of our carthly lives, and the intensest several professed spirit mediums in this city, and sufferings that we are forced to endure, are dealt out to many in other places, who are downright liars and us in wisdom by angel hands for good. Christ met swindlers, and I can prove them to be such, and will devils; Christ had sufferings. We meet devils, we have le so as soon as a good opportunity offers. I do not sufferings; but there have been and there are hands of

MR. DODGE.-While I have been taking the BARNER or Liour, I have been interested in the reports of this Conference; but that interest has grown intense since I find subjects discussed and grounds taken counter to our own consciousness. I cannot appreciate the idea children. There seems to be a misunderstanding in the that our darkest deeds are the doings of good spirits, for our advancement and development, though I do not claim evil to be an absolute power. Because transient, it is no less a power. It seems to me that the effect of these reports, going out over the land, must be to close the eyes of the masses forever against the truths and illica of modern Si act is necessitated, is contrary to the consciousness of common men; and the inevitable tendency of a report which spreads such a thought must be to so projudice the minds of the neople as to make them let it alone al-There is one certain and unmistakable proof of the together. I shall continue to hope the Conference will influence of good spirits upon us-the check-rein idea. arrive at the iruth of this matter, and then report the

DR. GARDNER .- The Conference have no power, as a body, to come to any conclusion on anything. Each ples of self conservation, and are auddenly checked in person must draw his own inference, and form his own bolief.

Mn. Watour .- I look upon every principle and every movement simply and wholly with reference to the father, brother or friend, dwelling beyond the vell, and bearing it has on human character and destiny. This restrain, reclaim, and set us right before God, them existence. When I think of Spiritualism, I think of it in this way: Will it help us to live nobier and purer lives in the body? I do n't know of any better object it could accomplish. I can answer the question frank. good spirits do not influence us, but we are given up to exponents of ideas that differ from my own. In critically: I know it does. I was pleased with what Dr. Gardcising the words of others. I mean no personality not said. Bpirit mediums are not to become mere whatever. There's no time to quarrel with men-only bricks in a building-threads in a cloth. God does not deal with us as communities, but as individuals,

I have had experience with all sorts of mediums, from

I thank my friend Randelph for his allusion to the "baby question;" in my opinion, it is the question of the world. We were all hables onco; and if spirits regard enything in this world with peculiar sympathy and intorest, it is the "baby question." Angels are always see through our clay disguise all our surroundings, eceds at present, yet by and by the trath as it really bovering around the little ones to lead them to heaven, In this one thing, Spiritualism is destined to move the spirits know what we are doing, and have power to land are at work, preparing the way for a botter time world. It lies at the bottom of everything. Our friend bimself could not speak without referring to the tendensise of people. Jesus was interested in the baby quesfor he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He took them in his arms and blessed them;

and I believe all good spirits do the came. is no relief to my spirit, that it is wike the troubled. Then we shall be walking temples, and the heart will Prom what I have seen of Spiritualism with my own sea when It cannot rest, whose waters cast up mire be the residence of the eternal spirit of goodness and syes and heard with my own cars, it is doing a work of redemption in the world which nothing else will do. body, its religion to its science, and its consoling influ. "Man dies: what becomes of him?" We cannot get rid of this question. Then let us face it like men. I do not wish now to vindicate what I have said. Let us unable to explain our emotions in any other way than in the great ant is the one thing needful for you and bring out our thoughts; the cause of trath will be all the better for it, and we can love one another just an

ranks of mediums; but the experience of many will Miss DaFonca, The blessed, divine intelligences ceptible to this influence. You sometimes call spiritinfluence evil. It depends on the glass through which ing spirits, and if those spirits are bad, yourselves must tell the reason why. When you arrive at the phase of development where you will be fruitful in peace and goodness, you will find every creation of

as they are to us, and the influence is perfectly recip of the spirit-world could not influence. They must The same subject will be discussed next Wednesday

stitution for Humeless and Outcast Females, in which and women who are out of employment, they can be employed and instructed in a Progressive System of Harticulture." projected by Emma Har diage, we shall publish next week.

New York Department.

8. B. Brittan, Resident Editor.

OFFICE NO. 140 PULTON STREET.

NEW BOOKS.

ready exhausted, and that the present active demand warrants the expectation of extensive sales and a wide

Among our moral, theological and Christian teachers. many have made the mistake of supposing that they were preaching the Gospel of Jesus in the most faithful and effective manner, when they were only advertising the superior claims of their respective creeds, and airing the denominational pride. From some very enrly but uncertain period, to the present time, and from his Holiness down through all the interior grades of the clergy to Dow Jr., and his Reverence Samuel Snowball, multitudes have spent their lives in expounding dogmas in which there are no essential elements of moral principle or spiritual life. Rivers of ink have been wasted in vain attempts to make us understand prociedly what certain ancient Jews meant by what they said; as though our own salvation and the redemption of the world depended on the instant adoption of each man's solution of such a question | This mistake is certainly very general—and apparent enough withal to the casual observer-among Evangelical sectorisus; according to whose neculiar moral philosophy an error in judgment or faith is equivalent to the deepest and most willful depravity of heart and life, both alike involving the endless perdition of the soul.

But a similar spirit of dogmatism and unreasonable devotion to Jewish and conventional authorities exists smong the elergy of the Universalist denomination. though the consequences of rejecting their distinguishing doctrines, are, of course, so modified as to comport with the main features of a more benevolent faith. Nevertheless, many clergymen of that order, instead of chiefly inculcating the great principles of vital and practical religion, and a more spiritual worship, have employed their time and talents, for the most part, in a warfare against the cardinal dectrines of the opposing sects. An eminent Universalist preacher once said to the writer, that, no matter what the subject of his discourse enight be, he would comewhere find occasion to "give Ortho doxy a dig." Many of them make a public prayer the vehicle of an argument against the dogms of andices misery. The last preacher of the order who undertook to onlighten us by the delivery of a sermon in our hearing, discoursed for an hour on "the dead body of Mo-We will hope for pardon white we humbly confees that we did not feel a very lively intercet in the subject. The dead body of the individual aforesaidin the light of the preacher's explanation-appeared to be "the Law," or "the dispensation of Meses." And thus, it would seem, most of the clergy of the different Express:

lightened by his ministry. Bis captivating rheteric, and the rare facility that imparts a perennial freshness and apparent originality to ordinary
themes and familiar thoughts, by no means suggest the chief merits of these Discourses. In their religious

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the captivating rheteric, and the rare familiar is about to cede Savoy and Nica, by treaty, to

Bardinal is about to cede Savoy and Nica, by treaty, to

Haugh at our finance; and familiar is about to cede Savoy and Nica, by treaty, to

Haugh at our finance; and familiar is about to cede Savoy and Nica, by treaty, to

Haugh at our finance; and the mixed of the mixed of the more familiar is about to cede Savoy and Nica, by treaty in the local familiar in the properties of the complete or the captivation of the captivat character and moral tone, they are eminently rational, just and pure; while, in their skillful adaptation of essential principles to the practical affairs of life and the world, they justly merit-what, indeed, they scarce ly require at our hands—the most unqualified commende tion. The author has a large heart and a mind that le richly endowed by Nature and colture. With a steady purpose and a strong arm he leads a great multitude very near to the River of Life, where, on each succeed-

ing Sabbath, they receive a fresh baptism at his hands "Sleep Cure."

We call the reader's attention to the prospectus of a new work, by Mas. Frances Harmer Green, which

will be found in our advertising columns. It is scarcely necessary to remind the well-informe readers of the BANNES, that among the gifted female writers of America, Mrs. Green has long been one of the most distinguished. Her writings exhibit at once an unusual power of assimilation-of whatever is most beautiful in Nature-a deep and carnest love for the universal Rumanity; and, withat, a rendy and felicitious command of the symbols of the highest thought the purest sentiment, and the deepest pulsion. In her Poems we have some of the finest illustrations of descriptive blank verse in the language. Her large Constructive ideality, and consequent causeity for invention, together with her very plastic and versatile powors, should entitle her to a more brilliant success as a writer of fiction than she has hitherto schleved. Her didactic compositions exhibit a wide range of observation, a general acquaintance with modern Science, Art and Literature, and a neculiar anthese as a nonular instructor. But her supreme devotion to truth; her large sympathy for the poor, the oppressed, and even the morally degraded; a free utterance of her most progressive idea and the deepest conviction of the hour. have contributed to render her writings less acceptable to the conservative classes in society, than they would inevitably have been had she been content to labor, like the multitude of time-servers, for only personal and temporary interests. For this reason, especially, she has strong and peculiar claims to the favorable consideration of our readers.

We learn from Mrs. Green that of late-under the influence of the Spirits—she has been the subject of a most remarkable experience, which—she most conscientiously believes-has resulted in the development of new powers; in the discovery of deeper springs of thought; and in the revelation of fresh hopes for suffering humanity. An invisible power has entrusted her with the golden key that opens the store-house of poses-in her forthcoming work-to lead the reader

sals of Mr. O. Hutchin. 'n our advertising columns. We should think that such a golden stimulant would

De An "Outline of a Plan for a Self-sustaining in" be a strong incentive to action, with those young men

A Skillful Operator

We are pleased to know that our friend Da. H. E. tal Burgery, and in the manufacture of Artificial Teeth.

NEW BOOKS.

**Select Bernons preached in the Broadway Church, by Hook E. H. Chapin were into a proposal of the Broadway Church, New York: Poblished by Henry Lyox, No. Of Blecker street.

**Extended street by the author-by E. H. Chapin D. D. (1974) Corrected by the author-by E. H. Chapin D. D. (1974) Corrected by the author-by E. H. Chapin D. D. (1974) Corrected by the author-by E. H. Chapin D. D. (1974) Corrected by the author-by E. H. Chapin D. D. (1974) Corrected by the author-by E. H. Chapin Were laid on our Seetes. He was also consequently remained unnoticed unciting and the same street. The most distinguished American Physicians and Dentials and consequently remained unnoticed uncital base on sequently are very baseful on sequence of the difficulty. By an operation which was performed in a moment, he expected the source most impression of secret lines sgain, exhorted the sorte was elected. This was followed by a sneedy and permanent. the existence of which had not been so much as suspected. This was followed by a speedy and permanent cure. The operation involved but little pain and a strange report. We get to facts that gave origin to your comparatively trifling cost, though the benefit conferred can recordly be estimated.

St. Fincent's Abbet, Feb. 20, 1860. loarn that the first edition of two thousand copies is at pecied. This was followed by a speedy and permanent ferred can scarcely be estimated.

Patent Agency.
Mesers. Muon and Company, of the Scientific American, are the responsible parties through whom a large proportion of the Letters Patent on American and Forelga Inventions are obtained, both in this country and Europe. Those who seek the protection which the Patent Laws afford to the rights and emoluments due to inventive genius, may be assured that their claims and interests, if intrusted to those gentlemen, will be man-

nged with prompiness and fidelity,

The Scientific American, conducted by Munn and Company, is the best journal of its class in this country. The mechanic who would keep up with this progressive age, cannot afford to dispense with this im-

New York Tribune. The claims of this leading public journal are fully set forth in another column of this paper. With an aggregate circulation of nearly a quarter of a million of copies; a character that is clearly defined and every-where known, this daily record of the popular thought this repository of the elements of history and commentary on the current events of the world-requires no further litustration at our hands. We have only to say, to our friends in the country, that the Weekly Tribune is, porhaps, the best general newspaper, for the price, in the world.

SPIRITUAL INTELLIGENCE.

Prophetic Reveletions.

Some time since, a correspondent of the Evening Express, while scarching for facts and other informs tion respecting the campaigns and the military history Northern Italy, found some curious prophecies, made a long time ago, by Prince Eugene of Savoy.
The author was a renowned General, and otherwise distinguished for his general intelligence, his scrupulous integrity, and the political sagacity exhibited in his profound judgment of public affairs. He appears to have foreseen the dangers that threatened Austria from Italy, and to have advised an alliance with the King of Sardinia, then Doke of Savoy. Other existlog facts in European history were also foreshadowed, with more or less distinctnes, in these curious prophcoles of the Savoyard revelator. We copy from the

cales of the Savoyard revelator. We copy from the sects have been all their lives engaged in this great post mortes examination: and still the grand theological inquest proceeds, with no prospect of a speedy termination. Now, if Moses has been dead so long, we wanture to suggest that it is time he was decently buried, and out of the reach of those sacrilegions people who still make a business of exhibiting his bones in the churches.

It is with no ordinary pleasure that we turn aside from the howling wilderness of theological controversy—where

"The tree of knowledge, biasted by dispotes, Yields only aspless leaves lostead of fruits"—that we may enter the green fields and fruitful gardens opened to us through the living, practical ministry of guch a teacher as Mr. Chapin. The key of the innermost sanotuary of the human soul may not have been committed to bis hands; he may fail to comprehend and interpret the deepest mysteries of our spiritual being; and his cloquent peech may possibly be unequal to a critical translation of line most subtile and comprehends and interpret the deepest mysteries of our spiritual being; and his cloquent peech may possibly be unequal to a critical translation of the most subtile and comprehends and interpret the deepest mysteries of our spiritual being; and his cloquent peech may possibly be unequal to a critical translation of the most subtile and comprehends and interpret the deepest mysteries of our spiritual being; and his cloquent peech may possibly be unequal to a critical translation of the most subtile and comprehends and interpret the deepest mysteries of our spiritual being; and his cloquent peech may possibly be unequal to a critical translation of the most subtile and comprehends and interpret the deepest mysteries of our spiritual being; and his cloquent peech may possibly be unequal to a critical translation of the most subtile and comprehends and interpret the deepest mysteries of our spiritual being; and his cloquent peech mysteries of our spiritual being; and his cl

Prince Eugene and great confidence in a good, milliarly-constituted militia, and believed in the superiority of a military despotian, the very government which France is enjoying at this present moment. "The best of government, add in, in 1734, "is the military government. Military laws are the most perspicuous and the mest prompt." Louis Rapoleon would have delighted in such a devote to his principles. How much more with the following:
"You do not leve France, stre," to Juseph I., "I can easily conceive that you do not; for, though ranquished by us at present, the has more resources than your majesty. Should we fluish prospersually, notwithstanding the changes that are prepared in England, for Acateia has always teamed upon England, after having made rence, do begts, again; and never threatch any power without being ready to strike."

No matter how completely a modern peoplet may

No matter how completely a modern prophet may cord the subsequent history of his country and the world; his success in anticipating human events is as-cribed to some lucky accident. Such facts have been of little consequence ever since men ceased to be the aspiration is regarded as spurious, even when they are spired to speak the truth! Only the Ancient Jews, it is veal the most eacred truths. If other people will do entitled to no credit. They are profane and heavenaring who add anything to the words of those Jews. The cludlar experiences of mankind in general are acred, either in their origin, nature, significance or nfluence. Verily, the Jews must have been a very occuliar people to justify such peculiar views of their aramount claims to human and divine consideration

oming more frequent than ever before, and constant watchfulness is required lest, we unbar the temb to the living. The good people of Plerpoint, Ashtabula schedule, under the column headed "Where t County, (Ohio, doubtless.) have been recently excited one of his children as "born in the parlor," and the other by the occurrence of a case of this nature. We extract the paragraph that is going the rounds of the press:

the paragraph that is going the rounds of the press:

A Miss J. R. Hough, sixteen years of age, was taken auddenly sick on Wednesday orening, Oct. 20, and was thought to expire on Friday morning following. On Sanday, funeral services were held at the Methodist Church, in Florpont, Roy. L. E. Beaudsley officiating. Refere burial, it was observed that the appearances were different from those usually producing morbid death. On Monday, October 31, after remaining in the ground twenty-has hours, the romains were orlanged, the countenance natural, with no indications of putrefaction. Up to Tuesday evening the same anomaly was apparent, and physicians advised keeping the remains until forther developments.

resurrection" of a colored man, supposed to have been many happy days of spring and summer to each other's dead, but who was brought up standing" by the society." horse running against a stump while on the way to newly recognized principles and laws; and she proposes—in her forthcoming work—to lead the teader in among the illuminated secrets of the New Arcana.

Of the ability of Mrs. Green to write an interesting and valuable book, we are fully assured, and shall, therefore, anticipats the appearance of her volume therefore, anticipats the appearance of her volume lively interest.

Change for the Canvasers.

The reader is "sted to notice the liberal proposes to return for the results of the canvas were hortfled at secting the content with a stamp, it was upset, and in will probably horeafor avoid doing business on tick. Jo Cook easy that is the direct.

The reader is "sted to notice the liberal proposes to return for the request of the canvas were hortfled at secting the content, when the mourners were hortfled at secting the content, with a stamp, it was upset, and in will probably horeafor avoid doing business on tick. Jo Cook easy that is the direct.

The Transcript, in speaking of the Haymaker's Concert the True liberal proposes to return for the request depth of the canvas were hortfled at secting the corps raise itself in its ghasily wrappings. A general stamp of the Transcript, in speaking of the Haymaker's Concert the True liberal results were harded darkey. A coult of the canvas were harded at the canvas were harded darkey. A coult of the canvas were harded darkey. A coult of the canvas were harded to not the canvas were harded darkey. A coult of the canvas were harded to not the canvas were ha negroes to return for the resuccitated darkey. A couple of white men flushly went out and brought Old Jakey to his last week, says: "Persons who desire reserved seats, can ob-

Pire Priests in Purgntory. The Pittsburgh Dispatch recently published a cir. umstantial account of the re-appearance, and the remarkable revelations of a Benedictine monk. who made himself visible to a novice at St. Vincent's Ab-Schoonnaken-whose card appears in this paper-is by, near fatrobe, I'a. More recently the story has rerising in public estimation toward the bigh position to crived confirmation by the publication of the subjuined which he is fairly entitled by his superior skill in Den letter from the Abbot of St. Vincent's Monastery.

The truth is, that at Bt. Vincent's Abbey, near Latrobe, s We feel assured that wherever the merits of Dr. Schoonmaker as an operator are fully known, there will be
none to dispute his claim to the first rank in this Profession.

Some time since an important case—illustrating the
sawered that he had been suffering screenty-serve years already because he had been suffering screenty-serve years al-

Poking Fun.

The writer of the following paragraph, which recently appeared in the Tribune, probably intended to be facetious at the expense of the Astor Librarian and his mysterious visitor. It is rather clever, and we presume that Dr. Cogswell's guest will not be displeased. Those who cannot derive instruction from the most significant revelation that has yet come to us through the mediumship of the Library, may surely be allowed to amuse themselves with the same, as young children do with the books they have not learned to read:---

learned to read:

As the policemen were taking their customary map in the doorway of the Historical Society hast night, they were awakened by strange noises within. On going to the addiwalk and looking up at the bust of Herolotus, it was observed to nod and which in a significant manner. Greatly alarmed, they aroused the junitor, who, of examination, found the Minovol Marites performing a quastrille, King Nieroch having mounted the table as finer measure. On a scending higher, they found that the Chiriqui idols had attacked the mummines used at Mr. Prime's loctors, and themselves in consequence of the awaking clubbe which confined their arms. But they were taking loudly and rapidly oridently hinding what would inspen if their name were at therty. This is a strong proof of the wallite spirit of the ancient patriarchs. One of the policemen utering a plous exclamation, the noise suddenly ceased, and every any explanation of this wooderful affair, stihough it is runored (probably without foundation) that the papeg on Witcherstr, read before the Society last week, was the fause of it. If anything clse happens, we shall report in due season.

Drawing for 85,000.
In this utilitarian age it is generally supposed that

the dreamers never realize any important result, more especially any one suited to promote the temporal in-terests of the ludividual. But this is a mistake. We are familiarly acquainted with a man who once realized five hundred dollars by taking a nap in the daytime. The case presented in the following paragraph furnishes another matter-of-fact refutation of the common notion that decaming is always unprofitable business and barren of practical results:

ness and barren of practical results:

How a Darkin Saven \$5,000.—The loss at the frein Danytlic, Ky., where nearly the whole town was destroyed, is estimated at from four hundred thousand to seven hundred thousand delibris. The hundred thousand to seven hundred delibris. A Louisville paper says:—Mr. J. B. Akin, who lost about thre'd thousand delibris. A Louisville paper says:—Mr. J. B. Akin, who lost about thre'd thousand delibris.—It J. B. Akin, who lost about thre'd thousand delibris.—A Louisville paper says:—Mr. J. B. Akin, who lost policy from the Euc Gempany, and thus saved five thousand delibris.—N. Y. Com. Advertiser, Merch 2d.

Check the lates of Savitical about any hard-

Bhould this class of Spiritual phenomena become general, it would greatly facilitate the conversion of those disinterested people who have hithorto been unable to find a satisfactory solution of the question, "Of what use is Spiritnalism?"

ALL SORTS OF PARAGRAPHS.

Mrs. L. Marin Child has written the life of Isaac T. Hoper. We hear that J. P. Jewett & Co. are the publishers. We are under acknowledgments to Senator Sumper for

Think not of bending all things to the will, Nor valniy hope that fortune shall befriend; Inconstant, sho-but be they constant still, Whate'er beilds, unto an honest still. Vet positions dengers never maily brave

Lick not thy naked foot against a nail; Or from experience the solution crave.
If well and pitcher strive which shall prevail, Bo in thy sause as in thy neighbor's clear,

Samilain is about to code Savoy and Nico, by treaty, to stituted an independent State; If the former, the result will disapproval and opposition on the part of the European States, which, however, is not anticipated, then France would probably consent to the establishment of Savoy as an Indeconsent, under any circumstances, to the retention of what

He truth shall shield thee, or from hurt or fest.

are called the French slopes of the Alps, by Bardinia en larged, as she will be a power inferior only to Propala. There are one hundred and twenty-three towns by the name of Jackson in the United States; sixty-four towns are

Universal Salvation .- Elder Knapp, at a recent moeting in Tremont Temple, called on those who believed in the sub-phyrous decirines he had just been preaching, to manifest it by rieing. About two hundred rose. He then called on the nimied, or those who believed in universal salva sion, and the modern progressive decirines, is rise, when the recipients of a true inspiration. In these days their inthore sat down. About Affect hundred som to their foot

The "Louisville Artesian Well," situated in the city of thought, were duly and divinely commissioned to re Louisville, Ky., is two thousand and eighty six foot in depth, and sends forth a constant atream of two hundred and thirty —that is, tell the truth on similar subjects—they are sure, rises to pipes to the beight of one handred and sevents But above the surface of the earth, and is very highly recommended by medical men for diseases of the langs, atomach, liver and kidneys. It is excellent for nervous duquite unimportant, much less do they involve anything cases, bronchitis and acrofula. S. T. Thompson is the agent for the sale of this water, 612 Droadway, N Y.

In Beltimore, a few days age, a women lost her bushand by doath. She was poor, and it would have taken nearly all her funds to pay bits funeral expenses. A physician offered to purchase the body for the dissecting table. The widow final In a Trance.

Trances resembling the post morten state are be dead body an amount large enough to puy for all the fuel she would require for several months.

A householder in a Western village, in filling up his consus

THE PERST PLY OF THE SEASON.-A late number of the Louisville Journal has an article in which it alludes to the first fly of the season thus: "He perchest open our fingers, danced around our pen, and seemed to claim our special notice as an old acquaintance. The little fellow cave a cordist surn of his head, and held out his antenon or desired to shake hande: he took an antepast from the lak on the nib of our pen, and then flow off to regale himself at the paste-box. We really think we can recognize him as that one of the muses genus who dropped his transparent wings tast full, and fald down for his winter torper papers on our table. At all ovents, he seemed very much at Accourage to the second of the officer were sensibly tickled at his appearance. We hope to spend

> It is removed that the public may look for a Ristory of the Reign of Queen Anne from the band of Mr. Thackeray.

> THE INDEPENDENT of last week made its appearance a

The Transcript, in speaking of the Haymaker's Concert tain them at the dear," Yery convenient!

1. C. 16.

fa another estama will be found the Resolutions and Memorial on bobail of the American Indians, adopted at a mass meeting of our officers in Feneral Itali, March 28th. This is a subject of rast importance, especially at the present time, when nearly every newspaper teems with Indian masexcree by the whites. An indian chief spoke truly many years ago, when he said his people would to driven from their lands, even to the Paolite shores—and then into the their fauds, over to the Yaolfic shores—and then foly the scal. They will be driven into the "sca of cidivion," most assuredly, unless the "hand of justice" is soon releed in their behalf. Mr. John Bosson has the welfare of the Red Man at heart, sud every Christian should aid him in the good work he has taken in hand, vis, the ameliaration of the American Indiana.

The people of Contrat Italy, invited to express their sentiments upon annexation to Sardinia, through the medium of free suffrage, bave, with surprising unanimity, pronounced for a union with that constitutional kingdom.

The \$100,000 preference capital authorized by the Great Bhip Company has all been applied for by the chareholders, and the subscription list is closed.

There is a musical mouse at the "National," which wa brought from Kent-ucky, it is said. Miss Dallonog's Lacrones.-The report of Miss L. E. A.

DeForce, at the Melodeen, on Sunday, March 25th, intended

or this issue of the Banner, we are obliged to lay over until our next. Bowerning Naw .- We have received from the agent one of Morso's Patent Penhandle, Pencil Bharpener, Ink Erasor and Paper Cutter, all combined within the space of an ordi-nary penhandle. Is is a neat article of stationery. Wm. A.

Morse, No. 115 Court street, is the patentee. The mixture of plaster of paris and coal for, in properties nfectant, lately discovered and highly approved of in Paris. It is said that Mr. Charles Dickens has made \$550,000 in tho last ten years.

Goon.-A recent description of Discon & Co.'s extensive usic publishing house speaks of it as a piace of some note INVESTED CHARITABLE BEQUEST .- The Charleston Courie tage that Mr. Wim. Evetop, of that cliv. who died anddenis bas loft a will by which, after the death of his wife, his whole cetate, estimated at from two to five millions of dollars, is given in trust to the city of Charleston, for the establish and support of a retreat for aged indigent people. No luna les are to be admitted to it.

Government bonds to the amount of \$100,000 have been issued by the Government, for the benefit of the Wyandotte Indians of Kansas, through the exertions of Judge William of that Territory,

Not a day passes but the grave of Bensier Broderick, in the Lone Mountain Cometery," near Ban Francisco, is strown rith flowers.

For Salk.—Mesers. Brock & Barber, proprietors of the Maine Bural, published at Gardiner, Me., offer their paper and establishment for sale on the most reasonable terms. MARRIED,

In Boston, March 23th, by Rov. William R. Alger, Mr. onn K. Annerr, of Andover, to Miss leadestia J. Bala, of

Medium Wanted. A reliable Chairroyant or Healing Medium, may learn of a good situation with a thornughly educated Physician and Spiritualist, by addressing "PilySICIAN," care of Bala Marst. Good references required.

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f each week, commencing at 7 1-2 o'clock, until further

N. B.—Investigators whose means are limited, or who ally avocations precised them from devoting the bours o day to lovestigating this phonomens, will derive much auth faction at our evening meetings, as all have an opportunity of recolving satisfactory tests.

Admission 25 Cents.

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MODERN SPIRITUALISM BRTWEEN

Prof. J. STANLEY GRIMES ARD LEO MILLER, ESQ., AT THE MELODEON, HOSTON.

Questions: Do Spirite of departed human beings hold into surse with men on earth, as claimed by Modern Spiritua ieto f

2. Can the various phenomena known as Spirit Mani estations be satisfactorily and philosophically ac for without admitting the agency of departed human beings

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poruse. Frice, do conte,

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sent theraid of viest mail, for \$1.50.

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USEFOL LESSONS IN HOUSEKEEPING, Showing How to Have, How to De Harry. Including the story of the needlewooms who supported he self and four children on a

self and four children on a

Dime a Bay.

No man, woman, or child, can read this book without being interested in its pleasant narrative and exposition of human character, and instructed in its lessons of economy in things that pertain to every-day life in every family.

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The first impressions of a new and superb Engraving of Rosa Honbour's celebrated Italiang of The Horse Finite, printed in benediful oil colors, are now sendy. It is executed by Barony, Major & Knapp, who have undertaken to make it the most selended work of the kind over issued from their extonelye cetablishmens. Its eten is nearly two by three feet mbrecing mote than Twenty different Tints, Shades and Colors,

and it will present, upon the walls of the parior, drawing-room or art gallery, all the epicadid effect of a superb off painting. Bo rich and costly an engraving, requiring so much article labor and chill in its production, has never before been sold in this country or Europe for less that \$6 to \$10 per

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The London Times said of the " Horse Pair," "On standing before it, all preconceived ideas vanish." We have a splendidly furninous effect; the most powerful, untural and truly elegant painting that has been exhibited in this sountry for many years past." From a beautiful poem, written by Wm, Ross Wallace, on

receipt of a copy of the engraving, we quote the following

Birc-eyed Arab of the descrit In your being's daily need Are yed made the only lawer Of the glorious, gallant steed? Do you only prize his fleetness Lightning-like along the plain— Theor rejolcing in the tempest Of his widly streaming mane?

Of his wildly-streaming mane?

Nol-behold the eager millions
Of our own unjectic race
To this miracts of Borneura
Giving, in their households, place?

Nol-the Anglo-Saxon's apirit
Loves the charger strong and brave,
Birides him with a steel armed triumph
As the steamenip strides the wave!

Millionel gree upon the picture:
Nature will enrich the eye:
Let the mighty Norman charger
Rearing in his pride on high.

He has right to be exultant—
Bplendid one of splendid sinc,
Who, of old, bore Lros-Richard

T. P. Rossiter, the dislinguished artist, says of the engraving: "It is a spirited translation of the original, and is some rably adapted to promute the interests of art." Rev. Dr. Prime, of the New York Observer, says: "I prize

it as a most enecossful and beautiful work of art."

Rov. Dr. Stovens, of the Obristian Advocate, says: "It is worthy of the fine original. I could give it no belter protect The public can not fall to appreciate and compensate your on-terprise in providing so superb a work of art so low."

Surely no lover of art and the heautiful will let pass the

pportunity to obtain so rich and splendid a work, at an low price. The ougraving will be rolled in a strong tube, so that it can be sent by mail or express without injury.

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who now socures such an agency. Bond for circulars.

J. M. EMERBON & CO., Publishers,
April 7 islw 37 Park Row, New Yo 37 Park Row, New York-Sleep-Cure and its Magnetisms, ESPECIALLY AS MANIPEST IN THE USES OF

THE BLECTRO-MAGNETIC GIRDLE, AND THE TREATMENT OF SCROPULA. In the work which I propose to unfold, the philosophy of Bleep, as a Curative Principle, and the artificial means by which its magnetisms may be multiplied and potentialized, will be exhibited as forming the hasis of all rational

and possible means of a thorough and radical Treatment. In connection with this subject I have seen many beautiful and wonderful things, which can exarcely be siluded to here: but which I hope to unfold at length in the flook. I lure scen that the Scrofelous Taint shall be wholly taken out of the human system. I have seen that Pulmonary Conenmption will be arrested and overthrown. I have seen that intemperance, and the Appelite for Spirituous Liquors, with be annibilated; and that Insanity, and even idlocy, will be systematically cured. And not only this, but I see harmoniz ing agents that will purify the body, and at the same time cleanse the four of its leprosy; and that Licentiousness and all Evil Passions, will not only be cured; but by a proper and

timely treatment, may actually be regrented. These great prophecies have come to me for more than eight years. I could not shot my eyes—I could not close my ears against them. I heard them to the deepest stillness of noon-day life. They have called me continually to this work; and not without great evidences of power have they spoken. But the most important, because the most radical and far-OF REMOVATION in the female constitution, by which the promature decay will be arrested, freshucia, vigor and beauty reinvoked, and all the powers of the Davontan, the Wirm, the Morgen and the Works a harmoniquely unfolded. These results will be obtained by new modes of Magnetic ment, combined with other potencies, constitutional and

Armed with those forces, notentialized by a great will to me, all that God and Nature designed to make us, we, who are usually denominated the Fraker Half, may bid defiance to all meaner rivale, and fair-ly carry the world by a power of universal ATTRACTION.

But seids from any higher agency, I believe that I can give from the point of experience and insight now occupied a plein, common-sense Theory of Treatment in all ordinary cases, that will be very raluable for Rumily and Individual use. Many excellent Remedies, and great Principles of Life. are been unfolded to me; and these will enrich the work. It has, moreover, fately been made clear, that all such forms of proparation as may be trusted in the hands of poule generally, will be inid before the world; I shall therefore publish most of my Recipes in the Book, reserving only the Externa amedies, and a very important Fever Medicine, which could not be put into unekillful hands. By this means the work will, necessarily, be so much enlarged, that the original price of fifty cents would not cover the cost; and I am obliged to advance it to one deltar. Those who have already subscribed for the small work, will please anneance wheth they would prefer the fifty cent book without the addition mentioned, or the dollar one with it. I am making all the speed that could be properly maintained in such a work, and hope new in a few weeks to announce its completion. Lecturers and Periodical Agents generally, are invited to take charge of the work; and orders may be sent to PRANCES II. GREEN,

Providence, R. L.

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THE DALLY TRIBURE Is mailed to subscribers at \$6 per

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antified to an extra copy. For a club of forty we will send
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THE NEW YORK WEEKLY TRIBUNE.

SUPERIORITY OF BRANDRETH'S PILLS.

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No other medicine in the world can compare to Brandreth's Pills in the capital invested in the business; thus securing the most therough mothed of intermingling and compounding, securing the cach individual ingredient, securing the most therough mothed of intermingling and compounding, securing the receiving the rebs and roots of the most approved and certain excellence, securing the preparation of extracts from the asme, of a quality entirely unattainable without the capital and experience dovoice to the composition of Brandreth's Pills.

And I would sak, is it the interest of adoctor or druggist to invest that capital, and time, and attention, to a single medicine that I give to this? Clearly not. But I believe in the potting man and the capital preparation of Brandreth's Pills, upon which millions of investing and may to give my time and best energies to the preparation of Brandreth's Pills, upon which millions of most rely in their tumest need. THE Brandreth Fegelable Universal Pills are claimed as su-

I reasze my mga responsibility. Those who use this medi-cine of health-restoring power, may rost assured it will al-ways possess the same edicacy and innocence, which efficacy and innocence consist in this—that it will selze of these mat-ters only which are the cause of pain and elektures or discasse in a human body, and touch nothing that is sound and bene-ficial.

in a human body, and touch nothing that is sound and beneficial.

One hundred and nine years have well established their great usefulness as curatives. In full doses purgative, in smaller, iscative, producing a greater or less agitation of the bowels, according to the angullude of the disease. This is imitating nature is her method of purification. In adopting it we but follow her wise example. Does she not, to purify the air, employ her high wind storms, her thunder and lighting it is not in the occan, no inwithsteading its sait, would become stagment and putrify, were it not for its twelve-hourly agitation. The tides are what keep it healthy and sweet. Ex. crience has proved the utility of the application of this law in our awa holdes, when enforced by a due administration of Brandreit's Pills, which produces a commotion suit purgation throughout the entire body, until disease is forected out, however remote or deep-seated, whether in the head or feet, in the brain or meanest member. The Brandreith Pills can take hold of nothing that is good—only what is bai; this they purge out, leaving itse blood as pure as it was in our deat parents. first parents.
Those who have relied upon them have not rested upon a

Index with nav rened upon them have not reared upon a broken read. They have restored to health aver flay thateand persons given up to die as incurable. These cases will soon be published, when every man sick may see a similar case to his own, and how Brandreith's Pills efficied a cure, Sold at 25 cents per box, at No. 204 Canal M. and No. 4 Union Smirra, with full directions. Square, with full directions.

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April 7.

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His Imported Gin Billors,
Act on the Kidneys, Disador, and Urinary Organs, and are
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For Infants, Children, and Delicato, Fernales: a perfect substitute for Culomel acting on the Liver, removing all obstructions in the flowels, curing Costiveness, Indigestion,
and Despessa. Although sure, it is innocent in its operations, and so delictors to the taste that children will cry for
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Boston, Masa.

April 7

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April 7.

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Oct. 1.

The Messenger.

Each message in this department of the Dannus we claim was spiken by the spirit whose manue is Leats, through Mrs. was spaced by the worse whose many is bears, intrough Mrs.

J. II, Conast, while in a condition called the Tranco State,
They are not published on account of Morary merit, but as totte of spirit communion to those friends who may recog-

plie them. We hope to show that spirits carry the characteristics of We note to suow such spirits carry the characteristics of their earth-life to that beyond, and do away with the errono-ous lifes that they are more than Finitz beings.

We believe the public should know of the spirit world no it is should fearn that there is not in well as good in it, and not expect that purity along shall flow from epirits to

mortals.
We ask the render to receive no doctrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives no more. Each can speak of his own condition with truth while he gives opinions merely, relative to things not ex-

Answering of Letters.—As one medium would in ne way suffice to answer the letters we should have sent to na, did we undertake this brunch of the spiritual phenome na we cannot attempt to pay attention to letters addresse to apirits. They may be sent as a means to draw the spirit

Visitors Admitted .- Our citings are free to any one who may desire to attend. They are held at our office, No. 5 12 Brattle effect, Boston, every Tuesday, Wednesday. Thursday, Friday and Esterday afternoon, commencing at male-rast two o'clock; after which time there will be no imittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

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

a spirit they recognize, write us whether true or false?

a spirit they recognize, write us whether true or false?

From No. 1893 to No. 1993.

Saturday, Narch II.—"And the rice and ceremonies of churches incompatible with true religion?" Jusison Hutcheson; Rosa Webster, to Anna Mackuy; To Ada Thompson.

Theselay, March 20.—"Honor thy father and thy mother?"
Edward I. Keyes, Dechain: Mary E. Towle, Excert Jim Williams; Sarah Ann Dyer, Donals.

Weinesday, Alarch 21.—"When shall the nations learn war no more?" Henry Willia, Gifca, N. Y.; Charles James Buuce, London; Francis Welter Lane, engineer.

Thursday, March 23.—When shelpida; R. D. Wainwight, Sanuel L. Londerburst, Philadelpida; R. D. Wainwigh, Sanuel L. Jonderburst, Philadelpida; R. D. Wainwight, to R. A. W.; James Glesson, Hallowell, Mo.; Charles Johnson.

Friday, March 23.—"What does Mödern Spiritualism toward what toward have we for seeking to understand

Friday, March 23.—"What does Modern Spiritualism teach—and what roward have we for seeking to understand the mysteries of our God?" Mary Etla Nusison; John P. Bampson, aline Scott; Mary Ann Wolch.
Saturday, March 24.—"Idlers in Spirits life;" W. F. Johnson: Charlotte Brown; Jane Flynn; Geo. P. Wiewell; Mary Hobinson; Stephon Walker.
Tiezday, March 27.—"Potal Deprayity;" David Emerson, Dabgor; James W. Cabbolaton, England; Estella DeJean, Mence.

France. Wednesday, March 28.—Nathaniel Morton, Taunton; Levi Camdon, Augusta; Charles Johnson, floston; Koonezer Low, Buston; "Cody;" Bunteo S. Stovene; John Brown; Careline Masch.

The Way, the Truth, and the Life. "I am the way, and the truth, and the life. No man cometh to the Father but by me."

These words, supposed to have been used by Jesus while he sejeurned in the flesh, have been given for our discussion this afternoon. We say, supposed to have been used by Jesus, for how can we spirite of to-day have any positive knowledge that the man Jesus did indeed use these wards? these words?

We are disposed over to stand upon a platform of facis; although we exist in spirit without the material form, nevertheless, we need a platform quite as secure

form, nevertheless, we need a platform quite as secure as any one of you.

No man conects to the Pather but by me. We are first to consider the position of Jesus; next, we are to understand, if possible, in what sense he desired his words to be understood.

The Jesus of eighteen hundred years ago, could be again move among you in liesh, holding and controlling the same form he controlled at that time, would be hardly recognized as the Jesus of other times. Why? Because he was and is the apirit of Progress—therefore he cannot be to-morrow what he is to-day. There must be some change, however small. And we are not wrong in supposing that the Jesus of ancient times would not be like unto the Jesus of to-day. He was an elder brother walking the material plane; he was subject to unterial influences and laws, therefore governed by them. Those conditions, laws and influences have bet to material influences and laws, therefore governed by them. Those conditions, laws and influences have gone higher, have entered into many new forms, have been born again many three—therefore the condition of Jesus, mental and applitual, must have clamped also. Our brother hold high said holy relations, no doubt, to the high and holy invisibles who are ever moving trees have says accomplise them.

upon humanity at large, governing them.

A light came from them, to shine through him. All the darkness of the past was brought at his feet, and out of the darkness came a bright light, a spirit that should not cease to progress. Eterind progress was marked upon his brow, thrilled bis spirit, and filled his

every act.

The human family, as we understand it, are to come The human family, as we understand it, are to come unto the Father, or a state of happiness, by and through a spirit of progress. Instead of standing still all day long, they are to be up and doling—not lingering in the shadow of the past, but ever walking in the steps of Jesus. Re-urrected every day, constantly passing out o the old and entering the new—"No man coment to the Father but by me." If Jesus did indeed atter these words, for it is not our purpose to cast a shadow of darkness upon you or our questioner, who has so kindly come down from his pursuits, and extended the right hand of fellowship to us), we will inform our questioner, and that perition of humanity that are resting upon the belief he rests upon, that they are wrong—and wrong in this way: Instead of leaning upon the neight Jesus, they should rest upon the arm of the wrong—and wrong in this way: Instead of leaning upon the ancient Jesus, they should rest upon the arm of the Jesus of to-day. The same power exists to-day, but in a much stronger light; and they are lingering upon the shadow of the past, diffixing in that which was only intended for the people of his time; and unless the light of progression shine upon the words of Jesus of ancient time, they are like salt which has lest it saver and afford you no good. So then we are to come to the Father by and through the law of progress, which is Jeans Christ. There is no other way. Cling to the past as long as you will, you find no gate of wisdom— no, for Jeaus never stands still, but ever moveth on-

no, for Jesus never stands still, but ever moveth onward, beckening the children of men to come up higher. That Jesus was the spirit of progression, all must admit, who read attentively his lite. Behold, he came forth from the dark theology of the past, and gave a new code of laws. "A new law give I unto you," said Jesus. That which served your fathers cannot serve you to day. If the same Jesus stood before you of to-day, his teaching would differ materially from his teaching of other times. Although the same Godgiven power shone through him in times past, yet progress hath done his work well. Come, then, our questioner, to the Father, by and through Jesus of to-day. Hank! "Lo, I am with you, even unto the end of time." Thus saith Jesus; and our questioner must admit that Jesus of Nazareth dwells with the people of to-day, and in quite as tangible a light as he dwelt with the people of olden time. The libbe his been a

mit that Jesus of Nazareth twelfs with the people of to-day, and in quite as tangible a light as he dwelt with the people of olden time. The libble has been a theological platform, upon which many a sout has been wrecked, or, in other words, sent into the second dogree of life without one spark of real spiritual understanding. Why is this so? Again, we repeat, because the stairs of progression have been obscured, and the book has been read according to the light of olden time. the book has been read according to the light of older time. The sun of to day has not been thrown upon it, and the theologian will carry you through the dark mazes of olden time; and here he is wrong. And thus many are wrecked upon the theology of the Bible. Everything in nature will prove to the soul of man that progression is eternal; that the first Great Cause, the origin of all things, is so fully stamped with the

that progression is eternal; that the first Great Cause, the origin of all things, is so fully stamped with the law of progress, that it will never cease to progress. Men and women of to day have a very poor understanding of the term perfection. Jesus said, "Bo ye perfect, as your Father is perfect." Winst, did he mean that God had ceased to progress? Not so; and yet he was perfect. Everything is perfect that is governed by laws natural and divine. The little child is quite as perfect as the full-grown man; and yet has it ceased to grow in stature and wisdom? No. How often has the soul expanded, and the body opened into new life! And yet at all times it is perfect.

All who would reach the Father, or a state of happiness, must come up through a state of progression. Now the star of Divinity shone more gloriously through Jesus than through any intelligence we know of. He was no pure, his wisdom so grand, that you of to-day acknowledge his power, and feel its wealth. Jesus was not a temple of wood and stone; he was over going forward—never standing still. He did not fear to eat with publicans and sinners; and yet the scribes consured him, for they were sitting in the same position they had been sitting in from birth. The religion entertained by their fathers, they ontertained, and they asked for nothing further.

When that light to progress shone through the babe

when the tight of progress shone through the babe of Judea, what a change! But where did the change come?—among the Scribes and Pharisces? No. The common people heard him gladly: the publican and sinner, who stood nearest the gates of heaven—for they were willing to hear, to believe, to eat of the bread of charmal life, to wareh, on to the sternal dishread of winning to the clere of the dependency bread of eternal life, to march on to the eternal city, leaving the bld to dle. Their forms were resurrected anow, the old had passed away, and all things began anow with them. The resurrecting power of progress came the hugh Jesus, and by it they went on to the Father. By an individual way, not a highway—not

and narrow way, marked out for each individual; and over, I have guided. I have strongthenlie or she who treadeth that way, cometh to the Father
speedily.

Our questioner is not bound to believe us, unless there
Is a corresponding light in ble soul, which tells him we
are true. And he may by ashle our words until the
light is so mollow in his cout that he can receive this
light.

Our questioner imagines he stands upon a platfarm
erected by God for his people. It cannot be, for that
platform is erected upon the highway, and he le now
the guide-boards, pointing to the trodden way. Directly opposite there stands another guide-board, saying,
"This is the way; come here and endoy your God."

He who turns within, and asks the guide in his
own soul for heaven, will find it speedily: but be
who goes by his neighbor's guide will linger in
is own soul, and by it move on to heaven.

"I am the way, the truth, and the life. No man
cometh anto the Father but by me." Read, oh our
questioner, and understand; and while thou readest,
turn within and consult the angel there, and see if there is not
something within that teaches outward; and if you
find it, then give it to those who cluster about you for
spiritual light. Oh. If there is, build a wall-round
about the well, and deal out the water to the people
if ow who comet to the Father by virtue of the law of
progress and righteousness, never calls for light again,
Then shall the words of Jesus be understood; and lo,
they shall come out to the Father by virtue of the law of
progress and righteousness, never calls for light again,
then shall the words of Jesus be understood; and lo,
they shall come unto the Father by virtue of the law of
progress and righteousness, never calls for light again,
then shall the words of Jesus be understood; and lo,
they shall come out to the Father by virtue of the law of
progress and righteousness, never calls for light again.
The shall the weed of Jesus be understood; and lo,
they shall come unto the Father by v als goodness, and his eternal progress. March 14.

William H. Bancroft.

William H. Bancroft.

I come here to day for the purpose of communicating with my children. I have two—my son and my daughter. But while I was waiting. I was listening to the words of the stranger who spoke, and I must speak my views upon the subject.

I lived to be eighty three years old. I studied the libible well. I think I understood it, and I must say I cannot agree with the stranger for the Bible distinction ger's philosophy. I that is true, it cuts off entirely the truth of the stranger's philosophy. I believe that we children, and the stranger by the guide, was broken up on account of some interfation I do not understand, but you doubten that its true, it cuts off entirely the truth of the stranger's philosophy. I believe that we children, and the state of the stranger by the places of those who could not manifest, as it was expected.

I have never seen God. except in his works; yet I firmly believe what I believed before death. Jesus Christ with me was a perfect and unchangeable being. Christ with me was a perfect and unchangeable being this place what I believed before death. Jesus Christ with me was a perfect and unchangeable being this place what I believed before death and the state of the stranger of the stranger of the stranger of the stranger who had a state of the stranger by the places of those who could not manifest, as it was expected.

If an an hereith afternoon rather unexpectedly. I was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the form you that your circle, which was requested to the fo

I have seen a good deal since I've been here. I have I have seen a good deal since I've been here. I have been here now going on nine years, and I have not been idle. To be sure, I have paid closer attention to that class of intelligences that suited me best; but i have heard others express the same views with the stranger, and it do n't change mea bit. I should think the platform he speaks of was going away from me every minute. I should expect to see it take wheels and roll away. Thank God, I sint got such a platform, and I do n't want it.

and roll away. Thank God, laint gotsuch a platform, and I don't want it.

I find a good many things that I have changed in time I we been here; but about God and Jesus, never. I don't believe now that anybody is to be eternally, damned. I have changed, there. It's the creature that changes, not the Greator. I'll believe all the stranger put forth, except that God is a whirligig whirling around to sait everybody. It's too much like what a certain inlikel sail to me, some years age. He said, "You believe the fibble; but don't you know anybody can play any true they please on it? The Universalists, the Methodists, the Univarians, play each a different tune," said he, "and it's no more than a fable."

Then my blood stood still; and the same feeling came.

Then my blood stood still; and the same feeling came over me to day, to see one who looked so spiritual, so far removed from materiality, to give such ideas to poor

over mo to-day, to see one who looked so spiritual, so far removed from materiality, to give such ideas to poor humanity.

For some seven years I have been anxious to tet my children know there was a way I could return, and let them know I could speak with them. I haver found an opportunity till to-day. My children will see I have not changed in one respect, and I don't want them to believe in a Jacko-lantern God.

My name was William II. Bancroft. I died in Bos ton, with my daughter. Her name is Clemens. I ve anderstood that my son knows something about these things; but he is some ways from this place. His name It is William H. I should be more than pleased—yea, happy—to have the privilege of sitting down as I do here and takking with them. I should be pleased to tell them about their mother, who died many years before I did. I had a brother Thomas. He died a short time ago in the State of Connectiout.

By trade I was a bookbinder; but I didn't have any occapation for nearly the last twenty years of my life: worked, to be sure—was not idle. I died not of any particular disease; was gradually falling for some time: died suddenly.

I was a little sorry about leaving what I did to my be

narticular disease; was gradually failing for some time; i died suddenly.

I was a little sorry about leaving what I did to my daughter—I mean a letter. Sometime before my death; yea, a good while before, my daughter didn't exactly wait me. I brought it up to her mind in the letter, and hoped she would repeat, if she had not already done so. I see now it was a business of her own; and as I was not appointed to save her soul, she had no right to confess to me. She had a great deal of trouble about it, and I did also, and I thought I would speak of it here.

Bible in running after the Gods of to-day. March 14. We went to Mr. Beec

Patrick Murphy.

Begal, it's a long time since I was here before. It's most Easter Sunday. I'm here for something new. The praste wants to know who cuts up the shines in his shanty eight nights agone? He counsels Mary to have nothing to do with me, and he blesses her, and the speak. His name was Richard Levell Windays him. Faith. I can tell Mary better nor he what to do. He wants me to keep quiet about his house. Then will he have less to do with Mary. When she goes to his house. I gets the power to cut up shines in his house. Faith, its a pity if we can't have the dovil that cut up the shines in my house. Yes, but the devil its Patrick Murphy.

If the praste do not come out and tell it is spirita. I'll come here and give his name, and all about It. Faith, that 's the way to do again.

Easter Sunday is coming round, and Mary is looking for a time. It's meself that don't believe in any God at all. I looks at meself, and I sees that Patrick Murphy is God of himself.

Refere you wind up, this letter tell the measte that if

him.

Faith, it's myself that feels funny in this rig. I likes it, and I do n't like it. It's meself that do n't think much of the praste. I think more of my old guernesy frock and overalls. Before I died I shake, and things shake about no. for I was a medium. The praste tells molt was the devil, and I took sick and died. Now I know more about it, and I know it was not the

Mary moved out of the house, and she thinks she'll Mary moved out of the house, and she thinks such go back sgain when the devil is laid. Tell them Pattick is laid in one place, but not in another. He 's laid in the grave, but he is not laid here. Don't forgot to tell the praste what I tell you, and it 's mesoif that will ro.

Lucy Ann Bradford.

Oh, how bright, how fair, how fresh the blessoms gathered by the returning spirit. Each finds a bles-som, each inhales the fragrance thereof, even though they do not find a welcome at the hand of the friends

som, each inhales the fragrance thereof, even though they do not find a welcome at the hand of the friends they long to see.

They who are kept standing knocking at the gate, are repuld well for the Jonney they take.

I have been called, called from my bright home among the angels, to come down to earth to speak words of truth—to give to some of them, if not to all, those I so dearly love the blessed assurance that I live, that the spirit did not die with my body. That the bright heaven is not a delusion. That the kind Falter has indeed given us power to come and commune with those left behind us. Oh, bow blest the knowledge. The spirit falls down and thanks the Father that he has opened a way for us to return to our filends. Called I yes, how sweet its call I llow welcome I doubly dear, because made by those I love. Come, oh come, and leach me of heaven; the line you do indeed live, that you indeed do come to me in the quiet hours of the night. So says the come in the quiet hours of the night. So says the come in the quiet hours of the night. So says the come, and I answer. He has opened the door of his soul and bid, do not more that he had of the firends, will you not walk if repairs and low? I take sustenance from the atmosphere, and lauswer. He has opened the door of his soul and bid, do not make the father has done the companion of my early life. He has bidden me come, and I answer and I come appealing to his external abalt welcome him when he is done with earth. Find the spiritual fifteen years ago I yielded up the mortal, and embraced the spiritual; fifteen years ago I yielded up the mortal, and embraced the spiritual; fifteen years ago I yielded up to the companion of my mortal life spake thus to me; "If spiritia are permitted to understand prayer as we do not now the highest he appears arose; to bim they were given. We seen our thoughts upon mental wings to the highest heart provides the laws which govern it. Do men do this? I can make my precence known, I will do this also."

that pointed out by the guideboards, but the straight and narrow way, marked out for each individual; and he or she who treadeth that way, cometh to the Father speedily.

Our questioner is not bound to believe us, unless there is a corresponding light in his soul, which tells thin wo are true. And he may lay aslide our words and the light is so mellow in his sout that he can receive this light.

Our questioner imagines he shands upon a platform erected by God for his recopic. It cannot be, for that platform is erected upon the highway, and he is amount the platform is erected upon the highway, and he is amount the guide-boards, pointing to the troiden way. Directly opposite there stands another guide-board, supinting to the troiden way. This is the way; come here and enjoy your God. **

these strangers.

Ere I leave mortality, may the blessing of that same God that gave the gift, control it for the good of the subject, the good of bamanity. My name was 1-vey Ann Bradford; born in Newburyport—dled to Boston, March 14.

the Jesus to sult me. I want the identical spirit; could not be satisfied with anything now.

I believe progression consists in purity—the mere pure and holy men are, the more Godlike they are. For my part, I want to cling to the Christ of the Bible, and that, according to the knowledge and facts of earth, old things have to give way to now; but the Bible is unchangeable; and this relying upon a God that keeps that a shooting star! No. I can't be live it. He says his laws are unchangeable; and that leve it. He says his laws are unchangeable; and that means that God is right—resterday, to-day, and forever.

I know God aint a shooting star! No. I can't be lives it. He says his laws are unchangeable; and that when the God for me.

I know God aint a shooting star! No. I can't be lives it. He says his laws are unchangeable; and that when the God is right—resterday, to-day, and forever.

I have seen a good deal since I 've been here. I have

were street—without any joungation, so far as a to concerned.

If there is any way by which I can commune with
one Charles Holland—a native of Manchester, England, I think, but any not sure—I will be very glad to
commune with bins. Perhaps he can give me sothe
light about certain things which transpired before my
death. If he cannot, I certainly can give him some.
He must be at peace with not only himself, but with
others, and I demand something of him, which something is beat known to himself and myself. After
coming here, I find we do not loss our natural inclinations; that we only put off the body, and all of the
thinking part remains. If I was troubled with anything before death, I am troubled with it after death.
This one affair I speak of demands attention, because
some of bis friends on earth suffer constantly in regard
to this state of affairs.

this she than I speak on earth suffer constantly in regard to this state of affairs.

I have been in spirit-life between five and six years, I died in Boston. I would like to commune with any member of our family—any one who chooses to give me a hearing. I was an agent for an establishment in Boston, in the shoe and leather trade. This firm suffered some in consequence of the trouble I speak of; and I don't know as I have any right to bring it before the public, because a certain member of that firm was concerned in that trouble. If I should be called upon, and should find it impossible to commune with private individuals, I may give more to you. I do not wish to make trouble for mortals, but I do know distinctly of affairs that I was not guilty of, that I was privately charged with being guilty of.

charged with being guilty of.
I have nothing more to give, except my name in full, which is Stephen Cole.
March 15.

Aunt Jean.

I want to talk to David Gilchrist, in Franklin, New Hamp-hire. I lived in his father's family over sixty years ago. I was called Annt Jean. Yes, over sixty years ago I lived in the family, and I have not forget-

ten it.

I want to ask David if he will form a circle of four or five, and sit once during a month. Some of his friends want to communicate, and I have got something to give myself. I do n't like to come here. I have been asked to, a good many times, but I do n't like to.

like to,
Ilis little boy—David's little boy, you mind—is a
medium, and he may receive much through bim in time,
but not now. His father wishes this, too; his name was
David. Thomas wishes it, too. I was eighty-five when
I died.
March 16.

Helen Wingate.

so. I see now it was a business of her own; and as was not appointed to save her soul, she had no right to confess to me. She had a great deal of trouble about it, and I did also, and I thought I would speak of it hero.

I want my children to believe in the God of the Bible. If I never speak to them, it is time I speak here; and I want them never to forget the God of the Bible a running after the Gods of today. Many the could u't, and they fixed things so I could sneak.

'e went to Mr. Beecher's church. I only want to say that we want to speak to father. I only want to say that we want to spoak to father, and he wants to hear from us. He was away, on the const of Africa, when I died. He is forty-one years old, nother says. His annew was Richard Lovell Wingate. Mother wants blin to go to a medium where she can speak, and maybo I will speak, if there are not too many folks there. My mother can see him, but cannot see where he is, always. I can see you, and things near you, but I cannot tell from them where you are.

phy is God of himself.

Before you wind up this letter tell the praste that if
Before you wind up this letter tell the praste that if
looks at meself, and I sees to the property of the prope

died in Castle street, Boston. I died in a it. I will not confess to a Protestant; you was never confirmed in the Holy Catholic Church. I must have a presto, or I will stay in purgatory a thousand years, if I don't confess to a praste. I used to confess to Father Quinu. I belave now what I belave before I died.

I belave now what I belave before I died.

I belave in God, the Father, maker of heaven and earth. The Holy Catholic Church I belave in now. I've got an old man and children in Boston, and i'd like them to confess every day. I was two months without confessing, and died without. Two years ago James worked for the city. Once in a while I drank a little too much; but now I don't care to—that's all about it.

I would like to have you tell my old man I came to you. One of the children is in the Institution—the

you. One of the children is in the Institution—the Catholic school—and there I likes bor to stay. Her name is Mary; and then there he Jimmy and Bridget. I'm sorry I drank—that's all; and I think the old man better stop. Faith, I'll confess that to you. Profestant or Catholic, and the old man better confess, and if he happen to die sudden he'll not stay in purgatory.

That 's all.

everything in nature is capable of answering prayer, and capable of praying. But man, the grand temple, the mightlest of God's creatures, his prayers are officines perverted. He prays for that he does not need the avent on right to interfere: but I will any that I would have no right to interfere: but I will

where.

What are the conditions regulate to effect it?

what are the conditions requisite to effect it?

First of all, men and women should not pray for itat they do not need. If the creature understood blusself perfectly, he would never ask for that which fided could not give. Would be ask that yender sun is might stand still? No, because wisdom would teach bithin that God could not, by may possible means, aid him in this respect. God would not be God, if he were not true to himself and his laws.

The creature should never expect to lead the Creator, or change his thought. He should understand his Creator, and should follow him. Then every prayer should be heard and answered. The hand should be full of bleashing, and no thought should go out in prayer without a return of the angel.

Our questioner has one in his hoosehold lying low from disease. He tells us he has offered many prayers in her behalf. He has prayed carnestly, and with faith, and his prayers are unanswered. Daily she fades before his external vision, and his prayers are on no avail. And now he asks us how he shall pray. On, our questioner, if you understood our God, you would see that the natural law of God demanded the form, and would not seek to bring inharmony by recking to see that the natural taw of Got demanded the lorin, and would not seek to bring inharmony by recking to retain it. Nature claims her form, and all the prayers of you raise cannot save her. Ask in accordance with nature, and your prayer will not be in vain. Do not ask God to bestow favors upon you that his natural laws will not admit of. Understand first these natural aws, and then look into the spiritual, and pray in ecordance with these laws, and do not ask our God accordance with these haw, and not has our doc to turn halte from the laws of Nature, for he cannot do it; he would not be God if he did. It is well that nen pray, for prayer, even in its perverted form, is good. It is a seed of progression; no matter if it be born, in ignorance—no matter if it he in the incrustation of ignorance for years—it is a seed that will spring forth

in ignorance—no matter if it lie in the incrustation of ignorance for years—it is a seed that will spring forth into a glorious fruit.

All life is a system of prayer—of dependence. There is nothing in the natural kingdom that is not dependent upon its neighbor. Each atom in the universe is using a corresponding atom to progress by. Though the prayer be silent, everything prays, for prayer is a a principle of dependence, an asking for semething you do not recognize in yourself. When the scorching rays of the sun cause the little flower to droop and wift, that appearance betokens prayer, and the elements understand it, and it always receives an answer to its prayer. Behold, the shadows of evening come in answer to the prayers of nature. The dew comes upon the flower and kisses away that which looks like death. And this is an answer to prayer.

Our questioner, pray not for that you do not need. Let the Angel of Wisdom accompany every prayer, and oh, how different in effect! what a glorious answer! What a heaven conneth to the individual who prays artight! Learn of the lower orders of nature how to pray. The flower does not pray for that it does not need. Oh, pray as the lower orders of life pray, and your prayer will be answered. Wisdom and Fulth are always linked together. Pray by their light, and receive a heaven in accordance with thy prayer.

March 16.

Daniel E. Ransom.

Daniel E. Ransom.

It's all very well for you to ay go on; and it's well enough to go on, if you know where you are coming out; but if you don't, you better stand still, and be pretty alow.

I've only been here about three weeks. Confound it, stranger, what the devil does this fainting feeling mean? I bled to death. Confound it, I can't talk any better than I used to. I thought, when i got rid of the old body. I should get rid of this inconvenience, any way. [The spirit stuttered badly]

Well, stranger, it know there's something necessary here, but I don't know what it is. I said I'd come back inside of two menths, if I could; but I want to toll you I did n't believe I could. Some of the boys thought I might, but I did n't; but I said I would if I could. And here I am, considerably inside of two menths.

nonths.
I fell and hurt myself on the stomach. I vemited I lell and hirt myself on the stomach. I vomited up a little blood after it, and I vonited every once in a while till about two days before I dled—then I vonited about all the time. I suppress I hurst a blood-tweste—do n't knew, and don't care now, for I've got of this side, where there are no such things to

got off this side, where there are no such things to take care of.

My name was Daniel E. Ransom. I was thirty-seven years and. I shall be particular—don't you trouble yourself about that. I went from Michigan to California, in 1851, and have been out there ever since—sometimes rich, sometimes — piocr. Just after Jacques opened that — place in San Francisco, I lost all I bud there, or just about all. Then I went up into the country, and kept preity steady to work, and made about three thousand dollars in pretty quick time. I owned a tract of land once, in Brownwille. I have got a wife in Sacramento. She is coming home to Michigan.

You see that chum of mine kind of got his brains turned round in these things, somewhere down the ake care of.

You see that chum of mine kind of got his brains turned round in these things, somewhere down the river, and he believes in this; and when I died, he asked me to come back. I said I wouldn't come uncless I could talk straight. But I was a little excited when I came here; and I always stuttered worse when I came here; and I always stuttered worse willing this out for your paper. He wanted me to come back, and let him know how things are here. Tell him it's pretty nice. But nint there some medium that a fellow can come through and talk straight before I talk about doing a good deal of good by coming back! By the Gods; I'll have to learn to talk straight before I can make a stamped in that way I We only have

one mule through the Isthmus in 1851, but this is a sight harder.

Wind up, stranger, by saying I'm well—of course I am; and the next time I make an engagement to talk, I'll write. By the Gods, it bere aint no stammering in writing, that 's a sure thing.

Now, stranger, I'm going to get out of this sluice feat as I can. By the Gods, I've got a good deal of fine talk I'd like to say, but I can't say nothing straight, and I guess I'll wind up.

By the Gods, this is like losing your wife one day and marrying another the next—this throwing off your body and taking on another as quick as I have.

The longer I slay, the more I want to talk, and the more I can't. But, by the Gods, stranger, do n't put the stammering in. It's too much like appearing in court with your old clothes on. I'm going out now, sure, stranger.

Elizabeth Williams. What place is this? I want to talk to John Brown

le lives in Salem. My name was Elizabeth Williams; died in Liverpool. England, one year ago. John Brown is a store keeper am a relative of his. March 10.

Capt. James Hallett.

I have a wife and a son, and I would like to send a I have a wife and a son, and I would like to send a message to them. Now the wind seems to be pretty fair for me to-day, and I am pretty glad of it, for I do not want to come and have my friends say I did not. I died of a fever, after being sick three days only. Some of my affairs were in a very topsy-turrey condition, when I set sail for this port, and some of them were straightened in a very crooked way. I always had a fancy of attending to my own, yet I do not claim the privilege of straightening my affairs; but I ask for the privilege. I am well aware we spirit are not quite as tangible to mortals as we once were, and our word is not available in halls of justice, but I am here in spirit, and wish to do something toward reinstating is not available in tails of justice, but I am nere in spirit, and wish to do something toward reinstating myself in my former position, as far as handling what is my own is concerned. This new country has afforded me some strange rights, and I am anxious to talk with my wife and son, or Capt. William Classe, if he will give me the privilege; and if I get the opportunity, and cannot convince them of my presence, I will an helm and never rise again. will go below and never rise again, I believe it is the object of some spirits who come to

conditions were not right to tell the truth. I might that we met in Full River, just enough to set the ball in motion, and they may 'rejoice and be exceeding derly lady who knew the facts, I asked her if Mrs. G. a starving souls shall be their reward." The benisons of each right to tell the truth. I might the truth. I might conditions were not right to tell the truth. I might the truth. I might the truth. I might the truth is the truth. I might then we met in Full River, just enough to set the ball in motion, and they may 'rejoice and be exceeding I deal of the truth. I might the truth is the truth is the truth. I might the truth is the trut

MY DRAB AND MUCH-LOVED MOTHER-Why do you any dhan and mech-loved mornel—why do year not recognize us as we come to you at morning, noon and night? Why say we do not come? We are all often with you, and only lack the power to fully manifest. Our dear father is hoping to send you a message soon; so rest in peace, for all is well, our dear, dear, beloved mather.

Thomas knox, to his mother on earth, living in Prattsville, Alabama.

March 16.

To Edward Faxon. Many things are given you. Profit thereby, and you will have no regrets in spirit.life.

A Brisis, to Edward Faxon, Boston.

March 16.

Lydis A. Hartwell.

Mother, dear mother I when the doors of the celestial city closed behind your child, your spirit cried out, "She has gone I" and mine cehood, "Not gone, but to come back again soon?" for I was told by the angels I could soon come again, and hold sacred communion with those I had left in mortal. So, dear mother, will you receive me, your child? Oh, yes, I feel you will, Much of my earth-life was enshrouded in shadows; but I will lift the veil for you that covers many things, if I can see and speak with you in private. Try, dear mother, and give me this all-glorious privilege, and you shall not feel any regret in consequence.

I do not like to come to this strange place to meet my mother, or any other of those so dear to me in mortal but meet me in private, and I, will refresh your this spirit with the blessed assurance that the spirit lives in a glorified condition in its own home. Lydia A. Hartwell, of Dudham, to her mother. Lydis A. Hartwell.

Written for the Banner of Light. THOUGHTS.

Suggested by the passing away from earth, of Mas. Manoa arr H. Gages, wife of Capt. Benjamiu G. Green, of Rox bury, Mass, whose transition to the benitudes of a high er life, after patiently enduring great earlity suffering, occurred on Bonday morning, March 11th.

DT R. THATER. Wife, mother, sister, friend is gone Where none e'er weep-whore hone e'er mourn,-But all are blest; Now, freed from earthly noise and strife.-

From all the storms and ills of life.

Bhe is at real. Though from all earthly scenes removed, She's still with those whom here she loved -And day and night Her spirit watches round their way, To guard thom lost they o'er should siray

from paths of right. In the bright sphere where new she dwells, Where light the darkness all dispels, Hhe now doth welt To welcome us, as one by one When each the work of life bas done-

We reach that state. From her shade she looketh down. Watting for us to share the crown Which she now wears;
Where kindred spirite sweetly blend,---Where we eternity shall epend,

Released from carea When we death's narrow stream shall cross, Then we chall know "leath is no less, But endless gain:" May we like her just passed away. No longer wish on earth to stay, And heaven attain. Boston, March 15, 1860.

TEST RECEIVED FROM ADA L. HOYT. Some are so constituted that speculations, philo sophical or metaphysical, or both, are a great source of happiness to them, a sort of life within themselves, often leading them into vagaries, and often the nativily of great ideas; while others, following out their natural bins, profer dry facts, and see no beauty or deire no pleasure, disconnected from what is practical. The first are often happy; yet. in the game of life, as the world has it, unsuccessful; the last, more or less miserable, yet stand well on 'Change. And thus humanity ultimates out into life and action, species into varieties, mixed more or less together from these ex-

By the Gods, I'll have to learn to talk straight before I can make a stampede in that way! We only have a little time to talk; and when it takes an hour to get out one word, it's had business.

Brown is a pretty good fellow, but he got his brains turned round the last trip he made down the river, and wanted to engage my services. It's all right canough. I suppose, but it's a devil of a gap to drive one mule through the Isthuus in 1851, but this is a might harder.

Mid up, stranger, by saying I'm well—of course I am, and the next time I make an engagement to talk. neck, a larger beak. Bo all ball, speculations, fanoiful or prefound! Some that are vague and uncertain to day, may in time prove to be the foregleams of inspira-

White in this frame of mind, the subject of medium ship presented itself—whether we are all mediums, and Fall River. In Taunton the people are quite accushow much of our promptings are our own, and how much the influence of the world unseen, that once act. ed their part in the great drama of life, as human be-

ings.

I like the view taken by Dr. Wellington and some others, that we are, all of us, at all times more or less trative of this point. I was at a circle at a friend's Well, sir scribe, how is the wind and tide with you to day? This seems to be a new port, and an old one at the same time.

It was always my way in life to come right to the point, if I had anything to say, and then to leave.

My name was James Hallett—Capt; James Hallett; my years numbered forty-three; I died in the East limites.

Little and the circle, and rather mirriful, withal, perhaps to the annoyance of those more intent upon the object of the gathering. Later I joined the circle round the hor. As the thundering avalanche comes bounding that, and at my turn, proceeded to write names of defined to the annoyance of the same time.

Indies, the names of suicides. I wrote the name of Mr. H., learn it to look within, and see if there who lived on Pentherton Hill. I did not know this unwarm rays shall cause to spring up, and bear blossoms fortunate fady, who hung herself many years ago, but of "Love, Purity, and Fidelity!" I remembered traditionally the fact, and that she jumped out of the window, and only breaking a leg. all spirituality as they need be anywhere. The first said, "Ah, devil, you deceived me!" When the pelevening about two flundred were present, which was a I remembered traditionally the fact, and that she lets were bandled, the raps came at this one, and Miss large audience for the subject; but the report the next Hoyt, influenced, wrote out the name of Mrs. G., morning was, "the hall will be filled to-night;" howwhich was right. The raps also indicated that she ever, somebody sent a driving rain, which prevented dled in Cambridge. I dld not know where she dled, this consummation, but the two following nights the but presumed it to have been at her house on Pember hall was crowded to its utmost, and people cazerly ton Hill, where she had failed in her first attempt, and gathered around to obtain the honor of an introduc-I concluded that the spirits had forgotien, or that the tion to such a talented speaker. conditions were not right to tell the truth. I might There were a few stirring men among the little band

To you have described mo? This ejaculation of attarring souls shall make sweet musto in their cars and a supering to a beggar without expecting to feel well inside for it; and a supering to a beggar without expecting to feel well inside for it; and a supering to a beggar without expecting to my friends, if they will let me talk to thom; so you see I am selfach.

Gold and silver I have none, as was said of old, but such as I have, I will give to them.

By wife's name was Lydia—her maiden name was why may it not be a fact in reality, and not a fautasy?

O'A h, davil, you have decrived mo? This ejaculation for many a day, and the roundelay of man's freedom, she advised suicite, telling her to kill herself by jumping out of the wind. Since the conversation with said include in its chorus the names of those "who you see I am selfach.

Gold and silver I have none, as was said of old, but such as I have, I will give to them.

Ench, as I have, I will give to them.

By wife's name was Lydia—her maiden name was why may it not be a fact in reality, and not a fautasy?

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Her was a large of sataring souls shall make sweet muster in their cars.

I was a substance of many a day, and the roundelay of the many a day, and the roundelay of

thought—that just the suggestion into my head to write the names of suicides, and suggesting her own name, which I had not thought of for years? If it was so—and it seems, admitting the truth of Spiritualism, to be highly probable-how do we know but many of our thoughts and actions are the influences of the unseen! Then how differently we should look on much that we see done in the private and public walks of life. Take this test: The spirit of Mrs. G. may have influenced the writing of the names. If so, then the antecedents are as likely to have been part of the same influence; and if they were, who will say where influences end, and self-hood begins? If that evening I was mirthful at the spirits' instigation, then at another time of mirth, why may not the unseen companions be the means to that end, though no Miss Hoyt furnish the conditions necessary to demonstrate the fact?

CORRESPONDENCE. P. VETTER, WATERFORD, N. Y .- DEATH OF CHAS.

MILTON.

E. King, Esq.—There are times in the experience of all hearts, when all of life seems to tend to one and-to culminate in some great joy or serrow for us. We took up our pen to pay a passing tribute to one of earth's purest spirits who has recently passed on from Waterford, N. Y., to become a dweller in one of the many manelons above. Mr. King was formerly con-nected, as associate editor, with the Cincinnati Gazette. He possessed talent of a high order, but was compelled to shandon the sedentary life of an editor on account of delicate health. He was an intelligent and refined gentleman, and held in the highest estimation by all who knew him, for his many excellent qualities. Just in the bloom of manhood he was stricken with consumption, and wasted slowly away, bearing all with patience and calmness. He was never startled or dismayed at the thought of dying, but remained sereno in the most trying moments of the morial conflict. Long he suffered, and patiently he waited till the death angel came to his release. He was remarkably charitable to all who differed with him in opinion, and was never forward in crowding his opinions where they were unwelcome, but always ready to defend with ability his faith when attecked, and was always ready to give a reason for the joyous hope that lit up his soul, and made his life screue and happy. He assured his friends of his sure prospects for a bright future, and full confidence in his ability to return and speak of the higher life. In his dealings with all, ho nderstood that to be a Christian be must be Christlike, and to be a Spiritualist he must be spiritual-minded. In his passing away we have the most cheering evidence of the worth of the harmonial faith, upon what has been termed the bed of death. With the utmost composure of mind he gave directions relative to his funeral—chose his speaker, his bearers, and made every arrangement for the laying aside of the casket and passed on through the portals leading to eternal and the last few breathings were so gentle that his friends waited in solemn bush for another which nover came. Then came-

A change on those features fair and thin, And while from that husbrd and darkened room, Two angels issued, where but one went in.

January 18th the friends met at the Methodist Eniscopal Church, and were there addressed by the minister of his choice, Rev. Mr. Selleck, who took for his text these words: "He had this assurance, that he pleased God." When the coffin was lowered into the grave, and the minister repeated these words: "Dust thou art, and unto dust thou shalt return," and tho deleful sound of gravel fell upon the coffin, the language of which was farewell to the casket which held the spirit of our friend in his sojourn on the earth, his spirit hovered over the scene, and he, too, said: Let

my earthly form return to dust. I need it no longer. To spirit realms immorial,
His free progressive soul
Passed peacefully death's portal,
To the blossed angel goal.
And we know his spirit deathless,
Will off return to cheer,
Though his clay be only and breathless,
Loved ones in mortal sphere.

laid away in the silent cemetery.

LITA H. BARNET, PROVIDENCE, R. L.-Since last I wrote you, Mrs. A. M. Spence has been with us for the four Sabbaths in February, during which time she has lectured week nights in East Attleboro'. Taunton and tomed to hearing the good word dispensed, all speakers reporting large and intelligent audiences there.

As for East Attleboro', while I was astonished to know that any human man would have the audacity to some Spiritualism, much less to engage a speaker to really come into the camp and stronghold of the enunder spirit influence. And here let me state an in-stance, and speculate a little upon it, which is illusted old foggient is melting away, or being colleged by young progress, who bends his steps hither and thithouse, and Miss Hoyt was the medium for that evening. Quite a number were present, and, as usual with her, the tests were very good, and those round the table were quite interested. As for myself, not seeking dared to bring our bold crusader, Mrs. Spence, into the for, or particularly interested in tests. I made myself field, to hurl her pointed weapons at the foes of truth. parted friends on the pollets, still feeling mirthful, and way, and burying up all obstacles that are in its path, somewhat indifferent. I took it into my head to write so does her wild eloquence arouse every heart, and who hung himself; Mr. J., who cut his throat a few weeds of error or bigotry there, to prevent the light of years ago; Mr. S., who blew his brains out when I was truth from chining upon the rich alluvial soil within, a lad; and for the fourth, I put the name of Mrs. G., where lay dormant the seeds of the flowers that its

The Millian Market the state of the s Add milled and the state of

"PLAINDRALER," TOLENO, O., furnishes for our columns an account of the remarkable manner in which ere long undermine the superstructure of false religion. an obsessing spirit was driven out of a young woman, He writes us:-A lady friend of mine was called on to visit a youn

woman who had been sick for a long time, and had been pronounced by her doctors as beyond their reach or powers to cure. Dr. R., I believe, advised them (the girl's friends.) to call on my lady friend, or on me, as he thought that if anything would help her, magnetism would. Mrs. —— replied that she would go if I would, which request I compiled with. They myself. On entering the parlor, I heard the heavy tread of some one walking, seemingly in great distress. I was told that it was the sick woman, in an upper room, and that she had been walking for over three weeks, the most part of the time, and for the last eight and forty hours continually. I felt at once that here was a case of obsession. I asked my guide from spiritland if he could help her, and he replied yes. I then went to her room, and when I opened the door, oh what a pliable eight there was before me ! There was the obsessed, walking to and fro, in her narrow room, mouth-biting her finger-nalls-glancing into a glass at her pale and care-worn face. And there, too, was the weeping mother and sorrowing friends, all mourn-Ing over the once gentle, fair young woman. On hearing me enter, the maniac turned and gazed at me with a strauge and unpleasant look, saying, and at the same time pointing her finger at me, "We know you and what you want: you want to put me to sleep; but you wont do it;" and she then paced to and fro again. We spoke kindly to ber, telling the undevelened or wicked spirit that we would him to leave. which the spirit declined to do. After we had tried all our persuasive powers, and that to no effect, we then determined, with the help of a good spirit of a good God. to root this spirit from his stronghold of this poor, dear girl. We then began our work, and for two hours and forty infautes continued to work as we never wish to do again. We followed her from corner to corner, around the room, and over the hed, heading off the spirit by every possible means, yet gently and without a harsh word. At one time he attacked us in a manner that I never wish again to feel. Finding that it until finally she sunk down on the floor, gently yielding to our healthful magnetism under apirit influence.

RUSSELL AVERILL, NORTHFIELD, Vr.-The agitation of thought is said to be the beginning of wiedom; and as opinions have been advanced in the HANNER with which I cannot, at present, fully coincide, I will, with your permission, present some of my own opinions, in the spirit of inquiry rather than of dogmatism. In regard to suffering and progression, is it neces-

sary that all should experience the lowest degradation of sin and misery in order to progress? What is termed sin, or evil, is but misdirection, consequent upon ignorance, and the misery resulting from it; it seems to be designed to bring us to an unperverted state of nature. If man has any judependence at all-If he is anything more than a mere machine-as I nature; or, if it is contended that he cannot violate a place for our meetings, and fitted up a small hall for less, but because I feel that such a paper as the Herald law of nature, then to substitute one law which is productive of unhapplaces, when another would bring | peace and enjoyment. It seems to me that these who start with a comparatively high state of mornity, can progress without experiencing so much sin, and consequent misery, at those who commence life more under the dominion of the lower propensities; not that I mean that one faculty is necessarily bad, but that a proper proportion and balance between them is requislie for the production of a barmonicus being. Man is liable to misdirection, because he is finite. He must exist somewhere in the scale of being below the infinite: consequently he does not know all things, and is liable to choose one thing, when something else would be to choose one thing, when something else went to also of my travels mistary for your pages. And now I am now I

the subjects pertaining to them. If this be so, what by the amount collected for my services, I should say the constant inquiries after such manifestations—eviadmonfal the child that is comparatively ignorant of the nature of things by which it is surrounded? In Universalist church, who was endeavoring to establish dium to travel westweed? I should be challenged by the challenged by t good does it do for the parent, who has experience, to that pecuniarily they are not overburnened. Here ! not this contrary to observation and experience? That we are influenced and molded, in a great degree, by conditions and circumstances, it seems to me cannot he successfully depled. And is not being talked to or written to, a circumstance of life? Then is it not Tenny, and welcomed to the hospitality of his home. highly important that we surround ourselves, and especially the rising generation, by good conditions. as far as we can? The marks and deformities of children show what a nowerful influence conditions have on many anterior to birth; and also how unspeakably important it becomes, for the production of a barmonious race, that woman be surrounded by happilying and elevating conditions.

H. BARBER, WARWIOE, R. I .- We are progressing toward perfection here. Not that we are so far advanced as I could wish, but when I look back four years, I can see that many believers have been added to our faith; many more have become interested in the good cause, and even our opponents look upon us with respect, and many of them may they are convinced that there is something in the manifestations, but are not willing to admit that there is anything spiritual in the

Dn. J. J. BATPIELD, Sr. Louis, Mo .- Having long witnessed the antibring and misery consequent on the disordered condition of human society in this our day, and wishing to throw in my mite toward the anteliorn tion of their condition, I offer to be one among others in forming a community or association on the common stock principle, could I find a sufficient number of persons like minded to join with me to further such an object. I would deed in perpetuity for such a purpose four hundred acres of good farming land as a foundation to begin with. It is directly south of the city of At. Louis. Missouri, about one hundred miles on the line of the Iron Mountain Railroad; and when that road is extended, it will pass within from three to five miles west of the land above named.

This is not got up for speculation, but to make a home for the poor, the outcast, the afflicted. We do not want any to enlist in this enterprise, but on the principle of perfect selfabnegation. so far as mine and thine are concerned. Should there be any that have some money that would east in their lot with us to help the good cause along, they would be gladly re ceived; or the aid of those who had means that would subscribe, who could not come to reside with us, would

Those who may wish to communicate in reference to the above, will please address Dr. J. J. Builleld,

corresponds to the name of his or her friend, and then personal character, which has since been fully verified. Woe to that hypocritical spirit that will profess to

The effort to give names, when In a trance state, is

M. H. HOWARD, DECORAU, WINNESDUCK CO., IOWA twenty subscribers; and I think most of those subscribers give their papers to such as think themselves unable to pay for it. There is an atmosphere of free. I left, promising another visit at some future day. dom and liberality pervading the minds of our citizens on the subject of Salvituallam. Thank God, the under carrent of progression flows smoothly on, and it will who dare to think for themselves. The weather was

"I.," NEW LONDON, CONN .- Hero, in this quiet town, the heart-depths are often stirred by the benign mission of kindred spirits, sent to bathe the weary and earth-tired sojourners with the refreshing waters of those living fountains which make glad the immortal

In this town, as in other towns, dwell people of various tastes, talents and views. Some are looking Bros. Morse and Woodworth. Brother M. is a writing for tests. Though claiming to believe, they want were all entire strangers to Mrs. ____, as well as to more and yet more proof. The wonderful in physical mauffestations is sought after by the multitude, who w. is one of the most singularly controlled mediums f loftler inspirations of puror spirits. Others seek health ho is not self-deluded. For the space of an hour or of body, and prize, as the highest manifestation, the more be sat in my presence, uttering in a wild, chanthealing power; while not a few meet in small com panies, unknown as public circles, to hold communion with the beloved, the departed and the progressive.

Porsons visiting New London, who wish to see : medium for physical manifestations, we would refer to Mrs. Smith, East New London. These wishing to consult a bealing medium, would do well to call on pulling the hair from her bead and putting it into her Mrs. Potts, East New London, who is a woman of Mrs. Potts, East New London, who is a woman of broad sympathies, and admirably calculated for the find no one who knew of them but blusself. I shall peculiar mission to which she is chosen.

MILAN, O .- LUCIA BORT sends us some sentiments faction. on the condition of the poor outcasts who need nothing so much as sympathy. We give thus much of her arti-

that uttered these words, but such a sad, sad face, that others. I received a politic invitation from Gov. Tal-looked up in wonder at this unwonted salutation, madge to visit him, but the impassable reads pre-That face-it haunted me day and night for long weeks vented. I understand that for some time Mrs. Stowe after. I read so much of angulah in it I could not for has been successfully laboring throughout this section get it. I read-u'en before I heard the piliful story- of country. of the love that had rained her. I saw those who had I made the acquaintance of Brother Baldwin, a Conprofessed to love so fondly turning away in her hour of need. I saw her human sisters passing by on the other work here, preaching the great truths of the present, side, acting "I am helier than thou." Even the little The other religious teachers in the village grash their collidron went scoffing slong, as if to say, "Touch us teeth at him, and warn their people against his teach-not; thou art polluted." But worst of all, (listen, relings; but the people, God bless them, will hear and cording angel, and help me to write this part, in let. judge for thomselves. was no use to trouble us, he returned to the girl. All out one word of love, or e'en a pitying glance. But desire to read and understand. I would commend this this time we followed her, making downward passes, among that scotting crowd I did not see her mother, plan to the friends everywhere. Think of it, my Poor girl, she had no mother, save in the angel band, Had she known a mother's care, she might not have to act man it. wandored from the path of virtue. But her infant feet pilot. That path, so full of quicksands, so lined with Marks Hall, to good audiences. In this place there she had found them, but was cruelly deceived; and firethren, we cannot be too careful to keep ourselves now, with the sad truth glaring her in the face, with unspotted-remembering that the results of our earthher love trampled upon by unholy feet, she asks you, lives will follow us into the life beyond. This is deeply she asks anybody, for sympathy. Will you give it to felt by your brethren by whom you are more image her, or let her die of starvation—die for want of love? diately surrounded.

> ANONTHOUS, SOUTH MALDEN, MASS .- We have a the retirement of the Telegraph, and that our esteemed small knot of Spiritualists in this place, and have held Brother Partridge has thrown the influence of his circles in private houses, (for want of a place to meet unper into the balance in favor of the Herald of Pro-in.) for investigation. We felt the want of a public gress. This I say, dear Banner, not that I love you that purpose, which was dedicated as Liberty Hall, the is much needed, and will thereby be pinced at once, I 4th of July last, after which we had some apiritual hope, on a firm basis-though perhaps not so firm as feasts on the Sabbath, through our local mediums, that to which you have already sitalized by your own and Mr. Atwood, of Medford. But during the winter, consistent and energetic course. The Principle, I perthere has been nothing to cheer us on our way but ceive, has also retired. Thus there are two the less what we get at home. The half is free for all spiritual papers in the field. Another, if I mistake not, will mediums, and as we are poor, and as yet but few, we want some liberal minded mediums, who will not mistakes in starting other papers. Your paper and expect more than they can get, to come and help us. The field is clearing.

LETTER FROM THE WEST.

ation of my travels' blatory for your pages. If 1 sin. From this point I visited the village of Cooks-Again, it is contended that evils are not ephanced town, where I found many kind friends, and a cordial good might be done by such a medium in the West or diminished by all that may be said or written on welcome. Their hearts are large; but, if I may judge than in Boston. If you had witnessed, as I have done, a paper in the West. He lectures frequently through out this section of country, and his lectures are well

Charence,-Here I was kindly received by Cal. A. D. Here are many warm friends of truth, who turned out well to listen to the gospel of the New Dispensation. I delivered three lectures on a Sunday. From hence l went to attend the funeral of Mr. Daniels, of Laona, Ill., at which there was a large attendance. In the performance of this duty I incurred a journey of twenty-nine miles, and an outlay of two dollars and a half, which was not refunded. I mention this simply because I wish all who may read this to bear in mind, great fields of thought, in the physical, religious, or that if they cannot be so generous as they would wish, to those who labor for them, they should at all events to ascertain the evidence of insuiration, will most al-

audiences, being cordially received and entertained by that will not willingly receive theories and alleged our good friend and brother, Esquire Gardner. I apent truths, without evidence. There is a vast difference a portion of one day here with Mrs. Ferguson, a clair. between positive knowledge and belief. One individvoyant medium of considerable excellence, and re- nal is so constituted that he can believe truths of which ceived through her a descriptive communication of be has no tangible evidence. Other minds may have considerable interest to myself. This is a protty bard all the textimony that is required, and yet be unable to place, and there has been much opposition; this, how- appreciate and understand it; hence results unbellef, ever, I hope will soon be at an end. I commend this and the world will pronounce them infidels. place to the attention of lecturers on apiritual philose-

be called a place. Here I occupied a school-house, a belief in immertality. Now, there are sentiments standing alone in the midst of the woods. There was and principles advanced by the religious teachers of a fair audience, and good attention.

more could be found like this dear aged brother, who

instead of relying entirely on revelations of the post. and sectorism theories. There is in the word sumbelief on Rock Prairie, about four miles from Janesville. not satisfied with the dry basks of modern theology Here I found many noble minds, who are steadily but desires something more real and tangible, on which pressing their way anward and upward; foremost it may rest its faith. It is a shame to humanity. It is among them is J. Deans, Jr., who kindly sheltered me an argument against the assituation and all higher ionbeneath his roof during my stay. I lectured here dencies of mankind, that there should be so many to twice to good audiences. At my second lecture there accept of theories of the fruth or falsehood of which was present our good brother. Elder Dexter, of the they know nothing. This encrifice and destruction of PAUL PRY ... Among the tests most sought for is Christian Church. At the close of the lecture a Mr. Individuality is the curse of our human existence, and that of names, and the most difficult to be given. We Cowell, of Lima, was spiritually influenced to address only infidelity shall relieve humanity of so burdensome do not know a satisfactory reason for this; but find the andience, by a spirit claiming to be Elder Jenkins, an evil, to which the other extreme, of excessive inthat it is so. Often, it is said, the organ of the formerly of the Baptist Church; several very striking credulity, is preferable; for it is impossible to establish memory in the medium is not sufficiently developed. peculiarities were manifested, evidencing the identity the medium, without first having the extreme. And In such cases I would advise the sitter to write down a of the spirit satisfactorily to many who were present. In the medium between these opposites, is found the number of names, and among them put that which While remaining here I had a remarkable vision of a truth. Better to be unbelieving than superstitious.

K & Water

sicians fully equal to any that most with our people call them over, and it will be found that when the Thouce I proceeded to Whitewater and Palmyra, but blowhere. A part of the muricial family, completing right name is called, the apirit friend will give un- was not able to gain access to either place, and there

Engle .- I found there had not been much of Holeltunilsm in this piece; yet there was the disposition to bene what I might have to present. My arrangements were made here through the kinduces of Brother P. Stewart and Marvin Borce, Esq. I delivered three enough to tune their own lastruments, but whose cars and when persevered in, is sure to render the manifes- lectures in this place, and left the promise to return and speak again at some future time.

Troy .- Brother Meachain, P. M., is the leading Spiritualist in this village. Here I lectured and de-The DANNER is welcomed to our little town by about livered three public and five private fectures, held several conversations, and operated somewhat on the sick and soffering; much interest was manifested, and

Mukwannyo.-In this place I found almost Egyptian darkness. Dr. Collins and Mr. Berry being about all unpropitious, and the audiences not large; yet were they fair for such a place, and I hope good things for this neighborhood in the future.

Wankesha,-This is a handsome town, well stocked with progressive materials. Here lives our good brother, Dr. Holbrook—a realous friend of Spiritualism—one who loves to stand by these who labor, and uphold their hands in their work. I visited much among the friends here, and became acquainted with medium, and, if I rightly romember, a healing medium also, and his mediumship is highly esteemed. Brother seem not, as yet, to have had the heart touched by the over met with. It is a question with many whether ing style, words in an entirely unknown tongue; these utterances, he says, are expressive of the various passlous of the mind; yet, in what respect they are expressive, I certainly failed to percoive. I am told that he is sometimes physically used in a very extraordinary way. He sat and told me of a great many very wonderful cares which he had performed under long remember my visit to this place with great satis-

Fondulae,-The weather was very bad, and reads almost impassable during my stay. I lectured three times in a hall, to small audiences. Here I was enter-"I pity thee, sister !" "T was a sympathizing voice tained by John H. Spencer, Brother Jorgenson and

ters of blood, that shall glare before his eyes forever i) Brother Jorgenson has done much for the cause here.

I saw him who had ruined her, he for whose sake she He has obtained a complete library of all spiritual and and given up her all, her purity, pass coldly by, with harmonial publications, and they are open to all who friends, and then I doubt not you will make an effort

Ochkoch .- Through the kindness of Brothers Smed and to start out on the long journey of life without a key, Jackson, and others, I lectured two evenings in polsonous flowers—do you wonder that she fell? Her have been a variety of manifestations, some of which cart was bursting for sympathy and love. She thought bave left a bad impression on the minds of the public.

In conclusion, for the present, I am glad to notice shortly follow, and then I hone there will be no more the Herald, well sustained, will be every way more profitable and valuable, than a multiplicity half sus-

I noticed with satisfaction that Miss A. L. Hoyt was about again to visit the West, and had held out the DEAR BANNER—I devote this morning to a continu-nope to many that through her they might probably their course, and direct them to good friends, who will cardially welcome them in every place.

JOHN MAYREW. Momence, Ill., March 17th, 1860.

MISS L. E. A. DE FORCE.

it the Melodeon, Sunday Aftornoon March 17, 1860

The medium announced her subject as " Modern Inidelity." We give a concise report of her remarks:-The charge of infidelity, more particularly brought against modern reformers, has been urged against reformers in all ages. He who is disposed to explore the scientific world, and enthestly and honestly to strive ways encounter, from society at large, this accusation Monroe,-Hero I delivered three lectores to good of infidelity. There are certain faculties of the mind

· Infidelity ! Infidelity !" is the accusation reitor. ated against Spiritualism, because we believe in in-Pleasant Grove .- This is a place which can hardly restigation as the noblest structure on which to found this generation, which are antagonistic alike to com-Eransville.—There is considerable freedom enjoyed mon-conse and common deceney, as well as to all by the good people residing here. The most promissience and reason. No intelligent person can accept nent friend of Truth here is Henry Spencer, who ex- such doctrines as these; for they destroy man's individtended to me the warmest welcome and kindest sym- unlity, make him a serf, and require him to receive pathy. I lectured here three times, in the Presbyterian testimony the basis and authority of which he knows pulpit, to large and attentive nudlences. I spent con- not, upon penalty of having affixed to him the terrible siderable time in converse with Mr. Spencer's father- stigma and curse of infidelity. If there is anything a very aged man-who, though still to great extent noble, anything heroic, anything divine, in the human sectarian, rejoices much in the light which modern soul, it is that independent investigation which will spiritual teachings has cast upon his path. Oh, that prompt men and women to stand forth upon that plat. form of personality, of individuality, and to avow their would be bold to search for truth in the present, honest sentiments, independent of all public prejudices Mount Zion .- My next place of visitation is situated something sublime; because it signifies that the soul is

believe, for fear of censure and opposition from the pulpit, the restrom, or the press. There is nothing in the experience of the human race to show that God ever intended that all the subjects of His government. should believe the same doctrines, either in politics, science or religion. If every sejentific and educated mind were agreed upon every theory that is advanced, the arts and sciences would remain dormant. Without differences of opinion, there can exist no growth or

list though there is in unbelief something noble and prophetic, there yet is in it something to be regretted and deplored. But it cannot be otherwise. The Church intros to the individual and says. You have not the truth and the right; you do not neept the theories that we know to be correct; and, consequent, ly, you are dezerving of condemnation for the want of faith. This spirit of persecution awakens the instinct of resisiance, which is an incredicable principle of human nature; and the result is, that man is driven to the alternative of yielding up the exercise of his free will, or of embracing infidelity.

But we behold, in the present, the dawning of a new and glorious dispensation, of an era in which the imflut though there is in unbelief something noble and

and glorious dispensation, of an era in which the immortal freedom of the human soul shall assert itself and shake off the fetters which malign superstitions have thrown around it, and when the carnest seeker after truth shall no longer encounter the unjust imputations of insincerity and of athelem.

In Leicester, Vt., Nov. 18th, 1829, of consumption, Br. Wz.
Gilz, whose mondane existence was 75 years. He was a
kind, affectionate husband, a loving father, an exteemed citizon, and a skillful physician. He was one of the first and
strongest pillars in the Spiritual temple. Having only embraced its truths, they afforded him in his declining years an
untold consolution.

oraced its tritise, they anorded him in his declining years an untoid consensition.

White conversing with him, a few weeks previous to his dissolution, in regard to his entertaining any doubts as to the finishes of the Spiritual philosophy, he said, with much carnessiness, 'Doubt it! No more than I do my present existence.'

iriths of the Spiritual philosophy, he said, with much cartestness, 'Doubt'il' No more than I do my present existence."

Thus he left this for a higher sphere, where he shall greet many loved ones, who were sent to explore the beautiful climes, and bld him welcome to their bleet abode. He has left an analytic companion with health much impaired from continued watcheate over her loved husband, who, I trust, will often hear that familiar voice addressing her in the beautiful language of Jesus, "Though I go away, I will come again, that where I am ye may be also," Thus sustained, she will patiently await the welcome plaudit of "Wedl done thou good and fathful servant, come up higher." As are after star of such magnitude is added to the highitant firmament, may we not hall the time when every dark, sorrowing heart shall receive a halo of light and love? B. A. Hoxox.

In Warwick, Mass., Jan. 17th., 1800, Jona. Garder Gals, aged 18 years, only child of widow kindan Gale, who now feels her heart and home to be still more lenely than before, for the departed loved one, herself, and her aged mother, were the only insubers of her small but bring family. But those left behind do not "Mourn as those that have no hope," for they are becaved that the loved one has passed on before them to the celestial spheres, yet, with fillal trust in their spiritual rather, the language of their hearts, "All it well." And they are sattlefied that he length that he has passed on before them to confort and console, and to poor into their wounded breasts that leve and hope which they were assured that he had for them when he dwelt in the furn, and are now atronger than before.

In Cambridgeport, March 10th, 1860, Clarence, youngest

In Cambridgeport, March 19th, 1869, Clabence, youngest child of Sinteen and Mary Snow, aged I year and a months. Without warning came the angel of death, and plucked the beautiful bud from its parent stem, and transplanted it into a holler and more genist offme. May the hearts of the bereaved parents find a solace for their grief in the blessed as a transport that though pathway measure their child area. surance that though perhaps unseen, their child-angel is with them still; that the bud broken, in time shall bloom in the immertal bowers of Elernity; and when listening for angel-whisperings, hear the gentle tones of issuedance and love, saying.

"Be comforted,

Your darling is not dead?"
Boston, March 23. LAY LAUBA B. A. DEFORCE.

MOVEMENTS OF LEUTURERS.

Parties noticed under this head are at liberty to receive tion to it during their lecturing tours. Sample copies sent

fron.

Mes. Amanda M. Sperce will lecture in

Wittmentic, 2 Sundays of April.—Boston, 3 Sundays of April.

N. Brookfield, April 10, 11, 12.—Woonsucket, April 11, 18, 19, 20,

Rewport, April 24, 25, 20, 27.—Philadr's, 4 Sundays of May,

Cambridgefort, 2 do., of Juno.—Fall River, June 12, 13, 14, 18,

Taunton, 2 Sundays of June, and 2 Sundays of July.

Woonsocket, 2 Sundays of June, and 2 Sundays of Aug.

Address, the above places, or Station A, New York Chy.

Address, the above places, or Etation a, New York City.

Mrs. A. P. Tromson will snewer calls to lecture in the surrounding towns, addressed to her at Lowell, Mass., Ill Girlior notice. She will speak at Fuzbord, Mass. A; Ill Striker notice. She will spe

ad August; Boad. In Oswego, and will bon return to Massaclusestis to make Fail and Whiter arrangements.

F. f., Wabsworth speaks, April 8th, In Byracuso, N. Y.;

15th, Utles; 22d and 20th, Troy; Isher, 19th, Others, 19th, Ot

aid, answer any calls that may tout to the public gue aidress Mrs. R. F. Atkins, Cedar Avenue, Jamaica Plair

Miss M. Mundon, who is in California, intends to visit the mining towns in the Spring. She is authorized to receive subscriptions for the Bahnke. Address her at San Francisco, for Miss Exua Handings will lecture in Providence, Portland,

Plymouth, Oswego, &c., &c., during the Spring months. She lesires to lecture in Connecticut and adjacent places, week Sychings. Address, No. 8 Fourth Avenue, New York, CHARLES H. Growsell, tranco speaker, Busion, Mass. Ad Iress, Banner of Light office. Mas, Pannis Bushank Februa will lecture in Cambridge-

Ma. II. Mulville Far, trance speaking and writing medi-im, will receive invitations for lecturing the coming apring and summer. Address, Akron, Summit Co., Uhio, Miss A. W. Srakous will speak at Lyons, Mich., the sec-ond Sunday of April; probably at Toledo, Ohio, the third, and at Chyoland, Ohio, the fourth and fifth Sundays of April Miss Elizabern Low, trance speaker, of Leon, Cattarningus 20, New York, tectures at Ellington and Rugg's Cornors, Conjaranges Co., N. Y.), every fourth Subath, She will have reals to lecture in Chautaque and Cattaranges Cou-

MRs. MARY MARIA MACOMBER will speak, April 8th, 15th, 22d, and 20th, at Plymouth; May 6th and 15th, at Fexture'. Sho will not receive calls after May 31st without further notice, as the thicks of violing California the centing Summer; if she should remain, due notice will be given. LINDLEY M. ANDREWS, superior locturer, will visit the South and West this winter. Address bim, either at Vollow Springs, Obio, or at Mondots, III.

LEO MILEER will speak in Quincy, Mass., April 8th and 6th; Willimanid, Conn., May 6th and 18th; Tauston, Mass., May 20th and 27th; Providence, R. L., Jane 17th and 24th, 3r. M. will answer calls to locture week oversings. Address.

N. S. GRENEZAY WIR Speak, April 15th, at Mariboro', Mass.; May 5th, at Rundolph, Muss. J. H. Cuanten, Lawrence, Mass.

Mrs. M. E. B. Kawren will answer calls to lecture in ar orthon of the Nus England States; will also attend funeral address Baldwinville, Mass. Lewis C. Welch, inephrational speaker, of North Windham, Masa, will answer calls to lecture on highlitudium.

A. B. French, Clyde, Sandusky Co., Oblo. He will lecture Bunday, April 8th, at Toledo, Oblo.

H. P. Fatnyrein, tranco-speaking medium, may be ad-ressed at Greenwich Village, Muss.

ALONZO B. HALL, East Now Sharon, Me., will answer calls in his vicinity.

E. V. Wilkon, Chelsea, Mass., will receive calls to lecture in the West up to the first of May.

Miss Baran A. Magour, No. 33 Winter street, East Cambridge, Mass.

Boston Adbertisements.

NEW ENGLAND MEALING INSTITUTION,

DIL MORMAN WILSUN respectfully amountees that the house-named finalitation has been fitted up in the best possible manner, and is now open for the reception of patients, risiture and guests, as well as for the estisfaction of those who seek information on the most vital interests of human life. He treats accessfully all discusses, but especially those pertaining to woman—being entisted to this brauch by his daughters.

MISS M. BABB. TRANCE MEDIUM.

WillE in a state of trance, Miss B. will examine in-valids, and correctly locate and describe their elecace, giving a full description of the condition of their physical and mental organism, and prescribe remedies for their core,

if curable.

At the earnest solicitation of persons who have been being fitted by her instrumentality, she has been induced to open a room at 10 Green street, and dovoto henself to this great thect. On and ofter *Harch 5th* Miss B. may be found as above,

where all wide are entering from disease, or have friends where all wide ore entering from disease, or have friends edited, are extractly invited to call and see what Spiritualism can do for them.

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

March 10.

MRS. B. K. LITTLE

I As Postfoned Going South This Winter, owling to the expect solicitations of her numerous friends
and patrons. Mrs. L. will continue to occupy the same
rooms—35 fleach street. Hours—from D to 12 A. m., 2 to Q.
and 3 to 10 F. m. Terms, per hour, for one or tee persons, clairvoyant examinations, \$1.00; examinati hair, \$1.90.

DR. W. L. F. VON VLECK,
noston, M

OR, W. L. F. VON VLECK,

CLAIRVOYANT PHYSICIAN, BOSTON, MASS.—May be
consulted through the mail. Torms.—Disgenesis and
prescription, \$1. The full name and aga, and a lock of the
hair of each pitting, is required. Patients had better state
their case as they understand it. Dr. von V. seldom fails to
cure, or to relieve when a cure is impossible.

March 24.

the Yital Forces) without medicine. Are you Scrobious, Consumptive, Dyspecials, or Nerroust Have you skin disease, sore or weak Eyes? Any affection of the Lung. Etomach, Liver, Dowels, Blood, or any disease where? Read my "Book of Information,"

(Sent to you for one dime,) which explains how the Invalid may become his own best dector, and tanish forerer all "idlia" and "powders," as otterly unwatthy of any condidance at all Address, LAROY SUNDERLAND, Feb. 11.

MRS. E. M. TIPPLE,

THYSIO-MEDICAL AND CLAHIVOYANT PHYSICIAN
AND HEALING MEDIUM, has taken rooms at No. 143
Court street, Boston, where she will give examinations and
proscriptions for all diseases, particularly those of females.
Uniters a true diagnosis of the disease is given, no fee will
be required. Reliable references given, if required. Office
hours, 0 to 12 at M., and 2 to 4 P. M. Terms.—Clairvoyant
Examinations and Frescriptions, \$1.00 cach,
Jan. 14. MRS. E. M. TIPPLE,

WHAT IS LIFE WITHOUT HEALTH?

A NEW, safe, certain, and the only radical owns.

A of Seminal Weakness, Impotency, Storility,
Torpor of the Prostrate Ginnd, Irritability of the Urethra,
Relaxation of the Spermatic Cert, and all affections of the
Repeatuetive System. All lotters containing \$1 for treatment, will insure careful and immediate attention. Address,
in perfect confidence, your friend and a former sufferer, merely
supersorbing Box 3101.

Reston. Muss.

March 31.

TEST AND TRANCE MEDIU 41, exemines and prescribes for these and prescribes for these Also, Calryogant Examinations on business. Hours from 9 a. N. 10 2 r. w., and from 4 till 9 r. w., No. 0 Lagrange Place, Borlon, Mass. Bm March 31.

hours from 0 to 12 A. M., and from I to 6 P. M.

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

No. 7 Davis street, Beston.

For Special attention paid to the ours of Cancers of all descriptions, Deformity of Limbs, Desfines, &c.

Fatients accommodated with board at this Institute.

Bopt. 10.

MRS. GRACE L. BEAN WRITING, TRANGE AND TEST MEDIUM, No. 80 Kitot street, Bosion. Also, Clairvoyant Examinations for discases.

W. H. NUTTER, HEALING MEDIUM.

WHEN THE BIOK ARE HEALED BY THE LAYING ON OF hands at 100 Pionanni street, Poston. Torms moderate. Dec. 17.

OCTAVIUS KING,

"Neck and ye shall find,"

PERSONS who believe that spirit communion and its mental developments can aid them in the difficulties of life, can have my services in their behalf. For my time and cfort in writing out a full examination of a person from their ball, or handwriling, I am compelled to charge \$3.00; for attention to a single subject, or question, \$1.00.

Only the one of the control of DR. CRABLES TOBIN,

ELECTRICAL PHYSICIAN. Room 5 and 7 Post Office Building, Hartford, Conn. N. D.-All Chronic or Nervous Diseases treated by Elec-

ricity in some form, Electro-Chemical Sulphur Vapor, and Medicated Vapor Baths. Sm March 3.

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M Communications, 56 Thorndike atreet, East Cambridge,
Mass. Smooth

New York Adbertisements.

DR. H. E. SCHOONMAKER, DENTIST, No. 16 Enst 18th street, New York

May 20th and 27th; Providence, R. L. Jane 17th and 24th, Mr. M. will auswer calls to locture week evenings. Address, flariford, Couns, or as above.

Mus. R. D. Sirgos, trance speaker, will answer calls to lecture, after the mouth of January, through Conn. and Miss. A. M. V. Cuanizz will lecture in Portland, Me., the three first Sundays of April 15 bayor, April 22t; Marthelena, April 20th and May 6th; Portsmouth, May 13th and 22th; Millord, N. H., 7th, Address Box 815, Lowell, Mass.

Flynourn.—Mrs. Mary M. Macomber, speake at Plymouth, April 8th, 15th, 22d and 28th; Miss L. E. A. DeForce, May 9th and 18th; Mrs. Townsenh, May 20th and 27th; Miss L. E. DeFonces will remain Fast during the Summer, returning West in September; ill then she will receive calls to lecture in New England and New York. Address ber, cro A. G. Howard, Fall Biver, 15th and 17th; Lowell, Miss. A. G. Browner, Wall River, 15th and 17th; Lowell, Miss. A. Will Counter of the Stripper of the Mental Proposition. The New York proposition of the Miss and Propos

DEFICE AND PRINCIPAL DEPOT, 23 CORTLANDS OFFICE AND PRINCIPAL DEPOT, 23 CORTLANDS OFFICE AND PRINCIPAL DEPOT, 23 CORTLANDS OF THE AND PRINCIPAL DEPOT, 23 CORTLANDS OF THE AND PRINCIPAL DEPOT, 24 CORTLANDS OF THE AND PRINCIPAL PRINCIPAL

MRS. P. A. PERGUSON TOWER, No. 65 East Sigt STREET, New YORK. CLAIRYOYANT EXAMINATIONS And all diseases treated by Magnetism, Electricity and Water, Dec. 31.

THE ONLY PREPARATION Having proofs 30 strong and dispet an for EXPEL THE DOUBTS OF ALL.

EXPEL THE DOURTS OF A Little Of the eldest schools as well as new, give it their an qualified senction, one of recommend it for all tosses of evilutions, and diseases of the scalp and brailly but nil who have used it, unled in earlying that it will preserve the hair from leding gray, and from failing to any age, as well as restore. Itead the following:—

Oak Grove, B. G., Juse 21th, 1650.

Proof, C. J. Wood: Bear sir—Your Hair Restorative is rapidly gaining popularily in this community. I have had accalent to lay prejudice aside, and give your Hair Restorative is rapidly gaining popularily in this community. I have had accalent to lay prejudice aside, and give your Hair Restorative as perfect setti—

During the year 1854, I was so unfurtuante as to be thrown from my sully against a rock them the took brain and executal antice of the bead, from the effects of which my hair was family destfored over the entire surface of the bead. From the time I first discovered his dropping, however, my to the time of its total disappearance, I employed everything I could think of, being a professional man myself, and, as I thought, inderstanding the nature of the discase, but was family defeated in every proception advanced.

These and no other circumstances induced me to recort to your worthy Hair Restorative, which I have every reason to believe, produced a very happy result; two months after the list application. I had as beautiful a head of young hair as I ever saw, for which I certainly owe you my most elected thanks. Rest assured, dear sir, I shall recommend your remedy to all Inquirers; moreory, I shall use my induced, which, I faster myself to say, is not a little.

You can publish this if you thick proper.

Your, very real ectivity. My J. Whi Girt M. D. Office of the Jeffercoulan, Phillippl, Va., Dec. 12th, 1859.

Dear siz—I keel it my duty as woll as my pleasure, to stale to you will be a proper. A gentleman of this place (a lawyer), has been

The Restorative is well as agreeaule.

The Restorative is put up in bottles of three sizes, viz.: large, medium and somali; the small holds half a pint, and retails for one dellar per bottle; the medium holds at least twenty per cent, more in proportion than the small, retails for twe dellars per bottle; the large holds a quart, forty per cent, more in proportion, and retails for three dellars per bottle.

O. J. WOOD & CO., Proprieters, 44 Broadway, New York, and 114 Market street. Bt Louis. Mo.

cent, more in propertien, and retails for three dollars per bottle.

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

TROY LUNG AND HYGIENIO INSTITUTE.

Batablished by Special Endowment.

COMBINING THE MOST AILE OF THE ECLECTIC FACULTY AND MODERN ECHOOLS OF MEDICINE.
This superior model health Institution possessed, it is conscientimetry believed, superior-claims to public confidence to any
other in the United States.

In this important particular, viz:—It has been the carnest
endicated in the United States.

In this important particular, viz:—It has been the carnest
comic so very provisiont and fand, especially to the young,
known as nervous delifity. The external mishifestudions of
this class of diseases are ticharadous and Exhaustion; Morramus or a wasting and consumption of the vital fluids and the
muscular and nerve itsues; sallow countenance; pile lips;
distincts of the head; impaired memory; dintiness of cycsight; loss of balanced in the brain; hervous deafness; palpitation of the head; impaired memory; dintiness of cycsight; decamy and resitess sleeg; facild or had breath;
villated or morbid apporter; indigestion; liver complaint;
diseases of the kidneys; suppressed function of the skin;
spinal irritation; cold extremetics; muscular debility or leaslind; rhoumaile and neuralsje pains; hurried breathing
cough; branchita; screeness of the threat, catarrit and dyspeptic subcreutar consumption,

Also, lastratura Darrerate, known by capriclous appelite; sense of weight and culluces at the pit of the atomach;
tregular lowels; longue white; severe lancinaling pains
deriing between the shouldness from the stamming pains
deriing between the shouldness function of the stora
cough; branchita; screeness of the throat, catarrit and dys
peptic subcreuts consumption,

Also, lastrative lowers, longue white, severe lancinaling pains
deriing between the shouldness theory is latered to be for-

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

Statistics now show the solema truth, that ever 100,000 die in the United States andually, with some one of the foregoing diseases, developing consumption, prestration of the vinit forces and premature decay.

ing diseases, developing consumption, prestration of the foregoing diseases, developing consumption, prestration of the vital
forces and premature decay.

There cannot be an effect without its adequate cause.
Thousands of the young, of both sexes, go down to an early
grave from causes little suspected by persons or guardians,
and often little suspected by the victime themselves.

In view of the awful destruction of human life, caused by
such dobilitating diseases, such as Spormaterhees, Sendinal
weakness, the vice of self abuse, Spinal Consumption, Epi
logist, necrouse grasms and diseases of the heart—and in view
of the gross decention practiced upon the community by base
protonders—the Directors and Facilities for successfully creating this
class of maisdice cannot be surpassed.

Patients, for the most part, can be treated at home: On
Epilication by letter they will be furnished with printed in
terrogatories, which will combine us to send them treatment

terrogatories, which will enable us to some these by Mail or Express.

237 All communications are regarded with sacred and conscioutious faichity.

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

237 A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sent in rogatories, which will enable us to soul there treatment

229 A freatise on the causes of the carly decay of American Youth, inst published by the Institution, will be scut in a scated envelop, to all parts of the Union, on receipt of six cents for postage. It is a thrilling work, and should be read by every person, both male and female.

227 Fall not to send and coltain this book.

227 Fall not to send and coltain this book.

227 Fall not to send and coltain this book.

227 Fall not to send and coltain this book.

227 Fall not to send and coltain this book.

227 Fall not to send and coltain this book.

227 Fall not to send and coltain this book.

227 Fall not to send and of Justice that for consultation, from 0.4, M. to 9.7, M., of cook day, Sunday, in this formeon.

Address,

Physician to the Troy Lung and Hygenio Institute, and Physician for Diseases of the Heatt Threat and Lungs.

Dec. 17.

90 HEALTH OF AMERICAN

seion for Diseases of the Heart Thront and Lungs.

Dec. 17.

Dec. 17.

HEALTH OF AMERICAN

WOMEN.

WOM

part of the country.

COWGMO NOV. 12.

AT NO 8 POURTIL AVENUE, N. Y.—Elegant Butte of A Rooms, open daily, from 7 a. M. until Der. M. (Sundays excepted) Ladles' Department under the special charge of Mes. Fasker. Mes. Farnen.

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

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CLAIRVOYANT PHYSICIAN. Examinations made daily.

Absent persons examined by the aid of a lock of bair.

Alto all Mrs. French's Medicines carefully prepared and for sale at No. 6 Fourth Avenue, N. Y.

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Clairvoyant examinations, with all the diagnostic and the specule suggestions required by the patient, written and

carefully written out.

Mas. Marrian also gives Psychometrical delineations of character by having a letter from the person whose qualities abe is required to disclose.

It is much preferred that the person to be examined for disease abould be present, but when this is impossible or inconvenient, the patient may be examined at any distance by forwarding a lock of his or her hair, together with leading armsutoms.

arrange area of the of the country together with leading symptoms.

Terms—For examinations, including prescriptions, \$5, if the patient to present; and \$10 when absent. All subsequent examinations \$3. Delineations of character, \$2.

Terms strictly in advance.

Address, Dz. J. R. METTLER, Hartford, Conn., Oct. I.

Penels.

electes

And quoted odes, and lowels five words long,
That on the stretched bare-finger of all time,
Sparkla lorator."

THE TISION OF DATID. Mr waking soul flow to my God and my King Ary waxing some to my cool and my teng When the Morn on the mountain unfolded her wing; I tooged for life smile, and I asked for the boon When my bosom beat high in the felness of neon : My proper left the world on the gold-bloged ray, When my muffled hangt followed dead Evening away, When the mored as softly as dow on the sed. The platene of Night bore my spirit to God.

I saw in my vision the book of despair, And the sine the Omniecient had chronicted there. lile arrows of judgment, the bow of His might For the robber of life and the bater of light; My fear-stricken wing would have fallen from above, But I struck in my torror the door of His love; There wildly I dashed till He lifted his bars, And my spirit sang prolec in this temple of stars. Chambers's Journal.

The force of example is powerful; we are creatures of imitation, and by a necessary influence, our habits and tem port are very much formed on the model of these with whom

UPWARD THADRACIES OF THE SOUL From the birth Of mortal man, the Sovereign Maker said, That not in humble nor in brief delight, Nor in the failing echoes of renown, Power's purple robes, nor Pleasure's flowery lep, The soul should find enjoyment: but from those Turning disdelnful to an equal good, Through all the ascent of things enlarge her view Till every bound at longth should disappear, And influite perfection close the scene.—I Abenetile

The truly benevolent seek out those who are in need, for de the most unfortunate and deserving auffer in ellence, hiding themselves in obscurity, feating to ask assistance.

A COMPARISON The lance of time and rivers is the same. Both speed their journey with a restless stream : The stient pace with which they steal away, No wealth can bribe, no prayers persuade to stay; Alike irrorekable both when past, And a wide ocean availows both at last. Though each resembles each in every nach A difference atrikes, at length, the musing heart; reams never flow in vain; where stresms abound, How laughs the land, with various plenty growned ! But time that should earlier the nebla-Neglected, icaves a droary waste behind.-[Couper.

Lore, like a cold bath, is never negative; it never leaves where it finds us: If once we rivage into it, it will eithe sighten our virtues or inflame our vices.

SEEL TO ASSIGN Heard as each morn rolumes the eastern cloud, The volce of holicat comfort cries aloud, ing ue rice, the night-like past abore, And sear on morning's wing to thoughts of light and love

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S

SERMON. AT PLYMOUTH CHURCH, BROOKLYN, N. Y.

Sunday Evening, March 26, 1860. BY T. J. ELLINWOOD,

Educated according to Act of Congress in the year 1800, by anny, Colay & Co., in the Clerk's odice of the District ourt of the United States, for the District of Massachuseits.] TEXT.-"But Israel doth not know, my people doth no consider,"-leanant, 3.

. There are notice sins, and passive sins—sins of dolug, and just as much sins of not doing. But while the consciences of men are little enough sensitive to the criminality of over trangression, they are almost wholly insensible to sins of inaction or omission. An evil that comes by negligence, does not seem so wicked to men as an evil that comes by intent and direct activity.

activity.

It is not necessary that we should compare one sin with another, nor of two evil courses, either of which is ruinous, inquire which is the worse. It is enough If I can satisfy you to-night, that that inconsideration of religious duties is fraught with mischief, is dangerous, is unreasonable and wicked.

is, is unreasonable and wicked,
By consideration I mean, not an occasional thought, by consideration I mean, not an occasional thought, a random emistion, or a micro involuntary impressibleness to the efforts of others; but a deliberate survey of a man's moral position, of bis character, of his tendencies and coudition, and of those truths which are vital to his moral health. It is not enough that men should be considerate as a matter of transient emotion; should be considerate as a matter of translant emotion; they must be considerate soberly, earnestly, as men are considerate with reference to things which they are deeply concerned about. This must not be an occasional exercise, but an atmosphere, a part of our lives. We are to hold ourselves to suitable religious thoughtfulness, just as we do to considerations of social duty, to legal and civil duties, to business encomments. It is to be the annarching of our lives. There are no men that do not so notimen think of their There are no mon that do not sometimes think or their moral relations. There are none here, i presume, that do not often, with more or less so ionsness, turn their thoughts upon their spiritual condition. But these occasional abstractions are not enough. Consideration is a broading of the mind. It implies continuity: It Lot us, then, consider a little this tenie.

implies purpose.

Lot us, then, consider a little this topic.

1. Where great moral duties are incumbent upon men, the want of consideration as effectually prevents their accomplishment as would deliberate refusal. It effectually prevents their fulfillment. The disobodience is silent, it may be; but on that very account it is more dangerous. For ovil that is hidden, is less feared, resisted or repented of, than ovil that is open and threatening. Mon will run in when a storm hange in the leavens, and mutters, and threatens; while from the silent dow that descends out of a clear sky, and threatens nothing, they experience little fear, but much damage. So in the courses of religious life there are many things that appall a man, and deter him from transgression by their threat; but there are many things just as disastrous that have no appearance of evil. The simple neglect of thoughtfulness concerning things which duty requires us to think of, leads to a train of evils as great, almost, as any that result from transgressions.

m transgressions, ore the benefits which God designs for men are such. In their very nature, as to be apprehended only through vigilance and activity, and moral pur-pose, the want of solemn consideration is just as fatal to their attainment as if they had been deliberately to their attainment as if they had been deliberately rejected, thuilt may, or may not, vary with circumstances; but the fact that inconsideration will effectually prevent a moral harvest is unquestionable. Under circumstances where there are virtues which will bless us if we achieve them, and not otherwise; under circumstances where there are connected trains of results which cannot be thrown on us like a garment, and which cannot be wrought out for us by another, but which we can only attain by our own individual exertion—under such circumstances benefits cannot accrue to us if we simply neglect the use of our moral reflective nowers.

ere great evils threaten men, where they al-5. Where great evils urreated men, where they attend exist, overlang our way, and descend upon us, so that their avoidance or remedy requires great exections, and continued ones, inconsideration is just as fatel as deliberate intention of evil. It is not enough to say, "I did not do evil." If in our path there are tanglangies to fatel as deliberate intention of evil. It is not enough to say, "I did not so evil." If In our path there are temptations; if in our nature there are tendencies to sin; if in our heart there are gravitations toward an inordinate life, which, unless opposed mightily by the power of divine grace, are productive of great evil—then nothing more is needed to consummate the mischief than this: that we shall let it alone. Yo man need cultivate a fever. No man need be assistant to nourish a plaque. These discasses will take care of themselves, and wax to strength and mischief without help from you. And slas, and the puni-honer of sing-where a you. And slost and the punishment of sins-where a man has exposed himself to these, they will do their work if he will only the these. he will only let them ale

4. Where the things which are addressed to a reasonable being are such as concern his honor, his character, his very self-respect, not to regard them is disgraceful and wicked. A man cannot, with any consideration of honor, with any consideration of honor, with any consideration of character, or with any consideration of self-respect, pass by unheeded things that touch him in the very centre and core of realitade.

let us consider, for a moment, then, some of the al-Let us consider, for a moment, then, some of the series legation ander this head.

I think that no man who will for a moment turn his thought to the matter, and who receives the word of God as his rule and teacher, can doubt the truth that are man is lived with a size of the atomal world. God as als rule and teacher, can doubt the truth unasevery man is living with an aim at the elernal world, and that his future blessedness or his future wee will true upon his conduct and his character in this life. This life is in some sense like a hand pointing to the other. Our present state is full of monitions, not only.

which direct our thoughts to that state which awalts, with extreme reluctance. Buy fly to same novel, or is the fairn, but it is full of all manner of country, and the property of the proper

want of attention of consideration to want he says, is right, reasonable, or sale?

The demands which God makes are such as surely ought to give every one reason for consideration. "My non, give me thine heart." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

manion of steening or consideration to what he says, is right, reasonable, or saie?

The demands which God makes are such as surely ongit to give every one reason for consideration. My son, give me thine heart." "Thou shall love the Lord thy God with all thy heart, and with all thy son, and with all thy single and the son tempt of not even being considered.

But think of God's infinite pity and love for mentant of the wonderful discourses which he has made of these in the mission, the life, the sufferings, and the death, of our Lord and Saviour Josus Christ. The trouble of using the example of Christ is its very magnitude. All the ways in which he carried hinself, his passion, all that he suffered, his prayers, his yearnings, his whole life, were for you. Per your resurrection, become the word by sin, made helple's by ignorance, that Christ is for you, in heaven, and before God. And shall this be apread out before a man, and he not deem it worthy of stay deep, penetrating though? Shall a man staid before this subline history, whose focus is la him, which includes his whole being, and happiness, and care nothing, think nothing, consider nothing?

It seems a small thing, it seems very natural, it seems certainly not as hirsute as sone trunsgression, to live in a stale of indifference to one's moral character as sone trunsgression, to live in a stale of indifference to one's moral character as sone trunsgression, to live in a stale of indifference to one's moral character as series in which the term good extract in little things; in state as event of the state of the propose that a tree must be smitten with respect to the circumstance. The care is a little thing in the circumstance of the propose in the circumstance of the circumstance of the

before files subline history, whose focus is in him which includes his whole being, and happiness, and happiness, and happiness, and happiness, and happiness, and happiness, the seem a small thing, it seems very natural. It seems terrainly not as historia as some interposes his to have the seem a small thing, it seems very natural. It seems terrainly not as historia as some interposes his historia as some interposes historia as the seem of the historia as th

to be, and what God's claims are upon you? Are you willing to study it with prayer, asking loud's guidance and blessing on your reading? Friends, these are very solema questions, and are, they not, on this very account, worthy to be considered?

But not merely that. When you have brought your selves into commerce with God's word, are you willing to consider your case in three parts? Are you willing to make a research into your past listery—not for the ask of your external relations, but for the sake of your moral relations? I think it would be a very good thing for any man to summon the time, and summon the ability, to write a mernal biography of hinself. It would be a solemn business to trace the things that have almost died out of your memory; to trace the resolutions you have made and broken; to trace the promises you have violated; to trace the early oblitemation of moral susceptibilities in you; to trace what you

moral relation? I think it would be a very good thing for any man to summen the delity, to write a moral biography of bluech. It is the first of the resolution you have anale and irocken; to true the resolution you have anale and irocken; to income the summer to the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income the resolution you have anale and irocken; to income were, and what you have been becoming all your fife, it yould have adorum business; but it is the word of the your country income the prawer would be a faithful resolution to a moral standpoint; if you had each a look, you would need neither according to the prawer would be a faithful resolution to the prawer would be a fa and each day, until at last you have gained that good port that never shall be taken from you.

May God wake up in some minds, to-night, the desire to turn from sint orighteousness. May God bring daylight and bird-singing to many that are in darkness, and scarcely know which way to look. "The night is far spent: the day is at hand?" It is time to rise from sleep, and put on the habillinents of Christ, and accept the duties of the day. May God help you so to do.

THE-EXPOSE IN NEW OBLEANS.

Biy Vanished.

Dear Banner—I mentioned in my last the arrival of the self-styled great detective medium—M. V. Bly—and the rather unceremonious departure of Dr. Redman for parts unknown, and of the self-styled Doctor's announcement of his intention to give a lecture, and exposed a neoding to announcement. to fan' audience of some four or five hundred, of which at least two of some four or five hundred, of which at least two thirds were Spiritualists. But the expose was the greatest sell of all; he exposed nothing but his own ignornace; he promised much, and performed nothing. He told the audience that he appeared before them for the purpose of giving his views in regard to Spiritualism, and did not expect to please every one. Said that he able en once what was called a medium, and thought he was. But on making the discovery that the young lady that converted him had been practicing deception, he began to investigate closely, and found that all the began to investigate closely, and found that all the physical manifestations were produced by the medioms themselves, and the other class of mediums were the victims of delusion-only imagination. Had de tected and exposed Dr. Redman in the North; found how he produced the raps with his big toe. (An old nown to Spiritualists here nearly as Spiritualism). How he had detected Mansfield, and run him off from Beston. He then proceeded to explain how the star trance

ecturers delivered their discourses, by memorizing ome twenty or thirty lectures, on general subjects, and then travel around and deliver them to admiring listeners. (Mrs. Hatch and Miss Hardings must have some very talented person employed to write their general lectures" for them to memorize !) A comnittee was appointed, and he proceeded to show off the ballot test, a la Redman; but, notwithstanding he said Redman did thus and so, none who saw Redman's performances believed one half of his assertions. The cat trick he performed was the sending of a hat around to the audience to collect ballots, to show how public tests were given, on two of which he wrote the names of deceased persons, where they died, and of what disease they died of. That was a clincher for those who wished Spiritualism killed, crushed out—and sure enough, after that, how could we poor Spiritual. ists hold up our heads? But one thing he forget to explain-how those two friends of his in the audience olded their reliets in a reculiar shape, with a private mark, so that be could know them, and how, when they wrote on the slip of paper the place of death, and disease, they placed a mark opposite, so that he would be sure not to make a mistake. He gave us a specimen of a trance lecture, which was about in the same proportion to the genulue that his too raps were,

He wound up by saying that he believed in the philosophy of Spiritualism, but not in the manifestalions; and if every medium was exposed, Spiritualism would advance-would go ahead just as fast.

One thing is tolerably sure, that Mr. M. V. Bly will never give another lecture in New Orleans for the purpose of exposing Spiritualism. He left this morning for Memphis, he says, to expose Mansfield. Mr. Mansfield proposed visiting New Orleans, and now is the time for him to come: If he is the medium be professed to be, he will succeed, and is needed here. If he does not come, people will believe Mr. Bly's assertion, that ho la a humbug. Come on now or never.

Spiritualism is receiving more attention than it has ever heretofore. Many are thinking there must be something in it, since Redman's running off and Dly's expore does not affect the opinions of those of their felends who believe lu it; but they still cling to their faith. There must be something in it worthy of attention, and many who have heretofore only spoken of it in ridicule, now are naking where they can see comething reliable. Some seek publicly, others in secret.

> Yours in the good cause. CHEROTEUR.

umv. T. L. Haurio on Brinitualism.

MISSTATEMENTS CONTRCTED.

Editors of Banner of Lights Duan Bins-As you have lately published severs communications relative to the Roy, T. f., fluris, will you, in Justice to him, insert the following from his Hespectfully yours, опи рец?

Сконан Ількон, Sec. New Church Publishing Association 12 Discher street, New York, March 22d, 1860.

"The notice in the London Morning Advertiser wa

In the Senators and Representatives of the United States, in Congress assembled:
Your momorialists respectfully potition that Special Indian Commissioners may be appointed by your honorable body, under the recognized analytes of the known and responsible indian Aid Socioties of our country, with power to assemble a National Coorention of the Indian tribes, by means of such elegates as they shall choose an enung thomselves; the duty of which Convention shall be, in connection with the Special Commissioners you may appoint, to consider the present condition of all our Indian tribes, and who shall, as fix as it may be possible, prepare the way for the peacoful and permanent settlement of them all on a part of our unitional domain, where they shall be subject to our national laws, encouraged to industry, and protected in their rights.

And your petitioners, as in duty bound, will ever 1 ray.

SUNDAY MEETINGS IN NEW YORK. Dodworni's Hall.—Mostings are held at this Hall regu-larly every Sabbath. Mrs. Urlah Clark, of Auburn, feetured April 1st and Sih; N. Frank White, April 22d and 20th. Meetings are held at Lamartine Hall, on the corner of 29th street and Sih Avenue, every Sunday morning.

The Empire of Health.

Universal ompire has been the darling object of acores of despots, dynastics, and states, from the time of the Tharache to that of Napoleon is Grand. Beas of blood have been shed to attain it, and the bonca of the myrisds who have been slaughtered in the puresit of this chimera, would, if they could be collected in one mass, overtup, the highest peak of the Himalayan mountains. Beane came nearest the consummation, for even sine was never, in truth, the absolutes "Mistress of the World."

Yet there has a receive of universal employ which has been

mation, sot even she was never, in truth, the absolutes "Metrees of the World."

Yet there is a species of universal empire which has been stained. It is an empire not over the souls and boiles of mankind, but over their disease. The conqueror who has achieved this grand result is bector lifetowart, of London; at least we are taught to believe that he has done so by roughers from all parts of the Christian and heatten world, which in fact, so far as we know, have never been challenged. His Pills and Olument are "universal remedies" in a doubte sone. They are disseminated throughout the habitable globe, and they are see "crowds of witnesses" neasure us inniversally successful. In this country it is quive certain that the Pills are used with the most beneficial effect in disarders of the stomach, liver and bowels, and that acrofuls, and all the family of cruptive diseases and discharging sores, give way to the healing operation of the Ointment.

Surely the noblest of all universal empires is that which stretches lie healing acquire over the maladies of all nations!

"Bay Book."

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The donors may be assured that whatever is received will be applied directly to she wants of the suffering, and a public

be applied directly to the wants of the suffering, and a public acknowledgment made, unless the Denor shall otherwise

direct.
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Tressurer, Natick, Mass.

Mandrick Balcom,
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II. L. Bowens,
P. Cooney.

Alexander Blaney and Rev. W. G. Dancock are author

sed to receive subscriptions abroad. Natick, March 28, 1860. Taunton, Mass.

Taunton, Mass.

Dam Bannes—The cause of rational Spiritualism was never so strong in this place as now; and it is daily increasing in strength. Yesterilay I visited Fethers', and was told that the town hall—quite a large one—is crowded cerej Bunday with eager listeners to the truths of the new dispensation. Be the cause grows, steadily, surely, strongly.

Please allow me to say through your columns to my numerous friends, that I am now conjuged to my old business—lecturing on Physiology; and, as I have quite as much taiking to do as is well for me on that subject, I care not answer any inserie calls as present, to speak on Spiritualism. Be please withdraw my name from your list of lecturers.

Cordisly thanking you for your long continued heapitality, I remain as even, yours truly,

March 28, 1800.

WANTED—A cituation, with some respectable Physician
as Chairrogant Examiner. Address Mar. O. O. Broshow, Dox 116, Ekmirs, N. Y.

2p March 31.

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1. and adjacent places, during April, and Portland, Mo., dc., during May. Address, care of Capt. Henry Simons, Providence, and N. A. Foster, Eaq., Portland, or No. 8, Fourth

West Killingly, Ct., box twenty-two, in care of William Durgess. Mrs. Macomber will not at present vielt California. lies husband sails for that place April 5th. Those wishing to engage her as a trance speaker will address her at the aboro nained place.

Miss Enna Mannings will lecture in Providence, il.

LECTURERS. Many Names Maconuna's address, after this date, will be

Avenue, New York.

J. H. Countar will lecture at Dover, N. H., April 18th and 10th; Charlestown, Mass., April 224 and 2016 Lawis B. Mongos, No. 14 Bromfield street, Boston

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Address

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