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Written for the Banner of Light.

COSELLA WAYNE:

Took, WILL AND DESTINY.

BY GORA WILDUBH.

CHAPTER IV.

THE WATCHES BY THE TOME.

"I wait theo... I adjure thee! hast theu known How I have loved thee—could'st thou dream it all?

Am I not here, with night and death alone,

And conting not? and bath my apric's call

O'er thine to eway,"—Mas. HENAMS.

In the Jowish cemetery of the town of B-- with darkness and silence around him, stands Percival Wayne beside his Lea's grave. His arms are resting on the pure white marble, his lips moving in prayer, his full heart pouring forth its passion of sorrow and entreaty; for he had not forgotten her who slept beneath; he had not found consolution or oblivion in travel; he wept for Lea still; and as the conviction grow upon him that his child still fired. dreamed of that child, so like his Lea; he saw her sand times more beautiful! little hands upraised toward him in entreaty; he saw the glorified form of his beloved, as guardian angel of the wandering child; he beheld, dark and threatening, the form of Manasach; undefined and ovil shapes hovering near him; he beheld his infant clasped to the loving bosom of a tender woman, from whose protecting arms the storn Manasseb tore her. Then, in those changing visions, he saw his daughter, a blooming, levely maiden, endowed with grace and genius, with the power of swaying hearts. She held in her hand the sacred books of the Mosale law : with her dark, lustrous eyes fixed on her father's face. she kissed the volumes, and, pointing to her feet, with an air of incliable pride and scorn, she trampled on the cross beneath thom.

Again he saw her, in bridel robes of almost regal splender, a Jewish bride; then she was watching beside a dying bed, and sorrow was impressed upon her levely face. He saw the ocean, towering in majostic fury, swaying to and fro the bark that held his soul's dearest treasure. In strange, distant fact Mr. Redgers, the quiet attentions of the severa. lands that child form hovered; over desert sands the heart given sympathy of the levely Solita, exert she fled, on mountain heights she stood; and, ever ed a most beneficial influence over the mind and feet I have thought and dreamed -- perhaps they were mear her hevering, shadowy and indistinct, the inge of the constant mourner. Laying aside the vague, implous dreams—of a love beyond the grave; father's soul beheld the battling influences, angel usual reserve of ladies of her clime and station, Solita of a marriage tie, all angel like, that was to bind my and demon, striving for the victory.

Often these broken, confused, interruped dreams left him with a heavy heart; sometimes he was the story of his borcavement, of his wrongs and suf mortal and as spirit, thino forever? And my lot enrant in delightful hopes; for he dreamed of Lea, a ferings. radiant angel, leading her pure child by the hand to where the mourning husband, the longing father, stood. The dark forms had vanished, and a bright group of ministering spirits attended the victorious maiden, who fell upon his besom with a cry of jor! Then Percival Wayne beheld the emblematic cross held here in white letters the one word, "Dawn !" folds concealed the rest.

then, with bended knees and streaming eyes, he de blm, and he knew it, felt it not? manded of God a boon, such love as his alone could crave-a boon that was not sanctioned by church or creed, but one that mighty love desired, that intui- dreamed of l'aradise, and felt the tortures of that fation oldimed as its boly right.

"Spirit of my loved departed one, my pure, good innocent Les, come to my yearning soul! In sick ness and in sorrow thou hast visited me-I know it, though men deem me mad when I say so! Los, by exalted to an angel's place. Other women, deeming hans still living on this earth, by the heaven thou surely dwellest in, I conjure thee, come to me; Speak, smile again! Have I visited this place in duty-and duty was the watchword of her angel life. wain? Art thou no nearer to me? Father of love and goodness, angels that minister to human sorrow. oh, permit her coming, bring her to me once more!"

until his eyes were dimmed and heavy, and then his part. Struggling nobly to overcome the anguish of troubled soul grew calm, and the spirit of peace parting, she said, with low but unfaltering voice: whispered unto him, and faith lit anew her heaven ly lamp. Stuwly closed those weary eyes, the folded shall soon return to my native country. I have a bands dropped by his side, the heavy head sank down upon the tombstone, and the night air played Or is it too much for your adopted eister to de amid his waving bair.

And there, unconscious of the outer world, plunge tate deep sleep, or trance, he remained immovable, the power to give. I feet honored by her request." until the golden and crimson east announced th dawn of day. The spirit of his beloved one was with him. The visions of that night must have your memory." been gloriously beautiful; for when he left the graveyard his face was radiant, his deep blue eyes were lustrous with an inward and unspeakable joy, his gait was triumphout.

He lingered yet awhile to look upon the sculptured butterfly that, an emblem of immortality, decorated his Lea's grave. He paused to cult a few remaining autumn flowers, to breathe a renewed prayer of forgiveness over the proud mother's resting place, to is what you, accustomed to the grandeur of cities. read the inscription on the monumental mockery that marked his infant's grave. He dared not look tiful; such a luxuriant garden, it makes me dream the daughter of Lea lives; perhaps the letters cent the Jewish community would not allow the disinter think not strange of what I am about to say. I feel ment; he was compelled to live in doubt and con-

cutered, followed at some distance by a male attend. ant. Her veil was thrown back; her golden ring She placed her hand upon her heart, and upraised her course toward the land of spice groves and lets shaded a face as fair as ever met the morning's ber brimming eyes to heaven. "I shall meet your golden sands. The majestic freedom of ocean teaches greeting; and Percival Wayne, as he looked upon daughter, far, far from here." that scraphic face, started back with a cry of surprise; she was the living image of his departed sis of scourity stote over the father's heart. With a the world's beyond. From bigoted teachings and ter, the Cosella for whom his infant had been named ! beaming smile, he replied: There are some rare impersonations of that most

tropical flower, blending strongly yet harmoniously may be so !" in her nature the exuberant, wildly-imaginative gifts

of the South, with all the refined depth of thought and sentiment, the intellectual grandeur of the hard for North. Sometimes the poet's descriptive pen, the artist's pencil, may fully portray the human loveliness that embolies a rare ideal. But in presence of those choice virginal types, the embedied and pencil fall alike; for the music, light and boauty in valu to her—the angel queen of Heaven." of the perfect face can never be transferred, save to the soul, a promise and a taltemanic memory !

Eves deep and dark and tender, with an oriental oftness in their lustrous depths, contrasted admirathe checks lightly breathed upon by a resente tinge. the pensive, caral-hued lips, the shower of golden ringlets, that veiled resplondantly the wide, almost massive brow. Her neck was arched with queenly grace; her movements were norial responses to the ploted the sylph-like charm. Not a feminine grace was wanting; her voice was low and musical, her treachery, his restlessness know no bounds. He eyes and hair; but oh, as she came nearer, a thou-

looked upon his face again, for upon it reated a is in waiting for me yonder." strange joy and triumph, blending with a long ohermaiden passed on her way.

aunt and uncle. The lady was, like herself, a native heart's nobly borns sorrow found relief in words : of the tropics; her husband, a stout, bluff, merry New Granada, Solita's native land-to her possessions and plantations near the town of Santa Marea.

Percival Wayne lingued a month in B, visiting daily and nightly the Jewish cometery. The

common Father, the loving God of all! They com | deeply that child like and devoted soul. muned together of all pure and hely things; they cternal, and abiding truth.

side. He called her Cosella, and she accented the her innecent breast in penitence. With night and darkness around him, he oried un- name. Not a thought of love, of forgetfulness to the

doubt, and chilling fear, in that short month. She gor, oh, Lady of good ald !" bled purgatory her pure feet might never pass. She real and tangible; and he stood before her a moral powers of fascination. Solita was too pure, too honorable. Renunciation became with her a sacred; They stood together by Lea's grave, and the resolve within her bosom had tinged the maiden's cheeks with crimson, had added lustre to her steady He wept for hittorness and disappointment, wept gazo. On the morrow, Percival Wayne was to de

"Brother Percival, you leave us to-morrow. request to make. Will you give me your ministure? mand?"

"My sister Cosella may demand of me all I have your soruples. I shall not the less retain a place in

"A sister's portrait is an exception. Give it me, Cosella. I will guard it with Lea's. I have no picture of my own sister."

A flush of joy, radiant and fleeting, passed over that lovely face; and the exchange was agreed upon. Solita naid :

"If ever your wanderings lead you to a tropical land von will visit Santa Marca, will you not? It would call a heautiful village : but it is so very beaubeneath the soil for the evidence of what he feared; of the Paradles of our first parents. Percival Wayne, that your child is living. I know not why, but the all, beloved by many; her heart is closed to earthly conviction forces itself upon me, that I shall meet love; an image and a memory are there most sa-As he was passing from the cemetery, a lady with her. It is indeed improbable; but with God credly enshrined. there is nought impossible. I feel it deeply here."

" My sister Cosella was my angel. Ever since my

tures of a mould and form colestial; the type of was my guide, my tencher, my comforter! Kind of truth through nature's voices. The brilliant hookah was brought in. Two swarthy maidens affections actuaged to the leftiest inspirations of truth have sent you, dear lady, to take her place. You that child of the "many mansions" of progressive and womanhood. Such an one was Solita Mendez, a may prove my child's guardian angel. God grant it

"Percival, I am a Catholic; I believe in the efficacy of prayer, in the intercession of the hely saints. I will pray to the spotless Mother—she will guard your child with her troops of angels! Not a day shall pass, but I will pray to her—to our Lady of Solitude for whom I am named. She is the mether of the orphan, the hely protectress of the wronged Psyches, an ancient myth foreshadowed dimly, pon and oppressed; nover has a prayer been offered up

Solita's hands were clasped with an outhusiasm born of hely, fervid faith; she looked the embodiment of that virgin mother she havoked. Percival, gazing upon her, felt a thrill of almost hely awe; bly with the exquisite fairness of her complexion, a certainty, that in some way, she, the stranger, from a far distant clime, was connected with his des tiny, his all of happiness on earth.

"She who slumbers here," continued Solita, placing her hand upon the cold white marble; " was an enemy to our holy faith, so I am taught to believe : she melodics within her soul; her figure light and sym- bolonged to the race that placed the crown of thorns metrical; her dainty hand and diminutive foot com- upon the Saviour's sacred brow; they pierced his mother's heart with the seven deadly swords! I am young. I cannot reason much upon religion, but I pure heart the resting place of angels. She was so feel that God is good, the blessed mother forgiving. that she had been wrested from him by guile and like his lost sister, with her strangely contrasting You have told me so much of Lea's love and gentleness, her sweet lips acknowledged the Redeemer; she must be, sho is an angel ! And the child of such a Bhe lifted her calm, soul reading eyes, and the mother must be pure and good; the saints will shield reseate tinge upon her check deepened, as an ex- her even in the grasp of the infidels. Be patient, pression of tender sympathy overswept her speaking and hopeful, Percival; there is joy in store for you. countenance, for she felt that she was in the presence New please leave me here alone a little while; I of a mourner. She bent her head in salutation, and much desire it. I will soon come home: see, Manuel

> He oboyed her commands, and reluctantly left her ished grief. He bowed low before her, and the there alone. She sat still and musingly, until the gate had closed upon him; then faciling secure from He met her that day in the saloon of the hotel, interruption, she throw herself upon her knees and She sat between an olderly lady and gentleman—her clasped the monument with her white arms, and her

> " Would that I could recall thee to life, thou idel Englishman. They were making the tour of Europe, of his constant soul! I would behold thee, thou with their orphan nicco, and would scon return to peerless one, without one pang of envious longing. I would feast my eyes upon thy beauty with a deep humility. Perhaps thou art sitting at the Virgin's feet; ch, if so, intercede for me, for him! It was my destiny to love him, my duty is to conceal that love carnest sympathy of the kind-hearted, matter-of from all human knowledge. The angels will not blame me, for he is so good, so noble! and thou, sovereign mistress of his heart! thou wilt forgive. sometimes met him in the graveyard at early dawn, soul in beaven. Oh, if there be recognition there, Scon his natural reserve gave way, and he told her thou, Les, art his own throughout eternity! As through life will be desolate; where is there another Solita wept for him, and prayed with him beside like him? I shall be alone, perhaps eternally alone. his Loa's grave. Strange mingling of pure, congenial and the sweet maiden wept; her tears rained on the spirits! On the consecrated Jewish ground, the soulptured marble; for a time the earthly agony Catholic malden and the Protestant prayed to the claimed its tributo; the unrequited love, pierced

"Bhall I murmur and ropine because of earthly oufupon his daughter's breast, and the azure flag she spoke reverentially of God and the future, of love fering: when thou, sinless and afflicted mother, didst behold the divine one pierced and slain," she said, That word alone was visible—the thickly gathered | Percival deemed himself again by his level sister's raising her streaming eyes to lleaven, and beating be with those of her own fuith, although their man myself a living example of circumstances and evi-

"Mother of Sorrows! Virgin of Solitude! meckly to the ear of Heaven, consigned his shild, if true it dead, entered his soul. Alas! the ferror and wor, will I uplift the cross, that is so far lighter than was she lived, to the Saviour's watchful care. And ship of a first and lasting love was showered upon mine. To thee I consecrate my life! Thou, Queen of Miracles will lend thy sovereign aid to Testore his She passed through all the phases of hope, and shild; let it be through me; thy humblest messen-

The pure enthusiast prayed long and fervently; thon with a screen countenance and stendy stops, she saw him woulded to a memory-nay, more, to a spirit, rejoined Manuel, and returned home. She parted from Percival Wayne as from a fondly leved brothhere, worthy of a true woman's boundless worship, er; no rising blush or quivering lip betrayed a deep er feeling. He kissed hor brow, and she returned all the past of love and happiness, by our child, per him free from parthly ties, would have exerted their the pure embrace, calmly as a sister would. She watched his retreating form from the window: she waved her hand in adjou, as the carriage drove off: and when the last faint rumbling of the wheels had censed, she left the room, and hastened to her chamber to pray for him and for herself.

Mr. Rodgers saw that Solita looked paler than usual for many days; the kind Senora Luisa, that her neice was more attentive than usual to her devetions. But neither of them read the secret so strictly guarded by maiden shame, and high-minded delicacy. Solita often wept and struggled with the wild longing that possessed hor, to seek for him she loved throughout the world; long pages were filled with the free outpourings of her love and sorrow-pages never destined to meet his eye. But nobly, successfully, she overcame the promptings of weakness; "I should offer you mine-but I respect your vow, her spirit soured into a puror atmosphere; time brought calm, reflection, submission, to the inevitable decree. Many years passed on, ero again they stood face to face; and in that time the heart of the malden had grown triumphant in its strength.

Un her altar table, close by the image of the virgin mother and the guardian angel, lay the portrait of Percival Wayne, a cherished and a shored relic of

Again the father seeks throughout the towns and hamlets of Europe for tidings of his child, and over fails in obtaining the information that would prove balm to his tortured spirit. He knows not whether him were only cruel inventions of a malicious foe.

Solita returned to her native shores, admired by

On the high seas a gallant East Indiaman ploughs its lessons of sublimity to the listening heart of For a moment a strange sense of calm, a feeling Cosella: it tells her of immortality—of the life in narrow creeds, that spirit turns instinctively to learn

perfect style of bosuty, that is all spiritual; crea- dear mother died, until she was called away, Cosella Virgin Mary in tropical climes,

perfect purity, of boautifully adapted faculties; of Providence, in its overruling love and wisdom, may stars, twinkling in the depths of Beaven, first told from Abyesinia fanued the ladies with officious life. The silence of the ocean midnight first taught

her soul the voiceless selemnity of prayer and aspiration; the torch of genius was enkinded by angel hands, the lyre of poesy was ewept by the wild winds of heaven; and solitude gave forth its manifold inspirations, its holy impressions, its prophetle dreams.

CHAPTER V.

THE JEWISH DETROPHAL "Strew the bridst path with flywers,
Fill the onjet with ruby wine;
Lightly pass life's facting hours—
Pleasure and love, fair bride, be thine."
[OLD SONG.

It was the festival of the Passover; the rich plate he costly china dishes, the crystal goblets foaming with sweet Persian wine, were set forth; large onkes unleavened bread were handed round, and rare ladian vegetables, the oustomary pillan, the frarant salads, all partaken of with a blessing, with he loud chanting of hymns, in commemoration of the departure from Egypt.

The master of the house, a anowy bearded, orimson turbaned and richly attired Israelite, sat between his sone, Ezekiel and Asaph, gazing around him with a pious complacency that had in it much of worldly pride. Rouben bon Asian was a wealthy nershant of the "City of Palaces;" his some were considered among the young men of their race and station perfect paragons of Hebrew learning; his daughter Rifka, (the Hebrew for Rebecca,) was a perfect type of Oriental leveliness, and long betrothed to a learned Rabbi's son, although the maiden was only fourteen years of age. The mother. Hanuona, so called in commemoration of a certain festival, was a stout and dignified lady, very youth ful as yet herself. Near the host, sat Manassell Phillips, as it was his picasure to be called, and near him was the merobant, Soliman Hashem.

The contrast was a striking one. The flowing robes and embroidered girdles of the Orientals, their turbaned heads, the glistening, costly rings upon their flagors: with the sober, English, gentlemanly garb of the stranger. The women sat at the lower and of the hall by thomselves, Hanucah doing the honors to her guests, the two wives of the merchant Hashem, the European's wife and child. Rifka silently and gracefully assisted her mother.

The two wives of the merchant Hashem! ex claims the startled reader. But we are telling you of the East, the land of superstition and olden tra. Moses. But I had to eat with my own five blessed dition, where the Mosaic dispensation permits to its followers the forming of a second and logal marriago, under certain conditions. Soliman Hashem had married early in life, a lady who had blessed of what was right. I declare, Miss Rila, I screamed him with three fair daughters; for years his soul was troubled, for to whom should his name and calling descend? He married again, and with his first wife's free consent, and his wishes were fulfilled. their uncivil fingers at me, just like the igneramus The younger wife became the happy mother of a son. Strange, yet true, the two wives lived to perfect harmony; no envious feelings, no disturbing ealousy invaded their mutual home.

cant beside the lavish splender of the Oriental beau

I will describe to you the lady Rifks as she appeared on that festival night.

Her costume was Turkish in form, and was conrichly embroidered with gold. The enewy muslin precious gome : three bracelets, righly studded with arm, as the velvet sleeve flew back. Her small care were pierced in several places, and decked with the blessed, hely prayers!" many ear.rings, rich and heavy. Rings, thickly set with penris, rubies, amethyst, topaz and emerald. gleamed from her fingers and thumbs; her peaked and spangled slippers were negligently thrust aside, and her little feet were dyed with henna, her finger. nails with the same resents hue. Kohl stained her eyebrows and marked the drooping, silken lashes, mparting that peculiar expression of softness and anguar to the eye-

"That makes the maids, whom Kings are proud to call From fair Circassia's vales, so beautiful "

The lovely Rifka were her own softly waved je black bair, the youthful and aged matrons of her faith being compelled to wear false tresses. She wore it amouthly parted on the forehead, and surmounted by a double row of valuable gold coins; a rimson turban wound around the gilded network hat encased her shapely head, and its long unde fell upon her shoulders in a shower of silver fringe Gathered into two thick plaits, her long hair fell below her knees small musical bells and linging coins attached to it. Three massive chains, formed of golden balls and little fishes with diamond eyes, were cast around her neck and descended to her walst, which was clasped by a white Cashmer girdle, embroidered with gold and pearls. The alceves of her velvet robe were looped back by dismond buttons, and above each ancle glittered a massive golden band.

. Cosella gazed in wonder and admiration upon the ensive face, the childlike figure, arrayed in all this regal magnificenca.

Rouben ben Aslan spoke the English language verse by signs; they know no language but their nessing the novel ceremony. own. To dress, and repeat the prayers allotted them, to implicitly obey their lords and masters, was all they had learnt of life; it was all sufficing for these beautiful, but sadly neglected women.

blessing chanted, all arose to go to another room, A flush rose to Manassch's dark cheek. Bhing. where cosy divans were amaitlug, and the fragrant sitting opposite, paled and trembled.

humility.

Reuben and the merchant talked with the stranger, the host acting as interpreter; and the young men listened attentively, but ventured not to join in the conversation of their elders; so strict is the discipline of youth in that land of olden usage. They curlously regarded the little European girl, but addressed to her no word.

The women ant apart, deeming it a mark of respect to their husbands, and maintaining a whispered conversation among themselves. The beautiful Rifka, strangely attracted to the foreign oblid, held her hand, and reneatedly kissed her check. marmaring sweet, unjutelligible words in Hindon

That night it was arranged that the strangers hould remain, the immates of that hespitable home as long as it suited their convenience.

When the night had somewhat advanced, the wives of Soliman Hashem wrapt themselves in the dark, silken covering, that entirely shrouded their Bersons, and threw over their faces the thick, black crape veil, with its heavy embroidery of gold. Thus ncealed from all profune eyes, they descended the stairway to where their palankeens awalted them, first by kindly signs and gesture having lavited the English lady and her child to visit them.

That night, when they had been shown to a luxuriously furnished chamber, Manassch said to his

"I have an idea, which, if realized, will insure us comfort and happiness, and scoure Cozella to our holy faith forever. I will tell you about it to-mor-

Poor Lydia, who had been left among the native servants, until she was fairly bowildered by their gibberish, was glad to be allowed to sleep in the hamber with Miss Elfa. The child laughed heartily at the strange woman's recital of her troubles. "They obligated me to eat with my five fingers.

Miss Ella, indeed they did; I never was so put out of my usual equilibrum of assurance-no, never! I was ready to drop down dead; but I remembered It was the hely Passover, as is constituted in the memory of the rebuilding of the Temple, and return out of captivity by Moses; so I called upon the four holy angels that stand by everybody's bedside every night—Gabriol, Michael, Raphael and Uriel—and l felt my weakness revigerated by the grace of the blessed festival. I don't like unleavened bread, Miss Eils, but I submits to a good deal for our holy religiou's sake-the prophets of the law of fingers, and no soap to wash them afterwards, only some rose water; and they brought me a pipe-just as if I was an Irish smoker, or heathenish forgetter outright when I saw the pipe-it was for all the world like a big snake all coiled up-and thuy laughed at my reluctance of fright, and pointed Christians when they say to little boys and girls :-

'I had a piece o' pork, and I stuck it on a fork, And I gave it to a Jew-Jew-Jew'

But ain't the dresses faxlanting, Miss Ella?-I The sweet face of Shius beamed with a placid means the ladles; the subordinaries is like suborjoy. The long sea voyage ended, how happy she is to dinaries everywhere under the globe; as I am ners and customs are so peculiar! She is richly dential conspirations of adversity. One dresses in and tastofully attired, but her jewels are insgnifi- silks and satine, and another in sackcloth and colors of ashes. I'm a contented human individuality in my own disolevated condition of anhere: but I'm an observatory of nature. Miss Ella and nothing escapes the perspicacity of my vision. 1'm an optical delucionist, my dear; but I'm afraid my posed of rainbow hued silk and ruby colored velvet, language is beyond your comprehension of years. Say your prayers, darling; now turn your head to folds that voiled her bosom, were luwrought with the East, now bow three times. Blessed angels be around us, the glory of -what is it, Miss Ella-glory diamonds and rubbes, glistened from each fair, round of what?-be it above my head. I'm so bewildered in a foreign tongue-foreign land I mean-I forget

Ella laughed, and absently repeated her prayers. They remained with Reuben-bon-Aslan three months, and then there was another festival, and a merry gathering. Cosella, a child of almo years. was betrethed to the young Asaph, who was seven years her senior. The innocent child, unconscious of the weighty responsibility she was assuming, yielded to Manassch's commands. Bhina's heart was torn with conflicting emotions; the hubit of obedience, the fear of her husband, battled with her motherly desires for the child's welfare, with her strong reluctance to the proposed union. It had been Manassch's plan from the first night of their arrival; a plan that fully served his avarice and fanaticism.
Attired in Oriental robes, that well became her

slender, fairy like figure, Cosella stood before the assembled company, her flowing curls confined by a circlet of gold and pearls, the rose colored bridal veil flung over her face; many jewels glittering on het person. Beside her stood the youthful Asaph, and the venerable Rabbi was reading the betrothal service. A crystal goblet was shivered at their feet, and its fragments collected in token of the betrothal promise. A massive gold ring, with a ruby in the contro, was placed on the bride's finger, and the benediction solemnly given. Asanh looked upon the child with admiring eyes; beneath her rosy veil Cosella pendered on the meaning of the strange coremony, feeling in her unconscious heart neither joy nor fear.

She sat beside her betrothed and her mother at the sumptuous board; her well was thrown from off olerably well; in the intervals of eating and her face; with obildlike curiosity she scanned the oraying, he discussed business and polities with guests. Several Europeans were there-Christians his European brother. The ladies could only con- who were permitted to assist at the feast, after wit-

> Manassch was conversing politely with a gentleman from Bombay.

"You have travoled much? Have you ever been in B near L in England?" asked his com-The wine and fruits passed around, the concluding panion, fixing on him a scrutinizing giance.

"I have not been there," he replied calmly. "I have never been in that part of the country. Bbelleve, is in -- shire."

"Yes," said the gentleman, keenly eyeing the

nwardly trombling man, "I have a felend there; or rather, he once lived there. I know not where he is t present. Did you ever know a Percival Wayne?" Slowly, emphatically, the words were spoken; here was a purpose, a meaning in thom; but Manseek was prepared. . He answered with polite indif-

"The name is strange to me;. I never heard it be-

Shine had risen from the table, deadly patter overpreading her face. She murmured:

" I am not well, my child!" and grasping Cosella's hand, she hastened from the room, followed by the closely voiled ladies of the family. A threatening glance from Manassch's dark eyes followed her. The questioning stronger caught that glance, and interreted it to himself alone. "He does not follow her," he muttered.

"I was a schoolmate of Percival Wayne," he contlaued, never taking his keen, grey oyes from Manasseh's face. "I knew him intimately; I was one of his marriage guests. He wedded a lady of your persuasion; her name was Lea Montepeson," the face he looked upon paled auddenly-the firm lip trembled slightly. "She died near B .- shortly after the birth of an infant. My business took me to India; circumstances that occurred, letters that have been received,"-the stranger spoke with still stronger emphasis-"lead my bereaved friend to oppose that he has been most shookingly, most cruelly deceived, as regards the death of that infant. He elleves the child—it was a girl—to have been taken away by a man in the employ of his wife's mother; received a letter from him some months ago; he thinks of coming to India to search for that child. In Europe he has tried in vain. Without entering upon any discussion of religious views, do you not blak it cruel, horrible, revolting, to deprive a father of his child?" "Monetrous! criminal! unnatural!" cried the

specrite. "But you must not too hastily believe see things of our people; we are a perscouted ace, deprived of home and country; what is there co, the to be brought up against us?" he said in a voice of well simulated sadness and regret. The friend of Percival Wayne gazed steadily upon

be strange, dark-browed man before him :

" I should be very sorry to bring such accusations gainst any one without sufficient proof," he connued, "for much I admire your people, Mr. Phillips. There is much in their forms of obervance that is consistent and praiseworthy-but, pardon ue, I am an outspoken man : I mean no offencebut do not some of your people deem it no sigito wrong a Christian? I ask only to obtain informa-

"Bome of our unfortunate brothers may be ignoant enough to harbor such sentiments. I ask you, ir, with equal candor, are there no Christians who com it no sin to chent and betray a Jew?" There was no touch of anger in his voice; it was deeply sad; it appealed to the best feelings of the good man that was questioning him.

"Too true, too true, sir!" he replied. "I have no prejudices of erced or bellef. I think we are all brothers in the eyes of one Universal Father-that is my creed, sir l' But the letters my friend Percival received? They were threatening, cruel, bitter lotters! telling him his child lived, and would be brought up an enemy to her father's faith. Those letters, sir, nearly deprived my friend of reason f-They brought him to the verge of the grave. Was it ot a bitter foe who wrote them?"

Manasseh succeeded admirably in concealing his emonine joy. He replied in the same subdued and loprecuting manner: "Must it have been a Jewish foo? Could not

ome Christian enemy have conceived the plan?" "True, true; I believe Percival never thought of hat. But I cannot see that he could have an' nemy at all; so good, so noble and generous as he ls l"

" And that little girl we have seen a bride to day your only child?" he questioned. "My only one," was the answer of Manussob, and his voice sounded tremblingly, as with strong affect

tion: "The hopes of myself and my beloved wife are bound up in that child; her future happiness is ur constant prayer." "It seems a strange thing to me, as a Christian

bride. May I inquire when you intend the marlage to take place?" "When she herself shall desire It. We use to compulsion in the matter; we fix no time. I, too, am an Englishman, although an Israelite, and I

nd an Englishman, to see so young a child become

yield to the customs of the ancient law. Mr Leila will be happy; we have well chosen for her? "Your child's name is Lella?" "It is, slr. May I inquire your name? Our host

cave it, but it has escaped my memory," "My name is Withers, at your service. May I nquire what place in England was your home?

Manasch mentioned a distant country town, far removed from B At the close of the festivities, Mr. Withers warmly pressed the proffered hand of the man he had doubted. Manassch spoke so feelingly of duty, and all human obligations; he spoke with such deep, religious fervor, that the singleminded Englishman accused himself of injustice, in no sparing terms. Shina returned not to the company; but the little bride resumed her place with European freedom. Her father had whispered to her that she must retain her Hindostance name of Lella, and henceforth give no other. Therefore whon Mr. Withers questioned her, she told him she was Leila Phillips; that she loved her kind, gontle mamma, over so much; that papa was rery good to hor. Had she only mentioned hor mother's name; the one familiar word, Shina, would have uplifted the curtain of mystery. The Englishman returned home, muttering to himself: "What a fool I came nigh making of myself! because this Mr. Phillips.

looks like l'ergival's rague description of a servant man! All the Jens look alike, more or less. This is a gentleman, the other a mental; he is called Phillips, the rarcal's name is Moshem-s little difforence there! The child don't look a bit like l'erciral; and if she was etolon, it is not likely they would idolize her so. The mother looked as if she would worship bor; the father talks of her with tears in his eyes. But, at first, the idea struck me so forolbly-I imagined he colored at the name of Les. No wonder, poor gentleman! when he told me he had an only slater who died at the age of sixteen, named Len. That explained his changing countenance; what a fool I came nigh making of myself!"

True hearted man! he know not of the chameleon forms of deceit and wrong.

Lydia's voluble tongue found ample employment on disrobing her little mistress that night.

"It's a beautiful angelical, unsurpassed beauty you are, alles Leila, as master bide me call you. I'm no advocator of changeabilities of surnames and titles in generalities, or I should have been married a hundred times over if I had n't put a higher valuation on my moral propensities and advantages of religious life lu carly training. But 1'm a conscientious woman, and love the laws of our blessed Legislator more than the temptations of glittering pearls and ore and flesh pots of Egypt and jowelry. And whon you're married, Miss El-, Leila, I mean, I'll stay with you forever, if I drop down dead the very next minute after I see you in the hely bendare of matrimony. Miss El ..., Leila, dear, it's oustomary to give a present to the officious attendant as is a ministering to mind and body all the time, with scrapulosity of affection and tenderness of waiting like a patient lamb! What are you going to give

me, dear ?" Cosella gave her a gold piece. The weman's small eyes glittered with joy; she kissed the coin and the hand that gave it, and was broaking forth afresh, when the child interrupted her:

"Please, do n't talk now, Lydia; I want to think !"

Lydin clasped her hands in wonderment, retreated a few paces, and was silent. Cosella, resting her brow upon both hands, thought long and deeply Her thoughts were strange, wild, mingling, and confused; there blended with them prophetic glimpses of the fature, that thrilled and oppressed her heart.

Manasseh proceeding to his wife's chamber, he found her sitting in her festal robes, with eyes that bore the marks of long-continued weeping; with hands folded upon her lap. She started at his entranco. He locked the door, went up to her, and

"We have had a narrow escape, Shina! That man is one of my enemy's spice. But you nearly betrayed me. Weman'l you are my evil genius! When will you learn to control your silly nerves ! By heavens; if we had been discovered by your folly, you should have rued it. We must leave this city, but not suddenly-not so as to arouse suspiolon; and we must decelve them all. Listen, Shinal you must pretend to receive a letter from England-from your mother, or some near relation that letter recalls you on account of some property. Mind you act well your part, as you fear my lasting displeasure! We will take passage in a homeward bound vessel, but we will not actually return.] will determine soon whither we shall bend our steps; but we must mislead the emissaries of Percival Wayne, curses on his name! He must not search for us out of Europe. Now, remember, you receive that letter to morrow."

"Nothing but wandering, oudless, oudless wander ingl" passionately exclaimed Shina. "Oh, Manasseh! cannot you excuse me from this task? I cannot dissimulate-indeed I cannot! My mother rests in her grave-shall I invoke her memory to a falsehood? I cannot. Manassch, you ask too much of me!" The poor wemen wept.

His brow contracted with the gloomy frown she feared so much.

"What a consciontions fool!" he said, meckingly. "Remember, madam, I command you, and I am your lord and master; you have no will, no responsibility of your own. Bo grateful for the privilege; if you feel scrupulous about using your mother's name, take that of any other relative. I leave this matter in your hands; I will not have all the

ringing her hands.

replied with concentrated fury, pushing her foreibly into a chair.

"his life is one of deception and false appearances throughout! I cannot-I will not lie in the pure presence of that innocent child!" she said with sudden energy.

"You will not ?" He looked into her face, Shina veiled her eyes with her hand.

"Listen, Birs. Phillips, China Moshem, listen! The law in this land, our Rabbinical law, grants divorces. There are plenty of Eastern women, young and fair, who would be willing to be methers to my child. Tempt me not-try me not too far! Do my bidding, and the child shall know no other mether Disobey me and—" "No. no! God in Heaven, no!" cried Shina, wild

ly flinging herself upon her knees before her tyrant. "Manassch! I will do all-all! Never again say these words! Leave me that child, that soul, that heart, that life, of mine! Deat me-kill me-let me die for her-but separate us not! Oh, promise. Manassch, promise! You will not cast me from you; you will not give my place—the place of Cosella's mother—to a strange weman? Promise, Man asseb, as you hope for beaven, promise!"

He smiled a quiet smile of victory as the tertured woman, looking upon him with pallid face and wildly imploring eyes, poured forth her anguished entrenty. He took the little silver tablet from his bosom, and kiesed the sacred name thereon ongraved :

"By the holy commandments herein contained, I swear!" he said; " as long as you obey, you shall retain your place. You know now what is before

The solitary woman kissed the despot's hand, Her all of hope and love was centered in that one living thing-the child of her adoption. Through her affections that stern fanatio bound her to his will-plunged her pure soul in the darkness of de-

Alas, for will! alas, for seeming destiny ! TO BE CONTINUED IN OUR MRIT.

The manager of one of the theatres at Vienna vield. to the solicitation and importunity of court friends. and permitted a young lady to make her debut as a singer, who had the mortification to be hissed off. Not a little annoyed, the manager rushed hastily before the curtain and addressed the audience in a stentorian voice with this brief question -... Gentlemen and ladies. don't you like her?" "No !" was the roply from all parts of the house : "Neither do I." added the mana-

ger," and disappeared amidst roars of laughter. Keep aloof from quarrels : be neither a witness nor

Weilion for the Banner of Light. innounned is always blest.

MF O. W. SERFERS.

Time may bring to juya and corress.-Fortune's tide may chi and flow,-Clouds and autebine come and go.

Yes, with all life's tribulation, Frankly it must be confessed. That, whate'er our los or station, Innocence is always blest. Though our lot be e'er so lowly,

If our hearts are free from gullo. And our wishes pure and holy,
Wo,have "aye tomic cause to smile," Lo, you inoffensive notwhbor.

ecent but poor and old; Bee him tott'rlog to his labor, Day by day through heat and cold. White without life's storms are bringing

Round his ears horride din. Hoar his tranquil spirit singing Bongs of Heavenly peace within. Then behold his rich emgloyer,

Counting o'or his beaps of gold; Boo him with you artful lawyer, Who for gain his conscience sold. While without all warm and sunny

Seems his life, deep sense of sin, Makes all cold and dark within:

Whore a tourdered conseience, springing Pale and ghostlike from its tomb, Haunte his midnight pillow, bringing Bleeplese hours of guilt and gloom

With his hard and homely lare, May be, through a tell-worn plowman, Happier than the millionaire Whon his daily tolls are ended, And his nightly couch is proseed, Smiling Conscience, unoffended.

Thue the poor but honest yeeman,

Troubles not his posceful rest. Calm he lies, and, sleeping sweetly, Rests his weary limbs till day; Rising thou, refreshed completely, Toll scome almost turned to play.

Thus when Fortung fromits severest On the poor but honest wight, Life in chimes awestest, dearest, Pullest of screne delight.

Tis not riobes—' ils not learning— Tis porfame that makes ur blessed ; Raught can brighten life's sejourning Like a conscience unoppressed.

oosa, Zewa, 1880.

A TRUE STORY.

Mussus. Epirons-Some few weeks since, our local apers called attention, by a very short paragraph, to remarkable dream, connected, as it was, with the lose of the bark Baltic of this port, which foundered at sea on the night of Dec. 17, 1859, while on her passage to California. Being slightly acquainted with the parties most intimately concerned, I have been en abled to gather the facts in the case, and now baster to lay thein before your readers, hoping that it may convince them, as it has me, that "there are more things in beaven and in earth, then are dreamed of in

philosophy." Among the seamon of that ill-fated vessel was on Scorge Oberlin, of this city, a German by birth, and one of the five who alone of all her crewescaped a watery grave. Shortly after his departure, his wife was engaged as a servant in the house of one of ou most worthy citizens, whom I will call Mr. S. From his wife I have learned most of the facts here stated. which I will endeavor to give, as nearly as possible in her own words.

She describes Mrs. 0. as a young German woman about twenty years of age, and apparently as truthful and innecent as a child. She then relates the story nearly as follows:—

"During her (Mrs. O.'s) stay with me, she was it

the habit of going home every evening for the purpose of feeding a much loved house-dog that her husband had charged her to take good care of in his absence. and returning again to her labors in the morning. After she had been with me a few days, I noticed tha each morning she appeared much depressed. I would often hear her sigh, and there was a heaviness about her eyes that told of broken slumbers. Not being acquainted with her, I at first thought she might be of a desponding turn of mind, and so said nothing to her about it; but, at length, one morning when she came in, she said, 'Oh, Mrs. S., I feel so very sad about George; I fear something is going to happen bim. Oh that he had nover gone from me; every night I dream of that bark's sinking in the sea. I fear I shall never frouble of that child to myself. You loss her so much, take your share of the scouring of that love."

I cannot lie—I cannot act and deceive; I am incompetent; my soul recoils from it!" cried Shina, and the series of him, and bring him back a major of her should we expect to see or hear of a soul which has not first sim. you, and then you will have a merry time, and "I will teach you; you will be an apt papil. I laugh at these foolish fears. She sadly shook her know the motive that will bend you to my will," he head, and replied. I know something will happen to that ship.' She continued to go and come in the same quiet way, going mechanically through with her rousehold duties, until one morning she came to me much more depressed than usual. 'I dreamed les night, she said. that the Baltie was sinking, and saw my husband in the heat with four other men leaving the vessel. I awoke, and slept again, and dreamed that he came home. He came under my win ow, and called my name. At first I did not recognize the voice: but I raised the window, and he spoke again, and I found that it was indeed my husband and I was so glad. I can see now just how he was dressed. I wish be were indeed at home. She deacribed his dress as she had dreamed it; and I began to think it very singular that these visious of the night should haunt her so constantly, and wondered bether it was only on account of her auxiety in h behalf, or her guardian angels in the spirit-world, had taken this method to demonstrate more clearly, that to some minds, at least, coming events cast their shadow before.*

> I could say nothing to comfort her at the time, lost was I in my own reflections. As I did not require her services any longer, she left me on that morning. This was Sunday, December 18, 1659. I heard nothin from her for two weeks, when on Sunday morning shi ame to us and told us she had received a letter from ier husband, that the vessel was lost, and he had barely escaped with his life. All the particulars cor caponded preciety with her dreams, as she had tole thom to me two weeks before.

About two weeks after this I heard that her busban the story from his own lips. He came home in the nanner she had dreamed, and clad in the same attire he had described to me nearly to mouth previous." Thus ends the parrative of Mrs. S.

I have myself seen Mr. Oberlin since his return and neard his story. It fully corroborates the above sketch in every particular.

Now let us review the above. The vessel was lost on lold Mrs. S. on the next morning. And its most mi-Grimes, or any other equally confirmed skeptic, to explain, if he can, upon material grounds, the philosophy of this wonderful vision. It could not be imagination for that could not be so correct in every particular and if it is not a communication by an unseen power

I hape, kind reader, whoever you are, and wherever you may be, that this one true incident may lead you tant as it is often causidered. • If it does no, my end is from the birth of the body to comewhere in adult life, per answered. And now, fatewell. ALDEMABLU. New Bedford, Mass., March 15.

Without established principles, our feelings contend against cvil, as an army without a leader, and are far these elements.

oftener vanquished than victorious.

Original Essays.

IMMORTALITY AND NON-IMMOR-TALITY.

> NUMBER TWO DY PROP. PAYTON SPENCE, M. D.

From the consideration of the analogies of the hunan body, we return to the consideration of the soul. It will, of course, be perceived, from what we have already said, that we use the term soul as a word applicable not to a principle or a power, or a combination of principles or powers, but to that organic form which survives the body, and through which and by which certain principles or powers manifest themselves Such an organic form must be, or else there is no life; anch an organic form must be, or else there is no immortality. Principle and form are mutual expenents of each other. The action of a principle can only be made manifest through the metion of a form. By the soul, then, we mean an organic form. As has already been stated, all organic forms begin in germs. and as we have seen that the germ of the physical man is not yet a man, so, also, the germ of a soul is not yet a soul; that germ, like all other germs, must grow by the aggregation of elements until it is a soul.

We need not inquire whether there is a soul in that little, bladder-like sack of the one five-hundredth part of an inch in diameter which is the humble beginning. the germ of the human body. It is not yet a man, as we have seen, still less is it a soul. Neither will I be-Here that there is an immortal soul in the fish stage of man's embryonic development, or in the reptile bird, or mammal stage of that development: I will believe none of these until it is first clearly demon strated that the fish, the reptile, the bird, and the mammal bavo immortal souls; and, even then. I shaly remain incredulous of them all until it shall further more be demonstrated, that, in every procession of organic development, the first metamorphosis is not a necessary antecedent to the second, and the second not ry antecedent to the third, and so on to the end of the procession; in other words, (to illustrate my meaning by a familiar example.) I shall remain in redulous of them all, until the tadpole, with its gills adapted to breathing water only, can, before its lungs are developed, he removed from the water into the air and there live-until this organic impossibility can be accomplished. I shall not believe that there is an imnortal soul in either the fish, the reptile, the bird, or the mammal stage of man's embryonic development. But to this point I shall have occasion to return.

Well, has the newly-born babe an immertal soul? It is to be hoped that the question does not shook any one's projudices; for if the question shocks them, the answer will shock them still more. Every stage of development is a preparation for that which next succeeds it. The auto-natal stage, or the unfolding which procedes birth, is a preparation—a necessary preparation for that which follows birth, and the unfolding which precedes death, (which is but another birth.) is a preparation for that which comes after it. The development which the body undergoes before birth is a necessary stage in the preparation of the body for its life of seventy years; and so, correspondingly, the development which the soul undergoes up to the end of the natural life of the body, (that is, up to the time of the soul's birth into its legitimate aphere.) is a eccesary preparation of the soul for its immortality. Agoin, as the body cannot possibly live if born prematurely, that is, if born at certain stages of its embryonic development; so, correspondingly, the soul cannot possibly maintain an immortal existence if born prematurely, that is, at certain stages of its devolopment subsequent to the birth of the body, It must die the death of annihilation. There are no miracles in favor of the special individual soul on the other side of the veil, any more than there are miracles in favor of special individual bodies on this side of the veil. Nature works by powers which cannot stop to astonish themselves with a miracle. None but gaping ignorance ever expect a miracle, at any time. or for any purpose, even to save a universe from destruction. Look at that shattered planet whose tiny fragments astronomers are so anxiously hunting for-there was a chance for a miracle; but none came, because none could come.

We have said that every stage of development is a preparation for that which follows it. Nature cannot make a man without first making a child; neither can she make a child without first making a fish. If she could have done it, it would have been done; for the always takes the shortest road to her sims. All gradstions are necessary gradations. In all growth, the observed succession of parts is a necessary succession. No one expects to see a man who has not first lived in his mother's womb-who has not slumbered in that unbered unconsciously within the human body; for there the soul germ is deposited, to be there developed until that body has filled its mission to it-given it an organization that can live in and be sustained by the elements of another sphero-the spiritual. The soul. then, is developed during its connection with the body, and without that connection it never can be developed. Nature is a great economist of both time and materials: and, therefore, if the soul could have been fully matured, without a seventy years' connection with the body, both the body and the seventy years would have been dispensed with. Therefore we have said, that as the life within the womb prepares the body for the life which succeeds hirth, so, in reference to the soul, the life within the body propares the soul for its legitimate sphere of existence; and as there is such a thing as a remainre birth of the body, which is certain death to the body, so there is a premature birth of the soul, which is certain death of the soul. Nine months, more or less, is the time which nature requires to give the body the full benefit of its connections with the mother, and organize it to that degree that it can breathe and digest for itself; and correspondingly, seventy years, ore or less, is the time which nature requires to give the soul the full benefit of its connections with the body, and organize it to that degree that it can come into direct and immediate relation with the elements of spirit-life, and absorb, prepare and elaborate them for itself. If it is not so, then nature pertinaciously insists upon spending seventy years upon a carcuss to no purpose-to accomplish no object which she caunot

ecompileh just as well without the careass. To express my opinions more definitely, (as definitely as the subject will admit of,) the life of seventy years, and returned home. My husband saw him, and had between the birth of the body and the death of the body, bears the same relation to the development of the soul which the nine months' life within the womb bears to the maturing of the body. All other things being equal, that body is the most complete and healthy, and has the greatest durability and stamina about it, which has had the full benefit of the nine nonths' utero-gestation; and so, correspondingly, all other things being equal, that soul is the most comthe seventeenth day of December. She suck about plete and healthy, and has the greatest durability and eighth o'clock r. u. of that day. This dream was staming about it, which has had the full benefit of a seventy years' gestation within the body. Again, as nute particulars were correct. I would ask Prof. a child born at the eighth, seventh, and even sixth month of viero-gestation may possibly live, so a soul born afternixty, forty, thirty, or even twenty years' con nection with the body, may possibly live in spirit-life; but there is a period of utero-gestation, that is, from its beginning up to about the sixth month, during which, what can it bo? Will some materialist answer this if the child is born, it must inevitably perish, because its organization cannot appropriate to itself the elements of the new world into which it is prematurely ushered, and connot resist the destroying elements of to the wise conclusion that Heaven is not so far dis. that world; so there is a period of time extending hape, during which, if the soul is born into its appropriate aphere, it must perish, because its organization annot appropriate to itself the elements of that sphere, and cannot resist the destroying influences of

is adapted to wombilto, and not to worldlife. Its things that surround him." te way to become a reptile. It has gills like the fish, but no longe. Therefore it can breathe water only, not air: and hence, if, in this stage of its tlevelopment. t is taken from the water and kept in the air, it will of course die, because it is not organically adapted to the latter element. But if it is allowed to remain in the water its full time, that is, until its lungs are de ratively speaking,) drink, breathe, and cat the eleorganization is adapted to spirit-life, it must perish. as surely as the tadpole out of water.

I have said that there is a period extending from the

birth of the body to somewhere in adult life, perhaps, dur-

ing which period, if the body dies, and the soul is born into its new home, it must perish. It is impossible to give a more definite statement of the duration of that period, when the only means which we have of esti. analogy. Observation alone has enabled us to determine the earliest possible stage of utere-gestation, at which a child may be born, and yet live after birth; ibte stage of the soul's gestation within the body, at which it may be born into the spirit world, and there continue to live. In the former case we can make the ob servations for ourselves; in the latter case we cannot. It is very true that, in reference to the soul, there are intelligences (spirits) who can make the requisite observations; and, admitting that they can correctly com municate their observations to us, the question might be sattled, at once, by their testimony. I have, however in the outset of this inquiry, discarded all spirit testi-mony upon the subject. for the very obvious reason that this testimony, as it reaches us, is unreliable. The epirit world testifies to every thing and any thing; to all sorts of conflicting facts, and to all sorts of clashing philosophics, theories, and systems of morals. It is a well established fact that spirits do produce phenomena and results through some unknown process of action upon media, and upon elements in the vicinity of media; but it is countly well-established, that these phenomena and results, especially such as convey intelligence, are infloenced, modified, and often com plotely negatived by the mind of the medium, or by he immediate surroundings of the medium, or by the general state of opinion and expectancy of the entire mundane sphere. It is also equally certain, that, back of all spiritual manifestations, and communications of whatever character, whether of great or of little import, there stands, as a controlling power, a superior order of intelligences, so grand, so mighty, so impos ing, that their superlative might and majesty are ever increased in our estimation; the nearer we approach them, the better we know them, and the more familiar we become with their powers and capabilities. These intelligencies are never overwhelmed with a zeal which blinds their vision, and wrecks their wisdom; and although they are the great leaders in all progressive movements, yet, at the same time, they are as conknow that a truth let down into hell may become a lie. oncy in all things, then why is it that the mediumehin of the present ago imparts to us things which are so

ly obstructed such communications; or else, because the intelligencies that could communicate them, did not deem it expedient to do so, at an earlier date than the present. But it may be supposed that the question which we are now discussing may be decided by the observation has seen something, the strangeness of which makes it the holy chost, from being formed within us. emotely probable that they are apiritual things, and al being or thing. Nature nover does so exactly reproduce herself in her degrees of ascension. Although, easoning from the analogies of nature and the necessifleve that it retains the human form; and the observa-

organization is of such a character that it breathes the Let us analyze this belief. Insemush as that sup- the spirit world, blood of the mother, and cats and drinks the blood of posed spiritual eye is an exact representative of the This was, evidently, the primitive faith of the fath-

elso is going ou, for fear that he, her ignorant, meddlements which are prepared and elaborated for it by the some child might interfere with the real work which The rich man in the parable did not seek to go back body; but it is not so organized, at all stages of its sale is doing. See how she lutis the old man into the to earth, in order to obsess his brethren, and make connection with the body, that it can go directly into placifity of second childhood—he does not know why, them more miserable. He sought their ealightenthe elemental world in spirit-life, and appropriate to and does not care to knew; but gradually his body be- ment, their advancement, for above the plane of itself from that source, any more than the tadpole can compet to breather all breather all breather all breather all breather and the source, by the almost sleeps, while nature as giving the finishing. One instance at least of one noble soul is hell is this. oul is separated from the body in early life, before its touches to her masterpiece, the soul. Second childhood is Who amongst us that would not bid him God-speed in even more important than the first; for the work is such laudable endeavors? Fortunate, indeed, for his then nearer its completion.

> another state of existence. Who is it that does not ness, or right doing, unto Abraham. call man brave if you will, yot we know that he is were quickened,) to go to a certain neighbor, and know that nature thus holds him here for her own grand Spiritualism, when my reason rebelled, and a severe aginary, because they are not based upon a true con-ception of the grand purpose of this life—the develop- parently so during the trials. I would say to Spiritment of souls. Standing upon this platform, we see palists, as did one of past time, Beloved, think it not of right and wrong are snapped asunder like flaxen wee. I am well aware that all mankind do not occupy fibres. Away with such distinctions of innocent and the same plane of intellectuality, purity, or goodness; clearly is the will of nature being felt; and, therefore, to inhabit, over more loudly and more potently is the reformor's death, whether by disease, or war, or the executioner's

INFLUENCE OF SPIRITS ON MORTALS.

plish its object-the development of souls.

Having been reared within the pale of Orthodoxy, my first business, as a matter of course, was to distinnew and unheard of, and which might have been com. guish between the good and ovil-in other words to new and unheard of, and which might have been come guish between the good and ovil—in other words to formers, as one that is far progressed in the right municated through the mediumship of every ago that separate the wheat from the tares—to welcome as true direction, drinking deeply of the true Christian spirit. has been in communication with the spirit world? I was attached while elothed with mortality, and to They have not been communicated before, either because the media could not transmit them on account say, get behind me Satan, even to a leving brother, f personal, or mundanc interferences and antagonwhom Orthodoxy had condemned as a non-professor o isms, which warped, modified, negatived, or complete. their faith. Consequently a serious struggle arose in INDIVIDUALIZED LIFE, SPIRIT, SOUL. my mind, and I soon found those imfluences, that I was pleased to term evil thickened around me, and inhored with a strong force to remove my erroneous impres sions; which effort only increased my fears, and I soon bird, animal, and man, and is the central magnet realized the force of that passage in its fuliness, which holding these material forms in organized cohesion. says that fear hath torment; and I also learned by sad This suggests whether life withdrawing therefrom, and testimony of those in the body; that is, of media. experience, that it was hard to kick against the pricks; does so as an organized individuality, having both Media tell us that they have seen babes and children in also that I did not judge with righteous judgment, that form and condition of developed, innate being, and the spirit world. It is true. They have seen them in I was calling cyll good, and good cyll, according to whether it so withdraws as a spirit entirely. If it swaddling clothes, and naked, with wings and without the extent of my education and earthly prejudices. I does, we must infer it is embedded in a physicospiritwings; and it is just as probable that the clothes and soon found, however, that the clergymen who in my unlorganism, however reflued this may spiritually be. the wings were actual spiritual clothes and wings, as laney were exalted to heaven, (I mean the ideal, local We cannot realize that a spirit identity could have that the babes and children were spiritual babes and beaven of orthodoxy), and a certain brother deceased, cognizance of things external to itself except (brough children. Media have also apparently touched, han, whom one of the clergymen above described had con the use of a material organism it was embedded in. It dled, talked to and received responses from children. signed to the lowest hell during the funeral obsequies, But their testimony still leaves the question of the immortally of such abortlons unsettled, and throws us lightenment. Thus many weeks of extreme struggle and kindred in character with its condition of unfoldback upon our reason and the analogics of nature, and trial passed away, having all the while fearful fore Spirits have presented media with visible and tangible bodings of future ill, and striving earnestly to repel flowers, bads, and animals, as well as man, in that personlications and counterfeits of overything-living and if possible to annihilate the evil spirits that sur linner world, for the peopling of which this earth is people as well as dead, animals, flowers, houses, lands, rounded me. Was there liberty, happiness, joy, and mountains, rivers, and buttermilk—ail resembling the hope in that belief, in that state, and condition? I But all this will not explain came things on earth. But when a medium shall tell say not. Is it that belief and condition from which I between the terms spirit and soul. We are told man me of a vision which he has had of things in the inte- wish to see every professed Spiritualist, and every oth- is a development from the lower forms of animal life, rior, as different from ourselves and the things about or individual on earthemsneipated. It was associated and that there is in him a divine life or soul, of which us as the butterfly is different from the entterpillar, with fear, disquiet, and unrest, and prevented the these lesser forms are destitute. Our teachers say it is then I will be prepared to believe that that medium kingdom of beaven, which consists of foy and peace in this divine life individualized in man which makes

I thank God that through trials (imaginary orils) unlized divine life in lesser animal forms, they are desthe novelty of which argues that they may possibly be I was perfected, and when the scales dropped from my titute thereof. Now the point thus arises, whether the results of so great a metrmorphosis as that must be eyes, I saw my (imaginary angels, and imaginary de life in such lesser forms is the same in essence as the which makes a spiritual being or thing out of a materi. mons) associated together in one grand phalanx, ac divine life in man, the difference being in the degree cording to their different stages of purity and advance ment, laboring ardently, and with a labor of love, for the callghtenment and altimate well being of the huties of things, I am compelled to believe that the soul man race; and with Dr. Child. I can now look back tree, which at death is liberated, and ascends into the is organic; yet 1 do not find myself compelled to be upon my past life, and see how all the evils that I have inner world as a spirit tree, it must there either be passed through, and the wrongs inflicted upon me by immortal, or there incur a second death, as the needed tions of media are inadequate to prove that such is its my fellow men, and my own deviations, (through chasorm. I do not believe that it is possible for one in tisement), which is nature's law, has worked together the body actually to see, feel, hear, taste or smell into for my good. And when I now look up to Nature's the spirit-world. The general belief is, that spirits are God, I can look with both confidence and hope, trustshaped like curselves, and have all the organs that we ing in that Protecting Arm that doeth all things well. life can reach that condition of perfected individualization have, only they are made of a finer stuff. We will take and can say, send thy messages of love, oh, Father, one organ, by way of illustration, to show the frequent by whom then wilt send: feeling that all beavenly infallacy of reasoning and inference on this subject. It telligencies combine to praise him in their kindly efis eaid that a spirit's eye is an eye shaped and located forta to clevate and bless mankind; and that we of u ours, with a spiritual optic nerve running back to a carth need more of the spiritual influx from on high, spiritual brain; and that is the organ with which the a farther progressive stage of development, in order to spirit sees. As an evidence that such are the facts, we stand upon the top round of the ladder where Paul fortunate speculations and splendid enterprises, but by are referred to the clairveyant, who sees surrounding stood—in order to discuss the truth of the saying— the daily practice of industry, fragulity and economy. are referred to the clairroyant, who sees surrounding stood—in order to discuss the truth of the eaying—
the daily practice of industry, iragulity and economy, objects although his material eyes are blindfolded, that to the pure in heart all things are pure; that all How does he see when in that condition? We are things work together for good to such as love God ac. destitute; and he who relies upon any other, will gen-To give this point its full force, I must return to I answered thus: "He sees with his spiritual eyes; and cording to his purpose; which purpose, I suppose to be crally become bankrupt.

another point, which I have already slightly touched | those are the eyes with which he looks over into the thosemoval of feer, of derits and evil spirits, for all apou, and to which i promised to return. Why can other world and sees spiritual boings and objects; and such fear hath torment, and is like a black cloud jooms not a child live which is born before the aixth month they are the eyes which his takes with him, at death, ing up before our mental vision—weakening our hopes, of ulero-gentation! Himply because its organization into the spirit-world, and with which he there sees the destroying our confidence, and biasting the prospects of our ultimate union with friends, and the felicity of

the mother; yet these things it does without the agency material eye, it must be impressed by surrounding ob, ers at the early introduction of Christianly; and the of either its lungs, mouth, atomach, or digestive or jects in the same way, and it must be used in the same spirit spake expressly to l'aul, saying that men in ofter gans. With such an organization if it is sent into why as the material eye. With our material eye we times should depart from the faith, and substitute in the world. Its made of life must change, or clse it look straight out before the eye, and receive the im- its stead the false dectine of devils, of crit spirits, must perish; and as it has not the perfected apparatus pressions which the rays from surrounding objects which prophecy has been literally fulfilled by its infro-wherewith to do the former, the latter result inevitably make upon the optic nerve. Then a spirit must see in duction in the Remish Church, and borrowed from follows. This is, perhaps, more strikingly obvious in the same way; that is, he must look straight out be | thence by the Protestants pervading all Christendom. the familiar example which has already been referred to bis eye, and receive upon his optioners the rays I am sorry, extremely sorry, to see the Spiritual atto. The frog is a reptile; but, in its embryonic development, it begins, like man and all other vertebrated But is that the way in which spirits see? That cortraditional taint, this hindrance, this insuperable barminula, with the typical organization of a fish. Hence infuly is not the way, if they see as the elstroyant rier to the progressive development of the race. Shall the tadpole, in its typical organization, is a fish, on does. The clairvoyant not only sees in front of his weask men to investigate the subject of Spiritualism. supposed spiritual eyes, but all around him, from the and then, like Bunyan, throw a lion in their path? back of his head, the pit of his stomach, or the soles of Shall we, in order to encourage the investigator after his feet, as well as in the direction of the axis of his truth, the honest inquirer, bid him beware in his researches, for he is surrounded on every side by evil supposed spiritual eyes.

Searches, for he is surrounded on every side by evil

The mission of womb-life is to develop the body; the spirits, seeking to drown men in perdition; that spirits alseon of world-life is to develop the soul. The body seek to obsess you, in order to make you licentious, the water its full time, that is, until its lungs are dete the egg to the soul, and its period of incubation is prefane, to create a faste for the nausenting quid, for reloped, (with the development of which the gills seventy years. The grand, primary object of the body the intexticating cup, and all other tendencies denomdisappear.) then it can breathe nir and live in the air. is the formation of an organic structure that shall inated evil? If this is so, it has not been my experi-So it is with the soul. During its connection with wake up to a conscious existence in another sphere, ence. My supposed evil spirits weared me from the the body its organization is being built up, knitted Nature makes vast preparations for that favorite of use of toneco, when the habit was confirmed, and I together, consolidated and sustained by elements which her's, the soul—seventy years to build up a structure have been abundantly blessed in following their counare prepared and claborated for it by the body, just as which may possibly walk by her side, immaculate, sels; and I opine that men oftimes charge spirits with the mother prepares and claborates the grosser elements for the building up and sustaining of the embryo
grand purpose to accomplish, she does not commit it
from them as correctives for their own disobedience.
In utero. At this stage of its unfolding the soul, like to man's consciousness, and call upon him for help. the embryo in utere, is so organized that it can (figu sine rather cheats him with the belief that comething of us, and expose our faults, and open our minds to l see our own deficiencies.

brothren on earth, that he had not contracted the Nature's harvest on earth is souls, not wheat, nor habit of drunkenness and tobacco chewing, lest he, corn, nor horses, nor temples nor arts, nor literature, energing with him his earthly propensities and evil nor sciences, nor philosophies, nor religious. As com- practices, should have returned and defiled them with pared with this object, the formation of souls, all his perverted appetites and passions. The arguments others are preparatory, incidental, accidental, second-adduced in both Conferences have feiled, in regard to ary; else why this clinging to life, which is so univer- ovil spirits, to satisfy my mind of the fact. It is mating its duration, is by a process of reasoning from sal an instinct, and so powerful an instinct, that it through many and similar experiences that I am conresists all pressure, and overcomes all temptation? firmed in my present belief. Has any spirit, under We stay here and endure all sufferings rather than depart; we stay here notwithstanding all the fascinations as to instruct the father to build an alter and slay his and observation alone can determine the earliest pos- and allurements which false religious and false philose- son? What would our clergy say at such a communiphies may present to us as the attainable realities of cation as that? and yet it was accounted as righteous-

> affaid of death—he does not know why—he does not warn him to desist from a further investigation of properts not to keep him out of bell, nor to keep him conflict ensued between my spirit and the one directout of the presence of imaginary gods who would be ing; but I finally consented to yield obedience, by mainangry at his coming before his time—but to develop a taining the cause of right according to my belief, and soil. Man hears the whisporings of a deep intuition, merely stating to my neighbor that thus saith the which simply tell him that he must not take life, spirit—and could find no end to the contest, until I neither his own, nor that of another; but it is a voice resolved obedience, and started to perform my spirit which neither argues, nor explains; and, hence, though errand, when I was released, being justified by the t has caused man to conjecture many reasons why he spirit, not only for obedience, but for the maintenance should not take life, yet they are all functful and im. of integrity. I have had many such trials, but in no that that purpose is defeated, or interfered with, as strange concerning such trials, as though some strange well by suicide and legalized hanging, as by cold- or svil thing had happened, for the trial of faith blooded, villanous murder. It is all wrong. Thus, worketh patience, and patience experience, ultimating in the hands of nature, our little. Olmsy distinctions in hope, unmixed with fears of present evil or future guilt! They are all nature's. If she can reap an but I am forced to the conclusion that harmony and mmortal soul out of that body, what matter if it did order will universally reign throughout the diversified lay another-let her alone with it. More and more strate of thought, throughout the world we are soon

I do not know but the struggles that are going on n voice being raised against all manner of premature our midst are necessary in order to beget a proper caution with new investigators; but if so, I am thankhand. Let nature have her ways, and let life accome ful that I dwell on the bright side of the cloud, having found, by rich experience, that the less our fears the greater our sum of happiness; the stronger our hopes, and the less the amount of evil spirits, the more altractive the spirit-world, the greater our desire to EDITORS BANNES.—The question, whether or not investigate and our thirst for spiritual knowledge; and movements, yet, at the same time, they are us conservative as they are radical—as product as they are spirits return with evil intent to influence mortals, has spirits return with evil intent to influence mortals, has a curtain much of our spiritual enjoyment, and prevents they know, or to communicate all their experiences to they know, or to communicate all their experiences to the conditions of late has found its way into the Conference in Boston discussed in the New York Conference in Boston discussed in the New York Conference, and curtains much of our spiritual enjoyment, and prevents was multitudes from investigating the subject, and they know, or to communicate all their experiences to the conference in Boston discussed in the New York Conference and curtains much of our spiritual enjoyment, and prevents which was a product of the New York Conference in Boston discussed in the New York Conference and Court discussed in the New York Conference in Boston discussed in the New York Conference i who do not understand it. If such is not the wisdom and moderation of such elevated intelligences as we can easily conceive must exist somewhere in spirit life, and who measure their impartations of truth by the demands of these who are to receive them, and according to the far-reaching perceptions of an expedi.

discussion in both Conferences.

Near eight years ago I became an investigator of Spiritualists both in and out of Conference the world over; and when death and hell shall be destroyed, and the doctrine of devils and or if spiritualists of truths, by becoming in a high degree clairandlent; at the same time my physical system was perfectly subject.

These are my feelings on the subject that now agitates the midds world over; and when death and hell shall be destroyed. and the doctrine of devils and or if is proved to be of "Catholic" origin, instead of truth, by the same time my physical system was perfectly subject.

These are my feelings on the subject that now agitates the midds world over; and when death and hell shall be destroyed. and the doctrine of devils and or if is proved to be of "Catholic" origin, instead of truth, by the same time my physical system was perfectly subject. my own experience on that subject, than by all the is to make men free. These are my views, these are cease, and men enjoy happiness unalloyed. Conse quently I appreciate the position occupied by Dr. Child, and I must admit him to be a reference of reand perfect guides, the spirits of clergymen, to whom and elevated to a high plane of spiritual and intellectual enjoyment. DRMAS HINE.

Austerlita, Kent Co., Mich.

'If our "public" teachers would define what they nean by these terms, it would save confusion. They say life pervades each atom of sand, granite rock, tree. we conclude that "a spirit" represents individualized ed, invate being, we may then realize there are fruits,

But all this will not explain the implied distinction him immortal; hence, because there is no such individof developed condition, or whether the difference is literally in essence of being?

It seems to me, if there is an organized spirit in the means for life's progression from that unto a higher form of being. If the latter is true, how is it to be reconciled with the doctrine of individuality, unless we recognize "transmigration" as the means whereby tion which secures immortality or becomes divine? Will not some of our teachers meet these points, and thus more clearly define what is meant by the term Boolf PHILADELPHIA.

Wealth is not acquired, as many persons suppose, by

Written for the Banner of Light. A DREAM.

DT O. II. THEASIESE. T was at the sunset of a summer day, The breeze eighed goully through the waving bought, And titlied the nightingale itte evening lay,

And from their deue the noley onle arouse. I wandered forth beneath the star-lit sky, To gaze upon the occan's trackless waste, To view the tacks that thousand storms dely, Which at the world's foundation there were placed

To feel the rapture which such scenes impact, To one who loves to gaze on Nature's works; To weave bright fantasies within the heart, Which o'er the brain and through the fency lurks,

And then methought what Joy 't would be to By Away to you mysterious orbs of light,
And there to rave from world to world on high, And ne'er to weary of that glorious flight, To take the resy wings which morning lends, And through the universe to soar away,—
Key more—to meet my nearest, dearest friends,
Whose bodies long age have passed away,

And so I thought, I all unconscious grow Of the whole world and all its tender ties, And alone her mantling folds around me drew. And bade my thoughts in dreamy visions rise,

I saw an angel standing at my side,—
His face was beauting with a look of love,— And to my wondering gaze he thus replied:
"Your wish is granted—come with me above."

With that he took my hand and bade me rise.

Swifter than light through space he onward files, Till carth and all its surtld scenes are gone, . And then a scene of beauty on me dawned,-

World after world was possed in bright array,-While in the depths of other for beyo Were other worlds more vast, more bright than they.

And hov'ring round our pathway through the skies, A hand of angels sing a song of joy; White from their tipe hardonions accents rise. And Heavenly themes their hearts and tengues employ But why recount the scenes through which I passed.

Or speak again the thoughts that there beamed forth t Twee but a dream-vet still unto the last, My beart rotains the love that there had birth. A love for Nature and for Rature's God, A love for all wherein I trace ble hand-

A love which brighter grows when 'neath the sod My body lice—and in His courts I stand. Though 'tie a dream, yot is not life a dream, And death the waking to a world of light?
While over and anon a friendly gleam

Dispets the darkness and reveals the right At times it comes as with the lightning's giare, . A vivid flesh, and then again 'ils dark-And men have closed their eyes and did not dare To view the broakers menacing their beak.

Again a glint'ring taper dimly shone Prom out some lone unfrequented rotreat.-Bare to the few who felt its gentle heat,

At tast it came-'twee like a modest star .-And from a star it grow tute a sun, Dispensing light and heat and joy afar, And for the treth a glorious victory wee.

Then chids the not because perchance I stray In fields of fancy and a lesson learn, For what most real seems to us to-day. In after yours in Greatly bours return Fork Centre, Ill., 1800.

GLIMPSES IN ENGLAND.

By Our Janior. RUMBER TURES.

IN AND AROUND WARWICK.

Two nouns and a nale-switt, smooth, and alm moleclessly, when compared with the tricketty trackthe English railway carriage—two hours and a half, and we are at Birmiogham: black, dirty, and dusky with tis coal and fron; vet, after our discomfitures to Liverpool; we had resolved to be philosophical, and never again venture a hasty judgment while in this lead of fogs and smoke. Yet it was fine when Birmingham opened on our view; to be sure, you could n't see any articular object clearly, distinctly defined, save, perhaps, some unmistakable black, curling, waving clouds rising from all parts of a dusky surface, which, if you didn't know what, you were certain was not an open space of country, and these same strongly reminded you of Pitteburg-as well as smoke.

But I shall not dwell upon Birmingham, because necessarily short sketch could do no justice to the place, which has pabulum enough for a long history. sale that into a few bouses are worked and carrings. and again, everybody who over owned an imported toy bas heard doubtless of this "Toy shop of Europe." It ligious foundations. The wall which once surrounded is built upon a flat, its steeples are not striking, and the city has entirely disappeared, and in fact it was a its only giants are its smoke-emitting chimneys.

green fields are reached, and we feast our eyes on such traveler, for the first time, a pleasing variety. We have fifty minutes to Warwick, and cannot be expected to appreciate sufficiently, to give a very exact picture. all that we saw on the way: but we do remember the slightly undulating country: some of its parts oven wild and rugged; some of it thickly studded with trees; some soft and graceful; little streams wandering bither moulding beronial balls bidden smid the shade of the vonerable caks which, in the jayous midsummer, wave In sober silence their clustering leaves, keeping watch ! and ward. flash upon us and fade; grounds decked with statues, vases and urns-buts trailed over with woodbine, whose leaves long ago-turned to a coat of firelong tracts of furze bowing their fragile stems under Warwick has been particularly fortunate in preserving the seeming weight of their golden cups-and all these those sucient piles, the castle and a chapel, which rank go by like the ecenes of a dream, and you half fency among their finest specimens. The two churches which the blooms upon the furze to have been the yellow caps now ornament the town, are those of St. Mary and of a sol of rollicking fairies dancing with airy feet on St. Nicholas. The first known of the former is, that the bending shrubs. There is scarcely another locality it was planned by the first earl of Warwick, and built in England which appeals to such a crowd of associa- by his son, Earl Roger, in 1123. We find it rebuilt by does this, and one at first scome to live surrounded by choir was finished 1304. This powerful family fixed all the actors of the elient centuries; days of which, on this collegiate church for their place of burial, and history feebly treats, and the evidences of whose grandeur come before your eyes at almost every turn, in the structed a stately adjoining chapel for their peculiar still grand rules, or the beetling tower untouched by cemetery. In 1694 the larger portion of the church time. The entire country, immediately South of Birmingham, is crowded with these storied remains, and and the chapel, escaped. On three faces of the tower o ancient towns whose very walls point you far back to the renovated structure is a Latin inscription, which, mutual ferocity, the Norman and the Saxon together rode to death or victory.

Here, upon the banks of the beautiful Avon-Shakspeare's Avon-you find Stratford, with its undying will translate thus-Being destroyed, in 1694, by celebrities; Warwick and its fine old castle, one of th few English eastles still kent up and Inhabited; Kenil. Stancleigh Abbey, Guy's Cliff and Plers Gaveston's monument, and these come upon the sight one by one, Then comes Coventry, with its ribbons and ribbon weavers; its fine old churches, its crosses and halls, its beight of one hundred and thirty feet or more. The pageant of former days. Its Shakapearean associations, extreme length of the church is about one bundred Godiva, which that glorious poet, Alfred Tonnyson, has transcpt. something over one hundred. A passogu Immortalized, if not renewed.

since the railway has done away with the mail-coach We have viewed the choir unteached by the flames rawning cuttings, and the serenity of country life dis- is of stone, finely designed and beautifully worked. turbed by the screaming whichle, the compensation is Among some of the chaste and plentiful embellishgreat, not only to the traveler, but to the denizens of ments are introduced the arms of the founder; and his

which they otherwise might never have met. However scraphten. The building is warmed by four large scome a country-man, the better he will be.

ruard, for instance, who locks you in and lets you out, one; he knows, or thinks he knows, the difference be-

is watered by the memoried and much admired Avon, on whose bank stands a castle of stupendous grandeur. The town has many modern and ancient buildings, among which we feel it our duty to notice one, which, eet, not to say comfort, to us. This was the "Bear and Ragged Staff," and we remember with much kind-Aret things which will strike the traveler, will be the the to a vault beneath, embalmed, and enclosed in a the semper, whene'er his attention is directed to that useful appendage to every deor-step, and crouching way above him smild the moldering stone-work of every old adifice. In fact, every man in the days long gone raised a bear and ragged staff somewhere, out of respect to the Earls of Warwick, whose family arms they

ormed in the thirteenth century.
All sorts of historical tales are extant about the old lown. One of the earliest writers pronounces it to have been a Roman station, and Camdon asserts it to have once been the Presidium of the Romans. Another writer says, "At any rate, we may conclude it was originally one of the forts, and garrisons were raised on the banks of the river Aven by P. Ostorius." But. s it is stated that no Roman relies have been distorered here, as in many parts of the country, it is most probable it was not directly a Roman station.

Warwick was ontirely destroyed by the Danes, and was restored by Ethelfreda, daughter of Alfred the Great, in A.D. 815. After the Norman conquest, was established the Earldom of Warwick-and who has not dwelt, with mingled feelings of admiration and pala, on the history of the romantic lives of some of these fearless and baughty earls? From the first of theseone Henry de Newburgh, created carl by William the Conqueror—the town began to progress, and its guardlan castle stretched forth new lines, massive against

We found a guide at the "Bear and Ragged Staff," an old man, good-natured and talkative, whe, for a few sence told us all the legends of the place, a good deal of what he knew, and a vast deal of what he didn't knew. Together we went out into the Banbury road, this being considered by far to afford the most comprebensive view of the entire town, as well as its most picturesque approach. The river Avon is here crossed by a handsome modern bridge of stone; and the castle towers, the spire of St. Nichelas, and the tower of St. Mary, all stand displayed in captivating succession We entered again at High street, the principal street of the town, most conspicuous for its neatness and real beauty, its fair width and considerable length. At the Eastern extremity stands an ancient gate, a little off from the present road; but the prospective effect of this architectural termination is slightly injured by pertain modern embelishments bestowed by that over weening kindness, which forgets that it can add no kindred benuty, by modern appliances, to those old tructures which tell se eloquently of the days gone by. At the Western and is a second gateway, untouched by the benutifier's hand, surmounted by a venerable chapel. thought, and which the majority of land owners and proprietors of ancient architectural structures keep in mind, that much of England's present attractiveness would be sacrificed, if modern improvement (?) were allowed to "tear down and build up." or cover the alte of the grand old ruins of a thousand years with brick and plaster!

tat buildings, there are several other prominent streets and extensive suburbs, where stand houses, occupied by traders, sufficiently large and well-built to give it an air of commercial importance. The dwellings gen orally present, with fow exceptions, no marks of striksubject of antiquarian speculation as early as the time Again our carriage door is locked by the careful of Henry VIII. We say entirely, you still is there to be guard, and with its shrill shrick we are off. The seen, attached to the Eastern gate, a fragment supposed to be a portion of the wall. This is about four feet in scenory as few spots we have ever visited passess. Not thickness, consequently we may judge the wholener to that the scenery of mountain, rugged chasm, and far, have been of a very important description. However, stretching valleys, is not grand and inspiring; but its presence, and also that of a very primitive dyke on England, with its lengths of uninterrupted level, shows which the gate rests, very conclusively removes any us to a great extent the exact opposite, whose beauty doubt which might exist regarding the asserted antias to a great extent the exact opposite, whose beauty quity of the gate itself. A great part of the town is is bere lauded for conjugal affection and fidelity. Near mast also possess striking peculiarities, and affert the built of free stone, quarried from the rock on which it by this tomb, is a small wooden tablet inscribed with stands. According to some of the old authorities, Rous and others, several churches, more than at pres ent, stood in this town in ancient times, of which but tittle traces now remain. Our talkative guide (we know he will forgive us) pointed out to us where Bt. Helen's once stood, and where St. Benulchro and St. and thither, and little picturesque bridges crossing them Michael's once lifted their stunded towers at the foot in the most unexpected places. Old country seats, and of Stallsford street, "These," said he, "wor good booth swave I' the reign of the merric Ytherd." mean ing, we suppose, to convey that they fell to ruin in the reign of Edward 111.

Besides High street, which contains many ornamen

Without doubt most of the great and magnificen buildings of early ages were of a castellated or devoted character, of both of which classes of architecture tions, especially to the student of English history, as the succeeding earls in the footeenth century. Its ing not numerous. We now pass the court-house, a toward the middle of the fifteenth century they conperished by fire, but the choir, the North-East rooms, the dark ages, with historic fields, where, in all their after stating the building to have been repaired by Roger, earl of Warwick, in the reign of King Stephen and renewed by Earl Thomas, conveys the information, which, if we may be allowed, (by Prof. Felton), we dreadful fire, sparing neither houses nor temples, this next, describe to the best of our ability that ancient and new church, began and carried on by the public, was worth and all it suggests of the Elizabethan days; Inished by royal picty under the joyful suspices of to the beauty and ornament and attractiveness of the Queen Anne, in the momorable year 1704." The arobitecture is a most singular mixture of different styles The square tower is finely proportioned, and rises to the and, not least, its "Peeping Tom" and legend of Lady and eighty feet, and the breadth, measuring along the wide enough for the transit of carriages is worked be Poets, painters, anglers, hunters, and lovers of the tween the piers supporting the tower. The interior is picture-que, very often complain that much is lost rendered august by the remains of ancient structure, and four in hand; but we must say, if beautiful scenes which, from an old account of the fire, must have are sometimes broken up by ugly embankments and wrapped the edifice in terrible splender. The ceiling

busy towns, who are thus introduced to scenes with arms, quartered with those of his wife, embosomed by

tens the distinction may be, which however we are dis. stores, which stand at the extremities of the four prinposed to regard as the least bit funciful, etted made cipal aleles, and which, from their next construction, the country, man made the town," still there can be you at first approach as ornamental vases. In the midno question, but that the oftener the town man can die of the choir is a massive tomb, of the alter kind, of Sir Thomas do Beauchamp, Earl of Warwick, and bla But with our musing we are at Warwick station, and wife Catharine. This monument is pronounced to be we must diverge again to say that in no place in the one of the most elegant and beautiful of its kind in the world can you see the effect which simple elementance kingdom. On the slab are placed two white marble produces than in an English railway station. Take your statues of the earl and his counters, in recumbent postures; the earl is in armor, his right hand clusping the leaves, returns, and receives your ticket he isne blind right of his counters, whose left is on her breast. Round the sides and end of this tomb are thirty-six tween a first. second, or third-class passenger, and thus figures, male and female alternately, representing the you hear this ery in succession—to the flext. "Tickets, flext relations of the deceased ext, withs moral bear-gentiemen, if you please i thank'o?" to the accord, ings beneath. In different parts of the church are Tickets, If you please I' and to the third, "Tickets i" other monumental tribules, but of miner imperiance It may not be out of place to give a little sketch of Among these we saw a breast-plate fixed to the wait. Warwick itself, and some idea of its extreme age. It being all that was left of the tomb of the second earl

s most delightfully situated on a rocky eminence, and of Warwick after the terrible fire of 1094. Among the rooms at the North of the choir is a cen tral one, of octagonal shape, which was chosen by Sir Fluke Greville, Lord Brooke, for his own manument, which he erected during his life; ime. On this monu during our short sojourn there, was of peculiar inter. ment is the following inscription, which must be regarded as concise, simple and dignified:-- Fluke Greville, servant to Oueen Elizabeth, counseller to King ness, "Doots" and the fair haired maid. One of the James, and friend to Sir Philip Sydney." His remains ountiess "bears and ragged staffs" which stare him in coths of lend. He died in 1628, murdered by one of the face from every side—looking in dusky silence on bis own domestics, who was called in to witness a will, bim from the knocker on the door, leering at bim from the knocker on the door of the leering at bim from the knocker on the door of the leering at bim from the knocker of the leering at bim from the leering at portunity, and some days after stabled his master, and immediately took his own life.

. St. Mary's chapel—sometimes called "The chapel of our Lady," but most usually termed the Brauchamp chapel-adjoins, on the Bouth side, the chancel of the church. It was begun 1413, and finished 1464. The total expense of this structure, including the tomb of the founder, was £2481, (\$11,908 80); but when it is taken into consideration that corn was no more than four-pence a bushel at that period, we shall see that sum multiplied by twenty to correspond with the present day. The exterior is a fine specimen of the Gothic or English style of architecture, and is in a good state of preservation. The interior of this chapel is very richly embellished, but with such devices and oran ments as were formerly thought necessary to the practice of devotion. The principal spartment is fifty or dxty feet long, and between twenty and thirty wide. and is furnished with a variety of splendid monuments the grand entrance is from the Southern part of the church, through a kind of porch or vestibute, which is most beautifully ornamented; the celling is of stone, richly carred, with armorial bearings of the Beauchamps, etc.; the floors are of black and white marble; the altar-piece is a modern has relief of the salutation, lealgned by Lightoley, and executed by Collins; on each side, high against the wall, is a shrine of delicate and elaborate workmanship, in which, formerly, two nages, we were told, were placed, of pure gold, and weighing twenty pounds each. The greatest window is enriched with curiously painted glass, containing, mong other subjects, a portrait of the founder, kneelng before a desk, with an open book; and in the moldings are introduced many wrought figures, most probably intended for angels and saints. Nearly in the sentro of this principal apartment stands the monument of the founder, which has been truly prenounced infefor to none in England, except that of Henry VII. in Westminster Abboy. This is an altar-tomb of grey narbie. On the slab flea the figure of the carl in lifelke proportions, composed of brass. He is represented with the head uncovered, and resting on a helmet and rest. The hair is short; the heard curied; the hands tro raised, but not united; the body is clad in plated emor; at the feet are a griffin and a muzzled bear. In very rich nickes on the ables and ends of the table-part f this monument are fourteen images of brass, repreenting male and female branches of the family, and setween three images are full length figures of angels olding inscribed scrolls. On the menument is a pious nd historical inscription relating to the dead, in old English; and which is whimsically interspersed throughout, seemingly without any deforence to the rules of punctuation, with the bear and ragged staff, which oc-

ur no less than forty times. Richard do Beauchamp, Earl of Warwick, whose remains lie beneath this spiendid monumental fabric, was one of the most distinguished characters of the fifteenth century. He it was who in open battle tore the standard from Owen Glendower, when that hardy chieftain rebelled against Henry IV. It is said, that, about the Ifth century, the floor of this chapel fell in when the Earl Richard's coffin was broken open and the body was found perfect and fresh, but soon fell to dust on exposare to the air. The ladies of Warwick used to wear the earl's hair, wrought into bracelets, and bronches,

ter. of whom we shall speak in our notice of Kenilworth Castle. Under the arch is placed a Latin inscription. which proclaims the honors lavished upon the royal Invortio, who is believed to have been as destitute of oral worth, as of intellectual attainments, and who nwed his good fortune solely to his personal attractions. This well-known violator of domesticities, who is said to have poisoned his first wife, disewned his scond, dishonored his third before he married herwhich in order to do he murdered her former husbandis here lauded for conjugal affection and fidelity. Near some verses from the pen of Gervas Clifton. Among the other monuments is one of Ambrose Dudley, known by the benerable appellation of the good Earl of War wick: It is a beautiful piece of workmanship, and stands among the first of its kind.

We may have been tedious in thus describing so mi nutely this church, but we shall feel that every one who reads what we have endeavored faithfully to represent will and themselves rewarded, because it will serve to take them back to the good old times, the oc. currences of which these lasting monuments prove to have been the fruits of no idle tale, the fancies of no imaginative brain; and again we may chance to have for a reader some one or more who will tread the same paths we have tred; it so, and the recounting of these signts induce him or her to tarry amid the storied precincts of these old towns, they will not regret the inlucement, and we shall be amply repaid. But little can be said of St. Nicholas, because as now existing it is a recent structure, and almost entirely void of architectural beauty, and its monuments are pelther strikrespectable building, erected in 1730; the county hall,

apactons and magnificent building, Anished in 1776. Warwick has a fine market house, a substantial and well-constructed building, and a large ancient building cupled as a hospital, named in bonor of its founder, th Earl of Lelcester, besides many charitable institutions. schools, and almshouses erected for the aged and poor The town supports a theatre, of small dimensions, but quite convenient and comfortable, both for spectators and performers. Also, a public library, supported by public subscription.

Having taken you over the town replete with so many associations and reminders of the past, we will, in our magnificent structure, the castle, which adds so much town, and which has been the home of a long line of England's proudest and most chivalrous carle.

BEAUTIFUL STREAMS.

Meandering life's valleys, are beautiful streams, With their music intern, waked by son-arming beams; As they aparkle, and revol, exultingly foam, How they heate is the bosom of ocean, their home. But cometimes the sun's tore withdraws its soft breath, And sweet-singing river lies silent as death, Yot fettered by teo-chains, its soul gashes free, Bighs to low dreamy murmuts, "I come, dearest Sea," So in the heart's vale deep rivers are gliding, White the soul in their music, is ever sabiling. Their harpstrings' light tooch is of Heavenly birth, And the tence that rise from them go not out to earth. With an arctic of ice, life's dark wees may enthral, May trush, may imprison, breathe blight over all, lint the Heaven-born stops, to its goal bounding frea, And the constant one eries, "I come, God, to thee!"

EDWIN H. CHAPIN

AT BROADWAY CHURCH, NEW YORK,

Genday Morning, Aprill 1, 1800.

BEFORTED FOR THE RAIRERS OF STORY AREAS APPLICATION.

TASK T—STORY CHURCH, NEW YORK,

SEPORTED FOR THE RAIRERS OF STORY AREAS APPLICATION.

TASK T—STORY CHURCH SHOP THE STORY OF THE ST

some so divise and as human, presenting the exact balance of out, and going the shoulded feet. There are none, which so marked with the file of the ages, the state of the property of the control of the control of the property of the control of the contro

AN DEMONDAY OFFICE, AND VEHICLES.

From the state of the

Christ came to do the work of the truth in this Christ came to do the work of the trust in this world; to win its calte, its long-coming, its auro and aplendid victory. Hard the struggle, terrible the conflict, to got men to own the truth. It is the lest thing they will own. Subtly some error fortifies itself in their brain; some evil affection entrenches itself in their heart; and the truth that is to sweep away all the strucks of the and rockes of the licelic that Tapilles, and their heart; and the trath that is to sweep away all refuges of his, and rebake all intellectual vanities, and remove all the periodices of conviction, to tear down all mere gratifications of the sife, to strike upon the maked conscience, to be grasped by the mind and the heart, to be clung to with self-surrendering loyalty by the human soul—that truth is a great while achieving its victory, but is sure to do it. The truth by its own. its victory, but his aire to do it. The truth by its own weapons will conquer; not by the ban of persecution, not by bayonels, not by the sword, not by the flamo, but by its own grand, calm majerty. Oh, what a sublime utterance it was, when Units stood up before Plate, with all the insignia of Roman power before Plate, with all the insignia of Roman power before kind—the power that covered the globe, whose wings overshadowed the East and the West—a power growing broader, as it seemed at that time—before Plinte; clothed with all the majesty of the Cesars, with armed men in legions spreading in every direction; when there he stood, a lowly, sandaled pensant of Gallieo, a captive, arcested; gone now the plaudits of his late march into Jerusalem; gone now the thousands who march into Jerusalem; gone now the thousands who crowded his path, crying, "Hosannah i bosannah i". It was but a temporary swell, a dash of excitement, and had subsided; and he stood bound before one that represented the greatest carthly power; and yet he alone It was but a temporary swell, a dash of excitement, and had sub-led; and he stood bound before one that represented the greatest earthly power; and yet he alone is king. Not Casar, not the proad sovereign apon the Roman throne, not his Vicercy who stood before him—not those were kings of the earth, but he who simply came to bear witness to the truth. And he looked through all the cloud of the impreding moment, through all the cloud of the impreding moment, through all the cloud of the impreding moment, through all the strain marching through the carth, the lowly apostics and inspired fishermen marching through the ages, and every anotined lip, every kindling heart, every brave work, every mobile endeavor, implying at the foundations of sia, saudting the battlements, striking down error, often recolling, but never defented, mading onward age after age, until victory came, and the last enemy was destroyed, even denth—king over all; for he says to Pilate, proud of his earthly power, "Yes; I am a king; to this end was I born, and for this cause came I into the world—that I should bear witness unto the truth."

And now, my friends, let us consider, as we close, that other clause in the text: "Every one that is of the truth, hearth my voice." In other words, all true souls are my subjects. There is another grand utternance, almost equally subject with the preceding clause—the confidence with which Christ asserted that every man who laved the truth, who was of the truth, we as a practical truth we must come back to the blow for a blow, we must be bard, charp, shrewd, wide-awake. Carry religion into toilities? You will lose money if you take it there. As if there was more than one real truth? As I have lold you, truth is one truth. Men think there is a truth for polities, a truth for dealing is with that man. There is but one truth in the universet of a truth for dealing is with that man. There is but one truth in the love of it, but in some way had heard that voice which came it into down to the smallest transactions of your lives. You are unfaithful and recreant if you violate it.

Therefore, the truth which Christ indicated any et, is not an assume that the proceeding clause—the confidence with which Christ is united in the age gone by there had not been a ruth word in the ages gone by. There had not been a ruth which came it is subject. It was so in the pass mot one at that time, and not will not show for the which Christ indicated a gone in all time, really of the truth, and not be ablested thinself. It is a truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not truth which Christ is unstrated himself. It is not not not him the love of the subject of the truth, who had not were a man with at two constitution. The man is a servant of Jesus Christ, and a subject of his kingdom.

Sometimes it is truth to be held up—bard, strong, firm

Whenever it is held and truly maintained, there is the real acknowledgment of Christ's kingship.

If felends, let us remember how uten it is the case that the traits is in the minority. I do not any it is always, but almost always. The minority is very apt to have the truth. A great many—and i speak now especially from a religious point of view—come to this feeling in their lives. When they were young and their lears were stirred with generous blood, they sympathized with some bold herosy, as it was called, something different from the common course of popular confession, popular creed. But as they grow older and weaker, they have a bankering after the old truth, held by everybody everywhere in all ages, the truth oblitered in pomps and coronomies in some grand chould not they any that after nil that must be the truth, or it would not be the faith of so many plans and good men. This is a very poor test. Truth is apt to be in the minority, worshipping in the wilderness, crying out in the streets, sheltered in some little conventicle. It is not upt to be the truth that is covered up in conventionalities, which has the shield and shadow of antiquity upon it. However that may convention. It is not put to be the train that is covered up in conventionalities, which has the shield and shadow of antiquity upon it. However that may be, every true soul is the subject of Jesus Christ, hears his voice, and follows him in the truth. The popular sympathies are very act to strike at the core of trath. The people were right to spread their gaments and enst their branches in the way of Jesus. Although a temporal form, it symbolized an aternal fact, that he was the king of the truth; and the broad church sanctions it to-day and in all time. Come, men of science, bring your implements and cast them at his feet and glarious in nature, and in the spiritual significance that comes from the Bible. Come, work in the field of humanity, and confess that your inspiration is in the trath of Jesus. Come, strong, thinking, have, herole races, come giorious hearts of all ages, down the mountain of time. Scatter the branches; strow the garments at his feet; but oh, you lowly heart feeling the need of his truth, feeling the punificace which bis utterance against all awakons, feeling the comfort which his soolling words bestow, you honor him better than all when you bring your heart and cust it at his feet.

Banner of Light.

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WAGES AND WANT.

People cannot grow refined and intelligent until they have first secured something to live on; we never hear of a starving man exerting his energies for much of anything but food. Honce, material wants must needs be provided for first; that is the law. The luxuries nover como first to a nation, but the necessities and the comforts. Bread before paintings and eliks; labor before leixure; existence made secure, before a very high condition of civilization.

Hence, where a people like our own have set before them the largest possible opportunities for attaining even a great deal more than the necessaries, or even the comforts of life, it is to be inferred that their opportunities for improvement have multiplied in like ratio. On this strip of the Western Continent, at least, no ture has bestowed her gifts with such profuseness that we may well be styled her pets and favorites; she has opened her band to us, and all we have to do is simply to help ourselves. And this very generosity of gifts it is, that seems to have made us, for a time only, the material people and levers of material good that we Time and use will cure us of much of it, show. ing where we miss of the end by taking up with a gready enjoyment of the means; and then we shall have a character on the earth such as no living people ever had the chance before to enjoy.

But still we have a knotty problem to solve, as a people—a hard battle still to fight. The true relation aubaisting between labor and capital, has nover yet been discovered and adjusted by mankind, and we live in the faith that this vasier than the discovery of Columbus is to be made on our own soil here. It will put the world forther forward than any discovery that has been made hitherto, not excepting that of printing or of gunpowder.

It is not to be supposed, however, that the condition in which we awake to find ourselves is to be changed in a day; obanges of a radical character never proceed in that way; they are rather growths, the natural and healthy result of newly combined ideas. They are betfer and larger views of things, reduced to practice. Hence it would be idle and proposterous to think that even if our people do see the wrong state of things existing between the employers and employed, they are going to change their course of action in an instant; revolutions are more rapid now than they used to be. we know, but we have never yet heard of any being wrought by lightning. Men are as apt to follow their interests now as they ever were; the glory of this age is, that its tendencies are to enlarge and clevate our views of interest, that it may not conlinue to be the selfish, soltish, blind-eyed motive that it has been hithorto, but rather a high principle to inspire us to deeds that shall be worthy of ourselves. And by setting forth these better views of self-interest perseveringly, and illustrating them by every means that properly offers, it would be strange beyond all former ocourrences if some wide and lasting effect were not finally produced. Shame itself will, in time, make many converts to a good idea; even the meanest become tired of being found alone, and without the consideration which fellowship generally brings.

Of all the many instances of inequality, amounting even to physical suffering and moral disease, that Illustrate our thoughts upon this toplo, our large commercial centres furnish the chief and most important. Here labor men, hove, women and girls, day after day, week in and out, for rich capitalists, earning no more than a pittance. Certainly, by every rule of justice and equity-nay, even by the rigid rules of trade. these poor workers earn more-much more-than they get. The case of the female laborers is barder and more shameful than all. Take a look through the paper-folding, the cap-making, the ready-made clothing departments of industry, for example: what sights reveal themselves to the eye that knows how to behold them! Girls forced to work for a trifle, and glad to get their low rate of wages when the Baturday comes round and they carry their stents back for their re muncration, pressed by such close and hard calculations of the capitallat that the avenue becomes open to wicked advances, and female virtue is an easy sacrifice to the cravings of a sick body and mind. In the first place, these peer souls are prevented by actual stress of circumstances from aspiring beyond the condition in which they first find themselves, or from filling their minds with topics of thought and imagination that would lift them more readily out of the reach of gross temptations. They are in an iron cago; they cannot escape, and that they feel aircady; and society comes along and tells them that it has no compensations to offer them, either, for their truly sad condition. The fault lies with society, then; and as we. one and all of us, make up society, the fault is our own, and it is our first duty to eradicate it and plant better practices in its stead.

Little need have we to get together in our confer. enco-rooms and places of Sabbath worship, and proy and collect alma for the distant Hottentots. Th genuine white Hettentots are at our deors! This way of sceing distant objects of suffering, but neglecting those who stand and want for sympathy and love. directly under our noses, is the wrong way entirely; especially when the far-off heathen are unaware of being unhappy or in want at all, and the nigh sufferers manifest their dissatisfaction daily! Such a basis baro been largely altended. Music dancing, card, sterce-scope ribbands only, were it not productive of so much misery lixewise; to both guests and bosts."

and so it is in life-sorrow and laughter go hand fu hand everywhere.

What shall be done, then ? we hear it asked. Good: to be made for the other sex to provide themselves everywhere, along under the walls and fences, out with independent livelihoods; and, econdly, a better over the country meadows, up the moist and springy standard of remuneration ought to be set up for their billisides, around the dear old furmhouses, and slicitly the whole field may be surveyed. But how is this to borders of the forests with their ominous shadows, be done? That is the question, after all, and it comes! Where lay the white snows, chilling and blenk, or the up with every roturn of the idea. It is evident that surface stretched out brown and dead, now plays the for it. Only let a community feel desirous of attaining suns. The new garment, is a becoming one enough. the courrier for action and achievement. First persunde the public that woman has too few chances by for to shield herself from want and wretchedness, and. of woman's influence as a force in the social system. they must hasten to do for hor what ought to have been done long and long ago.

Better wages, even when employed as now, are an insuperable necessity. To turn females out upon the enfruited trees only, in whose guy boughs sing none large commons and highways of the world to pick and but birds of paradice; but it is furthest from this in pull as best they can for a subsistence, and then to take fact. In the objects that lie nearest to us, that are destroy them, is a practice which we should be very hand wherever we turn, are to be found the most beauheless, we whole and continually countre at ourselves In the very heart of our boasted civilization is im. could have been woven with Almighty skill, that celves, and think perhaps we are not. We yearly im- grass awakens all sorts of summer dreams in the hear moiste the flower of the female sex to the selfish greed and base lusts of those who possess the means at hand skies—hear the sounds of birds and cattle and rudning to destroy them. With loud professions of respect for waters, and feel the breath of bland airs upon our her, we still refuse to let simple justice be done her as | thoughts, memories and associations, one of the parties to the social compact, and stand ldly by and witness the grossest wrongs practiced upon

her soul and body. Heart could not half imagine the secret wees of the poor female, compelled to labor for a living in one of our large cities. She may bravely put a smiling face plan of converting the entire city—north and south, apon it, for that is ner way when most exposed to difficulty and danger; but no buman tongue ever told the griefs and cankering sorrows that eat out her in Boston, new companies have been formed, old ones sweet existence. The very work she is compelled to have had larger powers conferred upon them, and the occupy herself with, only throws her in the way of work of ripping up the stones in several of the streets those who seek deliberately to despoil her of all. In preparatory to a general union of the roads at a contrying to save herself, she as frequently loses every mon centre, is going forward with zeal. The sight

can be done, and it will be done. What all good men the summer" of 1848. Where the old comfibuses acand women units in trying to bring about, will, in commodated twenty, the modern horse-car does the good time, be brought about. We want more work work for a hundred. They are an institution all by and better pay for labor, especially for the now totally themselves. They make suburban life both convenient unprotected labor of females. There needs to be a and agreeable, landing a man's family, and ploking it better adjustment with us of the needs and rights of up again, right at his doors. The chief nulsance conlabor. The poor must not be taken advantage of, nected with them, however, is their being allowed to because they are poor. That will be a higher form of carry more passengers than there are state provided civilization than ours, which throws about labor the for them. This should be remedied. same safeguards with which property of all kinds is now sacredly invested.

The movements that are making in Massachusetts, been held in various cities and towns in furtherance of lof coal. He says: heen held in various cities and towns in furtherance of this movement, and everywhere with the most promising results. It has begun to be admitted, at last, that the great want of our modern social system, as indicated by the rictions and tyrannical demonstrations of what is known by the name of "Young America," is nothing more nor less than a better condition of thering and discipline for young people or home. Here is the fountain of that vast ovil which, like a river, threatens to inundate the whole land. This is the original source of that great evil which has grown to wield so mensirous an influence in our modern society, and threatens, like the furuption of the Coths and Vandals queen the fair polaries of Haly, the defacement Vandals upon the fair plains of Italy, the defacement of all beautiful social promise.

Not that parents and guardians are unwilling to do for their offspring and wards what is so rigidly demanded, but they do not see as yet the absolute need of it, nor do they exactly know how to perform their daty. Themselves just escaped from the thraldom of the soverlip of the parental restraints of the generation that has gone off into the realms of silence, they are little inclined to visit upon their own children the rigid methods from which they happily find themselves consequence of this rictous unrestraint of their childiscussed with that enmestness it has so long deserved.

Recreation for the Income

A much more humane and intelligent system of treatment for the insure has been introduced into our hospitals, both public and private, of late years and one would think it high time such was the case. For merly, it was believed that the only proper treatment they could receive was shutting them up, and even chalning them; thus feeding the very sources of the enfortunate maladies with which they were evertaken. .llut observation and a growing intelligence respecting these matters—both in the public mind and in that of keepers and instructors, have suggested for better remedies than the old ones, less cruck, and more adopt. ed to the end, proposed, which is always presumed to be the final reclamation of the patient. Now, a patient at the asylums is allowed some degree of freedom. and gradually inducted into that state of mind again redemption. We have been exceedingly interested in looking over the annual report of Dr. Tyler, the Superintendent of the Mulean Asylum for the Insane, lothe following extract from the same. Says the Superintendent:---

"We are enabled to furnish our family with a great variety of ammements and an abundance of healthful recreation, to ammements and an abundance of healthful recreation, the monements and an abundance of healthful recreation, alligard tables, of which we have four, and the two bowlings sliegs, are much used, especially by the goutlomen. Two axidits pounds, which have been purchased within the prories and the provided by the many who the health, and are goulde, and easily managed by the many who title therm. We have an abuniance of carriage herea, and the various beautiful drives in the vicinity are made familiar by their faulty sas. During the sleighing season extra exciton is made for all to enjoy it frequently. Large sleighadrawn by four and six horses, have taken parties of forty or fifty through the adjoints town, returning them assley and with excellent appetites for a nice dimer or supper prepared for the occasion. Within doors, chess, cards, backgrammon and bagatelle are played and highly enjoyed. Large additions have been made, to the library, and books are as ever in command use and forcat demand. Much sowing, of all descriptions, is accomplished by the lados. Alignest every apartment has daily a company hastly at work, white one appropriate the side, and the amount of neath-finished embedders, rectings, knittings, and crechelling, is a proof of their skill, industry and good tasto.

Most brings to the insane especial comfort and benefit, and we have abundant facilities for its cultivation and enjoyment. The pariot, the principal wards of the ladder's wing, and many of the patients' rooms, are furnished with a plane-forte. We always have accomplished players, and often good alongers a cough to allord a pleasant musical caterialment.

forto. We always have accomplished players, and often good singers enough to allord a pleasant musical entertainment. Those who are well enough, and whose takes thus incline them, frequently go to concerts and lectures in the city, and a large number attend public worship every Sanday, at the various churches in the vicinity. Each Sunday arening a sermen is read in one of the wings, which all who choose can hear, and after wands an hour is spont in singing lamillar secred times, in which many hearily join. On Christmas, New-Years, the Twenty-Second of February, the Fourth of July, and other holidays, parties have been given. These hare been largely attended. Music dancing, cards, sterenscole views, cogravings, conversation, and sometimes venscole views.

We are all "going to grass" again soon, every one of us! How it rovives even those who are not lineal to put the question is one step toward the result to be descendants of the ancient Rebuchednessar, to think teached. First, therefore, more opportunities night that the Grass is coming again, creeping-creeping labor. These two points are the towers from which and stealthly, as if it might be overheard, on the the hole will never be found out, unless a good deal of charm of living green; millions of siender spires thought is given to it; thus one point is in a fair way thrusting themselves up through the seftened mould. to be gained; the other will follow as the time ripens gladdened with the warmth and light of the Spring some good, and they are sure to get it; desire is but As we stand by the fonces and look over into vacant pastures, where the blades of green are beginning to transform all things into beauty, we involuntarily think of the June days when the grass stands more If they enteriain any just idea of the value and depth than ancie high, and one has to wade in it if he would cross the fields where it displays its luxuriant growth.

Grass is poetic. And it is common, too. This shows only how all common things are fullest of poeticlife and suggestions. We think to find poems in goldadvantage of their destitute condition to crowd and most plenty and common, that are homely and at our swift to condeton among Turks, but one which, never-tiful lessons and associations. What makes a finer carpet for a home-spot than green grass? What color bedded a custom that should make us blush for the would have been so exactly suited to the eye and hollowness of our bossis. We are barbarians our the finer tastes of man? The vision of the spreading again. We see waving fields, leafy trees, beautiful skies-hear the sounds of birds and cattle and running woman upon our lips, and pretending only adoration faces. Be simple an object as a blade of green grass and worship whenever we have occasion to speak of under the wall, calls up such a throng of delicious

Horse Ruilronds.

These modern innovators are crowding their woful way everywhere. There is no keeping them out of the public streets. In New York, they have a monater east and west-into a sort of gridlron, as they style it, running a horse rallroad through all the principal streets. reminds one of what was said and written about the This is what our modern society must yet mend. It famous Parls barricades of paving stones, in the "bat.

Description of a Coal Mine.

The femous Dr. Buckland, the English writer on geology, once declared, after reading one of Hugh Miller's books, that he would willingly give his left at the present time, to awaken a more general and hand if he could write such strong and glowing Eng-therough continent in favor of home education for lish as the latter was master of. But Dr. Buckland children, thus co-operating with teachers of schools in know samething about the use of his mother tongue, their labors, and offering better piedges for good citi- as well as Miller, and gives us a fine proof of it in the zenablp in the future than have hitherto been given, following description, from bis powerful pen, of the are of the most gratifying character. Meetings have forms and figures of vegetation still traceable in beds

Lying Fallow.

With husbandmen, it was an old austom to softer certain fields to lie fallow, after several years service o the plough and hoe, to give them a chance to recuperate. A man ought to fellow the same practice with himself. We need to rest quite as much as we do to labor. The thought we would have does not always come when we are in active parsuit of it, but when we are passive, perhaps weary, but always when we are quiet and receptive. It is not a new thing to be free; the truth about it is, they have not yet acquired told that this age is the age especially of Labor, and perfect discipline and poise for themselves, and so, of course, do not know how to instruct their children.

But the miseries from which they—and not they store says that it shall be an age of Labor, and that every but the whole community as well-are made to suffer in thing clse shall be crowded out? Does one man compel another to work longer than his own need drives? dren, are becoming sharp instructors and will be likely Have none of us a right to take time for reflection, for to teach them lasting and valuable leasons. It grait communion with men whose thoughts are calculated fles us to nate the fact, at last, that the subject of a to enlarge our vision, and for self-culture continually more thorough and perfect Home Education is boing Are we slaves already by our own admission-and must we serve for nothing better than the senseless machinery of a social system so cumbersome already that its very managers are its creatures and victims? Suppose people look the matter over again, and anawer it to themselves frankly.

The Old Story.

What queer notions people have had, and still have, of the obligations, pains and penalties of the marriage state! A good deal of this no doubt comes from tradition, or the constant renatition of twilight superstitions, such as properly belonged to the time when woman was rather made a mental and a slave than the pet she now too frequently is: It is quite the fashion for a certain sort of men to poke fun at their wives in company, to decry them and belittle their motives hefor others, and even to legion them, as if playfully, but Intending all the while the meanest severity. We have seen many a hard husband rate his wife with his where self poles and self control is essential to his eye; it is only another way of using the whip, as was at one time quite customary. Marriage, somehow, is still preached up, even by those who should be ashamed of such practices, as a hard taskmaster for both parties: cated at Somerville, and cannot refmin from making no wonder it is so little respected. Here is an instance of it, at hand;-Newton's nephew was a clergyman, When he had performed the marriage ceremony for a couple, he always refused the fee. saying, "Go your ways, poor devils: I have done you mischief enough already."

Hood and the Butcher.

The late lamented Thomas Hood was a wonderful wit, it cozed out from his pen's end continually, He tells a julcy story about his once being solicited to contribute to a new journal-unot exactly gratuit. mely." said he, what at a very small advance upon nothing." He adds that he accepted the terms of fered, though conditionally; that is to say, provided the same principle could be carried out forthwith all "Accordingly "-says he-" I wrote to my butcher, baker, and other tradesmen, informing them that it was necessary, for the sake of cheap literature and the interests of the reading public, that they should furnish me with their several commodities at a very trifling percentage above cost price. It will be

sufficient to quote the answer of the butcher:-"Sir—Respectin' your note. Cheap literater be blowed. Butchers must live as well as other pepel. And if so be you or the reedin' publik wants to have meet at prime cost, you must buy your own beastesses, and kill yourselves.

1 remanes, &c., es, ac., Joun Brokes."

Mrs. Amunda M. Sponco. This talented and popular trance-medium is to occupy the desk at the Melodeon for the next three Sabbaths. Our people had an opportunity of hearing her in Ordway Hall, a few months ago, and they will welcome her back with pleasure.

Co Home Early.

Dr. Hall, who conducts a Journal of Hadis, is of the in which he treats his subject, opinion that the practice of taking exercise in the open air, at an early hour in the morning, is injurious to is, that it sets forth in a most attractive and poetic health; and he assigns plausible reasons for his opin- manner the operation of a general civilizing juinelple ion, which are thus briefly stated in an exchange:

The doctor does not exactly appear early rising, so enerally recommended by the wellers on Lealth, nor should his opinion limit the usefulness of those young attention some time nefere hoon. Moreover, if a these letters depicts. The marriage question, how. dren of men. oung gentleman is able-bodled, be may venture to rise in good season, without the slightest apprehension that his constitution will be seriously impaired. But those young men who desire to profit by Dr. Hall's suggestions, must not

"—dance all night Till broad daylight. And go home with the girls in the morning."

On the contrary, they must go home carly in the evenng, before their etomoche are empty, and the malaria has chance to be after them.

The thirst for news-or something worse-is e raging in some localities, that it is said writers are egularly paid to keep sensation local columns well upplied with Items of the most exaggerated and imossible character. We know that monstrous lies have been going the rounds of the press during the past wluter, under the name of news, which ought never to one another; the right fruits will flow from this at have seen the light. When will the long-suffering of once. Bating this silly stuff, which is very daintily the public grow impatient of this wicked state of things In papers that claim to be instructors?

Challengo Accepted.

From the Batavia (N. Y.) Sunbeam we learn that Elder Miles Grant, of the World's Crisis, Reston, has accepted Bro. Griswold's challenge to discuss the queslon; "Are the revelations of Modern Spiritualism as true and sacred as the Bible?" and proposes to meet him for that purpose in the city of Rochester at an

LITERATURE.

Spiritualism Tested. By G. W. Banson, D. D. Here is a little volume, written, certainly, in a spirit of candor and kindness, and displaying unusual merit on the part of the writer as a collator of the opinions of and extracts from classic authors, on the topic he has not up as the title of his book. He endcavors tory of Spiritualism, and to verify their cause in nature by the aid of both ancient and modern testimonics He admits the phenomena styled spiritual, but seeks to ascribe them to the agency of a new nervous force, to whose careful and patient examination he hopes our men of science will no longer hesitate to give themselves. His quotations, in support of the theory be sets up—to show that these manifestations are neither altegether new nor the agency of disembedied spiritsare learned, and display a wide range of thorough read ing of classic and ancient authors. To all intelligent inds, as such, they carry a large share of interest. He attempts to prove that the old forms of incantation, soreery, and magle, and, coming down to later times, of witchcraft, are cognate to the present demon strations of the spirits, and ascribable to similar original nating causes. The author shows lugenuity all the way through, but betrays the projudices of his early

The entire object of his little volume is to insis

education (he is a D. D.) still more.

that the manifestations called spiritual are the result of simple natural causes, no spiritual agency inter vening; to warn all persons of curlosity and active sympathy against moddling; and to urge men of celence and learning to investigate, record and determine. But when, in the course of his remarks, he comes to touch upon the miracles recorded in the New Testament, he becomes the paid advocate of the theo logical system in which he was bred, and unconscious ly shows himself much more blinded with educational rejudices than the Spiritualists whom he so readily for example. "We need a revelation to teach us the meet for it. Buch a revelation must come from a su pernatural power, (theological mystery forever.) and only by supernatural testimonials can we know that it is from God." Again, "Only by showing supernatural power over things seen, can any man convince another himself possessed of supernatural powers; he wrought gave utterauce. which are supernatural (if they are any thing.) and hence is divine! And what comes of it all? How does all this staff bear on the courts of the prove? Only this, and nothing more-that religion is a matter of authority, that hence it must sustain its authority over the minds of men by mysteries, which are called "supernatural," and that the priesthood and the church embody this authority throughout the world! Truly, we have got no further on than the Jaws had, when Christ came to overturn their harsh theology of authority, and found it necessary to lurn his back on them, and send his apostles out among the heathen. However ingenious are the author's comments on the phenomena of modern Spiritualism, his remarks on the miracles of the New Testament are a mass of assumption and self-eatisfied opinion, in faial contrast with his professed candor respecting the

We join heartily with the author of this little volume In his desire that our men of science should patiently and rigidly investigate all the facts of the phonomena of Modern Spiritualism, establish a classification for them, and discover their true philosophy. That is sloughed off; let only what is good and true stand. a law for all things, and that law must be a natural one. Now we want our learned men to investigate. turn up their scientific probosees at the ignerance of nediums whose unconscious and startling performan. ces they never could explain. Published by Gould & Lincoln, Boston.

FOUND THERM.

is, that it sets forth in a most attractive and poetic The malaria which return the north shout annels in summer, when taken into the longs and stemach, which are gotally debilitated with either pertions of the bloody from the long fast since supper, is very resulty shorted, and summer to the long fast since supper, is very resulty shorted, and summer to the long fast since supper, is very resulty shorted, and summer to the long fast since supper, is very resulty shorted, and summer to the long fast since supper, is very resulty shorted, and summer to the long fast since supper, is very resulty shorted and larger to positive evidences we may have of the will for are the positive evidences we little doubt mankind is slowly, but steadily tending. In any have of the existence of loved ones; if you would know the truth of spirit-communion, make yourselves and larger to the fact we choose to coll in question the value of the theories, and the yourselves; then shall your shouts be as the glad song system succeptible of asing cold, with all its varied and too principles on which they rest, but that we do not believe mankind have yet reached that standard of marging. Make me true how and emoralizes and degrades us.

How replete with for any line with for any large of the existence of loved ones; if you would know the truth of spirit-communion, make yourselves becautiful theories and the principles on which they rest, but that we do not be-liked and demoralize and degrades us.

How replete with for a find demoralize and degrades us.

How replete with for any replete with for any legal demoralized and demoralize and degrades us.

How replete with for any replete with post the positive evidences we find the marging and themoralizes and degrades us.

How replete with post the fact we replete with for any legal demoralized and ever, as stated and claborated in this volume, receives

make this institution of marriage a more perfect thing, let the reform be began with our children, enlighten log them on their own natures, and their relations to one another; the right fruits will flow from this at done, however, the book is worth perusal.

Published by Valentine Moholson, Cincinnati, Ohio, For sale by Bela Marsh,

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE. Wednesday Evening, April 4th.

ence. The scripture injunction, "If there come to one spirits influence us at the present time? among you unlearned or ignorant, bear with such an on the great question of apirit influence.

know of that influence?

In the recent discussion between Leo Miller and

it, according as his spirit is unfolded to perceive it. Now it is a self-evident fact that mind controls mind. that the mind of one Individual controls another, and, through that, matter. Now as it is admitted that mind can so control mind in the earth, so does mind control mind in the spirit life; for man is a spirit, all that you are." The medium wrote: "I used to love to

though clothed upon with the material. That there is communication between the two and hodies of men. He could cast out evil spirits. heal the sick, restore sight to the blind, cause the deaf to hear, the lame to walk, the dumb to speak, and many other such mighty works. He could also impart

It can be proved from the Bible-if that be proofn an audible voice, so like unto the human speech well as any one, that he arose and went unto Ell, thinking he had called

alm. Three times be heard it. And it is also recorded this time. But I am always ready to give my testistyles infatuated, seduced, and led away. He says, ed that Samuel was raised by the woman of Ender, and gave Saul a prediction, which was fulfilled on the next wall, which hand was sent by God. And Daniel interpreted it, and it was fulfilled according to the inter-

pretation. Now, of Jesus, it is said his birth was ushered in by the singing of angels, who appeared to the shepherds

to him that the Gentile nation were called, and that he must go and preach unto them the new gospel.

recorded in Revelations were revealed to him hy an

Now the Bible is full of such spiritual manifestalaw. Did he who is the same yesterday, to day, and them." forever, make a law then which does not exist now? Can you tell when this law of communication between men and spirits was repeated, annulled, or abrogated? If you believe the prophecies, Christ expressly declared to his disciples that they should do greater works They should east out devils, speak with new tongues. take up serpents, lay their hands on the sick and they what we have openly called for, in this matter, from should recover; these were signs which were to follow the beginning. What is false and hollow, let it bo the true believers. Is it not this principle or name that is to redeem the world? Now, I ask, who are the But we acknowledge no authority in such matters like believers—those whom these signs follow, or those that which is set down as supernatural; there must be who do not believe that the power exists which can monifest such signs?

Do good spirits influence us? Yes; their thoughts. or less, as we contemplate their lives. The epirits of Milton, Shakespeare, Pope, Fenelon, live in their works, and influence us as we are brought in sympathy with them. Jesus taught the principle of love. Men see and feel this principle in all its purity, when ESPHRANZA: MY JOURNEY TRITIER, AND WHAT I IN their highest states. This is the principle which shall save us from hatreds and perversions. None of This is a finely written volume, and well worth you think Christ's individual spirit influences us, al. perusal. We devented it at a single sitting. The though he exerts a greater influence than any other word Esperanza signifies "Land of Rope:" It is a spirit in the spirit world.

Harmonial neighborhood to the west of the Mississippi; in the low latitudes, where the principles of ists to attribute too much to spirits, thereby rendering enumuniou are carried out to their fall extent. The them responsible for our acts, whether good or bad, book purports to be a series of letters from a young whether commendable or reprehensible. Whatever car man to his betrothed; he was proceeding from New | be accounted for on any other hypothesis, or by a nat-York westward in quest of a home for himself and and law of our being, should not be attributed to her he loved. When about to take the cars in New departed human spirits. A man may retire within, York he changed to seat himself by a handsome young and become so focalized, concentrated in thought, woman, with whom he traveled to Ningara, and who perfectly unconscious to spiritual things, that a cannon afterwards induced him to accompany her to Esper- fired near him would not stir him, or change a look. anza." The letters set forth his progress in getting This would be a trance; it may be attained by cul acquainted with her nature and habits, and likewise ture; or it may be an hereditary predisposition; or it embody some very excellent, as well as very embile may be produced by magnetism—by an individual, or and sophistical, arguments in favor of the mode of life by a spirit-the operator controlling the mind of the in which the brothers and sisters were embarked at subject. So I believe when mediums address us, it Esperanzo. In the telling of his story, the writer may be self-induced; it may be the thought of some betrays a quite familiar acquaintance with the world mind upon the earth, or in the spirit spheres. We and the world's people, and the knowledge exerts a should discriminate and weigh well all these things.

happy influence both upon his style and the manner The very fact of our friends living and talking with us exalts our souls, and fills us with parer and higher The impression derived from a percent of the book aspirations. The knowledge that they are cognizant of our acts, whether good or bad, and the influence we feel they have upon them, tends to realisain us from which we have no doubt is a perfect possibility for the indulgence in that which we know gives them pain

lieve mankind have yet reached that standard of morning. Make not merchandise of your gifts. Repurity and perfection where their realization is nos foled in the truth—the truth once delivered to the sible. Still, as many as here become so far developed, saints; and as you believe that God did manifest bimabout his opinion limit the decidiness of these of the require their harmonious and beautiful life such as the writer of through the same unchanging law, he visits the callmay unquestionably assemble and set an example of a self to the world through angels, so believe that now,

> Ms. EDSON.—I approve the idea of my sister, that our unqualified condemnation. Nothing is more re- we should not attribute everything to spirits, but take pulsive to the fundamental instincts of humanity than the responsibility of all our acts, ourselves. We live the idea of one weman's giving herself to many has in the spiritual, and create the motives which prompt bands, or vice versa. It is not in nature so to do, and us to act—to conceive thought and uses. It seems to do it purely and holliy. It is beastliness, and nothing me a large number of Spiritualists ignore everything less, but rather below even that. Call it the rolls of save the spiritual in life, and enter into communion old prejudices, if you will—they are prejudices that are with the "spirits of just men made perfect." It is as lasting and large as our own souls. One man for causing individual souls to travel God-ward, approachone woman-is the very key of our modern civiliza- ing nearer and nearer to the truth. Denominational tion. Let love be free, and let there be no property in differences that have in past ages separated the good either bodies or souls; but lot it be a whole, an entire, and the true, are breaking, and blending in the arch a perfect love, satisfying all the wants of the life and on which the "good time coming" will surely rest. soul, and the theory of polygamy in all its forms falls We are living in the very channel of life, and the veter to the dirt, whence it sprong. And if we desire to of love must necessarily guide us on our way rejoicing -children of a common parent.

Mn. Warr.-It seems to mowe are going a great way to get at what the question contains. The question is not what spirits did for Lot, Abram, Moses, Paul and Peter, thousands of years ago, but what they do for you and me to lay. A speaker in the last Conference said that "In all ages and nations of the world It has been an admitted doctrine that disembodied spirits do influence those in the body." But that is not to the point. The world always admitted, till within a few years, that this earth was flat, and, more than that, rested on a turtle's back! But this admission is no proof. Another friend says he believes that Question Do good spirits influence us; and what do we "Spiritualism is the holiset, purest, best Instrumentation of their influences" in this world, voucheafed to bis children." So do I; but I want to know the Dr. Gardner for thus introducing me to this Confer- reason for his belief. It is an every-day matter. Do

About eight years ago. I was teaching school in Ratone in the spirit of meskness and fraternal love," be land, Mass. I then belonged to the Methodist Church. ing exhibited here, embeldened me to speak my views My mother one day wrote to me as follows:—"My dear son, I want you to go into your closet every noon at Do good spirits influence us, and, if so, what do we twelve o'clock, and unite your prayers with ours, that the devil, who has incarcerated binnelf into your also ter, ten years old, be driven out." The gentleman Prof. Grimes, this subject has been ably treated; yet with whom I boarded, and myself, went to see what morely to note and classify the leading facts of the his- man, as an individual, must accept the truth, or reject, that dovil was who had possessed my sixter. As soon as we entered the room, the devil took central of the girl, and her hand wrote: "My dear father, I have not and that mind controls matter; and it is also evident had a chance to commune with you since I died," and gave further proof that the son of my friend was communicating. My friend said: "If you are indeed my son, give me some proof, some tadabitable avidence, naint with my water colors. In my old desk in the attic. In the bottom of a drawer, is a half-fluished ploworlds, must be believed by all Bible believers. They ture. I never showed it to you, because it was not believe that Christ had perfect control over the souls finished—and my mother has been dead a long time." We went home and ransacked the old attle till we found the desk, and In it was the half finshed picture !

Two years ago, my wife became a trance-medium. One evening she was influenced by a spirit, who said, this power to others, and by virtue of it they performed "My grand-daughter and her children, (giving name, like wonders. Poter and Paul were endowed with street and number,) have nothing to eat, and no fuel. these gifts. Paul's influence, imparted through a Take the pie and bread from your cupboard, and remagnetized article, was so strong that many were made lieve their wants," "How shall we know you speak the whole from contact.

Truth?" I said. "Go and see," was the response. We went, and found the children eating their last crust o that individual spirits from the spirit world have ap | bread, the mother not having touched a morsel herself. peared to and influenced spirits on the earth. It is At another time my wife was told by a spirit to go to there recorded that God appeared unto Abram in the Dr. Gardner, and he would relieve the wants of a poor form of three men, and talked with him; and that two woman. She went, and Dr. G. put his hand into his angels came to Lot, and foretold the destruction of pocket, and gave her the dollar she needed. Now do-Solum, corresponding to the communication given to not these things prove that good spirits influence us at Abram by the three. Samuel heard the Lord call bim the present time? Perhaps Dr. Gardner can tell us as

DR. GARDNER -I did not expect to be called out at mony. Spiritualism is attracting more attention at this time than any other subject ever brought before truth as to God, our future state, and the preparation day. And there was a hand seen to write upon the the notice of the world. For one, I answer the question unequivocally and positively in the affirmative. Ton years ago I was a skeptic, in regard to the Immor-tality of man. I was a skeptic, as thousands were, because I was unable to find any theological proof of immortality. The doctrine of the resurrection, as taught that he has supernatural power in reference to things in Juden, and at his transfiguration on the mount. by theologisms in my younger days, was too absurd unseen. Hence Christ wrought miracles.", You that And three mon-James, John and Peter-saw Moses for belief; and I had no idea of the distinct identity of is the old form of logic—the reasoning forever in cir. and Elias, who had once inhabited bodies on the earth, the spirit from a physical organism, till I became acis the old form of logic—the reasoning forever in circles. A "revelation" must be supernatural, or above
reason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimreason and nature; to make out Christ to be God bimself, in order to prop up the round of dogmas on the And there was a manifestation on the day of Pente- first medium I ever had communication through was atonement, and heaven, and bell. Christ must prove cost, when they spoke with other tongues, as the spirit Miss Margaretta Fax; and I received evidence concinsive that my own relatives did live, and commune Cornellus had a vision: An angel came to him and with me, after the change called death. From then to gave him directions where he should flud Peter; and the present time I have been in almost daily comhe sent three men to Joppa for him; and just at this munion with what I believe to be spirits. Now, what tuman soul? What does such "theology" go to time Peter was in a trance, and receiving directions good has it done? Millions in our country have, like preparatory to the reception of these men, revealing myself, become convinced of the immeriality of the soul, who were skeptical before the interposition of spirit-communion. As regards mornis: it must have Finally, you believe that John heard behind him a an effect upon us, to know that the eyes of our degrent voice, while in the spirit, and that the mysteries parted loved ones are upon us. Who would do himself or any one a wrong, knowing that his actions are angel. He was about to fall down and worship it. watched by legions of angels? It seems to me no one when the spirit said, "See thou do it not, for I am with human feelings would do it. Spiritualism is the thy fellow-servant, and of thy brethren the prophets: agent used for the hastening of the day when with wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion tions, and they must have been performed by some and the fatling together; and a little child shall lend

Mn. FILER.-We believe that God made all conditions, and man lives by them; but men can realst moral power se well as physical power. Ht. Paul was converted not against his own will; he was obedient to the power that controlled him. Instead of throwing sin and misery unto God, let us put thom where they belong—as the result of man's disobedience of the laws which govern him.

Mn. Tuaren.-I listened with interest to the brother who asked if we had anything to do with the manifestations of Spiritualism in the past, because there are so many who are doubtful in regard to the truth of our theory who can only be convinced by being brought to and tell us what it is; not, like the Harvard Professors their deeds, live ferever, and exert an influence greater see that the Bible itself proves that apirits have communed with men on earth; and if there is no proof that the law has ever been repealed, they must believe it now. It is for those who believe in the Olbic, and yet disbelieve that spirits do commune, to prove that that law has been repealed. Till they can do that, Spiritualists can claim and hold their position. It is said that Christ brought leamortality to light; and he did it by a spiritual manifestation, at the time Moses and Elias appeared and conversed with him on the Mount, and were seen by three witnesses. Whoever believes the record, must believe that spirits do como back, for here was a perfect demonstration. The whole book of Revelations, we are indebted to a spiritual manifestation for; it was communicated. rears after his death, by Christ, through the medium

Mn. HASKING related some astonishing manifestations which he saw five years ago at the house of Mr. Snyder, at Greenpoint, N. Y. Balls of fire floated around the room, assuming all manner of grotesque forms, and alarmed several scoffers present into a full belief in their supernatural origin. He, Mr. H., was recently taken by the spirit of a beloved Friend through the spheres of spirit life, and gave the Conference an interesting description of scenes in the post-mortem world.

MB. FILER related a case which came under his observation twenty years ago in Albany, N. Y., of a young

LIERIN DOTEN .- To-night, I feel that, as far as 1 know, I must speak from mysoif, unassisted by any other influence than that general inspiration which porvades the universe. In considering this question, "Do good spirits communicate, and what do we know of their influence?" labored arguments and logical dis. wider fields of investigation, wherein the free and fearquisitions are of little worth. If spiritual communion cannot be proved from the experience of the men and women of the present day. It will be useless to attempt to convince the intellect of that fact. Neither can the which for ages hovered over and along the misty conproof depend upon the so-called physical manifesta- fines of visible existence, like dim shadows of the linproof acread upon the so-carea property of the external sease, and, mortal world, are already assuming tangible forms and spart from the controlling intelligence, bear ovidence of a definite relations. It is obviously within the province material law not vet developed or understood. The of the human mind, to classify these phenom proof of spiritual communion must, in harmony with to explain their rolations and their laws. Hitherto its high origin, be found in the worshiping soul of man, the schools have manifested a disposition to dignify by and be the outgrowth of a deep, spiritual experience, the name of science only so much of our knowledge as before it can become a matter of realization and abid. chiefly relates to the world of physical forms and sening faith.

wiedom and strength coming from some unknown source, and filling us full of energy and light. Tho soul feels assured that this is not born of itself, and the powers and functions of the Spirit World. The the reason why we do not pronounce it at once the teachings or influence of spirits, is because we cannot at all times individualize it. Yet we find a correspond. for without the acknowledged limits of scientific recuce to this in our associations with homanity. We are exceedingly tenacious of our individuality, and worlds are discovered, compared with which the vision claim that our thoughts are our own, jet we are all of Columbus was unsubstantial as the shadow of a mentally constituted of the wisdom of the past. The waking dream, and even the starry revolutions of the leading minds of the present-Carlyle, and Emerson, and Parker, and Beecher, and Chaple, and a host of opens wide the palace halls of day. others-are molding the great heart of humanity by their teachings. In the same manner to which the invisthis intelligences, with their less percentible and defin-

Men are slow to perceive that truth is escentially the same, whether it be spoken by Jesus or Judus, Plate or Paul. And yet, aside from this, there are not wanting those who can testify that the faces of the leved and sainted ones have been revealed to their interior percontions, and the sound of their gentle roices, breathing mussages of peace, have thrilled through the hollest places of their hearts. Moreover, this testimony does not depend upon the blind yearnings of human affection, or the psychological action of one mind in the body upon another, but it is substantiated by facts In the experience of many, from which there can be no possible appeal.

Doubtless, mediums are educated for their reculiar mission from their infancy, and I trust I shall be pardoned for presenting, in this connection, a few facts from my own experience. Looking back, I can trace incidents in my carly life, which may be justly termed prophetic of my present faith and position. I can recall the time, many years since, when I was often lod away by an indefinable influence, into the deep shadows of the forests, and there, hours together, I would discourse to the woods and streams. It was the impressible utterance of an inspiration which pervaded my whole being, and only finds its true explanation in the revelations of the present day.

My childhood was not natural, for saddening cir-

imstances, and inherited tendencies, united to turn me selde from the careless enjoyment and happy freedom of youth, to that which has given cast and character to my present life.

It is now some clast years since I first went into the trance state. I had experienced a long period of watching and anxiety by the bed-side of dying sister. Through those lonely midnight vigils. as I considered my past life, and my then present surroundings, I felt that existence was an anspeakable agony, and I could not belp but wonder why an allwise and gracious Delty should have created me to live and suffer thus. I prayed for death, even though it should bring annibilation, and then, in the strug gles of my better nature, endeavored to hush my heart into reconciliation and peace. It was during this period, while sinking beneath these influences, to which was finally added the solemn sense of bereavement, as my rister passed to her spirit-home, that an incident, cruel and crushing in its character, added the last drop of bitterness to my already overflowing oup. I sank beneath it, but in that trying moment

ered proof positive of mental demagement, or "weak nerves." for which cause various anodynes and soothing draughts were administered to me, all of which, ever, entirely falled to cast out the good spirits who had come in through the open door of suffering to aid my fainting nature. Since that time I have been subject, at frequent intervals, to these trances varying in their nature, according to my progression

Craving all that I could have of spiritual life and peace. I went into the church, but the power that guided me thither, led me through the sanctifying an recusary influences of that institution, to a higher point of view, and now I look up with joy and peace in my heart to the serene beauties of the spirit-land.

Time does not allow me to dwell upon the minute of my experience, but this I can say in answer to the quostion under consideration. I know, by the exercise of a faith which has grown with my growth and strengthened with my strength, that good spirits do

This much also can I testify of their influence—an with a full heart I thank God for it i-that it has given me enlarged views of humanity; and us, by the exercles of my mediam powers. I have been brought into nearer communion with spirits in the ficah, I linger loss auxiously over the blots and deformitles of human life which pervades all things. My falth in the sanctifying and saving influences of love is increased, and the charity which, centuries ago, said to the erring one, "Neither do I condemn thee," is taking deeper take my stand as the friend of the sinful and the out. east. I know what i fucur by occupying such a postear to the slauderer and the scorner, and shut my heart against the opinions of a barsh and misjudging

Thus much have these blessed influences done for me; and if this were all, it would be enough. Pront the deepest and sincerest convictions of my heart can I commend Spiritualism, both in phenomena and pelpciple, to the world, and may all find a like fey and peace with myself in believing.

Mn. LEONARD stated his mission as a Spiritualist to have been the education or development of spirits. Many "spirits in prison" had come to him to learn the way to a higher freedom and a better life. Many known to the world as soldiers, ministers, politicians and con victs, had been elevated from their depraved condition through his instrumentality. This good old man is upwards of seventy years of age, and has a wife and eight children waiting for him on the other shore of time. He spends several hours every day in communion with the visitors from the land of spirits.

The Conference next Wednesday night will discus the following question: "Are all men immortal?"

190

Idleness is the bane of body and mind, the stepmether of evil, the chief author of all mischief, one of the seven deadly tine, and a coshion upon which the devil chiefly rapotes, and great cause not only of melanchely, but of many other discusses; for the mind is naturally active, and if it be not or ainks into melanoboly.

Mew Norh Department.

H. B. Beltinn, Henident Editor.

OFFIOR NO. 146 FULTON STREET, Mission of Apirliantism.

Spiritualism proposes to extend the domain of ac credited science beyond the conceptions of its most distinguished professors. It disregards all the old landmarks, and walks boldly out into unexplored and less mind is destined to achieve new and greater triamples over the elements and forces of the natural world. The innumerable facts of human experience. suous phenomena: but popular science will hereafter We are all conscious, at times, of an inspiration, a comprehend within its recognized domain the impondorable elements of the physical universe, the subtile mysteries and interior principles of human nature, and stakes and lines beretofore driven and drawn by scholastic dogmatists, are broken down and removed, while search, yet within the range of the soul's vision, new

works of like evered, compared with which to vision of Columbus was unsubstantial as the shadow of a waking fream, and over the starty revelations of the telescope are lost as when the Goddess of Morolog opens with the patace-balls of day.

Biritialism comes to lay—broad and deep on the telescope are lost as when the Goddess of Morolog opens with the patace-balls of day.

Biritialism comes to lay—broad and deep on the telescope of Nature and the Soul—the foundations of the Divine Order and the Celestial Life on such in the surface of the Common Soul, I have a surface of the Common Soul, I have a considered with the contract of the moral to the absorband conditions is to progress, I have the form "openablish it to mean appealing," in its broadets significant on the catastruphy—with the force of a frenked will one the force and unboly in the freshed the advants of the modorn sciences; they name the deep of the catastruphy—with the force of a frenked will one the modorn of the modorn sciences; they assumed their peculiar forms, and set up their despotic authority over the busines mind before the Common School had away.

Age still hung over the Uld World. They preceded the advant of the modorn sciences; they assumed their peculiar forms, and set up their despotic authority over the busines mind before the Common School had away to be a supplementation of the modorn sciences; they assumed their peculiar forms, and set up their despotic authority over the busines mind before the Common School had away to be a supplementation of the modorn of the modorn sciences; they assumed their peculiar forms, and set up their despotic authority over the busines mind before the Common School had away to be a supplementation of the modorn of the modorn sciences; they assumed their peculiar forms, and set up their despotic authority over the business of the modorn of the modorn sciences; they assumed their peculiar pe able influences, are continually doing. The spiritual guration of the Divine Order and the Celestial Life on teachers care little for names, and hilds their pursonal carth. Other countries have furnished systems of the ity behind the magnitude of the truths which they pre. clogy and forms of the religious idea, deeply reverent

tutions, conceived in ignorance of nature and human nature, and nursed in the lap of the Middle Ages, are not what the Living Age demands. The old altars, once thronged with multitudes of willing worshipers. are already cold and measurably deserted. Progress is the common law of the Universe, and we must have mingled emotions of awe and apprehension, some institutions adapted to our own time, and to this country. The technical and lifeless theology embalmed in our temples, serves to people the imagination of the believer—if not the charchyard—with silent, cheerless ghosts. It suggests the idea of a hugo patrifaction, remarkably preserved, to be sure, but so lifeless, so cold, so stony, that the contemplation chills the soul. The New Philosophy and Theology are whelly unlike this. Not like the fossil remains of some dissolving form from which life has departed; not like an old man, bending beneath the weight of years and iniquities; nor yet like the sculptured marble, whith but cold, is Spiritualism. Rather is it like a mighty Analysis of the second to like and branch and the second of the persuance of the mise upon myself was bewildering and iniquities; nor yet like the sculptured marble, white but the second of the sculptured marble, white but the science of the mise upon myself was bewildering and the choral vapor, enveloping heart and brain in the checkers apprais.

The alr intuition smomed filted with a perfumed narcotle, remembering my being with a pleasurable least news and laming the content of the parameter of the chart of the parameter of the chart of the parameter of the chart of the parameter of the country. The technical and lifeless theology embalmed oup. I sank beneath it, but in that trying moment, angel hands were near to aid me, and my overburation and the land, and proclaiming dead spirit found refuge in my first trance.

Though externally the phenomenon was alarming in its nature, yet to my soul it was a visitation of peace, As I was enabled to speak, I told those who were anxiously caring for me, that the angels were with me and ministering to my need. As Spiritualism was not then generally known, this assertion was considered in among the images of the prophet when he walked in among the images of the little in that of the mages of the little and interesting to my need. As Spiritualism was not then generally known, this assertion was considered in among the images of the little in that of the handle in the little and interesting to my need. As Spiritualism was not then generally known, this assertion was considered in among the images of the little transplant and the land, and proclaiming that the land, and proclaiming and the land, and proclaiming that the land, and proclaimi

> it is doubtless fortunate for the cause of Religion Locomotion of Verbal Obliquities. and the welfers of the Soul, that the world seems disknowledge. This system is the great less that focalopens spheres of thought and action in which the unshackled spirit may revel amid scenes of imperishable beauty and divine uses forever. This philosophy surpasses all our former concentions in the profundity and divinity of its principles, in the comprehensive ness of its details, and the spirituality and unspeaks ble grandeur of its great objects and final issues. It is no mere human invention. Neither the discovery nor the application of its principles should be passed to the credit of any individual man. It is Humanity's est thought in the great hour of the Resurrection. It remains for us to apply the principles of a Ration

al Spiritualism to the Practical Reformation of the world. We must work out the divine ideal in better ocial, political, and religions institutions, and in all the forms of inspired thought and benevolent effort, nature, and look with greater confidence to the divine The reliash propensities and perverted passions have ruled the world too long—they govern it still in spite of our modern civilization. The Race has been doomed to bear a thousand crosses to the scenes of its moura ful crucifixion. Spiritualism comes at last to deliver root in my beart. These higher influences impel me to Humanity from the bondage of this death. Lot the polickened spiritual pature, freed from its long incorceration in the dungeous of ignorance, sensuality, sution, but with this power to sustain me, I turn a dear persittion and crime, assume the government of the world, that we may be saved from the corruptions of flesh and sense. The newer of the Spirit will subdue thought. Let a rational and enlightened Spiritualism take the place of the selfish and sensual Materialism that to-day sits enthroned in the high places of power and responsibility, and truth will be duly honored. virtue will be sacredly preserved, and equality, with repect to rights and privileges, will be realized this side the grave. Come, sh Spirit of Light and Charity [Come quickly | Speak to the listening world in that

deep interior voice that thrilled the sont of the Poet : erfor voice (but thislied the sont of a "When through the silence overhead An Angel with a trumpel said, Porevermerr. Foresemence, The reign of Violence is a or. Then like an instrument, that dings Its music on another's strings, The Trumpel of the Angel cast Upon the heavenly lyre its blast; And on -from sphere to ephere—the Re-cobed down the burning chards, Porovermere. Forevermere.

And a solltary Sunbeam. In his rapid flight, pansed to rest a moment on the topmost bough. And a Rainfrop that the Angel of Waters had left to nextle among the leaves, spake thus to the travelers "Thy fourne, has been a long one, and it is nicot that thou shoulded topose. I will hathe thy burning brow, that the fever which consumes thee may be assuaged."

And the Sunbeam was glad, and amiled; and as they unbraced each other, their natures were commingled; the being of the one seemed to absorb the elements of the other, and so THEY WERE MARKED.

Hand in hand they drew a radiant bow over the nountain, as a memorial of their union; and from that hour they labored couldingly together, making the nie nure and the earth fruitful by their presence. And over-as they have meet and mingled together-an Invisible hand has presented the beautiful Symbol of their first love.

SPIRITUAL INTELLIGENCE.

An intelligent young lady of this city, who has a lively imagination and fino descriptive powers, is employed in writing a book to be entitled "Convessions OF A MEDIUM," and which will doubtless be given to the public during the autumn of this year. Judging from the chapters submitted to our inspection, we have little hesitation in saying that this young lady will prove to be as interesting at the confessional as she is communicative. Those who have become acqualated with the bewildering and thrilling sensetions, occasioned by a spiritual entrancement of the powers of life, feeling and thought, will readily infer that the following description of the Trance is the result of a genuine personal experience :-

In the second chapter of the "Confessions." the writer describes some startling phenomena that occurred in the early part of her experience. Two invisible personages were heard ascending the stairs toward her bed-chamber. While spell-bound with supra-mortal visitor gave startling improvientions on a grand action plane that stood lu the parlor:

prophet when he walked in among the images of the famous Kaaba. The old idols tremble and fall before him; the degens of superstition are cast down, that Reason and the Riving Spirit of to-day may be on-through in the himself, and closes them over a growth of the degens of the standard of the day in the degens of superstition are cast down, that Reason and the Riving Spirit of to-day may be on-through in the first steem of the standard of the degens of the standard of the degens of the standard of the degens of the standard of the standard of the degens of the standard of the standar

In the article entitled The Lost Sheep-published in posed to accept a spiritual and rational philosophy, our last issue—we noticed the statement of the Rocheswhich, while it respects the conscience of the humblest | ter Union, respecting the mysterious disappearance of individual, cordially accepts the treasures of universal Mrs. Gilbert, of Yates, Orleans County. Because Mrs. G. was a Spiritualist, that journal thought it very izes the light of all past ages and dispensations. It proper, and, withat, very "easy" to infer that shopens spheres of thought and action in which the un-But it is likewise very easy for the editor of the Union to be inistaken, as appears from the following para-graph which is extracted from a more recent issue of his paper:

His proper;

Mrs. Gilbert, of Yales, Orleans County, who disappeared so mysteriously and who was found at Suspension Bridge, stopped near Medina with a relative, and alleged as a cause for her unwillinguess to return, that the children did not retat her kindly. On the night that she left home she walked eighteen miles, and stopped in Hariland.

The Union's first paragraph is rapidly making the circuit of the press. Even Mercury, the swift messenger of the ancient gods, was not so fleet a courier as the imp of vituperation. Give him one week the start, and all the good angels that are likely to watch over the union will never stop him. We observe that soveral editors of secular papers still practice a remarkable economy, in the use of the truth, whenever they have occusion to speak of Spiritualists. They are accastomed to vaguely intimate more than they openly express. If we mistake not, it is Addison who says of a character of this description, "His discourse tends obliquely to the detracting from others."

U. S. Journal's Chost Storr. The editor of the United States Journal, in the last issue of that paper, says, "Robert Date Owen has given himself up to the pursuit of ghosts:" and also, the unholy loves, and charten all human feeling and that "be advertises for well-authenticated ghost storice, etc." The Journal appears to have been misted by the party from whom its information was derived. In his candid investigation of the claims of Spiritualism, and his calm and fearless defence of what he has found to be true. Mr. Owen has evinced no want of self-passersion; nor has the author of "Footfalls" ever advertised for ghost stories. However, the Journal, presuming that he bas, furnishes the following as its contribution:

deep interior voice that thrilled the soul of the Poet:

"When through the silence overhead An Angel with a trumpet said, Forevermore, Forevermore, The regard of Violence is o'er.

Then like an instrument, that dings Its implies an another's strings, The Trumpet of the Angel cast Upon the heavenly lyre its blast; And on-from sphere to ephere—the words Re-eched down the burning chards, Forevermore, Forevermore, The Reign of Violence is o'er!"

The Bunbeam and the Raindrop.

On the leftiest sammit the Goddess of Morning threw her first rosy smile, as the Angel of Showers went that way. They sped on together, leaving fragrant exhalations behind them among the trees and berbage, and their dewy breath condensed into gem. like drops while sparkled on the crown of the kingly their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies, it need not tax our credulity to any great their bodies.

decayed about some honors business, it rustes into misclick like drops which sparkled on the crown of the kingly their bodies, it need not tax our credulty to any great extent, to believe that precisely such an image as the

Journal describes, may have flierally appeared to those! who had occasion to pass the scene of the falat acci- ments; earliquates, harricanes, thouders and lightnings dent. If the student on entering on his immortality are conspicuous untay glaring, While goodness, like warmt did not lose the natural powers which—in a greater of and moleture, to short and unperceived, though productive ens degree, belong to all men-and are readily exer- of all the beauties and benefits in nature, cleed by any ordinary psychological operator-hewould certainly be able to project before the visten an linage of himself, with such accessions as might be necessary for the purpose of identification. Visitors to the Aster Library.

Since the appearance and recognition of a Spirit at the Aster Library, a new interest attaches to the place. which attracts an unusual number of visitors. Among others, Burleigh, the New York correspondent of the others, Burleigh, the New York correspondent of the Meetings are held at Lamaritoe Hall, on the corner of 20th Boston Journal, has been there to make observations, stroot and 5th Avenue, every Sunday morning. as appear from the following paragraph which we clip

as appear from the following paragraph which we clip from one of his recent letters:

Dr. Johnson said. "By that a house in London has the plague, and all London will go and are it." I have apont a few days at the Aster Library. It is quite anusing to see the plague, and all London will go and are it." I have apont a few days at the Aster Library. It is quite anusing to see the place where Dr. Oogswell saw the givest of Dr. Foat. Ladies, especially, come in in couples, in fours, alone, and with mole attendants with a soft trend, and an axe is their looks; with a trending voice they step from dever to alcore, as if they thought the form of the spirit would start out and great them. And when the deter is seen behind the counter, (for he has come back), the small talk runs—"Theo, that is he," there he is," showing how decyly the public mide is interested in the story of the baunted library, and proving that after all that has been said and written on the matter, one as readily believe in the existence of ghosts to-day as they did eighteen hundred years ago, when the disciples thought their risen Lord "was only a spirit."

ALL SORTS OF PARAGRAPHS.

ZET "IMMORTALITY AND NOW-IMMORTALITY." (No. 2)-This cosay, by Prof. Payton Sponce, M. D., is powerfully written, and, we think, will afferd our readers much pleasure and instruction in the perusal.

#37- Dr. Chapin's sermon in this number of the Baxwas is an excellent one. All good men, of whatever denomina-tion, cannot do otherwise than approve of it. Trr... Pilate therefore said unto him, Art thou a king then? Jeeue answered, Thou sayest that I am a king. To this end was I born, and for this course came I into the world that I should bear witness unto the truth. Every one that is of the truth, hearoth my volco."-Jour xvill, 87,

28 ANGIERT GLINDLES OF THE SPINIT LAWS, NO. D. WILL

ZAT- Read Roy. Henry Ward Beecher's Sermon on Lying, tilch may be found upon our eighth page.

Mattin F. Hulett's post-office address is Rockford, lil. She will speak at St. Louis in April; at Milwaukie in May; at Chicago in June; at Toledo in July; at Cincinnati August; at St. Louis in September; at Tonnessee and Georgia, in October, November and Recomber

Prof. Manca has purchased one thousand screen of land to Burlington County, N. J., near the line of the Raritan and Delaware Bay Ratiroad, and has commonced a mammela farm here, which he expects will in time be without its superior n the United States. Bhould n't wonder.

He who is passionate and heaty is generally honest. It is your cold, dissembling hyporries of whom you should beware There's no deception in a buil-dog. R is the cur that sneak up and bites you when your back is turned.

In the U. S. House of Representatives, Mr. Colfax has asked leave to report "a bill for the supply of the Piko's Peak region with the mails." Jo Cose thinks the bill should to a-men-ed oo as to read females!

Thank you, Brother Sunbeam, for your kind words in regard lo élio Bannun

The Catholics of Chelson, are creeting a new church, car de of comfertably seating two thousand persons. We are confident that there is more than four times the number of Datholic church attendants in Boston, than of all the Protesunt ob urebes combined. Consumptives who swallow the cod liver theory are dese-it

Double on Quiz,-" I've couried you Ella, for five months

or more, and am rather worse off, I believe; "tis a losing game, truly, I've played, and "tis fit, I hope you will allow, we should double or quit," An exchange says that, in the absence of both editors, th ubilisher had succeeded in securing the services of a gentle

an to edit the paper that week. "Pleading at the bar," says a western editor, " to trying parauado a bar-kgapor to tsuat you for a three cont dripk."

porsuade a non-scoper to trust you for a surface consumer.

On Sunday moraling one of our citizens, a conscientious and exact abserver of the Saubath, arcse and west to work at his job of repairing the sidewalk on Church street. The unwonted south of labor aroused from his morning map a reading light, who informed the atonished man of his mistake. There then, who informed the atonished man of his mistake.

If that "citizen" could look in upon the operatives in the various daily printing offices throughout the United States on a Bunday morning, he would be "asteniahed" to see hew rapidly they "gather up their tools," in the shape of types They "stick " all day, and semetimes all night, size, being

liged to forego all councientions scruples in this respec All owing to Christian civilization t "If you marry," said a Roman consul to his son, "lot it b to a woman who has Judgmont and industry enough to cook a meal of violusis for you, teste enough to dress neatly, pride enough to wash before breakfast, and sense enough to hold ior tongue."

If you admit only true friends to your house, you will not very fow extra chairs.

When Aristotic was asked what were the advantages of corning, he replied: "It is an ornament to a man in procperity, and a tefuge in adversity."

The BANKER OF LIGHT is the leading spiritual argan, we believe, of the Spiritualists in our land. It propostly has a much larger circulation than any journal of that seek. It is an able argument of the destrines of Spiritualism, and is conducted, with much ability. Several colleges of this paper are developed every week to what are called spiritual communications, through a Mrs. Commit while in the traces state.—New Covenant, Chicago. Prontice thinks if a young lady has a thousa

valuable land, the young men are apt to think that there are sufficient grounds of attachment.

Tava,-College meetly makes people like bladders good for nothing but to hold the stuff that is neured int

Bam Lover tells a story of a country so coki that the wor man spoke congested so they came from his lips, and fe storeolyped to the ground; so that two men in conversation rould soon be up to their knoce in their own remarks.

A Motro son Adriculturists-"In onless there itrength,"

Nover be cast down by trifles. If a spider breaks his web iventy tines, twenty times will be mend it. Make up your como upon you; keop up your spirits though the day may l

If you have great talents, industry will improve them; you have but moderate abilities, industry will supply thei teffciency. Nothing it depled to well directed labor: p hing worth having is to be obtained without it.

"The rights of woman "-what are ther !

The right to labor and to near. The right to watch while other's alcop, The right o'er other's wors to weep, The right to succer in distress.

The right while other's curse, to bless; The right to love whom other's scorp. The right to comfort all that mourn, The right to shed new joy on earth, The right to feel the soul's high worth, The right to lead all souls to God, Along the path that Jeans trod-The path of meckeese and of love,
The path of falth that leads above. The path of patience under wrong, The path in which the week grow strong. Such woman's rights I and God will bless

The editor of an Indiana paper says, "more villany is of foot." Jo Cose thinks the man must have sold his horse an

And crown their efforts with success.

RAFFLING IN A CHURCH.—They seem to make the world work for the Church somewhat strangely in California. For the aid of Graco Church, in San Francisco, the parishioners got up a raile, which yielded \$5000, and mean to follow it op with a ball, and other similar attractive methods of monograting, until \$45,000 necessary (puls are raised. We learn from the mean reliable authority that the Church in Baoramento, in order to raise the needful, first bad a lottery, then a ball to the theatre, and being atill minus about \$3000, they wound up by "bucking the tiger." It can hardly be said that "the children of hits world " are shead of the Episcopal.—N. F. Christian Adequate.

Home.-To Adam and Ere, Paradiso was bome; to the ed among their descendants, home is Paradiso-To PREVENT PALLING HATE.—In many cases of this troubleionic contribing, the following mixture may be used with adrantage; Take of caster oil 1 pint; alcohol, 09.00, 1 pint; lice, canthurides, 1 oz.; oil bergamot, 1-2 oz.; oil jenamine, 1-2 oz.; tr. benzoln comp., 1-2 oz. Miz; apply to the scalp care overy three or five days. Sometimes the line, canthurides may be replaced by double line canthurides may be replaced by double line. rides may be replaced by double its amount of tine, of hors

> Fain would my muse the flowing treasure sing, The humble glories of the youthful Bering .- [Pops.

What is a fled evil to man is like inharmony in the ele-

"I've got a couple of hollow teeth, and they ache terrible." exclaimed an afflicted young man the other day, to a real estate dealer. "I'm sorry for you," replied the falter, "but you ain't the only mad in Chicego who is just now trouble

BUNDAY MEETINGS IN NEW YORK. Donworth's Hall.—Meetings are held at this fight regu-rly every Sabbath. N. Frank White, lectures April 22d and

IN ST. LOUIS, MO.

Meetings are beld in Mercantile Library Hall every flunday at 10 1-2 o'clock a. m. and 7 1-2 o'clock r. m. Breakers engaged: ---April, Miss M. F. Hulott,: May, Ella E Glicon; June. Warren Chiece; Espitember, Miss M. B. Hulott; October, Litzio Doten; November, Emma Hardinge.

Back Numbers of the Banner of Light, taining HENRY WARD BEZORER'S AND ROWER H. OHArin's Senmone, may be procured at this office. Mail orders

Spiritualists' Convention.

The Spiritualists of Providence, R. I., and vicinity, will noid a Convention in that city on Wednesday and Thornday, August 1st and 2nd, 1860; and on Friday, August 8d, they will make a grand steamhoat excursion down Narraganesit Bay, for an old-fushioned Ithodo Island clambake, and a "gon eral good time." A number of the best speakers in this country will address thom, each day, whose names will be announced in due time. All Spiritualists and their friends

broughout the country are invited to atlend.

A Card to the Public from the Nutick Strikers. A fard to the Public from the Natick Strikers.

The Committee of Relief, chosen by the Shoe Strikers of Natick, to provide for the wants of their destitute breathren, itel it their painful doty to inform the public that they have nearly exhausted their means of relief, and unless all can be obtained, large numbers of their fellow-laborers must be reduced to the severest suffering and want; insamuch as our Employers have given us no ovidence of their design to comply with our just domaids, but, on the contrary, seem determined to take advantage of our beceestites, and sizers us to such terms as their averies may dictate, which alone brought us to the humilisting necessity of neking nublic us to such terms as their avaries may dictate, which ulous has brought us to the lumiliating necessity of asking public charly. In view of these fisels, we ask the friends of justice, humanity and this poor, to send us such donations in goods or money as they may feel disposed.

The donors may be assured that whatever is received will be applied directly to the waste of the outforing, and a public acknowledgment made, unless the Donor shall otherwise direct.

direct.
All denations should be directed to MENDRICK Datcox,
Treasurer, Natick, Mass. Tronsurer, Natick, Mase.

MEXIDITION BALCOM, Relief
II. L. Bowens, Committee.
P. Cooner, Committee.
ALEXAMBER BLAKEY and Key, W. G. BARCOCK are author led to receive subscriptions abroad,
Natick, Narch 28, 1800.

2p

WHAT SAY THE PLANETS? SPIRITUALIASTROLOGY-FUTURE DESTINY!

BPIRITUALIASTROLOGY—FUTURE DESTINY!

PROFESSOR DEEYOU, the eminent Pranct Reader and Astrologer, (hapressed by the Spirits of Clandius Proteny, the Great Egyptian Astrologer of the 24 Contury, 1s tow writing out Charts of Tautro Beatiny, at \$1, \$2, and \$3 osch. These charts are dictated by the Spirits of Proteny, and show Prosposts for wealth, children, happiness or unisapplices in the married state, the kind of a historic or wife, and all the important events of life, and the office of their occurrence, Prof. BEEYOU is the only Astrological Spiritual Medium in the country, and is the seventh child of the seventh in reality. Ills medicines (ands from instead in the Moon's dark) corrected diseases. Address, Professor DEFYOU, Estimore, Ma., with 1.2, \$2 enclosed. All manner of questions on tore, law, \$40, ouived by Spiritual Astrology. All lotters faithfully replied to.

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THE WERES. For full particulars are large circulars, to
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WM. S. HAYWOOD,
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rely in their utmost need ealise my high responsibility. Those who use this medi-

chool field; retaining power, may rest assured it will al-ways possess the same efficient and innocence, which efficacy and innocence consist in the—that it will setze of show mati-ters only which are the cause of pain and sickness or disease in a human body, and touch nothing that is sound and bone-One hundred and taken yours have well established their great usefulness as curatives. In full doses intrgative, in

great usefulness as curatives. In full doses pargulare, in smaller, heative, producing a greater or less apitalion of the bewola according to the magnitude of the disease. This is instituted in the median of purification. In adopting it we but follow her wise example. Does she not, to purify the sir, employ her high she determine, the or thunder and lighting it is call, would become stagment and actify, were it not for its twelve-hourly satisfied. It is not to the same the commentation. The tides are what keep it healthy and savet. Experience has proved the utility of the application of this law in our own bottes, when enforced by a due administration of Brandreith's fills, which produces a commetter and purpose the cutier body, until disease is forrested out, however remote or deep-stated, whether in the head or feet, in the brain or meanest remote. The Brandreith Pills can take bold of nothing that is good—only what is had; this they purpose ut, leaving the blood as pure as it was in our first parcents. they purke out, leaving the blood as pure as it was in our first parents.

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Och. 1.

Che Messenger.

Fach mereage in this degationent of the liaman we claim was spoken by the sprit where name it hears, through lirs. J. H. Lowarr, while in a condition called the Trainer Rule. They are not quildhed on account of library merit, but as lette of aplets communion to those friends also may recognize the property of the communion of these friends also may recognize the communion of these friends also may recognize the communication.

We hope to show that spirits carry the characteristics of We hope to show that spirits early the characteristics of their earth-life to that beyond, and do away with the erronous dos that they are most than starra beings.

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

Weak the reader to receive no doctrine put forth by spirits, for these columns, that does not comport with his reader. Pack extremes as smooth of touth as he received his

Which expresses so much of truth as he perceives, Rach expresses so much of truth as he perceives, Rach sen speak of his own condition with truth in gives hybbious merely, relative to things not ex-

Answering of Letters.—As one medium would in no way some to answer the letters we should have sent to us, did we undertake this branch of the apritual phenomena, we eanous attempt to pay attention to letters addressed to spirite. They may be sent as a meana to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may design to attend. They are held at our effice, No. 81-3 Brattlef street, Boston, every Tuesday, Wedneslay Thursday, Filiday and Baturday afternoon, commencing at Mark-rast f we o'clock; after which time there will be no admitter, but only they are closed usually at helf-past four, and visitors are expected to remain until dismissed.

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

Trom No. 1903 to No. 1947.

Thursday, March 22.—Forgiveness eterial; Horace Perline; Samuel L. Leadurhurst, Philadelphia; R. D. Walnweight to Rt. A. W.; James Glexson, Hallowell, sic.; Charles Johnson.

Priday, March 23.—"What does Modern Spiritualism . Pricay, Jirich 23.— What does Modern Spiritualism leath—old what rowent large we for seeking to indestant the mysteries of our God?" Mary Ells Neslson; John P. Sampson, affor Scott; Mary Ana Welch.

Saturday, March 23.— "Idlers in Spirit Hist." W. F. Johoson; Charlotto Brown; Jano Wyun; Geo. P. Wiswell; Mary Robinson; Slophen Walker.

Tuesday, March 27.— "Diat Depravity;" David Emorson, Bangor; James W. Cabbotston, England; Estella Defest, France.

Prance, Wednerday, March 29.—Nathaniel Morion, Taunion; Lott Canden, Augusta; Charles Johnson, Ronton; Etigneter Low, Boston; "Oody;" Eautes B. Storgus; John Brown; Care-

line Mason.

Thursday, March 29.—"What are the occupations in spiritlife?" Capt Thomas Parker, Buston; Emma Brown, bomorville; Bon Grafcon, Buston; Joseph Hewling, Buston.

Fydday, March 19.—"Sin against the Holy Ghest;" Charles
Morrison, Brownsville; Henry Gijman; Maria Isabella Astton. St. Louis.

Saturday, March 31.—Lawrence C. Copton, Mississippi; Saturday, March 31.—Lawrence C. Copton, Mississippi; Willian L. Henri, Washington; Matgaret Shay, Pemberston Mill, Lawrence; Henry Sheridan, Camptown; Detsoy Waters,

Church Ceremonies.

"Are not the rites and ceremonies of the different churche compatible with true religion ?"

incompatible with true religion?"

In order to give our questioner a perfect answer, we must first consider in what true religion consists, and whether we can limit to ract. True religion has many forms, according to our understanding. True religion may assume a form as seen in the churches, far different from that as seen in our brother's question. True religion is bound to no rhrine in particular; it is confined to no particular form; it is unlimited and eternal, and blerty is its foundation. and liberty is its foundation.

What would be religion to one may not be to snoth-

what would be religion to one may not be to another. The Splittualist may worship his God in purity of spirit by communing with those forms of intelligence who have once inhabited human forms. The member of your Christian church would ignore such a teligion, because it is not a religion to bim. He can see no God here, and therefore be can worship none. That method of humanity the bare come out from the rengious excluse it is not a frigion to is in. He can see no God here, and therefore he can worship none. That portion of humanity that have come out from the churches, and are following the star of Modern Spiritalism, can see no God in the church they have felt; the alter is broken down, the shrine is defaced; there is no religion there for them. But does this prove there is no religion for any one che there? Certainly not; and, as we understand humanity, that perilon who worship in the temple are quite as good, quite as God-like, as they who worship outside the temple. They fall down to the God nature or their condition has tanght them; they pays as the past has tanght them; they pays as the past has tanght them they adhere to a certain form of religion, because that form alone is religion to them. And who shall judge thom? Not the dweller outside the gates, but the augel placed by God within their own souls. True religion is, to our mind, unlimited; and there is quite as much true religion found among heathen and idolators, as is found in your midst.

more true retigion found among neather and inou-tors, as is found in your midst.

The fire worshipers of ancient time were truly reli-gions. They incorporated their religion into every act of their lives. Every mount was one of worship-they saw no higher. Why, then, ask them to worship-higher? Why ask them to serve your God, when na-ture has only endowed them to worship the God they served?

As each particle of life differs one from another, why As each particle of life diluces one from another, why may we not expect that each creature will weally field lp his own way? Why expect the blind man to see what you see? Why place the piece of mechanism to his eyes, and ask him to describe it, when he cannot see it? Now turn within, and see if the monitor does not tell you that your brother hath a perfect right to worship God in his way, as you worship him in your way.

worship God in his way, as you worship him in your way.

Behold what a mighty form of religion is seen where the Hindoo mother castell her child into the water. Think you that there is no sundering of ties there? Think you she consigns it to a watery grave because the loves so to do? No; but because it is the highest religious form her nature sees. And who among the Christian community can given higher form? Slience gives the enswer, "Noue."

Now a certain portion of humanity flud pleasure in

Now a certain portion of humanity flud pleasure in worshiping God in certain prescribed forms and coremonics. One tells you be could not be happy nuless he had received haptism by immersion. His soul would be ill at case without that rite. When nature calls upon him for such a sorvice, is it not well for him to ober? I have told you it is

calls upon him for such a service, is it not well for him to obey? I have told you it is.

Then whoever fluids peace and pleasure in obeying these rites, let him obey them. We except not the Hindoo mother. But when new light, new spirituality is given to her by nature, by fold, think you not she will embrace it? We verily tell you she will.

The only true religion is a natural religion—that which worships what it comprehends—not that which to the human tace depend upon liberty. The sont that is fettered cannot be happy, for it cannot live in accordance with true nature. Something tells him he is not right; the monitor within tells man he is not worshiping what he can understand. Certain of you tell us they cannot perform manual tabor on the first day of the week; their consciences would upbraid them if they did. they cannot perform manual tabor on the first day of the week: their conscionces would uplend them if they did. Now should they work on the Sabbath? No; for by so doing they disobey the light within. Others tell you all days are sacred to then; they do not desire to set side one day wherein to worship God; they can work every day, and yet retain the Angel of Peace within. Are they right? Verily we tell you they are right. Live in accordance with that which is within, and not with that which is within a with the with the without, and post with that which is without, and verily true religion is

yours.

Jehovah hassent forth many forms of religion; he has Jehovah hassent forth many forms of religion; he has not said, "Come in this way alone;" but to each individual he has given a way, and each one should worship God according to his own conscience; and there should be no judge among you, except that judge which is in your own soul, to judge alone of your own nets.

is in your own sold, to judge alone of your own acts. You are your own avioures; your God is found within, Jesus, or the spirit of truth, reigns there; and obscure it as you will, in time it will lourst forth, and that which is mysterious you shall comprehend. The God of liberty is within your midst, and when, the spirit shall have burst these mortal prison bouses, then alone shall we be understood by you.

Before we leave, let us admonish you to judge no man save yourself. Religion encircles the nunderer; yes, it is everywhere found; and when our questioner is so far advanced in his spiritual nature that he can penetrate the mysteries of fruth, then he shall see that places of worship.

March 17.

Judson Hutchinson. I have been called upon to come here and tell what was the direct cause of my committing suicide, I have answered that question once before. No matter: I can answer it again.

I have got some very good ideas from the old gentle-

I have got some very good ideas from the old gentleman just speaking, and I have come to the conclusion
that I committed suicide, because I tried too band to
believe what other folks believed—to reconcile my
nature with theirs. I tried to go to heaven by riding
in another person's carrisge, and so I lost hold of my
own, and thought I'd close up my connection with
the life, and see how I could go.
In one sense, I am sorry I committed the act, and in one
sense I am very glad I did it, and only sorry I did n't
do it before. I have got into a land where everybody
does just as he pleases, and nobody rays, why do you so?
Many people commit suicide because they try to be
like somebody close so hard that they get all mixed up
in their nature, and find the only safe way to move, la to
move out of the body. All the suicides that spring
from religious excitement spring from the same cause.
The suicide tries to reconcile his own ideas of religion
with some other person's, and he fights till he fights
his soul out of his body. Oh, my God, if I were here
again, would n't I live and die by my own ideas! If I
really thought it was right for me to serve God by
sawing, wood all day Sunday, I'd do it; and sif I

I committed suicide, may rest assured that filld not committed suicide, may rest assured that filld not communion, for I here affirm I did not believe in the communion of spirits. I know there was such a thing floating about umong the people, but I did not believe rate

The friend wants to know if I am insane in the spirit The friend wants to know if I am insane in the apirit world. Yes, I am insane to iden, because he cannot need to have a most a summer and a me her did not call upon me three or four years ago, the insanety as used by him. I am standing upon ment is the mainter as used by him. I am standing upon ment is the mainter of trotting here. He says, my own platform, worshiping God in my own way, driving to heaven in my own team. That's the way for its leaven in my own team. That's the way the last of trotting here. He says, will my norm to leave the manner of the last of trotting here. He says, will my norm to leave the last of trotting here. He says, will my norm to leave the last of trotting here. He says, will my norm to leave the last of trotting here. He says, will my norm to leave the last of trotting here. He says, will my norm to leave the last of trotting here. He says, will my norm to leave the last of trotting here. He says, when it was in the habit of trotting here. The says was a substit

Rosa Webster.

Rosa Wobstor.

I want to talk with Annah Mackay. I was bere in Baston when she first come here, twelve years ago, about. Then I went away, and I 'to been dead four years. My name is Rosa Webster. No matter whether that is nny right name or not; that is the name I give yon. My father and mother died before I had much knowledge of them, and my sister and I did n't agree very well. I 've' got nunts and other relatives, but they do n't want to hear from me any more than they do from Lucifer. Annah is the only one I care to talk to. I am just where I was when I loft; I am not a bit better than I was then.

When I got here this afternoon and saw such a sodate looking body taking care of things here. I

When I got here this afternoon and saw such a solate looking body taking care of things here. I thought there was small chance for one. But he told me there was, if I would conform to conditions. I told him I wanted to commune with somebody, and he saked me to tell the truth, and then I could come.

Annuh is coming here. I know. She is now in New York, or was there hast time I saw her; she may be coming here now while I am talking. If she should come now while I am talking. If she should come to you, will you tell her where to go for me to talk to him. Une thing I am very anxious to come to you, will you tell her where to go for me to talk to her? Well, then, do so, and I'll do all I can for you.

To Ads Thompson.

To Ads Thompson.

Tell Ada Thompson that her brother Hiram will speak to her us soon as he can; also tell her that mother is a medium.

GRANDMOTHER. Honor thy Father and thy Mother.

"Honor thy father and thy mother that thy days may be ong in the land which the Lord thy God giveth thee."

Honor thy Father and thy mother, "Honor thy father and thy mother, that thy days may be long in the land which the Loud thy Ood grieth thee."

This passage, as found in the Biblic, has been given to us to speak upon this afternoon.

Who is our father, and who our mether? The child of the control of the co

In the Book. True, we ignore a great portion of it, because we know it to be false. But that which we know to be true, we are bound to honor and obey; because it is in unity with our nature. If man would be healthy in the natural, he must obey the law natural. If man would be healthy apiritually, he must obey his own spiritual law. And if one says, "go there," and the law of your spirit tells you "go not liere," you shi if you obey the voice of him who seeks to control you. Our questioner, it is true the years of the child are few, but spiritual intelligences are constantly speaking to him through his own soul. Allow him to obey the spiritual law of his nature, while you obey your own. As surely as God created, he will guide and save. The child is not doing ill, because the book says he is wrong. It is only the darkness which surrounds your qwn eyes, which clouds your vision. He wise, your qwn cyes, which clouds your vision. He wise, and your child shall be to you a ministering angel of

Edward L. Keyes.

By the Gods I can't remember, I don't believe it, but it may be so. The fact is, I say I lived so long a time, and some of my friends any I lived two years longer. I have no recollection of living after 1854; they say I did, and they tell ine I was crazy most two years. That is a strange way of talking; I don't think I was ever crazy—only a little drunk occasionally. It is a very bad position to be placed in, to be told I did not know when I did die. . . Keyen, you don't know anything; you didn't die when you said you did. You are two years older than you say you are."

sime, and some of my friends any I lived two years langer. I have no recollection of living after 1854; they say I did, and they tell me I was crazy most two years. That is a strange way of inking; I don't think I was ever crazy—only a little drunk occasionsally. It is a very bad position to be placed in, to be told I did not know when I did de. . . Keyes, you don't know anything; you didn't die when you say ou are."

This is Bloston, is it? I used to live in Dedham, They do not dispute that, so I suppose I am right. They say! was in a mad-honse two years older than you say rous in a mad-honse in my natural life.

I came here to make my condition known to friends I have on earth, and I was told I must give certain facts, that I might be recognized. I think I am correct, but there stand fifends who say I livel two years longer than I waid I did. The name of one of these friends is Alexander Keyes. By the way, he was dead when I was alive. Now I do not see how he could know so much about me and my affairs. He cells me he desires to aid me, and if I had made such a mislato, I should have been called a lying spirit.

My friend here says that during the last two years. I was spending most of my time in different station houses. It is very strange I do not remember there things. I want you to understand one thing, and that is, I shall decline giving any message until I can give a statement on my own responsibility. If I give anything here, I am told I am wrong, and so I must give on their responsibility, for I can never give what feet to be wrong.

Unfacky as ever! They tell me there is a heaven in store for me—lit may be so.

I have taxed my memory to see if I could remember anything which I transported with the servers and told any memory to see if I could remember anything which I transport of the country which I transport the country which I transport to the country which I transport

Unlucky as ever! They tell me there is a heaven in slore for me—It may be so.

I have taxed my memory to see if I could remember anything which transpired during the two years which leasts I passed in the station houses and police courts. I cannot remember a thing. If I was insane then, I am insane now, and decline to give anything at all. You will understand this as nothing—merely conversation with yourself, and not for publication. If you have remember to publish it, I care not, but do not publish as a message from me to my feiends, but a conversation with yourself.

March 20.

thing about anybody, I'll go. Good morning, sir.

March 21.

Charles James Bunce. March 21.

My dear father—I was with you on theoreming of line that the pole in the state of the publication. If you will understand the state of the publication. If you will never be you with a full statement of facis, and will also give you much that will be pleas a message from me to my feiends, but a conversation with yourself.

Your son. Charles James Bunce, died in London with yourself.

Mary E. Towlo.

Mary E. Towlo.

My name was Mary E. Towlo. I was thirteen years old. I dled in Exercity, M. H., in 1819. I wish to send a letter or message to my mother. My father is with me. Can every one say what they please?

I am sorry my mother believed I might have been saved, for they tell me here I could not have been saved. I am sorry my nother feels anthappy a toout me. I am sorry she is unhappy at all; and if I can speak to her. I shall tell her much to make her happy. My father says she had better not go where she thinks of going in the spring; she 'll be much worse off; and she going in the spring; she 'll be much worse off; and she

thought it was right for one to go to this church or that all day Honday. I'd do it. Ab't this being a slave to other men's opinions to worse than held there if. I father says that I have any that I am no relation there is your own soul, there is nothing on earth that can turn the soul from the position except heaving there has a friend here it the apilitaneits growth. But if you are weak and sensitive, and have no settled liteas, and a rabbl comes before you and seeks to lead you in a way contary to your own his and of truth, then a way commences which will of these of truth, then a way commences which will of these cause suicide.

The friends who asked me to come here and tell why I committed suicide, may rest assured that I did not

Jim Williams.

How do you do? Confound you, you do not seem to know me! Well, I forgot; you cannot see me. My name was Jim Williams, or Killbride, Just as you please. If you want to waste ink and paper, silck on both.

Well, my name is Jodson Rutchinson. I have been to you before. If I travel this way again, I'll give on the wrong scent there. He supposed I had a wife you a cell—that is, if you receive communications from lasone spirits and suicides.

March II.

Tell filly Matterson I never had a wine; ne is cravening on the wrong scent there. He supposed I had a wife you a cell—that is, if you receive communications from last the totalk with him. If he will give me as opportunity.

Tell filly Matterson I never had a wine; ne is cravening on the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had a wile; ne is cravening to the wrong scent there. He supposed I had u wile is all wrong. Tell him I would like to talk with him. If he will give me as opportunity.

Tell filly Matterson I never had a wine; ne is cravening to the wrong scent there. He supposed I had u wile is all wrong. Tell him I would like to talk with him. If he will give me as opportunity.

nity.
Tell Billy if he will point out the lady I ever mar-ried, I will send her the sweetest little message she ever not.
March 20. ever got.

Sarah Ann Dyor. Herath Ann Dyor.

I do not see anything of anybody I knew here.
I lived and died in Dennils, of consumption, between three and four years ago. My husband is in Boston, and his name is William Dyer; my name is Sarah Ann. I thought I should see him here, and thought It very strange when they told me I must give my name and my age, when and how if died, if I was going to talk to him. I was forty-one years old, and he is forty-eight. I was sick most of the time two years.

who was just the age of Sarati—thy child—between nine and ten. The name of my other child is Samuel. He is not quite two years older than Samb. Do people suffer any in going away from here? I have an idea I shall suffer. Well, I'll go now. March 20.

War.

brought to him. Render to Caser, and Jesus, that which is his. Our questioner, your child is in duty hound to honory you, but not to obey you when his conscience tells him that he is right in moving in his own path. Your own conscience tells you he is right at times, and if which men and women can look at the light presented to them. Ead experience, though a hard master is a follows in the path his conscience bids him, he will do well.

Our questioner believes that we inhabitants of the upper apheres, do at all times cast the Bible under our feet; that we believe it not, that we place no confidence in the Book. True, we ignore a great portion of it, because we know it to be false. But that which we know and again you shall have the lesson set before you, until you have learned to sin no more.

Thou God of Peace, then God of War, then Spirit of

Thou God of Peace, thou God of War, thou Spirit of the Universe, we will ask thy blessing to hover capo-cially over the form and spirit of him who hath sent our question from over youder sheet of water. God of Nations, while from put the holy of holies of his own interior life, he hath rent forth this call asking for peace, for knowledge and truth, for a ray of light from out the upper sphere, do then so inspire birn with a desire for true knowledge, that he shall pursue his way through the storage of opposition. And when the shadows of change shall gather around his spirit, may his change be pleasant, because peace attends his sant.

attends his sout.

And as he passes beyond this first sphere of life in the mortal, do thouse, inspire him with desire to return, that he may ultimate his mission and sow seed for the good of humanity and the glory of Israel's King.

March 21.

Henry Willis.

conversation
March 20.

March 20.

March 21.

March 21.

and was reas and, so shortly after.

I was always in the habit of making a long story short, and the long and short of it is, I want to below the folks if I can, but casnot do it unters they help how over the road. If they will do that, I will make things shout. Good afternoon, sir.

Murch 21.

Levi Woodbury.

I am requested to return, giving my views regarding certain political questions: I must decline doing so, as I am in no condition of thought for this thing, at this time substitute. this time and place. Levi Woodzunt. March 21.

BPIRIT MOSSAGE.

Communication from a spirit-wife to her husband I

the form, through Miss Hoyt:---LOVED ONE OF EARTH—Everything that tends in any ay to emoble or elevate your soul, is good and true, I you seek in vain for the star of purity and goodness If you seek in vain for the star of purity and goothess in your brother man, do not feel as if a void was in his nature, but rather that your own splitt is obscured by the clouds of imperfection, and you do not throw the manile of Charity over his seemingly perverted naturo. Look always within your own soul, and see if you cannot detect some fault in your own being, which renders it impossible for you to see the germ of heauty in him. He charitable. I do not mean in simply giving alms to the needy; but by kinduces and consideration, strew the path of the afflicted and down-trodden, the poor and the bigot, with flowers that will send forth their perfune, and make your the one of merdiness. In so doing, the harp-strings of your nature will be swept by angel flagers, who will carry the cells through eternity. Then, and only then, will you feel true worship for God, by loving and caring for his children, and following the humble Nazarene by example and action, as well as precept. So live that the sighs and teams that well up in the hearts of those in affletion, shall be dedicated to you in praise and blessings. your brother man, do not feel as if a void was in his

and following the humble Nazarene by example and action, as well as precept. So live that the sighs and teans that well up in the hearts of those in affletlon, shall be dedicated to you in praise and blessings.

If you would be happy, worship God not in far-off dwelling places, but in the temple of your own soul; raise there your altar, that shall give forth incease of true godliness, by stoving thy neighbor as thyself; for the kingdom of heaven is within your own being; and if not consecrated to a true life, by being true to God, your brother and yourself, its walls will crumble and decay, and you will find yourself seeking for something that is not to be found till you are your own redeemer, by ilving a truly Christ life.

KATT.

A HUMAND ENTERPRISE.

Agreeably to promise, we give below, an outline of a plan for a self-sustaining institution for homeless nd outcast females, in which they can be employed and instructed in a progressive system of bortlant ulture. Projected by Emma Hardinge:-

This institution is designed for the benefit of females who, by misfortune or loss of character, are without homes, friends, protection, or means of austenance, The design contemplated is a provision for the present needs and future usefulness of the utterly destitute rrespective of character or station, in the hope of res caing from temptation or present sin, all who seem to be compelled to starve, or resort to the streets for The special designs are:-

brend. The special designs are:—

1. To restore soft respect and a place in life to the fallen, a boune to the destitue, coupleyment and an available means of subsistence to the industrious.

2. To remove friendless or outcast women from the complation to sin for bread, and it beyean bonorably provide for themselves; and while it is ctaimed some special effort should be made in behalf of the utterly fallen slaters of humanity, who have too long been passed by, or devoted to pentienthal or impracticable systems of reform, leaving them with the stamp of that degradation which precludes their resutrance into the areas of honest labor, it is by no means proposed to render vice a necessary qualification for admission, prevention, and timely succor, no less than cure, being the aim proposed.

rener vice a necessary qualification for admission, prevention, and timoly succor, no less than cure, being the aim proposed.

3. In order to remove them from the struggle of ordinary competition, and qualify them with a speciality of superior merit, it is proposed to instruct them in the culture of flowers, fruits, and vegetables, upon the most matured scientific knowledge of the subject, with the design of alding in sustaining the footitution by the sale of its products, and alvancing the character of its members to such superior use and excellence, as will create a respectful demand for their services. It is proposed to cultivate the lands of the institution as exclusively as possible by the industry of its members; to hire qualified instructors and assistants during the first period of organization, until some members shall have advaned to the capacity of teachers; to give lustruction in the theory and the practice of horticulture; to allot to each of the members, in turn, overcless in the routino of domestic duties, under a qualified marror; to set apart stated hours each day foreducational improvement, labor, repose, recreation, and

who every secting and each memoer shall be exported to forget and forgive each other the trespasses of the day, making present duties and future alms the only themes of conversation.

It is proposed to purchase a suitable piece of ground in such a locality as may hereafter be determined; to erect thereon a building capable of accommodating one hundred persons, with a view to provide for increase of members with herease of finds, to exerce a heatiest. members with increase of funds; to carry on borticul-ture in all its branches, both for the instruction and maintenance of its members, and to select the locality in the neighborhood of a large fown and railway, with a view of facilitating a ready sale for produce.

It is proposed to raise the funds necessary for the

It is proposed to raise the tunds accessing for the purchase of ground, erection of buildings, laying in of stock, and support of the institution for the first, accessarily unproductive year or years, by donations, subscriptions, and collections, through individuals, societies, or public meetings convened for that purpose, commencing the work of organization, building, etc., as soon as a sufficient sum is collected to justify action. action.

All humanitary persons are bereby solicited to for-

All humanitary persons are hereby solicited to forward such sums as they can contribute toward this object, to the tractices, who will acknowledge the receipt
of the same. The attention of elergymen is especially
requested to this movement, and it is confidently
hoped they will, by appeals to their congregations and
personal influences, aid this great humanitary work.

Builders, harticulturists, financiers, etc., are solicited
addit, or new fact in this book they had
never discovered, and nover would, frem preachers
and or mentioning the
family.

One of our most eminent divines in a recent sermon
and commentators.

Few persons are aware that only one of the thirty-two to aid it by suggestion and advice; and every true bearted man and woman is reminded that this is the hearted man and woman is reminded that this is the world's movement, instituted for the relief of the most hapless and helpless of its ranks; proposing not only progressive action in a universally useful science, but to rescue many a fair and gifted victim from that despair and heart agony which too often leads to starvation, a life of degradation, or an untimely death, The design contemplates no limit within the bounds of party, place, section or sect, and therefore claims from all humanity a humanitarian response. The authoress of this plan proposes, as her aliare of

the work, to qualify herself to become a teacher and co-worker with the members of the institution in the theory and practice of horticulture; and in her present ecupation of a public lecturer, to golicit subscrip tions, and give her services as a lecturer in every town over these same to the trustees; in a word, devoting lime inlents and energies, to the preliminary work, and holding herself ready at such time as the organization shall be completed, to become the strengthener and friend of the desolate ones for whom this refuge is designed. She proposes to bring an untarnished name an example of resolute judustry, purity of life, and singleness of purpose to this work, and by standing amongst the featful and falling with autstretched arms, strong purpose, and a loving heart, she hope to restore self-respect to the fallen, courage to the de spairing, and faith in a noble and progressive future natural eyes.

It is proposed to appoint trustees in New York.

I suppose I died of consumption, induced by ex- for Philadelphilance Louis Betrose, 697 Chestnut Afrect, State. Site had with her, her youngest child, a loy posine—gotting too warm, and suddenly getting too fonce Behm, 917 Sansom afrect, Henry T. Child. M. D., about twelve months old, who was taken sick, lingual old.

I have a mother and two alsters living in Hyring. Skir Arch street, who are sulhorized to receive sub- some days, and died, on the morning of June 7th. His led, New York Hote.

batel \$500.

The guarantee of funds, or aid in any direction, to be sent in either to the Trustees, or to

EHRA HARDINGE, No. 9 Fourth Avenue, New York.

CORRESPONDENCE.

M. S. Thwarnen, Baidoewater, Vt., March 27, As the death angel has been busy among the people of my Green Mountain State, I have been called upon to minister to some of these left behind, and consequent ly one in duty bound to intrude myself upon you otice again. I had intended to have been with the friends at Rotland; but so need man, who had long been a sufferer, was freed from mortal chains, and before his departure requested that I should serve at the funeral. So, instead of "going to the house of feating," I went to the widow's tonely home and proyed. These words were spoken from; "As the wheat ripen eth for the barvest, so bath he ripened for the garner house of heaven." The widow seemed comforted with

the angels' ministry.

Mr. Samuel Buck, of Reading, Vt., left his mortal ahode for a home with the angel-world, on the 19th of March, aged seventy-two years and nine months. He was a tirm Spiritualist, and was visited by so holy band of spirits on the evening before his departure. His widowed companion is comforted with the same all plorious faith.

In South Woodstock, on the 25th of March. Mrs. fluidah Lake, widow of the late John Lake, and greataunt of your writer, very suddenly forsnok her earthly house and went to join a large circle of dear friends in the spirit world. She was sixty-eight years of age, and an earnest believer in our cause. I was at her house but a little more than a week since, and when I took my leave of her, she said. "Now if I can get through with this world before you leave for Taunton, you will atlend my funeral, wont you?" I smilingly answered her in the affirmative, not thinking the time so near; for she then stood in the door of her pretty collage. walting to see me into my carriage. But heart disease, that fatal malady, was upon hor; and when, or last Bunday, she was preparing the frugal meal for her little family, feeling faint, or bad, she threw herself on the bed, to rest a moment, her daughter went to the bedside to see if she was comfortable. The spirit was gene, and only the lifeless body met the gaze of her iorrowing child.

Her heart struggles in life had been many; but all are past, and we know she is now a being surrounded with happy influences and loving friends.

Dear aunt, we bid thee not a long farewell : Thou art only gone before; And on we'll hear thy pleasant voice From heavou's ociestial shore.

One of our Western subscribers writes :- " Eacl week the Banner of Light comes as a welcome and ntertaining guest. Not the least among its good things are the able and comprehensive articles from the pen of Dr. Child. To me they are the emana tions of a mind highly endowed with wisdom. Nevertheless I would not be understood as claiming perfection for his writings. On the contrary, I think he is in an error when he says, call writing and preaching is the effect of life, not a thing that affects the soul lu any possible way." This I cunnot (owing perhaps to my limited soul development.) comprehend. I feel that his writings in the Banner have been a real blessing to me; have inspired me with higher hopes, with advertisement. nobler desires, (how could they do ought else?) over breathing forth as they do, the spirit of sympathy and resignation. Again, I cannot see how the "soul's out reaching after the true, the beautiful and the good." In .. an autrenching for the glorles of the material world." Nor how those whose actions are the worst, develop in soul the most rapidly. These and the like are problems for the thinking mind to solve. But, if an ind for Miss Gibson, and probably all the one she had Omnipresent, Omniscient and Omnipotent Being rules for us; so we will be thankful for a little this time, and all mind and matter, it is a self-evident fact that his theory is founded on truth, viz., "Whatever is, is right."

bed matron; to set apart stated hours each day for clucational improvement, labor, repose, recreation, and meditation; to consult the best systems of horizontative, chemistry and kindred sciences, with a view of developing yet undiscovered resources in the art, and advancing horizontation of a hor

formation of a horticultural school for females, not connected with the institution.

It is proposed that the only discipline used shall be order, cleanliness, temperance, indusery, and atrictably stinence from stinulating dinks and hard language; T. Young, of Cambridgeport, dated at Hynnais; the encouragement by precept and example of intellection emulation, and a universal split of sisterly equality, mutual forbestance and charity; that the aim of orvery member shall be to live only for a noble and progressive future; that each day shall begin and end with much of its taken to say to her that her suggestions. We are looking for a pleasant Convention, August lat, gressive future; that each day shall begin and end with much of its taken to say to her that her suggestions. We are looking for a pleasant Convention, August lat, and and Sd, and hope many of our friends will be presulted and forgive each other the treepasses of the city.

A lotter was recently received from Mrs. Frances one call forth weekly an expression of feeling from all parties and sects who choose to meet us there. Such discussions are productive of much good to sil. Miss Spragno comes to us in December; and our year's list discussions are productive of much good to sil.

We are looking for a pleasant Convention. August lat, soon as convenient. If she will address Robert Shermith us.

all necessary arrangements will be made. Our Sunday lectures at Essex Hall will be immediately commenced. Lecturers desirous of visiting us, to speak Sunday afternoons and evenings, are requested to correspond as above: this course is adopteto commence with, as we have been for some months: althout areakers, and deem this to be the best method We have no one engaged, and feel satisfied that there is a greatly ingressed interest here, and good speakers. will command good audiences,

Considerable commetten has been created at the north part of our city, at the appearance of a wheat or spirit, which recently manifested itself a number of times to a lady. The lady is not a believer in Spiritunlism, but she save she saw it, dud held conversation with it a number of times in regard to a family matter, The spirit was not a relative, and bardly an acquaint-

said. "The Christian's life is one of constant sinning and repenting." What a commentary, and yet it is true; It is the natural result of such teaching as they many of them, including the raising of Lazarus, are receive. They profess to believe that Christ will bear all their sine, and this is why they are no better. Compare such a sentiment and such views with the teachings of Spiritualism, and the difference is apparent,

Former residents of this place will recollect David Page (Crazy Dave, as he was frequently called.) He in even a spiritual paper, nor to secure a decision in was undoubtedly a medium. I will relate a well authenticated circumstance, showing his power. He had a twin brother who followed the sea. One morning David informed his family that his brother died the night before at a port in the West India Islands; he was ridiculed, but he insisted upon it. she visits, for the purpose of raising funds; handing naming the place, the hour, and discare of which he died. When the vessel arrived, every circumstance proved correct. He predicted his own death, which proved to be correct in every particular. He was a brother-in-law to Col. Albert Pike, the warrior-poet of

Arkansas. Mrs. Alfred Jewell, of Southampton, a blind medium. visits this place every Wednesday. She is a very successful healing medium. She is stone blind, yet is enabled by spirits to do her own work, even to sent a and threading accides. Her clairvoyant powers we such as to enable her to see nearly as well as with the

"A. P. M.," JANETTSVILLE, Mr.-Last Spring. Boston and Philadelphia, to hold the funds, and aid (1859.) Mrs. M-was visiting her relatives in Cum the movement in every practical way. The Trustees berland, Pa., some sixty miles from her home in this run aground, little boats may pull them off.

some days, and died, on the morning of June 7th. His I have a mother and two sisters living in Spring.

Sold, New York Hate.

I am pretty happy here, and Ao not think I'd like to change; but if I can travel over the road occasions ally and do not good. I shall like to do it. But if I get a poor reception this time. I shall not be likely to travel this way ngain.

I was here in Boston in the Bospital. I believe it to the road occasion, in the Bospital. I believe it to the road occasion, and was leave in Boston in the Bospital. I believe it to the road occasion, in the Bospital. I believe it to the road occasion, in the Bospital. I believe it to the road occasion, in the Bospital a little while—

Boverni benevolent individuals to various sections of the family.

Boverni benevolent individuals to various sections of the country have made likeral offers of contributions and was cent away incurable. I went home and died of the country have made likeral offers of contributions, and was pret away incurable. I went home and died believe that those of the family.

Boverni benevolent individuals to various sections of the country have made likeral offers of contributions, and in Philadelphia the trustees have contributions, and there had donations, and to the family and there shall be a wiffletent and onto the family and the solution and there had a donations, and to the family and there shall be a wiffletent and the finds under a dead; and on bis return home and off the country have made in the collect. Word to that effect had reached some of the family.

Boverni benevolent in the finds under the dead, and the bight-hearted boy of shauthints. Had there shall donates that Jimmy, bis there is death, he told bin schoolmates that Jimmy, bis there is death, he told bin schoolmates that Jimmy, bis there is death, he told bin schoolmates that Jimmy, his brother, a light-hearted boy of the time. In the rich death, he told bin schoolmates that Jimmy, his brother, a light-hearted boy of the time. In the case of the family and the both is schoolmates that Jimmy, his detect in the ca and would get well, and ridiculed bis little brother's declaration, and questioned him how be know. His only repeated and firm reply was, that he bad seen him. He described the room and the position in which he lay, and gave a minute description of the cradle he occupied, which is the more remarkable, as it is one of peculiar construction, and one which, or the like, he had nover seen.

On Thursday, the second day thereafter, a letter came, informing the family of the death and burist of the child. As soon as the brothers were told of the fact, the youngest, with childlike confidence, replied, Well. I know it; he died day before vesterday," and immediately resumed his play; while the elder gave vent to his grief.

But a still more singular coincidence in this connection is, that on the morning of the child's death, a number of friends were sitting round the sufferer, the mother almost constantly bathing his parched lips. Sho saddealy and distinctly saw her little son, (the one who declared he saw his brother die, and who was at the time sixty miles away.) leaning over the cradie. She aprang to her feet in agitation and slarm, and in a short time after the spirit left the body of the babe.

LITA H. BARRET, PROVIDENCE, R. J., MARCE SIST,-Mrs. Mary M. Macomber followed Mrs. Spence for two Sabbaths, and has opened our minds to the development of many new ideas. Thursday evening, March 6th, she lectured in Spragueritie, the manufacturing village of Messrs. Sprague here, from the words: "Bo not overcome of evil, but overcome evil with good." There is a nice little church in the village, which has always been the place of speaking upon this subject, whenever spoken upon, and Mrs. Macomber was very kindly received. Her first theme in the city was . The Immortality of the Boul;" the second, . The Hamonity of Christ," taking the Bible as a standpoint, of conrec. Sister Macomber, before her development, was a mem-ber of the Second Advent Church in this city, and was very much respected by them, and even now they are determined not to let her alone, but haunt her around when she is in the city, and send their elders to her house to hold holy hands over her bend, and make prayers for her reconversion to the one faith; and to our halk to groan out "Amen;" but all their persecutions are not even straws in her way onward, and she is leaving them for in the background, as she presses forward for a higher prize than they wish to aspire to-the knowl-

edge of the coul's immortality.

She has passed through various strange phenomens in her development, which has progressed rapidly. it being but two years since its commencement, and now she bids fair to soon rank with our best speakers. It has been very fashionable among certain of our Spiritualists, to hold up their mediums as persons of no cultivation or education, and sometimes I think they parade their lack of brains as an argument in their favor. I do not like this more than does Mrs. Spence, who says she "never did pretend to be an idiot;" but perhaps they think that where there is no brain, there are no prejudices. Mrs. Macomber has no lack of common sense or acute wit, but her education was sadly neglected in her youth, and the good spiritfriends are fast healing up the breach by teaching ber the truths that no education of earth could have brought to her. Bhe, much to our regret, has thought of leaving us, to try the spirits of the Goldsland, and would doubtless have done a good work there, but she has now concluded to stay with us longer, and all her letters should be addressed to Killingly, Conn., as per

Miss Ella E. Gibson was with us upon the 18th, and Interested us very much. She speaks in the loud, clear tone so desirable in a public speaker, and both the matter and manner of her address is very highly spoken. of by our people. To my mind, it is not so politic for a teacher to consent to deliver a single lecture, especial-

hope for "mickle" in the future.

Upon Sunday, the 25th, we were addressed by Dr. O. S. Wellington, a new speaker to us, but who was favorably received. He is a firm, upright man, "rooted Ventras, Newponypont, Mason 29.—The Spirit and grounded" in positive knowledge, and with a se-

DAVID H. SHAPPER, CINCINNATI, Onto .- The lectures of Emma Hardings and Thomas Gales Poster in that city have awakened public attention, and wrought

much good in the minds of the people. Thirty-two Wonders, or the Miracles of the New

Testament. This little work, by Prof. M. Durant, recently puls. lished by Bela Marsh, mainly a translation from the German, with comments by the able literary anthor is one that every clergyman. Dible class and Sunday school teacher in the country should possess, and also every person who wishes to quote and refer to, or defend the miracles of Jesus. In this book, the different accounts of each miracle are placed together, and cascan see the conformity or discrepancies at a glance. and the notes show the variations in the connections

Few persons are aware that only one of the libirty-two miracles is related by all of the evangelists, and that only related by one, with no reference or notice by the others. And few persons are aware that the amount and nature of the testimony brought to prove any one of these miracles, if collected in our day, from living witnesses, to prove a similar modern occurrence, would not sufficiently authenticate it to warrant a publication its favor in any court of the country. Spiritualists would be justly called presumptuous to claim credence

on as slender and condicting testimony. I wielt this book and Woodman's Reply to Dr. Dwight could be put into the hands of every religious family of the country. I think they would do more good than all the scattered tracts of the last two years. It is about time we had a Bible Society to scatter

Scriptures and stories over the country. WARREN CHARE. Bultimore, Md.

Some years ago, Mr. Kidwell was preaching to a large audience in a wild part of Hilnois, and announced for his text: "In my father's house there are many mansions." He had scarcely read the words. when an old coon stood up and said: "I tell you, folks. that 's a llo ! I know his father well; he lives fifteen miles from Lexington, in old Kentuck, in an old log cabin, and there aint but one room in the bouse."

Nover despise humble services. When large abipa

There's a land far away 'mb! the stars, we are told,
Where they know not the corrows of time!
Where the pure waters wander through variety of gold,
And life is a treasure solline;
The the land of our drof, 'the the home of the soul,
Where ages of splender eternally roll—
Where the way-weary traveler reaches his goal,
On the evergreen mountains of life.

Our gass campot over to that heautiful land, But our visions have to this of its biles.
And our souls by the gale from its garden are famed
When we faint in the dearct of this.
And we sometimes have longed for its hely repose,
When our spirits were torn with temptations and week
And we've arrank from the title of the river that flows
From the evergreen mountains of life.

Of the stars never less the blue heavens at night Dut we think where the ransound have tred, and the day never smiles from his palace of tight. But we see the brights amile of our God.

We are traveling homeward, through changes and gloom. To a kingdom where pleasures unchangingly bloom, and our guide is the giory that eithers through the tom. From the evergreen mountidine of life.

[There is a majortic beauty in the melody and contiment of the above poem, which we seldem meet with. It seems to move and sing of limit.)

MISS L. E. A. DE FORCE,

AFTERNOON. Miss L. E. A. DeForce lectured, in the trance state, on Sunday, March 25th, before the Spiritualist andience at the Melodeon. The theme of the afternoon discourse was, "Life in

the Spirit World." an earnestuess commensurate with this longing, men of life beyond the grave, its reality has been much sire inharmony; for God's first law is harmony and or questioned. The theories advanced by the theologians der. But so long as God endows his obliden with disbeller in the immortancy of the same of one manner of occupation, or are forever and forever to remain in a state of inactivity, or in its equivalent, the continual ascription of praise to the Infinite where superatition and scepticism shall both vanish Father, minds that have looked for something higher before the light of perfect truth. and better, in the life after death, are forced either to reject such views or to deny, in toto; the immortality of the soul. A brighter, a more heavenly light has low beamed forth, a light which has always existed.

At the conclusion of the lecture a number of questions were proposed by gentlemen in the audience, the soul. A brighter, a more heavenly light has live in the interior proposed by gentlemen in the common mow beamed forth, a light which has always existed. but for the reception and appreciation of which the world is now better prepared than over before. It beraids the salvation of myriads of souls: for it gives

and of skepticism. The idea of the religious world. In relation to the fucore life, is at variance with reason, with intuition. and with every diviner prompting of man's immortal truly in the spirit-world as they ever will be. The spirit-world is here, and everywhere: it is not a place. The kingdom of heaven is within our own nature: it comes not by external observance, nor will it be found as a locality; it is a condition of the mind. Equally true is this of the spirit land; we are even now dwollers within it, and can converse with angels, face to face, if but our inner, spiritual sense is awakened, as It may be, through the observance of true conditions. It is a great mistake to suppose that after death we are to be changed into anything different from human besings. The great change, death, will rob us of no charings. The great change, death, will rob us of no characteristic save mortality. The affections, the hopes
and the desires of the life which new is cling to the

The speaker then realled to a questioner white spirit when it passes on into the land of shadows.

the doctrine of immortality and ciercal progression.

and its celestial radiance shall enlighten the whole

earth, and dispel alike the darkness of superstition

The dwellers on earth are ever surrounded by spiritual latelligences, who, by virtue of their superior condition, are able to impart the encouragement and assistance which the soul requires in its upward progress. This faith accords with the utterance of the Great This faith accords with the atterance of the Great Teacher—"Are they not all ministering spirits, sent forth to minister unto the heirs of salvation?" Who shall say that any is not an heir of salvation? Who and condemnation as the portion of those who, in the arth-life, are striving to find some individual, yet in the natural body, whose spirit may be controlled and directed in doing the work which they should the prefer their mission in the carth-life, have refused to come into the "ark of safe-ty," and have refused to come into the "ark of safe-ty," and have refused, rather than advanced, in the path of virtue. A theory so entirely repugnant to covery just view of the end of human existence, and has been controlled and the spirit often has to seek again and again before them. I contain the path of virtue. A theory so entirely repugnant to covery just view of the end of human existence, and has been controlled and the spirit often has to seek again and again before them. I contain the path of virtue and the path of vi cannot possibly be entertained by a mind that has attained to commence on earth, as prudent, faithful servants, and summer. Address, Akron, Semmit Co., Ohio.

spirit is a part of God, a divine germ of immortality, a spirit is a part of God, a divine germ of immortality, a may check the soul's advancement in the higher celestial light, whose aberrations are due to the moral sphere. atmosphere that surrounds it while yet encumbered by the form. No matter how depraved or exalted may seem to be its present estate, the germ of Divinity is still within the soul, and only the proper conditions are needed, to call it forth and restore its pristine gloty, till it shine with as pure radiance as the brightest scraph in the realme of eternal day.

The universal desire, the one great idea of the race. is happiness. For this was man created, as surely as pertaining to the natural history of the inorganic and for immortality. We have the came assurance of one as of the other, in the very fact that God has made every soul capable of wishing for and enjoying both. It is a fatal error, taught by the old theology, that happiness can be attained only in the spirit world, and not In the natural life. He who does a good deed while in the body, is abundartly rewarded by the approval of conscience; "the smile of God in the soul."

Endless progression is the law of all intelligent ex tatence. Permanent retrogression is impossible: For a time the soul may travel the downward road, as men Judge; yet every noble attribute that it possesses shall at last attain, in eternity, a state of development and activity. The religionist calls this unjust-that one who has, all his life, been a gross sinner, should receive equal reward with the righteous. This is a narrow, selfish, superficial view. The objection was anticipaentered the vineyard at, the eleventh hour. The phientered the vineyard at, the eleventh hour. The philosophy of this lies deeper than the ordinary perception of mortals. The harmony of the universe demands the extinction of all evil and of all sorrow. The angel world is saddened white there is, either in the natural of the spiritual world, one spirit that is unhappy, unhappiness shall pervade God's universe.

Gal himself cannot be perfectly happy while one of His children wanders in darkness, the prey of sin and upon these topics, to learn that no theory within the remorse. The spirit may suffer keenly, in the other limits of these subjects is capable of demonstration—

world, but that anguish is reformators: it conducts to the suffer the remorse. world, but that anguish is reformatory; it purifies the and we must be content with evidence not demonstra goul of all its earthly dross and stain, and fits it for the recention of all truth, and beauty, and holiness.

The condition of life in the spirit-world, then, is one of encoming progress toward tofinite perfection, through innumerable grades of development. When every soul shall be brought into the knowledge of divine trath, and realize the beauty of boliness, then Darwin's does not touch directly the question of the shall it appear that God is no respecter of persons; for primary origin of Types-i, e., whether by the exertion in his cternal purposes of good are comprehended all of a will with power, (creation.) or spontaneouslyhis creatures, from the most degraded child of earth this writer asserts the continuance of diverse types to the mightlest archangel of the heavenly host.

ETENING.

majority are ever ready to give the word atheirs an extensive latitude of meaning, so that it may include By Hudson Tuttle With an appendix by Datus Kelley.

All who dissent from their notions of religious truth.

Boston: Berry, Colby & Co., "Barucrof Light" once 1800.

revelation—in brief, the whole catalogue of Independent thinkers—the church have sought to place under taneously in all ages."—Page 167. the same stigma, as allke being "without hope and] without God, in the world."

There is both truth and error in unbellef; and in every religious system that has over influenced the human mind, these two have blended. If there were, in the commonly accepted belief, nought but pure truth, a doubt of its truth would never have arisen. An effect cannot exist without a cause.

The question, What is truth I must be answered by every man, according to bis ability, for himself. At the Melodeon, Sunday Afternoon March 25, 1860. actual knowledge. A person may believe a great riesermany things, and know very few. The Christian world believes a vast number of doctrines; the infidel believes but few things, and of those he is intellectually and morally certain. That which one believes is truth to his mind, and is not proved to be error by the fact that another mind cannot comprehend it.

What is Atheism, and what is it not? According to the popular acceptation, the belief in that which alone a man can regard as demonstrated fact; without refer-In all ages, from the very creation of the race, the ence to the dictum of theology, or the authority of som of human aspiration has been immortality. With syunds in Athelam. One may reject what is really true and good, for want of the necessary evidence; but. have sought, in the pages of revolution and of the great however deplorable such an act, it is infinitely better book of nature, to find assurances of the eteralty of bethan blind credulity, or hypocritical protence. The ing. They have striven, too, to look beyond the well that spirit in control did not believe in conservative infishrouds in mystery the dlm future, to discover what delity of any kind, nor stand up to defend it; but only modes of existence there await us, if, indeed, we are sought to vindicate the right of disbelieving that Ammortal. But notwithstanding this universal desire which is incomprehensible. Nor did the speaker de-

of this generation, to answer the inquiry-what is the different capacities for the comprehension of truth, so and of life and death? have fulled to satisfy the demands of the soul; and the consequence has been a God of Nature and this administration, and as to man's diabelled in the immeriality of the soul. When it is order and deather. The time is not the soul. origin and destiny. The time is not far distant, when shall be recognized, and universal harmony prevail through the development of the race to a position,

At the conclusion of the lecture a number of quesnications given in the trance state-whether the ideas alone, or the language, also, in which they were ex-pressed, should be accepted as emanating from spirits? It was replied that the ideas alone proceeded entirely a new impulse and energy to many, in revealing the from spirits; that the language employed depended true meaning and purpose of the life to come. It is upon the extent to which the faculty was possessed by the medium, the spirits, however, aiding in the devel-

opment and cultivation of that faculty.

Question.—Do you think there was ever an intellectual and philosophical atheist, who did not believe in a Divinity higher than the highest forms of humanity?

Miss DeForce.—Yes: every man's idea is philosophical, on his plane of reasoning. It depends upon his nature. Those who are yet in the form, are just as capacity for investigation. If he stands upon a plane where he can see no evidence of a God, those outside of his conditions may regard him as incone: and yet, so far as he is concerned, his theory may be as philesophical as that of him who can behold the Deity in

> Question .- But do you think it possible for minds of he highest order to be athelatical? Miss DeForce.-We can conceive of no highest, be cause man is eternally progressive; and one may be on a very elevated plane of development, and comprehend nuch of God and of his universe, and yet not attain the highest appreciation of truth-for that no created

> The speaker then replied to a questioner which had been suggested as a subject for the evening's discourse. ilz., Do spirite seek mediums for the purpose of receiving their assistance in working out their own perfection! Spirits who have passed the confines of mortality often find that they have neglected, while in the body, much of the work that was given them to do on earth. And

THE ARCANA OF NATURE *

This volume is of a strictly scientific character, and the first of that character, correctly speaking, which has yet appeared from the "Spiritualistic" school. It the first of that character, correctly speaking, which has yet appeared from the "Spiritualistic" school. It bas not awaited our commendation, but has already been recognized [See New York Times.] as a contribution of no inconsiderable value to the great questions in the first property of the property

periaining to the natural history of the inorganic and organic worlds.

Library M. Ardress, superior locturer, will visit the South and West this winter. Address him, either at Yellow Springs, Obio, or at Meudots, ill.

Mas. E. D. Strons, trance speaker, will answer calls to lecture, after the month of January, through Coun. and guish it from other works which claim a spiritual poguish it from other works which claim a spiritual pa-rentage, and which, though they have been replete with noble truths pertaining to human life and desiting, have yet added nothing whatever to the common prop have yet added nothing whatever to the common prop

can be experimentally (physically, mathematically or chemically,) tested—the Arcans of Nature will prove to be a boon, since it deals solely with problems the States, Address as above.

Even West, soletting physicals, developing fracility and still soletting physician, developing fracility and still soletting physician, developing fracility and still soletting physician. to be a boon, since it deals solely with problems the Erra William developing [medium and explanation of which can only be found within the normal apeaker. Address South Royalton, Vt.

strictest limits of science. Of course, in our era no author can reasonably exselfish, seperficial view. The objection was anticipated by Jeaus, in the parable of the laborer, who receive
ed, every man, the same remuneration, whether they
had borne the burden and heat of the day, or had only
entered the vineyard at, the eleventh hour. The phiassigns to that data, and the success with which, guiddate with the same remuneration whether they
entered the vineyard at, the eleventh hour. The phiassigns to that data, and the success with which, guiddate with the same remuneration, whether they
pect to stand in isolate originality as respects the distown of the parable of the laborer, who receive
pect to stand in isolate originality as respects the distown of the same remuneration. N. S. Onzarizaty will speak, April 15th, at Mariboro',
Mass, May St., at May 5th, at Randolph, Mass.

Mas. M. E. B. Sawez will also attend fourperton of the New England States; will also attend fourassigns to that data, and the success with which, guiddate of the same remuneration. The phiassigns to that data, and the success with which, guiddate of the same remuneration of the same remuneration of the same remuneration of the same remuneration.

Mass, M. E. B. Sawez will also attend fourperton of the New England States; will also attend fourassigns to that data and the success with which, guiddate of the same remuneration of the same remove the data.

Mass. M. E. D. Sawez will also attend for the same remove the can be same re

"The best established theory cannot be proved with mathematical certainty."—Areana, page 153.

Strangely enough, Its views of the formation of species, are in entire harmony with those of Darwin's recent great work, with this difference, that whereas from their dawn to their extinction by spontaneous

Готсел. In the evening, the audience selected the following subject for the discourse:—Albeisms what is it, and what is it not?

It is impossible, the lecturer said, to define atheism that it is manuer to satisfy all hencers, for the reason that every mind has its own idea in regard to the proper applications of the term. And it is found that the majority are ever ready to give the word albeism and adopted to the demand made upon it. It is entired the selections.

"The isolator, but to change into the mext his own plan. The mollusk does not attempt to transform itself into a low organized vertebrate. This, from its plan of structure, would be impossible; but it changes by destructure, would be impossible; but it changes by destructure, would be impossible. The cephalopod, in its way, is a porfect animal. It is perfect after its own plan.

MRE M. H. Cours, care of Bula Marah, 14 Bromfield street below the rection. Hosele, income the mext bigher, but to perfect itself after its own plan. The mollusk does not attempt to transform itself into a low organized the returbance. This, from its plan of structure, would be impossible; but it changes by destructure, would be impossible. The cephalopod, in its way, is a porfect animal. It is perfect after its own plan.

No. F. Paler's address will be Now York City, illi forther order.

Nos. W. M. S. P. Paler's address will be Now York City, illi forther order.

Nos. A. F. Paler's address will be Now York City, illi forther order.

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THE DYDIGHEM MOUNTAINS OF LIFE.

The specific application of the word is the rejection of the whole groups of fishes, and is the evidence of the idea of an intelligent licing by whom the universe its owners that the stars, we are told, where they know not the torrows of time!

Where they are waters wander through valley of gold, And life is a treasure sublima;
The pantielst, who accessed of in everything, the whole age of spleader eternally foll—
Where the way-wary traveler reaches his goal, on the everything the waters are districted by the second cathet. The germinal impulse materialist, who can see God in everything, the infide.

Where the way-wary traveler reaches his goal, on the everything the progress, become extinct. The germinal impulse of the warm class. This is a grand generalization, and who cannot perceive the beauty and truth of divine is supported by established facts."—Figs 159.

The pantielst, who can see God in othing, the infidel. who cannot perceive the beauty and truth of divine is supported by established facts."—Figs 159.

"Living beings are not adapted by special design to the conditions in which they are placed, but are modified by the conditions which surround them."—Fugs

We regret that space will not permit of a further exposition of the contents and value of this volumeparticularly those portions devoted to "Comparative Anatomy," and the development of the nervous system of different animals, in their various specialities; and whether we accept its views upon these points as hy-There are no two persons who exactly resemble each potheses yet to be proved, or admit them simply to other in outward appearance, and the same principle keep us on our way to the final solution which is in holds good in morals, in phrenological development, question, thay are alike valuable, and will prove in education, external surroundings, and opportunities especially so to the Spiritualist whose scientific culof culture. There is a difference between belief and ture is held in harmony with his spiritual beliefs and

THAT HAND.

It was neither delicate, nor beautiful; it was not soft like down to the touch; but when you grasped It you felt the power of life and goodness in its strong, bold pressure. It had soothed the brow of the dying, and fed the hungry; It had gathered raiment for the naked, and smoothed the couch of the weary. It never shrank from contact with dally labor, and a thousand hearts

had been lightened by the gifts it so freely gave. That hand will not look beautiful when Death has frozen the tenement of flesh. No tapering beauty will attract the notice of these who gaze, but only a bread, pulsated with life and moved that hand to deeds of

But then a new hand will sweep the strings of the golden barp, and call forth melody in heaven, as it once struck the chords of humanity, to bring out harmonfes on earth. It will becken the loved ones from this life's dim shores and open the enraptured gaze to scenes that are celestial. Then it will be strong to bear them through etherial realms—that hand that was never delicate, beautiful, or fair, to external eyes on earth. Twillour.

MOVEMENTS OF LECTURERS.

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

free. Mgs. Amanda M. Sprince will lecture in Boston, S Sundays of April.—N. Brookfield, April 10, 11, 18, 19, 20.—Newport. 24, 25, 26, 27. Philad'a, 4 Sundays of May.—Cambridgeport, 2 do. of Jane. Vall River, June 12, 13, 14, 15. Taunion, 2 Sundays of June, and 2 Sundays of July. Moonsocket, 2 Sundays of July.—Providence, 4 do of Aug. Address, the above places, or Suntion A, New York City.

Mas. A. P. THOMPSON will answer calls to lecture in the surrounding towns, addressed to her at Lowell, Mass., till forther notice. Blie will speak at Lawrence, Mass., June Sd

and 24th.

Mrss Ross T. America will lecture in Terro Haute, Ind.
April 16th, 22d and 26th; Chicago, 11th, the month of May;
Allwaukie, Wis, the month of June. She will return Essi,
lecturing in New York Siate during Joly and August; Sept.
in Oswego, and will then return to Massachusetts to make
Fall and Winter arrangements.

F. I. Wabsworm speaks, April 15th, in Utlea; 22d and 20th, Troy; May 6th, Mariboro, Mass.; 20th and 27th, Providence, R. I.; Juno 8d, 10th and 17th, Williamstic, Ct. Address

accordingly.

Warnen Charm spends April in Cawego N. Y.; May, on the routs from Cawego to Rt. Louis; June in Rt. Louis; July at places on or near the Mississippi above Rt. Louis; Augustathome, (Battle Rock, Mitch.) and September in Chicago. He will receive subscriptions for the Bannen at club prices. will receive subscriptions or the Damas as can prices.

K. Frank Wintzs will speak at Lowell, April 15th: Dodworth Hall, New York, April 22d and 20th; Providence, R. I. May 6th and 18th; Williamante, Ok., May 20th and 27th; Oswego, N. Y., the four Randays of June; calls for week overlings must be addressed to advance.

Mass. ATRIES, a tranco medium, who has heretofore with-held advertising or receiving pay for hor labors, now informs the public generally, that also will, by having her expenses paid, answer any calls that may tend to the public good, Address Mrs. E.F. Atkins, Codar Avenue, Jamaica Plain, Mass.

Miss M. Munson, who is in California, Intends to visit the mining towns in the Spring. She is authorized to receive subscriptions for the BANNER. Address her at San Francisco, Cal.

Cal.

Miss Emma Harriman will lecture in Providence, R.

L. and adjacent places, during April, and Portland, Mo.,

&c., during May. Address, care of Capt. Henry Bimona,

Providence, and N. A. Foster, Eq., Portland, or No. 8 Fourth

Avonue, New York. Mas. FARRIE BURDANK FELTON Will lecture in Cambridge-

Mass A. W. Spranux will speak, probably, at Toledo, Obio, the third, and at Oleveland, Obio, the fourth and first Sendays of April.

Miss Extransia Low, irancespeaker, of Loon, Caltaraugus Co., New York, loolures at Ellington and Singe's Corners, Caltaraugus Co., N. Y.) every fourth Sabbath. Sho will answer calls to lecture in Chautauque and Cattaraugus Connavor calls to lecture in Chautauque and Cattaraugus Connavor Cattaraugus Cattaraugus Connavor Cattaraugus Cattaraugus Connavor Cattaraugus Cattaraugus Cattaraug

bave yet added nothing winterer to the common property of science.

Ajus L. B. Defects will remain East during the Summer, the statement of positive value—meaning, strictly, no views which of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning the control of positive value—meaning the control of positive value—meaning, strictly, no views which can be experienced by the control of positive value—meaning the control of posi

John Maxinum's address, till April 21st, will be Davenpork

ALONZO B. HALL, East New Sharon, Me., will answer calls

J. H. Cunniza will lecture at Dover, N. H. April 18th and 18th; Charlestown, Mass., April 22d and 20th. E. V. Wilson, Cholsen, Mass., will receive calls to lecture in the West up to the first of May.

MISS BARAH A. MACOUN, No. 33 Winter street, East Cam-E. S. WHELER will answer calls to speak from Utics, N. A D. Whitzine may be addressed at Brooklyn, Mich., till in ther notice.

Mns. Frances Boxo, care of Mrs. Thomas C. Love, Box 2213, Buffato, N. Y. CREETIAN LINDY, care of Deal. Tendale, hex 231, Alton Illinois. Miss Busan M. Johnson, Iranca speaker, may be addressed at Clinton street, Brooklyn, N. Y.

N. Y.
LEWIS D. MONDON, No. 14 Browfield street. Boston.
lins. Sosan Striont. tranco speaker, Portland, Maino.
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John C. Clurk, No. 5 Bay street, Boston.
J. J. Locks. Greenwood, Mass.
Anna M. Middlessock. Box 422 Bridgeport. Cond.
DANIEL W. Shell, No. 5 Prince at, Providence, R. I.

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NOTICES OF MEETINGS.

MELODEON, ROSTON.—Mas. A. M. Springs will lecture to the Melodeon, Washington street, next Sunday at 2:45 and 7:30 p. m. Admittance ten cents. A Circus for trance-speaking, do, is held every Sunday merring at 10 1-2 o'clock, at No. 14 Brombeld streat. Ad-

morning at 101-2 o'clock, at No. 14 Bromfield street. Admission 5 cents.

Cambridge for the Meetings in Cambridge port are held every Sanday afternoon and evoling at 3 and 71-2 o'clock, y. M., at Washington Hall, Main street. Sent free. Lawrence the Bijiritualists of Lawrence held regular meetings on the Sabbath, forenoon and afternoon, at Lawrence field.

Foxnoon'.—The Spiritualists of Foxbore' hold free meetings in the town hall every Sunday, at half-past one, and half-past six o'clock. P. M.
Lowett.—The Spiritualists of this city hold regular meetings on Bundays, forenoon and afternoon, in Well's Hall Speaking, by mediums and others.

Kalem.—Meetings are held at the Spiritualists' Church, Sewall street. Circles in the morning; speaking, afternoon and evening.

Spraking, by meditums and others.

Sarah.—Meetings are held at the Spiritualists' Church, Savalistreet. Circles in the morning; speaking, shorneon and evening.

Woncarra.—The Spiritualists of Worcester held regular Suday meetings in Washburn Hall.

Thorneware.—The following is a list of the angagements of spiritualists in Providence for the coming acason:—Miss Emma Hardings, the five Sandays in April; K. Frank White, two drst Bundays in May; F. L. Wadsworth, the two last; Susan M. Johnson, two first Sundays in June; Leo Miller, the two last; Elizio Inden, five Sandays in June; Leo Miller, the two last; Elizio Inden, five Sandays in August; kitse F. O. Hyrar, the drs Sundays in August; kitse F. O. Hyrar, the drs Sundays in September.

Office Complete,

Office Complete,

Salone Complete,

Salone Complete,

Salone Complete,

Spence, the four Sundays in August; Miss F. O. Hyper, the drs Sundays in September.
Permourn.—Mrs. Mary M. Macomber, speaks at Plymouth, April 18th, 22d and 22th; Miss L. E. A. DeForce, May 6th and 18th; Mrs. Townsond, May 20th and 27th; Miss Emma Hardinge, June 17th and 24th.

DIED.

In Providence, R. L., March 7th, passed to the Spirit-world, our friend and brother, Sanuel J. Bower, aged 62 years. For the passed six years brother Bower has been a staunch Spiritualist, Sim and fearless in conversation upon the subject, and loving to introduce his theme whenever agreeable to others. He has been a kind bushand and father, a faithful friend and pleasant neighbor, and very many lament the cleam made in the chain of cartily associations by his transition to the immertal sphere, and we miss his dompationally agent white we are assured that his watchful lore-care with sixways guard and sorround his friends. Through his last illues, he was cheerful and hopoful, whiching for life only for the sake of his children and wife, who have for so many years shared with him, in sorrows and loys, and who all are as toolely in their loss. His partner and some of the children are austiated by the same principles which he relierated with his latest breath in he the foundation on which his philosophy was based and his knowledge founded. He has gone to meet that spirit-daughter who passed on more than three years ago, in the same faith, and whom he evidently had either in his mind, or in spirit-vision, shor the power of speech was denied him, as he feebly raised his ûnger, and poluted, in his dying moments, to her photograph which hung opposite him. May our lest hours be like his, and the faith that austaloed bim, all us to welt patiently nmill the vell of feeh is bim askir, and through the Heavonly homes shall recound the gushing thanksgivings of rounied family circles, met.

Persons who may wish to take a first class Agricultural pa per with the Bannes, will do well to subscribe for the Worsthe Farmer, a monthly paper, edited by Paor. J. J. Mares, which we can cheerfully recommend. Endscriptions may be sent to this office, when the names

will be forwarded to the office of the Working Farmer, from

Friends in the West,

Living near the Mississippi River, above St. Louis, who wish Living near the Mississippi River, above St. Louis, who wish to see or hear me in the mouth of July next, must write me in April at Oswogo, N. Y. I spond June in St. Louis, and prescriptions, \$1.00; general manifestations, \$1.00; discremainder of the year in the West, rotatulug East in the discremainder of the year in the West, rotatulug East in the winter.

New and old subscribers for the Barran can have the ud.

New and old subscribers for the Bannen can have the advaniage of my agency wherever I am; and I shall be ready to supply many of the books on our philosophy to the westto copply many of the books on our panishers.

orn friends. Write carly, and state plainty your wants.

WARREN CRIES.

THE FARMER'S SONG.

I am a king in my own domain, And my little wife is queen, And Jointly over realms we reign, A royal couple, I ween.

Beauty and grace are the robes that flow, From her lift shoulders down, The goms of truth on her bosom glow, And love is her golden crown.

But her dainty hands are brown with toil, Her check with the hierar's kies, And she works for a tiller of the soil, As if toil for him were bliss.

I am the king and the tiller toe, My farm is my proud domain, And the will to dere and the atrength to do, Are the aceptres of my reign. At my tough the teeming earth yields up

Her wealth for my feast and store,
The nectar of health brims high my cup,
My measure of bliss rous o'er.

Oh! ne'er was a happier realm, I wood, Than ours 'nesth the arching sky, And acrer a happier king and queen Than my little wile and I.

Gold, next to iron, is the most extensively diffused metupon the surface of our globe. It occurs (n granite, the oldest rock knows to us and in all the rocks derived from it: at is also found in the veto-stones which traverse other goo ogical formations; but it has never been found in any ndary formation

The intellect of the wise is like glass: It admits the light f beaven and reflects it.

Lord Brougham has appointed fir David Browster Vic Chancellor of the University of Edinburgh.

Boston Adbertisements.

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WRITING AND TRANCE MEDIUM. No. 2 Columbia Street, (out of Bedford St.,) Boston Room No. 0. "THAYER" on the door. Hours from 10 to 1, and 2 to 7,

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Jan. 14.

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March 17.

MRS. A. W. DELAFOLIE, THEST AND TRANCE MEDIUM, examines and prescribes for diseases. Also, Clatrogant Examinations on business. Hours from 9 A. M. 50 P. N. and from 4 110 P. M.
No. 0 Lagrange Flace, Boston, Mars. Bm March 31.

WILLIAM HOLLAND.

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Caroful and thorough examinations made in every case, and, the most efficient means adopted to remove disease. References given, if desired. Examinations \$1.00. MRS. GRACE L. BEAN

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Dec. 17.



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giving a full description of the condition of their physical
and mental organism, and prescribe remedies for their cure,
if corable. At the carnest solicitation of persons who have been bene-fited by her instrumentally, she has been induced to open a room at 10 Green street, and devote herself to this great

him. May our fast hours be like his, and the faith that ausline. May our fast hours be like his, and the faith that auslined bim, ald us to welt patiently until the vell of feeth led the gusting than saids and through the fleavonly homes shell reasond the gusting than saids and through the fleavonly homes shell reasond the gusting than saids and the fleavonly homes shell reasond the gusting than said the fleavonly homes shell reasond the gusting than said the fleavonly homes shell reasond the gusting than said the fleavonly homes shell reasond the gusting than said the fleavonly homes shell reasond the gusting than said the fleavonly homes shell reasond the gusting than said the fleavonly homes shell reasond the gusting that said the fleavonly had the fl

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Dec. 24.

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Sististics now show the solemn truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and premature decay.

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For Infants, Children, and Delicate Formales: a perfect substitute for Cathard, acting on the Liver, removing all obstructions in the Bowels, curing Continences, Indigestion,
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Oct. 29

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CLAIRVOFANT EXAMINATIONS, with all the diagnostic and therapeutic suggestions required by the patient. Alsa MERTER also gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.

It is much preferred that the person to be examined for discase thould be present, but when this 1 impossible or inconvenient, the patient may be examined at any distance by ferwarding a lock of his or her hair, together with leading symptome.

symptoms.

TERMS—For examinations, including prescriptions, \$5, if the patient be present: and \$10 when absent. All subsequent examinations \$3. Delineations of character, \$2. Terms strictly in advance.

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Small

A THE REPORT OF THE PROPERTY O

Benrls.

And quoted offer and levels five words long. This on the stretched levelinger of all time, Sparkle forever."

Torn, facture, turn thy wheel and lower the proud t Turn thy wheel through constitut, atorm and cloud; Thy wheel and thee we neither love nor hate. Turn, fortune, turn thy wheel with smile or from t With that wild wheel we go not up or down t Our heard is little bet our hearts are great. Bmile and we emile, the lords of many lands; Frown and we smile, the fords of our own hands;

For man is men and measur of his fate. Turn, turn thy wheel above the staring crowd; Thy wheel and thou are shadows in the cloud: Thy wheel and thee we neither love nor hale

Parannal respectability is totally independent of a large in come. Its greatest secret is self-respect. Poverty can nevel degrade by protence or duplicity.

> Deal gently with the metherless-Oh 1 ye who rule their homes; Cast not a shadow on the brown Of those deep stricken ones! And give thee to these craving hearts, The little lore they claim-Be mothers to the motherless. In heart as well as name !

A may that hath no virtue in himself envieth virtue in others; for men's minds will obther feed upon their own good, or upon others' evil; and who wanteth the one will prey upon the other .- [Lord Bacon.

> The Winter being over, In order comes the Spring. Which doth green herbe discover, And Cause the birds to sing. The night she expired, Then comes the marning bright. Which is so much desired By all that love the light,

This may learn Them that mourn, To put their grief to flight; The Spring succeedeth Winter, And day must follow night.

Love one human being purely and warmly, and you will

Truly, leve's a mighty marvel, Whother in effect or cause; Marked by conntless contradictions, Governed by no certain laws. Love reduces pride to meckness, Tames the most high-spirited; Baddens gayety, strongthens weakness, Oft strikes Resolution dead i None from what a mortal hath been Can infer what he will prove When his free-born soul is futtered By the mystic bonds of Love !

Labor in a business and ordinance of God.

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S SERMON,

AT PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Evening, April 1, 1860. BY T. J. ELLINWOOD.

[Enlered according to Act of Congress in the year 1860, by Brant, Octay & Co., in the Clork's office of the District Court of the United States, for the District of Massachusetts.]

In the sixth chapter of Proverbs, we have also given he company in which the voice of lying is apt to be

"These six things doth the Lord bats; yes, seven are an abomination unto him: A proud look, a lying tongoe, and liands that shed innecont blood, a heart that doviceth wicked jauginations, feet that be swift in running to micchief, a false withous that speaketh lies, and him that seweth discord among brethren."

among brethren."

It is had company all the way through.

There are some sins whose evil is confined to their first and direct effect, and which scarcely lead to anything further. They accomplish their mischier, and are done. There are others which are evil directly, but which go on propagating ovils beyond their first offect. Lying is a sin of this latter kind. In itself it is had enough. It undermines all confidence between man and man; and if generally indulged, it would separate the very elements of nocicity. Indeed, in the end, it disorganizes society. Mutual trust, confidence of man in man, is the bond which unites men; and lying, by destroying that, leaves men disunited, sus-

of man in man, is the bond which unites men; and lying, by destroying that, leaves men disunited, suspicious, selfsh; and then they become aggressive and discordant. It leads to a legion of other sins. It undermines the very integrity of the whole character. It corrupts the character in its very centre—the conscience. And he that can, without much scruple, ite. lacks only opportunity and impunity to do any other wickedness that is mean. It is not without reason, therefore, that God's word is peculiarly emphatic upon this sin; that it declares that God hates it; that it makes it the attribute of wickedness; that it calls the very dowl the father of it, and helt the place of its punishment—for wall liars shall be turned into the lake that burneth with brimstone."

Every country under the heaven, with or without a

Every country under the heaven, with or without a revelation, corroborates this view substantially. To be sure, different people have allowed lying under certain restrictions, but never has the general practice been allowed. It has been by all people condemned, and allowed only in special cases, and for special reasons. And these very limitations, these very exceptions, have shown what was the opinion of the general practice. Against a public enemy, for some great national objects, in some exigencles, in extreme cases, it has, by some, been counted a duty—at least a permission. But this allowance of faischood under specific limitations has been as much allowed by Christian nations as by any other, and is as much allowed now as ever before. Nay, it is a doctrine of the books; and there is scarcely a casuist or chilcal writer that does not formally permit some classes of what we may call falsebood—whether rightly or not, we shall see by and by. But special cases excepted, the voice of mankind is explicit in condemning it. Lying is by consent of the race a vice and a sin, and by an equal consent, a mean vice—a sin of little sonle. Every country under the heaven, with or without a by an equal consent, a mean vice—a sin of little souls. Wickedness is always bad enough; but when men are wicked in a little, mean way. I know not of anything ree than that.

worse than that.
What is lying? It is conveying to another person, intentionally, false impressions respecting the truth of things. The manner of doing it, therefore, is entirely immaterial. The essential things are two: conveying false impressions, and doing it intentionally—that is, with an intent to deceive. If a man produces in my mind false impressions by words, he ties by words. It has does it by estimate without another, then it is by mind false impressions by words, he lies by words. If he does it by actions, without speech, then it is by actions that he lies. If he does it by silence, intending to do it, then he lies by silence. Any method that is intended to do it, its false. In common language, lies by words are called falsehood, and lies by action or silence are called deception; but in all possible cases, if they produce intentionally false impressions of truth, they are lies, whatever name they may hear—for names do not change things, though they may change our impressions of them.

Like all other sins, lies are criminal in various degrees. The attendant circumstances, such as time, place, motives, temptations, etc., enhance or palitate the guilt of them; but they never take it away. To lie la alrays wicked.

If do not propose to go over the whole ground; but I

it is a says wicked.
If do not propose to go over the whole ground: but I propose to speak briefly of malicious lies, lies of interest, and lies of carolesness and indolence.
Malicious lies, or lies formed to indict injury on

last but for an hour, and are meant for andeen effect; for at length they help the man they were meant to be an included to the control of th

The worst malicious lies are those which are true in terms, and posson in inent—poison in toney, sweet and deadly; poison in fruits, hid, and made tempting and sure. All hate the countenance of a lie; but when the face of truth carries the tongue of falsehood, many are deceived by it. Of all others, this mode of lying is the deadliest, the guildest—a dove with a viper's tongue; a lamb with a wolf's maw and heart; a devit, wearing the garb of an angel of light. And yet, if I mistake not, this is the most common form of malicious falsehood—a prodent use of the truth for purposessof detraction.

clour falsehood—a prodent use of the truth for purpares of detraction.
Lies of this sort are generally sot on foot by what are called, in Scripture, exhipperery men that do not talk loud, and square, and plain, but take you into the corner, and whisper to you, to avoid all responsibility; men too cautions to expose themselves; men who will be safe, who in words nover overstep the truth, but who elyly infuse false impressions into the cars of others that will not be so still as they are, but will blazon abroad what they whisper; men who ariments. There is no art which so closely resembles the skill of Satan, as that by which men adroitly infuse wicked thoughts and purposes into the hearts of willing dependents, and cause them to move in the commission of dangerous wickedness, while the prime mover is still, and safe, and unsuspected.

afe, and unsuspected.
To be sure, this is called prudence, skill, manage

confirming falschood if wo'do not. Silence may be as guilty as speech.

Two partners may lie to each other without speaking a word. A wink lies; a nod, in the right place, lies; a gestore lies; a grinnee lies; a sirrag lies; transplace in gestore lies; a grinnee lies; a sirrag lies; transplace in gestore lies; a sprance lies; a sirrag lies; transplace in gestore lies; a sirrage in gestore lies; a sirrag lies; they wind deny deny deny deny fire with the most can be true. Room mates, office instead of the lies; they most can be true. Room mates, office instead of the lies in gestore lies of fear. Men do wickedly, are suspected, and deny their wicked, they deny it be cause it is not pleasant to have it known. Men deny their crimes, of course; they deny their blies; they geny their blies; they geny their blies; they deny their blies; they deny their blies; they deny their blies; they deny everything that they do such that silence shall do the work of speech. For he, lot it membered the same that silence is and the lies of think it profibles; they deny everything that they do such in think it profibles; they deny everything that they do such it is and vanities; they deny everything that they do such it is and vanities; they deny everything that they do such it with it is and vanities; they deny everything that they do such it with the profibles; they deny everything that they do such it with the profibles; they deny their blies of this lies of think it profibles; they deny everything that they do such it with the profibles; they deny their blies of this class. They may each white class in the class in the class in the class in the class

I dwell upon this point longer, and with more emphasis, because I think iles of this class to be more generally practiced than any other form of malicious lie. Notoriously vile men will of course tell gross fishechoods, but they are suspected even when telling the truth; and they are very soon exposed, and seldom trusted. But cautions men, who are respectable, will never venture upon overt and dangerous methods. Such methods bear their wickedness too openly upon their face. A way is sought, therefore, in which conscience can be quelted; and to this and they speak the truth, but speak it so that their hearers will infor more or less than the truth. In this way they axense them selves; and if a report which has, perhaps, disturbed the community be traced back to them, they are also to say. "I spoke necerately, and if he did not hear accurately, that was his lookout." And all the time they know they used the words of truth in such a way as to convey a false impression; that they meant to smite the man misrepresented between the joints of the harmoss.

Another form of malicious lie is where we allow our violent feelings to put a false construction upon the words of others—whore we tell our interpretation, the man what they meant. In reporting what we hear, we are not bound to relate the exact words, (onless we profess to do it.) but only the substance of the thing said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this, we are liable to misming said. In doing this

barnoss.

Another form of malicious lie is where we allow our violent feelings to put a false construction upon the words of others—where we tell our interpretation, rather than what they meant. In reporting what we hear, we are not bound to relate the exact words, (onless we profess to do ii.) but only the substance of the thing said. In doing this, we are liable to misunderstand the speaker, and therefore to represent him as saying what he did not say. If the misunderstanding is unintentional and excusable, then though we misrepresent truth, we do it without bad design, and by mere mistake. But there are cases in which we are guilty if we mit anderstand; as when, for example, we make our hot feelings and desires the rule by which we interpret. If we hear one speaking of an enemy, and eagerly listen, on purpose to catch something to his harm, and in that spirit really misunderstand, and go and report unitruth through mistake, nevertheless, we are guilty of the lie; for we are guilty of the misunderstanding. It was our wish, not so much to understand what was good, as to find out something evil. We are guilty of malicicious false, lead when we allow our bitter feelings to interpret the language of another, so that he comes to harm.

Another form of malicious lie is where we state our inferences from facts; for facts; as, for instance, where we see a neighbor in very suspicious circumstances, and report that he actually did what, from the circumstances, we suspected he night de—that he drank, because we saw him among men accustomed to drink; and report that he actually did what, from the circumstances, we suspected be night do—that he drank, because we saw him among men accusomed to drinkt that he gambled, because we saw him with gamblers. There may be an unfortunate presumption in such cases; but on that very account, it is all the more important that we should maintain strict truth. Men have no right to state for fact anything except that which they know to be fact; and they cannot be too careful, when another person's interest or character is concerned, to see that their knowledge is not merely hearsay, but truth. If they do not know positively, they must state with just that degree of uncertainty which actually exists, what they suppose to be the troth. If we suspect a merchant of designing to run away, we may perhaps have a right to express our fears, but we have no right to start the direct accrition that he has done so, or that he intends to do so. We have no right to charge a man with telling a lie because we merely infer that he has told one.

In matters of sufficient magnitude to come before civil tribunals, the law upon these medes of lying is well midesteed. cases; but an that very account, it is all the more importance of this kind are lies propagated respecting a person's character, respecting a business man's credit, made up and circulated on purpose to effect an evil man are necessary to the corresponding the corresponding the corresponding to the corresponding to the corresponding to the corresponding to the corresponding to the corresponding to the corresponding to

is the universal law of holiness; it is the interest of everlasting truth.

Thus far I have spoken of maticious lies, or fates boods told with the intent to injure those whom they respect. I proceed now to speak of lies of interest, or fates boods told with a design to secure some good to the teller. It is said that honesty is the best policy— is that truth is more profitable than falsehood. This is atrictly true in the long run; although undoubtedly, for a moment, some specific advantages may be gained to better by falsehood than by the truth. An ignorant tenter of the content of the To be sure, this is called prudence, skill, management, but it is multicious prudence, devilleh skill, and moan management.

Another form of mallelous lies may be said to consist in silence. It a soldier hears his comrade charged with running from danger, and he knows that he did not. If he is silent, the whole testimony is decidedly against his fellow. Whenever we know that from our silence men will gather false impressions, unless there is some reason which clearly amounts to a duty not to speak, we are bound to speak; and we are guilty of confirming falsehood if we do not. Silence may be as guilty an speech.

That very large class of lies called white lies are of

interest.

That very large class of lies called white lies are of

understanding between him and the man access while, that is another case; but ordinarily it is not so. All articles of sale may be said to be of one of two kinds. The Bret class are warranted to be what they appear; and in this case the understanding of the community, buyer and sciler, is that all such things are, without a constitute about the warranted to be. But then access the said of the said that they seem to be. But then a question asked, what they seem to be. But then, on the other hand, there are many articles of traffic respecting which every one, buyer and seller, knows that there is nothing guaranteed—that they are not

that there is nothing guaranteed—that they are not set forth as perfect.

But to litustrate. If I go and purchase cloth for a suit, in the ordinary way of business, and on taking it home I find it pierced and torn, I take it for granted that the seller, knowing it, has cheated me, and that in saying nothing about it, be unquestionably lied to me; because it is the general understanding with reference to such things that they are to be sound and good when you buy them for sound and good. That is the common law—that is the expectation. But if, after some fire or shipwreck, goods are advertised as damaged, and sold cheaper on that account, and i select with that knowledge, and I get bad goods, I can blame no one but myself. I went with the understanding that the goods were damaged, and got what I went

basiness of my endelaners to key; and I am not to be lief in exponelite for their wints of judgment. They for most altered to their basiness, and I will attend to the statement of the their basiness, and I will attend to the statement of the their basiness, and I will attend to the statement of the their basiness, and I will attend to the statement of the state

that a perion is very welcome, by our mode of re-ceiving him, or by urging a repetition of his visit. If he understands it, what is the use? If he does not, we deceive him. "Let your communication be, Yea, yea; May, nay." Two things will make a man polite— reak kindness, and a scrupulous honor of truth. reak kindness, and a scrupulous honor of fruth, let a man be really kind and transparently true, and io cannot very well be impolite.

he cannot very well be impolite.

On the other hand, we are not to withhold kindness, gentleness and helpfulness from men, when we do not like thom, and we think them to be had. We are not appointed to execute God's punishment upon men. We are not bound to withhold from our fellow men kindness, adubleness, because we think they do not deserve them. We are to treat all men with condescension, as well as kindness. We are not bound to show them kindness and condescension in exaggerated forms, but in such a way as to lead them to suppose that we have an interest in them.

I need not pursue this matter further, although it I need not pursue this matter further, although it

opens, I am sorry to say, almost further, although it opens, I am sorry to say, almost forever and forever. For I fear that there is not a subject more pertinent in the communities of our great commercial cities than this. One night prach on it the year round, and not cross his track or reject himself. But not to dwell upon it longer at present, I will make a few remarks in conclusion. There ought to be a deep rooted love of truth, that

There ought to be a deep-rooted love of truth, that shall keep a man from any possibility of deception. There ought to be a reverence, an honor for the truth, that shall be a safeguard to it. Any equivocal usages ought to conflict with our feelings, just as a discord conflicts with the ear of the musician. No man can well be a true man, who is always seeking to know how far he can go toward a lie, and yet not be technically unfaithful to the truth. This half-permissive his, and half-regretful truth, is demoralizing to a man. A disposition, therefore, to let down strictness—a habit of nice causistry about the truth—a special plea in the fence of advoit practice in such matters—is an evil symptom. Men will not willingly hang on the edge of things which they do not relish. A man that is forever dissecting lies—that is forever seeing how he can just things together so that they will appear true, and yet contain falschood—is a demoralized man. There ought to be a kind of love of truth which should make a man abour the opposite as a disease—as a leprosy. And all this finical unanagement, all this equivocation, all this dexterity in avoiding exact truth, is unmanly. The beginning of manliness is to honor, and love, and practice the truth. practice the truth.

A real love of truth—of open, manly, simple truth— is itself the best detecter of all gulle, and the best de-fence against it. No man will be apt to trip, or to be entangled in falschood, who is heartly in love with entangted in Inischood, who is heartly in love with truth. And when a man is, and in right good carnest, a straight forward, truth loving nature, any obliquity, any deceit, any equivocation, will his upon his honor, as strops of water do upon hot from and he will not need to have any person interpret to him, in nice casuistry, what is falsehood and what is truth.

istry, what is inkehoed and what is truth.

There is no danger whatever that men will become too strict in this matter. There are some virtues that have a prudery about them. A man may be too sober, too industrious, excessive in worship, vexatious in observance of religious forms. But no man can run into any prudery or excess of truth. The temptations are all the other way. All forms of business, all procedures of public affairs, the contoms of society, and the public sentiment of even the Christian community, tend to let down the conscience, to unione the morals, and to relax the honor of truth-speaking. We need, therefore, to build from the foundation, and build deep and broad and solidly. And if there is one thing about which parents should train their children with more assiduity than another, if there is one thing to instruct them in which they should begin early and continue late, it is the honor of truth, the nobility of

that which a man has no right to owner men has a right to to for him. A man his so more right to the letter a judge and jury for another man, the work of the proposed state of the provided provided to the letter of the letter To misstate: to inde the truth: to overcolor; to produce false impressions; to turn aside meritud justice; to perplex and entangle the truth; knowingly to state a sophistry, and weave a delusive argument from the third may be ingentious; it may exhibit shining elemence; it may be creditable, and among so-called good men; it may be conventional. I have nothing to do with it except as it relates to Christian conductive except as it compares with God's word; and compared with this determiner it is wrong, it is wicked, it is a day-of-judgment offence. thy and affection at home and abread, surrounded by a happy family whose hearts are united in the glorious work of harmonizing and fraternizing humanity, and work of harmonizing and fraternizing humanity, and met at every station on my journey by warm and welcoming souls that open to me their nockels, their dollar. coming souls that open to me their packets, their homes, and their bearts. I almost fear for myself and

except as it compares with flod's word; and compared with this determiner it is wrong, it is wicked, it is a day of judgment offence.

There have crept into society a vast number of expressions and usages that are perpetually conveying false impressions, which may be called lies of etil quette. Many compliments, many flatteries, and many ordinary usages of society, are founded upon folsehood. Whenever we lead a man to suppose himself to be a great favorite with us, because we have a purpose which makes it our interest not to let him know what we think of him, we violate not only the truth, but a mexpress command of Scripture. It is this that the Bible speaks of when it says, "Let leve be without dissimulation." Never pretend to an interest and affection that is not real.

We have no right to fall into ecclasies of pleasure at meeting a man for whom we care nothing, or evon perhaps, dislike, creating false impressions, or, if the dente of the completions and between the fall into ecclasies of pleasure at meeting a man for whom we care nothing, or evon perhaps, dislike, creating false impressions, or, if the dente of the completions and between the fall into ecclasies of pleasure at meeting a man for whom we care nothing, or evon perhaps, dislike, creating false impressions, or, if the dente of the completions and between the fall into ecclasies of pleasure at meeting a man for whom we care nothing, or evon perhaps, dislike, creating false impressions, or, if the dente of the creating false impressions, or, if the dente of the completions of the fall into ecclasies of pleasure at meeting a man for whom we care nothing, or evon perhaps, dislike, creating false impressions, or, if the dente of the completions of the fall into ecclasies of pleasure at meeting a man for whom we care nothing, or evon perhaps, dislike, creating false impressions, or, if the dente of the creating false impressions, or if the contraction of the contraction of the fall into ecclasies of pleasure of the contraction of the fall into ecclasi the souls and given the world its saviours in every ago; and these have ever been blessings to those who were worthy, and have proved themselves "faithful over a few things." When we are "clothed with purple and Ane linen," our paths spread out with soft carpets, our couches filled with down of cygnets, and we "fare umptuously," and dine on the seventeen courses of a Washington City dinner, we should not forget that pride goeth before destruction, and a haughty spirit efore a fall." Then my prayer is, Give me water and a crust—a dinner of herbs, seasoned with love—a kind and forgiving spirit, a "meek and lowly" path, a warm and loving heart, that can meet and beat with the poor, the oppressed, the outcast, the down-trod-den, and let their homes and their heaven be mine to share, here and hereafter; the barley loaves and fishes, and the spirit of meekness that shall prove me worthy to be a follower of him who "spake as never man spake."

The inspiration and instruction that have come from the world above to many minds in this city and elsewhere, have guided to these broader charities, purer sympathics, and haller emotions of the least, and nence our religion is still prospering and spreading here and elsewhere, in the hearts of those who need and deserve it, and will, until rooted up and choked by pride and relfishmess. .

The flattering recentions which we, who have labor ed long and carnestly in this cause, often receive from the friends in many places, should over serve as cauflone and warnings, and direct us to the poor, the despised, the wicked, the outcast and down trodden specimens of our race, where we may try our hands and hearts in helping them. . The whole need not a physician, but they that are sick;" and our beautiful gospel teaches us to go to those that are sick.

The spiritual atmosphere of this city is good, for around the bearts of our friends it is impregnated with the fragrance of the other world, and spreads it in the charities, kindnesses and love of this. They have learned that It is more blessed to give and forgive than to receive, and that a cup of cold water, or a kind word, to a thirsty body, or starving heart, is of more value than rubies or precious stones, and that the gold of heaven, in charity given, is better than the gold of earth, and sliver of wisdom better than the allver of Peru.

In Syracuse intelligent but not large audiences as sembled on the stormy Sunday to hear me say my say, In the little and lively town of Phenix many did hear, and some believed; and here, large and intelligent audiences great me, understand or appre clate our philosophy. The cause prospers, and the prospect brightens, and the angels rejoice over the hope of human redemption by the new religion in which they can take part. WARREN CHASE. Owego, N. Y., April 2, 1960.

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NATIONAL HOUSE. BY OLIVER STACKPOLE, Corner of Blackstone and Cross Streets, Haymarket Square, near Boston and Maine Depot, Boston, 23 Baggago inkon to and from the Boston and Maine Depot free of charge. March 31.

CLAYTON & FRANCE,
DOOT AND SHOE MANUFACTURERS, No New Friend Street, Boston, Custom Work Made to Order. REPAIRING DONE AT SHORT NOTICE.

D. W. PRASER. . P. CLATTON. OCTAVIUS KING, OUTAVIUS KINES.

654 WASHINGTON STREET, has always on hand control of pura and fresh Relection and Botanic Drugs and Medicines, which ho will sell at wholesale or retail as low as can be purchased at any Store in Boston.

Dec. 31.

A. B. CHILD, M. D., DENTIST. NO. 15 TREMONT STREET, BOSTON, MASS.