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BERRY, COLBY & COMPANY,)

Writion for the Danner of Light. COSELLA WAYNE: ALL OR . CANCE

WILL AND DESTINY.

BT CORL WILBURN. CHAPTER VI.

AWARBNING.

Over the world, with weary footsteps straying, With faisting heart that wainty longs for rest, Riysian simpses of homo's sumlight straying, In juring mockery, o'er the scol's unrest, -a, w.

As time sped on, the nevelty of change and travel lost its obarm, even for the young Cosella, who vainly yearned for home quiet and repose. Although so much of the beautiful, rare and sublime, in art and naturo, was presented to her view, to impress everlastingly upon her soul their images of postio beauty, their powers of inspiration, yel, true the whispering of spirit life.

She turned with listless mien from the lavish mag plicence of Eas tern life, from its dazzling display of rulus, bore the impress of sublimity, fraught with land. Even from the art galleries of Italy, from its turned, with sighing heart, to gaze upon the hamlets

ling amid the forest's depth. Amid Nature's scenes

cities, she turned, in contemplation, to the humble self? No; age after age I shall progress, unfold resting place was denied to her.

hearts of Shina and Coselia ; still the demon of am- pire to your opening portals ! Open, oh, golden gates bition, the raging thirst for gold, the shadow and the for me !" unrest, dwelt in the darkened soul of Manasseh, and

conventional thing, that lives not of itself. Cosella's

tions from an inner source ; the star worlds glistened | ulog waves. Theu, as an island paradise beckened with magnetic, soothing power ; the ideal realm, the the shores of flowery Java, and beneath its burning true, the beautiful, unfolded to the dreamer's sight. skies, amid its gorgeous growth of fruit, and flower, Against its charmed walls the serpent forms of and foliage, loitered barmlessly the fearless Northern worldly wrong sought vainly for admittance. False girl, with ross desked obeeks, and elastic stop of religion, mammon-worsbip, and the host of unruly health and youth.

But Shine bent to the fatal breath of its perfumed thoughts and images, could not approach the golden door, could not breathe in the fragrant atmosphere airs. For months she lingered in the grasp of fever ; of the poct's, the dreamer's guarded realm. Thus, world traveled, yet unworldly wise, the soul to the car of night, the breast of occan, the keeping of the clouds. The faint bloom on her check deep paled benesth the foreboding shadows that drew and unbending in his will-power, he yielded not to ever near. And thus Cosella emerged from child

hood, and stood upon the threshold of a new life, a novice to the world, with even then a shadow of distrust lingering on the sub-lighted path ; even then, with a presentiment of mighty trial, turning from ever radiant dream-land, the music world of song,

while yet a child, longed, wept and prayed for home. The stars of heavon look down upon the placid river; the cocos waves its created head, the giant palm bonds whisperingly to the murmuring waters. wealth, its architectural wonders, that, though in There, strange and dazzling with its gilded spire, the tall pagoda stands amid environing foliage, and clus olden legends and the antique records of that storied tering fruit trees. The boat glides indolently with the current and Cosolla sits with folded hands and marble palaces and sites renowned in song, the child upraised brow, her soul communing with the unseen world. Thus run her thoughts, amid the silence of embosomed in the flowory vales, the cottages nest the night, the strangeness of that ladian scene.

"They say that thou art afar off, groat God ! on of grandeur and of still repose she longed for the throned in majesty, with kingly pomp and power. artist's power, that the might retain these glowing I cannot hope for, believe in Thee, thus. To me, thou sunset lints, that she might imitate these swaying art everywhere; love, beauty, poetry, warmth, and branches, rusling to the evening gale; catch the song! Thy roice is in the wind, in the thunder's last sunlighted reflection upon the reseate, floating rear, in the catarast's fall; thy might and glory clouds above the sea ; that she might immortalize manifest in all And here, oh Father spirit," the the human face, when truly divine it gleamed with girl touched her heaving breast, " hero in this heart the seraphic illumination of pity, goodness and love. I feel thee, life, power, aspiration, strength, and love! From the great deep, with its mysterious voices The spirit worlds, for I feel they are innumerable, telling that ferming soul of God and life, the child they are all ladders of ascension, worlds of change turned ber ferrent gaze up to the burning stars, and ing, unfolding beauty ; life cannot be stationary, nor in one lustrous, far off, eblning, silver orb fashloned heaven monstonous. Action, knowledge, wisdom, for herself a life of love hereafter, a bome amid the love, and power, all is in the soul ; can it be quench beautiful. From the busy mart, the artificial life of ed by death, extinguished by the hand of God him.

wayside homes, and sighed regretfully that such a aspire. I shall become angel, scraph, spirit of love and knowledge! I shall tread the mazy pathway of Again and again the deep was traversed, the the stars, I shall learn of the mysterics of lie, great cities of the carth passed by, the mountain's aball know of love, and behold my God in higher windings followed, and the placid rivers gazed upon, forms of thought and being. Spiritlife! Worlds and still no home response awaited the longing, weary of mysterious beauty ! tremblingly, fervently, I as

Then over the rant enthusinst's face there passes urged him on to endless wandering. There are these who say that there exists no fonted downward from the starry orbs, and faith standard of right; that conscience is educational, a dwelt sun-orowned in Cosella's awakening heart. Anart, with gloomy brow and fixed eve, sits Man awakening roul, her thoughts, her aims, her mo asseh, and his heart is troubled with the mercenary tires, were a living example to the contrary. Her cares of life. He fears no longer the living veng nes of honor, truth and justice was innate ance of Percival Wayne; but lu volces .urgo him on his restless course; gold the while all around, from earliest childhood, throatened guerdon-wealth the purchase of tranquility. The with subversion every aspiring thought. Intuitively stifled moans of conscience break through the iron she recoiled from the maxime and sophistries of armor of his soul. Successful in speiling the trust-Manasseh, dolivered with so much holy unotion. ing; traveling in case and luxury, still ill at rest! Her quick understanding pondered over the vacilla- for he dares not seek a home ; but drags over the tions, the superstitious leachings of Shina; and wide earth, the unwilling wife; the dreaming and "Boon," he mutters, gazing fixedin at the young ed shild. Ever the voice within repelled the theories Cosella, "soon she will be a woman ; she is strictly of rengeance of a dread and fearful God; ever the attentive to her prayers, to every ordinance of our child soul turned lovingly to the God of love, en holy faith, but she is not zealous as I would have shrined in beauteous forms, in all surrounding her. She is abstracted, dreamy, fanciful; she in Naturo's vastness and loveliness; over that still, herits much of his naturo-curses yet upon his small, untaught voice applauded loudly whatever | name ! She braves me, tool she will not lie for me. reached its inper shrine, that was all true and pure; When I bade her affirm an assertion I made yester ever faithfully it turned from the man made laws day before the European we met at the village, she refused to do so, whispering that she would not tell a falschood for the world. Had Shina dared to do

then pale, emasiated, sadly smilling as usual, she was restored to health. Wildly, madiy, had she light deepened in the child's dark eyes, and the prayed for life; wildly, despairingly, had Coselia thought cloud rested on her brow; strange thoughts entreated for her to God, and for a while the boon dwelt in her mind, unspoken, uncommunicated, save was granted. They were nearcr to each other than before, for the girl had watched by the sufferer with all a daughter's devotion and untiring love. What ened with the vague, delicious, growing hopes ; it Mannesch's thoughts were, none could tell. Strong disense; be overcame fatigue, and braved the chang. ing and unbealthy climes. With his usual superstition he attributed his exemption from disease to the favor of Providence, bestewed in reward for his punetilious observance of the laws of Moses. It was to the great, open, beckoning, changing world, to the his temperate habits, his abhorence of swine's flesh, that he owed his manifold escapes from malignant illness. But, although favored with health and trength, his soul was darkened with remores and ear-with threatening superstitions-at times with

torturing scepticism. Fearful of the hereafter, Manussch often hoped that the immortality he feared would prove a dream ; he implously prayed for ansibliation when the earth life should close, for, the words "reward," and "pupishment," rang in his guilty soul like knells of doom.

Not long did the wanderers rest ; again the fiat went forth; again the white sails fluttered in the spicy breeze, again the ocean spray dashed in the face of the light-hearted Cosella; again the prayer arose from Shina's tortured heart, for home and rest. The grouping islands passed, the long days over, the shores of summier garbed Australia met the delighted eyes of the weary voyagers, and again poor Shina sighed, "Would that we could here find a home?" But it was not to be.

For a little while only they rested among their prople, of whom there was a number in the prinsipal cities. Once more mother and daughter listened delightedly to the chanting of the ancient ongs of Israel. Upon many of her race Cosella ooked with the supreme disdaln of the untried leart, that has not yet learned its first great lesson of charity; many of them had been sont from the land of their birth for theft and plunder, for various derelictions against law and order; to the honor of terael be it said, not once in a hundred years is one of her children found guilty of taking life. Oppresion, cruelty and inflicted wrong, have brought forth narsh, repelling traits of character; but the Israel. to, be he ever so fallon, so degraded, shrinks from ood guiltlness !

Upon the mixed community of that strange, far and, the innately true and just Casella looked with repugnance. She withdrew from society as much is possible ; she out much alone, listening abstractedly to Lydia Elster's strange discourses, for amid the many obanges of her wandering life, that voluble personage followed her young mistress; submiting, as she said, with " the courage and invincible idelity of a Jewish martyr, to all the horrifications

"Yes, miss, yes, madam, I shall be a bonored and Men hardened in crime, in the fushionable vices of gentleness. Love is the watchword to the stoniest capected lady. Mr. Isano Moses Poodlestock-" the day, looked on him with reverence. There was "What?" burst in again the young girl with something in the tones of his voice, never to be forhearty laughter, that could no longer he restrained gotten, if once listened to; it never borrowed one Mr. What ?" accent of anger; low and sorrowfully, as if laden · · · · ·

"Isnac Moses Poodlestock, Esq.," gravely replied with tears, it dwelt upon the follies, the vices of Lydia, "I think its highly indecorous, and unman man, the wrongs, the deprivations of women. Eloageably unganteel in a young lady to laugh at a quently clear and thrillingly melodious, it spoke of entleman's name and title in that way. He's a an era of light, joy, love and harmony, soon to dawn gentleman every inch, and would be a prince if for earth. Wherever he had traveled, loud blessings ustice was done in the world. But I'm engaged, followed him ; and, though many smiled in derision apybow, and I think its only common civility and at his enthueiasm and prophetic hopes, a few tried manners to congratulate and give presents to a bearts fully understood him. Among their numberyoung bride." first and nearest, ranked Almon Fairlie, his friend

"But this is very sudden, Lydia," said Shina. and correspondent for many years. Now, after a We have been here only three months ; how long three years absence, they met again-these thoughtbrothers, these kindred souls-and with a woman's have you known the gentleman ?" "What's the odds, ma'nin ?" sharply responded tenderness and solicitude beaming from every fea-

the woman. " I can't afford time to waste in inves ture, Percival Wayne addressed his friend : "I see you looking more hopoful; joy and faith ligatories and speudthrifts of persons; ho is an English Pole, and a goutleman, and a finished tiptop dwell in your oye, my brother! and my beart is lebrew scholar. Has learned to kill poultry, and gladdened, that the now life's dawn is around you, writes as fine as a microscope; he's got a new and too. I have been across the ocean, to far ladin, to old clothes' shop, and sings in the kire (choir,) of Chiua-I have met with responsive souls in every the synngogue. Why should n't I marry such a place. Wherever I go-among the heathen, the poor man ? and he loves me, and rows I'm beautiful to likelators, the varied beliefs-everywhere the same the sight. Oh, Miss Ella ! he writes such paetry : | sure founded hope of immortality, the evidences of you'd go into convulsions of admiration, you love spirit communion, at which our learned societies chyme so. What he says jingles just like snow laugh in scorn ; everywhere the idea of a flod-all snirit, all pervading ; everywhere glimmes of heautibella " ful truthe, amid the superstitions and vagaries of "You ought to love Jaspe very much, Lydia," said the mischievous girl, taking up her mother's mind. And you, my brother, how have you fared in your experiments? By day and night, have I lis-

pet.dog. " Why, Miss ?" queried the puzzled Lydin. " Because he is a part of your intended's namepoodle-stock," laughed the merry Cosella. But Lydia

not give this joy, this knowledge, this wealth of love fired up at this innecent sally. " Young ladies that are only chits of girls, without to man-that troubles me; for oh, how blest were abool knowledge, or accomplishments of music and earth, if the truth, beauty and boliness of spiritfine arts, steeters, ought to hold their tongues, and communion, the cortainty of life unending, were acnot speak before older and wiser personages endowed cepted by all !" Over the fine face swept a shadow of regret ; tears

with perspicuity of eight and strongholds of under standing ; children ought to play with skipping trembled in the large blue eves, tears of tenderness ropes and dolls, and leave the reflections of matures and sympathy for benighted man | The glow of entime and wisdom to the regulations of those that thusiasm faded from each hope-lit feature; and know and to the Lord. I'm my own mistress, Miss andly guivered the tender mouth; great thoughts surged in the longing heart, thoughts freighted with Ella; I'm no black Hindoo anlaam bowing Hottentot; the Christ-love, for the redemption and happiness of neither am I-a salamander or a rattlesnake, or a constricting bos! I'm a rationalized individual, humanity. considerably elevated above the humbleness of my menial capacity, by the finer construction of my wall. I cannot speak of these things to the people optical delusions! I'm a free thinker, Miss, and I ain't afraid of the Great Can of Persia, nor of all around me; they look at me in silent wonder, and think me crazed. And this not from the unlearned the evil spirits in the immiscrable universe. I'm a and stunid, but from the intellectual and the thinkdaughter of the covenant of Jacob and Beau ; I'm a ing few. Oh, Percival ! man is so steeped in gross true roligionist, and no now fangled demigor or neckmaterialism, while the churches promise boaven and breaker; I'm going to find the master, as I can't rest and forgiveness for all sins, by late repentance

eason with that young gigglepate !" Angry and excited, Lydin flounced out of the room and another's atonoment, what need is there to develop the spiritual faculties, to work for salvation The gentle Shina held up her hand deprecatingly ; ourselves, to, bring the spirit realms to our homes at Cosella's mirth could not be restrained. She and hearts? A hopeless task, my brother! A laughed over the dog, until thoughts of the shaggy thankless office to endeavor to enlighten the under. terrier, her first canine friend, sent a melancholy shadow to her face ; poor Selme rested on the Indian their fettering creeds, content to cat and drink and river's banks - her tears had watered the spot. With Solmo's remembrance arose many images of pray as they have been told to do-prayers of the lips the past-the vivid panorana of her first remem only, the soul hath no part in them ! Percival, [

heart." "Soon, a few years more, and our mission to earth

vill be acknowledged," was rapped out in reply to Almon's Interrogatorics.

NO. 4.

" This method of communicating is tedious. Your friend will speak for us." Almon, settling back in his chair, looked tenderly upon his friend, folding his hands and intently listening. .

The eyes of Percival Wayne closed slowly; a peace-. ful emile stote over his face; again the heart-glow illumined it. Inexpressibly sweet and loving came the words:

" Cast all thy sorrows in the Father's bosom, thy fears unto the winds; for strong and mighty and predominant is the power of good, and it shall rulo forever. Weep not for the counsel unheeded, the loving words repolled, the truth unanswered; they Ive and breathe the word, the thought, the motive, rom age to age, eternally! See, the pure sunlight falls over desert places, over flowery beds, over good and bad alike in its impartial love. But on the flowret's heart it rests a glowing blessing, calling forth its choicest porfume; ripening the golden fruit It comes ; calling forth the pure heart's songs of releame. Over the arld waste it falls a brightening power; on the cold rock it plays; perchance, amid its jagged fissures, calling forth some timid blossom. a tufe of grass. From buman souls, hard, cold and allous, the sunshine of human love may call forth ome hidden flower, some angel-blossom crushed and faded by the storms of life, the iron hand of man's oppression. Ob, seek not for the evil, but for the ood that is of God; and in the cherishing and upholding of one virtue, one spark of Deity, you overome a multitude of sine.

Even now, the dwellers of the spirit-worlds are marshaling; for the loud, glad proclamation has gone forth that we can return to carth, and impress with noble, loving thoughts, the souls of those we

love. A few years more, as you count time, and from the mountains and valleys, cities and villages of the New World, will the Truth go forth, proelaimed by the lips of noble, fearless men, of inspired and high souled women. There will be antagonlam, opposition, suffering ; but Truth will proall. The new light, will dawn for countless hearts.; the belief of a progressive life, of a heaven of affection and action will be accepted by the true and good; and the ignorant, the bigetted and the opsoment will follow in due time.

There is work for thee in this cause, Almon Faithe lie ! When thy aged mother shall have passed away, the last tie that binds thes to thy native shores shall be broken, and thou wilt be wholly ours! In the ranks of reform, the champion of bold, fearless speech, the revelator of things beautiful and high and holy, thou shalt bo found, thou weary toiler ! strengthened for the good cause, ondowed with now life and youth and vigor. In the New World Hes thy future field of labor; there thou, too, Percival, shalt meet with the crowning joy of thy life. Farowell, my brother !"

The eyes of the speaker unclosed ; he returned to outward consolousness. The friends silontly embraced ; then they spoke much of the future, and of the Truths about to be given to mankind. .

That night, with the starlit heavens above, the husband stood beside his Lea's grave ; but he wept ne moro. No disappointment paled his oheek, no

honoless serrow rained in tear floods on the sod, but

and intensified, love beamed from every lineament,

spoke to the soul of him, her chosen one, long, ere

Life warm, breathing, musical, the language of

"I am with theo day by day, my Percivall I

shelter thee from dauger ; I watch thy every step in

life. Never on earth could I have been to thee as I

am now. I would have kept theo by my side for-

ever: now thousands shall bask in the glory of thy

love shall bless the human race. In the New World,

Percival, blooms the garden of thy life; I shall be

with thee in thy labors; I will welcome theo there.

÷

another world spoke to the listoning soul :

her lips unclosed.

-strengthened, it must have been, from abovecarnestly, promptly, lovingly, the truth was as unfolding girl. cepted, revealed and understood by that angel guardthat fettered, to the God mandate that gave rightcous liborty.

At twelve years of age, Manassch's character that ever bound hor in his prosence. She knew him I will yet curb her soul." as dishonest, untruthful, compromising with the world. From the narrow, futtering creed he taught, from the wearing coremonials, with their gaping, nance, and from her own soul sought the light and guidance ; and there truth spoke unaltorable: " Thou shalt not deceive either God or man !"

Thus slowly developed in that neglected soil the pression. There truth came, bringing glorious tro phies, early won, and religion, pure, untrammelled, unfurled her snowy banner, and love inscribed his nor win the victory from angel houts.

Too early, also, the cloud weight of premature thought rested on Cosella's brow, and that moment with foreboding gloom.

save-the human heart cry for love [

and mutely questioned them.

spheres rolled over the listening, unfearing heart ; the overarching skies. the altar flame was lit, unknown, within the secret,

stood partially revealed before her, and she felt this pale, fragile girl. her eye gleams with her mothincreasing the vague foar, the shrinking mistrust, er's fiery spirit. I dare not touch her in anger, but of it in me, in my personal presentation ; but I can

> Never, never, to wrong, Manasseh ; for angel's guide and guard her from thy power !

Shine site gazing sadly upon the young girl, who be soul void. Cosella turned with ill disguised repug helds her not, enwrapt as she is in dreams. "She leves me," murmur the melanoholy lips, "but her thoughts, her strange, peculiar feelings, are her own; she guards them watchfully, she tells mo not her

girlish dreams. Ob, Ella, darling ! once, when I am germs of thought, of artistic beauty and poetie ex- | laid to rest, thou wilt love me better !" the soft ores are filled with tears, but Ella sees not, hor gaze is on the distant workla,

The boat sways to the current, the night wind mighty name. The influences of earth could not sighs, and spicy odors from the forest's depths are contend against the utigel mother's guardianship, borne to the river's banks. The silence of night enfolds the scene ; the wanderers drift on.

0 9 The sun shines on the golden bosom of the Egyptous inquiry of the future pressed on her child heart | ian Nile, blazes over the sacred plains of Palestine

and lights the wanderer's pathway through the san-Ever from her soul areas a cry, voiceless but dy desert. On the Red Sea's track the ancient song mighty, freighted with earth's heaviest burden of largel is sung by girlish lips, and like the Miriwos and longing-a ory intenso and prayerful, that am of old. Cosella stands upon the headland's top. in its response would be gifted with deine power to and renders praises to the Lord of hosts. By the inisdemeanors of forgetfulness toward our holy re-

For she found it not in Shina's arms, close nest awakening beart; not all enthralled by superstition and turning our thoughts to religion, and laying up the to her heart ; something was wanting in that she dares to worship in silence the visible glories of a little money for the rainy day. Besides -- " here most-devoted affection. Cosella often turned her the Great pervading Spirit; she cannot confine to Lydia fidgetted a little, while with her handkerchief tear filled, asking eyes up to the starlit beavens, given form or shape. Past the rocky coast of Ara and apron-strings-"there is a young, honorable, by, and past the Green Sca's beauty ; images of po-

Thus, early was the soul-tie linked betwirt her etie reverie, sweet food for song in years to come. spirit and heaven; the attractions of the upper world All swiftly passing, merging, once more into the est appearance and style of twilette (toilct); andenfolded, unconsciously, her being ; the music of the broad expanse of ocean, the grandeur and solitude of and, madam, and Mies Ella, I heard this morning

deep recess; the spontaneous, eloquent, oft wordless ses ; the soothing calm, the sublimity of the storm, knowledge, and made up my mind-" prayer, was the tribute of an inspiration freely alike welcome to the fearless girl, who revelled in the prayer, was the tribute of an inspiration freely alike welcome to the fearless girl, who revelled in the "To marry the young man ?" interrupted Cotella, given ; the dreams of night and waking were revelat tempest's power, and called in glee unto the throat. with a mischieveus smile.

traveling in heathen lands among idolatrous worships, and eating things against her blessed con. science of right, the holy law and the prophets of Moses ;" but it was self-interest, not love, that linked her to this family; for Manasseh gave handsome presents, and she bore all insults meckly, and followed their fortunes with a view to making her OWD.

Cosolla was not surprised, though Shina was, when one day abe presented herself before them, with a demure countenance, but determined air, saying;

"Mistress and Miss Ella, you know I've been serving you faithful and unchangeable for a number of countless years of time, as was spent journeying in heathen lands among savage beasts and birds of proy, and all sorts of dangers to soul and body, Miss and Madami Now, as I am safely landed among the chosen people, and meet nothing umbrageous to my immediate designs of settling in life this, I would have felled her to the earth I but she, and plenty, I feel it a Scripture duty to look out for the old age that is coming, though there's no signs enter the mercantile community on my own responsibility of comprehension, and keep the Sabbath and the feast and the fast days holy, and reat my weary body, without being toused about on fishes' backs on the great occan, and sleep without fours of Christian robbers and Indian snakes, and earthquakes, and fevers, and mosquitoes, ma'nm. If you please, I wish to applicate for my discharge from the honor able duties of my situation, as is becoming too burdensome and diradvantageous to my years and standard of health. Will you speak to the master.

madam ? for I do dread and despise to be brought In circumference with his fumigated mind." Cosella laughed outright. Shina, amiling sadly, mid :

"I thought you would always remain with us. Lydia."

"So I thought, madam; but fate ordinates the changes of mortality," replied the waiting woman. I must obey the dictatious rules of over scrupulen. tious conscience, as Lids me forsake my sine and break no more commandments. I've been thinking great deal lately, and I see the onormitics of my pearl islands, the palmy groves of Persia, lingers the ligion, and I believe in repenting while we're young,

well to do gentleman, has been paying me complimentary expressions on the farinations of my mod. that his attentions were to matrimony, and I con-

Again for month's the wanderers lived upon the fabulated with my own discrimination of intellectual

sometimes despair of the race." alla grow panaino and allon ings. Ca Ludia was married to Mr. Isane Mones Purdlestock and recoived from " the master " a handsome bridet gift.

In a few months the wanderers sped forth again : Peroival Wayne, Manasseh feared not to call his oung and growing daughter, Cosella.

It wanted a few days of her sixteenth birthday. when they funded at the beautifully situated, rural darkness, blight upon their souls, but God was still town of Santa Lucia, in South America. The troplal shores were luxuriantly roled with their gorgeous flowery vestments; the graceful cocos skirted the aga washed banks, the crimson coffre berrice gits. I have met degraded women, lost to virtue, shame, retened ruby ripe in the sun ; the delicious odors of flection ; the obdurate heart could not be molted by the mange and the guava were drifted out to sea prayer or entreaty ; they defied the world! But one Blue and daziling shone the unclouded sky of beauty, but as also standed upon the green inviting shows. tion. I heard her story afterwards. The carly vio-Cosella's heart was filled with foreboding, with sad-

ness deep and unutterable.

. CHAPTER VIL THE DAWN OF THE NEW LIFE. "Enthasist1 dreamer! such the names Thine ago boatows on thre. For that great babure, noing forth In work-while symmethy : For the teleon closet, the splitt brave. The houset beart and warm. And the voice while is welly the battle-cry For freedom and reform."—GRAOS GREENWOO

In the town of B___, in England, in a plainly arnished room overlooking a modest garden, and the distant winding river, sat two friends inter. changing thought and planning hopefully for the future. They word both men in middle life : the dark hair of the one was intersected with many eil. very threads, and lines of cars and thought bad been of the spirit only. Let us renew our sittings; perhaps our spirit-friends will favor us. Do you deeply furrowed his brow; but his eyo beamed brightly, with a quiet, holy, serene joy, a sweet remember, Perelval, our first experiment with the

sounds, when first we tested the intelligence ?" smile of antisfustion over played around the firm. "In I remember ? Shall I ever forget it-that well shaped mouth. Years of toll and study had bent his frame; it was growing creet once more twilight hour that brought peace and certainty to under the influence of a new born hope and faith. | my soul? Since then, alone as 1 stand on earth, His companion was younger, more crest, of more have I not been blest with spirit visitants, with music majestio presence. A great grief, borno hopelessly from the spirit-home, enriched with treasures of for years, had paled his check and settled its im- knowledge, with the wisdom transcendin; all of press on his brow and lip; but the large, blue ere earth and Heaven, the glorious assurances of love ?" beamed hope, encouragement, undying faith. There Ob, at that moment the face of the long-suffering was about this man an irresistible attraction ; It one was illumined by the light within! it was encalled little children to his knee with one asking wrapt and beautiful. The glow of inspiration rested glance; it won tenderness, confidence and respect, full upon it; the low, deep, ferrent tones were soulfrom young and old. It was the attraction of good | fraught with melody; foreshadowings of the heaven ness, nobleness, purity and strength, calling to its the spirit yearns for, sottled upon the longing beart. wn heart the good and true, to share with them "Come, friend !" he held out his band, which was the treasures of a mightily dowered soul ; calling cordially taken and held by Almon, who drew up a to its side the helpless and the erring, to impart the small table before them, both. Soon, the tiny raps strength, the hope and faith they lacked. Young were heard, and a smile, sweet and peaceful stole girls looked up to those soul reading, lender eyes, anew to the toil worn face of Percival's friend. and trusted him with all their sorrows; oppressed. "We come in love !" was spelled out, for they had and degraded women clung to that life and hope learned the first lessons, and had studied how to bestowing hand, and learned great lessons, and hold communion with the invisible intelligences. turned thenceforth to the light of peace and virtue. "We would teach you of charity, forbearance,

"Not so !" said his friend, and anow the glow of love and confidence irradiated the pale, spiritual face. " There is hope for all. What say our spirit-

standings of men, who live in ignoble case, bound by

tened to the welcome sounds that at first arrested

our attention, and many loving messages from the

immortal dwellers have I received. But that I dare

"I have fared well," responded Almon Fairlie;

"for I seldom go beyond the limits of my garden

joy and full fraition of all earthly hope dwelt in his friends? There is In every soul the germs of angelnow, that for years no tillings had been heard of bood; we, blinded brothers, behold it not.' See, Albreast. He leaned upon the marble tombsione; with outstretched arms and voice that trembled, not with mon. I have dealt with bandits, and found honor and fear but tonderness, he called in tones sweet, trustfidelity among them. I have held intercourse with ful as love's carliest invocation : "Come. Lon. come !" men convicted of deen, beinous orimes: there was

He saw her with the spirit's eye, white robed and star crowned, with the lustrous, Oriental eyes that there, one ray of His divinity, one sun-flash of His consciousness was revealed. I bowed before it, even as won his heart ; with the swaying grace of her girl ish figure, the majesty of stop that became her so It was, enshrined in an erring, fallen brother's soul. well ; with the raven tresses decked with gommed and glistening flowers ; with the light of purity above and around her, the impress of a divine humility upon her perfect face. of these I saw bend over the early violets, and from The pride of earth was gono : the majesty and inher hard eyes fell tears, the human tributes of affee nate power of spirit possessed its place; but exalted,

lots had been her mother's favorito flowers, they had been placed in that mother's icy hand, and had decked her bosom for the grave. The over whisper. ing. ever watchful angels entered that poor girl's soul, with the fragrance of these early violets, and by the open door, entered the victorious basis of heaven I She is now one of the redeemed ones of earth. Another I saw fondly caressed by a little ohild; and beneath that angel spell, the long pent-up waters were set free. She wept, and her tears were healing balaam. That child hand led the erring one spirit, and gather strength and will from theo! Thy to pence. Oh, Almon I there is much-all to hope

for in humanity, for it is a part of God !" Almon replied not, but looked appealingly to fleaven. At last he said : '

There, hands as loved as mino, an eye as loving shall greet theo; fond, youthful lips shall press the " Come, our meetings for the last three years have

weary brow; one worthy of affection bo folded to thy strong, brave heart, my Percival !". "Oh, Leal never, never! I never shall love bub thee !"

The dark, gloriously lustrous eyes of the spirit looked love into his soul ; a sweet and reassuring smile wreathed the fine rosy lips : "

"You do not comprehend, and I may not tall then set. Thou wilt not give my place to another, for spirit law forbids. The record of our marriage is preserved by augel hands; it is cternal. While God's kingdoms last, I am thine, and thou canst choose no other bride. Ours was on earth a union of the spirit ; rejoice, rejoice! for in the ever-unfolding worlds beyond, we two shall wander hand in hand, soul loined to soul eternally !"

He knelt before the spirit, often vailing his dazzled sight from the resplendant light of love and joy that broke from the dear, familiar face; for still its glorified features were familiar, the purple gleam upon her raven hair, the peculiar smile, the wide forehead, the casy, gliding, swan-like motion, all so like Lea, the earth-won bride, the wife of one short. yearl

Kneeling upon the summer carpet of demy grass. and fragrant blossens, with the hand of his spirit.

> rfittla 91

BANNER LIGHT. \mathbf{OF}

wife fail on his beat in blessing, the sout of Percival Wayne drank deeply of the spirit's lore; and the new life gathered strongth and beauty, and nestled in his bosom with a less of newly admitted thoughts and nogels, that in the coming era were commissioned to bless and elevate mankind.

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"Tell me of our child. Is she on earth, or does she dwell with thee, beloved 2" entreated the futher, with a saddoning heart.

Again the eyes of Lea looked reassuring love and faith into his soul.

"Question not yet. I may not tell thee. Follow thy impressions. Thou art pure and just; thou canst trust thy inner promptings. The New World calls theo. Gol?

A fragrant breath, warm as a summer's sophyr, fanned his cheek, and filled his heart with reverential love. Slowly the vision faded, the starry gleam was gone. Percival atood alone by Lea's grave.

A few months he taffied with his friend; then, arged by spirit voices, he left again his country's shores, and salled for the New World. Almon Fairlie, watching by his mother's bed, with the sorrow of the past looked in his breast, dreamed hopefully of the promised future, and of the spirit's mandates

unto him. 0. O .

By the vine-covered porch of her sweet rural home, sits Solita Mender, and the uneventful years have passed by and touched her lightly. Still willowy in grace, her girlish figure sways as if to music heard by her dreaming heart alone. Still gloriously beautiful, her eyes beam love and kindness on the world around. Her voice is tendor and musical as of yore. Somewhat paler is the face, but it is with thought, not sorrow. The rare golden hair still fulls in its own luxuriant wealth of ouris, but they are put back from the lovely face in a less girlish fashion. Her dress is simple and elegant-an exquisitely embroidered muslin robe, the sleeves looped back with ornaments of pearl and coral. Bhe loves this vestal garb, and seldom wears aught but white. Her auht lives with her still. The bluff old uncle is in the land of souls.

As Solita sits by the casement of her home, the green valley boyond, that is skirted by the towering hills, the waving forests of fruit, the coffee plantation, the spacious gardon-all hall her mistress. But not upon the variegated earth, so lavishly adorned, rest her thoughtful glances. They linger on the mountains' cedar-crowned summits, and thence her thoughts roam to the past, so dear and life-fraught; to the quiet churchyard in B----; to him, the good, and true, and noble, whose image she looks upon daily, whose soul features are graven on her heart, for whom her love grows day by day more abgeblike. Strange human web of life1 A few ocean miles, a stretch of land lies between Solita's heart and that of the young Cosella, who daily, hourly implores for love.

The new life, dawning, glowing, whispering, advancing, is high to Sollta, too, although she knows it not. The strange, unbidden thoughts, the vivid dreams, the fashes of a higher consciousness that thrill her being, give evidence of this.

Upon the ready and disciplined souls the spiritual agencies are at work; and for the labor of redemption, bands of carnest thinkers and willing hearts are organizing. The watchword has gone forth : the fate of oppression and wrong is sealed; the angels of earth join with the hosts of heaven. Of earth's chosen ones, Solita, the true and good, is one.

In the upper land, the realms of soul, a mother's heart is striving for the happiness of a beloved child on earth. Les, beholding, with a spirit's prophetic gave, the gathering sorrow clouds around her child, seeks to avert the trial hour, to throw the sunlight of love and joy upon the darkness. But the discipline of life is good for the expanding soul; even a mother's sympathy, a loving spirit's prayer, may not avert the sorrows so necessary to the soul's growth of strength and light. From the yet untravcreed worlds, the upper realms of higher life, a vision passes before the mother's soul. She recognizes her daughter's angel-marked pathway, and bends her will unto the love and power of God 1

Bhe saw the young girl, daring, free, courageous, the possessor of wealth and power. The postic tendenoies of her soul, her bitherto slumbering artistic tastes, found expression in lavish display. The house she dwelt in was adorned with the choicest offerlugs of art, the rarest pencillage of genius. Wealth and munificence reigned around her, beauty and ease enwrapped her being with repose. Then Lea read her daughtor's soul, and found there the highest, noblest alms of life buried beneath the weight of flowers, all aspiration stifled by their languid perfume ; tropical indelence, luxuriant heedlessness, in the place of the once uprising energy, the lefty, upsearing thought The young heart was closed to the cry of suffering. for it knew not of the world's wes without. In that charmed atmosphere, in that fairy-land of ropose and inaction, the high souled espacities lay dormant, the apirit progressed not.

and by the rugged path of teaching adversity, Ica boheld her child, tolling, struggling, weeping, suffer ing, alded by the angel hosts. Alone by the conchof death ; alono in her first bereasoment's hour, alone amid the environments of toll and privation (no hand to guide, no volce to cheer, no mortal lips to utier welcome, no heart's of earth to uplify to the sunlight glory of affection, that early, tried young spirit. But as her eyes repetrated the deasest storm cloud's gloom, she saw that ever near her child hovmusic angels came with breath of harmony, and

plalative strains of poesy. The angel of charity set free the les bound streams of feeling, the purest love warmed there the suffering; the mightiest inspiraamid the utmost longliness, she often sang aloud in joyous recognition, she offered unto heaven the trib

ute of a grateful heart. Lea beheld the child of her affections, passing through the shadow vales of life, drinking deeply of its Marah waters, fainting often by the wayside: often resting 'mid the gloom of graves. But the heart was strengtheaed, ballowed, purified, and ex young spirit bore fresh blossoms destined for immorrid ground, and it brought forth fragrance, color, beauty, goms of truth and boliness, that would adorn her life eternally.

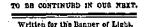
At the close of the necessary, love-fraught ordeal, by soul effort, by adherence to the true, clung to her flowing hair, and shone forth resplendently from breast and brow. The garments of her virgin purlty flowed white and radiant; the lily wand was here, the halo of love enviroled the martyr head. This was her spirit's portraiture; the mother smiled in joy sanctified by the altar, and being linked with the and triumph. Then again she saw the earth life sums of all villanics, all are made the acceptable ofspread before her child's wandering feet and seeking forings to the God of such substrata flame. heart. Years and passed on, and trial and storm had fulfilled their mission; the solutary influences the heaven sent uses of sorrew, had been asknow) edged; the cross had been meekly, lovingly pressed to the quivering lips ; freedom, truth, and pence wer found within the soul as in the world around her and above. With sweet, submissive looks, the heart said bumbly, thankfully, "Thy will be done!" The mission of adversity was fulfilled.

Then life spread, broad and beautiful, carnest, grand, and fraught with blessings, before Cosella's ordnined, allka used blood, herbs, ilbations, and invogaze. Then all good thoughts and beliest resolves cations, in secret and mysterious forms. The wizards nestled to her soul; then all the angel graces and whom Saul put to death were tormed the "Lord's white-robed charities abode with ber; then God and priexts." It was a question of privilege, of aristocangels spoke, and were recognized; then heaven was nigh, and folt. Then in soul, and to the mortal sight, they met, father and child, long sovered | Hes, which, though lost, the moderns suppose to be Then upon the noble face of a long-tried champion equivalent in sound to JE, Ho. VALL | with which our of truth, the loving eyes of the daughter rested ; theo motiorn priest class the more solemnly conjure. Thus for the life of solitude and pain was made amende : then the designs of the all-overruling One were ful old Jewry. by opening our mouths and shutting our filled-the angels sang aloud for joy !

"Thou wilt be, as ever, her guardian spirit !" said the voice, whispering to the mother's heart. And cated classes were more polished in manners and idelicompliance, and looking upward, said, " Thy will be done l"

heavens in a fervent strain of loud thankegiving joy ; flowers fell around the spirit kneeling there, gemmed blossoms from the upper spheres. The suprays of as a sweet-smelling saver to the powers they invoked. biosbons from the upper spheres. The subrays of musical light quivered on her uplurned brow; the glory of the unseen heavens was reflected in the Banuel came in resurrection through the Witch of Endor-whether it was to the banquet of bullock's lustre of her adoring glance. "And now to return blood, fat of rams. Huations of wine, and flour temto earth awhile," she muriners; and as she leaves pred with oil, or to the ollopodrida or chowder-dish her blest abode, a line of rainbow light streams of the more common witch's cauldron. Both Rebrews from the sunset beavens, and bends to earth, announcing the coming of a bright and willing mes senger. Meanwhile, Cosella, restless of the future, ques

tions her own soul, and asks of dreams the response; and thus was the impression given, the prophecy of the future made.



Original Essays.

ANOIDNT OLIMPHES OF THE BRIGHT LAND.

момеся міяж.

There was in old time as well as in the new, a substratuld, or deep within a lower deep of the human mind, where the monstrous growths, of such igno ered shapes and beings from the upper worlds. The rance and darkness, took root and bratched from all the various depths of such solls-both on licbrow and whispered to her mighty stillness; the spirit of song on tientile ground. From the most enlightened, ronestled closely to the weary heart, and called thence ligious development, to the lowest depths of sorrery, the scale is continuous, rather than of independent degree. With knowledge and light the scale goes up -with priesteraft and ignorance the scale goes down, and Ignorance always multiples its rites in the ratio of tions whispered there ; glowing prophecies, heavenly | the depth of its darkness. On the scale of all nations, hopes, immortal blessings, thronged around her; read the status of development. Wherever a priestclass is at the head, there the spiritualistic faculties are number on prayers and mysterious forms of invoca-abused, and manhood debased in foul superstitions. tion repeated; the hight must then be passed in the The attempt of our Sabbatatian priest class of to-day. to make the sayings of the liebrew priest-class the word of the Most High-the full measurement of all our needs by its Procrustian bed, and eramping our schools with bibliolatrous feachings; is of a piece with | priest as a "Thus solth the Lord." Thus it is that our the perpetuated darkness of all past time. The tutelary God of Israel was evoked through the steam of alted by the ordeal. For every trial, the soul of that blood, the scent of herbs, and the fat of mms. The sorcerers of lower grade mixed larger compounds of all al perpetuity. The tears of grief watered the once things exectable for the evocation of the grossor fields. The greater the ignorance, the greater the supposed efficiency of the more complicated dies. In numberless places of the Dible, the Hebrew God chooses darkness rather than light, and even to the days of Solomon, .. The Lord said that he would dwell in the thick even the spirit's eyes were dazzled by the opening darkness." That the worshipers were allke dark. glory of the portal leading to the new life, thence. the record is a terrible witness, with its page besmearforth awalting Cosella. She came there arowned vic. [ed in blood and lust, in war, slavery, polygamy, and toriously by the angel band ; the jewels she had won concubinage and he the very deepest in this slough. was most the man after God's own heart. This is spread out in our schools as under the seal of highest divinity, though it finds its fittest counterpart in correspondential Mormondom, which is built thereon. The fruits of such nurseries are harvested in crops of such Lords as he of Dartmouth College-the gallows is

> It would be difficult to parallel the lower deep of eld Jewry with an equal darkness from Gentiledom. According to Anacharsis, the lower grades of Gentlie and the underbrush consumed in unquenchable fire. mystical rites would find their counterpart in the The inhabitants of night are thus frightened out apon witcheraft of Christendom, or indi-criminate uso of the sun's highway, whence the sudden influx of light rites without the sanction of the priesthood. The educated priest did not like the similar success of the uneducated wizards. The latter were denounced on Hebrew and on Gentile grounds.

greater mysteries of Greece-though ordained and unracy and democracy, of free trade and protection in the sacred mysteries of FB, FAW, FUM I corresponding in function to the secred name in the Jewish holy of hoit is we worship the spiritualisms and conjurations of eyes, and being ladled, as per Mrs. Equcars, at Do-theboys Hall.

In old time, as now, the priesthood and better eduin view of the coming joy, the dawn of light and cate of taste, so that they would have sacrifices of peace, the spirit bowed her head in humble, grateful bulls, rame, and gonts, without blemish-libations also of wine, and flour tempered with oll, as a reche che dish for the Gods, while the grosser and more super-The music of accoptance rolled through the sualit stittous boors would furtively prepare their cauldron.

""" "With many a compound vite, Which any parish hog could smell a mile,"

and Gentiles moved in mysterious ways their wonders to perform. When Samuel rose, he was one of the "Gods" whom the Medium saw "ascending out of the carth." This is equivalent to the subterranean, or informal Gods, in like manner invoked in Gentiledom. When the biedium sees Samuel as God, it is the same as when Moses, Manoah and others see God face to face, when not the personified God-stone or Rock of instead of coming as an angel from heaven, it would

arts. " to call up the peaceful shades of the dead, or to banish to the remotest part of the infernal domains the spectres that disquiet the living." It would seen from this that it was rather the aneasy spectre of Samuel that displicted Saul, than vice error, though doubtless each disquileted the other. Unturmonious relations interchangeably disquiet both sides of the ordan.

All by reading their Bible, may see how much the Hebrew Lord figured in all the encrificial rites and commonles which were kindred in all the region round hout, whether among the heterodox, or more orthodox believers-whether among the Hebrews, or among the Gentiles. The modes of operation were essentially the same, however high the Phataseele claims in thoumaturele clautran for vulgar use. In St. Paul's line, it was thought by the Sadducces in thing inredible that God should raise the dead?" but says Anacharsis, in his various phases of the Gentile Serie tures, "These wondorful effects are produced by sacred ceremonies; enerifices and libations must first be temple, and the shade of the discased person, it is affirmed, never fails to appear in a dream," When these things were enacted in old Jewry, what was said in the dream would be repeated by the high churches are worshiping the more barbarous Spiritual. isms of old time. The supreme or highest names a the Palestine Gods were locked up in the profoundest secrecy. They were reverenced as the most tremenious of superior beings, the more so, because of the inysterious and awful solemnities of their worshin. It is now admitted by the critics that the ancient ame of the Hebrew God is lost, and that the Je, Ho, Vah-I, O. Ab. or Jarvell, was the substitute for old Jewry conjurations. Yet the familiar spirits would ften manifest in the names of fords or Gods for their more efficient subjugation of mortals to themselver.

We see, oven in our own day, our Harrises, having only the Lord and St. Paul as their spiritual engineers. Swedenborg was rather prone to claim this Jehovahaie ossession for himself, though he dealarcs he met the ery spirits who claimed to have engineered Moses and he prophets. Those who are curious to know who the God of Israel was, can consult Dunlap's "Vestiges of Spirit History," Mackay's "Progress of the Intelect." "The Progress of Religious Ideas." by Lydia Maria Child, and the many other mighty huntors before the Lord slong the hunting-ground to the Jordan. There is various and rich game to be bagged all along the route-the more so as the old forests are cut away, causes laughable alarums among the owls. the bats and the moles of the old theologies. While some are laying their cars to ground, and affirming that what they icar can be none other than Gabriel's tramp, others as Moses would not suffer them to live, nor would the readily maintain it is Bellows-blowing for a new campaign of the old against the new. All the while the Spiritualists rejoice at so much addition of "good pasture land as they can see blue sky." and at so much good riddance of all things not wanted in the higher creations. They laugh to see the geologists supply rocks as God-stones to swear by, instead of those of Jacob, Moses, and Joshua. They welcome the astronomical Ricrophants who scale the heavens from a sublunar point of view, and exhibit the astrological phases of the ancient religions-Jewish and Gentlle. They rejoice in all the unfoldings of the heavens which dispense the greater light. They langh at each submergence of the old theologies, so that higher truth and hanniness may reign in their stead, whether in the lectine of Papal Rumo, or her narrow Protestant off hoots.

Let us rejoice, then, in the rapidly increasing varie y of all better game for mental and spiritual food. let us related, that as with the overplus of buffulces on the plains, the longues are taken as choicest bits, and the rest left bohlud, so is it now in the sheeted mulum gatherum let down from heaven-the ugift of tongues" is, as yet, the most palatable and cary of di gestion, as when a Goddess speaks. Let us thank God and take courage over so mighty a feast. from the faintest spirit rap to highest, costacy of arch-angello sera phim attracting mortals to their sublime estate.

: Let us rejoice that in our day the Word of God comes in the fullest outgrowth of all the soul, in all the works of creation, in all the sciences, and in all the ligh thereof-not that we would take aught from old Jewry that belongs to her-only that she shall not dominate us any further than her truth makes one with the highest development of to-day. Nor can we admit. spart from superstitious and educational belief, that the Mediums of old Jewry ware receptive of higher Unter than that which fluxed the better minds of Gentiledom. The Gentile Scriptures show as bright a front-very much brighter in most respects-than Balvation. Samuel assentiating out of the earth," what appears in the light of old Jewry. The moral Instead of coming as an angel from heaven, it would philosophers of Greece and Rome are head and shoulive most of the Hebr the Ten Commandments. Very well. Cast your eves over contemporary Gentiledom, and you will find teachings equally as high-equally as holy, without the dark crueitles of the Jewish surroundings. It is only in priestly and pharasalcal assumption that Palestino is holy land and Gentile land profine. The other commandments of Jowish records, as the commonies. were given as equally bloding with the ten; else, a thus saith the Lord" would be only of comparative worth, graduated to a sliding scale, with priestly exponents, as fitting to the spiritual growth of th groundlings, and set to music by Mother Goose, in this wise :

Faith violated, and the breach of tawa, Endudy, the cries of justice fratient the Judge, of brites the ginition, and of an the dredge, through exits fluet the body demonstrane, Discover, and course like manuer of their conf. Lesses the cites of justice heavies it in judge, of brides the givition, and of his like draids. Through cuties flust the heaving this citudes Undersity, that incorrent the manuer of their scale. Undersity will be reward this citudes of the solution busy tensor the finate. It here a then the incorrent we call, Who alls allow utprejudiced to sit. By Shin the city floatishes in peace. The benchers heagthen, such her sous increases if the solution of the rays of we way. Not alls allow utprejudiced to sit. By Shin the city floatishes in peace. Not all citize of an inter sous increases if the benchers heagthen and the rays of war. No days of familie to the rays of war. No days of familie to the rays of war. No days of familie to the rays of war. No days of solution of a chast desire; Not we the wheating over, Jove, ordning Repeated lose, and a world of pains. Exactly mark yor rates of manking The body and pacts perform the trades of right; To those the wheating over, Jove, ordning Repeated lose, and a world of pains. Exactly mark yor rates of manking The body demons to their field convery. Arrai spirit by Grace Jove design? The holy demons to their field convery. Arrai spirit by Grace Jove design? The holy demons to their field convery. Arrai spirit by Grace Mark is derived head of yours. Renown, and wark with whether are convery. Ment judge hear the bride and not the cause. Case by her partent Gob boldh her stand. And mark our sections, good or had, befor; The hourd, and reverend d by the Gody show, When judge hear the bride and not the cause. Case by her partent Gob boldh her stand. And thrice ten thousand round their charges gildo. Justice, uncreate show the to find and not the cause. Case by her partent Gob boldh her stand. And thrice ten thousand round their charges gildo. Justice, the paint house the the stand. And thrice the shows of Justice has not down. When judge hear the bride and how the grade the paint house for the shows. Thus, by reflection bears of turns Infortune to thyself, another's sight: Who, or by open force, or secred stealth. Or perfored wiles, anarsos brans of wealth, Buch many are, whem thirst of gain betrays, The Govie all-secting static workload his days : Ills wile, bis childron, and his friends shall die, And like a dream his filegot riches dy: Nor lees, or to insult the suppliants ories, The gaint, or break through hospitalds its,

The quift, or brokk through heaplaids the, is there who, by incestions passion led. Pollutes with joye unclean his brother's bed, Or whip, regardless of his tender trust, To the poor helpiese orphan proces usjues. Us whon the fuller's fatal day appears. His beity bending through the weight of years, A con who views him with andutions eves. A ton who views hills with andutions over, And words of comfort to lie age denies, Great Joso vindicuto sces the fan; loss traib, And equal to their erinter, inflicts a pain. These precepts bo thy guide through life to alter; N at learn the Gods immortal to revere: With ungeluized hands, and herr is sheers, Lot from your hard or flock an offering rise; Of the pairs visitin burn the white, fat thigh, And to your wealth confine the astillac. Let find rest for the ordina incomes fly, A genteful avar to the order as on light. Let chartier turns of our yous income iny, A gintoill a savor of the gow'rs on ligh; The due illuation nor neglect to pay. When evening close, or when indema the day; Then shall thy work the Gade, thy friends, accred Then usay you purchase forms, nor will through nec

Whate er you hornw from your neighter's store, Raturn the sume in weight- if allow nore of Rottor the sume in weight- if allow nore; Rottor the sume in weight- if allow nore; I enverse incer will reduce a friend; I enverse incer will reduce to halo. Whatever by dishonest means you gala. You particulates an equivelent of pain. The muse who gives from an unbounded branst. Though arge the bourty, in himself allowing; Who ravisive another's signt singl fail, Though another a deading single shifts. Who revisites another's right shell find, Though small the proy, a deadly sting hebind, Laior indoutriour, it you would anceced; That men should have have the Gods decreed. To thuk, there, oh think how pleasant will it be, At home an annual support to see: To show with friendly gres your neighbor's store, And to be be to relieve the port.

Nover a friend among the wicked go, Nor over join in be the good man's foe. When you behall a man by fortune poor, The treasure of the tangur, in every case. With work ration used, obtain a pyblasse. With work of number you accerdy say. May amply be roturned another ing.

Take a chasto matron, partner of your breast, Contoutod Hye, of her alone poss-med; These shall you number many days in peace, And with your children see your wealth herease, Then shall a durour, carrent heir survive, To keep the honor of the house alive.

freedom from storms.

Such were the teachings on Gentile ground a thounervous body.

may come to our circle, and no will do what we can to halp you along the more excellent way. Good by. This is rather a sod parting with our Unitation friends. viose ways are not our ways, and whethere had rather a double way of teaching the young idea how to shoot by fast and loose in Bunday schools and churches, and in the higher literature, Abraham, fease, and Jacob, per Sunday schools and churches as milk for bables, and the exhaustive culticisms of Germany to the utter submergence of Old and New Testaments, as the strong meat for men in the higher literature, incomach that this church, like the sects from which it is an off aboot, resembles

"The maiden all furlorn, With accept dress all fattered and torn, Miking the con with crampled horn."

This Com-the reorie-having come into a larger range of pasture, waxes fat and kicks the old theolo gies-so that the clergy and their adhering fossils, in their osaifying processes, would choose the skim-milk of old Jowry rather than the rich, rising cream from all pasturedom. They fear that the richer milking will be as the tree of knowledge, raising those who partake to "become as Gods knowing good from cvil." hence dispersing that ignorance which is known in all pricetlydom as the mother of devotion. Dr. Bellows, and kindred spiritual physicians declare that if the Cow is allowed the wider range of assimilating food, her milk will partake of that strong rational or spiritual qual. ity, which would too much purge the visual orbs of those whom it is necessary to keep in the dark valley and shadow of death-and hence they would reduce to the more manageable propertions by feeding her on liturgical busks, and prelatical distillery slops. As is the result of each milk to babes and sucklings in the ordinary world, so it is in the theological. There is miserable ungrowth-a flabbluess and imbecility of soul-death.

Ye lean cow-boys and maidens all forlorn, who choose the confined grazing of old Jowry, symbolized in her apples of the Dead Sca shore, we have found those better pastures which have all the range of the unfolded heavens; and while you are browsing on stinted herbage, we take richest clusters of every outgrowth from the Most High, the outgushing offering to all. While you flee, shricking like owls and bats, at the inpouring of fresh light, all science is to us the very holy of holics in which we meet God face to face, and are healthler for the looking. It is not in the new as In the old dispensation, when no one could look upon His face and live; but now, the more we look with nnveiled eyes, the fuller is our life. We hall all chemistry or Feomonry of the sunbeam which purges minsmatic bogs and pestilential marshes of physical and spiritual worlds. Here is that larger resurrection and the life that infolds the present advent, and all who are squarely up to time, pass readily to the commonwealth of heaven. C. B. P.

GHOSTS AND GHOST SEERS.

EDITORS BANNER OF LIGHT-The recent appearance of a ghost 1d the Astor Library, N. Y., presents a fit occasion for some further elucidation of the laws which control these manifestations. For some years past f have studied all this class of spirit manifestations with deen solloitude. The great number of facis recorded by all classes of observers, in all countries, and among the lower as well as higher and educated classes, furnish sufficient data on which to base a well-considered opinion. Numerous facts, their general harmony and agreement, when compared, and subjected to the laws that control the whole, as clearly prove the existence of spirits after death, and their ability, occurring by, to munifest themselves, as Newton's Principla proves the existence of the law of gravitation. This is a strong declaration-just what 1 intend it should be. The housands of cases of departed spirits seen by men. women and children, by the learned, the Ignorant, the nged and the young, must be susceptible of a philosophical explanation, "Spectral illusions," "halineina-tion," dyspepsia." and "fonl stomach," I repudiate; they mean nothing, and are only used to conceal ignorance. I have already referred to two classes of ghosis -"mental images" reflected; and "physical forms" reflected from particular persons. A marked class of these latter are described by Hildreth in his American history, where the accusers of witches declared they saw the exact impact of the persons accused as witches. tolking about in the room, while the witches were on trial. The court could not see these second bodies, or videobles" of the accused persons. These were physical reflections of the persons, caused by some law of our existence not yet clearly understood. I am toclined to the belief that every person, at all times is accomnanied by such an image; and it is by the aid of this servous messenger that we are able to visit distant localities by an act of the memory; this magnetic body s not a living spirit, but an egent used by the spirit to work out the wonders of our existence. This seems to be a fair inference from the history of Miss Sagee's

The gazing mother sighed for the useful life thus rendered valueless by the power of worldly circumstances; then from the golden, music freighted heavens above, came, sweet and tenderly, the voice that bade her look agaia.

She saw the child she loved yield to the potent magic of a first and happy love. She saw her follow the chosen one of her young dreams from the altar's side to the loving home he had prepared for her. She loved him for his external gifes-the music of a love-laden voice, the manly beauty, strength, and grace of form and feature. She was too young, too inexperienced, to read the soul. Borrow had not yet unfolded her intuitions : she had gained no strength on the battle-field of life; she knew nought of noullove; she had not learned to look beneath the surface. Youth, beauty, music, seeming, had won her guileless heart. To the first strong spell of life she yielded without thought.

The mother saw the wild and during spirit of her oblid imprisoned by the mandate of her own lips; and as years sped on, feeling, thought and judgment ripened in Coselia's breast. She saw the stilled aspirations newly uprising with a mighty power; she beheld the passionate love departing, slowly, wearily and endly-dying of neglect and disenchantment. With the light of early womanbood upon her brow, the light and spleador faded from the heart of the unloved wife; and wild and rushing, dark and menacing, swept thoughts of freedom over her soul, that were shudderingly banished as suggestions of a tempting power.

The spirit mother beheld with trembling sympathy the daughter of her love drooping and fading beneath the maning glory of life; pride, joy and love departing, leaving the darkened spirit sunless, plunged in the densest night of heart despair and unbelief. One by one the energies died out, the aspirations folded their silver bright and rainbow wings in heavy sleep ; the young heart closed upon the sweetest charities, the boliest trust of life; and as in a desert, bleak and waste, the changed, wronged spirit wandered on, accusing heaven, cursing the fairest boon of God, turning from the name of Love with a shudder and a sigh of pain.

THE BATTLE OF THE RIGHT.

BY HELEN MARION WALTON.

The saints of old with obe necord, Joined many a values fight, And led the battles of the Lord, By poner of holy might: The heimes of salvation fair, They bound upon their brows, Wille on high Hearter's slart libers Laid all their sacred rows. In bloody garments, off in pais, They lattled good and true, And counted not the dead and slaip, And control not the deal and have, As other warriors do; Duthe those gone in saintly pride, s Th' invisibles to great, Who with their spirits glorified, The hosts of error must. To-day we live-truth is the goal, The advance grant is the goal, The advance grant is do see, Which is to lead the human soal On to its destiny. Dark superstitions, rolled in blood, With create and myths of air, Come on the rightcours like a flood, To lay their courage bare. To tay their courage bare. Before the hand with sword of truth, Whose redge is keen and free. This bannered army, men and youth, Is maid to fail or due. Awaked aroused allos or dead, in Benyanie harness we Sussi fight with Kroo, Darkness, Dread, Aud conquerors shall be.

A BIRTH-DAY RETROSPECTION. apon life's great occan. Joy and sorrow have had he had so successively withstood the more regalarly their alternate work. The sunshine of caimness ordained and orthodox resarrection by Thummins, Just thirty years ago, a tiny bark was launch has aften stolo over the waters, and the great storms have rocked the frail bark upon the bosom o troubled waters. Thirty years | What hopes buried -what joys past-what circumstances have grouped pleasant faces and dear ones at my side 1 What short comings and sin which have proved blessings in dis-

guise, because the repentence of them kept me low and describe 1 The little diamond moments set in golden days have

have gone out in my night of sorrow to be my stars ment.

dronned from their clouds of sorrow.

I kneel at the tomb of one, and on its raised stone disquiet in the future estate of the soul. cternity where I shall walk and cother them.

- LOOK again, and murmur not !" the sweet wolce will give us the morrow, and with it his everlasting "Come, let us go to the Seer." So it was with the hispered from above, and again the vision changed; blessing. Twillour. Gentiles. "Thither our divisors come." says Anach-

appear that he was from the shades below, and from rather a warm place, if nursing his wrath could keep him warm; for there appears no mitigation of his dark feelings against Saul for not having smote the Amaiakiles for their offence of some four hundred years before. Bamuel, from his transmundance estate, still threatens Saul with the vengeance of the Lord, thus showing that the prophet had not left behind with his cast-off body. the unforgiving nature of his soul. Saul had been the Lord's anointed; but now the Lord had departed from Saul, and would neither appear "by prophots nor by dreams"-so Baul resorted to the more potent mysteries of godliness which apportained to the Medium of Endor. These Samuel could not withstand, but rose as a "God ascending out of the earth," and apparently with no more love to San! from the other, than was manifest on this side of Jordan. Nor would we have been answerable for Saul's safety had there been at band the sword with which Rammel had "howed Agag to pleces before the Lord in Gilgal;" for the incensed ghost might have spared Saul the necessity of falling upon his own sword to fulfill the prediction of Samuel, that within to-morrow Baul and his sons should be in hell with himself.

Samuel did not rebuke the Medium through whom he came as an illegitimate way for the coming of the Lord. He slood not upon the order of his coming. but came and let fly at Saul for disturbing him, and thus making the Lord take a peop above ground after proplicis and dreams.

The Witch, or wise woman of Endor, is highly com mended by Josephus as a very worthy woman, and she certainly appears very hospitable, in the Bible. We should think that in goodness of hearl she was more within the kingdom of heaven than the angry Lord who "ascended out of the earth," rather as "a goblin humble | What hours of deep soul anguish, followed damned, bringing a blast from hell," that as one of by moments of exquisite joys too subile for words to those angels wiaged with love and clothed in the sins of beaven.

When the Messenian Aristomenes comes in in resursparkled with love and beauty on my life's dial. Many rection from the spirit-world, to Comon, yet in flesh and blood, he tao comes with "the haired he still reforever, shining brighter amid the darkness of bereave- tains against a barbarous nation"-the Lacedemonians. Like Samnel, he carried the clouds of his wrath

I have often stood by the open grave-the coffin-lid- with which to darkly manile his soul; for there is and seea the forms that were dear and lovely, given something of a gulf between the blackness of wrath back to dust. I have sat at the marriage feast, and and the loving kindness of the kingdom of heaven. the joys that glistened there, fade like the dew of Like Samuel, he is disquieted in his resurrection, and morning; but above all, the minbow of Hope has exclaims, "What mortal comes to trouble the repose irched its golden colors, and the anchor of Faith has of Aristomenes?" Indeed, in carrying their hatred with them, we think there would be room for much

ead the holy name of "Mother." She walks among In old time, caves were a common resort for the the seraphs now, and tunes my spirit to high and resurrection of the dead. When David was playing heavenly music. I have loving friends who guard me fast and loose with his father in law, Baul, his house now-that smooth the waters of life, beneath whose of God was at the En. geddi cave, whereof Gad was the sargings I know gems of beauty live, which these medium or prophet of the Lord. The word of the strong waves will sometime wash to these shores of Lord came to Elijah in a cave, "And said unto him, tetraity where I shall walk and gather them. what doest then here, Elijah ?" It was often in caves The past, with its joy and angulsh. I would not that Gentile Lords came in manifestation of the spirit change. Neither would I lift the cartain of the fature by mediums, prophets or scors, as "a foretime in to see if sublight dwells thereis. To day is mine. God israel, when a man went to inquire of God, he said. · Here we go up, up, up, up-Here we go lown, nown, downy-Here we go lackwanis and furwards-And here we go rouu', roun', roun'y !"

Indeed, this has ever been about the compass of the volume played upon the Jewsharp by the pricat class. making some parts of absolute authority, according to superstitious or personal exigences; and other parts. like the Sabbath day, inexorably hely-as if to conceal Its day of merchandise to the priestbood: though Jesus. be specifies some of the commandments, never when includes the Babbath, but did what he could to rend did Paul.

Theodore Parker, who may be supposed to have some knowledge of the first class, has said of a Senator In Congress, that, wontside the clerical profession he was the most adroit liar that he ever heard speak;" thus leaving the inference that the clergy, as a class,

Contemporary with earliest Hebrowdom was Hestod. who taught in clearer light than Mores and the prophels; for not like them did he shut out the spirit-world the last, best gift to mortals. By Heniod, too, we see that life and immortality were not first brought to light through the glad tidings of Jeans. True, Heriod opposes, with others of his day, a fabulous fall of man .. He, no more than the Hebrew, could know of the modern researches which find man a progressive growth of yesterday; consequently he could not fall from his lowest estate. But lieslod, once fairly upor the wing, heautifully cleaves the heavens, and finds the souls of the first mortals, the boly angels to guard the beds, and otherwise help the spirits in the flesh.

te ucds, and otherwise help the spirits in the flesh "When in the crave this race of men was laid, Been was a world of help denoms made----Zriai spirits, by great Jove designed To he on earth the guardians of mankind; Invisible to mortal opes they go. And mark our settlers, good or bad, below; Th' immortal spice, with watchild care, preside, And thrice ten thousand round their charges gilds; They can reward with glory or with gold; A power they by diving permission held. Their names were grateful to their children made

Their names were grateful to their children made; Each raid a revrence to his faber's shade. On, Persea, justice over be thy guide! May malice the uncer gain upon thy will— Malice that makes the wretch more wretched still. The good man injured, to reverge is alow; To him the vengeance is the greater wee. Ever will all injurious courtes fail, And justice over over wrongs prevail; Right will take place, at last, by fil degrees; This troth the fool, by sed opperience, acc. When suits commence, dishoust strift the cause;

eand years before the Man of Nazareth was born. I have stated in a previous article, that spirits of From many similar pages of Heathen Scriptures is the departed are seen either near noonday, suprest, old Jewry put to the blush. Why seek we then midnight or sunrise; more frequently at midnight, or Abraham. Isaao and Jacob, to the exclusion of con- near that time, than at all other times. Why is this temporary Gentile light? Have not the Heathen so? Before attempting to answer this question, Fwill been basely slandered, and such slanders perpatuated make one further statement. Ghosts are most freby the clerical augurs and their adverse seets of our quently seen at the synineers, or near that point at day ?-our stolid ignorance unsking us receptive of the time. More frequently seen at the vormal than the darkness in which we were shroughed ? If edistance autumnal equinox. Some cases have reference to the and senchantment to the view." Ilesiod is as old as tropical polats of time, but they are rare comparaearliest of Hebrewdom-even older, according to the tively.

critics, who find our earlier Bible chronology as of Why is this? I will attempt to define my opinions vory little worth in archwological researches. Why on these statements. Kepler persisted in the belief then should the legendary hodge podge of old Jewry that the earth was a diving animal, and respired, conbe taught in our echools as the Word of God, to the tracting and expanding as do the human lungs. I exclusion of contemporary Gentile Scriptures? Even believe that man is a living earth or a polar and equator Unitarians teach in their Sunday schools these legen. al animal. He involves in him all the elements, princidary assumptions of Hebrewdom, and send out printed ples or phenomena of the sun and solar system. He has

prayers, which only require the Eastern praying ma- polar, tropical and equitarial points or periods in his chino for each one to have his praying done to order ormulzation, and also annual and daily revolutions. and in parcels to suit purchasers, while their higher as has the earth. His brain corresponds to north, feet teachings have hitherto teemed with a literature of a to the south. the generative region (the great life directly opposite cast, received by way of Germany source.) to the equator, the chest to the north temperand other sources. Even the Christian Examiner fol. ate zone, the thighs to the south temperate zone. His lowed in this wake, till the deep moving of the waters bones correspond to rock, are rock or line, his blood alarmed it, and it now seeks the similows with Usgood. to sir, muscles to water, the nerves to metals, iron lo the superstition which exclusively hollowed it; and so Bellows, and others, as the only haven of safety and particular, and his spirit and soal to positive and negalive electricity. In man are involved times corre

Here we see the compass of the priest class, and sponding to spring, summer, antama, winter. Man's their veering from the higher and truer light. The spirit and soul (light and beat.) take up and approprilesser and weaker craft are scudding in the same direc. ate all matter found on the carth; and, as we field on tion, and crying, "What shall we do to be saved?" the earth and its elements, our spirit-life must corre-Better the wide-wide sea, midst all the lights let down spond to these elements, to enable them to come in from the canopy of heaven, than the precipitate, ropport, or union; so that our organism, as a whole, cowardly rush upon a lee shore for salvation, with must correspond to the earth and solar system as a rocks and breakers awaiting to dash prices and his whole. Sun, earth, poles, equator, tropics, yearly weaklings to pieces. Botter the limitless sea, with its and daily revolutions occur in our life, as in the healthy and bounding billows, than to mistrust the earth. Births of human beings have a general refermulpotence of truth. With this as our polar star, ence to the points of time marked by the equinozes with due adjustment of . belm, we might, with Milton, and tropics. Deaths have reference to the same great invoke all the winds of heaven to the conflict-so that, points of time, occurring upon the autumnal equinor truth he on the vision, we do wrongfully to mistrust in numerous cases. I have examined the grave-siones ber. "Let her and fulsebood grapple-who ever of thousands, on this point; and death and birth also knew her put to the worse in a free and open encoun, have a general reference to sunset, midnight, and day. ter?" See those who are seeking for a happy shore, break.

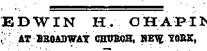
Observation of numerous facts, if I have stated them through the shallows. How false to their torn bosoms will prove the mirage that has lured them on 1 See correctly, shows that the spirits of the departed can most readily show themselves at the equatorial points, them with outstretched hands toward the thirty-pine prelatical ropes, in the hope of a few more moments of as we, in our soul and spirit life. seem then to be nearbreath, as "drowning men catch at straws," and find est the spirit world. These equatorial points yearly ing the thirty-nine already broken from the moorings and daily correspond most perfectly to the pring and and failing them in the last gasp. What a spectacle is midnight. We are then most likely to see spirite. I this, to be sure, for those In easy salling off shore, and will here refer the reader to the great facts in nature, for landsmon in free locomotion, as they look upon the an exhibited in the effects of the equinoxes on the floundering of these who are catching a moment's earth, air and water; and made up, 'as man is, of these elements and their spiritual correspondences. It is respite to make a raft of dead formulas, and with a few f the remainder blecuits thrown to them, supposing useless to aver that man will not partake in these nuthat such forlorn hope will prove an ark of safety. merous changes. Hence vernal and autumnal fevers No, no, friends-you cannot thus be saved with such are standing facis, world-wide, attesting to the effects cloge upon your souls. You must go down. You are of physical nature upon man.

At this point we may begin an explanation of the too heavy with ealt water, whose solt has lost its sayor. Even if you reached the shore in present plight, your Ghost at the Astor Library. It was seen on three case appears to be past surgery. Galvanism could successive nights at about cloven o'clock, within a few only enable you to manifest a few extra spasms-...So days of the vernal equinox, and was recognized as Dr. fare yo well, you 're on four journey home." "Biand Sands, dressed in black; he did not speak, but was not on the order of your going, but go at once," and looking at the books on Spiritualism, ancient and when your eyes open to the other side of Jordan, you modern. Was it simply the image of Dr. Bands previ-

"Will wire in and wire out-You know not what they are about-Whether the anakes, upon the track, Are going on or coming back."

LIGHT. BANNER \mathbf{OF}

 \mathbf{Y}_{i}



external incidents, but as inward and aptritual experi-cuces. If it was my purpose at the present time more by to frace. Paul's meaning here, and present you with an exposition of the entire thought, these other branches of the varse would inccessarily come in. But now, upon the morning of Easter Sunday, the sug-gestions which grow out of the expression, "due power of bis resurrection." these are the suggestions to which I especially invite your attentiou. For while I shall endeavor to show you the actual meaning of Paul in these words. I shall also show that there is a yory eignificant fluces in this phraseology. "the power of his resurrection." because, my friends, the resurrection of Jesus Christ is emphatically a power. It is a power. I, As a divine fruth: and,

ously in the mind of hr. Conswell? I answer, No. fact. It does appear to me, of all things, the shall might recognize a blind fatably i but in order and These mental images are commonly seen in the day-line, and are always connected with conclain mental thereby proceeds argue that the which has had been and wheels of nature, in the growing grass, in the beating there are the which had been and mental the shall be and be and be and be and the shall be the shall be and the shall be and the shall be and and action, or interes impression at work on the mind at

The sequence of this resurrection. The because, my frieteds, the some to be? I adult that there were a few gifted in the resurrection of Jesus Christ is emphatically a power. It is a bistorical fact: If, As a historical fact: If, As a bittorical fact: If, As a signifulation for the source of the sequence of the s

why is the relind of the Cagnetiff 1 same, No.
why is the relind of the Cagnetiff 1 same, No.
why is the relation of issue in the case in the stating of the relation of issue in the case in the relating of issue in the case in the relation of the relating of issue in the case in the relation of the relating of issue in the case in the relating of issue in the case in the relating of issue in the relation of the relating of issue in the case in the relation of the relating of issue in the case in the relation of the relating of issue in the relation of the relating issue in the relating of issue in the relating of iterating issue in the relation of the relating issue in the relating issue in the relating issue in t

nature that we cannot explain jet, or from psychologi-cal conditions of our own mindus that we cannot ex-piore. They would be no certain proof of it. Bat you see a friend carried dead, pulseless, to the grave; and then that friend in this state, walks before you again, stripping away the grave-clothes, triumphant, bearing in this body the very wound of the spear and points of the nossibility of immortality? And the noment you admit that it is possible, the moment you can say it has been done once, the whole of skepticism is de-stroyed, for it may be done ten million times. Here is the power of the resurrection of Jesus Christ as a divine fact. He comes to us, and speaks to us; we teach this bands, as it were; through these authentic cyc.witnesses of whose authenticity i have spokes. Aly friends, as a divine truth there is an assurance about it we cannot get from the vise words of mea. That we cannot get from the sciene words of mea. That we cannot get from the sciene words of mea. That we cannot get from the sciene boats a divine truth, through the personality of Jesus Christ, the per-sonality of Jesus Christ being a great element in the ovidence we are hooking for here. Whence could we get evidence of lumnortality from ordinary sources? Not always from ourselves, for sometiones our minds are darkened, our souls are troubled, and no mun can any, walking by himeoif alone, that he never has double of that higher state. No wan who reasons at all will any that there do no come abadowe over his own views sometimes, and that he does not need a light from above, a divine light, to guide him. When we look at human mutare, much as we donore the low at human mutare, much as we donore the sources a light from above, a divine light, to guide him.

all will any that there do not come shatows over his own views somethmes, and that he does not need a light from above, a diviton light, to guide him. When we look at human nuture, nuch as we admire the great-ness and grandeur of many of its capacities, we see on the other side its weaknesses and sins; and we feel its degraduitous; and we want something that will as are us of the possibility of human immeriality nore than we can got from the ardinary phenomena of humani-ity. Now what can give that? I will tell you what to me is one of the strongest proofs of an immortality of low, a child, or a friend, living a life of pacity, of love, of holiness, aspitlog continually to something higher and better-putting adde very weight of evil, overcoming tempta-tion, rising above guity passion, becoming tempta-tion of Jesse Christ, we get a strength of conviction that we could not derive from hestract reasonings. That is the value of historical Christianity. That is the value of a personal Jesns. Boil Christianity down until it becomes an abstraction, and It has no power over us. Or tear away the abstract facts of Christian-ity, and separate them from the concrete expressions, and you have no Christianity. It is a presonal Christianity down until it becomes an abstraction, and it has no power over us. Or tear away the abstract facts of Christian-ity and separate them from the concrete expressions, and you have no Christianity. It is a presonal Christian-ity and separate them from the concrete expressions, and you have no Christianity. It is no tare-y a furge life—it is resurrection: It is no tare-y a furge life—it is resurrection: It is no tare-ing a furge life—it is resurrection: It is no tare-ing a have no Christianity. It is a presonal Christi to is mortalilly—it is resurrection: It is no tare-ing a furge which is sometimes a kied, "How de we know that this is a fact which is contained in the four owned lets " I say, in reply to this, why should we not accept it is though because it is contained in the four crassoners who would headine about receiving a state. The subject of the power of the start is though because it is in the Bible. They go just an far the other way as some of the believers in the Bible do in their unbesitating accept it is in the Bible. They go just an far the other way as some of the believers in the Bible do in their unbesitating accept it is in the Bible. They go just an far the other way as some of the believers in the Bible do in their unbesitating accept it is in the Bible. They go just an far the other way as some of the believers in the Bible do in their unbesitating accept it if fourth any other quarter. Why not treat the gospels as fairly as any other history? That is all i ask of them. Why any there also the characetristies of memoirs serving any they dise the characetristies of memoirs serving any the dise the characetristies of memoirs serving any other dise the characetristies of memoirs serving any the dise the characetristies of memoirs serving any the dise the characetristies of memoirs serving any the dise the characetristies of the power of the power of the po we have thus the pledge of universal immortality. He has risen; it is not merely human co.; deture; it is not mere supposition; it is divine truth. He has risen; it stands below us as God's appointed revelation of im-mortality; not as a philosopher's guess, not as a rea-oner's argument, but as God's own demonstration that we, that all his children, shull live. The moment we accept it not all the truth, the moment we see that God's word is in it, what a revelation for us 1 What assurance comes to us, riving above all arguments? We are tossed hither and thitler. To-day we are lifted upon some top-wave of assurance to the light of almost certain cont. Iction. To-morrow we are way down in the gulf of despandency. To-day our hearts are glad, our minds are clear; and we say that there is another state for our dear friends and our-elves. To-morrow our nerves are shattered, our minds are trou-

rection has no voice for them it has no influence over them accept when they are crusted and overwhelmed. What the aposite means is that it shall be a power al-ways, uplitting us into nobler views, grander action, to him, a piritual opri-ing of the noblest elements of a fature file. That is the power of Christ's resurrection body, that changing this vib body, as the oposite will be stat to a nobler body, giving us a splittant body-is that the great thing in the new life? To have a splittant body, finer raiment for the investment of the soul, that we have now. That is not the great stilling. That is the power we suppose that splittant body, finer raiment for the investment of the soul, that we have now. That is not the great thing. The great thing in the future is to rise in split that he for child is the tower to rise in split town, by a guteway that leads to the diffee, and the soul, that we have now. That is not the great thing. The great thing in the future is to rise in split town if is. ful and impressive appearance, clothed as it is on each

a) fitting body, inter range for the investment of the scale dam we have now. That is not the great thing. The great thing in the future is to rise in spir-itual lile. What toos Christ say ? "He that helleveth an mo-hath eventseting life." He does not wait for it until he gets through the grave, until he goes down through the chambers of death. He has that eventsting life by hellowing in bim. The escential element of the future-life is spiritual life in Christ Jests. It is not a transi-tion in place that we are to look for. It is a change of state. A transition of place may or may not coexist with what we can be head that on a range of state. A transition of place may or may not coexist with what we call the conditions of a future life. There is no knowing where our departed friends are, in what region they dwell. There is hope, there is be life, there is a tender infimation, and conviction, al-most, that they are not? And who to the transing, grieving heart would say that they are near, inhister. alde with moss and lvy, surmonnied with variegated trees, and shrubs, which attract the eye and please the fancy, while the mind is continually excited with the expectation of seeing grander objects. As we neared the extremity of this enclanting path, three massive towers rose one after another to our astonished view. A few hasty, impulsive, impatient steps more, and there stood the old castle in all its mognificence and unspeakable grandeur.

The Arst of these towers, alluded to above, which calls the attention particularly, is that immediately on grieving heart would say that they are not? I would not. I would rather say that they are near, minister-ing spirits pent forth from God, ministering to us-only, 1 trust, in the silent influences of the heart, and not in these shapes and outward exposures which make them appear rather to have lowered that to have raised their state. Round about and near us they may be, That is not the great thing. It is not the change of place, any more than the change of conditions, that constitutes immortality. It is not the change of state, the change of moral condition, that constituties the essen-tial dement of the future life. The essential resurrec-tion is when we have broken from the control of evil passions, risen victorious from all that entitutes and corrupts us all that binders our spiritual growth, and allenates us from tool. the left, called Casar's Tower, and is the most ancient of the three. Of its exact date, we are told, no traces remain either in public or private records, but it is generally admitted to have been erected unwards of seven hundred years ago. Its style of construction alone speaks of its age: it is rude, and possesses many striking peculiarities. From the tower juts ont an embattled turret of sione, where imagination may place the herald-at-arms, demanding, as it were in century long past, the name and nurpose of those so hardy as to advance unbidden. To the right is the tower named after the functful champion, the redoubted Guy. This tower is upwards of one hundred and twen ife. What is the element of that resurrection ? The spirit ty feet in height, and was built by Thomas, Earl of

Warwick, completed in 1894, at a cost of £392 59, 2d. We have mentioned in a few instances the exact cost, of the lord Jesus Christ. As in the text before us, it is the followship of his sufferings, and being made con-formable to his death; for Paul says, in the grand pas-sage before us, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," It is to have the collower fields. at that period, of certain structures, merely to give the reader some idea of the value of money. The central entrance is finnked by embattled towers, forming being made conformable unto his death." It is to have that self-sacrificing, loving, pure, holy, trusting spirit of Jesus. That is the element of resurrection. Oh, if we look upon the future state merely for its out-side garments of white, and its crowns of gold, merely for its privilege of running from star to star, and being here and there, we degrade our conception of it. If we think of it as a nobler state of soul, a rising spirit, an inde of moral light, an injet of moral mover, then uso a great arched gateway, succeeded by a second gateway likewise crowned with towers, and both of which are beautifully and richly clothed with ivy, adding much to their grandeur; while immediately behind these are two other towers with battlements which loom majes. tically above the whole. inlet of moral light, an inlet of moral power, then we get the grandeur of the future state; and that is its es-sential element. Come crowns of glory, if God states

In contemplating this peculiar mode of defence, on

indet of moral light, as inlet of unoral power, then we get the grandeur of the future sint; and that is its escatial element. Come crowns of glery, if God gives them, raiments of white, and grand palm-branches. I know that the scenery of that state may be; but I know that the scenery of that state may be; but I know that the scenery of that state on the scener of which, and which the solution, when it is consideration when be found that state is an easily imagine the sense of security which the occupant must have felt whon he found blaudel behind there sets of massive massoury. In the shape of towers, there easily the structure could be singly defended, and which, taking into consideration the days when war was not the science it is at present. Was no manuer of means the science it is at present, was no manuer of means and the deconviction. To the pare at things are pare. Great hopes for great scale. I there, slient, in the investment of the cold clay. The entance is by dobbe machicolated towers, there, slient, in the investment of the cold clay. The entance is by dobbe machicolated towers, there are the offer and in his own mode of flying, he will find his reasons for doubt. To the pare at things are pare. They who have risen to the spiritual stature of passages which strike with wonder and he will see the reason of it. In his own can be the rule of the bard of the dangeon? Do you suppose that Stephen doubted, when he slower here stores were crashing in upon his brain? Do you suppose that the pare, holy women doubted, when we have the stores were crashing in upon his brain? Do you suppose that the pare, holy women doubted, who walked to marticle of deth? Do you suppose that the pare, holy women doubted, who walked to marticle of the fails or you suppose that stephen doubted, who walked to marticle of the fails or you suppose that the pare, holy women doubted, who walked to marticle of the fails or you suppose that the pare, holy women doubted, who walked to marticle of the fails or you suppose that t and well-cultivated green sward, still you see spread around the mighty fortifications raised in turbulent ages by mingled ferocity and grandeur. The relics are perfect in outline; hardly a battlement exhibits the havoe of time, while the hand of the tusteful domestic

doubled it? Not at all. They were in communion with Jesus Christ, and the future life because to them an assurance, a reality. My friends, as you enter into communion with Jesus Christ, it will use to you. And I invite you to-day, on this day of the celebration of his resurrection, to come into communion with him, touching the sacred symbols of the shed blood and broken body. I pleat for your sakes, not that thereby you benefit God or exait Christ, but that you do help yourselves. If it was merely a service to God, you might ask pertages for cleaner hands and purer hearts; but as it is a rer-vice to younselves, to help yourselves, to strengthen yourselves. I say, come and touch Christ. With all your doubting sorrow, come lato communion with lita. With all your troubles and your sins, come into communion with him, and let his hollaers communi-cate will you. Theu will you rise in the essential power and greatness of the resurrection. I invite you by the needs of your spiritual nature, by the dark trials of file, by its jogs and sufferings, to come and enter late that thick will make this resurrection. I invite you by the needs of your spiritual nature, by the dark trials of file, by its jogs and sufferings, to come and enter late that thick will make this resurrection Jesus Christ not merely an Easter Sunday theme, but a protical power in your becars and lives. "He has risen." What words are they? What a historical transaction, greater than any das tiny of century or nation, in that simple grave there by Jerosalem1 ""He here vice," I is it net so? Juid he was that the the here, of the resurce than any das tiny of century or nation, in that simple grave there by derusalem1 ""He here vice," I is it net so? Juid he was struct to thichere chalves of the deal, into all with western, or more relived part of the arm, in the artificial mound, wefore alluded to, eurmounted

Ferdinand of Toledo, Duke of Atsa. a half length copy. by Vandyker Charles I., Lucy, Conniess of Carlislo, Marquis of Montrose, and Martin Rykuort, all by the same great artist; also Edward Wortley Montague, by

Ronney; and Circo, by Guido. The glit room is spleudid in the extreme. It contalnes very large upright Bt. Agatha's rase, and among its pictures are, Igoatins Loyala, and Thomas, Earl of Arundel, both by Reubens.

The state bed-chamber is a most magnificent apartment, hung with tapestry said to have been made in Bruesels in 1604. The costly bed and furniture of this room are of crimson velvet, embroidered with green and yellow allk, and which originally belonged to Queen Anno. and were presented to the carl's grandfuther by George III. It contains some very fine antique vases, and a very costly and elegularly-wrought cabinet. Among the numerous pictures which decorate the walls are the following, a few of the most intereving, viz., Robert Devereux, an original, by Zuccarlo; Margaret. Duchess of Parma, by Titlan; Catharine Boleyn, Anne Boleyn, and Martin Luther, three pictures by Holbein; with two or three very highly prized skotches by Rouhens.

In the gallery which leads into the chapel is a large picture of King Charles I., mounted on a grey horre, attended by bis equery, M. de St. Antoine, bearing his helmet. For this painting (by Vandyke) Bir Joshua

Reynolds once offered 500 guineas. The windows in each room of the grand suite command a tich and pleasing view of a variety of objects. To the right the river Avon winds through a long expanse of decorated park scenery. On the left, various objects arrest the eye, one of which is the rains of an old bridge, overgrown with shrubs and plants. The central arch of this bildge has fallen, but there it stands and tells as something of what bridges were long ago. A little further on is a waterfall, whose censeless, careless rushing is beard in distinct murmurs through every department of the castle.

Telling a tale unto there briefling walk, Webch, if the immetes could but understand, Weekl turn them railed in their tonely halls, Where once was heard their futher's stern command; A tale of old, of strift, of echolog doll, When draw-bridge row, and slowt portcuille felt.

Beyond, presents itself to view, a handsome, now, stone bridge, which spans in one spacious arch the Aven. In the confines of the castle you find beetling, that ancient appendage to the establishment of an English baron, a mill. The armory passage, and gallery of British armory, contains a collection of rare and valuable curiosities, comprising specimens of armor. ancient and modern, collected from the four quarters of the globe: a complete suit of fluted armor brought from Germany; the doublet in which Lord Brooke was killed at Litchfield; the armor of the Duke of Monmouth, and an arquebuse of a very large size. taken from a French ship-of-war.

The park attached to the castle is very extensive, and s beautifully ornamented with wood and water. The gardens and pleasure-grounds are arranged with that exquisite taste which has for its basis simplicity. A fine gravel walk, of devious progress, conducts you through these grounds, and is embowered by a variety of evergreen foliage. Different visias, dosigned with great judgment, afford beautiful views of the castle, the windings of the placid Avon, and the prime features of the surrounding country. In a large, handsome, spacious green-house, erected for the purpose of its re-ception, is a very large antique vaso, either presented or sold to the Earl of Warwick by Sir William Hamil-

ton. This magnificent specimen of ancient art is composed of white marble, and is of a circular form. The decorations consist of Bacchenalian emblems, exquisitely executed, and from the body of the vase proceed two handles formed of interwoven vines. It stands on a square pedestal, within a semi circular recess, which admits of its being revolved at pleasure. It will hold upwards of one hundred and sixty gallons, This exquisite production of ancient art was found at the bottom of a lake not far from Adrian's Villa, near Tivoll, come twelve miles or more from Rome. Perhaps no specimen of art of its kind has been more popular than the Warwick vase, (by which name it is (nown.) hundreds of copies having been made of it in silver, plated ware, and all the plinble metals, However, opinions are divided between this and the Portland vase, at present in the British Museum. We give the preference to the former, it being by far the ost artistic production; the other, perhaps, the most classical.

A spiral path, which pursues its way through frees and shrubs, takes you to the summit of the artificial mount which is shaded by the branches of a large and renerable fir tree. At an advanced part of the ascent a turret, or tower, approached by a flight of stone steps, which is supposed to be the spot where stood the ancient keep-the gloomy residence of Ethelfredn. in one of the rooms attached to Cosar's tower, called the norters' lodge, are still preserved, among other enriosities, Guy's armor, of very ancient dato and of

and at a later date a terrific wild bear, both of which

animals had long been, like St. George's dragon, rav-

aging the country. Of his last great battle we deem it

best to let Rous, an antiquary, have precedence, who

affects to be exceedingly accurate in the dates of the

transaction. Says he, "On the twelfth of July, 926,

being the third year of the reign of Athelstan, a most

terrible single combat took place between the champi-

ons of the Kings of England and Denmark, for the

rights of England-Guy, Earl of Warwick, and Cole-

mentary, to be sure-bearing, perhaps, more than anything else the elamateristics of memoirs serving for history, elements brought tegelher, out of which history may grow, but nevertheless historical in their nature, and worthy of being tested by the criterion has apply to any history. If no, then take the ac-count of the re-urrection and apply it to these tests. See if upon the whole it does not bear the simple in-artificial stamp of reality. You will find contradigations in the different accounts of this preset transportions and has in the different accounts of this preset transportions and a you will find contradigations of the source that a prior the source of the source of

artificial stamp of reality. You will find contradictions in the different accounts of this great transactions and so you will find contra-dictions in the account of the hattle of Bunker Hill. Even at this day, the historians are disputing the point who was Commander in Uhief upon that occasion. Even at this day, the very place of the battle is mis-mannel, for the hattle of Bunker Hill was fought on Breed's Hill. What of it? Do you or does anybody doubt that there was a battle, a battle of the charac-ter and involving the issues ascribed to that straggle? And when the eye-witnesses and survivors are all gone —I do not know a these eye-witnesses and survivors, and who have taken the kindling traditions fresh from their lips, have passed a way, when other generations able have staken the kindling traditions fresh from the inter, have passed away, when other generations able have staken the kindling traditions fresh from the inter, have passed away, when other generations able have staken to whom this hattle shall be a plece of encient history. do yon think these contradictions in the statement of certain details, will be sufficient to create a doubt of the actual fact of the battle itself? So, I ask, why should the discreptneties in the differ-ent accounts of our Sayour's resurced in have any

And matched halory, do you think these contradictions
 Bein Lak, why Mooid the discrepancies in the fails of the second the secon

common air and has its natural wave of influence. The least decid has some other significance, and rends an endless circle through the round of time. It is a won-derful mathematical philosophy which demonstrates that the least-auterance of speech lives forever, as it were, in the atmosphere around us, nows out in uncod-log, limities thies of sound. So it is with any deed, any event. It has a power to a certain extent, to which its effect and force are felt. But, my friends. down in the goil of acspanicery, strang our matter are glad, our minds are clear; and we we that there is another state for our dear friends and ourselves. To-morrow our nerves are shaltered, our minds are frou-bled, and everything looks durk. Ought there not to be a light that will overpower those flickering lights and shadows within? Ought there not to be an object-ives wellive sufficient to guide us whatever our own merwhich is energy and to see are left. But, my right as the power of the resurrection of Jesus Christ-who car estimate that?. If it is trac that every effect is a power, it is also irue that there is no power withou an effect. There could have been no such significance as this which has followed the resurrection of Christ either the set of the second could be the second for the device and shadows within? Ungut there not to us no object-ive reality sufficient to guide us whatever our own mer-licel state and feelings may be? Do we not find that reality in the distorteal concrete fact that stands there, the resurrection of Jesus Christ from the dead? Are we not thankful to believe that God has shown through him that he cares for all men, and will deliver them from the bonds of death? Do you not feel attonger, all woment, absorbrowing on to that one has as this which has followed the resurrection of Christ, without such a fact. You must account for the signifi-cance; you must give un explanation of the results, or clese accept the simple fact as it stands recorded in the four evangelists. There it is, simple, abrupt, con-densed. But I contend that in its appearance there, and the re ults which flow from it, it demonstrates its validity and essential authenticity. It. In the next place I ask you to consider the power of Christ's resurrection as a divice truth. If we believe in a worldence and in the truth of previalt monumer, oh sorrowing on s, to know that one has actually risen from the dead? The blessed Jeans who

actually rises from the dead 7 The blessed Jesus who went through every human argony, who knew the weight of every human suffering, sympathizes with you in your becavement, feels the hot angula for your tears. He has gone even further than that: . Passing through the grave, and rising from its sleep, he has demonstrated that the sclear ones do not sleep, but are

lion.

In the article of death ? Do you suppose that any one who lived the life of Christian love, purity, peace, goodness, upon the earth. fulfilling every station, striving to serve God and man everywhere, really doubted it? Not at all. They were in communion with Jesus Christ, and the future life became to them on assureme. a reality

GLIMPSES IN ENGLAND. By Our Junior, NUMBER FOUL

WARWICK CASTLE AND ITS SHAROWADINGS. This stunendous building is seated on a rock, to

which it appears to be united by the hand of nature, ather than by the hand of art. It is a pleasing dir tance from the town, and by this means is rendered (dightfied place of retirement. It may not be out of ace to give a cursory glance at the romantic history which hange about this castle, one of the most import ant and memorable in England. It is not known preciecly at what time a castle was built on the spot where of the castle, if this be correct, date back as early as A.D. 915. She first constructed a keep or dungeor here, of a gloomy and contracted character, which is generally supposed to have stood on an artificial mound.

which is still pointed out to the traveler, on the West side of the castle, toward the banks of the Avon. Agreeable to the directions of William L., Oils can the increased considerably in extent, as well as in the trength of its fortifications; and continued to increase n importance under the union of its fortunes with these of the succeeding carls, through the lines of Beauchamp, Neville, Plantagenet, and Dudley, and it is ants ow that days of contention and feroclous party scenes, worthy especially of historical record, no longer listurb the venerable castle, which is prized for the

turmails it has survived, and the associations which it awakens. Even in the reign of Henry 111. the extraedinary strength of this edifice was considered of sufdelent importance to occasion an interference with the reedom of marriago in the Warwick: and Margery, dster and helicess of Thomas de Newburgh, was com manded "not to marry" without the consent of the king.

Strong as it was, however, this almost impregnable castle fell, the victim of incaution, in the furious contests which marked the latter part of the reign of Henry Poussin,

III. The rebels were stationed at Kenilworth, in great ower. In the year 1265, William Maudit, then Earl proportions, benutifully wainscatted with cedar; the floor is of polished oak; the celling very richly ornaof Warwick, neglected to sustain due guard, and his floor is of polished oak; the celling very richly orna-fortress was surprised by John Gifford, Gavernor of mented, and the furniture of the most massive and enilworth Castle, who demolished the walls and ler. elegant sort. In this apartment are several Etruscan eled the entire building, except the towers, to the Tases, and among others the following paintings, viz: cound. It was, however, rebuilt, shortly after, with

teenth century, fell into the hands of the royal family, from which it shortly passed into the Dudiey line,

tiny of century or nation, greater than any field by Jerusalem 1 "He has risen." Is it not so? Itid has any field that alm ple grave there by Jerusalem 1 "He has risen." Is it not so? Itid dark mystery of the sheep of death, and did he burst its bands? "He has risen." Is it true? Is this a truth which sends its waves of joyfal comfort over the Chris-tian world to day? Is it a truth which boons from the rolling organs of the cathedral, which rings bells in the spring-time of the year? Has Christ arisen? What is Christ's resurrection to you? It is nothing until you is which lim by coming into communion with his which know and experience the power of his resurrec-tion. breast-plate, helmet, walking stall, and tilting-pole. The horse armor is of later date and lighter fabric, on which is an inscription nearly obliterated. A large metal pot, usually called Guy's pottage pot, his flesh fork, his lady's stirrups of iron, pretended rib of the Bun cow, and pith of lier horns; one joint of her spine; the tusk and a shoulder blade of the wild boar. Be-aldes these, which are immediately connected with the legendary champion Guy, there are a Spanish halberd, Toledo sword, a battle ax, a tomahawk, har, chain, dation to the pile, rises perpendicularly to a considerand shot, which were dug up in the outer court, and a able height before the stone-work commences. The stone collin found in the inner court. front has all the irregularities which most probably was Everybody most likely has beard of this personage considered requisite, not only to defence, but baronial and it is only a few years since the ridiculous relations grandeur, and even this must be considered estimable attached to his name have ceased to be believed, and

when viewed as characteristic of antiquity. have been attributed to monkish impositions. He was The present carl has made many alterations in the said to have killed single-handed a Dun cow of the most gigantic proportions, and fearful disposition;

windows of the part occupied, but with such care as to in no way interfere with the general outline or general effect of the building. The interior of this august fabric surpasses the expectation raised by a view of its outward features; for, with the ponderous towers and ramparts of stone, we are and to associate ideas mostly of chivairie hardihood and unpolished barunlal pride. But domestic elegance and a warm love of the arts have combined to arrange and decorate the walls, though no effort at fresh and more gratifying modes. stands the present structure, but the foundation is said of improvement has been made at the cost of the to have taken place previous to the Norman conquest, castellated outlloes of the edifice. We entered to by the celebrated Ethelfiedu, some two years after a grand sulto of apartments, which extend in a Warwick was restored by her, making the foundation right line upwards of three hundred and twenty feet, and are jurnished in a chaste but magnificent manner. The hall is a noble room, about sixty feet long and thirty-five wide. It is payed with white and black stone, and walnscotted. Various weapons and pieces of armor, interspersed with antiens, are attached to its sides. Piled round the wide fire-place lay large logs of

wood, in at ention to the usage of the ancient baron's bousehold, in which convenience was studied in prefer ence to delicacy. This hall is properly, however, the only apartment devoted to so strict a keeping of manners. In this hall stood also the celebrated Warwick sideboard, so noted and much admired, at the exhibit tion of '51. Elegant and massive as it is, it would be strife have entirely ceased in England, that active ill fitted to anything but a similar position to that which it now fills. We believe it was carred by an American.

The aute-chamber is beautifally paneled and edged with gilt moldings. The floor is of polished oak. . The room is ornamented with many portraits and paintings. among which are, a whole length portrait of Lady Brooke, with a fair-hared boy upon her knee: Catherine of Arragon, by Leonardo de Viaci; a lady and her son, by Vandyke; Flight of Joseph Into Egypt, after Reubene; a dead Christ, by Louis Caracei; four landscapes

by Balvator: represented portions of the story of Poly. crates. tyrant of Lamos: also some landscapes by The ceder drawing room is a splendid room, of large

"Formed with machicolations. In castellated arches open-

on the marvelous.

brand, the pagan, an African giant; that, through the mercy of God, the Christian undertook the combat, being advised thereunto by an angel; and the faithful servent of God and the Church fortunately vanquished he enemy of the whole of England." "After which." Comiten writes, . he retired to a hermitage on the secluded and romantic spot since termed Gay's Cliff, where he died, and was burled, being daily fed by his counters without her being aware of whom she fed." It is somewhat unfortunate that the histories both of Rous and Camden should have been sullied by giving even the shadow of credence to such a tale; and even Sir William Dugdale, a man of peculiar ability, who

wrote about 1700, and whose history in style and expression would rank almost with the letters of our day. lves this story entire with every evidence of sincerity. A shadowy ancestor so renowned as Guy, we may well imagine, was a valuable boast to the proud carls of Warwick, at a time when society was unlettored, and based not only a high respect. but unlimited fondness,

This takes us through the town of Warwick, and the Castle, than which no other spot is more crowded with subjects of interest. A stroll of a little more than a mile took us to Guy's Cliff, which is indeed an interesting and romantic spot. Here the river Avon glides through its most enchanting meads, and on its Western banks is a combination of wood and rock so singularly picturesque, that, if it invited the reveries of superstitious seclusion at an early period, it might will the strictest justice be regarded to-day as capecially a realm of poctical seclusion. Hermit after hermit has made this spot his dwelling place, and here the renowned Goy lived, died, and was buried by bis neglected counters, the fair Felicia. It was visited both by Henry V. and Henry VII. A more desirable asylum could not be found for the student, and long, long years ago, Leland pronounced Guy's Cliff "A house of

pleasure, a place meet for mures." A beautiful building of the castellated order stands on the cliff, a little

to the right of which is a cave in the rock, said to have been ... hown out by Guy's own bands

A short half uile from Uny's Cilf took us to Blacklow HIII, rendered memorable by the minimary execution of Piers flaveston. This assumed favorite of Edward H. was accested at Scarborough by a faction compored of unclent nobles. Ho was to have an interview with the king, but on his way be was taken at Deddington by Guy Beanchamp, Earl of Warwick, whom he had branded with the cultuet of ... The black bound of Arden," and was purried to Blackfow Hill, where his head was struck off. On a part of the rocky hill you read the ancient inscription-

ment.]

else. It is intuitive.

I did exist or not.

through all eternity.

night.

exists is immortal—not only then and human beings.

but animats, birds, insects, vegetation and minerals.

morta ity aside from spiritual communications. The

children, but from the Insane and the idlotic. It is

possible that all branches of animal life, though im-

mortal, have not their identity sufficiently developed

o possess any characteristics. It seems so with some

truth. He defines spirit as "an immaterial substance"

-a nothing-something 1 I am glad to see you, people

f Boston, discussing this subject-diving into it, and

analyzing it. Old theology teaches us that God took

some clay, formed It into a man after his own image,

and breathed into it the breath of life, and it became a

way nor another. As regards the matter of proculet

before, and don't deem it of any consequence whether

Miss Lizzis Dores .- "Yo do err. not knowing th

spirits to mortate are founded on elements as firm as

nore than a person can look into his own face. This

MISS FANNER RURDANE FRIZON related to the and

rhich had proved the means of converting fathers and

Banner of Light.

mothers to a bellef in spirit munifestations.

We have had communications not only from

Mr. Wesley thought so, too. We have no proof of Im

P. GAVESTON, OF CORNWALL, BEBBADED BERE (131).

From this place we strolled back along the banks of the beautiful Avon to Warwick upain, bade adieu to the "Dear and Regged Staff," and with carpet-bog in hand started on foot for Keuliworth Castle, amid whose roins my readers, if they care to follow, will flud me In about an hour and a quarter.

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE. Wednesday Evening, April 11th.

QUESTION. - Areadl men immortal I DR. GARDNER.-The reason why I have introduced this question to the Conference is, that many prominent Spiritualists take the ground that all men are not immortal. Among others, Mr. Andrew Jackson Davis, at a public neeting in Buffale, said be perceived it to be a truth that all men were not immortal; and he said there were some four hundred in Buffalo of this class. Since that time, Mrs. Spence informed me that she had receiv. ed from the higher spheres the same striking proposition, that all men were not immortal. Her husband-Prof. Pavion Sponce, M. D., has lately written two articles in the BASNER OF LIGHT, in which the same ground is taken.

The announcement of such a fact as this-if. Indeed. it he a fact-is startling. It is claimed by Spiritualists that if Spiritualism has done anything, it has demonstrated man's immortality, by means of communica tions from spirits who have passed on to a higher con dition of life. It is a very stariling proposition, and would perhaps be repugnant to our feelings; for all of us have lost friends, and some of us-little childrenbut this flould not prevent us from meeting the ques tion boldly.

I have had time to give Prof. Spence's essay only a cursory examination: but he seems to reason from analogy, that as the human body is a continual development from a lower condition up to a higher, so the soul is an outgrowth of the bedy, and the body must reach a stage of development before the soul is mani-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, us we have seen, still less is it a soul. Neither will I believe 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 develonment; I will believe none of these until it is first clearly demonstrated that the fish, the reptile, the bl d, and the mammal, have immortal souls."

In a provious article, he traces the human body up from the embryo in utero, so small that it is at first invisible to the naked eye, through its various devel opments till birth. He argues that as the fostal devel opment must reach a cortain state of existence before life is manifest, so the soul is dependent on the body for its birth, life, and growth, and most pass through a period of formative existence before it can live as a soul.

I do not propose to argue on either one side or the other of this question to night; only to put the queztion in such a light that it will be suggestive of thoughts to other minds. When Mr. B. undertakes to define the progress of the soal on the same principle as that of physical matter, I think he is in error. It is to me a clearly established hypothesis that the growth of the soul is independent of that of the body; for it is a recognized principle throughout the universe that spirit controls matter. The soul is a part of God. and cannot he destroyed nor disorganized. Matter is indestructible, though its form may be decomposed. It seems to me the spirit is superior to all else. It is the nawer which binds us to God-that wherein we resemble uim. Our souls are as indestructible as Deity bimsolf, and just as much individualized. If the human soul is incldental to the existence of the body, there must be a time when the soul had not become thus Individualized. He claims that while the human body is in its ante-natal condition, to remove it from its surroundings would cause its instant death; for it could not subsist on the elements of carth, not being fitted to receive them by growth. This is a self-evident fact; and to illustrate it he calls attention to the tadnolo. It has gills like the fish, but no lungs. Therefore it can breatho water only, not air; and hence, if, in this singo of its dovelopment, it is taken from the water and kept in the air, it will of course die, because not organically adapted to the latter element. But if allowed to remain in the water its full time. until its lungs are developed, then it can breathe air and live in the air. This is a good comparison. The human body, in its store state, after it has lived eight, seven, or even six months, will sometimes live, though it is doubtfal; but after nine months existence in atero, it will be born, adapted to call to itself the food it requires. It seems to no to be a subject worthy of deep thought, and has two sides. . If the proposition of Dr. Spence is irne, we should not be afraid to meet it. If it is necessary for the human soul to live on earth a stated length of time, so as to become an immortal being, so it is of vital importance that we should understand the laws of bealth, in order that wo and our children should be enabled to live out the length of days allotted to ns. You all know that more than one-half of the children bern die before they attain five years of age. Although it would be a painful thought to us that we are not to meet those in the folure state we have loved and cherished on earth, if such be the fact, let as meet it like men; at least, no harm will over result from discussing it. and we, as free thinkers, should meet the question boldly and fairly. Mn. PAOE .- The subject is one of sufficient interest to call forth thought, if not remark. Every soul deslees immortally: but desire for a thing is not knowledge that we shall be gratified. We have two reasons for believing in the immortality of the soul. The manifestations from the souls in spirit-life, have demonstrated that the spirit is superior to the house in which it dwells; the tenant existed prior to its tenement. Wheever has the opposite belief, may have it. I think I am right in my hypothesis, and am able to defend it. The truth, with the principles of God, existed on this earth long before men were formed. The body is rather the result of the spirit, than the spirit of the body. If you see a manifestation, search the laws which govern it, and you will be informing yourself of the power of God. He is not confined to a material being, and why should his children bo? If he, as a spirit, exists independently of a body, why cannot we who are his children resemble him? Consider the subject a moment, and you will see that the soul in its manifestations vastly exceeds the body. The soul may easily throw off the hody, and work without it, if anything, better, because disencumbered. I have thrown off eighty pounds of my body this last winter, by sickness, and I came near throwing it all off. MR. TRATER .- When this question was first suggested. I was somewhat startled; but when I heard how it was onderstood, and what it meant, I was willing to bare it entertained by the Conference. It seems to nie that if by Prof. Spence's analogy he could prove one man not immortal, he would prove all men so: if it can be demonstrated that one single, living human soal will be destroyed. I should give up all hopes of saving my own soul or anybody, else's. If I understand Mr. Spence, he maintains that all persons who dis within the age prescribed as man's length of days, lose their immortality-more especially those who die in childhood; ,but we have had commu-

BANNER LIGHT. \mathbf{OF}

bleations from the spirit-land from children, not only extent it is necessary for a man to understand him. In our day, but they are referred to in numerous places self in entering upon any action, and, more especially, in the New Testament. [Mr. T. read the fourteenth action that has so much to do with the public and chapter of Revelations, in confirmation of his state | general welfare; and it requires no teacher, eren if an

Inspired one, to tell them that if they not unreflecting-DR. DAVIS .- If I understand Prof. Spence, he de. Ir, they do but hinder to that degree the general adsies immortality to those who die before they reach vancement. Just 14 proportion with the thoughtfulhe oge of maturity; but we have had communications ness, conscientiousness and intelligence of the individfrom these purporting to be infants, who died when uni, is the weifare of the public advanced and the sta-only a year old. If Mr. Spence is true on his ground, billing of popular institutions secured. That much every true man and good citizen understands; and as spleitnalism is false. For my proof of immortality l Isten to the logic of my own soul; and I will struggle It is only of such sort of citizens that a State is comfor it as the prisoner would struggle for liberty. The posed, it is conclusive that the State stands or fulls, as oak germ will always produce an oak, and nothing every man of them obeys those deeper instincts that voice themselves within his heart. Mr. ELMER.-Instead of allowing that Prof. Spence's

For ourselves, we undertake to offer our thousands of friends and renders throughout the country nothing beory is correct. It seems to me that everything that like counsel in the course they may pursue, during the convoss that is coming. Each must see his duty for himself; all we desire is, however, that he shall feel sure he see it. Let there be a perfect and full accord between his reason and his actions; and, on no theory of Christianity on this subject is more speculaearthly account, let a single individual surrender his manhood and his hopes of progressive development to the demons that preside over caucus and clan; if he feels free in any sense to-day, let him remain free for ever, and so resolve forthwith. Should be beasked, or expected even without the asking, to swell the men whom we have accasion to deal with. Webster's dictionary, though unabridged, has not got at the whole ranks of an Increasing mob of party-men by his one voice and vote, for no botter cause than that they were making the loudest noise with their professions or theories; or appeared likely, from their numbers, to carry their condidates into office-he always owes it to himself to enter into close consultation with his own views first, equating all accounts by the rule of his individual conscience, and acting over in accordliving soul. But we can gain nothing from this, one ance with his own plain and abiding convictions. To ask a man to surrender these for a time, no matter ence, 1 have no remembrance of ever having existed how specious the argument or how dazzling the plan. is to solicit him to beiray himself into hands that are ery sure to desert and destroy him.

It has been somewhat widely discussed of late, we criptures nor the power of God." The teachings of have good reason to know, if it is not best for all men in this country who believe in the renewing agency of our own beings. You can understand man to a limspirit-communion, and whose inspirations may be ited extent, but beyond that yop cannot look, any hoped to be the purest and hollest possible to the heart of man, to step forth at this time and organize themvorid is becaming spiritualized. A new heaven and relves into a body for political purposes; the idea a new earth are coming, so quietly and yet so surely. being, that thus they might concentrate their force n which thoughts will become things. Blen are partiand bring it to bear with heightened efficiency upon les of Deity, become individualized, and to live affhirs in which-to say the least-they are quite as much concerned as any of their fellow-clilzens. The reporal contains a great deal that is plausible, and nce several cases of tests from deceased infants, not a little that appeals to one's sterling purpose; for, assuredly. It is the caslest matter to maintain that the best men ought to band together for the best purposes, The same question will be discussed next Wednesday and not leave affairs to be kicked hither and thither

> and on the score of the highest produce, too; objections that may be no more than temporary, we admit, yet retain their full force at this present time. It would be far better that the spirit of a liberal and genuine Christianity, which is the very one we labor to preach and promote, should find its silent and unobtrasive way, like leaven, through the mass of popular elements, and so work out its high ends indirectly and neacefully, albeit none the less efficiently. They the time would come when all sects, all partles, all factions, and all bodies, large and small, would become so thoroughly infused with the true spirit of Christianity, that, out of the mass certainly, enough men could be found to administer our government in true accordance with its doctrines. Detter so, both for us and for mankind, than that we should seek to establish a sect, build up a party, proclaim a sigid creed, and thus provoke opposition where we might otherwise work only with a tender friendliness, and achieve the

> And then again-if every man acts in the spirit of a Christian, what is the need of a perry about it at all? We cannot do as much by coming out from the world and separating ourselves from it by a wall of adamant, as if we still remained within it, and continued our

> same. And if it so happens that all cliizens will but then of what party or persuasion are our rulers, for are.

heart, or it cankers and consumes itself, and falls a We find in the St. Louis Democrat (occupying near prey to its own unrelieved intensity. The earth would

with the flerce heat of his own powers, were it not we make the following extract: We link to the following extract: What is it that makes man, when he goes out from the home circle, yield to templation and those unitedy influenced that beect bins in his patimes? It is because of the gener-ations and derkness which man is in, in regard to the for-of generations, and though some may declare that this sad-almiker objects are not fir for the businan soul to understand-till be onderstands more of the external lacks of the, will we say:] have, every one of you, to five down deep to the rou-of the will and place to out. As we have already stated, if there is an unhealiby condi-tion of the germ growing up in the solid the human body divinely appointed that out of it should rill a little stream of humorous feeling to keep fresh and green everything it touched. We owe to humor a debt that at has never been paid; It is these very insensible influences that make the deepest marks on the nature. The world would become a dreary picture, indeed, were its gloomy shadows never relieved by the play of

However vapory, unsubstantial, and evanescent dreams may be pronounced by the unreflecting in filmpant conversation or off-hand remark, they have a history, are prominent, too, in their historical niche. We find accounts of them on the sacred and on the profane. page, on the secular sheet, and in the social circle. And if we may gather hught from observation, by the safe process of induction, they have a law of operation, and are characterized with such signal marks of disfoction, as to make them susceptible of classification. Are we too basty in our conclusions when we renture

Causes of Instality.

to the party interested, to prepare him for its inevitable complishment 7 that its repetition or relieration, on the other hand, is to argo the patty to seasonable and effectual efforts for the prevention of its verification? In the latter instance, it recembles the repeated warnings otherwise mysteriously communicated to alarm

Pharaob's and Nebuchadnezzar's dreams were only ment, 417; by Spiritualism, 34. There are many other interpreted by Joseph and Daniel; no efforts were made to prevent their fulfillment; or if there were any, it was not prevented. So with those of the Nazarene Joseph about Herod; they were imperative or mandative, and 1833 to 1857. Excessive labor, 79; Disappointed love. were obeyed. So with that of Cornelius, in the Acts. 98; Politics, 3; Fright, 25; Millerism, 10; Religious woges, 1; California faver, 2; Poverty 1; Fear of poverty, 56; Giving up business, 1; Change of business, 1.

Men and Wemon. It struck us, some little time ago. that the fair sex The Boston Transcript, in writing on the late publica-

(b)y remarks:

The mails bring intelligence of a wholesale butchery of Indians at Bumboldt Bay, which is. by all odds. one of the most shocking events we have been called on to chronicle for many years. This time, as it happens, it is not the Indians who have slaughtered the whites, but just the contrary; and what adds to the enormity of the offence, the victims were nearly, or quite all women and children | In one pight, a party one hundred and eighty-eight innocent persons, en tirely unable to protect themselves, were massacred in cold blood by a party of white wrotches living in the neighborhood | The deed was done not far from the United States barracks, and it is even sold that the protecting force of the soldiers was valuely invoked. If this is so, then certainly the latter could not but have been cognizent of the intended occurrence, and the Nicers in command are to that extent responsible for the disgrace and inhumanity with which our nationa name thus becomes stained. An estair of sue atro close proportions demands the instant investigation of covernment, which we hope will be as thorough as possible. It belongs to as to clear our skirts at once of any such stigma, in this high noon of our much vaunt

Under One's Own Vine.

ed civilization.

If all our readers and friends in the country knew that on easy thing it is, they would nover suffer from the lack of grapes and a grateful shade in which to sheiter themselves at the proper season. Nothing that grows, unless it bo a beautiful cim, displays such a realth and spiendor of native offerings as the vine. It is a domestic attachment, belonging to households, rooted in the family soil, and enriched and stimulated by the love of the entire circlo. No heads are so young that they do not learn early to watch the slow matur ings of its tiny fruit-bulbs, arranged with such a free recision and exact carelessness; and the old folk. a they go under its waven itcilis at sunset, delight to dwell in the pristine Areadian scenes, whose vistas Lecture by Mrs. A. M. Middlebrook.

become as arid as Salaria, but for the falling dews; in ly three columns.) a verbatim report of Mrs. Middle like manner the human soul would parch and wither brook's lecture in that city, Blarch 25th, from which

In the will and pluck it out. As we have afready stated, if there is an unhealthy condi-tion of the germ growing up in the soil of the human body, it will only unaftest there is not degrading actions; and the individual who has received a poor orgunization at home, may go forth, and when once free from the positive hil-vice throw a round him there, now this stating, as it were, drep within the heart that influence offil live, there may bu-concealed the polynome blast blant is use springing upward in his organization, and making him yield to temptotion. At home, in the family cirrle, the mild commences the edu-cation; and if the foundation of an harmonhous individual development is hat there had harmonhous individual development is the there had harmonhous that will exist some representative of the peen and in more, that will exist among the nugels when, accuriling to national law, some are dreaw in their counterparts by the outpatted have, more are dreaw in their counterparts by the outpatted have district the need; and subterning to national law, some are-dreaw in their counterparts by the outpatted have district the need; and subter has in prefectly at work, publication dreaw in their counterparts by the outpatted have district the need; and splith and its more will be a rising our tion set into the owered that will show you how temptation can be compored, and yice tam price under foot." to declare that a prophetic or a didactic dream, not repeated, indicates the futility of all attempts to coun

cause of insanity, that it is well to look these loose

causes of insanity, a few of which are given below. poulding to our naturnal. Should this interesting fact The following is an extract from a report of the State Lunatic Asylum at Worcester, giving the causes from excitement, 161, Infidelity, 1; Mormonism, 1; Pathe. that it is the result of chemical combinations similar tism, 1; Mesmerism, 1, Pecuniary anxiety, 23; Pecu-to those which produce the phenomena of our earthly ulary difficulty, 63; Pecuniary loss, 53; Strike for

nd come in for their share of criticism,—not to call it test, or demurrer. But another has done it for us, waiting for us to falfill their orders. sepecially as this whole life is a dream on a grand scale tions of Michelet-"Wound" and "Loro"-very sen-

ship remarks: "We have had the aubilaties of woman's uninto explored and written, ill we loathe the sound, and desire a therough recovation of man's, by way of variety—a peop into each colvebhed recores, subterraneau passage, unexplored erer'see and myaterious thue of the composition. We ask, in beliaff of "Woman." where's the woman rendy to show up "Man ?" We have studiet our lustened—fround them rational, lustion -quite units of the moneters himted at in M. Michelos. We surject from must be constituting more—a mysofrous subtile ty, intricacy, intensity, domentacacy, which we have not yot arrived at. Please show them up, somebody." The Agitator. We have taken the list of "The Agitator," herete ere edited and published by Mrs. Brown at Cleveland Obio, and commenced to furnish the BANNER OF LIGHT to her subscribers. Those who now take the BANNER will have their terms of subscription extended as many numbers as they are outified to as subscribers of the Agitator.

Mrs. Brown will lecture in the West, and act as agent for the BANNER OF LIGHT. She also keeps a depot for sale of books of a reform character, at Cloveland, Ohio.

Ada L. Hoyt's Brealng Circles. Miss Hoyt has changed her ovening circles to Tue day and Thursday avenings. Bee Advertisement.

LITERATURE.

MESHAGES FROM JOHN QUINCY ADAMS.

This stout volume, an octavo, contains Twelve Mes sages purporting to come from the spirit of John Oniney ms, through Joseph D. Stiles, medlum, to Josial Brigham. Of their merits we have before spoken at length. We can only call the attention of the readers of the BANNER to the work again. The volume is printed in good style, and contains many fac-similes of the handwriting of Adams and others. Published and for sale by Bela Marah, Boston.

CONFLETE WORKS OF LOND BACON.

Mesars. Brown & Taggard, of Boston, announce that they are preparing to publish the complete works—philosophical, literary, and professional, and occasionalof Lord Bacon. The undertaking is one that would put any publishing house in the country to its best effort. stream dimly through the openings made by tho leaves. but the well-known literary ability and executive skill

Books and their Lives.

The tables of literary morality show the following appailing facts in regard to the chaptes of au author to secure literary fame -Out of 1000 published books. 600 nover pay the cost of printing. &c.; 200 just pay expenses, 100 return a stight profit, and only 100 show a substantial gala. Of these 1000 books, 650 are forgetten at the end of the year, and 160 at the end of three years; only 50 survive seven years' publicity. Of the 60,000 publications put forth in the seventeeth centery. hardly more than 50 have a great reputation and are re-printed. Of the 80,000 works published in the eighteenth century, posterity has hardly preserved more than were rescaed from oblivion in the seven-icenth century. Men have been writing books these 2000 years, and there are hardly more than 500 writers throughout the globe who have survived the outrages of time and the forgetfulness of man. Yet writing is well, novertheless; it indicates an awakened popular intellect and heart, and to write and speak is certainly better than to stagnate and dis.

Life in the Moon.

Herr Schwabe, a distinguished German astronomer. in a late number of the Astronomical Annals, announces having seen a species of vegetation in the moon I. Here is the fact on which he bases his conclusion: The surface of the moon presents numerous striped lines, like so many furrows. These had been So much has been sold, first and last, about Spirit, explained in a variety of ways-some considering them being the sectoments as being the predisposing as dried up river beds, others as tracks left by torrents cause of insentiv, that it is well to look these loos of lava, etc. Schwabe advances quite another solastatements in the face. In a recent number of the tion. According to him, the ridges that run down the Woonsocket Patriot we find the following facts and loftler lunar mountain sides, present, at certain sea-figures, which appear from an examination of the sous, a green color, which they lose at the end of a few reports of sixteen infant Asylums, in different States. months. Therea he concludes that there exists a veg-for the year 1858. Made insane by Religious excite. ctation in the moon: coming at a senson corresponding to our earthly spring, and going at a season corresreceive final authenticity, it will certainly overthrow the commonly received opinion that there is no water on the surface of the moon. For since the vegetation seen by Schwabe is green, would not analogy suggest

Miller and Grimos Discussion.

Relying upon our reporter's contract with us, we remised the above book on the tenth of April but or reasons not necessary to name. Mr. Pomeroy has been unable to fulfill his contract; hence we have been obliged to postnone the day of publication until Thursby the name of "anatomy"-and we had thought seri- day, April pineteenth. This delay is as unpleasant to ously of putting in a word of our own by way, of pro- as as it has been to our readers, and those who are

The Czar of Russia. In a recent interview with the committee on the mancipation of the serie in certain districts of Russia, the Cant is reported to have said, with other things. in relation to this duritog project of his:

In rotation to this during project of his: "You are aware, continuen, how much this affair interests me, and how much is differed in the state of the second is is as dear to you as to me. I have but one object—the happiness of my empire, and I am convinced that you have no other. I desire that the improvement of the condition of the pensame may shortly become an accompliable fact, and that this roterm may be effected without violence. But that cannot be obtained without certain sacrifices on your part. My desire is to render these sacrifices as little our ous as possible to the nobility."

J. V. Maunfeld.

This gentleman, who has just returned from his tour South and West, gave general satisfaction in the arlous cities he visited, we are pleased to state. The friends who may wish to communicate with him, will dress for the present, Chelsca, Mass. See his notice in another column

TARING COLD .- Dr. Hall says a "cold" is not necessarily the result of low or high temperature. A peron may go directly from a bot bath into snow even. and not take cold. On the contrary, he may take cold by pouring a couple of tablespoonfals of water apon some part of his dress, or by standing in a door, before a stove, or sitting near a window or other open-ing, where one part of the budy is colder than another. Let it be kept in mind that uniformity of temperature over the whole body is the first thing to be looked after.

Bantering always leads to unpleasantness, and a frealker is never without encodes.



NATURE OF MAN.

nont all Nature there is a perfect adaptation of every creature to its appropriate sphere. The repthe crawls on the surface, or in the bosom of the earth; the beast is found among the bills and valleys, and the gloomy solitudes of the old forests; the bird makes its

BOSTON, SATURDAY, APRIL 21, 1860. Berry, Colby & Co., Publishers. WILLIAM DERRY, LUTREE COLDY. J. BOLLIN M. BOUIRE PUBLICATION OFFICES: 1-2 Braitle St., Boston : 143 Fulton St., New York. EDITORS: 20 Business Lotters must be addressed, "HANNER OF LOOMT," Botton, Mass. For terms of subscription see First Page. Barry, Colby & Co. THE BATTLE SUMMER.

The nation is to pass through a quadrennial fever o xeltement, this summer, more intense, without doubt, if not more absolutely flerce in its characteristics than exertions there. No cause is subserved-and particuins fallen to its experience since the adoption of the larly that of truth-by the dividing of into clans, and Constitution. All men are looking forward to it in. tribes about it; truth rather trivels like light, with tently, some rendered anxious on one account, and perfect noiselessness, yet sure to open the eyes of all thers for reasons in all respects different. It appears o be considered in advance, that husiness avocations re, to a very considerable extent, to be set aside on this orisis, therefore, and find for himself where his best necount of this approaching excitement, and both course of action lies. Nobody can inform him of that ress and preachers have begun to utter their counsels better than himself. He ought to know what is right, and their warning relative to all who expect to par. and what is wrong; what is adapted to his highest licipate in the country melo-drama. From causes to which we need make no more pa leutar allusion here, the public mind has become ex-

cited in relation to this election and its results, as it never has been in our history before. There is in the they will be sure to reflect the integrity and true Chrisvery simesphere a sort of eminous prophecy of a com- tian character of a people where servants alono they ing storm of feeling. Even where men appear most silent, the promise is most complatic. On all sides the thought of the people has become awakened; and

as chance might seem to allow. Yet there are insuperable objections even to this,

ermanent conquests of an abiding love.

on whom it dawns.

Each one must cast about within his own soul, in advancement, and what is most likely to retard the learken to and obey this instinct, it matters little

The Japanese Have Come. received

If we read that of Cinna. that of Julius Casar's wife, Calpurnia, that of Brutus, that of the Lydian king Crocaus, his son Atys. and Adrastus, his son's guardian, or even that of Pontius Pilate's wife, we shall find all of them recorded as literally fulfilled, notwithstanding the utmost exertions to defeat the melancholy results. Other cases might be instanced, for they are

spread broadcast in bistory, all well authenticated, yes not even disputed, and they are numerous in all conditions of human life, are natural and common family and personal incidents among all people. Besides, it is a subject worthy of attention, belonging as it oridently does to the department of psychology; and more to be realized in its minutest details in the closely ap-

light that flashes up from this sup that lies just over

Brenms Menn Something.

eract or to prevent its fulfilment? that it is a potice

the edge of the horizud.

one of his danger.

proaching future state of existence which it so clo uently and unmistakably prophecies.

Massacre of Indians.

The first intelligen o have been, and will be still more, their prejudices and passions. In this latter regard, in fact, stimulus has already been sumplied with no stinted band; every symptom indicates an increased pressure that shall each a limit perhaps bliberto undreamed of.

It is a source of gratification to us, however, and \$ tional liberty - a liberty that does not suffer liself to legenerate into license-that, on these occasions of and internositions of armed bands to teach us wisdom We have never required it yet, and we may as well reingulah even the form of constitutional liberty when we do. Riotous local demonstrations there have been we know; but such may be said to be, unfortunately, the large freedom which even undisciplined persons are permitted to enjoy. If it is nothing worse than this, we need not deepolr; for such impulsive and irreannaible sallies are not to be confounded in any way with a deliberate and pre-determined purpose to over hrow popular institutions and bring them to nought. It is a thousand times better for popular progress and advancement that tumults do arise, when It is

moral and spiritual death. The ocean liself becomes terated by the ceaseless stir and swell of its waves. now rolling bither and thither in curves that are been ty's own lines, and now rising with mad energy into liffs of waves that threaten to overwhelm the action that thought is born again; even if the action

obedience to his own truest convictions. The very act would imply a determination toward an individually both of view and purpose, in which brood swarm of promises for the future peace and growth of

him who has the courage to enter upon it. Those especially who believe, or even incline to be lleve, in a man's being impressed from high sources. and his being informed with the loftiest influences in of a man may be harmoniously adjusted for effective his action, are the ones to regard such a suggestion as operation. A stern, Calvinistic mind, with a Titanic

newly made friends in Japan. They are going to send a full embassy over to our covernment, preliminary to which they have despatched a corvetto across to Sun Francisco, to bring efficial tidings of what is about to happen. The latest California mails give the following account of the albir:-The principal excitement at all serious and sober advacates of the supremacy of ra- Sau Francisco is accasioned by the presence of the Japaneso corvette Candinmarro, Capt. Kas Liniarro, commander. The corvette Candinmarro is of Duich aur popular elections, we do not require the restraints construction, and is a very handsome specimen of naval architecture. Her capacity is about two hundred and fifty tons, Dutch measurement, and she is very heavily armed for a ship of her size; she carries ten guns, composed of four swivels, one howitrer, one small niortar, and the rest thirty-two pounders. nseparable at the present stage of our progress from The officers of the ship rejoice in the following law breaking names: Admiral-Co-se ke-ma-sa-no-ci-um ; Captain-Kat-sin-tarroh ; Captalo attending-Menngere; Lieutenants-So-ko-rah-to-to-sah, Okcomo, Yuha. Use-e-ro, To-mo-a-go-ro, Eu-ali-ket-che; Chief Engineer-Hama-ge-ro; Second Engineer-Kingero; four midshipmen, three doctors, and sevenly men before the mast. The visitors are receiving every attention from the civil and military authorities, and appear to solely in consequence of so large an enjoyment of ilb- be highly delighted with all they see. The Japanese rty, than that there by no margin of freedom even to officers who have been on shore are modestly attired, excite a tanuit. Better liberty, with all the risks of each ene wearing two swords and carrying a walking emporary madness which it brings, then the stagna- cane. They are said to be very intelligent and good ion of a dogged and sollen acquiescence, which is looking men, and much superior in personal appear ance to the Chinese.

The President at Dinner

As many of our readers might like to know what very kind of a time people have who go to dine with the ocks that stand for their eternal barriers; would it be President of the United States, by special invitation, better if the surface all the while lay asleep, like a we subjoin the following extract from a bit of gossip nill pond in the sun of an August afternoon ? It is in of that character frompthe correspondence of the Phil adolphia Press :

ation that hought is born agains even if the action bo originally blind, it has even to see before it ceases. And so with men; they need to be aroused; it is good for them; context and collision are absolutely neces-sary; they no more know how to restrain their passions withoat being compelled to make the effort, that they can tell beforehand just what shape a thought is going to take when properly reduced to action. Every citizen, it is to be inferred, will take a part, and very many citizens decidedly active parts, in the scenes of the approaching summer. Now is the time therefore, for each one to sit down with himself and therefore, for each one to sit down with himself and party, or cilque, he shall go. It is the time to confer with binnelf in a splift of perfect confidence, as if the were in quest of the best advice, and walld act only in obedience to his own truest convictions. The very act would imply a determination terms. The very act would imply a determination to make the originant. she."

A Little Rumer.

The greatest and healthiest souls have ever been the most profoundly imbued with humor. It is a wise, because necessary, provision of nature, that the happy balance should be always kept true, so that the forces this with the sobriety it demands. They know, if power all its own, must needs be refreshed with the anybody may be supposed to know, how and to what cool spray sprinkled from this fountain in its very

good grape-vine—flourishing, pulpy, staggering each Autumn with its load of blushing fruit-is as essentially a need in a family san new milch cow; and, in its awn place. too, just as ornamental. They who have a square foot of ground, and own all the way to the sky, have, therefore, no reason for neglecting "so great salvation" as this simple fruit is to the health.

Testimont.

Truth, like gold-sands, finds its way to the surface THE HAUNTED HOMESTEAD, AND OTHER TALES. By t last, though it waits a long time for the risen floods MRS. SOUTHWORTS There would appear to be no end to the fertility of lo bring it to the light. Dr. Wild, a Homeopathic practitioner, delivered a discourse before the Mass. Mrs. Southworth's pen. Book follows book from her brain, with too great rapidity almost to be counted, Homeopathic Society, in Doston, last week, in the and certainly, to be remembered. The present is a ourse of which he remarked. In reference to the new stout and handsome duodecime volume, of 300 pages, lucories that were promulgated for the successful treat containing a blographical sketch of the authoress, and nen of disease, that he freely conceded to the Spirit four storles, all of a spectral cast. All are of the alists great power in ouring and adjusting nervou Intensest Interest. Those especially who delight in disturbance, mental domingement, and other cognate gbost and ghoul stories, when narrated as in this disorders; likewise that they manifested a power in volume by a practiced and powerful pen, will eagerly the cure of diseases of the flesh—a fact, he added. purchase the "Deserted Homestead" and devour it corroborating the theory entertained by most Homeo almost at a sitting. The publishers will forward any pathists, that the primary disturbance in most dis one of the numerous works of Mrs. Southworth, free ases originates in the nervous system. And so we go of postage, to persons remitting the price of the same. an; to day something is added, sometimes ever so reuolantly, to what yesterday had to offer: the future Published by T. B. Peterson & Brothers, Philadel phia. brows back a stream of clear light upon the present

by which the hieroglyphs that are scrawled all over CARLYLE AND HIS COTEMPORARIES. different men's minds are read at last. It is some Our friend and occasional contributor, George 8. thing to admit that mediums do possass the healing Phillins-"January Searle"-is soon to publish a new power; it makes sense out of the general biblical belief work to be styled "Carlylo and his Cotemporaries." in miracles and laying on of hands. It is to embody sketches of the chief thinkers and

The New and the Old.

It is the Old that is ever New, and that only. Our nodern authors and writers make fatal misinkes in ly. in advance, pronounce the book a valuable addition apposing they can create anything better than the to our literature.

old, combine as they may. Smart mannerisms, flip. A TREATISE ON THE CAUSES OF THE BARLY DEDAT OF pant rhetoric, galvanic phrascology, dazzling displays AMERICAN YOUTI

of intellectual pyrotechny, eatch the eye for the time. We take pleasure in our editorial capacity of calling it is true; but all is forgotten as soon as the fushion the attention of our readers, especially the youthful hanges. Besides, the human soul forever sickens of portion of them, to the merits of the above work, for this spiced food, and at last comes back to its old crawe know of no book that is better calculated to do it listeth. It is here-it is there-it is yonder-it isvings for simple nutriment. Behind the gaudlest pomp good, both in a moral and physical point of view. f evening clouds lies the eternal blue, clear and with- than this little work, written by Dr. Stone, the disout sinin; and it is the blue alone that stands the test tinguished physician to the Troy Lung and Hygienio son. to investigate, and to love-may, quick as without failing once. The New, so called, is not new; Institute. The work treats in a masterly manner, in and nothing but the Old abides. Truth does not shift chaste yet thrilling language, on the many, though its proportions or its place; our views of it change, hilden causes for the early decline of our American stars | And, anon, like the Angel, in the vision, it and we think, in our egotlam, that truth has been youth. While we advise every youth, both male and netamorphosed to suit the stages of our development. female, to obtain a copy, we also advise every parent, We may see newly, we grant; but the great facts were for its timely perusal might be the means of saving laid with the solid foundations of the world. So ,let many a fond parent from burning, choking regrets, none of us take the vain glory; we advance, but we do which often come but too lale, when they witness the It requires an appropriate sphere, and every worthy not move the universe along with us.

and the blight of the falcest and most promising intel- tiny. lects in a beloved son or daughter,

liberals of the nineteenth century; and, judging from

New Music. Oliver Ditson & Co., 277 Washington street, have Published by Dr. Stone, Physician to the Troy Lung published the following music: Petrnchio Waltz, by and Hygienic Institute, Troy, N. Y. V. K. Batchelder: Dreams, of Love, Waltz Quadrille

by R. B. Leonard; Snow-Flake Mazurka, by Wm. T'ME HERALD OF LIGHT.

Doyrer. Sweet, simple Meladies, by J. W. Cherry; Swifter than the Swallow's Flight, by Emile Derger; The April number of this monthly is at hand. This umber closes the fourth volume and the third year of neighbors, when it was known he was an inmate of I 've Something to Tell You, by Stephen Rosko the magazine's publication. The articles in this num ber are quite as varied as usual, and fall of interest a copy of the article mentioned to send it to S. B. Comic Songs-"Artful Dodger," and "Do you Realand value. ly think She Did ?" by Sam Cowell. Brittan, New York office of the BANNER.

of the house of Brown & Taggard will place Bacon's way through the upper air, and the fish eports in the works in the hands of readers and students, in a form Hquid element. Each of these and every living thing is wheely adapted to the element in which it lives, and that will not fail to delight them. We have before us a specimen of the paper and typography to be employed to all the circumstances of its being. The same wise In the volumes, which will number fiftcen in all, and and benevolent design is manifested in the constitution must say that it is porfect. The press-work is done at of Man, and the adaption of his whole nature to the the establishment of H. O. Houghton & Co., in Cam. sphere and chrumstances of his existence. bridge. The price of each volume is to be \$1.50.

But Man has a spiritual mature which calls for a corresponding state and circumstances of being. To complete the chain of universal existence, and bring heaven and carth into conscious relations and intimate fellowship, it became necessary that one should exist in whom the earthly and spiritual elements of being might have an organic union. Man is that beingthe connecting link between earth and heaven. The temporal and eternal, the material and spiritual, meet and center in him; and there is one unbroken chain from Man downward to the unorganized elements, and upward to the highest Spirit in the Celestial Reavens. Such is Man-the creature for a moment, and yet destined to inherit an endless life—an animat, yet an. Angel 1 This idea is beautifully expressed in the language of the Russian Poet, in his address to Deity:

age of the Russian Fock, in his address to Deny; "Thou att directing, guiding alt, thou art i Direct my understanding, then, to then; Control my spirit, guide my wandering heart: Though but an atom india i momenbly, Bill I am something fashioned by thy handi I huki a middio rank 'which haven and carib, On the last verge of mortal using stand. Cheor to the realme where Angele have their high, Jost on the boundaries of the Spirit-Land i

The chain of being is complete is me ; In me is Matter's last gradation losi, And the next step is Spril-Derrr I I can commeant the lightning, and nm dusi f I can communit the lightning, and am e A menarch and a slave; a worm, a god it

the author's usual vigor and penetration, we can safe The organic structure of man is not more perfectly adapted to the carth, than is the spiritual nature to the higher world. These bodies-much as we prize them—are but the flecting forms of life. The invisible spirit is the essential reality. This is not confined to earth. The Universe is its dwelling-placet Chains cannot bind it, nor the darkness of mkinight obscure its vision. It is free as the wind that bloweth where gone! The Spirit that quickens and beautifies the mass of clay-that which has power to think, to reathought, visit the four quarters of the earth. It is here in this little room-in a moment, it is among the descends to sland on the sea and the land. Amaging power1 Surely, the constitution of the spirit is nat adapted to the earth; nor is its existence to be measured by these passing shadows and perishable forms. sable pall cast so prematurely over-the wreck of body hope or aspiration is a prophecy of a more glorions des

> WANTED-By the New York Editor of this paper a copy of the daily Tribune of the date of Feb. 23d: or any other paper containing an article respecting a nan in a Lunatic Asylam at the West, who was seen at a distance from the institution and recognized by his the Asylum. We will thank any one who may have

Lowis II, Slouree,

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We are pleased to learn that this gentleman-who some time since retired from his connection with the Spiritual Press-does not design to withdraw from the ophere of his relations and duties as a public teacher of our beautiful faith and philosophy. If has only left the Editor's cancium for the lecture room, where he is sure to become distinguished, unless we greatly over-estimate the intelligence and refinement of our numerous public assemblics. As Mr. Monroe's fine but severe sense of propriety will not permit him to advertise his own peculiar elaims: to public attention, (it is only on this subject that he besitates to speak by those who are accustomed to estimate every man by his own verbal protensions, or otherwise by the questionable standard that each individual is pleased to set up for himself. But among those who know Mr. Monroe as we have known him, his quiet disposition and unobirusive manners will not enable him to escape the recognition of those gifts and acquirements which qualify him for a wider field of usefulness than he has historio occupied. Nor will such appreciative minds suspect us of using the language of unmeaning compliment, or of bestowing prates without discrimination when we testify that he possesses a rare combination of intellectual, moral, and personal faculties, attributes and qualities, developed by study and harmonized by careful and conscientions discipline.

Mr. Monroe has for some years been a teacher of Mu ale and Elecution. As an instructor he has at least been moderately successful. Indeed, one could scarce ly fail in such a public capacity, who combines dignity and grace of person and manners, with the rare endowment of a deep-toned, musical and skillfully modulated voice. A number of our most popular speakers have been the pupils of Mr. Monroe, and they doubtless owe the graces of speech and action, which render their public efforts both pleasing and 'effective, to the important soggestions and judicious training they have received at his hands. If the pupile thus hold the multindes by the magnetic snell of their cloquence. and win golden opinions from the Press, it only remains for their preceptor to realize the success that is rendered inevitable by the adaptation of the person to

the place and the duty. We trust we shall not be suspected of festering a too fastidious taste if we suggest, in this connection that there are several other lecturers on Spiritualism and its kindred themes, who are not at all felicitous in their use of the English language, and who very much need such a course of instruction as Mr. Monroe could give them.

Those who may require Mr. Monroo's services as Spiritual lecturer or otherwise, should address him at

SPIRITUAL INTELLIGENCE.

Tomb of the Swedish Secr.

Since the public mind has been turned toward the current Spiritual Phenomena, the scaled books of Emanual Swedenborg have been opened to the com mon mind. Modern Spiritualism should date from the advant of the great Secr. who was, doubtless, the most learned man among the really inspired teacher of all ages and countries. The following paragraph from a letter, recently written in London to an Ameri

Tomi is lutter, recently written in London to in Ameri-can journal, will interest our readers: A few days age, I inquired at one of the thousand old book phops for any of Bweichborg's books, and was told by the old man that thore was of late a great inquiry for Bweichaborg's works, but that none were offered for sais. From thence 1 works to that he tomb of the greatest man of learning and plety of whom there is aby record. Bweichaborg died in Lon don in 1762, and was buried in the rankt of the Sweichaborg's autob, need little square, not more than eighty yards on a side; and the little chargel, surrounded by two strong iron rallings, stands in the middle of the church yard. It is a side; and the little chargel, surrounded by two strong iron rallings, stands in the middle of the or her her do by two strong iron rallings, stands in the middle of the Bwedenborg, and the guide, need to have seen. On the northern eighty yards on a side; and the inter the rest of the church yard. Two old bree hugs collins. I learned that the number of wall there is a neat wills mattle tablet erected to Bwedenborg, and the guide being out the apic where his remains lie in the tomb are yardy increasing, and allbough his doctrince and faith were not quite in hormony with those of the athbarana, that, nocertholes, his memory was much reverted by this congregation. The house where he tast lived and didd was in the anighterbook, but is is not anisity known, so little holes was than of him in London, for he lived in great molesty and quietude, occupied with this imperiabable works, which are now attracting the atomitant of all hands. can journal, will interest our readers: all lands.

Horrible Effects of Superstition.

A correspondent of the Texas Ranchero, writing from Bio Grande city, gives the following account of the inhuman treatment of an inoffensive woman, sus peoted of bewitching a man who was incurably dis-

"There is a man living at Camargo, (Villa Nuova), named Ambrodo Ramierez, who has been to some time auforing from a lustheame discase. As he has been much a crower by the medical treatments he has received, both himself and with concluded he had been bewitched by an inclinative wo-man named Antonico Alania. An Amorican cilizen, and a realisation of Bona, or a few malles from Roma, Mintes Ram-Jorez, the father of this Ambrosio Ramierez, who is one of the most weakly Mexicans on the river, owning a large tract of and and much stock on this side, sent a party of men to the house of the poor Antonio Alania, to kidnan and take her to house of the poor Antonio Atania to kidning and take here to Gamargo. This they did to the most brutal manner. They hassod her, and dragged her on the ground until they fearce she would die, and they nut be able to get her to Gamargo They beat one of her daughters baily for interforing to pro-tect har year mother; shot at another for the same resoon but family successful in taking the old woman across at Ro-ma. Sho was taken to Gamirgo, severely boaten, and her body suck full of shorns of prickly par, and this beating etc., rapechel at soon as she recovered sufficiently to he until to endure it, for the space of some two works. This treatment of the which of the one were the more to the other of the dailing to endure it, for the space of some two weeks. This treatment a the which did not, however, improve the bankh of the Galikos and the which dedter them that them that they must burr her; that the eldk man ind pigeon bones in his head, and that as soen as the witch commanced burning, the bone would prorude, and he, the which dedter, would than pai them out, and this was actually done. The poor woman was thed up and core shucks lighted under her foet, and the kop in dis the soon sherward died." Before we pass a enumary and vindictive sentence on the authors of this brutality, it may be profitable to consider that our pious New England ancestors did similar things in their day-all in the name of God and for the good of humanity. It is worthy of obser- S. T. Munson, who will supply all other Spiritual vation that Medern Spiritualism, by revealing the Shadow Land-explaining the occult powers of Nature and Man-and by making us famillar with our true relations to each other, together with the nature and measure of the influence we exert reciprocally-is giving a death blow to the vile superstitions of the Dark Ages, and rapidly bringing the realm of mystory within the domain of science. Those who oppose the progress of Spiritualiam aroatherefore fostering the foulest superetitions, and thus striving to prolong old Night. "They know not what they do."

Blow beloliuks futo the meadows; Diew off the rain From faces beclouded with pain. * Bot wind, thou art islien with showers, to blow the ficuli but fine hours; Blow the ficuli but fine howers; Blow the bec out of the polden could, And blow sway The cloud that darkens my heart to-day."

Gold and Grain.

The elegance of Edward Everett's theteric usually dence of his thought or the originality of his views Truth is not more valuable because it rides in a gilded vehicle, though it is quite likely to attract more atten- readers. the truth.) his real merits may possibly be overloaked tion. for the reason that multitudes are able to admire heautiful :

heautiful: Drop a grain of California gold in the ground, and there it will ito unchanged to the end of time. The cloue on which it fails are not more cold and lifeless. Drop a grain of our blessed gold into the ground, and iof a mystery. In a few days is contens—it shoos upward—it is a litting thing. It is yellow itself, but it sends up an emerald green through the coll—it expands to a vigorous stalk—revel is in the sumbling —itself more glocio-s than Solomon, in its broad, duttering, Lafy robes, whose sound, as the weak wind whispers through them, fails as pleasably on the bashadman's car as the vanto of his seventheart's gament, and, and i ast, ripers into two or three magnificent isatom like this, and are is forend on the or which is studied with hundreds of grains of gold, every one possessing the same wonderful primeries na the parent grain, every oue instinct with his same productive powers.

The Pont's Bleming. The poblest gifts of Providence are far more equally we mistake not it was Jerrold who gave expression to the general idea in the following lines:

general idea in the following lines: "When an the quict of my louely hours, Some softly withoering inspiration stenie; An I lees bleat than he whose spirit Freis The deepeet morings of the Musse's powers? Nay. For the semight that glids up the towers of princes—In the sheltered han evreals The beauty of the primruse, and unscals Phale of fragmance in the violet's howers— For Peerg cas glind, illume, sustain, And inguify the humblest heart she eways: And whose steekart shall not seek in vain, For Jores should at he trike exit in vain, Red the steekart shall not seek in vain, For Jores abuidant in her pleasant ways."

The chief blessings that crown our life do not con home to the mind and heart in the splendor of worldly

circumstances and imposing ceremonies. We meet them in the humbler walks and ways of men. It is written of "The kingdom of Heaven"-with its priceless and imporishable treasures-"R cometh not aith absorbation " But the pearly gates onen within and we enter through the depths of a silent conviction and a speechless loy.

Music of the Shells.

The Poet whose spirit was allve and awake to the great organ music of the spheres, heard the stars

""" Nightly to the literalize earth. Report the story of their birth;" and every one whose soul is attuned to the sublime harmonies of Nature, may feel and inwardly comprehend the song. Authentic history does not record the origin of artificial music and musical instruments. We wander about in the wild regions of Mythological Ro mance for the Shapherd's pipe, and the simplest form of the Lyre. It is said that Jubal invented the last

- mentioned instrument, and he was worshiped. "When he struck the charded shell. [1]s listening brethren classd around— And wondering, on their faces fell, To worship that corestial sound; Less that a God they thought there could not dwell, Within the hallow of that shell, Which spoke so sweetly and so well."

The worshipers of Jubal who found God in a shell, rero wher than modern Atheists, who never find him at all. As he is in all things, every object in Nature ly a Divine teacher. There is primitive music in the emerald halls of Ocean, and a rude Sanscrit language is spoken from the abyas. The deep volces are never ellent, and there is no pause in the mysterious music. Every empty shell that the wild waves bear to the shore, inherita that mystical tangue, and breathes-in audible murmars-the chorus of the sea forever.

Brenking and Thawing.

Bome susceptible youth, who was greatly charmed with the person and dexterity of a young lady whom bo mot at a skating club, sent her a valentine. In which be introduced the following stanza from an English poet:

- pool: "Icr heart is like a frozen lake, On whese cold brink 1 stand 1 Oh, buckle on my spirit's stand, And iceal thou, loving mint, the way To where the lea is thin, That it may hreak beneath my foot, And ici a lover in."

That fellow kicks over all the poetry of the heart by approaching his lady-love feet foremost and rough-ebod. When the process of congulation scenes show When the process of congelation occurs about

LIGHT. BANNER \mathbf{OF}

mentalideas, Dr. Ellis was, of course, far better qualified to write a fresh and useful book, than many who have preceded him in this department of scientific literature.

Without initiating that the work before us unfolds a complete philosophy of the causes of disease, or that it attempts to explain all the laws of vital dynamics. we are, nevertheless, sattified that Dr. Ellis has fornished the public-in the present suggestive and inexcites our admitation quite as much as the indepen- structive treatise-with a valuable contribution to the sum of popular knowledge; and accordingly we con. mend the result of his labors to the attention of our

We must not omit to notice the fact that the me. while few are qualified to discriminate. The follow. chanical part of this handsome 12mo. volume of three ing descriptive passage from one of Mr. Everett's hundred and forly eight pages, is the work of two Agricultural speeches, is certainly very sprightly and young ladies, who recently established themselves in the printing business at No. 8 City Hall Place. In

these days when idleness is so very fashionable among young ludies who are cultivated and developed after the popular modes, the enterprise and industry of the MISSES HOYT-who are not only remarkably inicili gent, but as delicate in person and manners as they are refined in thought, feeling and speech-are entitled to the highest commendation and the most substantial encouragement.

LLUSTRATED CATALOGUE OF IRON RAILINGE, CO., &O., manufactured by the New York Wire Railing Com-pany. Hutchinson & Wickersham, 312 Broadway, This is a magnificent supervoyal quarte of one bundred pages, bound in muslin, containing an immense number of unique and beautiful designs, from the distributed than many people are accustomed to sup- simplest to the most complicated, of every variety of pose. All breathe the same vital air; the sun shines durable and ernamental from Work now in use. The alike for the proud and the lowly; the humblest patterns are elegantly lithographed, and accompanied watcher may gaze at stars of the first magnitude; and with all necessary explanations. This book, which Immortality is the common Inheritance of Man. If was prepared and published at an expense of several thousand dollars, was chiefly designed to exhibit and advertise the graceful and permanent structures-too numerous to be mentioned, and too various to admit of description-which are manufactured at the mammoth works of the proprietors. THE IRON REVELATION was never so fully and exquisitely translated before. In the number, variety and beauty of its artistic illustrations, this book for surpasses any similar work ever published in this country.

> THE GOLD FIELDS OF ST. DOMINGO; with a Descripthe top receipt of or boundary, with a Descrip-tion of the Agricultural, Commercial and other advantages of Dominics; and containing some Ac-count of its Climate, Seasons, Soll, Mountaine, Principal Clites, Rivers, Bays, and Harbors. By W. B. Courtney, E.g. Now York: published by Anson P. Norton, 114 Nassau street. The object of this 12no. volume of 146 pages—as

lefined in the Author's preface-is to interest the American public in the Mineral, Agricultural, Commercial and other resources of Dominica. For the last two years the Author has been familiar with the subject, and from information derived from the early Historics and Colonial accounts, from much and contipued converse with gentlemen long residents of the Republic, from visitors and explorers recently returned from that country, as well as from the voluminous correspondence of citizens of the United States, at present engaged in explorations and mining enterprises there, he dow lays the result of his researches and inquiries before the reader.

The book furnishes a brief. reliable history and a falthful description of the country, including its natural and political Geography and Topography, (illustrated by a colored map.) Climate, Soll, Productions and Population. With the Author's extensive information, his liberal and comprehensive views, the well known freedom of his thought, and the manly vigor of his style, it is scarcely necessary to say that the book is both entertaining and instructive. Moreover, as gold is the great incentive to rapid locomotion, we may anticipate a movement in that direction. But these who would proceed understandingly should first read the book.

ODIC MAGNETIC LETTERS. by Baron Reichenbach. translated from the German by John S. Hittell. New York: published by Calvin Blanchard." This is a pamphlet of 89 pages, containing many of the interesting facts and curious experiments developed by the learned German in the course of his invesfigation in a new and productive field of scientific in quiry; and published in detail in the larger work by the sume Author, entitled ...Dynamics of Magnetiam sto." While we are hy no means prepared to accept the Baron's hypothesis respecting the supposed existonce and actual discovery of a separate, imponderable and universal force in Nature, we yet regard his work. in its experimental character and phenomenal aspects, as replete with a peculiar interest and important in struction. The present publication is the thing for the multitude, who do not care to purchase or to peruse the larger work.

ALL SORTS OF PARAGRAPHS.

Nothing is more easy than to grow rich. It is only o trust avoidy; to befriend none; to heap interest upon

Interest. cent mon cents to destroy all the finer feelings of one's nature, and be rendered mean, miserable, and despised, for some twenty or thirty years, and riches. will come as sure as disease, disappointment, and a miscrable death.

Mr. Holmes Greenwood, a revolutionary patriot. died at Providence, R. I., on the 9th inst. He was 05 among the rost. We will attend to it immediately, and give years of age on the day of his death.

As an instance of the necessity of investigating case where relief is asked for, Roy. Mr, Dhunt, at a meeting held in London, recently, said-"Not long ago, a wo man took him in with a pitcousstory that her husband ad not had a day's work for six months. It was true or he was a alght watchman."

for he was a night watchound. The play of "Blue Beard" at the Museum has been, of course, a success. Jobn Davies as Blue Beard, and Miss Mary Shaw as Fatima, deserve especial mention for the superb manner of their performance. This fair to win a place in the bearts of the Museum geors. A French writer has said that "to dream gloriously. A French writer has said that "to dream gloriously.

you must act gloriously while you are awake, and to bring angels down to converse with you in your sleep. you must labor In the cause of virtue during the day." There will be a total eclipse of the sun on the 16th

of July. Time stonle away with unregarded wing,

And the soul hears her, though she cease to sing.

In the Cambridge Pollce Court, recently, two boys who were arraigned for breaking and entering the

Ard, 4th. —The offices shall be a President and Vice Presi-dont. a Bocrotary, who shall also be Treasurer, and an Execu-tive Committee of the boches excerned dulks shall the place to appear as a witness, he avowing his die belief in the existence of God. The task of diting out the Great Eastern for sea is being proceeded with as rapidly as possible. So we aball set her, after all. By the telegram we learn that the Henry Clay statee monies were very imposing, while the military display aloon of Wm. Whitten, Bridge street, escaped punish-

nonies were very imposing, while the military display was one of the finest ever witnessed there. The crowd of strangers was immense. Mr. Barbour's oration was masterly tribute to Mr. Clay. The statue is a beau tiful work of art.

Newstead Abboy, Byron's English home. is to 1 sold at public suction on the 18th day of June next. A beautiful woman who has the qualities of an accomplished man, is, of all conversations in the world,

the most delicious. In her is to be found all the meri-

To selze ye manne Ban-Born. But ye Constabels were knocked aboute, Till they thought it most discretic,

- Like ye Britishers in '75,
- To hastily retreate.

been instructed to co-operate with the English Minister in bringing about an armistice. The wildest excitement prevailed at the capital regarding the seizure of Marin's steamers. The Brooklyn arrived at Vers Cruz on the 27th ult.

TROUBLE AT ROUB.-A son of Rev. Dr. E. B. Hall. of Providence. R. I., and Horatio de V. Glentworth, the U. B. Consul at Rome, were wounded during the recent massacre of the people by the armed police of that city. The last surgical reports sent to the gov-

erument make the number of those wounded in the affray to be 147. What lotter of the alphabet does a child first lisp

T.T. Tus Rozz ... All our readers will remember Soze'

numerous peem of "The Bore of the Sanctum." This is the first stanza, which anybody may apply to himself who chooses : Again I bear that oreaking step,

In's myning at the door! In's myning at the door! The well i know the boiling sound That ushors in a bore. I die not tramble witch I meet, The stouest of my foor. Bus lieavon defend me from the friend Division of the store of es—but never goes

tion by the French, Rome will be occupied by the Pontifical troops, and the Neapolitan troops will enter the Matches. 3000 Papal troops are concentrated at Aucona.

A despatch from Rome says that in case of evacua

A drunken man is a greater sinner than any that is

To Correspondents. J. P. D., HANPER, Onto, -- We have no occasion for the ser-Spiritual and Reform Publications

 $\mathbf{6}$

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vice of the person you refer to. B. B. L. STONERLU,-Don't 'remember to have seen the poolry you allusie to,

G. II.-Haven't the paper, but will procure a copy, and attend to your suggestion next week.

J. L. P., CLEVELAND, Oric.-Owing to the perpisatiles attending enlargement, several Siss., have been miniald, yours you the desired information.

MEDIUMS' MUTUAL AID ASSOCIATION. The third meeting of Mediums interested in the formation of an association for mutual improvement was listica in the Brawing-room of the Bannen or Light, and about twenty.

Arowerts prosent. A Constitution was adopted, and a committee of five, of whom Dr. Charles Main was chairman, was appointed to pominate officers for the poramuscut organization of the

14.44 CONSTITUTION.

CONSTITUTION, Article Irl.-Tho Boclety shall be called the "Mediums" Mutual Aid Association." Art. 2d.-Its object shall be to afford opportunities for mutual improvement, sympathy, and add, and to secure con-ditions favorable for this dovelepinent and instruction of these who usomedlum powers professionally as a business or menpa of support. Art 3d,-All such professional mediums, and the wives or husbands of such mediums, can become members by signing this Constitution.

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 comprised main is, of an contribution in the world, it ments the most delicions. In her is to be found all the merit of both sexes.
 Not of Farkfow, Now York.

 The San Francisco "Family Circle" does not reach us. Have u't seen it for a long time. If you desire an exchange, pass it along.
 COURT OF DEATH. COURT OF DEATH. This subime Pabling, by REMBRANDT PEALE, is now control to 1.2 o'clock, r. m. Description given at 4 and 3. Admission 32 conts. NAC SHALLE COLORED Dogs are said to speak with their tails. Would it be proper to call a short-tailed dog a "stamp oralor?" To Constabele to Concords wente, Whon ye shades of nighte came on; From the U. 8. Gennet there.
 Whon ye shades of nighte came on; Prom the U. 8. Gennet there.
 Now York.

 To colors.
 From the U. 8. Gennet to reach Dorg.
 Color reach to shall be orderesed. Dorg. To solve the manne Ban-Born.
 Now York.

 JUST PUBLICHED. MODERN SPIRITUALISM ITS TRUTHS AND ITS ERRORS." The Bushier coreases. Maxico.—Intelligence from Vera Cruz to the 1st inst, has been received at New Orleans. Miramon had not arrived at the capital. The French Minister had been instructed to capatorate with the Brealth Minister and York, who will issue on May 1st, the first number of rol, S, "HERALD OF LIGHT," ASTEMA Por the INSTANT RELIEP and PER-MANENT CUIE of this distressing complaint, uso FENDET'S BRONCHIAL CIGARETTS. Made by O. D. SEYNOUR & CO., 107 NABSAU STREET, N. Y Price, \$1 per box ; sent free by post. FOR SALE AT ALL DRUGGISTS. POR BALE AT ALL DROUGHESTS. April 14. J. V. MANSFIELD, MEDIUM FOR ANSWELLING SEALED LETTERS. An-swort returnable in thirty days after recordion. Terms Invariably \$3 and four stamps. Address, Choices, Mass. April 21. If

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FACTS AND FANCIES.

Spring has Come!

April reminds us of some capricious maid who walts impatiently and sighs for the warm embrace of an by Dr. Ellis, in the book under review. Having met absent but expected lover. Her heart is full of prom- with many pathological treatises, all inculcating the with their wealth of bright curls and light costumes. But we welcome and cherish the fair visitor from the South land, fickle as sho is. She is bewitching as she is capticious; and we allow her to laugh and weep at changeful and uncertain voices. In her gentler moods she is irresistibly agreeable. The April winds are blow softly, like aromatic airs, but of the beautiful lands of Summer and of Song. After all that has been said of the inconstant one.

she is the minister of Hope and the angel of the Life. While she bends tearfully above the graves of the Come near, to-day, O breath of the Spring 1 with the itual forces, and existing moral states. His system of inspiration that warms the heart. Breathe on the cold forms of Nature, and fan to life the ashes of our buried

bopes. "Blow, from a trompet of balm in thy mouth, Blow us more sunshine than shadows, Blow builerfiles out of the South,

the fountain of the affections, the abilosophical lover does not attempt to .. break the ien"-he melts it by the oderate but steady fire of his queuchless passion.

Marris on Modern Spleitualism

The Discourse delivered by Rev. T. L. Harris in the Institute on Edwards street, Portman Bounte, London in January last, has been published in a neat pamphlet of forty-eight pages, and is for sale by Munson at the New York office of this paper. As this discourse has occasioned considerable discussion on both sides of the Atlantic, and various and contradictory reports have obtained currency in this country, the namphlet will doubticss be extensively read among Spiritualists and their opposers. The est way to obtain such correct information as will enable us to do justice to all parties, is to read the discourse carefully, and then judge. We shall most certainly adopt the course we recom-mend to others. All orders should be addressed to

NEW BOOKS.

Books and Reform Publications.

THE AVOIDABLE CAUSES OF DISEASE. INSANITY AND THE AVOIDABLE CAUSES OF DISEASE, INSANTT AND-DEFORMET, by John Ellis, M. D., Professor of the Principles and Practice of Medicine in the Western Medical College of Cleveland, Obio; author of · Mar-riage and its Violations.' A Book for the People as well as for the Profession. The Prevention of Dis-ease is more important than its Cure. New York, Published by the Author. Room 20, Cooper Insti-tute.' tute."

It affords us no little pleasure to meet with a Medi ulties and capacities for independent thought shocked

access the violets blossom in her eyes; and her bosom is same general views; appealing to our reverence for the a cage of singing birds. Like waves of light that past and our faith in the infailibility of doctors, rather same general views; appealing to our revorance for the come and go in rapid succession-when broken but than to enlightened reason and the records of modern fast moving clouds float between us and the blue discovery, we frankly confess that we were slow to heavens-her inconstant smiles appear, and are fol look into the volume before us. But having so far lowed by alternate frowns. She tries the temper and conquered our disinclination as to commence an examthe complexion of the fairer creation; plays rudely ination of its contents, we soon realized that the su perior claims of this work entitle it to a careful perusal.

Here is an author who regards the discusses and do is capricious; and we allow her to laugh and weep at formilies of human nature from an enlightened and pleasure and without a cause, like a foolish girl in spiritual, as well as from a scientific point of view. whose heart the half-awakehed loves murmur with His vision not only embraces the external domain e common observation, but it also comprehends the more interior causes of vital dorangement. He does tempered by her warm, inspiring breath; and they not overlook the abnormal exercises and gross perver-

sions of the human faculties and affections-always the most prolific sources of disease. He has not fullen into the common error-especialty common among med ical authorities-of presuming that man is a soulless, automatic machine; and that the physical functions of buried gorms, her gentiest breath wakes the dead, human existence, sustain no relations to inward, spir-

pneumatics is not restricted to the sublile fluids of an. imal bodies, but it takes hold of our spiritual individ-

uality. He recognizes the fact that the active forces ysis-they are old spiritual. Entertaining these funds. Dead March in Sanl."

177- Miss R. T. Amedev has been severely sick with a lung fever, which has prevented her fulfilling her engagements at Cinclorati and Terro Haute; but sho is in hones to be able to be at Chicago during the month of May.

n= Speakers who wish to make appointments a Cleveland, Ohio, are requested to address Mrs. H. F. M. BROWN, who is authorized to confer with them, 137 Father Cluer, and his daughter Susie, will hold bree meetings at Lowell, Sunday, April 22d.

HUDBON AND EMMA TUTTLE.-These talented and faltiful laborers in the Reform field, are ougaged in proparing for publication a volume of poems. It will merit an extended sale.-Hernid of Progress.

Because the Penobscot river was not free of ice on the 6th inst., a Bangor editor save, "somebody will be squirting round here in a new hat, vest and boots at our expense." Probably said editor used "the word." The Mechanical Bakery in Baltimen is now in complete running order.

Letters from Rome confirm the statement that the allocution pronounced by the Pope in the Secret Con sistory of the 26th ult., included the excommunication of Victor Emanuel, without naming kim. It specifies his acts, which, it says, have incurred the consures pronounced by the Councile against the plunderers of the church.

The Roston Herald says that melodrams and sense. tional pieces still occupy the stage of the National, where Williams and Hampton are doing their best to please the multie. Pairletic continents are enuncia-

cal Author whose mental vision is not obscured by an ted, virtue is rewarded, and vice punished, nightly, to unwise devotion to some accredited theory, or his fac- the delight of boxes, pit and gallery.

. Hay is so cheap in Chicago (seven and even five dolby ordinary professional methods. Such a gratifying lars a ton) that speculators are buying it ap and send-exception to the general role appears to be furnished (not it by railway East and South. ing it by rail nay East and South.

DISCOVERY OF A NEW PLANET .- Mr. R. Luther. under date of March 25th, writes as follows to Mr. Bond, of the Cambridge University: "I announce to you the discovery of a planet of 1h 11th magnitude. ule by me on the 24th of March, at 11 o'clock, at Blik: position 180 deg. 29 min. H 2 deg. 51. min.

PARLON OPERA .- The Draytons, at the New Melodeon, are doing a fine business, which shows that their unique entertainments are appreciated by the public. The King of Sardinia has issued a proclamation re-

easing the inhabitants of Savoy and Nice from further allegiance.

The poor birds are not a very bold race, and yet a great many of them die game.

Job an Editor ?" "Why, Sammy ?" "Because the Bible says he had much trouble, and was a man of sorrow all the days of his life."

The ancient wooden building on Washington street, opposite Milk street, was built in the year 1656, and is nsequently two hundred and four years old.

It is exceedingly had husbandry to harrow up the feelings of your wife.

Flattery is a sort of bad money to which our vanity gives currency.

"Do you believe, sir, that the dead ever walk after of our being are all within, and that-in the fast anal- death?" "No doubt of it, madam; I have heard the

made: as indeed there is no character which appears more despicable and defamed in the eyes of all reason able norsons than a drupkard.

Spiritualism is the fruits of the spirit of the Father conting up through the material, living organisms of the world, sud ultimating in a manifestation through man, bringing him nearer to the Divine source.--Sua-

A despatch from Vienna says the Austrian Cabinet had addressed a note to the Cabinet of Train, strongly protesting against the annexation of Tuscany, Parm nd Modena to Pledmont, maintaining her incontesta ble right to oppose an act which, in despelling the le gitimate princes of the States, would also destroy the ide l ight of succession which these same treaties accure the House of Hapsburg. The following notice, says the Salem Gazette, may to seen in a blacksmith's shop, in the town of Essex

"No Homes shod on Sunday except Sickness and Death." Jo Cose thinks these horses must have been a matched "span."

THE PENTTENT FORGIVEN.

To THE EDITOR OF THE "BFIATURL MAGAZINE." Nr.-The following Poens was given through the medium-ship of Mr. J. R. M. Squire, under three distinct phases of Spiritual communication. We had received sorrest important messages, when it was the had received sorrest important messages.

Sprittal communication: We had received several important messages, when it was intimated that a spirit was present wished to commuci-exto. Inskedi if the spirit was hown to any of the circle. The answer was, "No." A lady sitting at the table, with long black hair, of a figanish cast of countenance, and of haughiny mion. I called over the alphabet, and received the first four lines by "raps." They were so faint, however, as to make it tedious to proceed, when Mr. Squire's hand was mored, and with great rapidity the next verse was written; so complain-ed that she writing was illegible, and meserver." Inneed, and "The spirit's trying to outrance the mellua," Inneediate by after, Mr. Squire dropped the pocell, his eyes closed, and he proceedic to space in a calm and measured tone of volce, and ilciated the remaining cerest of the poem, without the alternitor of a word, and I doubt not but that your readers will think with me, that it is of unusual merit, and worthy of a place in your Journal.

"My heari, like some fair spot in Eden's bower, Will blossom o'er again with Aope; and teata, Like moning dows upon the opening flower, Will keep its petals bright and fresh for years.

That I have wayward been, I know and feel, And I om sad, oh carth I from thee star, And like the poor lidelators who kneel. And through the midnight praise their flaming star.

Great God1 and is it true I am not loss?

To cattor me, note, approach, approach, and dui But sh't that sweetest word in all the chain, Which unto cartli God drops after from beaven, Which touches all our human hopes sgain. Is this one word from God's own ligner Forgires t' April No. of Lossion Spiritual Magazine.

as carly as Friday morning, to insure insertion.

to be found amongst all the creatures which God bas MODERN SPIRITUALISM Spirit Manifestations .- By Rov. Adin Ballou. Price, 75 c.

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HOPEDALE HOME SCHOOL.

THE next (Summer) Term of this Institution, thereagily Refermatory and Progressive in its spirits sub tendency, will commence on WEDSEDAT, May record, and continue TEN werks. For full particulars see large circulars, to be obtained by addressing

blained by addressing WM. 8. HAYWOOD, ABDIE D. HEYWOOD, Hopedale, Milford, Mass., April 14, 1860.

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

With feeble voice I lift my sorrowing prayer, And, like a guilty thing, beside Thy throne I trembling stand; while oil the amber ar, Is loud with welcomes. Thou art not slone!" daily avocations preclude them from devoting the hours of day to investigating this phenomens, will derive much sails faction at our ovening meetings, as all have an opportunity of receiving salisfactory tests. Admission 25 Conts. teads I see Thee not, but some cast influence leads My spirit on. Inko film, who suffered most, I kiss the scourge, though all my being bleeds I Mrss Horr will give private sittings at the same place

I'd rather live outcast from all my kind, Walk carth's most desolate and barren sod, Than feel that love again which made me blind, To barter life, hore, happiness, and God i

April No. of London Spiritual Magazine. Mortics.—All notices of loctures and locturers' ap-pointments, published on our seventh page, must be received as early as Friday morning, to insure insertion. MBDICAL TREATMENT-NUTRITIVE FEINCIPLE. DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY DR. ALFRED G. HALL, M. D., PROFESSOR OF THE PARTY PARTY DE CONSULTATION OF THE PARTY OF THE PARTY PARTY DE CONSULTATION OF THE PARTY OF THE PARTY OF THE PARTY PARTY DE CONSULTATION OF THE PARTY OF THE PARTY OF THE PARTY OF THE PARTY PARTY DE CONSULTATION OF THE PARTY OF THE

LIGHT. BANNER OF

The Messenger.

6

Leel message to this department of the lineare we doling was poler by the spirit where nome it bears through Mar. J. S. Corast, while to a condition solid, the Trance State, They are not published on recourse to flictrary meril, but as teris of spirit community to those friends who may recu-

to thum, to show that opinie carry the characteristics of We hope to have the point, and do neary with the circulate their eather to that beyond, and do neary with the circul-ous ides that they are more than right hope. We believe the poldic should know of the spirit world as it is seniousliferent that there is evil as well as good in it, and not exject that purity along shall flow from spirits to

and not experimental to receive no doctrine put forth by Weak the render to receive no doctrine put forth by result. Bach expressue so much of truth as he prepres-no more. Each expressue so much of truth as he prepres-no more. Each express to fits own condition with tush, while he gives obtained merely, relative to things not ex-

Ausworing of Lotters, —As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenome-ns, we cannot attempt to pay attention to letters addressed to spirit. They may be sout as a means to draw the spirit to our stretes, however.

Visitors Admitted .- Our slitings are free to any one

....

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

spirit they recognize, write us whether true or false?

From No. 1503 to Statuto True of laise? Thursday, March 22. — Morgiveness etternal; Hornee Per-kins Sanual L. Leadarburst, Philadeijshin; R. D. Waia-wright, to R. A. W.; James Glasson, Hollowell, Mo.; Charles Johnno.

Wright, to R. A. W.; Jaines Glosson, Hollowell, Mo.; Charles Johnson. Priday, March 23.—"What does Modern Bplritualism Ioach—and What reward have no for seeking to understand the mysterics of our God ?" Mary Elia Neslson; John P. Bampson, aliaz Beott; Mary Ann Welch. Saturdry, March 24.—"Hiter in Bpirt Hite?" W. F. John-son; Ubarbute Brown; Jatus Elynn; Heo. P. Wiswell; Mary Ioabhaon; Stephon Walker. Taeaday, March 25.—"Fold Depravity ?" David Emerson, Jangor; Janue W. Cabbetston, Enginud; Estella DeJuan, Yranes, Widacadoy, March 25.—Nathanlet Morton, Taunton; Loyi Canden, Augusta; Charles Johnson, Boston; Fibencer Low, Boston; "Cody ?" Eunics B. Blovens; John Brown; Caro-Ing Maron.

line Mason. Thursday, March 20.---"What are the occupations in spirit-lifer" Capt Thumas Parker, Boston; Emma Brown, Somor-Wiles, Burg Graden Marker, States (Comparison), Somor-Tri Capi Thomas Parker, Ibston ; Emmin Brown, Somor-le; Bon Grafton, Joston ; Joseph Hawing, Boston, Friday, March 30.—"Sin ngainst the Holy Ghost; "Charles prinou, Brownsville; Honry Olimen; Maria leabella Ash-

ton, St. Louis. March 31.-I.awrence O. Capton, Missistippi:

Salarday, March 31,--I.awrence G. Capton, Missistipol; William L. Heard, Washington; Margaret Shay, Penderton Mill. Lawrence; Houry Shoridan, Camptown; Botsoy Watere,

Portland, April 6-Invocation; The Two Dirths; Catherine Friday, April 6-Invocation; The Two Dirths; Catherine Young Bates; William Finnders, Rockport; Elizabeth Bach-

Young Bates; William Finnders, Hoczpore, Landers, electronic Structure, April 7-Biophon Beardsley, Northileld, Yi.; Saturday, April 7-Biophon Beardsley, Northileld, Yi.; Altred M. Poterson, Rochestor, N. Y. lired M. Poterson, Rochentor, N. Y. Tuesday, April 10—Thou shalt pares tha Lord thy God; stharing filood, Millord; Neilio Atkinson, Rushua; Alf.

Cathorine Bloom Hunling, Beaton Fednerduy, April 11-Michael Agin ; Wm. Evans, Boston.

Eternal Forgiveness.

"How is it possible for the sinner to receive parden for size committed in the form, after the suffit is severed from the form, when the Bills clearly teaches that man must receive forgironess here, if at all?"

the form, when the Bible clearly leaches that man must receive forgironess here, if at all?" This is a question we have received, and which we purpose to discuss this afternoon. There is no limit to life; when once the individual is space into life. In centers upon eternity. All time is have not have the stress upon eternity. All time is have not the is not a shave to death, to change, to circumstances. Nature bith nowhere sold, "Man, thou shalt ask and receive to day, and not to-marrow." Nature gives eternity to all her creatores, and the soul is quite as much could be forgiveness. or a state of happiness, after passing through the change of death, as before. Indeed, its condition for peace is offlines more favorable after passing through the change, than before, for, perchance, templation may have closed its arms about him with so strong a force, that he may be unable to rise from sin daring the present state of life. The God we serve is a God of favo, an unchangeable being, and he give it to all his creatures elemal suiva-tion. He doth not say. "Come, oh man, to-day, and receive pardon for thy sins-to-day is the only fime:" but eternity is years. "Come whensever you will." The same Jehowak who created in purity will give to the creative a condition of purity in the higher life. Every child of God is a child of freedom, hound to no haw save to that which belongs to himself particularly. One may receive pardon have, and snother may put it off a thousend years, and yed his foolities for progress may be quite equal to the brother who came in the morning. All things are possible with God, which come within

orning. All things are possible with Ged, which come within his new, and Elocalty is written upon all. Previous to the first birth in the intellectual of man, conditions the Drst Mirls in the intellectual of man, conditions may have been, so Un-dapied to his spiritual nature, so perverted, as to have stamped certain stains upon the physical, or mortal. Under these conditions the little one is subscred into your condition of life. This condition draws to itself certain montal conditions of will over the state of the deserver a conditions of evil, and thus temptation is drawn pround such an one from birth. The bud of evil becomes stronger and alranger avery day be lives in mortal. At times the God within struggles to throw off these conditions, but nature is too weak to do it. Sho alrangles for years for it; sho asks for pace for years, and fails to receive it; but the seed is sown, and peace with some

will come. Now, then, when the spirit passes through the change of death, he throws off many of the coulditions of evil—the well is lifted which obscures the glory of for God

There in all firetart way: i an i the all right nave come here is a planton, a mist; well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. Is it cay to go i Well, shipper, i'm going. It is spiritland the would is the sense to sense on the spiritla and the inconvenient care. If four questioner, we charge you can a we show there may be could chas of spirits. I'm not much used to coming fn this way, but it sceams to go i flew than you likes of iffern i the sense to be of ad, but to be assed for could go the population. It is used in the sense to be of addition to be assed to coming fn the way. I'm to take the analytic spirits. I'm not much used to coming fn the way, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to coming fn the saw, but to be assed to come in leston, here nand here. I flew the means a bud there to asset the saw to be asset to the saw the saw the saw the

docu of his own nation? As I have accomplished my mission, and am not over well pleased with the company about me in spirit-life, I will leave.

I was been in flariliner, and I have get some lokk, there, also, through I have help alon flertram.
I cont it think of the man's name who keeps the it for all about these things before I died. I know it here, things before I died. I know it here, and al about these things before I died. I know it here, and al about these things before I died. I know it here, and al about these things before I died. I know it here, and al about these things before I died. I know it here, and all about these things before I died. I know it here, and all about these things before I died. I know it here, and a but get in a gameent of innovielity. Then it here a links of splits, and could tell good ones on citize hand.
Well, look here, you may say I was draik and fell for a fameent is a state of happiness? "I is not tabe the form in the there are in a mach beat gling communications i but if was alst gling communications is but faws not seen him since I have based not income here, in a mach beat gling communications is but faws not seen him since I have based not income here in a mach beat gling communications is but faws not seen him since I have based not income here in a mach bet and the way I come here in a mach beat gling communications is but faws not seen him since I have based not income here in a mach be and more in a mach beat gling communications is but faws not seen him since I have based not income here in a mach be thing to come here in a mach beat gling to mach the very many attend the inter the same any setting to gling that I took real pleasare in the should do to other as a plagineas the way i based the inter have come here in a different way; but it is all dight max.
Mell, blow the cond is a that we there guided. They need not wail for the north form more of fields the alweight how may fits i could not it help in the same any could it. I have allow the anorth form more and the devil of its is the disting with themerer is a state of the moral form. You will have allowed the anallow of the onorth form. You will hav

John P. Samson, alias Scott.

 John P. Samson, allas Scott.
 John P. Samson, allas Scott.
 John P. Samson, allas Scott.
 I'm not the best man that ever lived: does it make any difference to you? Is it your custom to receive all the little incidents in a person? slife? --- all they can base my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Ny son boars my name: my daughtor's name is Char. Match 22.
 R. D. Wainwright.
 My Son. I would inform you of a change that is about to take place in your coudition. --a change for the better. You will pay attention to your own intuition, and this gain much to ald you in your future position. All is well with that which calls for active thought to your nown intuition, and the gain much to ald you in your future position. All is well with that which calls for active thought to your, you will profit hereby. R. D. Wanwmnant, to R. A. W. March 22.
 James Gloeson.
 I was born in Hallowell; died in Baston, in 1850. Rave friends in Hallowell; died in Baston, in 1850. May position here is hard; I cannot speak, cannot we place, no doubt: and I would not give a bard if or court of the place with the fow, nor do I care. Taik about being happy, that 's a flace with the for more is bard; I cannot speak, cannot is marked to not is and if a could it do as I wanted to all if i could it do as I wanted to all if i could it do as I wanted to not is and if i could it do as I wanted to not is and if i do the sit a marke there is the place is the town here it we there here is the town here it we that the town here is the place. The observed is not is there is the set is the set is therea. The observed i I was born in Hallowell: died in Baston, in 1869. Have friends in Hallowell: Boston, New York, and many other places. My position here is hard; I canont speak, cannot but joiks know is, that I am not dead or asleep, as they have asked me to do. **JAMES GLEASON.** March 22. **Charles Johnson.** Can you toll me the best way to do jast what I wish to do? It is fly partied to cause. So many are a mother living in Cambridgeport. I went to school in lositon to Mr. Soward, when wo lived in May street. there ore cannot get achance unless preity smart. I have to be happy by cutting the About Christianly and re-fly all very well to talk about Christianly and re-living all were well be to talk about Christianly and re-living the falls, for all that. I canno to speak with my mother. I want to apeak to her without company. Her unne was Elizaboth; do n't forget, will you, that I am black—not white. March 29. **What does Modern Spiritualism Tench**? "What does Modern Spiritualism **Tench**? "What does Modern Spiritualism

have seen him. The only thing to make my children happy is a knowledge of the herenfter. If I had all the wealth the earth contains, I would not give it to them. Gold and silver bring ten thousand tempta-tions, and may well be called the root of all evil. My child incurns because size has not enough of the world's goods. She says, "I sometimes what I could diet and then I am atmid to die. I don't want to hive." This is wrong. Live, because God dedres you die: and then I am afraid to die. I do n't want to live." This is wrong. Live, because God desfree you to live-because he bestowe life upon you. Do not pray for gold and silver; for, though I would minister to your happiness. I would not give you that, for it would bring you misory. My boy, ray dear, dear boy, he is away among strangers; I cannot expect to reach him by coming here to day; but there will be a time when I shall com-mono with him.

here to day; but there will be a time when a smart series more with blin. My youngest doughter, too, I cannot reach to day. There is a bridge between her and no, over which I cannot pass at this time. I must pass it through my oldest child; and oh. I pray that child to be time to herself, and to impart of this I give to day to her shier. Tell her I watch over her. Inspire her with that bellef 1 know I shall inspire my oldest child with: for she is a medium. God has bestowed that gift upon her, and I ask her to use it for the good of all and the glory of the Father. Many ANN WELOR.

MESSAGE VERIFIED.

MESSES. EDITORS-In your issue of April 7th is a

communication from "Aunt Jean," as follows: "I want to talk to David Gilebrist, in Franklin, New Hompshire. I lived in his father's family over sixty years ago. A was called Aunt Jean. Yos, over sixty years ago I lived in the family, and I have not

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

like to. If a like t Y. C. BLAKEY, M. D., GREENS COURT HOUSE, VIR-GINIA .- Though I have abver had the favor of Dr.

The question may very naturally be asked, who is Child's acquaintance, nor a sight of his person, neverthis "Aunt Jean." who died ut so ndvanced an ago. theless I have a fervent love and regard for his views, some fifty years ago? It is a question, too, which but If I have a't seen brother Child. I have often read the effusions of his spirit through the medium of the BANvery fow now can answer.

Noarly a century ago, my grandfather, Alexander NER of Loar. Yes, yes; how offce it my office alone Gilchrist, moved from the town of Londonderry, N. have I read his contributions to the press with a full H., to Gaffstown. In the same State; and not long heart and weeping eyes. Go on, my very dear brother, afterwards, Jean Gilchrist came from the same town, in your talssion of love, and by and by the Tuurn, the and resided for many years with my grandfather, to undiscended truth, must have a lodgment more or less whom, I think, she was a cousin. It was here that with our brotherhood, for it cannot by any possibility she lived with my father, whose Christian name was do any injury; as the poet has said, "The ctornal years David, as she says. Thomas, whom she mentions, of God are hers."

Was a cousin to me. What J know of "Aunt Jean" is by tradition. I tive to the relationship of man will man, and man's have often heard my parents and the old people in the relations to our Heavenly Father, are and have been neighborhood speak of her; they always called her my own for thirty-one years. When I was but sixteen "Aunt Jean." I remember a daughter of hers, who years of age. I weat through as deep a spiritual expe-was an old fady when I was a boy. There was a rience as ever a mortal did, lasting several weeks and strong friendship existing between the two families. even months. It had its beginning first from my read-All that she says, so far as I know, is true. I do not ing attentively and prayerfully the New Testament. know her age at the time of her death, nor how long and this was followed by an endeavor to live a consciit is since she lived with my grandfather, but think it entions life there inculented; but I found my nature so imperfect and wayward, that of all the miscrable bemust be more than sixty years. To me it is a very satisfactory proof that the spirit ings that over existed. I was the most so. My heart

To me it is a very satisfactory proof that the spirit lings that over existed, I was the more ty inculcated ling together of the prophecies of the reigns of Jebola-does not die with the bedy, and that it can, under was in a constant warfare against the purity inculcated ling together of the prophecies of the reigns of Jebola-the applitude and hack lis thoughts to more by Christ, and what to do, or what would become of kim and Zedekiah, in the seventcen chapters which my soul. I knew not, save to be basished in the Chris- follow the twentleth, according to the Hebrew copies; DAVID GILCORIET. tals. tian's holl. [I know no better then.] After I had so that, without any apparent reason, many of the endured all the tortures of the damned for weeks. *Inter* reign precede those of the former-aud in the

Franklin, N. H., April 9, 1800.

PREACHING, WRITING, ETC.

my case as one that had been appointed to destruction, In the last issue of the BANNER is a very complihelp came. I will here remark, that often in my from this, Dr. Blancy has transposed the chapters mentary letter from a western correspondent, in which wrestlings in all the deep humility the soul could atthe writer says:

tain on this earth. I would have bright times, lasting "I think Dr. Child is in an error when he says all writing and preaching is the effect of life, not things that effect the soul in any possible way. This I cannol comprehend." only a very short time. In which I could feel within my soul the spirit of God; but this lasted only a few minutes, when all my darkness and condomnation would

That there is a cause for writing and preaching, no return again. But, as I have already said, help came, one will deny. This cause exists in the soul of man. and produces writing and preaching. So writing and leisurely down the side of a beautiful river, homoaning preaching are the effects of the soul-are the effects of life. My convictions have forced mo to take the hitbmy unhappy condition, when I turned and thought I orto untrodden ground, viz: that what the soul produces cannot in any possible way influence it, either to advance or of the eye that dear spirit shone bright all around me, retard its progress. All the manifestations of human life that we see with our earthly vision, are effects of human souls—are the products of causes which we cannot see except with the sight of intuition. We unless this great power moved it. I saw that the same canace we except with the sight of infution. We have judged of the solution that mouras as the bright have judged of the soul by the standard of its effects, power moved "The vite man that mouras as the bright which offsets are changeable, uncertain, uncertain, uncertain, etc., because that adares and burns," and from that moment which effects are changeable, uncertain, unenduring, and capricious. From these effects we can know but little, if anything, of the soul's reality. Our knowl edge of the soul has been based on a standard of inste rial things, and, like material things, is changeable and perishing. Intuition goes deeper, and reaches

causes that produce these physical effects; and in these can es exists reality (that is enduring, ablding, and eternal.

influence it to advance or retard its progress. All

writing and preaching belong to the changeable things

of time, to the philosophies of earth, all of which will

go to the same grave where the love of earth and earth-

to write this letter; and I would In this connection say. I do it not in a spirit of fault finding, but one of in. The soul, we say, is immortal; then, if it is, that The soul, we say, is immortal; then, if it is, that the fourth of the spins of the international states in the second states are too philps be able in alone which is immortal can influence it; that which formation and instruction, for I admire so much that is interf. only, can effect its progress. If the soul br, C. writes, that my scrap-book catches nearly att is immortal, (and my innest consciousness tells me it that comes from his pen. First, all that he writes relation out; and if the inguage of the Bible is is,) then that which changes and passes away cannot ative to evil, free agency, &c., is what I hellevo in as inspiration, in the common acceptation of the term,

Written for the Danner of Light. FAITH, HOPE AND QUARITY. BT R. DAGOOD.

one can ever laugh, without having first dropped the vital feature of Orthodoxy, which is, the depravity of

To enable us to see how the theology heretofore derived from the Bible and pleasant mitth will mix,

let us, with joyful hearts, listen to the liev. Mr. Em-

mons .- "The happiness of the elect in heaven will, in

part, consist in witnessing the torments of the damned

in hell. [Bisible faculties of the "soul-harp" excited.] And among there, it may be, their own children, parenta,

husbands, wives and friends on carth. [Ghastly smiles.]

Every time they look upon the dammed, it will excite

in them a lively and admiring sense of the grace of God a making them so to differ. [Grins and suppressed

titters.] The eight of hell torments will exalt the happiness of the saints forever. [Laughter.] When they see this sight, it will occasion rejoicing, and

excite them to joyful praises." [Long continued laughter and aproarous mirth.] Thus it will be seen that laughter and hell fire will

never work together. Laughter or perdition must be

dispensed with. Either horn of the dilemma will pin

S. Y. BRADSTREET, DUBUQUE, IOWA .- Our greatest want here is that of test mediums, through whom

strong and convincing tests may be had. Men and women often say to us, "Show us beyond a doubt that

splitts do communicate, and we are ready to bellove

its' and we are nained to be connelled to tell them that

we have not the means by which they can thoroughly

test this thing. We are in great need of help of the right kind; and while I am speaking for this place. I

think I am expressing the wants of this whole northwestern region. There are thousands upon thousands

of people, all over this vast country, that long to know

the cortainty of spiritual intercourse. Printed matter

is good, but does not entirely meet the wants of the people; they want to prove these things for themselves.

may say that this whole land is hungering and thirst-

ing for the bread and water of life. When we read of

the privileges of our more favored eastern friends, we

heartily wish we could enjoy it with them, or that in some way they could divide with us. Cannot some way be devised by which some of your stars of pro-

gress can be fuduced to turn infestionaries for a few

months, and visit these far-off corners of our common

country? Remember, when you are literally surfaiting

in your spiritual feasts, the hundreds of thousands

that are destitute of those glorious privileges, and ask

yourselves if something cannot be done to assist me-

diums in reaching portions of our country where a

D. D. MARINER, CAPE ELIZABETH, N. J. -- A COL-

talu writer says, ... That the Bible has been read more

Dr. Adam Clark, one of the great pillars of the

church, and a great Biblical critic, in his Introduction

to the book of Jeremiah says: "It, has often been

romarked, that although several of the prophecies in this book have their dates distinctly noted, and most

of the rest may be ascertained from collateral evidence.

There is," says Dr. Blaney, "a preposterous jumb-

same seign the last delivered are put free, and the

first, last." In order to prevent the confesion arising

where he thought it needful, without altering the

numerals as they stand in our common Bibles. But the most glaring instance of a transposition is

in the tweaticfli chapter, where the most of the verses

are out of order. Clark says. "Transpositions in this

prophot are frequent; therefore in this chapter place

verses, and let the chanter and with the thirteenth.

and the whole will form a piece of exquisite postry."

he last five verses between the eighth and ninth

Without noticing many more discrepancies in the

same book. I pass on to the last chapter, which repeats

what has been told twice before in the same book;

The same author says, in his comments on Zepha-

rialt. "That most learned men are of opinion that the

six last chapters ascribed to Zeohariah are not his

work, but rather of Jereminh, Hosea, or some and

The historical and chronological arrangement in the

book of Judges are also confused. The five last chap-

ters are put chronologically before all the rest, and

the most of the thirty-sixth chapter of Genesia is an

interpolation borrowed from the book of Chronicles-

and which is not dealed by Clark and other learned

divines, because the facts are too minable to be dis-

and this chapter Clark thinks was probably added by

vet there is a strange disorder in the arrangement."

and examined less than any other book."

reform locture or spiritual test has never been given?

old Orthodoxy to the wall.

all, and the perdition of a targe part of the race.

Faith, Hope and Charity, three angels, bright, Descend to mlagla with the sons of earth : Their brows encircled with a radiant light That from celestial regions drew its birth. Their love lit oyes and yearning hearts no'er tarn With gaze avorted from cartli's festoring wors. But deeds of mercy linked with "words that burn," Wake alumbering manhood from its false repose.

Angel of Faith, 'the thine to lead the way, Bometimes through ragged paths the wayward child ; Yet ever and abon, where fountaint play, A green casts in the desert wild,

Thy searching eyes in the fur distance see. The bencon towers whose turrets great the sky, And Truth's fair temple, over seen by thee,

Thine carnest followers dimly may descry, Angel of Hope, 'the thing to cheer the heart That faints and faiters on the weary way---"Tis thing to bid the clustering double depart, And chase the vight-clouds with the beams of day. Welcome thy beaming eye and son carees, The sweet chirancement of thy love-toned tongue, Though maimed and weaty, onward we may press,

To taste the joys thy tuneful lips have sung. Angel of Charity, abide with me .-

Thy sister messengers will lead me on ; But weak and fosble I would lean on thee, When friends are few and earthly joys are gone Oh, bend on me thy molet and pitying eye,

And shed thy tear-drops on my dropping even Purest of Angols, the wert born on high,-Then ford with me the River of the Dead, Pillefield, Mars. 1860.

CORRESPONDENCE.

sleeping but little and eating less, and had surrendered

when I thought there was no help. I was walking

would how ance more to him who made me, and ask for

that bright comforter, his spirit, and in the twinkling

I understood, what a great many I fear don't under-

stand, what was the meaning of Faith in God, which

is a constant and stornal reliance on Rim, who moves,

controls and governs all things. This spiritual en-

lightement lasted me for days, and here was the start-

But I 're not yet come to the points that induced me

ing-point of my Spiritualism.

God. Ho then rises by his own strength, for God giveth every one to rise by the splritual strength within. And, when these physical conditions are thrown off, the spirit asks forgiveness, and receives it. Untimos we hear many thoughts arising to higher life, that higher conditions may be thrown about those who pray-and to. Goil is quite as ready to hear prayer beyond the tomb, as before the spirit passes out of the

heroin the wine, to know a start of the old daily, and Men die daily; they are easting off the old daily, and putting on the new. Life is constantly changing, casting of one degree of development, and putting on another; and when the spirit no longer needs the natural form, then comes the messenger of death, whom were so fear. The past has given man no knowl-edge of him, but doubt and darkness have been thrown about him. The past has taught man that he comes with a sword of vengearce-cuts down the since, and consigns dim to an ondices hell. Is this so, or is he or a discussion of the second state of the subit from one of Jebovah's augels, come to set the spirit free, and give it a higher chance for progress ?

Behold the drunkard, he who is a willing slave to being the drawn and the who is a winner in a winner to this one feature of temptation. Its tells you he cannot do without drink—it is everything to him. What is the result? If draws evil to him from every department of life. It keeps the splrit from rising to its own in higher life. Death changes it, gives it of the cool waters of peace it so meeds. Oh, when the change of death some to machine a fatter life. cool waters of peace 11 so meeds. On, when the shange of death comes, the messenger of eiternal life, how halghty the spiritual change! Then, and not till then, the spirit sees its own condition; it is able to see moro of Gui and its own surroundings. It prays for peace and forgiveness, commences to progress, and finds per-fect hervitues. feet happiness.

How is it possible, when hely writ teaches us this cannot be? We inform him who questions us that we do not place so much confidence in the book he calls holy, as he does. We cannot do this, and be true to holy as he does. We cannot do this, and be true to a correlves. Everything in nature tells us that one por-tion of the book is good for nothing. There is not a thing in nature which does not tell us that the tench-ings of the book, in this respect, are false. The little flower dies to mortal, yet it lives, and is golle as ready to gladden your beart in the higher life. When the to gradient your sent in the higher life. When the spirit leaves the form it enters into a higher condi-tion—it sees the past and the present conditions that pertain to it, and a portion of the future. It knows is just how to move and pray, in order to receive hid from high and holy ones—for man must know how to pray aright, it he would receive. True prayer al-ward brings a response

Ways brings a response. Dard indeed would be the lot of the creature if the Hard indeed would be the lot of the creature if the God of the universe was the revengeful being the Christian world reports him-a God who elects one, portion of his dear family to salvation, and casts off another portion to suffer to all elerally! On, mon-atrows thought i oh, child of idebsion and midnight darkness I have long wilt thou float over the inlab-tiants of earth, bringing misery upon them? Course, our questioner, believe in the God, who will save forev-et, who will not only save those who could only, but these who come to morrow, to all elerality. Ask the menitor within if the first is the God you wish to serve. If it bring you a response in the affirma-the, we stand not between you and your God; but if it weel, come forth and worship a God of love, who but in

Ask the monitor within if the first is the Gol you wish to serve. If it bring you a response in the affirma-tive, we stand not between you and your God; but if it robel, come forth and worship a Gol of love, who bath written fundaments on every day of elemity, and written forgiveness on every day of clernity, and eternity upon all his subjects. March 23.

Horaco Porkins.

Horaco Porkins. My name was Horace Perkins. My body isn't found. I fell overbaard right down here, off Constitution wharf. What day is it now? I thought so. I have been drat these foor days. Drank I that 's the way. I went to sea i I was drank, and I thought I was rolng on board elip, and I went overboard. I guess it was about three o'clock in the morning. I stopped up there with, with-what the duce was his name?----he's got a place down by the Bethel. It is a long name. I came last from New Bedford. He keeps the Bailurs' Home. I was there mest six days.

Minds that are encased in material forms need some powerful demonstration to prove the immortality of the soul to them. There is no religious belief known un-dor heaven, save that which comes under the head of Modern Spiritualism, that gives man the proof he away. Here you have to worth the mach requires. The next here the most here to here to worth the mach requires.

would be them. There is no rengious note: the head of Modern Spiritualism, that gives man the proof he so Modern Spiritualism, that gives man the proof he so mach requires. The past has shrouded many nouls in darkness regarding future life. It has offered but little positive proof of an existence beyond the grave. Modern Spiritualism gives to man this light, this for our cobble-stones. Jordens Romer in Modern Spiritualism of the some the companion of the believers in Modern Spiritualism of the some the companion the believers in Modern Spiritualism of the some the companion the believers in Modern Spiritualism of the some the some in the some the some the some soft company is the some soft of the solution o darkness regarding future life. If has offered but little " positive proof of an existence beyond the grave. " Modern Spiritualism gives to man this light, this glorious knowledge; and if is gives him a knowledge to of an hereafter, if takes away the fear of death; and the believers in Modern Spiritualism or the commenion " of angels, may welt cry out, "Oh. Death, where is thy sting? oh Grave, when is thy visitory?" for thou, oh Death, hast set me free from the jills of material " fight. The reaven is the mating makes of the form I ap N life. The grave is the resting place of the form I no

More require. Madem Spiritualism writes this upon the altar of stery soil. Nothing elsa in nature does this, or can give to man positive proof that is so necessary to his appiness here. How many souls are to this day wan-ering through the valley and shadow of death, dread. dering through the valley and shadow of death, dread, ing the change, because they have no positive knowl-edge of that chango, or the hereafter. "What reward have we for seeking to understand the mysteries of our God?" We perceive our questioner deals only in the mate-

We perceive our questioner deals only in the mate-rial things of life. His religion is a material religion; he worships not his God in spirit and in truth, for he

which is the chord which binds and to toll and the ha-gel world? We answer, by the atrongest tiles of nature, the strongest chord in life; for a man cannot live with-out the breath of Jchorah. Ho liveth by, and through that God; and all the hysteries belonging to that God it is his right to understand—his God-given right. There is nothing in nature man may not understand. See h. and it shull be given row, knock could used be

Seek, and Y sum he given you? knock, and it shall be man hamily, seeing as the hanne y are hanned of the conduct this, it nears a near that surround many an unhappy spirit, how could this; the Christian religion teaches this, and God him-they be happy? Heaven would be turned into h ll, self gives you this right. Then why not use it? Why have they he happy? Heaven would be turned into h ll, self gives you this right. Then why not use it? Why have he happy? Heaven would be turned into h ll, self gives you this right. Then why not use it? Why have he happy? Heaven would be turned into h ll, self gives you this right. Then why not use it? Why have he happy? Heaven would be turned into h ll, self gives you have a being bereakter? They be happy? Heaven would be turned into h ll, self gives you have a being bereakter? This convertage and the control of the contact of th two worlds, think pool his course of life will be the set and to be a common with ther that there is no ject of change? If the child living in mortality bears such a fature state as I believed in, and she tries to that time and holy love for the mother dwelling in spirithend, and that child troly feels that mother may teach in about. Now I think if there was I should

The first the granters, and the granter there are the sense in the sense is the sen

must be careful of the subject you control." I have nothing against the subject, therefore I shall use he

well. Befare closing my epistic, say I shall be quite well pleased to talk personally with any one who ever know me. March 23.

[Since this was given, we have not a gentleman who saw this man Scott hung in California. He represents him as being a very rough, revengeful person, while in that State.]

Mary Ann Welch,

We precive our questioner deals only in the mate-rial things of life. His religion is a material religion: he worships not his God in spirit and in truth, for he plainly tells us he has not yet wandered into the spirit, ual temple, for that he tells us contains the mysteries of his God, and he has no right to gaze upon these, or to ask what they are. In order to answer the question, we must passe and consider the robalions existing between God and man. What is the clord which hinds must of God and the an-gel world? We answer, by the strongest ties of nature, the trongest chord in life; for a man cannot lire with. And although this poor, benighted one said there was out the breath of Johonh. If liveth by, and through in the order for him, as sure as there is a flod, he. too. no heaven for him, as sure as there is a flod, he, too

no neaved for hum, as sure as there is a field, he, too, will become a purified, a happy spirit. If the initationate of the spirit-world did not have a knowledge of the ultimate salvation of the whele hunere's noticitat in nature man may not understand. knowtenige of the utilitation at the while mar eck, and it shall be given you: knock, and it shall be pened. Your libble teaches this, all nature teaches tions that surround many an unhappy spirit, how could

All writing and preaching. like all the deeds of human life, both good and had, are effects of the life would be if I should have omlited the warning. We of the over growing, ever progressing, beautiful, imcannot have any influence to injure or benefit this

indestructible reality. the soul of man. The soul possesses the elements of stornal life; so, we say, it possesses the elements of elernal progression; then it must possess the latent germs that shall forever continue to be developed to produce It's progression Truth grows out of the soul by the exuansion of the latent germs that constitute its januartality. A truth was never driven into the soul of one man by another

these things, and thus acting is designed also as a man, from the external world, that ever became a property of its immortality. The first truth and every what ideas I latend to convey, although it niny be ob truth that becomes a reality to the soul's eternal existence must of pecessity be truths of intuition. blend the above ideas in his writings, the world would The writer continues :--more properly understand and appreciate the great and

ly things are burled.

"Again, I cannot see how 'the soul's out-reaching after the rue, the beautiful, and the good, is an out-reaching for the lories of the material world t" heavenly truths proclaimed by him.

What we have called the good, the true, and the beau ilful, are things of our existence that so appear, to phys cal senses, to our conscious, tangible, existence. calmot but recognize virtue as being the crowning glory of the material world, which is an effect of the list of lecturors. spirit: a property of earth, not of the spiritual world,

All recognized religions are of the glories of the ma GEOROF BECEWITH, NEW HAVEN, CONN .- There is terial world. Morality, equity, and justice, are of the glories of the material, not of the spiritual world. All pel of continuous revelation. We have frequent kee continued grawth and progression. In fact, we have the deeds of kindness and love; all efforts in goodness, are effects of the soul, and are of the glorles of the macrivi world. These things in part constitute what we to contain, much less to seat, all who wish to hear. call the true, the beautiful, the good. These are some This state of things is a pleasing contrast to the signs of the conditions surrounding and governing the maniof the glories and the benatics of the material world; the times a year or two ago, when neither a normal nor festation of his reality, and the frequent description." some of the effects of the soal made manifest through tamees peaker could have an audience large enough to of his person through strangers, has been to us not matter. But let the curtain of material lave be drawn all a roral district school house. As wise busbandmen, the least of the many evidences of the reality of our iside; and the vision of the soul behold its own realties, and all the glories of the earth disappear in the fallow ground. beauty of its higher and more real glories.

The writer again continues :---

nothing,

"I cannot see how those whose actions are the worst, de clop in soul the usest rapidly."

hat develop the soul rapidly, but rather that had no just as important and proper as praying. Ho leaved dences, knew to be our boy. Without imparting inforlions are the effect of muld soul-development. It is dently teo genial and good to occupy the place he does, mation on our own part, we questioned as to his identhe soul's development that moves us to do bud deeds in preaching a disconsolate, old, lifeless religion. that deform our material excellence; that breaks our He says, with reference to the church; ... We have not and of the book he held, and that he would further iden material glory. This development of sout we have no laughed enough ourselves, nor made others laugh. fity bimself by writing. Mr. Farnsworth then harmed control over. Bad actions desiry all the love of othe The risible part of our constitution-as original au us of his own gifts, and desired that a letter should true, the beautiful, and the good" of the carth, and element as conscience, and more human-has not been he written; other forms were described, recognized by also produce pain, and render our earthly existence less provided for. These high-toned musical strings on the us as spirit friends. We rather declined the writing a attractive, and the soul is sooner freed of earthly ties, for its exit to the spiritual world, where the tendrile kept conscientiously throughing away upon the heavy succeeding morning, my wife, unbeknown to of its affection will cling with a power equal to its bass' and minor chords, as if they, only, were devo. one, and whilst Mr. Farnsworth was absent, wrote the growth. A. B. Conto.

only one class of people. We have had no general Many appear to fancy that proyers are like a flight of promiscuous missles, of which a few find the mark, aut the greater number alight nowhere and bring back tothing, of promiscuous missles, of which a fow find the mark, | ment." but the greater number alight nowhere and bring back

much as Dr. Child; but don't he make human beings It was put together by those who had no part nor lot too much automaton s? Should I know of a plt fall in In the matter of such a divine gift. It is probably the path in which my con or a neighbor was to pass, well known to many that the writers of the Bible, is it not necessary and proper for me to inform or warn when snouking of nivaleal objects or things, such as either of the same? God is the cause of all things. "the four corners of the earth," the standing still of and therefore as much the cause of the warning as be the sun and moon, &c., (which are conduted by scientific observation.) had they been insulred with inand that Christ gave instructions and warnings; and fallible truths, why should not the physical world, as mortal soul; all of which. I holdly affirm, do not and we find the same occurring in the communications well as the spiritual, when spoken of, he correct? In from spirits. My idea is, we should not be analous in order to get over this difficulty. Clark says, in subunything: but at the same time, there is a daty bound stance, "that the Abuilghty did not see fit to correct up in us to do all we can, ever leaving the results to their mistakes when treating of physical things, and Bin, "who worketh all things after the counsel of lds that it was only the spiritual in which they we own will." I admit that di unkeuness, murder, and fullible." I consider this a dowaright quibble. that it was only the spiritual in which they were inall the sins man is incldent to. Is designed for his pro

Ezra.

before the capilyity," &c.

A certain author says, "That such and such things gression; but, on the other hand. I believe God has in recorded in the libbo are called miracles?" and then terwayen in the constitution of things that it is proper ailds, "That believing such things in spile of reason is for us to do all we can in this direction, in correcting mother miracle,"

That there are a great many precepts in the book means of progression. I suppose Dr. C. understands called the Bible which all should heed as ever-living principles necessary to their welfure, no one, I precurely expressed. I have often thought if he were to sume, will, deny: but as to the infallibility of the book, that is the question at lasue with many.

H. A. MANCHESTRE, NIAGARA FALLS, N. Y .- My attention was recently called to an article in the Ban. NER, illustrative of a geouliar gift in the spiritual phenomena, as manifested through Mr. L. I., Farnsworth . to, and care not to speak for the present on any other now of your city. The following experience may not prove wholly uninteresting to the reader, or valueless

Some fourteen years since, our Frank, then eight months old, passed to the spirit-home, and we have sa encouraging readiness in this city to hear the ges. ever by ourselves and through others, walched his tures here, which draw full houses; and when a medium availed ourselves of every conceivable means within speaks, the largest hall in the city is not large enough our reach, to test the reality of his being, to mark the changes of his presence, to detect his influence and we should now be diligent in sowing good seed in the faith. During the past three years, our bay has often borne to nan large volume of ancient appearance. On the last day of June, Rev. J. Pierpont introduced Mr. ENOS BOUGHTON, BATTLE CHEER, MICH .- A "New Parnsworth, then a total strauger, to us, and they England Country Minister." In an article in the New passed the night and subsequent day with us. During

"I cannot see how those whose actions are the work, de-iche in soul lie aust relations in the work, de-iche in soul lie aust relations in the work of the seening. Mr. Farsworth described as being pres-able Laughing," appears to realize that laughing is ent, a form which we understood, and from other eystity, and were told of his age, and other particulars, soul-barp have not been flagered at all, but we have letter then, and the matter was dropped. Early the tional. Thus our one sided ministry has drawn in following note :

LORING MOODY .- Dear Banner, as I am now engaged in my old business-lecturing on Physiology, and have quite as much talking to do in that line as I can attend topic-please to withdraw my name from among your to the investigator.

LIGHT. BANNER OF

Long have i desired to know of the guidance of the bored ones departed; and if the book, you ever bring to me, continuing the knowledge, open, and instruct no therefrom. Turn its pages with thy child-like hand, and be egges for the blind, and to the weary wings. I will ask no more at present, but know to write again wort. Mornets.

EVENING.

"Tell mo yo winged winds That round our pathway

The round our pathway rear, Do yo not know some at at Where mortals weep to more?"

have clustered—a bolier in the douil, as the soul-on-

dom.

This note was placed in an envelop, securely sealed. put into a portfolio, laid away, and forgotten. Some great heart beating in every pulse throb, his love of international you do not harbor a doubt of his smilling in every any of the golden sun? the following note, inquiring of my wife if it was an

This recalled the note of the morning. No one had seen or know of the Intention of my wife to write her poet, and will never have another; only one Byren, note, and of the surrounding circumstances. It is passion inspired and music bound, has lived and died. scarcely possible that a thought of the note could But the world has room enough for new men and new have been entertained after it was laid away, until the answer was given.

We subsequently wrote other letters, under like con-In the diadem that will be ours in the future. ditions, to different influences, with a like result, in most instances, precluding all possibility of knowledge on the part of the medium, of the fact of the writing of a letter even; and in this instance the mind of the writer could not have been upon the letter or the subjeot of it at the time the answer was given.

MAGGIE, NEWBURG, N. Y .--- I see that any one is permitted to present his or her views in your liberal columns, provided the nim tends toward the same ob-The medium gave the audience permission to ques-tion her on the points of her discourse; but as the ect, viz., the progress of the human mind. I take very one to be honest in his opinion, and I hold in the deepest respect such a mind as Dr. Child; yet it questions were of no particular importance, we have not response to me that his theory of "all right" tends to not reported them. mystify, rather than lead into the clear light of truth. If wall that is, is right," what object should we have in life? If all is as it should be, why should we endenver to remove the obstacles of our soul's progress? the cong :---If we see a being who has been degraded by surround, ing inducaces, and who has the elements of a noble nature in him, and were we conscious that it was right for him to be thus, we would leave him to grovel on, or sink deeper. Then what is fraternal love worth, if called upon to select the subject of the evening's diswe cannot benefit our brethren ? But were we con-COUTSC scious that it was not right for a human being to be any sin, except through violation of natural law? If degraded, we would endeavor to elevate him; and , should we succeed, it would give joy to both. If Dr. man's highest duty to himself and to his brother man." Q,'s cold dostrino of "all right" is true, what be comes of the beautiful theory that the very joys of the angels consist in elevating unto themselves those who are on a lower plane of being?

[Dr. Child will answer these questions in his forthcoming book, called, "Whatever is, is right."-ED.]

as ever. Ever since men have lived-ever since reli-J. EDWIN CRUNCHELL, NEWARE, N. J.-I am out again, and doing battle for the cause of Truth. I find many liberal plants in this beautiful little city of labor bodlment of ovil, has been one of its characteristics. and industry. The brethren wol the Harmonial Knowl, We believe God governs the world by laws immovable edge" sustain a hall, and have lectures every Sunday. and it is not for puny man to criticise him or his wis Their platform is free to all, also the seats; and their motto is, ... Free discussion, and universal tolerance. in opinion, belief, and knowledge."

Br. Drittan lives here, and breaks the bread of life to us semi-occasionaliy.

God speed you in your good work, is the prayer of your friend and brother.

> Writton for the Banner of Light. LESSONS FROM NATURE.

TB LITA IL DARNET.

How gently and eafly the patteriog rain Is coming adown to the casth ; So softly, and goatly, the clear window-pane It has gambolled all o'or with its transparont grain, No token yet gives of its mirth.

The week that bath passed brought its sunshiny days, and heavens unbeclouded and fait-The blue-bird bath bathed in the orient rays. And the robin burst forth in his sweetest of lays. And nothing but pleasure was there.

Man lifted his over to the King of all Kings, And loving his brother, man, Saw a path that was brighter than all earthly things, That reached far above the arch-angel that sings. And longed that Elysian to scap.

Now soilly and genily the warm spring-time rain. Descending so kindly in love, Has melled us down to the earth life again, And learned us to labor in order to gain The coveted pleasures above.

The shower bash its mission, so woll as the oun And adocas its lessons, as joy : The rain finds its way whore bright 801 may not come, And tells old King Frost that his work is nigh done,-And sorrows, deep probings employ.

Bach, each have their volumes of wisdom, if we Will open our hearts to receive,

our worship of God in a love of nature, and felt his her mission is done, you will know the result.

The great idea of the universe is the same to-day as truth, nor question his calculations by a thought; but It was eighteen hundred years age. Man can never when angels come to tell you of the realities of the express the thought which hus not daily expression in spirit-life--that there is a life of the soul beyond the

the following note. Inquiring of my which it was an answer to anything by her:— *Derrest Medre*— *Structure*, but is the second of the bundled of the bund world never had but one Shakspeare, the universal should behave a falsehood, for it will sicken them the sconer, and lead them to the fountain of Truth. Re-

member that truth is immortal; evil is transient. Religion has taught men to dread death; it has women. If we do work out our mission with fear and painted it with the coloring of horror and despair, and trembling, with anxiety and corrow, we are assured the virtuous aged, ripe for the harvest of heaven, that every grean and every tear will add another lustre shrink from the sweet sleep with agony and terror, The floweret regrets not when the night comes, and it We would not tear the veil away from the future if shrouds its head, and shrinks away. It mourns not we could. As we read the book of life we will receive when the chill winter comes, and it dies, to be born inspiration enough-all that is our due. The ultimate again in the genial spring. Like the floweret, we desilny of man is happluces, though he may fight it should be ready for all change, and not bound by the away from him for ages. If we are low, sensual, and superficialities of a superstitious creed. Had Spiritanimal, we are a cancer upon society; but if we are ualism been presented to the world by the dignitaries pure and truthful, we help the world up. Let us parify of the Church, it would have been accepted quickly ; but God chose to speak the burning words of the new our affections and our understanding; and while we dispensation out of the mouths of babes and sucklings, elp ourselves, God and good angels will help us.

Bpiritualism is a philosophy of facts. It stands on solld masonry of facts hewn out of human experience. It never did injury to any one, and never will. All the injury that can ever result, will be from a misapplication of its facts. We may make laws by the thousands, but until we become laws unto ou The choir opened the exercises with the singing of selves, we are not made better. If Spiritualism cannot oppeal to our senses, and make us better men and

women in this world, it will never do its work. EVENING.

In the ovening, as before, the andience were called According to previous notico, the audience were upon to select a subject for the lecture. The following was the choice made: "What tendency will Spiritual By hallot, out of some twenty which had been handed in, the following was selected ---- is there ism bare on Society and Government? Will it do away with distinctions among men ?"

The speaker viewed the subject of Spiritualism in its there is, point it out; if not, give your conception of bearings upon science, religion, politics, government. The mediam pronounced this question one which had and the home-circle. It is the lever which is destined to move the world, for a fuleram has been found or engrossed the initials of Sufritualists for a long time. which to rest the lever. Each of these powers of earth Amidet all the experiences of different faiths and opin--religion, polities, and social science-have lacked one, the world has never solved the riddle of right and just the element to work with which Spiritualian wrong; good and ovil are terms as vague and undefined brings. The great minds of earth, unburdened of their cloge of mortality, can and do use Spiritualism as an rion has been the shrine around which intelligent minds Instrument to Sulah their unended lives, and have as much influence over earth, though silently, as they over did, when their voices rang in the halls of legislation, or their handlwork was the admiration of the nations. Spiritualiant is the harbinger of universal love;

will teach all men to "love one another;" break open It is alono through ignorance of God's divine laws that we sin. We believe no man over committed a the shell which has consted over the souls of mon, and bld them know each other as brothers and sisters, and sin, knowing of its results. Knowledge is the great children of a common Father, who knows no distincinstrument of Deity for the enlightenment of mankind. tions. As we increase in windom, we grow nobler in our lives.

At the close of her lecture, by request, Miss Davis and in our relation to the world. When we admit posstated to her audience the details of her forty five days' itive evil to be a power in the universe, we dethrone entrancement. Provious to that time, she had been God. God, to be God, must be the embodiment of wisdek a year and a half, with a spinal disease. She had dom and goodness. What there is, called evil, in the been attended by the best physicians of Troy, but they human heart, is a crude superficiality, and it will he pronounced her case hopeless. She became alarmed at cast out, as we go up to the higher opheres of spiritual the symptoms of hor discase. She used to write, blind-

filded, mechanically, and her lines would always be on We believe all crime is the result of ignorance. No the ruling of the paper. She would discourse for hours, without thought of what she was saying. Soon murderer would do his deed if he knew the result and consequence. Bome say men sin because they are natmedicino became almost of no effect to her. She beurally depraved; but you can find no man diabolically came so sleeny that it was difficult for her attendants and mallelously evil, with the knowledge of the result to wake her to take her medicine. She gradually fell of that evil before his eyes. Could we open the floodinto a trunce, and remained so for forty-five days. At gates of purity, we should find it welling up like a fountuin in the hearts of those who are poorest and the end of three weeks her friends began to make arrangements for her funeral. Her grave-clothes were most debased in the eyes of those who measure God by prepared, and she heard the people arrange matters the head and not by the heart-those who are theorists relative to her burial. Her young friends would come more than they are Christians. If we had lave taught in. weep beside her couch, and take the "last look." in our public schools. In the church, and in the home She was under continual apprehension of being burie ! circle, we should make a different imprint on the fuallve. At the end of forty-five days she began graduture than we have on the past. Were Deity to appear ally to recover; could raise first her flugers, then open a the earth, he would not be found among the selfhor mouth. And gradually she regained her strength. aufficient ones, who have no need of him, but he would but lost the power of speech, which utterly forsook her come to the slave and outcast, the burden of whose for eighteen months; then she had a severe sickness prayers has been, "God he merciful to me a sinner." All a man passes through is necessary to his spirit. for eighteen months more. At the end of that time a ual unfoldment. We must know that we are in God's healing medium was sent to ber by spirits, and through hands, and ho knows what is best for us. Doubt is his instrumentality her life was saved, and she was re-Atheism. The world has wallowed in ignorance. We stored to health. The physician called her trance should strive to break away from the mire. and dissi [catalepsis. During the time, she partock of no pate the clouds which shread our brothers. In our flood. Her minister one day thought he would be de-own souls is the monitor which bids us do it. When we need inspiration, it comes. God sends his vicege [mouth. He forced her lips apart. and made them

State Letter, in Figuratic any distance lists, he geotory. Sitss L. B. DeForcz will remain East during the Summer, returning West in Replender; till then she will receive calls to lecture in New England and New York, Address her, erro A. G. Howard, Fall River, Mass, Bhe will lecture in Fall River, April 16th; Lweft, Solis; Flymouth, May 6th and Joth; Combifiedeport, 20th and 21ch.

Man. J. W. Cunatan will lectors in Danger, April 22d; Marilehead, April 20in and May Oth; Partemouth, May 13th and 20th; Millord, N. IL, 27th. Address Box 613, Lowell,

LINDLET M. ANDREWS, SUPETION JECTORS, WILL THE CARDEN M. ANDREWS, SUPETION CARDEN, Chor al Yellow Springs, Obio, or at Mendola, III.

pringe, One, or at menada, in. Mas. E. D. Stavas, trance apacter, will answer calls to octure through Conto. and Mass. Address her at Bristol, Cl. Mas. M. J. Wiscowson, of Stratford, Ct., will answer calls to lecture under spirit tendingnee in Connecticut and adjacent lintes. Address as above.

Erna Wines, clectrio physician, developing medium and normal spouker. Address Sucih Royalson, V. JOIN MATHEW'S address, till April 21st, will be Darenport

N. 8. GREENLEAF, Lowell, Mass. May 6th, he will speak Mus. M. E. B. SAWYER will answer calls to leolure in any

portion of the Now England States; will also attend funerale Address Dobbwinville, Mass. PROF. J. E. CHURCHILL, MIL answer calls to speak, address d to the Banner office, 148 Fulton stroet New York, Prof. . makes no charge for his services. 5. II. RANDALL WIII answer calls to lecture to the Liberal sis and Spirituulisis in the New Erginnil States, during the coming Summer and Fall. Address, Northfield, Mass.

H. P. PATRYELD, trans-speaking medium, may be ad-lressed at Orcenwich Villago, Moss. ALONZO B. HALL, East New Sharon, Mo., will answer calls bits visionity

ı biş vicinity J. R. Ovaniza will lecture at Charlestown, Mass., April 22d and 29th.

cu anu zuca. E. V. Wilcols, Cholesa, Mass., will receive calls to lecture in the West up to the first of May. MisseGaran A. Licouw, No. 33 Winter street, East Cam beilen May

ortuge, suess. E. S. WHENLER will answer calls to speak from Utics, N T., where his address is for the present,

A B. WHITING has changed his residence from Brooklyn to Albion, Mich. All lotters to him should be addressed ac iinelv

MRS. FRANCES BOND, CARS of Mrs. Thomas C. Love, Bo. 2213, Bulfalo, N. Y. Cursierian Lindy, care of Bonj. Tonschele, Dor 221, Alton Dinois.

ningion. Miss Sudan M. Jonnson, trance speaker, may be addressed at Glinton stroot, firooklyn, N. Y. Mas. M. H. Corks, care of Bols Marsh, 14 Bromfield street Dates

MISS A. F. PRARE's address will be New York City, till fur

Mas. FRANCES O. HYZER, caro of J. N. Gardner, Buffal

N.Y. J. V. MANSFIELD'S address is at Cholses, Mass, LEWIS B. MORNOR, NO. 14 Bromilet darroch Boston, WE. E. RICE, 142 Harrison Avonaue. Roxborry, Mass. Mas. Bostan Biztonr, Iranico speaker, Pordaud, Malus, A. B. FRENOR, Olyde, Bandusky Ca., Ohlo. J. LOORE, Greenwood, Mass. ANNA M. MIDDLEEROOK, Bay Stroot, Boston, J. J. LOORE, Greenwood, Mass. ANNA M. MIDDLEEROOK, Bay & 220 Bridgeport, Conu. Dansiel, W. BRALL, No. 6 Firmo at, Froridonce, R. L. Mus, H. P. M. BROWR, "Agiliator," office, Oloverand, Ohlo. Dn L. K. Goortzer, 150 Thion Walk stroot, New Orleans. Miss Lizzie Boren, Plymouth, Mass., H. L. BOWER, Misse., or J Davis Stroet, Boston, Barn, JANYON, Mass., Ett.JANY, Bast., H. L. BOWER, Nauk, Mass., Ett.JAN WOORTH, Losito, Mich. O. T. LEME, TAUGHT, Mass., O. T. Inian, Taunton, Mass., care of John Eddy, Beq. Maa. Duarna B. Chase, West Harwich, Mass. B. R. YOUNG, DOX 83, Quincy, Mass. LOYELL HEEDS, North Ridgoville, Ohio, MDS, J. B. SENTH, Manchestor, N. H. DS. O. C. YORK, Roston, Mass. J. C. HALL, Bullalo, N. Y. DE. O. O. YORK. Boston, Mass. J. O. HALL, Buttalo, N. Y. CHARLE P. RECRE, Lawell, Mass. A. G. ROBINSOZ, Fall Rilver, Mass. Mes. 6. Maria Butes, Systemfield, Mass. F. T. LAWE. Lawrence, Mass. Wizliaw P. Ricz, 142 Harrison Avenue, Boston, L. A. Coopen, Providence, R. J. Mas. J. R. Briskrez, Crown Feint, Ind. H. A. Torzens, Yozherri, Mies. DR. H. F. GANDRER, 45 Keeve street, Boston, Mass. Jaken D. GAOS, Ouelda, N. Y. Mas. Sanan M. Thearcon, Foledo, Ohlo,

NOTICES OF MEETINGS. MELODEON, BORTON.---MRS. A. M. BYERON WILL lecture in the Milodeon, Washington street, aczt Suuday at 9:45 and 7:30 r. M. Admillance to conte. A Create for truece-speaking, &c, is hold every Sunday morning, at 10 1-3 o'cleck, at No. 14 Bronniled strout, Ad-mission 5 conte.

OANERTDONFORT. — Meetings in Cambridgeport are hold over Bunday afternoon and evening, at 3 and 7 1-3 o'clock. r. w., at Washington Hall, Main street. Serats from. The following speakers are engaged:—Artif 22d and 20th, Misa Uzzle litelen; May Gin, Ker, John Pierpont: May 20th and 21th, Miss L. F. A. DeForce; Jano 3d and 10th, Mire. Ananda Spence; Jane Tith and 24th, Mire. M. 8. Townsend; July 1st and Silt, Leo Miller, Nee, Lawazaos.—The Splitikalists of Lawrence hold regular meetings on the 33bibath, brenoon and afternoon, at Law-rence field. DANSKIDGEPONT. — Mcollage in Cambridgeport are bold

thrething on the causary prenove and necessary as any rouce field. Yoyneand, — The Spiritualists of Poxtore' hold free mech-lags in the town bulk every Sunday, at half-past one, and half-past six o'clock, P. M. Lowsza. — The Spiritualists of this city hold regular meet-higs on Bundays, forcioon and afternoon, in Wolls's Hall Speaking, by mediange are bed at the Spiritualists' Church, Saxar, —Meedings are bed at the Spiritualists' Church, Sewall street. Circles in the morning; speaking, shormoon and overning.

(Cattarauzus Co., H. Y.) every fourth Bakhath. She will April, and superred remarketly chrenful and longer. The answor calls to lecture in Chautanquo and Cattaraugus Cour-ling May urat. Those in the West and North-West destination of the source of the sympathy of jarcents and protection after May, will because the state and North-West destination of the instruction was weakeranous functions. These in the West and North-West destination of the source of the source of Jennes H Blood, P. O. box 500, cure of Jennes H Blood, P. O. box 500, Maar Manta Macouser, West Killingly, Ct., box 22, in hier was weakeranous to be rase a frame space shift and a process the source of the sou recomparer Arianistury and ochrystrop had jesseri ob leftru -of hearing freatiful music in the districts, and of hearing them noon, Av. Her genile voice too, will not noon be for-gotten by that family circle, no it whispered the good right" nud "good-byo" to seery monitor of the househeld, and left the some kind words for many alsent fricteds. And could she now speak words of consolation to that lonely and smlicted mother, methluks her proyer words be

"Rhed not for me so many tears, For I am free and happy here."

The true the family circle to now broken, and one beight link of adjection taken, but hot lost; only auditing a more glorious reunion in the opticit land. C. In Lynn, March 20, Wittin N. Hanny, the only surviving child of John R. aud Lydia O. Hardy, aged five years and foor monthe. A Farmu,

In Taunion, Mass., April 24, Mns. Etysza Harnews, In Taunion, Mass., April 24, Mns. Etysza Harnews, wife of Elkanah Hailaway, sged 54 years 2 months and 7 days. M. B. T. In Dover, N. N., April 0, Miss Mania J. Paos, aged 31 years

Boston Adbertisements.

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WHILE in a state of trance, Miss B, will examine in-valide and correctly locate and itserilse their allersers, giving a full description of the condition of their physical and mental organism, and prescribe remedies for their cure,

If ourable. At the carnest solicitation of persons who have been bene-field by her instrumentatity, she has been induced to open a room at 10 Green street, and devote henself to this great other

room at 10 Green afreet, Bun across across according to the across affect. Ou and after March 5th like B. may be found as above, where all who are sufficing from discuse, or have friends milliched, are carned to calt and eco what Spiritualism can do for them. To pay exponses for examinations and prescriptions, a small fee of \$1.00 will hereafter be charged. And March 10.

BY NUTRITIONI - NUTRITION (N NUTRITION) - NUTRITION (N Borothious, Consumptive, Dyspecto, or Nerv-ous? Have you skin disease, sorn or weak Ryse? Any allection of the Lung, Etomaki, Litor, Bows, Blood, or any disease whaver? litest my "Book of Information,"

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WRITING AND TRANCE MEDIUM. No. 2 Columbia Street, (out of Bedford St.,) Boston. the fore non-tays, in the fore non-Address, Dr. ANDREW STONR, Physician to the Troy Lung and Frygoulo Institute, and Phy-elcian for Discasses of the Henri, Threat and Lungs, Dec. 17, ly 66 Fifth et., Troy, N. Y.

Room No. 0. "THATER" on the door. Hours from 10 to 1, and 3 to 7. 5m March 24,

MES. A. W. DELAFOLIE, TEST AND TRANCE MEDU 4., cranines and prescribe res. Hours from 0.a. t. 09 r. M. and from 4 110 9 r. No. 6 Lagrange Piaco, Boston, Mats. 3m March 21.

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W. B. NUTTEB, HEALING MEDIUM. THB BICK AND INALED BY THE LAVING ON OP Acade at los Picasani street, Doton. Torms moderate. Dec. 17.

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Yeb. 25.

MISS JENNIE WATERMAN. TRANCE SPEAKING AND TEST MEDIUM, at No. 8 Oliver place, from Basex street, Boston. Terma mode-rate. Smp Feb. 25.

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MRS. B. K. LITTLE HAS POSTFONED GOING SOUTH THIS WINTER, on-ing to the cornest solicitations of her numerous friends neid pati ons. Mrs. L. will continue to occupy the sumo 35 Beach street. Hours-from 6 to 13 x. m., 2 to 8, nonme-55 Bouch strott. Indus-1108 9 to 13 A. B. 20 to and 8 to 10 s. M. Terms, por hour, for one or two loreons, \$1.00: clairvoyaut exemitations, \$1.00: caminations by hair, \$1.00: if _______ Dec. 24.

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 It fills important particular, its:--Is has been the extract cationity believel, superior claims to public world denses to be come to very provalent and futul, especially to the young throw as an unrows delitity. The octornal manifestations of this clares of discases are iteration and Exhaustion; Maras-mus or a wasting and consumption of the visual fulde and the numeedrar and neuro filesneiton and Exhaustion; Maras-fines of a wasting and consumption of the visual fulde and the numeedrar and neuro filesneiton; inverted bractisting; distinces of the kind; inneaterd memory; dimines of op-sight; base of balances; subjects to the balances; pub-pitation of the heart; great reallessnes; despondencey of spirites; decama and reaches ables; fouried bractisting; ough; bronchitie; sorgaces of the throat, catarrh and dys-petit chereolar consumption.
 Atao, Instructure Distructure Structure devices in the order is neuros of neight and fulfuses state pit of the stomach integrate base of discould be play colling pit across the follow; mode interview of a pitts, despondency of interview of the orders interview of a pitts, despondency on the stomach; pulse orders interview of the worst and un-astillation chysic genes into the base inclinating rule and instruction and assimutions, on the and un-assimilation chysic states the pitt of the stomach; more of the structure basing the das; hence of the orders interview of a pistua despondency on interview be forguites, therefore, that some of t

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

A Word of folemm, Conscientions Advice to these who will reflect! Bitlistics now show the soletan truth, that over 100,000 did in the United States annually, with some one of the forego-ing discase, developing consumption, prestruction of the vital fores and presentury decay. There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. The fore causes bit is supported by parents or guardians, and often little suspected by the victime themeelves. In flow of the awful destruction of luman life, caused by weakness, the vice of soil abuse. Budat Consumption, End lepsy, nervous spaces and lacesees of the heart- and in view of the prost-decention practiced apon the community thats their recourses and facilities for successfully training this class of maintice caunot be surpassed. Patients, for the heaving with be furnished with printed in-tervation by letter they will be furnished with printed in-tervation by letter they will be furnished with printed in-tervation is, for the heaving are regarded with searcd and by Mall or Express. The lower mountantions are regarded with searcd and conscientions lower the most more there and and

by Mail or Express. Self-All communications are regarded with sacred and conscientious fidelity. The Institution gives the meat innexceptionable reference to men of standing in all parts of the country, who have been successfully cured. Self-A Treatise on the causes of the early decay of Ameri-can Youth, just published by the Institution, will be sent in a scaled enviop, to all parts of the Union, on receipt of six cents for postage. It is a thrilling work, and should be read by every pressen, both male and female. Self-The stiteading Physician will be found at the Institu-fon for ensemblation, from 9.4. A. to 9.5. May of each day, Sun-

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Avoid Mineral Poisons, and use

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Difference borne of Inclutent Consumption, Weak Lungs, Weak Stomach, Indigestion, Dreppress, Narrous Dobility, Dirences pocollar to Famales, and all cases where a Tonic is required, have no superior.

His Braudy Cathartic.

A sure remedy for Liver Complaint, Costiveness, and Dyt-pepela-sise for the files-sud as a Catlartic for family use, are for proformite to Fills. They are a mild but sure purga-tive, pleasant to the tasto, never produce Nausen, perfectly innocest in their operation, and particularly desirable for outlies.

His Imperial Gin Bitters,

His Imperial Gin Bitters, Act on the Etharge, Didder, and Urinary Organs, and are unsurpassed as a remark for Romales at certain scacess; perfectly harmices, and not unpleasant to the taste. His Gathartio Syrup, For Infants, Childron, and DelimateFensies: a perfect sob-stitute for Calenci, acting on the Liver, removing all ob-structions in the Bowels, carlog Continences, Indigestion, and Dyspepsia. Atthengh sure, it is incocent in its opera-tions, and bedelclous to the taste that childron will cry for its. OllARLES WIDDIFIELD & OG., Proprintorn. April 7. 130

HORACE IL. DAY,

HORACE IK. DAY, OFFICE AND FRINCIPAL DEPORT, S3 CORTLANDT OFFICE, NEW YORK, manufacturer and importer and exclusive owner of Goodyeme's Vulcanized Hubbers, in its application to all thirtred Hustic, Compared, Sewed or Woven Fabrics, Slockhett Elastic or other Fairfes, Flock Clubits and Fabrics, Elastic foliab of every kind, Unided Fab-rics, Kuit Fabrics af overy kind, Threads and Sheets of Rub-her by the Pound, and Combined with Clubic. All these goods for sule, and licenses granted to make, use and sell. Terms modernic, All these Articles and Goods not havin-the Rinny und Fas Simile of my same are infringements. Oct 20 6m

nnocent hildren.

enseultation, from 9 A. M. to 9 P. M., of each day, Sun-

The rain, and thesaun, and the bird on each tree The mooulight and starlight their lessons to me In a beautiful wreath they shall weave.

I know that existence, through all of life's hours, At best is but sunshine and shado; Les me treasure the corrows as well as the flowers, And then I chail rightly develop the powers That my Reavenly Falbor has made. Barneysville, Mass., March, 1860.

FANNY DAVIS AT THE MELODEON. Sunday Afternoon and Evening, April 1.

APTERSOON. *

After a song by the choir and a prefatory prayer. the medium named her subject as "The Divine Administration of God to Man."

Human beings have always recognized the Divine Ruler of the Universe. In one form or another. A German thinker has said that what God was, he knew not; but what he was not, he knew .. We know God exists in all orested matter, as well as in every thought of our minds. Logic will not prove this; our own instinct tells it to us. We have all lived long enough to know that life is a system of disciplino. Without its manifold experiences, bitter and sweet, of heart-full joy and orashing sadness, men and women would be only the mockery, the shadow of what they are. What we are, and are to be, is a question we cannot solve, and we ometimes doubt our own existence. All God's chastenings are in love; and did we know ourselves, we should always kiss the chastening rod. Even the man tyra who have died for Truth's sake-not for their own sakes nor God's sake, for God needs no one to die for him-have won the final victory with their gasping breath. On the scallold and by the stake, the immor tal soul stands triumphant, as on the wreck of nations powers and citadels, the Goddess of Liberty builds her throne. From chaos was evolved this beautiful world we call our home.

If we could really feel that all men were brothers and if we could look through the darkest cloud and see the silver lining, how different this world would be to us 1 We know the bright sun is behind the darkest cloud: so we feel the heaviest sorrow and the deepest gloom are only transient masks of eternal happiness.

A thing, to supply our needs, must onter into our natures, and make us better men and women. Our thoughts are but the ideal children of the full-grown future. They are the buried seeds, which will spring up and ripen in the coming time, with wealth of golden harvest.

The mariyrdom of Jesus-the agony of Gethsemane, In this world, the standard of greatness has always the bloody aweat, and the death on the cross-is one been intellect; but the love element will yet be the secret of the success of the Christian Church. How gage of true nobility. In all matter we find the love many thousands have expressed the wish that they had element represented-in the rock and iwig by the lived in the time of the Nazarene-had strolled with power which draws atoms together; and in the human bin in sweet communion beside the consecrated Jor dan, and pondered on the lessons taught by the glori ous Oriental sunset. "Distance lends enchantment to the view," with them; for to-day they are stilling in has become an empty coremony and a vapid form. the very sanctuary of God, and Augels are dropping Human intellect has reached too far into the specu into their soul the dows of heavenly wisdom; and lative and doubtful; it has soared to the stars or delved familiar voices are saying every day to them : "We in the bowels of the earth-but the more important live." The pale, shadowy rider has lost his terror, and men are told they are the rulers of everything, of. This Spiritualism will finds its sphere to teach. next to God. Man is no longer a crawling worm, nor It is saked: What good does Spiritualism do? It is Co., Now York, lectures at Ellington and Rugg's Cornera.

bleed; but he could get no food into her mouth. Her rents to us when he wants them to come. The prisoner is our brother, and God smiles on him bed was too rooms distant from the kitchen; and when same as they have done with him. As Jesus said he her appetite. and his father were one, so we can be one with God, in

the same way-in harmony, trust, and confidence. This principle will in time draw all things unto it, and nover studied grammar in her life. make the desert to blossom as the rose. When any individual cannot see goodness in the phi

sophy of life, he has much to learn. How many who profess to revero the memory of Christ, and to take up the cross and follow him, are prepared to go into Geth semane, and up the steeps of Calvary, for truth's sake? Then beware of valu assumption. Everywhere the principles of God are working. The darkest night is but the preface to a glorious morning. Our life is an evening, where pale Lana smiles, sometimes sweetly, and sometimes sudly down, and the stars merrily twin kle, or sadly tremblo-just as our minds may interpret them; but when Eternity shall come, the stars will be becured by the glorious sun.

chaoured by the glorious sun. Worship with our beads will never lead us to God. We have other work to do. The world is full of wretch-ed ones, and nee are commissioned by Gol to go to the tresoue. You can never worship God till you love and tresoue. You can never worship God till you love and 24th. respect mankind. Every day of your lives, poor, dewaved beings are going into the life beyond. You hould not wonder at the frequent and dangerous cases of obsension, for you are peopling the spirit land with such beings. Every deed of life should be guided by lovo-pure, chaste, and divine-and then human beings will be made pure and good, and put in harmony with the divinity of God. It is only through strength and nerve of purpose, that you can accomplish anything. You must roll up your sleaves to the toil, and the good spirits of heaven will help the carnest worker. such boings. Every dood of life should be guided by pirits of heaven will help the earnest worker.

Sunday Afternoon and Evening, April S. AFTERNOON,

Miss Davisannounced her theme to be "The Religion of Spiritualism." She said: We consider spirituality the radius around which all forms of beauty and goodnoss must revelve. Man has been hungering and thirsting for spirituality, and be has reached forth for that which shall be food to his soul. Every human spirit has the consciousness of somothing above, around and beyond itself. Religion, in its divine beauty and purity, has been shining for centuries into the human heart. We all love the beautiful, true and good; and however immoral our lives have been, they make our scale glitter with all the parity of God.

as on us. Circumstances would have done with us the the family were cooking, the scent of the food satisfied

Miss D. has not attended school since her twelfth year, her health being too poor to allow it; and she

MOVEMENTS OF LEGTURERS.

Parties noticed under this head are at liberty to receive

ubscriptions to the BANNER, and are requested to call atten tion to it during their featuring tours. Sample copies son

MRS. ANANDA M. BERNOR Will lecture in

bico, 3 Ruday of Arril. Woonsockot, Api 117, 18, 19, 00,—Nowport, 34, 25, 20, 27, Philada, 4 Sondays of Mar,—Cambridgoport, 3 do, of Jane. Yall River, June 13, 13, 14, 15, Taunton, 2 Sundays of June, and 2 Sundays of July. Woonsockot, 3 Sundays of July.—Providence, 4 do of Ang. Address, the above places, or Station A, New York City,

ORAFLES H. CROWBLL, ITANCO SPOAKET, DOSION, MASS. Ad-ross. Baunza of Light office.

and 24th. Miss Rosa T. Arizbar will fecture in Terre Hauta Ind. April 22J and 20th ; Chicaco, Ill., the month of May; Milwaukie, Wis, the month of Jung. She will return Essi, lecturing in New York State during July and August ; Sept. in Onwego, and will then roturn to Messachusetts to mako Fait and Winter arrangements.

WIII receive subscriptions for the LANKER at Cond prices, N. FRAME WHITE WIII speak at Dedworth Hall, New York, April 22d and 50th; Providence, R. I. May dihand 18th; Wil-limanic, Ca., May 20th and 87th; Oswego, N. Y., the four Sun-days of June; calls for week ovenings must be addressed in hubunce.

huvance. Maa. Armuns, a trance medium, who has herefolore with held advertising or receiving pay for her labore, now informa-the public generally, that she will, by having her expenses paid, answer any calls (hist may teint to the public good. Address Mrs. E. F. Atkins, Codar Avenue, Jamaica Plain, Mase

Unes. Mins M. Munson, Clairvoyant Physician and Lecturor, Sar Francisco, Cal. Miss M. is authorized to receive subscrip

Alles a. Atometer and a station of the succession of the BANKER. Nies ENNA HARDENG will lockure in Providence, R. I., and reliacet places, during April, and Portland, Me., Ac., during May. Advires, care of Capt. Henry, Simone, Providence, and N. A. Foster, Esq., Portland, or No. 8 Fourth trans. New York.

Mas. PLANTE DURBANK FELTON WILl locture in Foxboro', April 224 and 25th, and in Lowell May 6th and 13th. Address, until May 18t, Wathero', Mess.

until May Jak, Forboro', Mess. LEO MELEE Will speak in Lawronce, April 23d; North Lecominster, 20th; Willimanic, Conn., May 0th and 191b; Taunhon, Mass, May 20th and 25th; Doston, June 3d and 10th; Providence, R. J., Fith and 25th; Combridgeport, Ju-ly ist and 3th. Mr. M. will answort calls to locitors week ovenings. Address, Hartford, Conn., or as above.

Mn. R. MELVILLE FAT, itence speaking and writing medi-in, will receive lavitations for lectoring the coming spring and summer. Address, Akron, Bummit Co., Ohio.

in the bowels of the earth--but the more important science of man's own nature, we are bliadly ignorant the third, and at Cleveland, Ohio, the fourth and 6th Sun-days of April.

Bowall kirot. Circus in the morning: speaking, shortcom and evening. Woncestrzm.—The Bidfillualists of Worcester hold regular Sundey meetings in Washburn Hall. PhortDExce.—A list of the engagements of speakers in this edity:—Miss Emma Hardinge, the fore 6 dadays in Agril; N. Fraak White, two first Sundays in May; P. L. Waksworth, the two inst; Bostan M. Johnson, two first Bundays in Juny; the two inst; Bostan M. Johnson, two first Bundays in Juny; the two inst; Bostan M. Johnson, two first Bundays in Juny; the two inst; Bostan M. Johnson, two first Bundays in Juny; Mrs. Aunneds M. Bpence, the four Sundays in August; Mrs. 8. O. Ilyzer, the first Sundays in Boytenuber. Texwourn.—Mrs. Mary M. Macomber, speaks at Plynneuth, April 23d and 29h; Mirse L. F. A. Derkore, Mrs films Hardinge, Juno 17th and 24th.

BUNDAY MEETINGS IN NEW YORK. Depwortn's RALL. -- Mootings are hold at this link regu rily overy Babbath. N. Frank White, lectures April 22d and

Meetings are held at Lansartino Hall, on the corner of 20th truct and 8th Avenue, every Sunday morning.

IN ST. LOUIS, MO.

Meetings are held in Moresautie Library Hall overy Sunday at 10 1-3 o'clock A. M. and 71-8 o'clock F. M. Breakers en-raged --April, Miss M. F. Holott.; May, Etha F. Gluson June, Warren Chase; Soptember, Miss M. F. Hubet; Osto-ber, Lizzio Doton; November, Emusa Hardingo.

Spiritualists' Convention.

The Spiritualists of Providence, R. L. and vielnity, will sold a Convention in that city on Weduceday and Thursday, August lat and 2nd, 1860; aild on Friday, August 6d, the August at and any low, and on erian, angust on meri will make a grand stoamboat excursion down Natraganeoi Bay, for an old-fastioned Rhodo Island chambake, and a "gon-eral good time." A number of the best speakers in this country will address then, each day, whose names will be announced in due time. All Spiritualiste and their friend throughout the country are invited to attend.

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Friends in the West. Living near the Mississippi River, above St. Louis, who will to see or hear me in the month of July next, must write me April at Oswogo, N. Y. I spond Juno in BL Louis, and Oct. 23. the remainder of the year in the West, returning Rast in the viniar. New and old subscribers for the Bannan can have the ad vaniage of my agency wherever I am; and I shall be ready to supply many of the backs on our philosophy to the west-ern friends. Write carly, and state plainly your wants. WARREN CHATE Back Numbers of the Banner of Light, Containing HEXAT WARD DEECHED'S and EDWIN D. CHA-PIN'S SEEMONE, may be procured at this office. Mail order comptly allonded to.

 MARRIED,

 In Frontidence, R. J., Dec, 20, by Rov. G. T. Day, II. H. Itagar, of Boslon, to Misse Harris E, daughler of Freeman Drigitam, Eq., of Cambridge.

 In Forberc', Mass., April & Jutia Awaa, only child of Dr. It. Sobborc', Mass., April & Jutia Awaa, only child of Dr. B. Sho was at church with her father the Grat Bunday in

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Lenoulder



BANNER LIGHT. OF

Pearls.

And quoted istes, and jowels fire words long, That on the stretched fore finger of all time, Bparklo forerer." فكالم فيقتعهم

Come Summer, willighty softly singing breeze, Come will angel whiterening through theirees. Come and mich our hearts related With giveful, haughling voice ; figur as tents, but not of grief. Tears that cheer the blade and less, . Dring us soughters, types of love, fymbols of our life above.

I loro thee, Summer, for thy easy morn, (in whom early breath most performs's borne; I love theo for thy buils and flowers, Thy couldny shades and allent bowers, And efferty moon, with phase of light, And million sure which shine to bright; Those spatkling gemu, there eyes of love, temlad us of our homes above.

The power of the mind over the body is immense. Le that rower be called forth ; let it be trained and exercised and vigor, Loth of mind and body, will be the result.

> The fourteins mingle with the river. And the rivers with the ocean; The winds of heaven mix forever. With a sweet emotion ; Nothing in the worki is single; All things by a law divine In one another's being mingle-Why not I with thino ?

See the mountains kiss high heaven, And the waves clasp one another; No sister flower would be forgiven If it diadalated its brother; And the aunlight clasps the earth, And the meenheams kiss the eea; What are all these kissings worth, If then kiss not mut

Genius is supposed to be a power of producing excellen which are out of the reach of the rules of art; a power which no processe can teach, and which no industry can ap quire.

> When last thy gentle check I press, And heard theo feign rates, 1 little thought a seeming jest Would prove a word so true. Buch fate as this hath of befel E'en brighter hopes than ours; Spring bids full many buds to swell That noter can come to llowers.

Make truth oreditable, and children will believe it; make goodness lovely, and they will love it; make holiness elicer-ful, and they will be glad of it.

The discipline of slavery is unknown Amony os-hence the more do we regula The discipling of virtue; order cho Cannot subsid, nor confidence, nor peace-Thus duties rising out of good possest. And prudent caution needful to avert Impending ovil, equally require .That the whole people should be taught and trained. By shall licentiousness and black resolve Be rooted out, and virtuous habits lake Their place; and genuine platy descend Like an inheritance, from age to age - | Wordsworth

Our true business in life is to make the most of the mean ortunities we have-not to neglest small odventage because we cannot have large once.

BANNER OF LIGHT REPORT ' OF HENRY WARD BEECHER'S SERMON,

AT PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Morning, April 8, 1860.

BY T. J. ELLINWOOD.

[Entored according to Act of Congress in the your 1860, by Basay, Consy. & Cd., in the Clerk's office of the District Court of the United States for the District of Massachusetts.]

TEXT.---"Make not provision for the fiesh, to fulfill the luste served."---Now, with 14.

The context is this:

"Enco context is take: "Knowlog the (inc that now it is high time to awake out of sleep; for now is our salvation nearer than when we be-lieved. The bight is far speed, the day is at hand: let us therefore, cast off like works of darkiterss, and let us put on abe armor of light. Let us walk housetly, as in the day; not in rising and drinkences, not in clausivering and wapton-ness, not in strife and envying. But put so on the Loard Jesus Durist, and muke not provision for the fical, to fulfil the Dust there of."

lusis thereof." The aposite, after specifications, reaches a general principle; and that principle is, that Christian men are not merely to forbear from physical vices, but are also to forbear from sensuous enjoyments. All around them, the world was absorbed in mere pleasure-mongering. Life was a secte of present indui-gence. The motio of men in the time in which the apostle lived and wrote, was, in fact, the motio of the epicoreans, whet us ent and drink, for to-morrow we dia "The principle upon which they acted was, the prove for the section of the section

some higher good; it is not sought as a rest after fatigue; it is not sought as a part of a large experi-ence. In which one contrasts less desimble duties of ence, in which one contrasts less desirable duties of life with those enjoyments which strengthen while they southe-for all this would be permissible. But self-indulgence is that spirit which leads one to seek sensations that are pleasing, and emotions of pleasure, merely for the gratification which they bring at the time, making life to be but a succession of pleasures:

aible. Devillabily cumping men are, when administer-ing among their busic, and the lower class of self-indulgent men have, as they often do, active tastes, and some generous feelings, in addition to some degree of reason, then you shall ind among them an element of

Is instrumental of the life to como. Here, exceptibles in and some generations beloaging to this lower class of self. Is a means, nothing is an enait, and ill our living should and some generations follows, in addition to some degree of reason, then you shall lind among them an element of severy had, because they do such persons. "They cannot be so very had, because they do such persons. "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons. "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons, "They cannot be so very had, because they do such persons, with such they do such persons, just searching, and they are part of the such they do such persons, just searching, and they do such persons, just searching, such and such s

that a name can after be enderrow by prevent lat with cannot be a strange of the it is despicable and mean. It is contrary to any true idea of manihness to live for the sake of approbation. The desire of praise is consistent with the noblest character, when regulated and inspired by higher setu-timents. But when the central impulse of life is joy now, pleasure every day, a living for the sake of pres-cent satisfaction, without regard to the future, or to moral character, then vanity is degraded, and it de-moralizes the character. For it puts men always upon easy ways. They will not invest hard endeavors in the hope of a future dividend. Whatever they do they must do to day, and it must pay to-day. Therefore easy must consider that must pay to-day.

merely for the gradification which they which a they mornilers the character. To it purishes always upon that a mecasion of pleasance, in the non-note the things, but simply a succession of pleasance. The range of acil induigence, as thus defined, is vory great. I think few sins are more prolife than this and to to defay, and it must pars as key that our less suprested in their ligher range of acid induigence. It develops likely in connection while the lower faculties. If our this lowers the tone of the mind, and makes one's alway for praise in this world are always for more they fierce enjoyment. There are tone staffer the lower faculties in the induities in one staffer the lower force of while and the suprest in the top of a failure develops likely in a staffer through our senses; and we not the more that and bex, but which is casies. But the easy ways for praise in this world are always for praise in the world are always for praise in the world are always for more they field algence in connection with our more thange the supersty for the staffer the supersty in the lower facultary in a staffer through our sense; and we have need are not but staffer the supersty. The the supersty is and the many interesting the supersty for the staffer the supersty for praise. It is the supersty is and the supe

in this regard, so it is with the mind. If a man has higher ranges of thought, pointer inspinations, puter veloped by studious culture, and inaritations dury the unset welf and allow the point of the second of the second of a rope and veloped by studious culture, and inaritation by the that the very faundations on which we stand are patterner, self facial, labor and enhumance. But set the issteril, Thie is a part of the truth hat Christ is the start of the rube whole, selfinding the set is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole, selfinding the stand are is the start of the rube whole with the the start of the rube whole with is a part of the rube has the start of the rube whole with is the start of the rube whole with the start of the rube whole with is a start of the rube whole with the start of the rube whole with is a start of the rube whole with the start of the rube whole with is a start of the rube whole with the start of the rube whole with is a start of the rube whole with the the ru anne verytiting eite that is worth haringf Then they isculcate, includes the ere very baves to position, no influence. Where chooses to, uses the end, or cuffe them like a shuttlecock, as the case may be, They subsitely by logging or stealing, or cleaf the position. There are thousands of beam powerful interposition may eave them, but as a general thing that is the ripered condition of such men. If yon want to see them, go to the carry dying and the early discouraged men, you will also find them. In poor-house, and have sected at this state, some powerful interposition may eave them, but as a general thing that is the ripered condition of such men. If yon want to see them, go to the carry dying and the early discouraged men, you will fab full them. In poor-house, and have secrept in dealing of criting the chasks reddent with very to b with impunity; they may do it in the beginning the theads reddent with very to be one check his crew o there are those that begin life gay, and enter upon their majority carrying their heads reddent with very to be one check his crew o utalits in the case of the word in the most interposition. There are there are there are into beyond reformation; but unless they speedily reduced by and barden, and long continued trouble, or point and barden, and long continued trouble, or point and barden, and long continued trouble, or point and barden and have gonithued trouble. There are into beyond reformation; but unless they speedily reduced into the sporem, is the seeking of your own good in the good you do to others—benore longer babs; and since the world began, men have patient in should: and there application; and have pointed to Christian men as heap been hut as sconding brass or a tinkling rembal. It has given forth noise, bat not havy the power of wealth. By the power of wealth, by the power of wealthere to the sould break in the south the source the world began. They have avoided no dury; who have lived homest to be fore have avoided no dury; who have lived homest tore of in a while of leisure and self-indulgence dwells forever to repay ten thousand times there, all that his children suffer

"THE EXPOSE IN NEW ORLEANS." MESSRE. EDITORS OF THE BANNER OF LIGHT-I AN sorry to be obliged to disclaim the honor of being one of that numerous class of Spiritualists whose excessive charity compels them, when they are smitten on the one check, meekly to turn the other, and when Bly and

his crew of expositors and recanters, boldly call Spiritunlists impostors, &c., yield by their Christ-like sl lence, a tacit assent to the proposition, and a gentle invitation to crow yet louder over a victory which nothing but conectous guilt should yield.

I am told of an expose in New Orleans of Mr. George Redman, the test medium. I am told that a certain detective, styled Dr. Bly, appears on the field of action. and that Mr. Redman at once disappears, and that Mr. Mansfield, though within a comentible distance, and under a promise to visit the place, fails to appear, leav ing the aforesaid Doctor in possession of the field.

A friend from New Orleans, one highly valued by no, and sufficiently candid to be able to view both sides of the question with impartial clearness, writes me these and divers other provand cons, winding up with these highly pertinent remarks .---

"When Mr. John Colos undertook to axpose Sprit-ualism in the New Yok Conference. I saw, by the re-port, how mildly and even humbly, his loud blusterings were met by the learned Savans, who, according to their own account, had spent years learning Spiritual-ism, but whose patterings with Mr. John Coles; looked nuch more like being atraid of him than sure of their own facts. Except your letter to the Spiritual Ago, entitled 'Emma Hardinge's Confession, I don't re-member reading one single instance in which this pro-neer detective was openly challenged to deal with the facts, and answer proof will counter-proof. I see in one month's papers, accounts of a certain Randolph's recantation, and the public demonstrations of right's recantation, and the public demonstrations of right's recantation with the highly honorable prefix of Dr., offering to lecture for Spiritualism, and numerous editorial paragraphs highly laudatory of his wonderful micdiumship and value as a public decaker. How many more recenter is see prelatining themselves impostors one day, and the act taken to the hearts and arms of the Spiritualism, and thrust forth as exponents of its phenomena and philosophy. I need not say: but I do say. If you want to obtain the confidence of the public as a body of teachers and truth reckers, you should as a body supply that public with reliable teach res and truth tellers.'' "When Mr. John Coles undertook to expose Sprit

What would be the condition of the world if our

In these sentiments 1 to fully agree, that, though

ly experimenting which pays best, Spiritualism or opposition to it, that we lose respect and credit even renew the invitation they then extended me, I am hold rhera we most deserve it.

I regret exceedingly that air, iscoming stoard have busined into it sould take a whole universe of drys we left any field and Mr. Mansfield failed to take it., keep me back, or drive me away, and this not in the where so poor a tool as Mr. Bly was permitted to stay spirit of bravade nor with the purpose of defiling my alone, anoballenged, and in exulting solitude; but I hands with a war of "pick," but because I believe F would remind the friends of truth in New Orleans or have found a pearl of price, which is worth all besides elsewhere that this proves nothing but the timidity of that the world holds dear; because 1 do not fear but the the one party and the boldness of the other. The light of truth will shine upon my pearl all the more And which both are presumed to deal with, is the gloriously for submitting it to the light of investigareal question; and, as I am involved if not personally tion; and because I feel my priceless poarl belongs to named in these, I take the privilege thus to interfere with them. I do not propose to underlake the defence the boundful Father, who has bestowed it on me, is to of Mr. Redman, or draw inferences concerning the no share it with all his creatures. doubt very sufficient reasons why Mr. Man-field did

ince i. when is see a main attempt to jump a fence, I like to see bim actoch his foot in a trapf What would be the candition of the world if our children were tanght that it was right to go cress-loss instead of traveling in God's highways; or that to undertake to ran the gate to got rid of paying the toll on these highways was a safe operation? To teach them this would be to offer a preunlum for wickedness, and to put in operation causes which could not but result in utter disaster and ruin. This doctrine of remuneration in the present life-not as that of the life to come, but as prefiguring it-is ladispensible to an understanding of the Divine I commy in this world. Men have made mistakes in refurence to the interference of God in burna affairs. They have supposed that God was as nervous and dig-ety as they were, and that what be was going to do he would do between surfise and sunset! They have not thought of him as n God working through oternity, on a wheel of such trevolution that it turns with pi-mense rapidity, although to us it scems to turn so slow. We are creatures that make cause and effect stand close together—ns near to each other as the firing and the report of a gen. God labors in such a wide elevant that in his economy effect is separated in from cause. But if you take a business enter from beginning to end, if you take the course of nations from beginning to end, if you take the course of nations from beginning to end, if you take the course of nations from beginning to end, if you take the course of nations from beginning to end, if you take the use so is great danger of training their children in this very way whose mischels i havo attempted to set forth—just such a wide pleasure, and that transgression, whatever it may pro-muse in the beginning. In the end is bitterness. "There is a way which seems the parents. I mean, as you are 1. In this world it seems as though stock came from matter. You will fluct that the children of edu-cated and rich parents do not seem to have the stam-ina wh not redeem his promise to visit New Orleans. The test facts of both these gentlemen's mediumships stand on mountains of proof which require botter engineers than moles to hore through: but I cannot consent to call the retreat of Mr. Redman an expose of Spiritual-Jam, nor should the friends of truth in New Orleans suffer any such word to go forth, whilst Mr. Bly is upable to explain EVENY test fact which has come through Mr. alman in that city. I will take on

ovening with the friends with whom I was visiting.

press, (who, some how or other, seem to think the very cest possible joke of the day is to find out that their once loved dead friends do not care anything at all about them, and that it is better to treat immortality as a splendid flotion, than allow there can be any REAL proof of it.) have rejoiced over this protended expose

with far higher give than they would had their own dead fathers and mothers come back in propria persones to shake hands with them and tell them they were well and happy. Will they be equally candid on the other side, and

insert this challenge, offered in a sincerity none can question, since none so keenly as myself (save perhaps the medium) would feel the wonder and shame of discovering that in so simple a manifestation as this I. (no less than the friends whom I was busily engaged in enanaring into the same delusion with myself.) were simply humbugged? Spirited and candid press of New Orleans, and learned and honest Dr. of delectives. Bly, will you not take pity on deladed Emma Hardingo, and the many thousands of souls whom she is daily lecturing into destruction, by showing 'us how this very simple but very stubborn manifestation of intelligence can be performed? Once before, I apnealed in the name of a great variety of stubborn facts, through my own public mediumship, to Mr. John Coles, of New York Conference celebrity, to save my soul alive, in vain.

I now await the same grace from the M. D.'s of New Orleans souls. I think I deserve this grace at their hands, because I was one of the first to recommend my personal friends in that city, escepally to test all Mr. Redman's or any other spiritual manifestations that bore the stamp of mystery with them; but in this one lit-the pitiful instance, where neither mystery nor concentment wore attempted-pshaw, Mr. Bly 1 you have but to do the thing, as well as BAT it can be done, and the whole affair wears another aspect, and we may at last begin to dub you a Doctor of deeds as well as words. I have seen no official statement of Mr. Bly's proceedings nor sayings, but from what I can gather of the lat-

ter from a generous and candid writer of a letter signed "Chercheur," and who it scems, amidst the dark clouds of suspicion and unpopularity, is not airaid to face the storm because the truth he advocates is unpopular. Mr. Bly, with the hardthood of wholesale assortion which so often characterize Professors and Dectors of words, asserts that the secret of trance speaking is the study of books, and the committal of set speeches to

Mr. Bly, your assertion, as far as I am concerned, is a simple falschood. You cannot prove your assortion. may have outstepped my correspondent's purpose, by {c. I can (from the facts of my life) prove mine,-publishing this extract from his lotter. I am perfoctly and, popular or unpopular. I am ready to defend my and, popular or unpopular. I am ready to defend my eady to endorso lis expressions as my own, honeatly be | belief in Spiritualism, and prove my facts in any oily lieving that it is in the timidity and over-generoity of the | In the Union, New Orleans not excepted; and if the Spiritualists themselves toward those who are obvious. I friends with whom I parted thore has December, be the same friends next Decomber, and are hold enough to

enough to accept it, and with God and the spirits to I regret exceedingly that Mr. Redman should have sustain me, it shall take a whole universe of Blys to the world as well as myself : and that my duty to

I am, gentlemon, yours for the truth, EMMA HARDINGS.

Providence, R. L. April 10th, 1860.

COURT OF DEATH. rings of this fish-PRALE are being THE large and beautiful Colored Engravings of time Boral Fainting by REMORANCE PRAIM

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pleatents, "Let us ent and drink, for to-morrow we die " The principle upon which they acted was, "Pleasure now, at all hazards." The Christian camo among such a crowd of self-in dulgent men, propounding a bigher enfoyment than any which belongs acteusively to the senses. Chinatianity is to develop the whole man-mot for barrenness, but for joyfulness. It differs from the schemes of enfoyment isaued by worldly men. Not that both do not seek the same thing-namely, joy; but that they peek it by en-tiruly different methods: one by building a character for immortality; the other by forgetting the future, and ilving simply for the present. Iteligion tenches us to derive our enjoyment childy from the exercise of our higher faculties, addressed to the notlest amblitons. While it does not exclude any enjoyment that is con-sistent with health, with temperance, with the probity of our happiness, hud with the nobility of our send: of our happiness, dud with the nobility of our scail-ments, it yet alms to open to us the highest forms of ent-to raise us steadily from the lower to the

That which led men to seek present statification at the neglect, and even at the expense, of higher good, still leads men to do the same thing; and, therefore, we need to hold up this Scripture teaching not only, but all the Beripture teachings which bear upon the subject of self indulgence—for finit is the term by which we understand the spirit at which the apostle was aim-ing.

By the term edf-indulgence. I mean a disposition to teek present pleasure merely as pleasure, rather than future and nobler good. We are not forbidden to seek pleasure. God is a pleasure-seeker. Angels are pleapleasure. God la^an pleasure-seeker. Angels are plea-sure-seekers. Holy men, more ominently than any others, no pleasure-seekers. Just they seek pleasure as a means, an instrument--not as an end. They seek pleasure as a step toward something higher and nohler. The form of self ludulgence is usually that of sensu-ous case and enjoyment. It leads men to avoid trou-blesome exertion --to seek there that will give immediate pleasure, and that will give it in the easiest

Way. Belf indulgence differs utterly from that contentment which is commanded, although, at first glance, it might seem to be not far from the same thing; for con-tontment in the Scriptures is a willingness to bear pain of forego present pleasure, for the sake of a higher and a better future. Contentment is not by any means counting one state just as good as another—one thing just the same as another. Contentment does not in-nly the destruction of moral qualities and differences. It is not a universal equation of indifference, by any means. That is stupidity; that is iddior, it is not confounding all real distinctions which exist in life and confounding all real distinctions which exist in life and confounding all real distinctions are to be sought, and some are to be avoided. Contentment is not ler-eling off all these real distinction of maching them as if they were not. It is rather the very opposite of this. It i, such a realization of presence and glary, as our reward and strength, that the hope and the ex-poctation of the future makes the present, with all its inequalities and all its inconveniences, seem tolerable. It is not a may be solid to solid cold be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my present condition. When I know that in a faw months I should be a fool to fort and worry about my pres delfindulgence differs utterly from that contentment

far as he is concerned. And contentment, in this world, as commanded in Scripture. Is seeing things to be, some good and some bad, some more and some less desirable, and having such a certainty of the reward of the just in heaven,

Incommu years ago. It never will need to be drawn spain. "They are not in tromble as other men."
 "Welther are they plagued like other men."
 "Nelther are they plagued like other men."
 "Therefore pride compiseth them about as a chair of rolence covereth. them as playment. Their prevents and motion deep, covered with fat "Therefore pride compiseth them about as a chair of the prevent and the centro." They are constructed and the control of the graw. God and trillows fold. The state of the section and the centrol of the section of the

that a mechanics from those of the field, of at the bot-tom of society. There is not much danger, therefore, that a mechanic will bring up his son to luxury and ease while he himself is a strauger to both; or that a sturdy farmer will bring up his son with the hand, while his own are from color—or dirt color, which is better yet. We dre of the earth, and I like to see the better yet. We are of the earth, and I like to see the color of it in a man. There is not much danger that a laboring man will not bring up his children wells of the transformer is not much danger that a their bodies are concerned. But when men hare ad-vanced so far that they feel that they can look over other things-so far that they are not bu-hes any lon-gor, but trees—so far that they are not bu-hes any lon-gor, but trees—so far that they occupy in independent inten to specified with so fuel positiou in the world—there is a great fendoncy among them to specific the finderent. That is to say, they place a vain reliance on what they have carned—on the luxury, the weakle, the refinement, or the learning which they have achieved. They think their children can get for nothing what cost them forty or fifty years labor.

buttor. During the first thirty years of your life you thought it doubtful whether you would make your way in the world; you were battered by troubles innumerable: you reincober the lime where, acting come meal, you recollect when, for weeks together, you were almost did not know where the next was to come from; you recollect when, for weeks together, you were almost ou be verge of despair; you can call to mind hard journeys that you have taken on foot, which ended only in disappointments, and the liberty to go back a well off as you come, and no better; you had to hew your way out of a rock, and the rock was filat; and now when you have come to be forty-five or fifuy year of age, you are in eavier circumstances; and although your habits cannot change, and you will go on work. If to the end of life, you most say to yourself. "I will not have my children go through euch a way as that." Then they will have a quicker death. The effeminate children of robust, manly mon, that deay the law that made them, are prematurely dropping like law that made them, are prematurely dropping like excest into the graves. There is a revolution one in about three or four general conversation. Mr. Redman here, the graves and others at the end of the table, said pression all bave grave the law that made them, are prematurely dropping like law that a solid ba During the first thirty years of your life you thought

There is a revolution once in about three or four generations. A man, by hard word, makes a fortune: and bis children, by equal dillgence, spend it. Their children are lazy vagebonds; and their children go to work and come up again. Be that the children of work and come up again. Be that the children of every third or fourth generation are hard-working men that start at the bettom and go to the top. Every hard-working man understands this law, but he will not apply it to bis own children: and after bis death, they and their posterily go down for two or three gen-erations, when another generation of hard-working men rise up. And so the race scems to be turning the range in the condition of different generations of user, so it seems as though men grew, and fell, and rotted, and came up again in their motoring.

caying, enrich the soil, so that it produces offer leaves, so it seems as though men grew, and fell, and rotted, and came up again in their positority. There is nothing in which you believo more ther-oughly than in this doctiluo of revolution. I know you believe to it. That is, you believe in it, not with reference to your own while faced boy, your own who are entil to have been the victims of Mr. Redman's tests—as one performed in the presence of men who are entil to have been the victims of Mr. Redman's tests—as one performed in the presence of men who are entil to have been the victims of Mr. Redman's delugions. I do not know these gentle-men's opinions on the subject; but I do know what I witnessed in their presence. I found these gentlemen shauch friends and noble-bearted men, and though they may have been imposed the whole ground of Splitualism, (just as the man who lights a tailow candle may pretend he has found

Blessed are they who are permitted to go out of the house of wealth and advantage, not to go down to who lights a stallow candle may pretend he has found where their fathers began, but to begin where their fathers ended, and walk up, walk higher. There are a few-chough to show that it is not impossible out the secret of how God makes the san.) I have even discouraging-who do this. But how many there are that go the contenty way. How many parents there are the who secret of how God makes the san.) I have even discouraging-who do this. But how many there are that go the contenty way. How many parents there are who seem to feel that the great end of real ing our children is to make them happy. It is not It is to make them strong; it is to make them vir. of the known world, and which has converted three

and but one, as illustration, and I, for one, would pub. It is only by issuing 100,000 that they can be afforded \$ licly challenge Mr. Bly, or any other recenter or de-

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