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COSELLA WAYNE:

WILL AND DESTINY

BY CORL WILDURN. CHAPTER X.

THE WEB OF DESTINY.

Whose hearts on hearts as fathful our repose; Whe never feel the wold, the wandering thought, That sights o'er visions such as mine hath wrought." "Love covered all with resedite flowers,
A fragrant, but an early thing:
The spirit's almond tree that buts
And blomems in its spring."

Not many days after the funeral, as Cosella was sitting immersed in thought and grief, she was called upon by a lady, who, with the usual friendli- the room for a wase to put them in. ness of that hospitable clime, had frequently sent a lightly over her head. The face that met Cosella's talking to herselfinquiring look was one usually brilliant with animation-now overcast with the Bemblanco of tender- see how well they are received "cat sympathy; the large, dark, restless eyes were suffused with tours. She was of elender frame, and tress, suddenly. her every movement possessed the awaying grace of Shina, was disposed in massive braids around her lady." face; when unloosened it fell to her very feet. On her metronly brow no impress of pare or sorrow Cosella, thoughtfully, "for she denies having sent

lingered; the hand of time had touched her lightly any, sinceindeed, stealing not one rose shade from the finelyout lip, leaving the obeck fresh and rounded as in carliest youth. Her brown but clear complexion wore no reseate tint; the full and sparkling eye flashed and melted alternately; but the tide of emotion swept not its ruby flood athwart the pale yet friend who sends me such beautiful tokens?" brilliant countenance.

With a sudden movement, quick, graceful and impulsive, she rose, as Corolla entered the room, and carth." taking her hand said, in a voice replete with music "Mi guerida hija!" (my beloved daughter.)

Without a word of reply, the young girl cast herself upon the stranger's bosom and went aloud. wept long and sliently. The tender eyes that looked upon her, rained plenteous tears upon her early wee; rita." the soft arms enfolded her most levingly. For a tor grief she murmured, dreamily, unconsciously, in taken, Carmela." the soft southern toughe, "Madre min !" (my mother)

Cosella understanding as yet but little of the land it for more musical and soft. guage, yot knew the meaning of those soft, low, sympathining tones.

in her arms, murmuring sweet words of encourage tained in your bouquet." mont of motherly affection, of religious trust. The consoling Saviour, the blessed Virgin, and the min- finger, as she translated their unspoken tongue.

my house, all shall be thine; my husband and my here I canuot go on." sons will love thee," said the lady's caressing lips-A shower of kisses fell on Cosella's upturned brow Hho understood-her heart interpreted the language. . "Good, kind friend !" she whispered, " what is your

ваше?" "Torona Hernandez do Almiva," she replied.

Cosella started. "You sent the beautiful flowers she loved so much, the fruits she loved to gaze upon and feel their freshness, when she could no longer ent? You are the friend who so kindly sympathized gerly; "Carmela, do me the favor to tell me!" with the stranger, alone upon ber sick bed? Oh, her dear sako l"

The impulsive loving, untried heart poured forth quite calm and consoled, he will speak to you-not its gratitude in tears and fervout kloses, showered before." on the lady's hand and brow. Toresa replied with house, Cosella threw herself upon her knees beside its embediment. her mother's vacant bed, and oried, as if unto her spirit bovering there, " Mother, dear, lost mother, God has sent a friend, a guardian angel, to thy lone-

Iv child IV est manifested by the wealthy lady for his mother. Monte. less child, he allowed her to remain for the day.

The fine artistic tastes of Cosella met with much matting on the floor, the curiously tinted swinging | beart's first hope, hammocks, all wove by the Indians' swift and graceful fingers; the rare old mirrors: the valuable dreamily. pictures: the costly yet airy-looking furniture: the breathing influences, whorewith to soothe a heart's of thought.

the eye, her soul. The apparate influence, the pecu- music beatings of her heart be still. llar charm of each beautiful thing, called forth a feeling pure and elevating, thoughts akin to prayer, grow pale. "I dare not love one of another race," From the visible surroundings her spirit seared And, covering her face with her hands, she desired

real; dreaming of the beautiful, beyond, above. But it was the hand of affection that unlocked the portals; the music voice of Teresa de Almiva led the eager, prayerful longing for love, now partially her to the ideal land once more. Her hand it was revealed and understood was to be represed and that first uplifted the heavy pall of despair from off evercome as something sinful; the spontaneous werher soul; her loving summons bade her return to ship of her heart and mind was ever to be withheld; life and hope; ever decile at affection's call, the it dared not go free and blithesome forth into the untried child responded gratefully.

ever seemed pervaded by a mysterious presence, the senger of heaven, deemed to wear the galling fetters shadow form of the departed; thinking sadly, re- of a narrow creed, the worldly aspect that was to gratfully of the past, and turning from the future's ensure acceptance from her bigoted father-it dared looming shadows, when Carmela, the mulatte we not approach in its own unveiled glory, its angel man who had watched by her mother, and who was nature. And Cosella's soul rebelled. She seemed yet retained in the service of the daughter, entered. suddenly to have taken an all-embracing view of the She held in her hand a bouquet of choicely assorted future, and she shuddered as she beheld. Her fate flowers; ellently she busled herself in looking around

"Give me the flowers, Carmela, I will take care of fragrant and choice bouques, a dainty dish of fruit to thom," said Cosella, and as she received them and that so often fluttered in the musical sire of spiritthe denarted. This was her first visit to the house, inhaled their delicious perfume, the small eyes of land. Her father would sell her for gold; the and, as if in keeping with the occasion, she was the woman glittered with joy a triumphant smile world's approved and church applauded bondage attired in black, and were a black lace veil, thrown played over her face. She said, half-audibly, as if would bind that free, wild, during, seeking spirit to

"If the person who gave me those flowers could of marriage a hely unlen!

"Who sent this bouquet?" asked her young mis "The same hand that sont them while the Seno

the Creote. Her hair, dark and lustrous as that of ra lived; it sends thom every day to the young "It is not the Senora Teresa de Almiva," said

"Oh, no, it is not the Senora Terese

"Who is it, then?" she demanded eagerly. "I dare not tell you," replied Carmela, mysteri

ously. "Why not? ought I not to be grateful to the kine

" If you knew who sent them; you would be grate ful, for that person loves you better than any one or

"Who can it ho? but no one loves me better than the Benera Teresa, she is my second mother, Carmola."

The woman smiled, a strange, peculiar smile. "There is a better love than even a mother's. Sen

"A better love?" replied the innocent girl, " what brief space Cosella deemed she lay upon her mother's on earth or in heaven can be better, higher, holier, bosom, and amid the great, cheking sobs of her bit than a mother's sacred love? Oh, no, you are mis

"You are young, Senerita Cosella," said Carmele "God is good, he does all for the best-be com- in that soft Southern language, they pronounced her forted, my child!" said the sweet, soothing volce. peculiar name as it were written, Coreys; rendering

"Some day you will learn of another love, to which that of daughterly affection is as nothing. armed, untaught, unwarned by experience, she loved "She was all of earth to me !" was all the quiver. I speak from experience. But you understand the before she was aware; loved an ideal living is her child,"

Her soft, dark, questioning eyes, bent on the fra

istering saints. Her heart felt deeply. How far off, "The white rose, thou art my divinity;" this rich church's thrall; she, that was all of life and joy to how unsympathizing with her sorrows was the rose pink, tove pure and devoted ! this sprig of him, would she not turn from cold and chaining docdread Jehovah sho had been taught to worship and migaionette, 'Thy virtues exceed thy loveliness;' trines to the heart-warmth of love, the saulight of fear. For the first time the Jewish maiden thought this leaf from the lomen tree, secret hope; this of the agonies of that mother, revered by thousands beautiful rose, with leaves and thorny stem, 'I hope -of the serrows and sufferings of Jesus of Nazareth. and fear;' this blue flower, I forget its name, I know "Come home with me, my daughter; my heart, signifies 'acknowledgement.' Oh, there are so many

"What means the pomegranate flower, Senerita?"

"That 7 it is a declaration of love." "And that is the significance of the offering. Do

you now understand the giver?" " I-I do n't know whether I do," replied Cosella

confused and puzzled she scarce knew wherefore. "Will you promise secresy if I tell you? mind not a word to any one."

"Yes, yes, I promise !" cried the young girl, ea "It is from a young gentleman; he loves you bet senora, I thank you, thank you from my soul, for ter than his life. He does not approach you, because he respects your griof. When you become

The face of the attentive, eager listener, was suf a solemn benediction invoked for her coming life. fused with blushes. A strange uprising of a sudden They conversed awhile by signs, and Teresa under- joy, then a vague disculct stole through her strange. stood that the young girl's father was a jenious ly thrilled heart, the flowers fell from her hand and guardian—that she dared not give a promise of lay for a moment unhveded upon the floor. Then visiting her until his permission had been obtained; she stooped for them, and once again inhaled their

She dared not ask his name; but the wily Car-

"The cavalier who loves you is handsome and accomplished. His father once hold a high position strengthened you to overcome your grief for the loss She obtained Manassch's permission to visit the at the Court of France. You knew him, you have of her-whom yet I cannot-" He covered his face Sonera Teresa, and he led her to the house. With seen him; your father has had business transmuch politoness and show of gratitude for the inter- actions with him. It is the Sener Salvador del

Cosella remembered; at her thought invoked his image stood before her-young, handsome, and that pleased and aroused her from her brooding sor | breathing of love-bowing in homage before herrow, in that home of elegance and case. The snowy the ideal of her youth's first promise, her awakened

"Better than nught on earth. You are to him waving curtains of palest green, that excluded the like the far off shining stars of heaven, the light cient dominion, and Israel shall rule above all the fervid sunshine; the percelain and alabaster vases, upon Our Lady's face !" replied the waiting woman, filled with choicest flowers; the pure white marble, who, like most of her nation, was endowed with hatel necks of our Christian fees. The fakh, the and the glistening shells-all brought their refining, superior facilities of expression, with a poetic range blasphemy of Nazareth shall be blotted outlet the

But at her comparison with the Virgin mother, we have entreated at their hands so many countries. It was not to the were external that Cosella clang; the dreaming girl aroused from her strange ver. The cursed abeminations of their ideal waship you, think you? Cosella, tempt me not to anger; for her young life had become drear indeed. She the inner power of the beautiful, its poetic charm, erie; a sudden fear and pang, a gloomy cloud of shall-"

its unspoken witchery it was, that attracted through superstition, rolled athwart her soul, and hade the

"Ho is a Christian," she murmured, and her cheek aloft and revelled in fantastic imaginings not all un. Carmela to withdraw. The woman cast a sidelong, trlumphant glance upon her as she left the room.

Thenceforth conflict abode in that girlish soul: universe of God, and seek among the beautiful and She was sitting alone one day in the house that true its resting place. Love, the white winged meswould be lasting bondage to the belief which she shrank from even then; fetters of creed and oustom would bind tightly down those upscaring pinlone some mercenary clod of earth, and call that mockery

f marriage a boly union i Cosella know and fult that among the maidting of her race, marriago was looked upon as woman's highest attainment; but of the apiritual tie, that passionless and hely was when matter first existed, will remain while He, the Source of Love, exists; of this-of all the subtler links and pure attractions that form the harmony of soul with soul, they of the world, the consual, mercenary, and ereed bound, know not; and in her soul, an overwhelming joy and a mighty sorrow, it was forshadowed all!

Then and there her soul uttered a vow usto the car of heaven; and amid the trials and temptations of desolution and orphanbood, angels of strength and goodness upheld her fainting spirit whene'er it wavered in its hely purpose. She vowed that never, through force or artifice, for wealth or home, for self or others, would she become an unloving wife—would she take upon herself false marriage vows. I Hely and unbroken has that faith been kept, 'mid tears and trials, amid the scorn and desertion of the world!

Untutored child! poor dreamer! all carapt in the ideal life, whose portals close upon antagonism, falschood, and deception-what couldst thou know of the borrowed guise of angels, of the simulation of love, of the plots of earthly during?

She met the giver of those taken flowers, and her heart speaking face revealed the inner consciousness and acceptance. She met his admiring glance; she beard the tender modulations of his voice in timid adoration to the leveliness she had nover cared for, thought of, until then. She bowed unto the magnetism of a strong and carnest will, that seemed so loveful and tender even of her every glanes. Unen nuce soul har own nactic funce

He spoke to her of God loving all his oblidren with an equal love; of the beautiful laws of attracattentive car of the mourner heard her speak of the grant treasures, she touched them lightly with her tion that heed no difference in creed or station. He told her he was free from superstition, from the home and peace?

And Cosella listened as one entranced, and half bowed her heart in acquiesence, half smiled upon the eloquent pleader; then stole to her quiet champer to reep, and grow rebellious at the conflict in her soul. She made no confident, not even of Teresa to Al-

miva. She guarded the secret of her growing love, until, with a scoming giant's strongth, affection coped successfully with bigotry, and out of thediscipline of the heart, long, long continued, crue, and bitter as it was, grow freedom, bright and glarious coul freedom !

His words of love, his tender, solicitous look, his presence every day, would have sufficed for her heart-happiness for years. But the trial-cords were to be tightened, the choice was to be made, amther darkened page of life unrolled, another Marahfountain tasted, whose bitter waters clave to the soil for FORTS.

From the adjoining island of Canida, that wis inhabited by many of their people, tradesmen and visitors often came to Santa Lucia. Among theirnumber was Jeshurun Lopez, a Portuguese Jew, walthy and avaricious, a widower in middle life. Manusch and he grew intimate friends, and between them it was settled that the young Cosella should become the and Cosella listened with a thrill of joy to the fer- fragrance; her drooping eyes dwelt on their loving wife of one so totally unsuited to her elevated mind vant protestations of affection, the loving assurances, significance; the first vague, girlish dream of love and refined spirit. Unconscious of the doom pendof this new found friend. When the lady left the enthralled her being, the first ideal longing seeking ing over her, she was called to her father's presuce, some seven months after her mother's death.

"I am glad to see you recovering health and mole, reading her expressive face, said in a whisper: spirits, my child," he began. "I see that reflection, my counsels, and the aid of our holy religionhave with his handkerchief. Was it real grief that convulsed his frame, or was it more hypocrisy?

Cosella remained unmoved ; but her heart to her, that for a stranger's untried love, she lad accepted joy so soon, while the willow branche deepened over the mother's broken heart. She ighed, and Manassch, bearing that sigh, continued

"Serrow no longer, my beloved child; she with "And he loves me?" she questioned low and God, where the Cherubim and Scraphim rel their faces before the splender of God's malesty. his people will yet be restored; we shall return to lur annations of the earth. Our feet shall be usen the

"Father," interrupted Cosella, "can it be right to power over you. Obey as becomes your youth." curse, to invoke cylls on our fellow beings, our brothers?"

poyenant, the scattered tribes of persecuted Israel. life in such a tie? live, without love, for worldly Is the Christian thy brother? Does he not hate, pomp and glitter? I will not-I cannot-I dare scorn and avoid thee? Are we not as dust beneath | not!" their feet, we, the unbelieving Jews, for whose con The impulsive girl stood revealed before him! tification, the Christian Tripley."

She had always listened silently, and with perfect blindly on. concern, to his tirades against others' belief, even to his donunciations of his fellow-men. Now her chilling frony, that stinging sarcasm, that so often bosom swelled with indignation. Bhe was about to and so long had sent hopelessness to Shinn's wither-

reply, but he continued: she who is with God, have been wanderers upon the you of love?" face of the earth. We fled from despotism, bigotry, from the Christian pursuer. It beseems me now to think of you. You are no longer a child. You must soul of honor could not feign or equivocate; he felt take upon yourself the dignity and the cares of we her tremble as a reed, rudely shaken by the blast;

nanhood. You must think of marriage, Cosella." scrutiny. "She drooped her eyes beneath his goze; a His voice trembled with rage and terror, as he pur

trange fear fluttered at her heart. "It is a father's place and duty to speak to you God's blessing. I have chosen a husband for you, these thoughts, this reasoning? Quick, quick, Cos Concila."

She grew deadly pale, looked pitcously imploring into his face, and stammered forth :

"I-I do not wish to marry-I will not (EVER !"

ty, that power that is next to God's? Would you grave, than life with the man you call a brother!" ider yourself liable to the olden ponalty of stoning peak not so again to me, Cosella!"

Manassch was becoming wildly excited.

She was upon the verge of bursting into tears, of forced back the swelling tide, controlled the indignant rush of feeling.

"I am too young yet, father: let me live as nave always done; I desire no change."

"But, foolish girl, it is woman's destiny to be married; for this has the Creator placed her here, not; her truth swern soul was firm amid the impendand he has made the husband responsible for the ing danger. deeds and vows of the wife. She has it much easier

own soul?" burst forth Cosella.

like the soul of man; it is given to our guardian | though you kill me, I will avon the truth-I love a ship and custody."

"I feel that I am free, that God will judge me for enirit on a level with his. I feel-"

continuing, but with an imperious gesture, Manasseh obeck, definat, fearless and creek! llenced ber.

aw; this is all that God asks of you, as a woman!" She saw that his anger was rising; she knew that

nemory; unmindful of her tyrant's presence, she ant, "Well done! well done!" eried with freshly.wrang heart and streaming tears : "My mother! ob, my mother!"

lashes. She looked in Manassch's face and said, in and woo.

ot marry yet-"

"There is no harry, obild," he replied, considera oly softened by her manner; "but I tell you to day, that you may think and prepare yourself. The husband I have chosen for you will be here in a fort niobt."

She made no reply: but her beseeching eyes, be folded hands demanded, "Who is the man?"

" You would ask me who it is? Well, child, you need not be so bashful with your father. It is my friend, a wealthy, honored, influential man, a thorough Israelite, a business man, my brother, Jeshuron Lopez."

of my mother, never!"

"Obey!" she cried, indignantly; "scal my own life-long misery by wedding a man I despise; a mer-" Our brothers, girl! None are, but those of the cenary, avarioious wretch! bind my young, hopeful

version so many missionaries are sent abroad? Ha, There was strength, and daring, and energy, in her ha, ha! they may spare their trouble; no man in attitude, and form, and bearing; he felt that he his senses will fall from the worship of the one true coped with a mighty and courageous spirit, enshrined God, to the aderation of that incomprehensible mys- in that frail, willowy, girlish figure; he measured the cost and the danger, and then passed heedlessly,

"What is this you prate about?" he enid, with that ing soul. "What know you of misery or blessedness. "Listen, my daughter. For years you and I, and of motives, or of character? Say, girl, what know

He seized her arm, and looked upon her blanching face with a searching, deeply-scrutiaizing look. That he saw her orimeon with the maiden consciousness She started, paled, then crimsoned to her very of her pure secret revealed. A groun of bitter agony rows. Manassch gazed upon her with carnest and disappointment burst from the fanatic's breast. sued the inquiry :

" Have you dared ... has your soul become alienated this," he continued, "since she is gone to rest. from the worship of your fathers? Has some Chris You know, Cosella, that with us, children of the an- tian miscreant dared-God of Abraham! I would sient covenant, it is incumbent to marry. We wait sacrifice thee, as did the liebrew chief of old! Tell with longing, pious hope, for the Prince of David to me -you say you dare not lie, you would not lie for be born among us. Our women may not remain un me, your father—tell me, or dread the punishment of married; and she who is childless is directed of offended God, what know you of love-whence come olla 1 as you value peace and life! answer me!"

Her voice trembled with emotion, not with fear, as she responded: "These thoughts come to my soul in solitude; I think good angels send them; they strengthen me and exalt my beart. I feel that it is " Wouldst thou rebel against the highest law, the sinful, wicked, to live with those we love not. I desvise decrees of the Almighty, given through his pice Jeshurun Lopez because he lacks the noblest at-Inspired servant, the lawgiver, Moses, blessed be his tributes of manhood-justice, truth, and honor. name? Would you robel against a father's authori- must revere and love the man I marry. Rather the

"Father of Israel! this is some evil spell, some e death for disobedience? You will not-never! work of Satan! You have been too much alone with these Christian vipers. You shall no longer go to Teresa Almiva's. You are tainted with the horrors of their belief. Gracious Heaven! can it be possible oudly exclaiming against his tyranny; but she that repugnant fop, her son Carles, has won your

heart from God ?" " No, oh no! indeed, you judge not rightly," Cosella cried, with such an account and fervor of truth, he dropped that hasty surmise.

She trembled with apprehension, but she wavered

" Tell me!" he cried, and ngain be held her firmly than we, for while all the precepts and ordinances and bound her beneath his steady gaze; "have you are binding upon us, she is absolved from all ac been false to the teachings of the departed? have you countability by her husband's word and will; even in thought or deed forsaken the path marked by our as I now am responsible for your every act, my hely faith? have you dared to think of-dream ofa Christian lover ?"

Am I a mere nothing in my Creator's world that I sinued against her dying words in thought or deed; may not think, act, feel, do right or wrong in my I have done naught I blush for in the sight of God or man," she answered proudly, and her head was creet "You may not sin, either willfully or ignorantly, with conscious right; "but," she faltered, the quick without suffering; but I, your goardian, am respon tears relling the flashing eyes, the pale check crimvible for your decis; for the woman's soul is not soning, "though you condemn and cast me forth, Christian l"

A loud cry, more like the howl of an infuriate my works; that my soul is equal to that of man, my beast, burst from Manassch. He sprang toward her; he could have crushed her then. She neither moved With orimsoned obcok and flashing eye she was nor spake, but stood with folded arms and pallid

"Thou shalt not escane my venceance! Thou "You must not speak of these things; you are shalt be thwarted, apostate!-sinful, guilty wretch! oo young, too unlearned-it is presumptuous! While thou livest thou shalt repent, in sackcloth and Oboy your parents, fulfill the requirements of the in ashes, for this day's confession of thy grierous sin i Without dolay, my plans shall be nobieved."

He rushed from the house. A stunning sonse of was useless to argue with him. The pictures of some great wee to come fell on the maiden's breast. er mother's martyr-life rose vividly before her; "But I have told the truth!" she murmured, lifting those, soft, brown eyes looked meek and lovingly her brimming eyes to heaven; and from within, the into hors. She bowed her head before that cherished still, small voice cried, musically clear and triumph

As she passed on to her chamber, she heard a knock for admittance on the outer door. Before she He attered an exclamation of Impatience, but she could retreat, Carmela had opened it, and Salvador heard him not; she wept until the storm of feeling wiranced toward her. The trial she had passed, the subsided, until the words of the dying had sounded danger that overhung, the dread, uncertainty and with solemn, clear distinctness athwart the gather- sorrow overcame her. With a sudden impulse, childing shadows of her soul. She wiped away the tears like, tender, innocent, she threw herself upon his that glistened on her checks and trembled on her breast, and wept for the love so heralded by gloom

sweet, imploring voice, all childlike and submis With his arm cast fondly around her, he soothed her into peace and calm, she murmuring all the "I wish to be good, my father. I will obey you white, so feadly and confidingly, "Oh, Salvador, be in all else, but you will not urge this on mo; I can- thou my saviour. I trust in thee, I love but thee co well I"

CHAPTER XI.

THE SECOND SORROW.

"Bernteh the groen rind of a ampling, or wantonly twist it is The scarred and crooked oak will tell of thee for conturies to

"Oh! fair as the sea-flower close to thre growing, "Oh! fair as the sea-flower close to their cam How light was thy heart till Love's witchery cam Like she widd of the south o'er a numiter lute bh Aud hush'd all Its music, and wither'd its frame!

From the day of Cosella's confession of her love for one not of her race, Manassch watched her close "No-oh, my God-no!" cried Cosolla, springing ly, and by prayers, promises and threats endeavored from her chair; "that sullen, old, avaricious man? to obtain his name; but the young girl's lips were marry him? Never, never, never !- by the grave scaled. She said her secret was her own, and she proudly guarded it. No longer permitted to go out "Girl, how dare you swear by her grave? By alone, weary days and weeks passed by, and she saw aught on earth? You are mine to dispose of to not Salvader; but every day the fragrant flower give you up to whom I see fit. Dare you oppose your gift was sent, her tearful eyes and longing heart universe. They shall implore mercy of us, ten as puny self to my strong will and power? Did she, read from it the unalterable love, the unfailing your mother, ever frustrate one plan of mine? Can hope, the renewed vow. This was her only solner, the law of the land, the law of our people gives me was to be kept under this close surreillance until

she would promise to accept the hand of Jeshurun Lopez. Cosella looked with impatient hope and firm resolve to the time that would render her actions free-one little year, and she would be mistress of herself. Unworldly child I she had no idea of the distribution of property, of the value of gold, of the homage rendered to it by the world. Love beautified life; and she believed all promised friendship true and lasting-all hearts as guilcless. as her own

Sadly and cruelly was the young, hopeful spirit tried by him who called himself her father: bitter denunciations, loud revilings, such as poor Shina had for life endured, fell on Cosella's sensitive car. arousing ber to wild retort, crushing her soul withits weight of despettsm; and calling forth bold, startling thoughts of freedom, not from the legal bondage only, that gave her to his care so long, butfrom the soul fetters of the narrow belief that sanotioned force in place of soothing love.

Ever careful of the world's opinion, his manner. toward her while in the presence of strangers was affectionate as usual. He still permitted her to visit the Senora Teresa; but he went with her, and remained waiting in an outer apartment while the friends conversed. Cosella possessed a wonderful aptitude for the acquirement of languages; she could soon converse freely with that dear and gentle friend. Manasseb, without the remotest suspicion, and for reasons of his own, permitted this intercourse, little dreaming that the first lessons of the Christian faith were being instilled into his daughter's moulding soul. They come, accompanied by superstition, it is true; but still the history of the gentle, long suffering, all enduring Saviour, the poetio idea of his Virgin mother's life and agony. The beautiful dectrines of the interceding saints and holy attendant angels could not full of impressing the susceptible mind of a young girl brought up in solitude of spirit-of binding chains of poetry and beauty around a heart that yearned for love and worship, finding it not in the stern belief of her father. Unknown to him, she had accompanied her friend to the Catholic church; the sweet, heartbreathing hymns, the triumphant and supplicatory music, the fragrance of the swinging censors, the flower-decked altars, the fair, sweet, pensive face of the Serrowing Mother, the lights and priestly forme, the adoring multitude inspired the wondering and enthusiastic girl with feelings of intensest worship; for she was young, imaginative, solitary; and music and beauty, light and fragrance, called forth the irresistible prayer, the grateful tears, the tribute of

involuntary homage unto God. And Teresa de Almiya klased her brow and inwoked the Holy Mother's blessing upon her, saying oft and fervently: "If you were but a Christian, my blessed obiid!"

The motherless girl dreamed of the sweet conselations of the Virgin Mother's love and care : until the poetle fancy became to her longing heart a near reality, and she, too, knelt before our Lady's image, with the filial veneration that was in truth addressed to her, who hovered near and unseen, the spirit. mother, Leal

She had heard the history of Jesus, not from the with respect and pity, but from the fanatical Manasseh, from the unlearned of her nation. She had deemed him an impostor, striving for kingly honors, performing miracles by magic art; one who taught permisious dostrines, and was justly put to death for his manifold transgressions against the law. Now from the lips of her maternal friend, she heard the Christian's story; the very opposite of what she had been taught. That embediment of celestial womanhood in Mary, that idea of all forgiving love in Jesus. the with in guardian angels, all was irresistibly at. tractive; it was life, warm, promising, poetically beautiful! And then, it was the faith of Sulvador, and though he seldem spoke of religion, would she

not be happy to belong to the belief that was his? Yet was there conflict in Cosella's soul; the old prejudices, the strong babits of years, battling with new views, new thoughts and emotions. Betwirt the outward and the inner condict her cheeks paied, ... and the resetlet fled her face, and hours of bitter weeping, silent wrestling waited on her solitude. The world saw not, heard not, thought not, of what she endured; they who saw her richly attired, surrounded with comfort and elegance as became the only daughter of a wealthy man, knew not that the father, so estentations of affection in public, showered the direct invectives, the most startling denunciations, upon that tender head; that his hand heavy with anger, had fallen on her bare, white shoulders, that he had dragged her by the long dark bair; and often at the dead of night had threatened. her with death unless she towed obedience to his will. And the young girl, strengthening with suffering, yet often growing wild with her misery, fearleasly confronted him with accusations that thrilled his guilty soul with terror. She often said to him-

" Your conduct takes from my heartall filial love; L. have long since ceased to respect you; for my mother's sake I guarded some remnant of affection for you; it is departing swiftly; when the last star sets. I will be free; I will leave you, despite of the world. your threats, your faith. You will die alone, alone, calling in vain upon the child you tortured into fear and lated (**)

Manassch remombering Shina's words, shuddered

and turned pale. He could not wring from her the name of him she oved; he could not bow her soul to compliance with is mercenary plans. When Jeshurun Lopez called, Cosella would not see him; threats and violence were expended in vain. The suiter felt his case was hopeless.

It was then that Manussch formed a plan; he would return to Europe, and leading Cosella to the estomary forms of worship, seeking for themselves a home amid their people, she would forget her sinful love; he saw that with such a character force was not to be employed. He turned to gentleness and argument.

The weight of a great serrow fell upon her, when bis announcement was made. Leave Santa Lucia

leave Balvader, perhaps forever! Those who have the spontaneous beart warmth so innecest and unfalt the foreshedoned pange of parting with what to prepressed, she said : them was all of life and hope, can feel for the desaloud for help. She obtained permission to visit once more her mother's grave alone, and through | all t'" Carmela it was arranged that Salvador should meet her there. The mulatte woman accompanied her thither. Manasseb deemed he had bribed her to fidelity, he little know the reasons for her broken

It was a delicious autumn afternoon; but in that land of unfading beauty the earth was robed in all its summer gargeousness. Over the sen the sunbeams flashed, and answering diamonds seemed to dance upon the rippling waves; clouds, reseate and golden, lay upon the mountain heights; afar, on the borizon's verge, fantuatio landscapes shone in fairy hues of purple, green and gold, crimson and azure, the cloud land of the poet's realm. The early vespersong of birds issued from the thickly clustering groves; the incense of the flowers was poured upon the cooling air; the music of the ocean waves mlogical with the Æolian whisperings of the breeze, so richly freighted with the forest's eploy greetings. The orgatal waters dashing from the hill side, speeding gleefully amid the cedars' ranks, fell into the awalting pass beneath, and mingled with the river's suallt flow, that meandering, rippling softy, sped on its quiet way beyond the quaint, rude bridge that traversed the town; faithful to their destiny, the waters rushed into the sait embrace of occap, ever singing, ever peaceful, ever clear.

Cosella passed along the beach, her long black well drawn over her pale face-the tear-filled eyes she would conceal from all the passers by; her mourning dress trailed in the sands; her searf gathering up the fullen blossoms, the fragrant leaves, that strewed the ground. She looked upon the sea. the hills, the sky : life's burden was so tollsome, its pressure so beavy on the untried heart, she wept for rest, and oven prayed for death's deliverance.

But when she reached the grave, the hallowed atiliness currounding it, that was occasionally broken by the chapt of birds, the murmur of the sea, she felt rebuked and silenced. Even from the cold marble, a tone of love, sweet, calm, and reassuring, spoke to her soul of life and hope. Carmela walked upon the beach; while weeping, praying, and expectant, the orphan stood beside the lonely grave.

The willow drooped its branches lovingly above that sheltered spot; the trailing vines clasped round the cold, white stone, their blue and crimson flowers mingling with the jassomine stars, the fragrant roses, the falling clusters of sweet mignionette. It was as a flower gardon, that weary wanderer's last resting place. It was the home so louged for aloss by the sen, beneath the willow's shade, amid the forest's silence, and the flower's sweet breath !

She was kneeling by the tomb, her tear filled eyes upraised to the illumined glory of the heavens, her small hands crossed upon the aching breast; her dark curls, lifted by the caressing winds, left free the pale young face, so prematurely stamped with sorrow, the brow so full of thought.

She heard a slight rustling smild the branches; sho did not move, but a soft blush dyed her check, a sweet hope filled her being. Salvador, having exchanged a few words with Carmela, stood before her.

He looked upon her with a questioning, pitying glanco; a shadow of tender compassion stole athwart his fine, proud face; a sigh escaped his heart. The voice in which he said "Cosella" was melodious with the breathings of pity only. Alas, for her! the inexperienced, blinded, trusting girl-she deemed it the meledy of love!

He raised her gently from her kneeling posture, and sat down on the flower studded ground beside her. She looked into his face with all the truthfulness, the undisguised affection of her nature; and with tear drops freshly gathering in her saddened and beseeching eyes, said mournfully :-"I must leave you, Salvador!"

"Leave me?" He looked scarchingly into the appealing face. There was suprise in his tone; was there the sorrow of love?

"Yes," she continued; and the gathered heartdow rolled slowly down her cheeks, and studded, like diamond drops, the folds of her mourning garb.

"My father intends to sail for Europe in the first vossel that offers, and I must accompany him. Oh, for van know not that he is unkind. Nover, never can I tell you all I have suffered and still endure! Oh, I fear, I dread, this journey! Salvador, I shall never behold thee again!"

The floodgates were removed for that hour; the regnant self-control gave way. With sobs and incoherent speech, maddened with long suffering, wild with grief, she implored deliverance of him she leved so fondly, purely.

"Oh. save me from my father's cruelty, from this cold and bitter separation! Salvador, friend, brother, all to me! take me to thy home, thy heart, thy protection! I cannot go with him across the

For a moment, wild and fleeting, a strong temptation crept into the soul of Balvader del Monte; his arms were outstretched involuntarily to the levely suppliant, longing to rest upon his sheltering bosom. But there was good within that soul, at least then, in that sunset hour of boliness and calm. Tho watching angels had averted the danger of which she dreamed not, knew not; sorrow was in the young Cosella's path, but sin was put aside.

"Listen to me, my loved, my good Cosella," he replied, and his voice trembled with emotion. "I cannot take thee to my home, for I have none; my parents are in their grave. I can offer thee no safe asylum; and I cannot-wed thee-yet. I cannot explain, dearest, not now! There is one way for thee-fice from thy cruel father to the protecting arms of the Church. Thou wilt find friends. But if thou wouldst follow the advice of him who loves thee, Cosella-he, who would not behold thee wretched, submit for one short year more. At its expiration, if thou dost not return, I will follow, seek thee, do all things for thy happiness!".

"You will? My father your never to return to this land. Will you, indeed, seek me? Salvador, I trust thy word, thy faith, for thou art all of earth to me!"

"I am unworthy of such love, such pure devotion! Mother of God forgive me!" murmured the young

"You unworthy! who then on earth is true and henorable? Oh, speak not so bumbly of thyself, thou so's friend of the orphan!"

Those pure and loving eyes! they burned deep into his soul; that voice so eloquently pleading! it aroused all the dormant good within. He could have folded her to his heart, and knelt before her as to some saving angel; but he resisted the impulsehe kept his new-formed vow.

If then, following the dictates of truth and justice, he had told her all, how much of suffering he would have saved that guildess heart; what longing hopes and glooming fears, and vain, vain dreams of the fature, a few words would have dispelled! But his soul lacked strongth and moral purpose. He dared not tell ber! So, when with that sweet, unguarded smile of hers, the unconventional manner,

"I'romise me, on my mother's grave, Salvader, pairing heart, the boding, wailing soul, that cried that you will not forget me-that you will sacredly fulfill your promise, and I will brave and suffer

He replied with seeming ferror and tenderness: "I promise, Cosella ! within a year ! will rejole you; only write and tell mo where you are. If in the uttermost end of the world, I will find you!"

" My mother's spirit hears you, Salvador! And here, the most sacred spot of earth to me, will I give to you my plighted yow. In one year's time I will become a daughter of your church. Were At living, feel she would not blame me. Here, take this ring—it was my mother's; take it as a token and a memory of the fulthful Cosella. Oh, think of mepray for mo often! Forget me not !"

She lenned against the monument for a moment lost in the pain of parting. Deep sighs beaved the breast of Salvador. She deemed thom the tribute of a grief shared with her own. He know his sorrow mas wrung from feeling's depths by the retributive, ever watchful hand of remorse!

"God is here!" said Cosella, low and fervently he hears our words, and reads our scoret bearts In his Divino presence, before the angels that unseen surround us, for my peace and faint beart's sako! repeat once more thy premise!"

Slow, as with a painful effort, and his face was pale the while, he answered :

I swear to thee! no other woman shall ever become my wife!"

A solemn stillness followed, amid which the young girl's heart bent raptuously; with head inclined and olded hands, she had listened as to a benediction iven from above. The twilight, sudden and star ighted as it comes in that tropical clime, had over pread the beavens. The vesper song of birds was ushed; upon the still air chimed the evening bells.

" Farawell, Casella ... beloved and true_farewell!" aid Salvador. "I dare not enter thy doors. I do see thee. But I will behold thee once more ere you leave our shores. Carmela will arrange it. See, the stars have come; 't is time for thee to retrace thy way. Farewell, Coselia: God and good angels guide

" Farewell, farewell ! door Salvador. My blessing ed my love go with thee!" she replied, amid her

He took her hand, he held it long and tenderly, ad pressed on it a reverential, parting klas. " Good, pure and true," he murmured, "once more farewell!" She held his hand a moment; one more fend look into his face; her girlish lips were impressed on her mother's ring, her token gift to him. It was the first and last caress that passed between them. Cosella stood alone beside her mother's grave, his

farewell nestling to her heart with glowing promise. Salvator hastened from the spot with sorrow in his soul: he said no word to the awalting Carmela: he rushed past the calm ocean skirted scene with fly in that parting bour he truly leved the guildless, unsuspecting, and devoted girl.

Cosella returned home with peace and hope admit. ted to her soul, She announced to her father that she was willing to obey his commands, and leave Santa Lucia whenever he desired.

"Bo, so; no more rebellion!" he muttered to him solf: "she is becoming sensible. I roully feared she would throw herself upon the protection of some of these cursed idolators! I see the thought has nover entered her head. Once away from here, she will forget all her youthful nonsense. She will make a good Jowess yet. I will guard her from all outside influences. I will be good and kind to her, and give her presents, so she shall forget all harsh treatment. Give a weman a pair of new gloves, or a costly trinket, and you wean her from all sorrow. I thank my Creator, who has not made me a woman."

Manasech took his daughter to the shops next day. and hought her several dresses and a costly veil of black lare. She smiled in anknowledgement, wonder ing in her heart how man could be so blind as to seek to heal heart wounds with external gifts.

When apprised of her departure, Teresa de Almiva oudly expressed her sorrow, and urged Cossin to reof her betrothal to Salvador del Mente.

The speaking face of Teresa was 'overspread with an expression of andness and alarm; she was about to make some impulsive raply, to enter a protest or give advice; but Cosella, who had not noticed the obange in her friend's countenance, said in those de tormined, ferrent tones so usual with her:

"Much as I love you, my mother's friend, I would suffered here so much, so much !"

"But if bo-if circumstances prevent the fulfill ment of his promise. Casella?"

"I will return, if in the given time he comes not though I return as a beggar! I will join your beicf.-I will be unto you as a daughter."

"The Hely Virgin and all the Saints strengthen your resolve, my child!" said the lady; and she new faith. Teresa de Almiva was a zealous enthusiast in religion—she calculated well.

TO BE CONTINUED,

GUARDIAN ANGELS.

2T D. U. Q.

Down, far down, were the mists of even; Up, far up, were the stars of Heaven; In the west was a gleom of glory Vading over the mountain heary.

Angels moved in the space enchanted, 'Twint the eky and the valley bounted Moved as guarding the twain slowly Wander'd there in the stience hely. Curis on the brew of one were lying: Bardly raised by the wind's low eighing: Long height locks in the sir were was Brow and check of the other laving,

Love was around them: love perraded All the pir as the willight faded— Faded slow, and a number even Slept alone in the cloudtess heaven. All was still, and the angels only, Brooding there in the griet leady, Know how strong was the leve that bound them, Know how pure was the sphere around them.

Every thought was a holy prayer; Every sigh was enchanted afr; Every word was a tope of Braven, But in love to the earthly given. Dark hair dropped o'er the golden tresses; Sweetly calm were the find careases; Slow the steps, and the bours flew by them, fmiling back to the angels aigh then On they passed, and the shades descended, Hiding whither the lovern wended; On they passed, no d a wanderer lonely Walked with God and the angels only.

WOMEN, TAKE NOTICE .- The Police Gazette ray hat in New York, shrewd detectives take it for mated that every woman who habitually wears a veil n public, is engaged in picking pockets, or in an nirigue of some sort, and they watch her accord-

the little chickens went to roost at that time. "Yes." rays Eddy. "but the old hen always goes with them." Aunty tried no more arguments with him.

GLIMPSES IN ENGLAND.

By Our Junior. KARUSE SIAS'

KENILWORTH CASTLE. Ye moldering walts where Titlen colors glowed, And the soft ininstrol's echo chaimed the ear! Alas | how changed your deexey haunts appear-The solitary screech-owl's dark about.

Where in you gothic hall with gracuful case, Trip'd with light heel once fairy forms divino; Now classing by round the columns twine, No more with burnished radiance proudly glow Those turrets wasting in the Northern blest, But in rudo argements on the pavements cast. Heap the wild rute on the plain below!

Mingling with dust thy mighty roofs are laid: Bo mon, and all bis noblest works, shall fale.

ONE HOUR AND A QUARTER, and we promised our render to be at Kenilworth amid the ancient rulus o Kenilworth Castle. So we should have been, if the ecentry along the Nanbury road lind been a little less enticing, and we had not stopped to contemplate the level mendows and still green fields, as they stretched

awny in unbroken evenness or in soft undulations. Every now and then, as we slowly jogged along, we aught glimpses of the crystal Avon, as its silver stream stretched away, now hidden amid the emberoming trees, now resting in some deep pool as if it would never move again, now careering away in some open space, rippling against its banks, tossing, dancing, "In the presence of God, upon this ballowed spot singing, leaping into little water brakes with such joyous marmurs as we faln would understand.

Above some distant clumps of wood, lifted into view modern tower, or the ruln of some bristling turret, landing interest to the scene. In fact, every way the eye turned it fell upon exquisite views, new ever a ong stretch of valley closed in the far distance by the hadowy outline of a grand array of mountains. But we will not describe the scenery on the road

What we have said must be regarded us our spology for not having kept our word as regards time. Five miles in seventy-five minutes, through such scenes, is mpossible. If our reader doubts it, let him or he not visit Donna Teresa, and even there I could not take the same road which we took, and if we are heaton, we shall simply console ourself by saying the win

But here we are at Kenilworth, the rules of whose castle may fairly court comparison with any of these time-worn relies of feudal days which yet remain to England-whether that he regarded on account of their picturesque situation, their magnitude and state of pres ervation, or the historia associations connected with them. It is not alone the artist, the antiquarian, and the historian, who visit them to do them grateful bom age, each at his own peculiar shrine; her yet alone for the glerious tints which the rising or the cetting sun casts upon those grey old towers; nor for the effects of light and chade which the moon displays when she pours her silver flood of light through the deep win dows, or plays upon the rustling mantle of ivy which surrounds the lofty pile; it is not alone that here may be traced the successive changes of domestic architecture, from the Norman keen of Geoffrol de Clinton, to the gateway of Robert Dudley, and the residence of Cromwell's commissioner; it is not alone that there walls were belenguered by the Plantagenet; and held by de Montfort's son, that they witnessed the captivity ing steps, averted eye, and troubled heart. Perhaps of the second Edward, and the triumph of Mortime that John of Gaunt, time honored Lancaster, had here a favorite abode, that Henry VIII. had special liking for the spot, and that Charles I. completed the purchase of it: it is not for these reasons alone that thousands of steps are yearly turned toward Kenliworth; and that the moneter type of the nineteenth century disgorge its muttitudes daily to visit the tall keep which is the type of the twelfth. Kenilworth has other sources than there, which shall attract wherever the literature of Great Britain is known. It is a spot around which the wand of an enchanter has cast the spell of its most notent attraction, and it owes no small share of its world wide fame to the pen of the Scottish novelist.

This is Kenilworth's chief charm; this makes it boly ground to a great bulk of its visitors; for not only his own countrymen. but the whole race of olvilized man do homage to the genlus of Scott, and every nation sends hither its representatives to render it. Here may be met the Russian, French and Italian tourist, the student of Salamanca and of Heldelborg, beside many a pilgrim from the " Par West;" and we for one can say that, despite our republican prejudices and assoc ations, we felt a sort of reverence when first our foot steps echoed in the ruined halls of England, and we delighted to think it the land of our forefathers, our

self the kindred of the Saxon race In the consecrated ground of the monks of Kenil worth, a small, glimmering stone lifts its head, promain and join the church, which would prove her claiming that beneath it rests a daughter of Columbia, support and refuge; but she had promised, and would who crossed the broad Atlantic, to view the scene of such a tale as Scott's, to return no more, and that her dying with to sleep beneath the shade of its vines was not denied her. But we muse,

Late in the afternoon we brought up in Kenilworth town, not a little weary from our tramp, which stands itself among the first of our pedestrian efforts. By the advice of a good-natured countryman, we made our way to the "King's Arms," where, after having made "beautifully less" a smoking hot chop and a mug of beer, we took our way directly to the castle. It is not not be willing to return but for his sake, for I have much to say that even in its ruin this castle is one of the most imposing and interesting piles anywhere to be seen-whether we consider the fine, quiet, old English beauty of the scenery around, so softly undulating in its surface, so calm and husbed in its feelings, as though it had been charmed to sleep some thousand years ago, nor had ever been roused again by the rush ing wings of time and change bearing the centuries on in their course; the spacious lawns, the lordly parks with their old ancestral trees, honging with friendly know that through burnan love she was linked to the shade over the memories of generations who once lin gered at their feet, and who now lie sleeping in their neighborhood—or whether we reflect on its connection with the living history of a period gone by, when king and baron were too often rival names, when the swore was the sole umpire in every doubt, and when ther mingled with their friendilent feasts

"Words to draw blood another day;" or whether we connect it with the deep fascination and glowing imagery of fiction; peopling it again to the eye of our fancy with all the pemp and pageantry of Elizabeth, the "princely pleasures" which waited on the maiden queen; the fair formed, false hearted Lelcester: the dark infamy of Varney; the relatering iollity of Mike Lambourne; the heart-louching wrong of the beautiful and high-souled Amy;-in whatever aspect we view it, it takes possession of our heart, and compels us to feel that we are in contact with some thing which must ever awaken strong sympathics with an object of historic and human interest, and which few can contemplate without emotion.

We shall not attempt to give anything like a full history of the castle, but we deem it will not be entirely labor lost to set down a few of the more prominent facts connected with it.

It was founded by Geoffeel de Clinton, in the year 1120, and continued some time in his family. We find It in the hands of Henry II, at the time of the rebellion against him by his eldest son, being then used by him for the accommodation of a garrison. It was afterwards granted by Henry III. to Simon de Huntfort. Earl of Accester, and his counters Elinor, although only for life; a gift for which the return, on the part of the baron, was certainly the opposite of what every princlple of honor and of gratitude would have dictatedsince he not only took up arms against his sovereign. but, having appointed a governor over it, he converted this very costle into a great rendezvous for those disaffeeted nobles who might be disposed to join him in his insurrection. In connection with this it underwent a remarkable siege, in which the great strength of the Nor Dan .- Aunt E -- was trying to persuade little structure became sufficiently apparent. The nobles aldy to rothe at sundown, using as an argument that having been defeated by the king at Evesham, on August 4, 1265, and the leader of the revolt, the ungratefol Simon do Monifort, with many of his adherents, slain, it was resorted to by his son and these in confed-

eracy with blue, who had succeeded in making their way from the scene of defeat, and by blut was held for six months against all the attempts of the king. Hueb was the strength of the place, and the degree determinution of its defenders, that the efforts of the besterers were set at nought, and it was only through faining and elekares that the place, after a very long period.

was reduced. Kenilworth Castle was the scene of a splendid entertalument, combining the amusements of the tournsment and the dance, in the time of Edward I. Knights. present on the occasion: while many indies. " yelad in

cessarily token out of the way.
When Edward III. took the threne, a considerable and the castle shared in the advance. In the reign of as he claims to find carbon a simple element and con Gaunt, Earl of Lancaster, who improved and very ma. can find, on his analyses of air, the suggested variety IV., it continued with the crown until Effzabeth gifted for much improvement and still further enlargement. and, as we suppose is pretty well known, was the scene days, each day costing the corl £1000, an enormous seventeen days. a small part of his description, to congoyotles were carried. Commencing with the arrival condition of unfoldment, would have its correspond of Elizabeth, he says:-

for the length, largenes, use, they now call the tyltto the purpose. Then six trumpeteers, clad in long garperson representing the Ladie of the Lake, (famous in King Arthurz booke.) with too nymphes waiting uphaving in them live bitters, carluz, shooverlars, hear, not transmissible in the seed. True, we may chance the second payr were too great sylver'd bollz, featly apled to the purpose, filde with applz, pearz, orangez, hence we resort to grafting, budding, etc." If we poungametz, lemans, &c. On a third payr of posts can solve the question why this is, so we may find a n too such sylver'd bollz, had (all in cars green and remedy for an alarmingly increased debility in our co gold) wheat, barly, oatz, do. The forth post on the leaft hand had grapz in clusters, whyto and red; and ver, as my lord givez them in armz, beautifully glitteron a table beautifully garnisht aboove, with her highread to her by a poet, in a long ceruleocus garment, with a flay Garland on his head and askro in his hand. So passing intoo the luner coourt, her majestie (that never rides but alsone) thear sot down from her palfrey.

great peal of gunz and lightning by fyrowork."

pointing it too a clok, the hour of banquet !" es, to suprise the regal visitant with complimentary

By the Earl of Leicester, the castle was left to his brother Ambrose, Earl of Warwick, for 11fg, and after various vicinstrudes it again became the property of the rown, and finally fell into the hands of Cromwell in the great rivil war of that neried. That rigorous warrior and satesman, but most rude iconocinet, toe little troubled by antiquarian or aesthetic weaknesses, gave up the whole maner to his officers, by whom the castle was recklessly dismantled, and in the mingled spirit of andalish and mamman worship its very material were isposed of for money.

Thus the Castle of Kenilworth may figuratively be mid to bye died an inglerious death. A mighty build ing, like a mighty chieftain, reems to fall with consonant unjufficence when it sinks beneath the pressure of conflid, amid the general havec of a wide field of chivalry but this costle crumbled into ruins under the petty assults of sordid bands, banneriess, and without the handof depredation is now stopped, and the fragments, ifleft to the slow inroads of time, are likely to emain the memorials of baropial grandeur for the melanchdy gratification of many a succeeding age.

Having become familiar with the most striking fea ares la the history of this remarkable castle, we will. in our next, proceed to describe the existing rains as hey presinted themselves to us.

> Written for the Donner of Light. MY NEW FOUND BROTHER, MY MARY R. TIEROTEOR.

My ew found brother, nerd I tall 1bw dear thou 'rt held, how much I pries Thetrusting Friendship that can dwell Where every sordid position dies? Of treater for then youth's bright dreams Of Mies too full for time, 'tie eatil, Arnimura when see may back in beam Bymingled apich-offerings shed. At man I miss thy well-told thought,

By soon the presence seemeth known: An felt, frateralized, to mileo own, Pricitabin's calm joys some value leas. AtLore's rapt theills onchant them more; Yel, hose may often doubly blere, When these but anxious yearnings store.

Still both pro orbs that life litume-Thir reseate mys with each one blent: and indred souls abord resume The converse pure their light here loud. But light at length so foods the earth This halo; on hearts may help each other-Right soon shall reign, reverding worth,

Bast Grene, N. Y., 1800.

An booms to thing, my new-lound brother

WHAT IS CARBON? RUNDER BEVEN.

When a quince seedling tree has been successfully

inoculated with both an apple and year bad, the result

is the production of these three varieties of fruit. Each but ariginates a limb, the wood of which and the fruit grown thereon is kindred to that from whence the to spirit impressions, whether they are or are not bud was taken. It is from the uniformity of this and based on truth. kindred phanomena, that we say "like begels like" native and foreign, of the highest distinction, were is a part of the economy of nature. But however dif. MISS HARDINGE'S NEW HUMANITARY ferent may be these several limbs, or the pulp fruit sylken attiree"-no small mark of ladyhood in those grown thereon, each and all are regarded alike by seldays-did not disdain to entiven the scene. It was a conce as being carbon. When we apply the principle season of high wassall, and of unity as well, any violation of which was scruppiously goarded against by

differ, we must either assume a corresponding variety the chivalrous expedient of the round table at their of "elementary carbon" thus composing the wood meals, by which all questions of precedence were ne. and fruits, or ascribe the difference to the special character of each acting life, governed by wlike begets like" in its exerted powers on matter. If we assume step in civilization and social manners was obtained, the former, the chemist ought to demonstrate the same this prince, it came into the possession of John of stituent of alr. But it is not pretended that he does or terially enlarged it; from him passing to his son Henry to account for the difference in the wood. If we take the latter proposition, we must eliber assume there are it to her haughty and unprincipled favorite, Robert | varieties of that essence, or something we call life, or Dudley, Earl of Lelecster. To this earl it was indebted that the speciality of life consists in the degree and character of its unfolded condition of being. As we cannot chemically detect life, or sensually determine of one of the most splendid entertalaments to royalty, life real nature of being, we may not conclude these are In the person of Queen Elizabeth, of which the annuls the suggested varieties thereof; but we may, from a of by-gone times can boast. This entertainment com- great variety of phenomena in nature, infer there is a menced on July 19, 1575, and continued for seventeen great variety in the conditions of its unfolded being. Hence I assume that the acting life of the quince, ap sum for that period. We extract from a letter by Mas. Die and pear limb is the same in essence, and alike ter Robert Lanebam, who was present during these emanntions from a common fountain source, while the apecial character of each consists in the condition of vey if possible some idea of the extent to which the lits unfolded being. Therefore each, being special in special aspirations and wants. Governed by "like be "The Queene was met in the park, about a slight gots like," each would act specially on matter, attract shoot from the brays, and first gate of the castl, by ling such only, and in such proportions, as it specially one of the ten sibilia, comby clad in a pall of white wanted, and rejecting all else. If carbon is a primary sylk, who said a proper poezie in English rime and and simple element, there could be no choice by such This her majestle benignly accepted, and life, except in the proportions it needed for organizing passed foorth untoo the next gate of the brayz, which, a physical. But I do not know of any expositions showing such difference in the proportions of carbod in yard, whear a porter, tall of person, and wrapt also in the wood referred to. If it be, as alleged, a compound, sylk, with a club and kelz of quantities according, had constating of nitrogen and hydrogen, then it is clean a rough specke, full of pasions, in meeter aptly made that each life, in its analyses of the air it breathes and the water it drinks, could and would apply to its uses ments of sylk, who stood uppen the wall of the gate, for a physical just such proportions of each as it special-sounded a tune of whom. Then her highnes, all ly needed. Hence we find some plants need pure air, along this tylt-yard, rode untoo the inner gate, whene and but little water, comparatively with others; because some aced and use a greater proportion of nitrogen, and a less of hydrogen, for organizing its physi-

waz thear framed a fayr bridge; and upon the first particular qualities which constitute their chief value, payr of posts were set two cumly, square, were cages, are the result of hybridization-qualities which are ebearry, Godwitz, and such lyke deinty byrds. On upon better varieties by sowing the seed, but there are thousand chances against such good fortune, and cals and fruits.

We are laught that vegetable life, as manifested in the match post against it had a payr of great, whyte; the plant, or tree, consists of a male and female indisylver lyrery pots for wyne. The fifth payr bad each viduality, unitedly associated in one physical organ a fayre learge troy, atrowed with fresh grass, containing ism, wherein each asserts its own special character specimens of sea fish, no little giftee for an inland host. and exerts or performs its own special functions is On the sixth post wear set too ragged staves of syl the phenomena of growth and reproduction. This union in one organism seems to be, in the vegetable ing of armour thereon depending. Over the castigate. kingdom, founded in a wisdom forcibly embodied and expressed in the teaching. "What God has joined toes armz, waz inscribed a Latyn poesco. This waz gether, let not man pot asunder." Thus we have the question, what is the peculiar function of each life se associated in the phenomena referred to?

It is only by inductively reasoning from observe faois, that we can answer this. Experience and obwas conveied up to chamber, when after did fello a servation show that when the pollen of one variety obtains contact with the evales of a kindred but differ Lanchaut goes on to say it lasted seventeen days ent variety; these evules, matured as seeds, will in rewith every pastime the age could produce. The hart production, yield a new variety, most nearly resemwas honled in the park; the dance was proclaimed in bling that whence the impregnating policy originated the gallery, and from morn until midnight the tables As the pollen originates from the male life, and seem were loaded with sumptuous cheer. As a proof of the to thus govern in determining the character of the bospitable spirit of the earl. Laneham observes, that physical in reproduction. I infer that a function of the the clok bell rang not a note all the while her high-plant maje life entity, is to organize the atomic matter bandy of both the tably stood firm and fast, allways this as a theory, and apply it to the phenomena of dialogues and poetical representations. Every hour be pervaded by it at the time when detached and taken of agility, dancers went through their evolutions, and alone, they would, in due time, become depositorie thirteen lears were builted for the gratification of the for the life currents from the female life to individualored with knighthood, and enyne persons principles, the life in the bud, because unsexual when wear cared of the psynful and daungerous diceaz called detached, is incapable of reproductive action, when however, as on entity, assert such functions as belong exclusively to liself, among which I claim is the or isserts its power to attract and to organize such atomic natter as it specially affinitises for, and in obedience by the life in the apiple bud, and the pulp apple fruit

grown thereon. But the seed in such apple fruit is not the product of this bud life. If they were, they would inherit its character and reproduce its kind. Prolific seed are each being powerless to produce such in itself slove. The bud left, being unsexual, or male only, cannot supply the life currents which individualize in the ovules or seed. But there is in the seedling tree on which this bud was grafted a dual life-entity-was God has joined them logother"-that is capable, by their ntinding here to sigh over its destruction. But joint action, of generating prolific seed. This dual life is the parentage of the seed grown on the grafted grown on grafted trees are not transmissable by the

This point can be carily tested. Let any of our amateur cultivators plant apple or pear sceds grown on a grafted seedling quinco tree, and he may, and I submit will, find that all such seed will yield only guince trees. Let them graft a superior acedling apple with an infector apple bud, and he will find the limb from the bud will yield inferior fruit, while the seed therein will yield the superior kind of the grafted seedling tree.

Like begets like, governs life in all its individual actions, exerting the phenomena of growth and repro duction; and this is the key to the difference in wouls. fruit, seeds, &c., referred to. It is life which governs and organizes the matter composing the physical; and It is from air and water alone that this matter is procured therefor. But it is olear that the wood is not a embination of pure air and water, as simple constitwhich could only be thus assimilated after each of those compound depositories had been duly decomof life's action to organize a physical, it may not dewas a time when air and water were alike deemed to nd water are compounds.

Hoping some of your and my readers will test the views offered in reference to reproduction of quince to show what carbon is. If any questions or criticisms | negative, promising a sure maintenance for the institu-

are presented. I shall be happy to duly note and meet

Thanking you sincerely for your patient bearing and the privilege of your columns afforded me, allow me, in conclusion, family to say, that while I intelfectually endorse the views presented, I resilze that I have not derived them from any educational experiences, but am indebted mainly, if not wholly, for them

BOREME.

At a meeting held at Concert Hall, Philadelphia. March 27th, 1860, Mr. I. Rhen stated the object was to present a plan for an Institution for homeless and outcast women; and that the Secretary of the Trustees would read the minutes of their organization, and explain their position; after which Miss Emma Hardings, with whom the plan originated, would explain nore fully the design.

Dr. Henry T. Child then read as follows:

Dr. Henry T. Child then read as follows:

At a meeting held at the house of Mr. Rhen. 1415

North Seventh street, Philadelphia. Miss Emma Hardinge submitted a plan for a self-austaloling institution for homeless and outcast females, in which they could be employed and instructed in a progressive system of horticulture. She then requested Louis Belrose, Isaac Rhen and Henry T. Child, M. D., to not as Trustees to hold the funds and aid her in making collections and other preparations for the establishment of such an institution. An organization was then formed, in which Mr. Rhen consented to not as President, Mr. Belrose as Treasurer, and Dr. Child as Secdent, Mr. Bolrose as Trensurer, and Dr. Child as Sec-dent, Mr. Bolrose as Trensurer, and Dr. Child as Sec-retary. It was agreed to have fifteen bundred copies of the "Culline of a Plan" printed for distribution, and to bold a public meeting this evening, at Concert Hall, in order to present the subject to the citizens of Philadelphia, and solicit subscriptions and donations.

A subscription of five hundred dollars was presented by the Trustees. Dr. Child then remarked:

by the Trustees. Dr. Child then remarked:

"My friends, we do not present this plan as a mere experiment, a trial, something that we hope to see in the future, but as a reality—a fixed fact. We believe that the Divine will is omnipotent, and the human will approximates nearer to it than anything else, and that where there is a dotermined will and a rightcous cause there can be no such thing as a failure. We ask you to nid us in this measure, not alone on behalf of the poor failer victims whom we design to rescue from sorrow and suffering, but for vorselres. I remember a sorrow and suffering, but for vorselres. I remember a poor fallen victims whom we design to rescue from sorrow and suffering, but for yourselves. I remember a little circumstance that will illustrate my position. A few years since, when the cold blasts of winter were howling around us, a gentleman of wealth, of this city, who lives in a marble palace not half a mile distant from the Hall, surrounded by all the comforts and luxuries that affluence can bring, called a number of gentleman together and sold to them; My fainada. and luxuries that affluence can bring, called a number of gentlemen together, and said to them: 'My friends, I cannot sleep at nights, for I. feel that there are hundreds and thousands of poor, miscrable human beings in our city who are shivering with body and suffering with hunger. There are women and little helpless children who are almost ready to perish with cold and starvation; we sust do something.' They combined together, collected money, bought fuel and break, and distributed these, and blessed and fed hundreds of sufficiency once, and the result was the this continuous. in King Arthurz booke, with too nymphes waiting uppon her, arrayed all in sylks, attended her highnes causing. Frome the midste of n pool, whear was a moveable Islando bright, blazing with torches, the moveable Islando bright, blazing with torches, the course of reasoning.

Ladie of the Lake floated to land, and greted her majestic with a well-penned meeter, expresing the nunticute of the cast, and the dignities of the casts of Leisester. A hurst of musick closed this part of the ceremonic. Over a drie vaille ledeing to the eastl's gates was then framed a fayr bridge; and upon the first particular qualities which constitute their chief value, and the displacement of the blasting of the breatty of the poor were upon him. But I will not detain you longer. I have the pleasure of introducing you to Miss Emma Hardingo, a noble hearted woman, who has devoted herself, all she has and all she is, for a ting, at least, to the establishment of this institution; and, as 'out of the further way.' Miss Hardinge then said:

Miss Hardings then said:

"Were the purpose for which you are asked to meet here this night, limited by the more attempt to build up a pollimite system for a great existing evil; were the effort only to relieve a section of God's suffering children, we might refer you to the minute that have been read, and call your attention to the mere details: of the undertaking in hand, which on the surface simply claims to be a self-sustaining institution for the relief of one of the most hapless and helpless portion of the community; but I believe there are unfoldments yet in embryo, to grow out of this undertaking, so momentous and influential to the coeful position of woman generally, that I ask you this pick to follow so momentous and influential to the coolal position of woman generally, that I ask you this night to follow me through some details which may at first appear irrelevant to the subject, but which, i believe, will be found to present a key to the problematical and unequal position which woman occupies, the result of which is to visit a crime shared in, if not chiefly originating with man, upon the weaker, and, in many instances, less culpable oriminal, woman."

Miss Hardings then went on to describe the anomelous position which women holds with reference to the enecial vice for the victims of which the desired to provide: illustrated most forcibly the injustice of visiting upon the more frail and less instructed orimival the prescription and shame which properly belonged to both sexes; and in a very elaborate view of woman throughout the world's history, attributed this, together with her inequality in the scale of social estimation, to the original necessity which in the primeval institutions of mankind assigned the ascendancy to mero physical force and strength—a position which with various modifications has obtained in every age but the present, where the unfoldment of the power of nes was bear; the clok stood slee still withall; the composing the physical organism. If we then assume mind and the superior control which intellect can exercise over brute force, inevitably diminishes the grafted trees referred to, it will teach that as the mole value of the physique alone, and must in due course of The park was peopled with minic gods and goddesss, to sulprise the regal visitant with complimentary therefore the bads generated on the limbs would only in mind, its just rank in society. Miss Hardinge also gave some experiences of the most toucking nature, had its piculiar sport. Tumblers displayed their fents for ineculation. If they were, when organized, left amongst the most degraded of the unfortunates, point. ing to the true element of reform, namely, xindexes. tendered by a woman whom they could respect, as in all courtiers. During the queen's stay, are gentlemen | izo in; but until such union thereon of the two sexual instances the controlling power before which their sin was ready to bow down, and might be whelly cleaned way, could she in her intercourse with them have associated by grafting with a seedling tree. It can, continued the gentle, human relations for which they were hungering, and in the absence of which they he. ome bardened, reckless, the world's antagonists, and ganization of the physical, honce, as such entity, it often their own destroyers. She painted in trilling words, the awful waste of life which yearly took place in every large city under the influence of this decimatto "like begets like." we have the apple limb unfolded ling vice—the injury to the corporeal and mental condition of society in which it provailed, and the so oft reeated ricer entastrophe, which leaves no tale to tell but the white face of the silent dead, and the deep mystery of the black flowing river, engulfing forever the long story of heart agony which drove the housethe joint products of the male and female life entities, less by night' to seek the only refuge which the cold scorp of an unthinking world allowed to the woman of the town."

She spoke of the various attempts at reformatory

institutions, and the causes of the universal failures which they so generally complained of, and finally presented some of the details of her own plan, la which much attention was given to the aforesaid failures and their possible remedy. The writer of this nolimb, and they inherit the character of their parentage. Use has heard Miss Hardinge's address, and has before Hence it is true that wear cultivated varieties of fruit him fifty-one pages of copy laboriously executed from a phonographic report, made and transcribed by Dr. Henry Child of Philadelphia, who in the midst of his own vast range of useful effort, has borrowed time from the hours of necessary rest. to sit up night after night, and aided by his noble lady, to struggle through a task heavy enough for the most finished phonagraphist; and yet despite the great sacrifice of time which this generous friend, (one of Miss Hardinge's often quoted trio of noble Philadelphian trustees.) has made this writer at least feels that any attempt to paint in words the deep pathos, and soul-stirring realities, which the speaker's voice, tone, and most touchingly earned manner presented, would full to convey the real idea and momentous meaning of this address. Miss Hardinge, unable to render again the broken sen-. tences which under the inspiration of a factor nower she cannot afterwards realize, bas entrusted to the writer this transcript, and be can do no better than commend, in the simplest possible words, the attention uents thereof, but converts of constituents of each, of the whole world, to a plan whose chief features and novelly, are first—the prevention offered by directing attention to young, homeless, and ill educated girls, posed. Though science finds earbon to be the result who may be preserved untarnished by such a home, from the horrors under which older criminals become termine carbon is not a compound because it fails to hardened, into almost hopeless vice; next, the refuge decompose or resolve it into constituent parts. There opened to those desperate and houseless wanderers in whom the work of reform is half effected by their wish be simples. The time may come when science can as to exchange the loathsome life of sin for honeat labor. readily demonstrate carbon is not, as she has, that air; and finally, in the nature of the discipline and occupation—the former being kindness and a constant view of the future instead of the past, and the latter of such a bealthful, light, and even intellectual character, as trees from apple or pear seeds, I feel I may now wait will at least tend to recall the wanderers back to the to bear any criticisms on the reasonings I have offered arms of mother nature; besides, being highly remu-

BANNUER

The company of this conduction of the company of the comp

but to exhibit for all time the meaning and real spliting of Christianity. The intractes of least were mincles of health, intractes of inspiration, mirecles of necorragement. Through every one of them runs the spliting of "Rise up and walk, in the name of Jesus of Nazareth." What I wish to establish is, that through all the religion of Jesus of Nazareth. The one of Jesus of Nazareth is the religion of Jesus of Nazareth is the offsping and inspiration of Christianty, the religion of Jesus have been been done of Jesus of Nazareth, rise up and walk." It is the bight and hone is to be felt, for it cannot be denied that every chiralized the spen need to derive the religion of Jesus have the spen of the proposition of the Nazareth, rise up and walk." It is the bight and hone is to be felt, for it cannot be denied that every chiralized the spen need to derive the religion of Jesus have re

tray thing which many have conceived it, is of all things the freest, the truest, the noblest, and the most comprehensive. Lame, or pipeled Sectarianism, rise up and walk. Don't sit there smothering yourself in the handages of your formality. Poor supersition, taking the name of the living Jesus, and making it the agent of your misery, rise up and walk. Oh man, take the evil as well as the good, God rends, with brave heart and faith and courage, and come forth in the beautiful temple God has given us, the life of nature and of eiteralty. Oh, my friends, the point stands just here. This is the appeal that Christianity makes to us, to be true to our noblest selves. It shows us that we are lame and crippled, that we are outside the great truth of God in Christ Jesus. It has rebukes for our sin, commands for our difference, appeals to all that it tender and all that is right within us. It has something more than this. It has a majestic summons for us to be worthy children of God, to rise from the darkness within, from our mean, sensonland base complaints of children of God.

If to day we are conscious that we have resisted that majestic summons, where are we? If we are living

If to day we are conscious that we have resisted that najestic summons, where are we? If we are living virhout God and Christ in the world, where are we? Without God and Christ in the world, where are wey We are the slaves of expedience, the tools of policy, diffting upon the flood of our own appetites. The poor man at the gate of the temple was not in half as lamentable a condition as we are, unless we know the real freedom of the gospel of Jesus Christ; the real inspiration of his love in its purity and its power. We are lying at the beautiful gate of the temple. God's temple of life and light—spiritual communion: with all tation of his love in his purity and its power. We are lying at the beautiful gate of the temple, God's temple of life and light—spiritual communion; with all our earthly possessions bolding but the mere pittance that the lame may get from the passers by; with all our enjoyment, enjoying only the passing sunshine, the mere flicker of the noment; we are at the gate of the temple, where we have not yet entered, lying in the bondage of sin, living selfish, mean, impure, base; and religion tomes to us to-day, and Christ comes to us, through the poor preached word of the earthly preacher it may be, through the feebleness of human utterance it may be, but with all majesty and assurance, comes not merely to rebuke us for our sins, to warn us from wrang doing, but to toolch whatever there is of hopefulness and manifiness in us, that his spirit may be in us to set us free, comes to us, lame, crippled, lying at the heautiful gate of the temple, to you and me, to every bound and fettered and sinning soul, and this is what he says—oh heed it, oh hear it—"in the name of Jesus Christ of Nazareth, rise up and walk," what he says—oh heed it, oh hear it—"In the Jesus Christ of Nazareth, rise up and walk,"

SPRING REVERIES.

BY A. P. M'COMBS. A few weeks since, the feathery snow-drops, tossed

and whirled by the wintry blast, came circling down,

and mingled in a cold embrace as they settled on the ground and clothed the earth with a garment of spotless white. But soon through the parted clouds peeped the smiling sun, and were the mantle threadbare, followed by a mild and gentle shower, that quite disrobod her of bor tattered winding sheet, to exult in her new-horn vigor, as she hared her bosom to the genial warmth of an advancing, wooing sun; then at lent but busy fingers began to weave her a bridal dress of rich and varied hues. Soon, through the brown hue of the withered grass, peeped the tender bisdo of green; and as old Sol advanced to greater heights, and leftythened his daily visits, Spring, in all her joyous features of the meltical profession, and a graduate of the University of the meltical profession, and a graduate of the University of the meltical profession and a graduate of the university of the meltical ess white. But soon through the parted clouds green; and as old Sol advanced to greater heights, and lefightened his daily visits, Spring, in all her Joyous freshoess, came. Already the dalaies deck the valo, and bland winds kifs the amenones. The sweet sleeper or is awakening beneath the forest trees, and buds are swelling on their boughs, and from around our dwell. lings, and embowered groves, comes floating on the morning air the guisling melody of the feathered songsters, who have come from their southern homes with the belingy winds of spring. We drink in, with a sense suous delight, the early zephyr, as it conces freighted, from its ramble among the flowers, with delicious edges. The lambs frisk unrestrained o'er the meadowy green, and the cattle wistfully shuff the fragrance rising from the forbiddea verdure. It is a feast more to be dealered and relished than the savory viands, or rarest dainties of the epicure's table, to ramble out o'er the second fields, when the orient is tinged with the roay light of dawn, on a bright reaplendent morn of spring, when nature's smiling face greets you where're you turn. Look abroad, upon the beauties that everywhere aurround you. See, far in the boundless other of the West, a single star, lingering as if loth, yet forced to go, before the advancing rays of light. It forced the golden clouds; then, rising from their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sweet repose, they stretch across the azure arch their sappled wings, whose purple tinge defles the painter's the order to the writer, and on the other, "Ch. harry show." (On the writing road strength, "Ch. Parther, "Rec. land the police of the writing road strength," T magic touch to add one more perfection to this rich; on two occusions, a piece of blank paper and a cedar drapery of heaven. The cowboy nimbly trips o'er the dewy lawn; while from the low-record cottage hearth lands on the table. Writing was distinctly heard on lazily the vapory sincke rises in factastic curls; every blade of grass, lenf and flower, is decked with dewy was three times written in a cramped hand, and on the geme, glittering in the rising sun; o'er hill and vale come the gushing carols of the winged songsters; and still more rich than all, as rising from his downy couch. the meadow-lark pours forth his most enrepturing song. In strains of softest melody, that rolls the tide of memory back to days long past and gone. Yet, amid all this living beauty, as I wander back to the sunny vale of childhood, and the bright and happy hours of youth. when Fancy lent her fairy fingers to paint our hopes and aims in golden huce, the pensive sigh wells up from the bosom. And why? Nature is just as liberal with her radiant smiles as of old; she still veils the sapphire sky with a gorgeous drapery of purple-tinted clouds; she still clothes the earth in a dress of brilliant tints, and rich and varied dyes; the baimy zephyra kiss the check as blandly as in days of yore; the mountain pines still wave their coats of perennial green, and as gracefully bow to the passing breeze. 'Tis true that the pearly brook, that came leaping down from its mountain home in Joyous freedom, now langulshes, a prisoner in the dark, unyielding plpe, and moves in sullen silence o'er its alimy bed. And where stood the vine-clad cottage, with the silvery smoke rising from its humble hearth, where quiet beauty dwelt, now is heard, echoling from a massive pile of harren walls, the Josting dito of hurried wheels, and the clinking strokes of the rapid hammer, while the towering chimneys helch forth sulpharous clouds. And from where stood the age-bent mill, with its moss-grown wheel scattering the limbid spmy, the busy hum of clattering wheels' incessant whirl grates harshly on the ear. And adown the shadowy hane, where Elsie and I, with laughing hearts and chattering tongues, pluoked the early primose, now stretches the iron rail, along which the mighty, snorting iron-borso sweeps with fearful speed. And instead of the unmeasured carols, of the milk milk whiste of steam echoes o'er the valley, and shrifting tongues, the brones of the valley, should steam echoes o'er the valley, and shrifting heart a grant while steam echoes o'er the valley, and shrifting heart a grant while the was afterwards. sapphire sky with a gorgeous drapery of purple-tinted noid's song, stealing softly to the car, the startling, shrill whistle of steam cohoes o'er the valley, and pierces the hidden recesses of the deepest dell. And where the light-hearted cowbey, with hisauburn locks, tossed in sportive giee, leaped along the well-word hill, stide path, stands the aged man, with silvered head and saddened heart, gazing on his native vale, and once his own, but now a stranger's home; while he neath the green mound, where the violet blooms, and the rese yet sleepeth, worms riot o'er the once lovely form of my early companion in childish sports, my foster-sister, the golden-haired Elsle; and although thy yellow curls now mingle with the dust, and the metody of thy voice is husbed in the silence of the grave; yet where the light-hearted cowboy, with his auburn locks. thy spirit still lives in mystic realms, unseen by mortal eye, and wanders among the flowers, and dwells tal eye, and wanders among the flowers, and dwells formed is the dark with a screen before the fire and in the smid the beautiful of earth. And now I hear the soft whisper, in the ear of my inner soul, of thy gentle epirit, and feel conscious of thy soothing presence howering round this matually cherished spot. And oft in other lands, when laid upon the couch of pain, I felt thy breath upon my cheek, as then fanned my fevered brow. When a few more suns have run their measured rounds, and a few more Springs have warmed life's currents, and hurried them in their numbered circles

works, everything bearing upon human affections, ereighting joyous, as well as all that partakes of sortow, everything boulding all that partakes of sortow, everything boulding the corrections obtained as I am hastening to meet thee, foreake me not, but and this is Christianity. More and more do we acknowledge it. Educac comes, with history grown, and east tat the feet of Christ, Art brings its cut in my feet from the portals of the apirthand, where blems and works, and dedicates them to that spirit. And all life is becoming more and more impregnated and impriced by the religion of Jesus.

I think that the fullness and completeness of life is the real test of enjayment, the real spring of action, the real ground of appreciating all things; for the grown and appreciation of the relations of God and man, which lies at the very least and core of Christianity, instead of being the dwarfed, cramped, arbitrary thing which many have conceived it, is of all things the freet, the truest, the mobilest, and the most comprehensive. Lame, or applied Sectarianism, rise up and well the activities the control of the relations of the river of life, where reigns perennial things the freet, the truest, the mobilest, and the most comprehensive. Lame, or applied Sectarianism, rise up and well the activities of the section of the relations of the river of life. Where reigns perennial things the freet, the mobilest, and the most comprehensive. Lame, or applied Sectarianism, rise up and well the activities of the river of life. The life of the most comprehensive. Lame, or applied Sectarianism, rise up

Her much. Fresh in our memory, as fresh As yesterday, is yet the day she died.

For sho we lost, was levely, and we leved Her much. Fresh in our memory, no fresh As yeaterday, is yet the day she died.

The youls of nature leaped bosonath the son, and promised glorious monitood; and our hearts Wore glad, and round them danced the lighteome blood in heatily morriment, when tidlings came, a child was born; and tidlings came again. That she who gazu it birth was alok to death. Be awill, tred serrow on the heels of joy!

We gathered round her bed, and hout our knees in forvout augilession to the Throne Of Morey, and perfound our prayers with sighs fineers, and peotic list of the Throne Of Morey, and perfound our prayers with sighs fineers, and peotic list tears, and hooks of self-absorment; but we sought to stay An angel on the earth, a spirit ripe For heaven; and Mercy, in her love, refused, Most mercifol, as oh, when seeming least! Must gracelous when she seemed the most to frown? The roum I well romeinber, and the bed On which she lay, and all the faces too. The crowded dark and mourofully sround. Her failter there, and mother, bending stood; And down thair aged cheeks full many drope Of litternees. Her hoekend, tod, was thore, And brothers, and they weigt; her afsters, too, Did weep and sorrow, comicriless; and I, Too, weigt, though not to weeping given; and all Within the house was dedorous and said.

This I canember well; but botter still. I do romember, and will never forget. The dying oye! That goe alone was bright, And brighter grow, as nearer death appreached; As I have seen the gould little flower. Look fairces in the aftree beam which foil, iteffected from the thouser of sould little flower. Look fairces in the aftree beam which foil, iteffected from the thouser cloud that soon. Came down, and o'e'r the desert scattered far And wide its leveliness. Bite made a sign To bring her babe—'twas brought, and by her placed. Bite looked upon its little breast, and sought. For linfabts left, behind them in the world.

For linfabts left, behind them in the world.

For linfabts left behind them

From the London Spiritual Magazine for April, 1860. FACTS, BY DR. ----

"Joint erst erkonn'ich, was der Weise spricht:

'Die Geinter Welt ist nicht verschlonsen;
Den Binn ist zu, deln fierz ist todt!
Auf Lude, Echuler, unverdronen
Die ird'sche Brust im Mergenroth!"—Gentus.

other occasion the writer's curpame. No one-present had the slightest chance of even

No one-present had the slightest chance of even touching the paper either before or after it was placed by the writer under the dlining isble.

4. Ringing Belle, playing an Accordion, breaking the Cedar Penou, &c., &c. —A small hamb bell placed on the paper under the table, and the bands of all four persons present being all the time, as before, held on the table in a circle, the bell was frequently and toudly rung; the number of times asked was rung, and the bell was thrown about the room, and thrown on to the table, by some unseen agent. An accordion, similarly placed as the bell, was played by no human agent or power, and it was also freely moved and played while held in the writer's hand. The sensation thus produced resembled a bile of a strong tish at a line. The bell was tessed about and twisted and played with as if an ape had it in bis jaw, and also wrapped up in a

orco.
At the writer's request, this table was afterwards

smashed and broken. and one fragment thrown across the room, the table at the time being held by the writer and Mr. Squire. This occurred in half a minute. The writer has since vainly endeavored.

The phenomena related in this section were all per

difficulty, spelt out. They do not appear to bloc at all worthy of the spiritual origin servitors to them by Mr. Hours and the Hiptitualists, still less does be regard then, as a fraud. He feels sathfied that they were written by Mr. Houtes, his bund tracing what his mind

was quite unconclous of.

A.—I do not desire to intrude myself upon you, gentlemen, but I may be able at some fainte time, to add somewhat largely to your ideas upon this subject, and will do so becarite.

H.—I am quite well aware what a mind tinged with a close most require and tun for one, quite proud

n.—. am quite well aware what a miss ingue with referee most requires, and I am for one, quite proud to add, that I have perhaps a bigher respect for such than my friend the atterney, and so you may trust if we ever do chance to meet again, I shall bear such need in mind.

O—kind gentlemen, will you allow me to thank you for your strict attention, and to rewest, if I may.

C.—Kind gentlemen, will you allow me to thank you for your strict attention, and to regret, if I may, your table. Hay a kind Frovidence guide and protect you, and keep you in Christ Jeans.

While there sheets are passing through the press, the writer had another opportunity, on the evening of the 16th March, of testing the truth of these phenomens, in the chambers of a Barrister, in the Temple. Two Indopendent witnesses and himself and Mr. Squire were present. Suffice it here to record, that orgals the several phenomena of ramining, moving ta-

Squire were present. Suffice it here to record, that eagle the several phenomena of rappling, moving tables, writing by an unseen agent, touch, ringing of a bell, and medium writing were repeated and subjected to the most searching accutiny.

The writer can only renew the expression of his unqualified belief that these phenomena were produced by some unseen agent, and that it was unturly and entirely out of Mr. Squire's power to perform them by legendemain, had he been so disposed. The writer may be allowed to add his impression that any one acquainted with Mr. Squire would at once acquait him of attempting such an imposture. Still this is not important, insamuch as the opportunity was not given for such an attempt.

for such an attempt.

The writer of the above narrative selemnly re-asserts The writer of the above narrative selemnly re-assertation trath of every incident detailed, all of which occurred in his own house and presence, and in that of his friend X. He can now no more doubt the physical manifestations of (so called) Spiritualism than he would any other fact, as, for example, the full of the apple to the ground, of which his senses informed him. As stated above, there was no place, or chince of any legerdemain or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing any one, by a mero narrative, of events apparently so out of harmony, with all our knowledge of the laws which, govern the physical world, and he places there facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. with either the desire or hope of convincing others. Yet, he cannot doubt the ultimate recognition of facts, of the truth of which, he is so theroughly con-

vinced.

Admit these physical manifestations, and a strango

Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English church, doubts and denies all spiritual manifestations and agencies, be they good or evil.

But to the thoughtful reader of the Word of God, the recognition of spiritual agencies is no new doctrine, nor is it so to the student of ecolesiastical bistory. The writings of the fathers abound with statements of spiritual manifestations. Singularly enough, in the Apology of Tertullian, we find a reference to physical manifestations similar to those we are here considering. In speaking of the Christian miracles, he says that they have been initiated by persons who, by forming a chair with their bands, obtained, by means of divining tables and chairs, miraculous manifestations. In the narrative, in the Acts, of the damael postessed with the spirit of Python (i. e. of the oracle of Delphi, o) and of the evil spirits at the command of the Jew exercists, in both of which instances the spirits are spoken of as a personality, and as recognizing the Lord Jesus and the Apostle of the Gentiles, it is interesting to compare the commentary of divines who admit the existence of suiritual agencies. With Mixing the Lord desis and the Aposite of the Gentles, it is interesting to compare the commentary of divines who admit the existence of spiritual agencies, with that of these who deay the same. The painful effort of the learned Lardner, in his Credibitity of the Gospel History, to explain away the power of that spirit of Python, which dwelt in the damsel of Philippi, is a curious illustration of how men twist the plain narrative of Holy Scripture to fit their own notions and thenlaries terms.

curious illustration of how men twist the plain narrative of Holy Scripture to fit their own notions and theological tenets.

In surveying this new world of thought opened to him by the physical manifestations here recorded, the writer feels it due to his position distinctly to state that he does not accept the interpretation which the American sect, terming themselves Spiritualists, place on these phenomena. He does not believe that the raps and table-tilings, and strange fountatic freaks, which he here records, are the acts of the spirits of the departed, nor of their efforts to communicate with the living. Still less is he prepared to receive the doctrine that the trachy, commonplace erangelical dicta, enunciated by medium-writing and raps, are communications from the Spirit of God, in support of the truth of Revelation. It is his opinion that the doctrines of the Spiritainsts, as est forth in their American and English writings, tend, in the few instances in which they some above vulgar creduity, to materialist teaching of the most objectionable kind. It is not the place here to enter into this wide question; only in recording his belief in the physical manifestations here related, the writer has felt it due to bimself, as a member of the Church of England, to guard against the implication of thereby accepting the opinions of the American professors, who have related and theorized on such manifestations.

The writer would in conclusion add, that the strange

lestations.

The writer would in conclusion add, that the strange physical manifestation he has related, remind him more of the vagaries of Puck, in the Midsumar's Night Dream, or of the wild scene in the Walpurgismacht, in Faust, than of anything else.

At any rate, believing as he does, that reason is the highest attribute of his nature, and the reflected image of his Creator, the writer cannot accept as emanations from the Spirit, revelations of a spiritual nature inconsistant with his intuitive conceptions of the nature and attributes of God. He cannot trace the dignity of the Divino power, in breaking codar pencils, and taand attributes of God. He cannot trace the dignity of the Divino power, in breaking codar pencils, and tables, or ringing bells, nor its wisdom in the mild communications of the medium writings. He believes that if God meant to reveal to him that this Spiritualism was the work of His Holy Spirit, He would not have given His will in the very heathenish oracular manner here recorded. He falls to see anything like Divino wisdom or Divino power, in these unreasoning medium-writings and grotesque physical phonomena, and he desires the sid of those better qualified than himself to explain the nature of the unseen agency which he here attests. His own impression is, that the power is similar to that manifested at the Delphic Oracle, and by the ancient sorcerers and magicians, and he believes that the spirit of Python, silenced by the maranton, has revived, with some of its ancient power. mower.

O The opinion of scholars is divided on the question of the oracle of Delphi, as to whether it possessed the power of answering questions relating to the future, or were merely a skillful contrivance of priesterati. Clierc's testimony is positive: "Manot id qued negati non potent, afti omnem historiam perverterimes, multis accults verax futus lid oracuhistoriam porverierimus, muitis seconis verna imasi ium." Buch was Milion a opinion: "The orneles an

BIBLE SPIRITUALISM REALIZED.

How very comforting the thought. That we by angels here are taught. Divine and heavenly things; That we can see the better land, And count! as loved in glory stand, Or, opward stretch their wings. That kindred, darling once, so dear, so loved and checkshed by us here. Do meet us face to face, Do tell so of their shintog way, Of flowers that simile by night, by day, Of triumph, tich by grace. Who prompt us on life's tellsome road,

To love of man, and love to God—
True happliness so mre;
Who meet us at the hour of prayer,
And bonding with us, meetly there,
Bring music on the air. All this is mine, and more than this, The light of thought, the soul of bliss, Their starlit glories pour Upon my mind; without the trance,

ion my mine; without and shiring ones to me advance
shiring ones to me advance
From Beaveu's celestial shore.
Chas, Robrins, M. D.

Charlestown, Mass., March, 1860. BOASTING .- Boasting is sometimes out of place. We

were once amused at braring a gentleman remark that he was a bachelor, as was his father before him t "Mother," said a little miss, "be all the folks made

of dust?" "Yes, my darling; you know the good book says so." "Well, then, colored folks must be made of coal dust, aint they, mother?" "Hush, child!" Cold prayers are as arrows without heads, as swords

without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers always freezo before they reach heaven. Forrest, the tragedien has expended over one hundred

housand dollars in his attempt to free himself from his wife.

A toper, meeting his quandom friend who had lain out all night, said-"There is nothing like Charley; she always puts me to hed when I come home drunk?

"There's a brandy smash," as a wag said, when a lrunken man fell through a pane of glass.

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Banner of Light.

HOSTON, SATURDAY, MAY 5, 1900.

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GREED AND GAIN.

Without calo, or the hone of it, we understand very well that little business would be done anywhere; but we know as well that a healthy competition is needed to keep down this love of gain to a proper limit, and constantly bring back men to rational views of things. The love of money, for some high, ulterior end, is one of man's strongest instincts, and can hardly be routed out of his nature. So far as the acquisition of it is likely to aid in the accumulation of the truest wealth for a person, it is to be reckoned a necessity in our present social condition: but when the possession comes in and chuts out of view the purpose, it is time the soul stopped to take its bearings anow, to see to what end

all this labor to conducting. The love of a fair gain in business is legitimate and proper; clse a man could not hope to live by his own exertions. But the feverish desire after great and undeserved gains, that seeks to rob another of what is properly his, slashes and slaughters all good and true sentiments that change to come in its way, eats on a man's beart as with canker, sets him into fits of envy at the good fortune of others, and makes him greedy of all wealth for its own sake, rather than for a blob end and purpose-this is comething that blots and defaces human nature all around us, and deserves the severest criticism, if not the most unsparing denuncia-

It is of this very tendency, however, that thoughtful persons, and persons of the largest regard for the race. have the most anxiety; not that it is of a character that will not, in due time, become eradicated, after the human family shall have gone through the usual term of discipline for that end; but it stands in the way of all present progress, obstructs advancing purposes, vitiates the vision, and, in brief, closes up the avenues of the heart against the entrance of all such influen. ces as are necessary to any sort of growth and develop-Where there are only incidental obstacles to growth. In the shape of faults and vices, there is no lack of hope for their timely removal; but where an absorbing and over-mastering passion creets its head and asserts supreme control on behalf of its scentre. denying all access to any other influences or impulses from without that would in the least detract from its solf assumed authority, it is plain that the entire nature of the man is in danger of being carried away

This greed-this insane love for more than is either rational or legitimate, for vastly more than grows out of the character and its forces, and for accumulations without number or end, is a glant among vices—a terrible ogre in their midet, swallowing them all up and devouring them; and, werse than this merely, it devours the cutire man along with it. It may be called a fover at first, but it speedly passes to delirium, and thence to positive and permanent insanity. No other acquisitions save those of money, are able to entiate ite ravenous maw; nor does even that suffice to perform the service. Whatever is merely levely and gentle, with which it chances to come in contact. It blests with a breath as polsonous as that of any hideous dragon in allegory. Nothing in life that is beautiful. or noble, or exalting, has any chance for its accurace favor. The boliest ties of the bumon heart are rudely enapped naunder, when its own ends may thus be the better subserved; and as for its conceptions of duty and responsibility, it entertains none save those which are pricked into its fical by the iron points of criminal

Gain is lawful, but Greed eats everything up. Soulety can get on very comfortably and healthily with the ald of the one; but the other ents out the very heart of all centino existenco. A man may make a fair and proper gain in his business transactions, and not part with any of the riches of his manbood; when, how ever, he attempts more, binding out both body and soul to the labor of overreaching, of taking advaninge, of practicing deceit and fraud, in the bonds of a so than from indenture, he deliberately casts bot saul and body into the forments of hell. And this is bas been appealed to a second time, through the Gova hell whose worm does not die, and whose fire is not quenched. But what is worse, too, if that be possible. society suffers from the individual's wrong in a ratio not to be computed by the standard usually termed geometricat; his evil, which he does, blights everything and every person with whom he comes in contact; all around him, there is a circle as if blasted and burnt by

Whore mind is so free to develop itself as it is in our own country, it must necessarily become active to a degree unknown in the previous history of the human family. As a natural consequence, we find that human thought has first of all, applied itself, with a holdpess, intensity, and patience, too, that may well be esteemed wonderful, to matters that chiefly concern the comfort and convenience of persons in the social state-that is, to the subject of inventions. No conntry on the face of the globe ever equalled ours for the number, skill and vast variety of its inventions; all of them going mainly to relieve the race of the drudgery of inbor, and thus afford them more time and inciting tion for their own personal improvement. That is the tendency of the thing; of course, considered near to, the design is-simply to construct some tabor saving apparatus that shall prove popular and bring money to the packet of the inventor. In other directions, too, than that merely of mechanical invention, is this age productive beyond all others. Men's heads are buzzing full, all the time, of what are styled "notions:" we call them ideas. Some are substantial life ewelphia bas slaot viole to be only chest and shadews: still all brains are bounted perpetually with some sorts of thoughts. The grand purpose would, perhaps, be best characterized by saying, that everybody wanted to improve. in some way bltherto unknown or undeveloned, on what his neighbor had done before him. And this spirit it is of unrest and sleepless grasping after the yet unattained—that fires all the movements and plans of this unparalelled age.

But just here again comes up, like some monster with bideous crest erected, the unrelenting, frie idiess, conecienceless, self-destroying snirit known by the name of Greed. It devastates the entire land. Let a man but stamp his individuality on his time, in the manner aligded to, whether by an humble or a preich tions method, and Greed reaches out its skeleton hand to snatch him and cat him up. The age has no greater enemy: no tyrant could exercise such remerseless pow er in his work of thwarting all noble devices, and overturning all generous designs.

Let us briefly illustrate: The so styled religious press. as well as that which is merely secular-but which growle and suarls for the former from selfish considerations-of course preach honor and honesty to all dealings known between man and man, and osten. sibly labor to make the world practically better and more truly fraternal. All right; nothing could be more to our mind. But it makes one feel decidedly faint bearted for his faith in professing human nature, when he discovers that all this sound mornizing, and all this pattern writing on behalf of truth, and fair dealing, and honesty, gives forth, on pressure, nothing more than wind; in other words, that however pretty these theories of universal honesty may be as alife of those ancient hives from which, subjects of advocacy, they must needs contain some recent centuries, we have been swarming.

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secret exceptional clause when reduced to practice And, on fair trial, it is made mortifyingly apparent that these preachers and praters are no better able to carry out their theories in person than the rest of amunity in general, nor are, indeed, any less open to he blandishments of great temptations.

We reassest what must be patent to all reflecting olnds, that Greed is not Only, and bears to it no innest relation. Greed corrupts and destroys the and recently published, in a letter, his riews on the springs of healthy action, while tiain only stimulates matter. They are of such general interest, and con them into their proper exercise. If men were wise taln a single pregnant suggestion of such wide meanthey would not alm after so much: the material man ling, that we extract from his letter to the following needs no more than enough for its own uses, but the extent: spiritual may rationally-nay, must-make demands forever and forever. What people acquire more than for some healthy, beautiful, and rutional use, they get for some healthy, heautiful, and rational use, they get at a fearful cost indeed—the cost of their own souls. They may beast that they feel no such sacrifice now, and that they have no fears of ever being incommoded by it; but no deep splittual law can be evaded or disposed, as sure as the Almighty Father and Muther are present everywhere to administer them. And if material wealth and good for which their spiritual parts had use, and only that, they would son find that they have one into that divine relation, both that they have one into that divine relation, both that they have no find that they shall be severed to the calcurate of this graph for the their spiritual speak and the calculation is that the amount is not much by it; but no deep splittual law can be evaded or disposed, as sure as the Almighty Father and Muther they was no much dronkenness among the 5,000,000 obeyed, as sure as the Almighty Father and Muther they are present everywhere to administer them. And if material wealth and good for which their spiritual parts had use, and only that, they would soon find that they have one into that divine relation, both that they have no fear of the graph of the calcurate for the fact in divide one insku it and the calculation is that the sould alm to see the sould be such as the second of France are among that the sould be copied of France are noned that the such as the sould be such as the second of France are noned that \$50,000,000 gallons of when the calculation is that the amount is not much the calculation is that the amount is not much the calculation is that the amount is not much the calculation is that the should be sould be sould be sould be comediated. The form and the calculation is that the amount is not much a support that the people of France are noned that \$50,000,000 gallons of the sail. It is not the the should be sould be sould

Government for the establishment of peace in that distracted country. The Minister for Foreign Affairs of the Constitutional Government answered in the name of Junrez, in an elaborate note, defining the position of the Constitutional Government, showing by reference to history that neace cannot be restored while the Priests have power to conspire, as all constitutions which have been either framed by legitimate represer tatives of the people, or accepted by the people themselves, have been overthrown by the Priests, who will not accept anything short of supremacy, which they alm to exercise over everything in Mexico. The not goes on to compare the conduct observed toward forigners, both by the Constitutional Government and by the Regationists, to show that the farmer, notwithinniling it has not been recognized by the Ministers o England and France, has complled with the obliga tions of the country, and offerded protection, as for as possible, to foreigners, while the latter has committed most shocking outrages, of every kind: that the Government was desirous of seeing an end put to the distracted condition of the country, and was ready to de everything consistent with its duty to bring about settlement in which the sovereignty of the people should be acknowledged, and the great principles of civil and religious liberty be scoured.

Political.

The excitement on political topics, during the pas week, has been quite up to fever heat-a fair forciaste of what the summer is likely to bring forth for us. At Charleston the moreary has talked as loud as ninety degrees and human passions have managed to touch a point even beyond that. After all has been said and lone, we think we should like anything better than fal lowing politics for a living; it is mighty poor business; it may appear to "pay" very well to day, but to-during and to-morrow you are out loose from your mootings and the Curia, and at the cornor of the Plazzs di Piori-the dang into the current again. What are called political conventions do not, in the true scase, reflect the popular pleasure; they rather lead and direct the popular pleasure; they rather lead and direct the popular will, after controlling it so that it becomes merely secondary and submissive, availing themselves of their advantage. Bay what we will, it is well that there is a silent body of men to this country, intelligent. a silent body of men to this country, intelligent. thoughtful, and determined on behalf of virtue, wh refuse to mingle in this riotons way in the scramble for personal profit as connected with politics, and may lways be rolled on, when a crisis comes in public af fairs, to nut forth all their honest exertions for the cause of rational liberty and unfettered development. The conventions pass these things by.

Discus Among Cattle.

The latest accounts indicate that the discase, which t was the object of the Massachusetts Legislature to stop the spread of among the herds of cattle owned stands in the immediate vicinity of their residence throughout the State, has been making ravages beyond and will be used in the future for spiritual meetings. calculation. The sum of ten thousand dellars wa originally appropriated by the Legislature to make good their nucessary losses to the farmers whose creatures were thus destroyed by authority of the State, but that amount has been adjudged far too small to pay for the week. attle it is found necessary to destroy, and the Stat ernor. The latter has given his personal attention to the business, visiting diseased berds in company with the Commissioners, and witnessing the slaughtering process bimself. We think there ought no longer to be any feeling of jealousy between farmers and merchants in our efflex after stating the fact that, in order to make up the deficient State appropriation, the mer chants of Boston have already set on foot a subscrip tion, on anxious themselves as agriculturists can be to stay the progress of a disease from whose effects all alike are made to suffer. It is now feared, however that the trouble has gone farther than was at first thought of.

"Blusphemy."

The story goes that a criminal action is at presen pending at Naples against an English gentleman's clerk, for "implety and biasphemy." It is alleged among other things, against him, that " he declared that the miracle of the blood of Bt. Januarius was trick, and that Kernot (an English druggist) could make better by liquifying the condensed blood with chemical preparations." Another piece of evidence brought healast him was "Exercises on the French Participles." from which the following passage is ex tracted, described by the Judge instructor as " sinning with religious irreverence," in saying that a beautifu and attractive woman is more than an angel-"C'etail un ango bien pius qu'un ango, c'etait une semme belle et charmante." The person accused is out on baitpaid by his master-and the case is as yet undecided, But just change the blood of St. Januarius into one of the "miracles" recorded by any of the writers of the Gospela," and he who presumes to exercise his realightened America, is at once placed under bonds of quite as odious and heavy a character. How mankind ty of that surface is the beauty of death. love to atone for their own shortcomings by making a maket over those of other people! We need not, any of us, go out of ourselves to find a world full of ein, that calls for immediate correction.

Our Japan Pelende.

A sensible and timely anggestion is that of an exchange in New York, which throws out that our civil functionaries, especially in the large cities, ought to be extremely careful in bestowing the usual attentions belonging to "civilized" life upon the Japanese amrawho are soon to be on our own side of the continent. "If we would not have the intercourse which has just been opened up with this strange and interesting people ulpped in the bod," says our friend. we must take care what side of our civilization they see. It has a darker and fouler one than they can well conceive of." There is a vast deal of truth and with in this. Were these Japanese officials to be introduced into our hospitala, prisona, and lazar-houses generally, they would instantly conceive ideas of our civilization not at all to its credit, and their final reports to their own government would betray the fact-and it cannot with truth and reason be traverred—that what we Western nations style modern civilization, po quite as many dark and repulsive aspects as the social life of those ancient hives from which, through the

Drunkenuess in Europe.

It is a fact that people living in northern and cold climates delak, as a habit, more and more flory liquors than these who reside in the lower latitudes. Physiologists may perhaps account for It. Theodore l'arker. now in Europe, has given his attention particularly to the drinking habits of those nations that dwell in the upper and lower latitudes of that quarter of the globe;

galants of wine. In Prance, leave out of account the patture lead which is not ploughed and the forests, of the actual whileh is not ploughed and the forests, of the actual whileh land one third is detacted to the cultura of the graph for there are immerice districts where no wine can be stall. I see it stated that the that they had come into that divine relation, both with themselves and one another, which is the secret of all harmony and happiness in this world or any other.

Hopeful for Mexico.

England is beginning to show practical signs of doling the right thing for Mexico. after all. Capinia Aldhant, commanding officer of the Brilish vessels of war at Yera Cruz, addressed a lotter on the 24th ult., to President Junez, congratulating him on the glorious resistance the city offered to Mirmon, and renewing the efforts made before in the name of the English Government for the establishment of peace in this discontinuous of problems. It was think we have indeed a lotter on the Selbent S

Henry C. Wright at the Metadeon.

Mr. Henry C. Wright, the fearless champion of bo nan freedom and of woman's equality with man, will ecture at the Melodeon on Sunday, May 6th, at 2:45 and 7:30 r. M. Subject in the afternoon, "Ruman Destiny dependent upon Human Organization." the evening, "Human Organization dependent upon Maternal Conditions

Mr. Wright has for many years devoted much time to the thorough investigation of the whole subject of Ma-ternity, and to the effect of Ante-natal influences upon children; and is, therefore, fully computent to give much important and invaluable information upon this subject, upon which the masses of the people are so gnorants and, besides, he will not withhold from speaking plainly from any motives of falso delicacy, or rom fear of calling down upon himself the anathomas of that venerable dame-Mrs. Grundy-or any of her very numerous and respectable progeny, but will speak Right on," uttering plate truths in plain language. Those, therefore, who fear their modern will be abo ed by hearing this subject of Reproduction treated before promiscuous audiences, had better remain at home, while those who realize the importance of these sub sects to the future well being of our race, both physically and spiritually, are invited to attend,

The Reception of the Pope's Buil in Rome The felmination of the Pope's bull excommunicating the Sardinian government, took place on the 28th ult., and is thus described by a correspondent of the London Times, writing from Rome:

The great Papel bombshell, or Apostolio pop-gun, has gone off. Yesterday, in the morning, a brown sheet of printer paper was posted up on the doors of St. John of Lateran, of St. Peter's, in the Valtan, on the pillars of the Cancelleria

Dedication.

The new chapel on Tufts street. Somerville, near Boston, was dedicated last Wednesday evening to the use of Spiritualists. An address and prayer were made by Samuel Grover, entranced. Remarks were also nada by L. B. Munroe. Judge Ladd, of East Cam-

The chapel, which will scat over three hundred perons, was packed to overflowing. This chapel is the property of Mr. and Mrs. Charles Tufts, whose liberal donations have reared Tufts College. The chapel stands in the immediate vicinity of their residence,

Another Discussion.

Elder Miles Grant and J. S. Loveland are to hold a discussion in the Melonnon Hall, in this city, this

Science, Philosophy, or Revelation ?" J. S. LOVELAND, officetive; Elden Miles Grant,

We shall report and publish this discussion at once. so that it will be ready for delivery in two or three days after the close of the discussion

Apiritual Lectures in New Bugiand.

Dr. Randolph is now ready to receive invitations to equire on Spiritual Philosophy, Science and Religion; ilso on Health and Disease, Physiology, Clairvoyance, Medlumship: the Origin of Man, (this lecture will be illustrated by a life-size portrait of the connecting ink between animals and man.) He will examin discase and prescribe for patients also while in the places be may visit. Address blm at this office.

E. O. Dunn.

This well-known healing medium has become perma ently located in Battle Creek, Michigan, and is now ready to receive patients. His method of bealing is by manipulations and the administration of remodial agents.

Miller and Grimes Discussion. All orders by mail received at this office have been rwarded.

THE BRADTY OF DEATH .- Perhaps few of our feir eaders think-if we have any-while their pencils glide so freely with an "at home" over the polished surface of the India card, that the very surface they admire is composed of the lunar shields of tittle war riors, who have fought the fight of life, glittered, like all heroes, their hour in the sunbeam, laid aside their son upon the matter, even here in protestant and en armer, and died. That little card, that little parallelogram of pearl, is the cemetery of thousands; the bean-

> Spirit-Rapping among the Aristocracy.
>
> Mr. Home, the great Caledonian 'medium,'' the Cagliostro of our days, has returned from Russia with a young and beautiful wife, possessing uncounted large of roubles, and is again huating our West End routs and soirces. A few days ago be west seen in a private circle, of which Lord Lyndburst, Lord Brougham, the Duke of Devenshire, and others, formed part; and it is said that by his astonishing feals of Spiritualism he succeeded in converting the above noblemen, as well as many of the fair sex who happened to be present, among them Lady Byron, Lady Stuart, and the wife of the Right Hon. Thomas Milner Gibson, M. P. Another night the great medium took part in a discussion at the residence of a distinguished literary man at Chelson, and the conversation falling on Newton and the laws of gravity, boildy ascerted that said laws were counteracted by higher spiritual causes, all of them at the command of inspired humanity; to prove which Mr. Home was seen lifting himself up from the ground and ascending to the celling by the mere force of his will, and without any visible external assistance. Numerous persons witnessed this extraordinary feat, and are repeating its details wherever they go. It must be remarked, however, that Mr. Home had an assistant in these and other performances, an American, named Squire, who accompanies him everywhere. Spirit-Rapping among the Aristocracy. where. 6 6 6 6 Mr. Home necry confesses that by his marriage be has lost a certain quantity of Spiritualism, to recover which he had to associate with his new American friend. The compensation has proved perfect, as all avow who have seen the master since his return.—Court Circular.

reply to propessou spence. BY J. S. LOVELAND.

"ARE ALL MEN IMMORTALY"

Itho doubt scens strange to many Boultualists that this question is mooted within their ranks-that any one claiming to be a Spiritualist, in any sense, should answer the above question in the negative. Yet, from the ven of Prof. Spence -- whose bonesty as a Bultitualist to one can doubt, and whose ability as a strong and logical reasoner, the columns of the Banner aband antly prove-we are told that " confirmation, strong na fluly Writ, exists of the non-immortality of a very large portion of the human race." His gifted wife, whi is one of our most devoted, carnest and popular lecturers, is understood to share in the same opinion, and to have reached it by means of very remarkable spiritual teachings and experiences. Morever, it is Minned that A. J. Davis, on a certain occasion, made the astounding declaration that he perceived that some andreds of the population of Buffalo. N. Y., were not

in the case. But I present this as a counter-theory to With such facts before us, we may well payed a monent and inquire where we stand, not neerly as Spiritualists, but as men whose destiny for eternity is involved. One of the loudest and most confident pasts of the Spiritualists has been that immortality was now demonstrated. But this position is chal lenged, not by opposers, but by some of the strongest and the best within our own ranks. We cannot possi bly allow this challenge to go unnoticed: for, if Spirit. ualism has failed in that which is fundamental to all the rest, the sooner we know it, and turn out attention in some more promising direction, the better. If no rellance can be placed upon the testimony of many bousand witnesses from "the land of the hereafter," who all affirm man's immortality, then is our gloriou Spiritualism of less importance than the reason why roosters crow at midnight." But the honesty and ability of those who question the fundamental article of our faith is such, that we are compelled to be wary. and not in haste to pass carclessly the question raised Entertaining these sentiments. I have endeavored to give the reasoning of Prof. Spence as careful and therough examination as the magnitude of the interests favolved in the question discussed seem to demand

If I correctly understand the Professor, his argupent, briefly stated, is as follows:-1. The unrvest of nature is souls. 2. Bouls are organized entities. 3. Bodice must exist, or be organized, in order to render soul organization possible, incomuch as the soul is organized within the body. 4. As a certain length of time is requisite in order for embryonia life to pass into the outer life, so the soul must pass through a definite process of gestation in the body, or class it dies the death of annihilation." And, 5. From these positions, and the litustratious contained in his articles. I infer we are also to understand him as teaching that souls are only ascended, refined, otherialized matter-the distilled, yet organized, nector of the body. 6. The testimony of spirits to any fact not level to our sensuous perception, is entirely unreliable, and, therefore, atterly useless; hence his final conclusion-mulilludes of the human race are non-immortal.

The careful reader will see that the whole gist of the jucation hinges upon the assumed analogy between he organization of the soul and the body. In a less degree it also depends upon the reliability of apirit testimony. To these two points I purpose to confine myself in this review; for, if the Professor is mistaken here, his whole structure falls to the ground a honeless That a general likeness, correspondence, or analogy

runs through all departments of universal nature, there can be no doubt. Yet, such are the discrete differences between the lower and the higher, that an affirmation strictly true of the one would be utter folsehood if applied to the other. There is an analogy between the affinities of atoms in chemical combine tions and the loves of the highest angels; still it is not one that allows the supposition of anything in common between angels and calomel, although the latter is arganized, and its constituents bound together by the power of affinital attraction. So also, though, during the process of utero-gestation, there may be a seeming likeness to the fish, roptile, bird and mammal types of being, yet it is only sceming, for man is nove a fish, or a reptile. If he were really so, born at those periods of development, he would be the one or the other. Nor can you affirm of man, in the fishy stage of his development, what you can of the fish, nor of the fish what you can of the man at that period. And so of all the other stages of embryonic growth. The analogy, so far as any exists, is limited, superficial, ce, more in appearance than in reality. So it is ever in the ascensions of nature from one depart ment to another. At every step in the upward march ow functions are outwrought, whose existence could never have been dreamed from any light of inferred

What analogy could have hinted the functions of what vegetable is? Or, again, from the mode of vegetable reproduction, who could man out the order of reproduction in the highest types of animal life? But if in these cases, where we are able to truce a ren analogy in some particulars, there is a chasm so wide and deep in the major number of Items, how very uncartain must be our inferences, based upon fancied analogies, when we attempt to measure soul by mat ter? Even if we allowed, what Prof. Spence seems to claim, that soul is sublimated or spiritualized matter. such is its remove from the law of conditions govern ing the grosser organizations of matter, that no date furnished by them would be valid, as legical premises, on which to base inferences concerning soul organiza-

Following one revelation of analogy, which neve falls, or misleads, that every ascension in the scale of growth outworks new functions, we should naturally infer that, in the sublime process of soul reproduction all lower modes would be so immensely exceeded that all analogies based on them would be illusory and false. Were we in a condition of being an much beyand our present one as that is above that of the animal, possibly we might comprehend, to some extent. the mystery of soul reproduction, or generation; and most likely should perceive a line of analogy running up from lower to higher. But now we cannot positively affirm or dony analogy, more or less, in one or an other particular, except in those indicated above, be cause the process is beyond our present power of comrehenalon.

But the Professor overlooks all these facts, and proests he cannot and will not believe there is an immor tal soul in man during the fish and reptile stages o development, until bo can believe that fishes and reptiles bave immortal souls. But I protest against this making of man a fish, or a reptile, in any stage of his development. He is always more than fish, or reptile, however much in some incidentals of outward growth he may resemble them; and that more is in the noten of the germ of his existence, whether that eerm be in a single cell of the dimensions of one five undredth of an inch, or in the spermatozoon floating in the semen of the father. Power is never measured by rule or nlummet. Extension is no index of poten

But It is by no means a demonstrated fact that bodies make souls, or that soul substance is a product of physical substance. And, while it may be freely conceded that hadles, or forms, are indispensable order to soul manifestation, it will not follow that bodies are first formed, and then souls infused into them; nor that soul substance regulres the lapse of time in order to its organization. That, so far as it can, in any sense, be affirmed of the soul, may be the work of a moment. But organization, as affirmed of the soul, is so far above and beyond, and so unlike what it is in physical substance, as to be utterly in comprehensible to us on our present plane of progress and, therefore, any inferences based upon supposed analogies, are purely imaginary-ns, in the nature of May. 1430. It will be modeled after the popular work things, no such analogy can exist. In that mysterious of Princess Maria of Orleans, ommerce by which man is begotten, there is some thing more accomplished than merely depositing an animalenie, which, attaching itself to an ovum, shall a cadet,

constitute the germ or primitive cell of a human body, Un the contrary, two human souls have made or crea ted a third, which is the formative, organizing potency of that infinitesimal cell, and goes on adding cell to cell, until, by the aggregation of imperfections, the perfection of the human body is attained. And this, as well as all subsequent changes through which the body may pass, is not a struggle for existence, or im mortality, on the part of the soul, but it is part and parcel of its experience in this mundane sphere of exlatence. A body is necessary for manifestation and experience; and the longer that body is retained the more varied the experience, and the richer becomes the soul in that direction. Nor is it certain or demon strable that any lapse of time, after conception, o birth, is necessary for the development of the so-calle spiritual body. Its existence begins with that of the soul itself, and is over, in usture, harmonic with the nature of the soul, and corresponds in its development with the roul's growth in experience.

It may be said this is mere theorizing. I admit this

is being partly true, for theory is all that is possible

that of Prof. Sucrees and an anneal to facts must determine which, if either, is the true one. And in that appeal shall we select our facts from the subordinate kingdoms of nature, from processes most concealed and mysterious, or facts from the ilfo or experience o the soul Itself? Prof. Spence has taken the former course, and we find him groping amid the dark cay. erns of embryonic development for evidences of human immortality. And, as he finds it impossible to gather only a few of the merest surface facts, he weaves them into the most imposing form possible; and, holding up the horrid speciacle of fish, reptile, bird and beast, a exponents of our ante-natal life, gravely infers, that as these types of animated nature are not immortal, so neither is man while passing through the primary stages of browth and experience. And, further, as womb-life is in lispensable to post untal life, so several years of that life are necessary to immortality; therefore our babes and youths are elcoping the unwaking sleep of annihilation. But, taking our positions, the apparent analogies are either shown to be imaginary or entirely inapplicable to the case in hand. Take, in addition, the mode of soul growth, as it appears with In the sphere of consciousness. Is it by any aggregation of particles or powers? Nay; but it is only the going out of the soul in action or experience. So universal is the recognition of this fact that any one would be reckoned lusane who should deny to the smart boy of three years old the innate capacity for the higher mathematics, although he exhibits no more capacity therefor than the dog which plays beside him. But the common sense or intuition of man offirms that mathematics, evience and philosophy are all in the boy, but not in the dog, and that experience will bring them all out-that all outer teaching simply stimulates the latent faculties to action, and furnishes the formulas for their expression. Of course, Prof. Spenco does not believe shiners and lizarda to be mathematicians any more than he believes them to have souls gifted with immortality; but they indicate it as assertion that the inherent faculty is as absolutely state the time when immortally first manifested itself. wanting in the one as the other? Will be say it even, of the child in any stage of embryonic growth? sand years old, and the arguments adduced are full as query respecting all the successively manifested facullies of man, and be compelled to admit their existence in the soul from the first moment of its conception, or that different faculties are added from time to time, at |in their appropriate position? I claim it is inherent or near the period of their manifestation. But this in the germ. It is one of the mysteries of our buman last supposition completely reverses the whole philosophy of the race, progressive as well as conservative, and also the intuitions of the larger portion of mankind.

There is no more difficulty in supposing the immer tality of man, before he has had full experience in earthly life, than in supposing the existence of latent faculties, prior to experience. Will Prof. Spence re cast our entire philosophy of education and experi ence? He must to make his theory consistent. His "Raming sword," which guards "the tree of 11fe," must "turn every way," or else it will fail of succes and universal humanity will weat and live."

But, before leaving this part of the enbject, I am empelled to the conclusion that the Professor sees the fallery of his own argument, for, when he comes to the testimony of media upon the subject, he says: "But when a medium shall tell me of a vision which he has had of things in the interior, as different from ourseives and the things about us as the butterfly is different from the caterpillar, then I will be prepared to believe that the medium has seen something, the projencer of which makes it remotely probable that they are spiritual things. Nature does nover so exactly reproduce herself in her degrees of ascension. He even repudiates the assertions of media that souls retain the human form. And is this the man who water from an examination of oxygen and hydrogen?

After the non-immortality of multitudes on the basis.

I do not intend to defend any of these seeming analogies at present. The Professor, after claborating his theory at great length, rejects the principle on which the whole depends (analogy) except in a single organic," but all the anniogies naturally growing out the soul in the future life... is so explied us to be incomprehensible by analogical processes, how much more mpossible of comprehension is the nature of the soul itself? And, if in the lesser, the aphere of circumstance and condition, Professor S, rojects the seeming malogies, how, in the greater, the aphere of essentiality, can he accept them? In his total rejection of the testimony of media and entitle, he has furnished the argument, which utterly subverts his whole theory. Ho has kinted, what I have attempted to show, the impossibility of applying the same principle, in the same way, on a higher plane of existence, which is demonstrated on a lower one. This is the great wistake and fallacy, as it seems to me, of Prof. Sugner's argument. This being shown, his whole structure falls to the ground. But with your leave, Means, Editors, I propose in a subsequent article to notice the bearing and value of testimony, furnished by

On April 3d, M. Louis Diano came out in a new

A popular divine tells a good story as a hit at those kind of Christians who are too indolent to pursue the duties required of them by their faith. Ho says that Almighty, wrote it out legibly, and affixed the manuscript to his bed-post. Then, on cold nights, be merely pointed to the document, and with the words. . Oh. Lord ! those are my sentiments!" blew out the light and nestled amid the blonkets.

Napoleon has ordered a statue of Joan of Are to be erected on the right bank of the River Oise, opposite

Reported for the Banner of Light. DROMFIELD BTREET CONFURENCE

The Boston Spiritual Conference is bold at the Hall io. If Brainfield street, every Wednesday evening. April 25th was discussed the following OUESTION-Are all men immortal !

Our report is unusually abreviated, owing to the great amount of space classifiers devoted to this anb-REV. J. S. Lovenann opened the question with a

speech full of logic and beauty. Ho said: If we would and out anything about others, we must find it through ourselves. In all those mysterious succeptibilities which hang around ue, and which seem to fathom almost the infinite-in all these the power of the soul is shown. All animals are perfect in themselves, but man; he, alone, is progressive. If his masters all that earth has to teach him, he has the canacity of knowing as much more. Instead of becoming weakened by toll and study, he is strongthened and forwarded. He never sours high, low, or anyway, nor is wearled and tired, but he is made mightier. Animals fulfill their existenco with more safety and happiness than man; if ho were only a brute, why should he call himself Godlike? He who believes God has created all this giant strength of intellect, feeling and passion, for an empty pageantry and show, has made a grand mistake, or committed so awful slat but if he finds men as bude and blossoms of eternity, he has an open field before him. To has been admitted by all who have spoken bere that ome are immortal. But if one is immortal, what renson have they to present why the whole of mankind are not immortal? If pain would disorganize the soul. the effect of intense joy would do the same. Pain and lov may affect the body. but caunot militate against the soul. The legitimate effect of sin is the extinction of body, but never of soul; and all sin and evil work their own cure, instead of working man's destruction. It is said nature produces abortious; that there are numberless blossoms, windfalls, and animals, that never come to perfection. The sweet flower may not result in fruit, but the bee may sip honey from it; its purpose may be different, yet a purpose is accomplished, perhaps fuet as important. The argument I have spoken of, and that that it would be kinder in God to exterminate or annihilate the soul, than to punish it endlessly, are all I have heard on the question, and they are founded on a supposed and not a real immortality.

Each soul may look forward and say that the same immortality is for me, and you, and all, as an immutable gift of an immutable father.

Dr. H. F. GARDNER briefly rehearsed the objections to the generally received idea of universal immortality. Though he took no ground in argument on either side of the question, he criticized the views presented by Prof. Spence, in his recent articles in the BARRER, and by his lady in her lecture at the Melodeon last Sabbath.

Mn. HENRY C. Willoug had nothing to sev on the negative elde, but had a great deal to feel and think on the other side. He thought that these who denied much as the new-born child. Yet, will be venture the the immertality of the body at some state of life, should The question was not a new one; it was three then-If so, will be suggest any period when the faculty for old. Where is the power that extracts from the mathis branch of science is created? And so we might ternal blood the bones-just enough-to frame a human body; where the power to form eyes, human eyes, and put them just where they belonged in the head; the power to form the heart and lungs, and put them being. But knowledge will spring up on these matters, and demonstrate truths which can never be wined out. Every question which demonstrates the immortallty of one being, does that of all.

Mas. Suith (entranced.) claimed the body as mortal, the spirit as immortal, and the soul the power which creates the life-germ.

MR. CURHMAN deemed it necessary, in order to understand the subject, to go back to the beginning of the matter. The question bus long been agitated, whether the sunt was the result of meneration or infuion. The Christian world assume the former opinion, though it does not prove it. He felt he had a soul, for which he was repensible to God, for its development and for its influence. He thought some one should ascertain, if possible, where the soul came from.

MR. RICHARD BURKE thought the question was settled by the Brasmus of New England Spiritualists. (Mr. Loveland.) The ideas of Prof. Spence will grow. and become popular, for it would fintler the vanity of many to know that all have not the same chance of minoriality with them; that there should be some reated for hewers of wood and drawers of water. He found no argument to prove the negative of the question; but self-concelt and vanity will go with some in-

Mr. George S. Pirr.-I was early educated to berejects with marvelous case analogies for more obvi- I have been more deeply convinced. I think, however, ous; but their bearing is in opposition to his by. the views of Prof. Spence deserve more attention than they have received. If the body had a beginning, the soul had one likewise. I am far from believing it is a Christian doctrine that immortality is the result of generation. Until very lately, philosophers have told you that there was no power nor intelligence in matltem; he is "compelled to believe that the soul is ter; but lately those have come up who have taught the reverse doctrine. The positions of the author of of that belief, he is not compelled to believe except the articles in the BANNER have not been properly the startling one-the soul may die. Now if the met. We frequently hear of men with groy bairs who spiritual world—the conditions and surroundings of are said to have no souls, and I do n't know but this is sometimes partially true.

MR. WRIGHT,-I would place the intelligent power inside of the germ, and not outside of it.

MR. R. THATER could hardly conceive of any quertion more important than that under discussion. He thought man was not complete without woman.

Dr. T. Jone Lewis thought the whole argument in the negative false; as matter could not be destroyed, so the soul cannot. "God, life, soni, matter, ever exist, without end."

Dn. P. B. RANDOLPH.-The difficulty seems to be a lack of power to conceive of anything outside of the domain of matter and mind, substance and spirit. There is such an existence. It is the Empire of Monads. A watch house or coach is a mound while yet a mere uncarnate thought. These monads exist divinely. We may call them ideas. We merely clothe these media and spirits, upon this great question of Eternal manade in material garb to render them visible. God is the great monad. Mon are lesser ones, which over existed, ever will. Man being a mental monad, rosembling God the greater, is necessarily an immortal character, that of an English lecturer, (says the Lon-boing. Nothing can touch him destroyingly. He don correspondent of the Boston Transcript) on a sub-most ride triumphantly over death, hell, and the grave. ject which he has brilliantly, though slightly and inci- whether he wants to or not. If any man is an immordentally, illustrated by his pen in French. His com- tal being, he must have derived the quality from those mand over the English tongue is wonderful. He who begat him. If some men and women are not imexects, if possible, M: Kossuth, in the fluency and mortal, how can they produce an immortal infant? clearness of his language. The text of his discourse No woman can give to her child that which she does was, "On the mysterious personages and agencies in not herself possess. We create bodies, but souls— France toward the close of the eighteenth century," a never. God fashions the monad, and sends it down. subject which he eloquently discussed, to the delight Whenever a proper physical nucleus exists, there a of all present, at the Literary Institution, St. Johns monad is attracted, and the mass of flesh henceforth envelope a living soul. This is a splendid thome; my soul aches to deliver its thoughts upon it, but time will not permit. Whenever called on, I shall be happy to demonstrate how and why all men. rich. poor. black. white-all, all are immortal. Nature reveals it, spirits one plous gentleman composed a fervent prayer to the declare it; God proclaims and common sense sustains it.

On account of the discussion to be had this week between Mr. J. S. Loveland and Rov. Miles Grant. on the subject of "Immortality," noticed in another colnun, the Conference will not meet again till May 9. The amblect of discussion will then be:

.. What is it that is denominated instinct in Animals? the old bridge of Compleane, the identical spot where Whot is it that is denominated Intuition in Man? the beroine was captured by the English on the 23d of What is the difference, if any, between them? Do Animals below Man possess the faculty of Reason?"

The weather-rooster, after all, points to the highest Uniform love is now defined as the love of a girl for moral truth, for it above man that it is a vane thing to a spire.

n, B. Beltinn, Besident Editor.

OFFICE, NO. 148 FULTON STREET. THE CODE OF HONOR.

All civilized nations have regarded the deliberate and intentional sacrifice of human life as first among the most aggravated offences against the laws of Nature and of God. To this crime the moral sense of society has attached the most fearful of all legal penalties. But the law is administered with a peculiar dis-crimination, as appears from the fact that the penalty is chiefly reserved for common sluners, who are com paratively friendless and have been favored with few opportunities to become wise and good. Men in high positions contrive to introduce and aphold, either by legislative enactments or by the authority of custom, a tule of exceptions, under which well-informed and genicel oriminals escape the pains and penalties of the violated law. Under the Code of Ronor, killing men deliberately is viewed as not only justifiable, but eminently civil and gentlementy. According to this law. if one declines a polite invitation to be shot, or to shoot somebody else, he is no centleman, and deserves to be branded as a coward. And thus a barbarous oustom makes the blackest offence in the criminal calendar, a brave and honomble transaction.

Now we held that killing men under any other circumstance, is not more criminal than this determined eacrifice of human life in the duello, and we are not quite sure that any other form of murder is more cowardly. When common ruffians meet and contend to the death, they dare at least to incur the penalty of the statute. Each defends his person with his own sight arm, and the law furnishes no shield for either party. Both are naked before the tilbunat. But the more polished brave who slaughters his enemy in a hand-to-hand contest—accompanied with all the mock divilities and epistolary coremony of the bloody Code—is cool and deliberate in his method, though not less determined in his matice. He not only ents and drinks with his friends, makes his will—therein assuming to be of a sound mind—but he sleeps before he slays his victim. When a deed is perpetrated in a sudden paroxymn of ungovernable pussion, it may admit of some extenuation; but no such excuse or palliation can be urged in behalf of the duelist. The orime is the more already as the criminal is more calculating and self-possessed. White such gentlemantly desperadoes contrive to give as wide a scope to their destructive passion. right arm, and the law furnishes no shield for either trive to give as wide a scope to their destructive pasamong themselves) the indulgence of the most intense in manner and form as follows: malice, and-at the same time-to protect their necks The destruction of life in such cases does not rease

to be murder because two persons attempt to perpetrate the deed at the same time, and under those more polite forms which are born of fashionable hypocrisy, and constitute an important part of the base invention whereby the artful wretch-stained with his brother's manages to escape. If a common laborer on the sea, in the field, the factory, or the pit, quarrels with his fellow and takes his life, the poor ignorant transgresser has his neck judicially broken; or, if there are palliating circumstances, he is sent to prison for life under the forms of law. But when gentlemen-whose superior montal and moral culture should have enabled

box at the opera, and a chief seat in a feshionable synagogue! Certain gentlemen may possibly prefer to be represented by such legislators, because they are not likely to enact such laws as limit the Indugence and the representable of the respiration. However, they may be mereiful, as they also hope to obtain mereiful approaches, or the respiration. However, they may be mereiful, as they also hope to obtain mereiful adjustance, resembling the flat their own passes adjudicated, under the same indugent administration.

In a more barbarous age the code of the duellst was employed to give a nearly and bonorable seeming to the deadly malice that could only find a satisfaction for real or imaginary wrongs, in the blood of some haughly rival. Under the fended system the warlike harone were accustomed to trample alike on the olatims of justice, religion and law. When the lawless chief left, bits castellated abode, it was to gratify his unbridled look, it was to gratify his unbridled olded to some personal containing the deal uss, to rob his neighbors, or to revenge some personal negretor of highly. It is not surprising that the doll was then regarded as an bonorable way of sectiling private disputes; but that this vile relic of barbarians welcomes should be countenneed in the mid-died of the Nineteenth Contains the counter of an about the first of the same and his prevaints and the counter of the translation.

In personal counter of the respiration, lit has those more accustoment to the management of the tendence of the same in which is the section of the same in which is the personal to a translation of the power of genits to be found in this department of the translation, which he he become on a training the first his castellated the same in which the deal that the value of the properties of the was the first of the power of the noble and the power of the most natural to be found in this department of the translation of the power of genits to be found in the delection of the management of the translation of the power dle of the Mineteenth Century, and in the light of our graphs recording facts similar to the one contained in ion, mby inacea excito And yet it exists even now and here. It is perpetuated in republican America, to protect ruffled and titled crimicals from the swift retribution that follows the common assassin. The law is a harmless fiction; the penalty is an ideal thing; and even justice is scarcely more than a mysterious myth or a mournful memory. when the criminal happens to belong to the American to have any friends; he is too low in the scale of mental development to exercise a wise judgment, or le feel the setion of any moral forces in his constitution. He is too stupid, withal, to even comprehend the legal and bonomble modes of taking human life; and so the full weight of legal retribution may fall on poor Jackaleo. force of saving the dignity of buman nature in him is emitted, and his soul is commended to Baian or St. Peter. But honorable gentlemen, empowered to enact and enforce the laws of their country, may break the same at pleasure, and with impunity. The duclist is the self-constituted witness, judge, and executioner in his own cause. He claims for himself a special in dulgence for his passions, an unlawful use of dancer ous weapons, and an implied commission to kill. His claims are virtually conceded; and, accordingly, he is allowed to preserve the effete remains of his honor by a plentiful use of mitpeter.

On a question of right and wrong, we demand a more reliable standard of judgment than the unsanctified ambition and the lawless resentment of mad men who glory in their shame. Nor is the vote of a majority on a question of this nature always on the side of justice and humanity. Many men are governed by sudden impulses and existing circumstances, while few, comparaexpounders of divine principles. It is not a cowardice "military animal" who lives on the aroma of gunpowder-who

The gory dist from off the feet of Orline, And swears it food for gods."

Such a man has a taste for better things, and he will strive to live in peace with all men. When his honor is to be vindicated, or the wrongs of another are to be

"With riolence and hate, whereby one wrong Translates another,"

but with a gentler means, and with a view to moral

principles and righteens ends. The individual honor that can only be yindicated at the expense of the national diguity and public morality-by the criminal sacrifice of human life, and a reckless disregard of the most sacred duties and obligations. 12th, says:
is not worth defending. Moreover, he is a deformed. "On Satur

among men, to discountenance the duello. Let those who resort to this revolting method in the settlement of personal difficulties, feet the tree-slible force of your disapprobation, and the full weight of their own dishonor. It is only in this way that we may hope to rid modern seelety of this four rolle of Scandinavian their fours. barbarliy.

Mrs. W. H. Harden.

This lady still remains at No. 1 Waverly Place where she not only entertains her friends and stran- problems which neither the philosophers of the past gers who may be seeking for spiritual light and direction, but she is also employing her peculiar and re- satisfaction. The sources of the Aerolies, and the the sick. In this capacity she is every day attracting that relence has not clearly unveiled. Some have conincreased attention, and winning the lasting conf. | lectured that they are thrown up from terrestrial vol hope and health in her presence.

Dodworth's Hall.

Dr. R. T. Hallock (332 Brooms street) has been appointed to act as Lecture Committee at Dodworth's Hall the ensuing year. All communications respecting the occupancy of the platform at Dodworth's, should be addressed to Dr. H., as above.—Herald of Progress.

MYSTERIES OF NATURE.

A Ploral Barometer.
It is a well-known fact that many common flowers open in the morning and close at evening. They moreover open in the direction of the strongest light. A plant of the genus Helianthus (common sunflower) vill even turn round on its stalk to follow the sun.

sions as the valgar homicide who staye his man with a are not alone in their exquisite susceptibility. The picture is an illustrated commentary on the carious. club or a spaile, they have not the nerve to expose changes in the atmosphere may be anticipated by living and glorious forms of Nature. It is an impresthemselves to the legal consequences of the crime. It these who make careful observations respecting the sive sermon against all brutality and grossness. A is a part of the system of such gentlemen to foster a varying states and combinations of the unorganized Barbarian would blush to even think of offering hufalse public sentiment, under which they inaugurate elements. If the science of a cotemporary is not at man sacrifices to Venus or Apollo; and it would be and sustain a Code designed at once to sanction (only fault one may prepare a cheap and reliable barometer morally impossible for a coarse man to look at the Gra-

In manner and form as follows:

Take a clean glass bottle and put in it a small quantity of finely pulverized alum. Then fill the bottle with spirits of wine. The slum will be perfectly dissolved by the alcohol, and in clear weather the liquid will be as transparent as the purest water. On the approach of rain or cloudy weather, the atoms will be visible in a flasy spiral cloud in the centre of the fluid, reaching from the buttom to the surface. This is a cheep, simple said beautiful barometer, and is placed within the reach of all who wish to peases one.

The Resurrection Flower.

The following account of a mysterious flower, said to have been taken from the bosom of an Egyptian beauty, embalmed many centuries ago, is suggestive of delicate fancies and spiritual analogies. Who can tell what beautiful affections and divine gifts may have slumbered in that blusted bosom-checked in their earthly development by cold and uncongenial them to govern their passions-engage in a mortal circumstances-which now expand and bloom by the

the following Item from the Diepatch :

It is well known that human bodles are frequently and found to be in a complete state of preservation. Congress. Jackaloo is too far from the eelestial country Others, entombed under similar circumstances, and surrounded by essentially the same material elements, undergo a rapid decomposition. It is more difficult to explain the causes that operate in the preservation of the one, than to account for the destruction of the other. This remarkable preservation of some bodies has been ascribed to the petrifying influence of the surrounding elements of carth and water, or to the exclusion of the atmosphere. But these suggestions are-ceriainly in many cases—wholly unsatisfactory, since multitudes of organic forms speedly decay under precisely similar circumstances. We cannot say that we entertain any opinion on this subject; but a suggestion will do no barm. As it is now clearly demonstrated, to the satisfaction of many acute and rational observers, that Spirits have power over matter, and can produce electro-chemical effects among the elecertainly possible that the facts under consideration ornamental art: sustain some relation-more or less intimate-to the spheres of spiritual causation.

The Doily Baptism.

Nature has provided the homen body with not less than seven million avenues through which the effects matter is carried off. When we take a sudden cold tively, are either beings of sober reflection or practical these minute canals are closed, and the infinitesimal streams set back toward the fountains of life, and are that we advocate, since the disposition to fight is not discharged into the internal organs and cavities of the the best proof of valor. We have witnessed as good cut- body, corrupting and corroding the elements and chandence of courage in the kennel and on the dunghill. In nels of the circulation, and interrupting the harmony deed, true courage is never united with that pugna of the vital forces and the organic action. When one clous spirit that is ready to quarrel with every offends steps into his bath Nature returns a grateful oblation er. The man who is truly great and honorable, is through these seven million open mouths! There is a never the first to resent an injury. He would suffer renovating power in the daily ablution, whatever may wrong before he would do wrong. He is not the be thought of the haptismal ceremony as practiced in

the church.

"The perspiratory pores in a squarel inch on the paim of the hand are three thousand five hundred and twenty-eight in number, with each of which a little tube, a quarter of an inch long, is connected, making the length of tabe in a square inch eight hundred and eightly-two inches, or serenty-two and one-half feet; on the pulp of the finger the number of porces is a little greater; on the heel the number is two thousand two hundred and fifty-eight, and the length of the tube is forty-seven foct. Taking two thousand cight hundred as an average of the number of porces in a square inch over the whole surface of the body, and seven hundred can be undered in the body, and seven hundred can a man of ordinary size being two thousand five hundred as aquare laches, there would be seven million porce and one million seven hundred and first thousand inches, or nearly twenty-eight miles of perspiratory tube."

A Splendid Meteor,

A correspondent, writing from Drogheda, March for the Bannes. is not worth defending. Moreover, he is a deformed, sickly and ragged apology for a truly brave man, who dare not sland by the Riour, and resist the influence of a false and corrupting public opinion. We call upon all men who would promote a higher civilization, a noblar practical life, and a more spiritual religion

The various terrestrial and atmospherical phonom ena, depending on the action of heat, light, electricity and magnotism, are now comprehended in the science of Meteorology. The subject presents some difficult nor the present have been able to selve to our entire markable gifts in the examination and treatment of manner of their formation, are among the mysteries dende and grateful exteem of many who have found canoes above the atmosphere of the Earth, which is extremely improbable, while others have supposed that they are projected from the Moon by volcanic action Laplace entertained this opinion; and it is certainly for more reasonable than the hypothesis that ascribe them to a terrestrial source; since the lunar attraction and atmosphere would oppose much less resistance to the propelling force and the momentum of the moving body, then the atmosphere and the gravitation of the earth. Moreover, the chemical constituents of the Aërolites are not such as to favor the theory of a terrene orlgin.

Perhaps the most prevalent opinion among the philesophers of the present day, is that these mysterious meteors originate—as to the source of the elements that enter into their composition—in masses of matter existing in the planetary regions and held for a time Other flowers are so sensitive to the variations of light in equipoise by opposite attractions; and only descend. and the atmospheric changes, that they afford very ing to the carth when our planet chances to meet them accurate standards for barometrical observations. We on the line of its orbit. On coming within the sphere extract the following paragraph from Dicken's All the of the earth's attraction, the increasing momentum of the falling body, and the resistance of the condensed atmosphere, would naturally produce intense combus tion, by which the chaotic matter would be partially or wholly consumed. When the consumption of the igneous mass is entire, the bolide, or fire-ball, is not accompanied by the descent of meteoric stones.

WORKS OF ART.

Rosa Bonbeur's Great Picture.

In our judgment the Pine Arts constitute one of the chief refining instrumentallies of the age, and, indeed, of all ages, and countries. There is a redcem-ing gospel in the forms of Beauty, and every great artist is an apostle whose inspired thoughts live in mar-But the delicate structures of the organized world ble types, or in pictured symbols on the walls. After ces every day for one year and remain an awkward clown. A great original picture is a painted poem, or a perpetual prayer after the pure and the perfect. Hang up the beautiful commentary; let the artist preach his impressive sermons from the slient walls of your dwelling, and there offer his pencil-rendering of his sout's aspiration after the Absolute Perfection. Such teachers should have a place alike in the temples of Religion, the halls of Science, the Common School room, the cottage and the palace-where children are born and educated; where young men make up the programme of life, and where the old man

"On there the drapery of his couch about him, And lies down to pleasant dreams."

We have written this from the suggestion afforded by ROSA BONUEUR'S magnificent picture of the Honse FAIR, which is certainly one of the most natural, beau-

"The body of a young lady was recently disinterred at Memphis, Tours, after a buried of five years, and when the offer of One Hundred Dollars for the best description of the corpse, was still blooming placed between the fingers of the curpee, was still bloom brandt Peale's great picture, which was recently notive." ticed at length in these columns. This che, dismore of the venerable artist is quite sufficient to enlist the exhumed, after they have been in the earth for years. Muses, while the golden incentive is an ample reward for the successful poet. Mr. Colton is doing much to refine and spiritualize the multitudes by fostering a love of plotures; while, at the same time, he is willing to pay the posts for exercising their natural gifts on a very suggestive and truly inspiring subject. An unprofitable mistake occurred, doubtless, when we falled to inherit a liberal measure of the rhythmical faculty. For this reason we may be allowed to stand saids, on this present occasion, while others enter the arena. But our privilege at least permits us to watch this con test of the peels, with a lively interest, and to record the result in modest prose, Our readers may now have an experiently to inspect

Pealo's great painting, which is on exhibition at the Cooper Institute.

A Reliliant Ornament.

can produce electro-chemical effects among the ele. The following paragraph from a city paper will give ments and in the forms of the material world, it is the reader some idea of a very splendid specimen of

ornamental art:

A New York letter describes a piece of fewelry which is destined to make a sensation among the female persuacion. It is a strap bracelet, of fine link obsin, of a quaint Vanestian patters. The centre, set in a circular band, is a cluster of diamonds, having a waving edge of black enamel, divided into tweive compartments, each neading a dazzling brilliant. Between the edge and the central glory is a vine of fine gold, in what sailors form "round turns," each turn embracing one of the clusters of diamonds, and from the vine buds of fine diamonds burst into light. But in the centre of all are two wheels, set in black enamel ground, each having eight arma, and each arm twelve diamonds. These wheels turn on a common eate, the bud eigh the largest diamond of all, and by an ingenious piece of machiner, wound up by a key, the wheels are made to revolve in especial directions for two hours. Imagine in effect of this pyrictechnic display in a brilliantly lighted salom, with a jump arm beneath it if you can. What admiration it will command from the men—what envy and heart-burnings is will excite among the women!

If the person who wears that bracelet is pure in

If the person who wears that bracelet is pure in heart, refined in manners and conversation, and has a mind that is full-leweled, the admiration of sensible men will be excited by herself rather than by the costly triffe that encircles her arm. Indeed, such things are altogether inferior, even, to the charms of a bean tiful person. Gold was never half so radiant as the Illy and the rose; and we seldom pause to look at such meaningless things as diamonds since our observation

confirmed the Poet's discovery, that "Heaven Is in the blue eye."

Lecturers N. S. GREENLEAF Will speak at Dovor, N. H., May 13th

and at Marlboro', Mass., May 27th. G. W. ROLLISTON will spend the menth of June in Minnesota and July in Northern Wisconsin. He will act as agent

ALL SORTS OF PARAGRAPHS.

By "Ancient Olimpses of the Spirit Land," No.

Occupation in Spirit land." It nuswers many queries the threat be very so either, so by this precaution a more to have received from time to time upon this subject, sorious attack may be effectually warded off. we have received from time to time upon this subject, For Miss Hardinge's " New Humanitary Scheme" ico second page of the Banner.

Mr. liedman's letter in reply to Mr. Coonley will be found in another column. Several of the plunks of the "Charleston platform"

are rather knotty. Under the correspondence head, on our sixth page we publish a sketch of the life of Miss Martha P. Huett, whom our Western friends have denominated the ·Western Star." We have just received the St. Louis trance lecture delivered there by this lady. Subject-

· The Authority of Truth." It occupies two and a half

columns of that mammoth sheet, and is a production

of much merit.

We have received from Father Beeson, the Indian issionary, a detailed account of the public meeting cently held in Huntington Hall. Lowell, to take tion in reference to the treatment of the Indians in the Torritories, but the crowded state of our columns recludes the possibility of our publishing it. Mr. cesson is engaged in a noble work, and we are pleased passed that his efforts in behalf of a down-trodden race to meeting with so hearty a response from all classes. We find in the Gazette and Democrat of April 19th, published at Lancaster, Ohio, one of our leaders, intire, headed "A Nation's Death." We have the harity to suppose the editor accidentally omitted to credit it to the Banker, otherwise it was a most flagrant breach of couriesy.

There are still snow banks eight feet deep on the mountains in Washington, Sunapce, and Geshen, N. H.—Des.

We care but little whether praise or blame is lavished we care but little whether praise or blame is lavished.

We care but little whether praise or blame is lavished.

We care but little whether praise or blame is lavished.

We not a missional half, what in justice to currely a dear cored at the Scott Healing Institute, and satisfy themeselves that wo do not claim half, what in justice to currely a commodation shouse, do recommodating these the ourselves may could. We have take a large, handsome, and commoditions house, for the purpose of accommodating those who may be altrame to be treated.

Hot and Cold Water Baths in the bouse; also Magnetic and Meelicated Baths, adapted to peculiar complaints. In fact, we have turn developed to the temperate of the surpose of accommodating those who may be altrame to the purpose of accommodating these who may be altramed to peculiar complaints. In fact, we have turn developed to peculiar complaints. In fact, we have turn developed to peculiar complaints. In fact, we have turn developed to peculiar complaints. In fact, we have turn developed to peculiar complaints. In fact, we have turn developed to peculiar complaints. In fact, w We have received from Father Beeson, the Indian

We care but little whether praise or blame is lavished on men and women, so long as we know their sims are true and their deeds noble. As Spiritualists, we court no commendations save these the God within whispers at the bar of conscience. No man or woman is fitted for the great battle of life, until there is a willingness to become of "no repute" in the esteem of a falsely judging world,—Spiritual Clarion.

"Every inmost aspiration is God's angel undefited; And in every 'O my Father?' slumbers deep a 'Here, my

An original way of answering two questions at "Here, Biddy, my darlint, what 's the time o' night,

and where 's the petaty pudding?" "It's ate, str." The death of the body no more interrupts the life of

the soul than the breaking of a crystal glass destroys the sunbeam that abone so brightly in it.

Why is one of the editors of the Star in the Wes like a very intimate friend? Because he is always

RATHER SHARP SHOOTING .- Friend Davis's last

Herald of Progress contains the following: The mourtful condition of many clergymen is thus tritlely and trutifully told by a correspondent, in speaking of one to whom he orders the Herald of Progress sent:—"A liberal-minded man—he is drag ging around with him the southness carcass of a dead theology, simply because it was barnessed to him before he had learned that the soul was made to be free."

Coffee impairs the power of digestion.

It is said that the "self-regulating Johnson gas urner" produces more light than the common burner with an economy to the extent one-third to one-half of the whole gas bill. We should like to have Johnson send us a specimen, to enable us to en-lighten the public on the subject.

Advices from Brownsville, Texas, state that there ras a rumor affeat that Cortinas, the Mexican bandit chief, was reorganizing his force, and had crossed the river.

Last Sabbath, as we were on our way to church Last Sabbath, as we were on our way to church, hugging closely around us an overcoat to keep out the chilly winds, we met two ladies leading a little child perhaps four years of age. The little one was dressed fashionably, with short frock, short drawers and rather short stockings, and as it was led with its arms raised, its little naked red knees and perhaps two inches of the legs were exposed to the plereing blast. We can no longer wonder that slokness provails among children, or that so many of them die under the "mysterious providence of God!"—Bath Times.

A lady whose dress is covered with bugies may b spected to make a great noise in the world.

At times we feel thoroughly the truth of the sentiment contained in the following lines from the pen of

ment contained in the following lines from the George D. Prentice:

Within the deep
Still chambers of the hears, a spectre dim,
Whose tones are like the wizard voice of time,
Heard from the tembs of ages, points its cold
And solumn flager to the beautiful
And hely visions that have passed away,
And let'n o shedow of their leveliness
On the dead waste of life.

DESERT AND DESERTERS .- Sir William Naplor never ras an advocate for brutal punishments. Talking of lesorters, and the cruel way in which they are .. let tered." with a bot iron, he said todignantly one day: You may take my word for it, no soldier was ever mproved by it. On the contrary, the soldier, like port wine, invariably turns out the worse for being brand(i)ed."

lieve that those who sin the most during the week are the most devout on Sundays: and that come but knaves are qualified to hold office under government—with the exception of a few natural born fools and lunatics.

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HEMANS. HALLAW. ROOG.
Three Hs. in three different countries born,
Hibernin, Albien, Caledon, adorn.
The first in genties! poesy surpassed.
The next in justice. Humor claims the last.
Bend tribute to the name most dear to you,
But, reader, do n't neglect the other two.—Panch. If Enoch, the father of Methoselah, was translated, so an

that he did not see death, then, per consequence, the oldest man that ever lived died before his father. A lemon weighing a pound was recently raised in Hagerstown, Md.—Ex.

That's not very wonderful; it would not require much strength to raise it. A cask of nalls weighing one hundred pounds was recently raised in this city. A high rent-a hole in the crown of your bad hat. Suspicion among thoughts are like bate among birds

that ever fly by twilight. They are defects not in the leart, but in the brain. The London Era says that John C. Heenan was horn at a place cailed Benicla, a village in the Troy district of the United States." Ha, bal

> 'T is a very ancient saying.-Time till now has proved it true; "Do unto all your neighbors
> As you'd have them do to you." Another saying new prevalla-Of an entirely different huo: " De sure and do your neighbors, Or they 'Il certainly do you."

Hot weather and clouds of dust are the standing complaints of the New Orleans journals, of late. The crops in all that part of the country, however, never looked better; and the public health is unexceptiona

A modern philosopher gives several potent reasons why a man should never marry for money, but an old epigramist views the case very pleasantly on the other

"Whosever you marry," Crosses said, "Take one rich widow, or rich maid; Por any wife may turn out ill, But, gad I the money never will,"

THE TRIBUTE OF A WIFE .- The Counters Lionel of Chalvillan, better known as Celete Mogador, being about to publish a new novel, in Paris, dedicating it to her dead husband, says of him: "There is on earth one great soul the less, but in Heaven one star more. Had not the Count Lionel de Chaivilian faith and charity, the two virtues most pleasing to God?"

To abridge conversation, speak but the truth.

rullful sources of Pulmonary and Bronchial offictions, Experfence having proved that simple remedies often net O, will appear in our forthcoming issue.

We discase, recourse should at once be had to "Brown's Brown" Read the message on the sixth page, fiended chief Truckes," or Lorenges, let the Cough or Irritation of

> CHARLES IL. CROWELL, Tranco Medium, No. 0 1-2 Brattle street, Doston, jolico in Hanner of Light Building. Medical examinations and proscriptions, \$1.00; general manifestations, \$1.00.

> Office hours, from 0 to 12 o'clock a. w., and from 2 to 8 r. w. Patients visited at their residences, when required After 5 o'clock, p. m., Mr. C, may be found at No. 3 Pembroke street. He will also answer calls to lecture. If Mich 31.

SCOTT'S HEALING INSTITUTE, "Western Star." We have just received the St. Louis
Democrat, which contains a phonographic report of a
Trance lecture delivered there by this lady. Subject.

"The Authority of Trath." It occupies two and a half

BPHILT AND MAGNETIC PHYSICIAN.

This being an ago when almost anything in the chape of an advertisement is considered humbur, we desire persons who may be afflicted to write to those who have been relieved or correct at the Scott Healing Institute, and satisfy themselves that we do not claim half, what in justice to curselves we could.

Spirit Preparations,
GIVEN TO JOHN SCOTT, AND PRETABRE DI HIM AT 30 DOND
STREET, New YORK.
COOSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Brouchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supercede their use and give health and hope to the afflicted thousands. Price 25 conts.

PILE BALVE. PILE BALVE.

A covereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cleveland, Ohio, after twelve years of suffering, was in less then one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price \$1 per loce.

EVE WATTH.

where the same results have followed the use of this invaluable remedy. Frice 31 per hoz.

EYE WATER.

For weak or inflamed upes the preparation stands unrivalid. It never fails to give immediate relief; and when
the difficulty is caused by any local affection, the cure with be
specify and permanent. Trice 30 cents.

BPHIT EMBROGATION.

For Tetter, Brysipelae, Bait Rhoum, and all Scrofulatio
cruptions of the ekin, an invaluable remedy, and warranted
to cure in all ordinacy cases. Price, \$1.

CANOER SALVE.

This Salve, when used with the Magnette or Spiritual
powers of Dr. Scott, has never, in a single instance, failed to
sifted a permanent and positive cure, no matter how aggrarated the case. It will be found triumphanity efficacious of
liself alone, in cases where the part effected is open; and
when Dr. Scott's services cannot be obtained, those of any
good medium, whose powers are adapted to such complaints,
will answer the purpose. Price, \$10.

RIIRUMATIC REMEDY.

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism and will leave the system in a condition that will positively forbid a return of the disease. Frice, \$5 per bottle. For \$10 a positive cure will be guaranteed.

per bottlo. For \$10 a positive cure will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE.

This estentishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we character to disease. We do not claim for it the reputation of a cure all, but we do tragard it as a Cure of Many. It has proved stertlingly and amazingly successful in the worst kinds of Rhoumation. Neuralgia Spreins Brulsca, Bislocated Joints, Chilbhian, Frostef Feet, Siff Neck, Tetter, Sore Breast Sero Nipples, Spinal Complaints, Baldness, etc. Price \$1 per jar.

St per jar.

Be Particulal.

In ordering any of the above medicines, inclose the amount in a testor, addressed to the undersigned, and sate distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first conveyance. Address,

BR JOHN SCOTT, 30 Bond street, New York.

Extract from a letter by Judge Edmonds on Spiritualism:

Extract from a letter by Judge Edmonds on Spiritualism:

"John Scott, of No. 36 Bond street, New York, was originally a pilot on a Mississippi steamer, but for new ever five years ins been used as a healing medium in St. Louis, while, Clincinnett, Columbus and Cleveland, and in this city since Pebruary, 1858. He is now receiving at his house from furly to one hundred patients a day, and is working many strange cures, principally by imposition of hands.

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bles them. In show that spirits carry the characteristics of their earth-life to that beyond, and to sway with the erroness idea that they are more than rears beings. We believe the public should know of the spirit world as it is—bould bearn that there is ovil as well as good in it, and not expect that purity alone abail flow from apirits to earth.

models, we sak the reader to receive no doutrine but forth by models, in these columns, that does not comport with his resemt. Each expresses so much of truth as he perceives so much. Rath can speak of his non-condition with truth, while he gives opinions merely, relative to things nutexisting the second seco

Answoring of Lottors.—As one medium would in be way suffice to suswer the lotters we should have nent to mt did we undertake this branch of the spiritual phenomen, we cannot sitempt to pay attention to lotters addressed to spirits. They may be sent as a means to draw the spirit roughtings, hawayer.

Visitors Admitted .- Our stillings are free to any one vistors admitted.—Our stitute a to too wany one sho may desirete attend. They are held at our office, No. \$1 2 Uratile attent, Boston, every Tuesday, Wudnesday, Thursday, Friday and Edunday, afterneou, commencing at saturear rwo o'clock; after which time there will be no admittance. They are closed wently at helf-past four, and risitors are expected to remain until dismissed.

MESBAGES TO BE PUBLISHED. The communications given by the following spirits, will be

published in regular course. Will those who read one from a spirit they recognize, write us whether true or laise? From No. 1048 to No. 2003. Friday, April 6.-Invocation; The Two Births: Catherine bang Bates; William Manders, Rockport; Efficient Bach-

Young Bates; William Flanders, Rockport; Elizabeth Bach-stor, Concord.
Saturday, April 7.—Bisphon Beardaley, Northfield, Vt.; Allient M. Poterson, Rochesser, N. Y.
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Wednesday, April 11—Michael Agin; Wm. Brans, Boston.
Wednesday, April 13.—The Kingdom of Heaven; Nathantel
T. Pintlips, Hoston; Elis Augusta McPhenon, Augusta; Elithadt Ecknods, London; John Carney.
Katurday, April 14.—The first Resurrection; William Lathrop; Jain Hogan; Josha Proscott, Concord; Ellen Wilson, Manchester; Noah Blanchard, Boston; George Losson,
Jacksonville; William Armstrong, Lawrence.
Tuerday, April 17.—Spiritual Giffs; Thomas Thompson,
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ford. decrease, April 18.—Sally Ann Bradstreet, Hoston; Mary Louisa Payson, New York; Hannel Phillips, Boston; Aunt Allee; Samuel Jaquith; Oharles; Hiram Thompson, Thursday, April De-Wm. II, Beal, New Haven; W. F. Johnson; Dr. Wm. Balch; H. Marion Biephens; Captain Juhnson (.Dr. Win, Balch; II. Marina Bupnens; Capinin Jusoph Romeraen, Friday, April 20—Rellance upon God; Philip Jonos; Charley Cora; John Btusrt; Charles A. Vinton; Geo. Atlans; Charley Clark.

Saturday, April 21—Human Responsibility; Andrew Jenklas, Portamouth; Jackson L. Lang, Bufale; Charlotte Washburg, Roxbury; William Colby, Amerburg.

Occupation in Spirit-Land. " What is the occupation of the inhabitants of Spirit life in the Spirit land ?"

"What is the occupation of the Inhabitants of Spirit life in the Spirit and?"
This is the question given us for discussion.
There are quite as many different kinds of occupation in the higher life as there are different states of mentalities. Each spirit has its own sphere of action to move in, its own life to progress by. There are no now occupied exactly alike. You do not find this with you, and you ment not expect to find it with us. Variety existent everywhere. If it were not so, thou we would get weary, and the spirit become nothing. The scientific man is the scientific man through all siges. He is ever striving to bring out something new; howesting something to benefit humanity and raise him in the scale of progression in life. As mind is ever active, so all must be occupied in some way. The physician will be the, physician still, if he be so from choice while on earth. Hat if conditions bind men to their occupations, they will not bind them in the higher life. Every spirit moves, in the proper sphere. Nature gives to every one a work, and to every one a work of his own, and that work is pleasant to the spirit.

Of course the spirit cannot perform manual or physical labor, for that belongs to the form, to material life and action.

We will here inform you that every new invention

Of course the spirit cannot perform manual or physical labor, for that belongs to the form, to material life and action.

We will here inform you that every new invention found among you originates with us. It is first born of the spirit, next in the material; for as spirit is superior to the material, it giveth life to all things. A Fulton received his ideas from the higher life. Inventive minds who have passed on to the higher life are not idle, and in order to perfect the plan and attain progress, they are obliged to come down to material life. The artist, if so from choice, will be the artist still. He who loves to gaze upon the beautiful here, loves the same in the hereafter; and that mind who dwells upon the lower degrees of life, sifting its mysteries, is surrounded by the same conditions, and according to his sphere of action must he work, must be move onward to his God. He who leveks to know of the mysteries of the past while here, will seek for them in spirit-life, and give them to the inhabitants of this lower life, giving them clearer gamments. The drunkard, who finds joy such as is peculiar to his condition in life, for a time finds joy in lingering in the haunts of evil, so called by mortals. He finds no aphere of action cleawher. He binds himself willingly, and is lead by peculiar convictions to his mode or degree of development.

As life ends here, so it begins in the higher life, always. There is no space, no vacuum or break in the mighty chain of life. It continues on, on throughout everlasting ages; and that occupation that is agreeable to the spirit bero, is so to the spirit becreafter.

Every mind dwelling in mortal is kept in mortal by the atmosphere or spiritual life of the higher life.

ont evorinaling ages; and that occupation that is agreeable to the spirit bere, is so to the spirit bereafter.

Every mind dwelling in mortal is kept in mortal by the almosphere or spiritual life of the higher life. Byery spirit lives and progresses by sustenance from the higher life; as the body receives sustenance from the lower or earth, its mother, so the spirit receives its food from the ligher or spiritual.

The little child, as it comes up in its standard of life, receives its spiritual impressions from those who are in contact with it. The mether gives the first spiritual ideas; plausts the first spiritual seed. It never clice, but gathers now life, and as it passes out of a material condition, it passes into a condition spiritual. In oblidbood it gains intelligence from those nearest to it.

Conditions often blad the spirit an unwilling cap Conditions often blad the spirit an unwilling captive. There are many slaves among you. Almost
every one in your midst is a slave to something.
There are conditions binding the spirit to that which
is repulsive to it. They compet the spirit to move
just so, and if it takes one step in progression it is
obliged to surmount many obstacles to do it. These
conditions are peculiar to mortal life, and when you
have done with it, you are at liberty to choose, your
position—and you never choose amics. Impulses in
nature go forth and draw to every individual spirit
that which is food for the spirit. That which is food
for one spirit is not so for another. One may find joy nature go forth and draw to every individual apiritation which is food for the spirit. That which is food for the spirit. That which is food for one spirit is not so for another. One may find Joy and peace, and may move heavenward by coming to earth to teach humanliy. Another may find peace by coming to be taught, for there are many heavenly teachers walking in the flesh. Many who have cast of the material, stand far lower than many who walk among you clothed in material.

The minds of the past had many foolish ideas regarding the inhabitants of the spirit-land. One tells you that they enter into a state of oternal happiness, and a portion into a state of oternal happiness, and a portion into a state of eternal misery. Nature, in thunder-tones, tells you that cannot be so.

It would be folly for us to endeavor to analyza the precise condition of those who are to spirit-laife. We cannot do this, because we cannot lift you from your material plane. You live materially, move materially, and must look at spiritual things materially.

Know that the spiritual things materially.

Know that the spiritual things materially, and must look at spiritual things according spiritual and mental.

Now then, view the inhabitants of spirit-life by the

a mental. Now, then, view the inhabitants of spiritlife by the Now, then, view the inhabitants of spirithic by the standpoint of materiality. If you, as a man or woman, are fond of certain things, know that you will be fond of them hereafter. The same joys and sorrows are rours in spiritific as in your own. Read a lesson in every development of nature. Ask your own soul where it shall be pleased to act, and when you receive an answer in your own soul, act; for its promptings are ever faithful. Bind yourself to nothing when your multi way so free.

apirit may go free.

Then you will be satisfied; your progress will be commenced with rapidity; you shall no longer wander in darkness because you are enslaved, but you shall wander in the sunlight of God's love, because liberty reigns over you.

Harch 29.

Capt. Thomas Parker.

I have a brother and a sister in Boston, Mass., and i have been informed I could speak with them by com-

i have been informed I could speak with them by coming here.

After coming within your spiritual circle this afterneon, I accertained I was to do so only by giving what I might wish to here for publication. I mm disappointed somewhat. I have very good reasons for not wishing to manifest in public; but my desire to speak with my brother and sister is so strong, that I believe I shall conform to your coudition, or rule.

My name was Teomas Parker; I was formerly a sea capitain, and salled out of Boston. I died in Boston, and I suppose it is necessary for me to give you the manner of my death. Upon this point I feel a little sensitive, from the fact that I was apposed to have died a natural death, which was not the case, but committed

brother and sister to know sometising of the life begun at this time.

My sister is unmarried, and my brother is alone, and lives at the southern part of your city—just where is esided.

I don't know you. My name is Emma Brown.

I don't know you. My name is Emma Brown.

I'don't know you. My name know you. My na

Ben. Grafton.

sometime.

Ben. Grafton.

I'm a trifle unused to these things, and this rig, especially. Well, I haint seen you this five years. May use the part of t

in this body, as I did to five in my own a few days before I left it. I did of consumption; I was sick med a year, and my name was Joseph Hewins. I've tried to come bere before, but they told me I better not. I've left a wife, a family, and I'm anxions to say something to them. That I'm unhappy, I can't deny; that I'm disappointed. I must own too. The Christian religion, so help me Godraint worth a straw! The religion of the church, I mean. In the latter part of my life I tried to get along with it, and to find peace in believing; but, my God! there is more neace in knowing one thing, than in believing a thousand. God know—If there is a God—I would not lie, and I come here to beseech my friends, if they value immortal life, or happiness after death, not to believe in the religion of the church, for it is not worth a straw.

I'm sorry that I did not live a better life; I'm sorry that I was inclined to drink. I want to get away from that now; but I'm told my journey will be a tedious one, and in order to get along I must come back here and do up the work I left undone. I did n't attend to my soul's welfare; I clouded my spirit by drinking liquor. I associated with those I should not have a sociated with, and by disregarding the advice of my friends.

I have a brother. His name? Stillman, who came

I have a brother. His name? Stillman, who came

ent. How long I shall remain in this analyzy obsertion I don't know; as long as it is right for me to. I suppose. I don't know how I can do any more good than by coming and talking to my friends.

I was poor—and died poor—died dependent. Need n't have been so; and that troubled me a good deal, because I didn't improve the talents I had. When knew I was to die, I tried to become a Christian, and to pattern after members of churches, and I find they are very poor models, and I want to tell these models their religion is not worth a straw, and their foundation is rotten, because they lack charity, and do not deal out mercy to all. I'm disappointed; but I understand it as well as the members of the churches and I know they do n't know anything about God, or heaven, or Christianity—I know they do n't. Good day, sir.

Sin against the Holy Ghost.

"Whosever sinesth against the Holy Ghost shall never be foretwen, neither in this world no ribo world to come."

This passage of Scripture has been given us to speak apport to-day.

In order to answer the question, or to analyze the subject, we must first consider who and what the Holy Ghost, or holy spirit whether appiritual or natural, human or divine, the boly law of life; to us the holy lost, or holy spirit whether appiritual or natural, human or divine, the boly law of life; to us the holy ghost, or holy spirit when a sit is an an and so help me God, if they do not empel them to do it. I want my friends—to serve the make things right, I will cease to live if I do not compel them to do it. If there is anything required as to my position, I will say I filled a position in public life which was distanted to me, and I shall not here give it; nor shall tasteful to me, and I shall not here give it; nor shall tasteful to me, and I shall not here give it; nor shall tasteful to me, and I shall not here give it mere a few points of the condition of my friends. I am to trible the position of the condition of my friends has an econstraint of the condition of my friends. I am the li

in order to answer the question, or to analyze he subject, we must first consider who and what the Holy Ghost is. The Holy Ghost is to us the holy law of life: whether spiritual or natural, human or divine, the holy law of life is to us the Holy Ghost, or holy spirit of all things. The Scripture saith, "Whospover sinneth against the law of life shall not be forgiven, not here nor in the world to come."

Forgiveness is to us that which comes by repentance, which follows after time resentance. But it would

Forgiveness is to us that which comes by repentance; which follows after true repentance. But it would seem there was something more necessary than repentance in the case of him who sinneth against this law of life. Sin is such wherever you find it, and it is simply the perforsion, or the trampling upon, or treapasing against, the law of God, which is the law natural, which actuates all things that have life. If you commit a sin against the law of your physical form, there is no forgiveness for that sin—it can never be forgiven—you must antier for it. Suffering, to us, is in no way allied to forgiveness. To forgive is to wipe out the sin without an atonement.

Again, if you sin against your spiritual nature, or the law governing your spiritual boing, there is no

suicide. My brother and sister are awate of the fact. but my friends are not awate of it. I can give you no reason for committing the act. I had enough; had retained from business; had powed the meritian of life; was of a happy disposition, but an uncontrollable desire to try the realities of the unknown world get eastrong a hold of me, that before I was awate of what I was doing, I took my life; I had no reason for doing that, save that I have given. I have given in the lawrest moto ask you, are we obliged to speak to our friends. In this public way? Oh, it pleases me to know it in not necessary for me to enter into any account of my early life. As far as identification will go, it hink I have given moto apeak of now, as I have every been silent upon them.

Every one has a desire to understand something of the country they are going to. If they contemplate taking a lourney, they desire to hear of the country they are going to. If they contemplate taking a lourney, they desire to hear of the country they are going to. If they contemplate taking a lourney, they desire to hear of the country they are distingt a lourney, they desire to hear of the country they are distingt a lourney, they desire to hear of the country they are distingt a lourney, they desire to hear of the country they are distingt a lourney, they desire to hear of the country they are to visit; and i see it will be beneficial for my brother and sister to know something of the life begue at this time.

My sister is unmarried, and my brother is alone, and liven at this sime.

My sister is unmarried, and my brother is alone, and liven at the southern part of your city—just where I was dided.

More than the find no angle of forgiveness and find and material; and when the author they be at the southern part of your city—just where I must become acquainted with this law of life, human and divine, spiritual and material; and when they be-

all through the universe; and it one sins against it, punishment is the consequence, and no forgiveness can be meted ant to him.

Let Wisdom stand at your right houd, and then you shall have mastery indeed; for you shall control sin by understanding it, by rising above it, by joining bands with God in wisdom.

Then read not alone in the book whose pages are must, whose year atmosphere is cloudy, ground which

My brother John exists on earth, but I know not | can't help' Joseph Hewins.

I'm a poor, uphappy spirit. I've been dead just about one year, and I ind it just about as hard to live in this body, as I did to live in my own a few days before I left it. I died of consumption; I was slek most of the spirit in this my distribution of my captures. Described by the spirit in the western States. I died at Brownville, Ohio. I was in trade most of the time. In early life I studied, intending to take either a ministor's or lawyer's position; but was not well pleased with the conditions attending such life, and I may will some discontinuous which induced we have not with the conditions attending such life, and I may will some discontinuous which induced we have not with the conditions attending such life, and I

years—over nine. I have made some attempts to com

Thave a brother. His name? Stillman, who came to you some time ago. Ho went away when be was a young man. I heard he came here to you; but I didn't believe it.

I came here to day to warn my friends to do different. How long I shall remain in this unhappy condition I don't know; as long as it is right for me to. I suppose. I don't know how I can do any more good then he coming and talking to my friends.

give the place of my birth, or my death, for reasons good to me, but uscless to you.

J believe I have said all it is necessary to say: and as I do not wish to say anything nancessary to take up your time, and that of the visitors here, I suppose I may as well leave. March 30.

Maria Isabella Ashton.

I have a father and mother, two sisters, and one prother. I lived in St. Louis, and died of consumption at fourteen pears of age. I was sick more than one year. My name is Maria Isabella Ashton.

J said I would come back again; and, if I did como I would repeat a verse of a bymn so familiar to me and my mother; one she tanght me when I was very young:

"See Israel's gentle shepherd stands, With all engaging charms: Hark I how he calls the gentle lambs, And folds them in his arms."

My dear, dear, mother I she will know me-she will not say I did not come. I am happy, and the world here is benutiful, so lair, so, bright, so glorious, that I

here is benutiful, so lair, so, bright, so glorious, that I would not wish to come back again.
Tell my mother I have not my sister here, and a great many of our friends, some of whom I never knew on earth.
I have a great deal to toll my mother, father, and all; but this is a strange place, and all are strangers to me. If I could go home, and could speak as I speak here, I should be very happy.

March 80

Lawrence C. Capton. [This spirit spelled by means of the alphabet for the

(a) mapire specied by means of the alphabet for the deaf and dumb, the following communication.]

Can you understand me? I can read your thoughts faster than you read me, but I cannot hear.

I was born in Santa Croix, Mississippi. I died in New Orleans last June. My brother said, "Come back." My name was Lawrence C. Capton. I died of fever. Was a reader of your paper. Ago twenty-six. I have not spoken since six years of age; lost my speech and hearing in consequence of fover. Success to the Banner. Good by. Harch 31.

William L. Heard,

It seems to me it would be better for that class of spirits who can't talk, to write. The spirit who follows such a one as I follow, is pretty sure to have a bard time of talking. The weak organs are so far paralyzed, or so far lost to natural use for the time being, that you can 't use them well, and consequently lose a great deal by having to work the jaws to get them under way.

is to see a great deat by having to work the jume to get them under way.

My name is William L. Heard. I was sixty-three years old, and died in the city of Washington, D. C. Pretty high nine years have passed since that time, and this is the first time I have controlled a mortal in

this way.
I have many personal friends in that city, besides a I have many personal friends in that city, besides a rery deer family; and if I was not extremely anxious to speak with them, I should hardly come here to-day. My family are strict religionists; most of them are members of the English Chutch. There is only one right way to do anything, and that is to do what seems to be your duty, regardless of all church creeds. I feel it to be my duty to approach my friends, and if I cannot approach them as I would like to, I must do no as best I can.

I was not a member of any church; I was a free-thinker. I claimed the right, and used it, too, of thinking for myself. And I say now, as I said before death. I never attended church because I feit it my duty to do so, but because I had a desire to please my friends; consequently I received no benefit from the shurch.

shurch.

i think I am as well off in my new home, as if I had

i think I am as well off in my now home, as if I had made a profession of religion, for I am sure I should not have possessed it, for it is a very hard thing, to possess true religion, especially while weighed down by the troubles of life.

The Bible says, "Ye caunot serve God and Mammon," and you must serve Mammon while in the fiesh. I have just commenced to serve God, and if my friends with he commenced to serve God, they can ascertish he commenced to serve God, they can ascercommuning with me, and in no other way.

March 31. [As these communications are spoken, so we snell names of persons and places as seems to us proper, according to sound. In proper names errors are some-times found, arising from this fact, as we do not always think to ask a spirit how he spells his name, The above is a case of this kind.]

Margaret Shay.

I think I have get in the wrong place. They said I could speak to my mether and my sister.
Tell you what I wish to tell thum! Margaret Shay was my name. I lived in Lawrence. I worked in the mill—in the Pemberton. I was seventeen years old. I do n't know how I died. The last I remember was I do n't know how I died. The last I remember was of combing my hair. The next thing I found myself dead. No, sir, I have not heard of the mill falling. New I remember, I did fall. Who else was killed? That was last night—only yesterday. Just now I'm dead—last night I died. At night it was, at lighting-

dead—last night I died. At night is was, as nearest up time.

Oh, I was frantic just now—last night—because they told me I was dead! Mary, where is she, and Ellen, my cousins? Are they dead, too? All of us? Did you say the unil fell? And burned? And was I burned? Oh, God, how long will I be dead? Where is God? Was it to you I'd come? They asked me what I'd like, and I said I would like to go to my mother, and they said they would send you. Does my mother, and they said they would send you. Does my me what I'd like, and I said I would like to go to my mother, and they said they would send you. Does my mother know I'm dead? She lives in Lowell, I bearded with Mrs. Wlison. Are they all dead! Oh, Uool is it Tuesday now? March, did you say? Have I been dead so long? I can't think straight. Are you a doctor? nor a priest? I was a Catholic, sir. Tell my mother I speak with you, and I want to speak to her. Oh, I'm so frightened all the time since last night when they told me I was dead. I do not remember having any pain, nor of being sick.

Henry Sheridan.

Menry Sheridan.

What's all the row about me? Do you know?
That's cool. What's your name? I suppose I can
tell you what my name is. I expect my name is Henry
Shoridan; I expect I lived in Campton, Pennsylvania,
How do I spell it? Well, I swow, if you aint smart.
My accupation? Well, I swow, if you aint cheeky.
Did you never hoar of me? Well, mister, I'll tell
you. I went to California a year ago, and I just got
abot, and the felks are making a terribbe fuss about
the place, and I thought I'd happen round here and
tell the felks not to make too much fuss about me, for
I'm pretty well of here.

can't help? I'm just as well off and as happy as a body need to be. I just want you to tell them folks to keep casy and not borrow any trouble about me.

I've been in the habit of traveling since I was twelve years old, and have taken care of myself. I happened to got on the wrong track, and got shot over; but I'm all right, and am not in hell, but am right square here, talking to you.

I was shot in Grass Valley. Just say I'm all right, and there's no need of making any fusa about me. When I get a chance to go home, I shall be glad to do so.

do so.

The next twenty years I spend, I suppose will be speakers, spent in a different way from the last twenty. I lived because it is a speaker in the last twenty. en years in one.

First thing I ever done I was trotter at one of your talloring establishments, and I committed a petty theft, and had to travel. I don't know about telling theft, and had to travel. I don't know about telling you who the boss was—it wont pay to tell you. There's a good many people thrown out on the world pretty young, and they get such hard masters they conclude to work for themselves; and as they don't get enough of the needful; they help themselves.

Do you know anybody in this city by the name of Mears? What do you think of him? Ask him if he know me. and you'll get the whole story, and save me the trouble of talking.

It's a long road that don't turn anytime. How some of us chaps get turned up all standing. Well, I'm all right now, and if they are as lucky to get in so good a place as I am, they will be pretty lucky.

I'll see you again sometime.

March 31.

Botsey Waters.

I want you to hear and remember all I say to you.

I lived on curth eighty-foar years; my name is Betsey
Waters; I died in Portland, State of Maine; I have
been dead most four years. I bless the God of Israel
that I can come back and speak. I have got children,
and grand-children, and friends on earth, and I cannot
rest until I point out the true way to heaven and to God
to them. They are mistaken, and I want you to tell
them that I came here to-day, and told you who I was them that I came here to-day, and told you who I was,

"God moves in a mysterloug way. Ills wonders to perform

erve nim.
Good by, young man. God bless you and keep you always in the way of right.
March 31.

SPIRIT MESSAGE,

The following communication was given through Miss A. L. Hoyt to a friend :-

and give forth sweet fragrance to your soul.

As you journey on the sea of life you will be guarded As you journey on the sea of life you will be guarded by angels, and we spirits will safely land your bark in the haven of trest. Treat in God and in his minis tering angels, for we will direct you through all your trials. Come, feel our strength and power: for many tright flowers will spring up in your pathway, and the rays of the sun of train illuming your path.

M. R. T.

What she says, and is as much interested and instructed opposition—not in spirit. Frinciples, local, issue, and opposition are but playthings of the spirit's infancy; not useful in spirit manhood. Hatred, false hold, ignorance, darkness, are only cutalized fown the rays of the sun of train illuming your path.

M. R. T.

Miss Holett is ongaged in the West and South till to keep the too darking light of heaven off the infant.

A. B. Onice.

Written for the Banner of Light. AN INVOCATION.

BY SUEL TUTTLE. Dear mother, leave thy apirit home-In climes to me unknown-And come and stay with me to night, for I am all alone; He, my soul's woul, is gone to-night, And home is dark 'mid floods of light, Each stirring sound is fast asleep, There's not an answering tons 'Tie sad to be along. Come. 'tle so allent, mother dear, Thy spirit footstops I could hear. It almost seems that could I feel Thy angel arms entwine About me in one fond embrace Of feeling all divine, That gladuces would about me play, And chase this sullen gloom away. From out each recess of my heart, A grinning ghost has crept, And mocked at all my dearest hopes, Until I turned and wept;

To frame high hopes 'neath memory's light. One form with ley, freezing eyes, And ghost-like fleating hair. Has startled Fancy with its cries, And lurks anear my chair. Come, mother, I am all alone. And every ray of Joy has flows. Another with a hearse deep voice, Is gibbering by the door, And now and then I hear its steps Gilding scross the floor, I start-I pause-I dare not look-A gobiln's stero I cannot brook. I know that wildered maniac voice-I've heard its tones before;
I thought the grave had husbed its notes— It old-I dream them o'er! Ob, mother! if you love your child, Come now, and bush this gibbering wild, Come fold about my heart thy wings, And luli my fears to rost; Come tell me of the angel land.

I thought, sweet friend, 'twere folly's height

Thy home among the block. In ellence I will watch alone, Until I hear thy spirit tone. CORRESPONDENCE.

D. A. EDDY, CLEVELAND, O., APRIL 16TH .- Please

Hrs. Hyzor's Lectures.

announce to your numerous readers that Cleveland is still to be found on the spiritual chart of the universe. and is located as usual in the State of Chio. Owing to the difficulty in obtaining speakers, our meetings have for some months past been mostly suspended. An engagement was at length effected with Mrs. F. O. Hyzer, who has occupied the desk at Chapin's Hall the three past Sundays, and to sum the matter up in a few words, she has really done a great and mighty work for the good of suffering humanity and the salvation of souls. Spiritualiens, through her ministration, stands out not only vindicated, but gloriously triumphant. While the saving and regenerating power of our philosophy, as demonstrated within the last twelve years, was beautifully and forcibly contrasted with what Christianity had failed to accomplish in eighteen hundred years: its abuses were not overlooked, nor the charges set up by our enemies slightly passed over. The most intense sometion was monifest at her closing lecture throughout the vast audience, when Mrs. H., apparently all on fire with the influence and power that was seeking utterance through her organism, showed up the subjects referred to above, in a manner never before listened to in this piace, and which I am sure will not soon be forgotten. With each succeeding lecture the interest was increased and intensified, until the fast (Sunday, 15th, one of the levelicet days known in our atilude.) resulted in a ground oulminating triumphol effort. The invisibles, evidently with a view to arouse the slumboring embers in this locality, made good use of the refreshed and invigorated condition of their favorite instrument, the medium, to set forth such facts as were adapted to our present wants and necessities. and which will long, long be remembered, not only by Spiritualists, but by hundreds who before had taken in time, or after time. Truth, when developed by the

Martha F. Hulett.

A. MILTENBERGER, St. Louis, April 10 .- Last October I published in your paper, Messrs. Editors, some facts respecting this "Western star," and promised your readers a fuller account of, her development as a medium, when I had obtained the particulars, which livery there is no attempt at oralory, no striving after effect. Her language is choice, her gestures for — she is more like a eacher than an advocate. If there is any fault to be found, it might be said that she is not clear enough for the mass. She gives you the shape of the idea, leaving you to fill in the details, or fills. trations; thus constantly keeping you on the alortmaking you think as she speaks, as well as afterwards. In this she has no superior in our corps of able

Martha F. Hulett was born in Illinois, near her

present home. (Rockford.) April 12, 1840, consequently she is now just twenty years of age, although she looks to be sixteen. In 1855 she experienced ... change of heart," joined the Christian church, and was "baptized by cutting a bolo in the ice," under the ministration of the Rev. Charles McMillan. This pastor being "wiser than he knew," proposed to her family the forming of a spiritual circle, thinking the phenomena explicable on the meamorle theory. One of that circle became entranced, and gave some tests which overset the reverend's theory. But the same medium went further, and predicted to Martha + that If she would sit, she should become a medium in one A circle was formed, but after three months was dishanded. She resolved to sit alone, and for nine months did so one hour every day, without any effect, till the return of the year, when she was completely paralyzed physically, but not affected mentally This continued for three months; then at regulaperiods she became first clairvoyant; then medical clairvoyant, with healing power; then impressible then an unconscious trance-speaker, and in 1857 es sayed her first appearance in public in the home of her them that I came here to-day, and told you who I was, and want to talk to them.

In the old Bible that was my father's I wrote down a good many things about which I thought I should see in heaven, and I made a good many comments upon a good many passages in Scripture I did not understand, I tell you this because I knew you don't knew anything about it. I lived a Christian, and served God; tell you this because I knew you don't knew anything about it. I lived a Christian, and served God; to tell my children and grand. I come here to-day to tell my children and grand. I come here to-day to tell my children and grand. I come here to-day to tell my children and grand. I come way to serve God, and that is, by following the dictates of their own consciences.

I only come here to prove that it is me, and to say that I want to come to my own people; for I do not like to send letters or messages to them.

The right she of persecution, that there is shadow needs no righting, for it does not then exist. Spirit is never governed by human laws, or by the turned so many back. Her friends descride her; her schoolmates avoided ber, and pointed at her as she walked the street. And for what? Because in that hour it was given her what to speak." No fault, no crime, no weakness; but one way to serve God, and that is, by following the dictates of their own consciences.

I only come here to prove that it is me, and to say that I want to come to my own people; for I do not like to send letters or messages to them.

The right she of many father's I wrote down needs no righting, for it does not then exist.

Spirit is never governed by human laws, or by the church condemned her; her schoolmates avoided ber, and of matter. And for it was for the church condemned her; her schoolmates avoided ber, and of matter. What is govern the material world are produced by splicit; the laws of matter. And for it was fount to speak." No fault, no crime, no weakness; but to speak." No fault, no crime, no weakness; but to speak." No fault, no crime, no w

Ah, me, what a sight is here! A child of seventeer traveling ever alone, without purse or scrip, against I am disappointed, but yet no one knows how many her parents' desire, against her own, but moved by a glorious things God has laid out for those who love and power mightler than all these. She says. "You know her parents' desire, against her own, but moved by a that, in the West, Spiritualism does not pay in money; I did not seek nor desire notoriety or fame; but I saw them?" He will always in spirit follow and obey the atheist rejoice, the drunkard reformed, the fallenof my own sex raised up to lead a holier and a purer life, all by this blessed gospel of Spiritualism; and this is the motive impelling me on-a work that this gos-Angels give you buds of thought, and when bedewed pal slone can do, the blessed gospel of facts, and not will never turn the rivers of God's eternal spirit that of opinions."

Angels give you buds of thought, and when bedewed pal slone can do, the blessed gospel of facts, and not will never turn the rivers of God's eternal spirit that flow into the channels of immortal souls.

She is now a "conscious trance speaker." She hears

when this prairie flower, so feall and delicate, will bloom upon the air with sweetest fragrance.

Your managers in the East would do well to engage her early, or the West will keep her to teach, to fit the heart full of spiritual food.

To the Priends in New York State, etc.

Miss A. W. Stradue, Cleveland, Unio, Africa 23.—Allow me to say to my friends in the State of New York, etc., where I promised, if parise, to stop on my return East, that on account of the evere and protracted illness of a sister at my homes; Vermont, it will be impossible for me to do so. I regret it very much, as I like to redeem even partial promises; but in this case I consider home duties paramount to publie ones, and I know, under the circumstances, they will excuse me,

My address through May and June will be Plymouth. Vermont, where all letters may be directed me for next winter's services. And to prevent misunderstanding, I will just say that my time for Sundays is all engaged up to next January, except two or three summer months that I shall remain with my eleter, or devote to rest and quiet between my severe labors of the past winter, and the perhaps not less so of the one

And as I turn my face toward the East, and bid good-bye to my Western friends, I shall carry the memory of their many kindnesses with me as so many flowers gathered in my pilgrimage to be transplanted and bloom fadeless in my "Native Home."

To Prof. Payton Spence, M. D.

Sir.—The Dannen comes to me every week, a most welcome guest, and I read nearly all it contains. In two late numbers I have read your articles, under the caption of "Immortality and Non-immortality." Now I would really like to know what you are trying to do? Do you wish to add another pang to the alrendy broken, bleeding hearts of those parents who have been called upon to lay their little ones in the grave? Have we not suffered? Do we not suffer mough? Do you wish to make us still more desc

I have buried two children-my first-born daughter and my only son-two as fair bads of promise as ever bloomed on this carth. How I loved them words cannot tell, and with what agony I watched their dying only a mother knows who has passed through the same ordeal; and all that has sustained me through years of loneliness and miscry has been the hope of a re-union with them in the spirit-world-the thought that they were still mine, that I should yet possess them, and my deep longing love be ratisfied. If there is no imnortelity for them. God grant there may be none for me, either. Could I for one moment believe your argunent, I should wish for unnihilation immediately; but I do not. I find the answer to the question, .. Do they still live?" In my own soul; and you have never lost child, or you would find it there likewise.

Good Results of the Spiritual Philosophy. FLORA E. HUBBARD, STERLING, ILL .- The BARNESS

BARAH A. KING.

has found a cordial welcome in our Western home. It omce to us laden with many a precious gem, and finds few souls here that are willing to accept the truth. fearless of what the world may say. Since we have become acquainted with the Spiritual philosophy, we feel that there is an uncher to the soul, both sure and etendfast; and we can traly say, since we have comversed with dear friends that have passed on to higher spheres, we are enjoying that peace which the world knoweth not of.

Encournging. J. C. PHILLIPS, MENOMONER FALLS, WAUKESMA.

Wis., writes that the cause of Spiritualism is gaining ground in that quarter. He understands, by friends living in Milwaukie, that there is a greater interest manifested in the Spiritual philosophy there since His Sprague's lecture than ever before.

BIGHT DE BEERNITY, AND IN TIME, 100. MESSRS. Epirons-The article in your last, "Wrong n Time and Right in Eternity." has called forth the ollowing:

Whatever is, is right, may be a "one idea." but it an idea that is not developed in the soul until the soul is at peace and in harmony with all other ideas. Time is a fractional part of eternity; the sternal years of our existence have already begun. Truth is

soul, becomes a property of the soul's eternal exist Penalties attached to past actions, and rewards bestowed for good actions, must be right, if all things are right, and have been. The all right doctrine does not go against penalties for crime, nor rewards for goodness. It goes against nothing that exists; it is at

tell the felks not to make too much fuse about me, for 1'm prefity well off lent. I am happy to say 1'm prefity well off lent. I am happy to say that my predictions have been verified. She has a banker—deposited in the "faro" sometimes. Do you deposit there?

What's the use of making a fuse about what you can't help? I'm just as well off and as happy as a ment of this truth, ceases to exist in the soul forever and the millenium of peace triumphs over the inharmony that has been necessary in the past.

I do not doubt that millions "who have left the form suffer for deeds done in the body." This fact does not weigh against the all right dectrine. The change we call death, does not change the development of the soul. The soul may wear for a time its garments of earthly love after, the same as before death. All deeds are necessary products of the soul's development, and many deeds inevitably produce suffering. When the soul grows, it always produces some deeds of which suffering is the consequence; and it is this suffering that breaks the soul's affection for earth, and lots it go up to light and freedom, where its pature draws it. Suffering may be as necessary after as before death. The spirit may have earthly love after as well as before death, and in its progress, this love must be cut asonder: and suffering is the means, in the hand of infinite Wisdom, that does this work. It is right, it is beautiful, for it frees the soul from darkness and conflict. to soar away to the condition of its deepest longings-

peace, harmony, light. Conscience to the soul is a blank, and virtue to the soul is a chimers. To the excellence of the material world conscience is a beautiful reality, and virtue is sor a chimera. Conscience and virtue are attributes of the material world, and in the highest sense are beautiful in the logic of matter. In the beauty of the soul's attributes, when developed, conscience and virtuo fado away, and, like other things of earth, cease

What we call wrong is a necessary shadow of earthly love; when spirit comes this shadow is gone; the shadow needs no righting, for it does not then exist. conclusion and affirmation is not a fact to the sight of Intuition, but it may be a fact to the dark philosophy

of matter. Man may be influenced by circumstances and education in his material boing, but his soul cannot. "Man has natural inclinations, but must be follow them, and so far as he can he will in the material

outer world.

The circumstances of earthly things may turn a river from its legitimate channel, it is true; but they flow into the channels of immortal souls.

There exists in matter principles, antagonisms, and

LETTER FROM THE WEST.

HT DEAR HANNER-Every week you are before me in held for many long months.

All your artislic bounty. Truly may Spiritualists be We had not many hearers, it is true, yet they were in of nature. proud of you, for assuredly no reform paper affords as telligent, and, still better, approved of what our guides. There is not a person on earth who knows why be prous of you, for assured, no retorn paper saurus as tongent and to say, We are to speak there again on Thursday believes in immortality. Heligious minds almost unimuch reading matter as do your entarged pages. Long and Friday of next week.

we would be the multiform variety pro
Wo heard of two facts in this place, which we think between heaven and hell in its fruits. Many would

sented in your columns. found your paper popular; had a fair audience on far souled messenger. Death, was there. Gradually and bity in the fire of hell to a blank noncternity. It is as numbers and intellect are concerned; pay small, yet they should not be passed by on that account. Brother Wadsworth is a favorite at this place. I trust that er Wadsworth is a favorite at this place. I trust that he will prove bimself worthy of the confidence our prayer most potent, yet naught effected he with the exert a wonderful influence over a coarse minded man,

numbers are being saided to our ranks every week I found the friends Just and willing to do all they are which, I think, arises through a misunderslanding. To me they were most kind and generous, and I shall toward me by all with whom I met. Brother Willis place, and the friends are doing all they can to support them in the work.

I must not close my comments about this place without expressing my thanks to Judge Fuller, brothers Gilbert and Turner and their families for the noble, generous hospitality extended to me, and which they are willing to extend to all who come in truth, to inher

for our cause,

Burr Cak.—I lectured here to a large audience for a may be live to enjoy this truth.

Sturgis.-Hera Spiritualism has a strong fortification, manued by noble and true souls. I have lectured platform, and the truth may be fearlessly spoken. Speakers are sustained by contributions; and while they are not large, yet they are liberal when we consider the amount expended for a place to hold meettugs in. Brothers Peebles of Rattle Creek, and Smith of Three Rivers, speak here once a mouth each. Mrs. Stow makes Sturgle her headquarters, and is considwred a tige speaker.

Laporte, Ind .- I spoke three times in this place to good audiences, numerically speaking. There is not stand, and see if they could get any spirit communica. There is a time when it is so, and a time when it is much animation here, yet there are a few noble souls left as a sweet incense under the nestrile of old theol.

| positively, too; when one of the captain's daughters |
| possess it to a larger extent than others. Some feel |
| ogy. Capt. Andrews is a true-hearded Spiritualist, got on to the stand, and took a ride around the room—fully conscious of an immortality awaiting them, and has ever contributed largely to the support of the B. Newkirk, Esq. Hon. Charles Catheart is a great expense to old theologists, hearding them in their sented before him, and finally put a stop in tete to all mortal and immerial haloms. strongholds, and opening his house to all that come, offering large sums to any one that will detect a fraud in his modiums.

Chicago.—This city has had its ups and downs in Spiritualism, and the cause has suffered much from the false positions of weak-minded men and women; yet there has been an under current at work in the oppopite direction. Spiritualists have suffered here from the persocution of old theology more than in any place that I know of. Business men who dared to speak favorably of Spiritualism were marked at once, and all possible efforts were made by the churches to ruin their business prospects. II. M. Higgins, music publisher and dealer, has suffered immensely on account of his Spiritualism, and hence he ought to be suntained by overy Spiritualist in the West, or that comes to the ture by singing from the Psalms of Life a beautiful West. For a long time Mr. H. carried on the meetings in this city, and would have succeeded in his management if certain weak-minded breibren had only known enough "to have minded their own business." Broth er H. was forced to give up the meetings or close up his business. Spiritual meetings are now under the charge of Brother Russell Green, who, with all his house, are Spiritualists of the right stamp and true material. Meetings are held every Sabbath morning and Spiritualism, both of which original and of the two principles—terrestrial and celestial, and evening, and have been since last November, with ted from the same cause, phenomena; but produce dir. and is governed by certain fixed and immutable laws. marked success. Drothers Wilson and Ambier, and forent results, because one is shielded by faith and the Sisters Spragno and Hulett have filled the desk with other is defended by reason. The purport and purpose the law of nature, it is impossible to reach the end by marked ability, and have been fully appreciated, and of these phenomena is to demonstrate, in both cases, a any other way. You might as well teach babes the greeted with a warm welcome, full houses, and good life of man beyond the grave. pay-in fact Chicago pays her speakers more liberally

naw, which co t three hundred and fifty dollars.

than any other city in the West.

apr. and, what is still better, there are two or three it. Truth is everywhere, and always, and when you Apollos water, but God alone can give the increase."

A man will draw unto bimself his surroundings. spirits in the other world, and that they have somemission is to man. How long these men will be able to hold their places, the future must tell. Mrs. G. is one of the best healing medlums that I ever

met with, and many are healed through her powers, and that is, make all pay who are able to; for there spirit of Christ unto us. are enough who are not able to pay, for Mrs. G. to exnection with Mrs. C. A venerable deacon in one of God to come and heal his wife; but God would not undortake the job. The deacon then called in an earth-

"No." said the deacon, "I wont have the devil in my house."

Dr. urged, the deacon refused; friends interfered the want of help; friends grew angry, wife grew worse; the deacon declared that he would as soon have the devil in his house as a spiritual healing medium. Finally the pressure was too much for the deacon, and he had to yield. He sent a friend after Mrs. G. She would not go unless the descen would come after the devil bimself. This the deacon refused to do. Finalthe descen's wife, and she arose from her bed of sick ness and went about her business. The deacon generously paid Mrs. G .- wothing! Truly, the sick are bealed without price, the lame are made to walk, and the blind to see.

Germans, and are honest, industrious citizens-very unendowed by a spark of intellect, deformed and soul. We can to-day, that to morrow may find us further

avoirdupols, at least, if not of argument—than it has to grow only in the material and sensuous, without

grim master of old theology, passionless Death. Grad- and he will be spiritualized by their magnetism. Colducter.—I lectured here to a large and intelligent audience. The cause is in a flourishing condition, and siler called long and loudly upon his God for help, and ballsts have discussed the question if animals are imthere was no bely. Death's work was almost finished. mortal. But in this discussion, as in that of the main The last breath of normal life had started on its oter- question, they have exhibited their supreme selfishable to for the advancement of the truth. Thave heard | nal journey, and ere it reached the pearly gates of the | ness. This one has a dog or that one a horse he wants some complaint about our brethien in Coldwater, spirit's earth-home, it was arrested by the passionate to take with him into the immortal world. appeal of his spirit's earth mate, the wife, who threw | Disease results in death. Moral disease is associated herself on to the dying man, and, clasping his almost with death as much as physical disease is. The hulong remember the true brotherly feeling manifested lifeless, breathless form in her arms, excluded, in the man being may be so corrupted that the Divine life soul's own language and truth: "My hasband, oh! my cannot stay in it. In the terrestrial life man has work and his angel wife, are doing a good work in this husband, do not leave me! I cannot lose you! You to do to fit him for the celestial life-something to do cannot, will not leave your wife yet! Death does not Instead of heaping up wealth and crushing the poor. claim you; you are not called! Stay, stay, stay yet a Immortality is a stage of development, and progression, little longer with me ! God, ob. God | give me back alone. It is no gift the Divine has thrust upon us as

my busband I" Death's cold embrace relaxed its hold; the cold. damp dews of death were turned into the warm, flow ing river of life. The breath went back again to its home in the lunger the spirit took up its home one place of its size. Elder Farley is a patriarch in the corrents once more into action; and the husband lives selves too small to grapple successfully with a questionand loves the truth with all his heart. Long stirring appeal of the wife to her God.

Is not God a God of mercy ? and did not Elljah take Mankind, and the Divinity of his Nature, " the widow's son up into his loft where he abode, and hore several times, and always to large and intelligent did he not stretch bimself out on to the form of the ject, but in our judgment it is all important, involvaudiences. The friends have a good house with a free dead child three times, and did he not cry out, "Oh, Ing as it does the experiences of two worlds. Much soul, come back again?" And the soul came back again into the child, and the child lived. Cannot the between the two terms, apirit and soul; they are often same be done to-day, as well as thirty-two hundred used as eynonymous, but they are not. Sometimes cars ego? or has God, through his anger, (theolog | the soul is used as the immertal part of man; again, ically speaking.) deserted man? If he has deserted as the earthly part. The Bible, too, in Its teachings man, he has not descried woman.

> and he stated that it occurred in his family. Thus: the of science quarrel. They evince a duality of power, family concluded, one night, to bring out the table, or and this duality exists in the life principle in man, tions. Soon the furniture began to move, and pretty and that, too, in the full light of a lamp. This continued, with many other manifestations, until the no such feeling, though they are just as much entitled manner of inquiries or investigations after spirit change in position. We teluse to make use of the

> Now, my dear Banner, I am about to move on to Dixon, on Rock River, Iti., where you may expect to Divine principle, being too hamble to grasp at the hear from me again.

> > E. V. W.

Yours for the trath. Napierville, April 12, 1860.

MRS. A. M. SPENCE AT THE MELODEON Sunday, April 22, 1860.

APPERNOON.

As previously approunced. Mrs Spence's subject we "Immortality." The quartette club prefaced the lec-

"The voice of an angel
Falls awest on our ears,
It whispers of gootness,
That conquers our fears;
It spoaks of a fathor,
Who governs in love,
Who draws all his children,
To bright homes above."

She said : Last Sabbath we endeavored to review

We find it our province this afternoon, to speak of the terrestial and colestrial life of man; his earthly and Mr. Green has reuted a new ball that will seat eight spiritual, his natural and divine life. We do not exbandred people, and it is to be ready on the first of pection thoughts will find a response in the hearts of May. It is to be the very best hall in the city, and in all. No truth can come at once, but is received by Its most central portion. They will have a good choir men according to their capacity for the reception. It is of music and one of the fluest melodeons that I ever nover at fault. Though what we say may startle you, and you may oven be repulsed from it, what there is of all the saints and virgins, gods and saviours in the Thus you see that Spiritualism in Chicago is looking truth in it will never be demolished because you reject calendar cannot do it for him. "Paul may plant, and

seems conscious of, and yet has no means by which to of philanthropists. Wherever a man is put, he musi thing more to do than to sit forever on marble benches determine the facts of. You sometimes seem to receive and his level. If you approach any man, it must be before God, shouting "Hallehilab!" and that their experiences without knowing their source. This is through his own channel. It would seem, if the old not the case with the idea of life beyond the present. The returning to us of our dear departed leved grope through eternity, groveling like an animal. Is ones is our only proof of the future life they enjoy. The church has admitted this dectrine; for she blus her sary it is for men to change their state of life, from the and go away rejoicing in the glorious truths of our new followers cat the sacramental bread and drink the wine, dispensation. One thing I would advise her to do, for those who have passed beyond us, and to draw the

ercise her charity on. One fact I will mention in con- than that new enjoyed by man. We find his life a male immortal?" We were told by the spirits that gradual development; but at the same time we find when we had reached that part of our development we And Chicago churches had a sick wife, who could not be nature liable to produce abortion. The planting of an should know, We said, "You can answer us yes or bealed. Long and faithfully the deacon prayed for undeveloped aced in the ground was never known to no." The response was: "We can say both and tell result in a healthy plant. The health of the soul is the truth." Then the question was asked, partly in always consequent, or dependent, upon the health of levily: "Do spirits cat, drink, and live in houses, as by spirit, in the form of a man, who exhausted all his the body. All life gorms are deposited in globular, or skill, and finally referred the deacon to Mrs. G., telling egg forms. If we destroy its conditions, the egg perhim that if any one could core Mrs. Deacon, it would ishes; if we change them, the life, or development changes. Deprive the plant of the smiles of the bright Sun-father, and you cause its death, for mother earth the purpose and integrity of my guardian spirits. 1 cannot supply the deficiency. Nothing can complete its development, if deprived of any of the ingredients willing to bear all the repreach that name brings with the deacon was stubbern; wife cried and meaned for of its nature. It is not the bulb which gives the oak it, for the good of the bely cause in which I am inexistence, but the germ within it. Every healthy seed volved. possesses a luminous substance, which is life, lying inactive. Light and heat are typical of intelligence | the people of Janesville, Wis. I was shooked at my and affection. Every life must involve these two ele. own words, and at the close of the lecture, attempted

ments, and without them could no life be. You behold a tree in early summer, covered with | tongue cleaved to the roof of my mouth, and I could plooms, the prophecies of fruit; but the blessoms, each not utter a word. Afterwards I was compelled to adly, the pressure became so great that the deacon had of which bespoke a germ, drop and fade away, and vocate this to me "horrid dectrine" in Buffale, N. Y. to come down a pag-came after the lady with his car when aniumn comes, you find the tree only part full and there first heard that Mr. Davis had declared the riage; after which he was permitted to go about his of fruit, or, perhaps, there is a total deficiency. No. same opinions, and estimated some four hundred of business. Mrs. C. then went to his mouse, and by a ture has produced an abortion, there. Going on late the people of Bullulo were not immortal. I called on few applications of her hands removed the troubles of snimal life, you behold many very ill-spaged milingle. him to know his experiences, but he declined talking while others are well-formed, graceful, and superior in on the subject. I could not understand this reserve, intelligence. So it is with races and families of men. for I always felt free to tell to all whatever I understood. Low-minded, sensual, degraded, and brutish men and Pethaps he was waiting for society to progress so as to women bring forth progeny like themselves, or, for understand him. The articles published in the Baxthe blending of two elements in one, worse depraced MRR or Light by Prof. Spence were written by him-From Chicago I went to Nunicroille, situated on the and idiotic, and candidates for the lunatic asylum, self more than a year ago, and I then advised him not Dupage River, twenty four miles from Chleage. In the Often with better motorial, noture brings forth darling to have them published at that time; since then it midst of one of the fluest farming counties in the na- babes deformed and idiotic, and the parent's heart is seemed to me the time had come for their publication, ble State of Illinois. Napierville is ten miles south broken with sorrow at the cruel work of nature. Some and as he agreed with me, they appeared in print. of the Galena and Chicago Railroad, and numbers physicians will not let such monstrosities live, to about three thousand inhabitants, many of whom are blight through life the joy of friends and parents; for study and investigate for yourselves; and let us do all

less, they are nature's abortions. Spiritualism has taken up her residence in this Geology proves to you that there were countless and place, and numbers in her ranks many of the purest mals existing upon earth, of a furnation different from and noblest men and women in the village. Yet the any new known. As the earth was developed to a youngest child of Beaven, God's last Christ, has as up higher state, the races of such animals became extinct, bill a business to teach the weth in Napierville, as did and now we find no trace of them save on the shelves her elder brother, eighteen handred years ago, to teach of our museums, or in the die they have east in the the Jews. Spiritualists own most of the Baptist primative rocks. So whole nations and tribes of men Church here, which, by the way, has not had its desk disappear, as the Indians of North America are disblessed with a man of God for many, many long appearing from our country, driven by the repulsive weeks; ret a few highted brothers and sisters forbade atmosphere of a newer mee. Our soil is not fitted for weeks; yet a few highest brothers and sisters forbade atmosphere of a newer race. Our soil is not fitted for the hope of the books on our philosophy to the west-tis being occupied by Spiritualists, and undertook to them as it used to be. The settlement of the Caucastern friends. Write early, and state plainty your wants. close the door against the first men of the town. Yet, sian here has caused a change of things. Deprive the tiod be praised, there was one woman and one man Indian of his surroundings, and his life to him ! the moral courage to stand out for their valueless; and with any other mun the result would be

o intellectually colliced by the maistictin variety preor intellectually colliced by the maistictin variety preor intellectually colliced by the maistictin variety preor intellectually colliced by the maisticin in the fruits. Many would
contain in the fruits. Many would
contain in the fruits. Many would
contain the fruits of a prefer extermination, or annihilation, to elernal danfrom Tolodo I went to Adrian, and lectured twice; man who was alck unto death. The relentiess, from antion, though some have said they would prefer eler-

pearls cast before swine. To be atlained, it must be struggled for.

RYENING.

The lecturess said: Our subject is one of the most call your attention to-night to the "Celestial Life of

Some would suppose this to be a commonplace subembarrassment results from the lack of definiteness nan, he bus not descried woman.

The second fact was related to me by Capt. Napler, tive and negative electricity, about which even men not so. There is such a thing as intuition, and some while others higher in intellectual cultivation have term God, because it has been falsely applied as significant of personality. We can only speak of the mysteries of the unknown universe, too wise to be satisfied with trivialities of old beliefs and forms, and too little to talk of such great things as mortal mind cannot span. We see the work of this Divine power in the universe of worlds no more than in the grain of dust. All life, and all existence which is not life. claim a common origin and a common originator. If we can comprehend it in-leaser things, we must in greater. We are no more the creatures of Delly than inecots and animals are. When we have lived out the elementary state of our nature, may we reach forth for the Divine truths beyond us, but we must approach the colestial through the terrestrial. In some respects the celestial life corresponds to the human, but in

> other respects there is no comparison. Inspiration has been, it would seem, copyrighted by Moses and Jesus, and the denizens of this modern age have no right to infringe; but we have got to learn that all men may be inspired, as much, some of them, as Moses and Jesus were. Life is produced of matter. Laws are made to manifest power. Development belog essons of mature life with hopes of success. Until man needs from the depths of his nature, immortally, he will not receive it. Prayer is the manifestation of desire, the struggling of all the flowers of the mind for the actualization of an ideal. As the universe is all harmony, system and beauty, the prayer of aspiration becomes the will, and will conquers. Each man must achieve his own immortality, if he has it at all; and

A man will draw unto himself his surroundings. cient to tell the people from their dasks that there are But there are some things the mind understands and The miser would be in his worst heil in the company theories of immortality are true, that some men would such an immortality worth having? Then how neces

lower to the higher! I have no one to substantiate my opinions. I have been taught by spirits wholly. Some four or five years We can trace human life back to meaner conditions ago the question came up for our thought, "Are animortule do?" The same answer was returned. Doubts began to steal over my thoughts and feelings. But spirits came, and overthrow my doubts, and I have carned to be true to them, and to place confidence in have got the name of being a radical woman; but I am

I first presented these views of non-immortality t to disclaim anything I had said as my own; but my

Now I say to all, take no one for authority, but advanced on the path of progression.

Friends in the West,

Living near the Mississippi River, above St. Louis, who wish to see or hear me in the month of July next, must write me n April at Oswego, N. Y. I spend June in St. Louis, and the remainder of the year in the West, returning East in the

Kew and old subscribers for the Bannes can have the advantage of my agency wherever I am ; and I shall be ready

Back Numbers of the Banuer of Light. rights, and say to their neighbors, "We take the responsibility, and we will open this church." And
You have seen stalks of corn, which have grown up,
they did so, and we filled the desk with more weight—
producing no seed; only slik. So some men are born
promptly attended to. NOTICES OF MEETINGS.

Aferonen, ftogrom-fleney O. Wright will fecture in the fielindeun, Wantington afreit, neut Aunday at \$145 and 170 p. m. Admittanco ten conta. A Circus for transco-speaking, &c., is held every Sunday northing, at 101-2 o'clock, at No. 14 Bromfield streat. Ad-

mission 5 cents.

Cambridgeport are hold every Bundley afternoon and every Bundley afternoon and evening, at 5 and 7 1-7 o'clock, 2, 22, at City Hall, Moin street, Beats free, The following speakers are engaged:—May 5th, Hey, John Pierrout; May 5th and 37th, Miss. E. R. DeForce; June 31 and 15th, Miss. B. R. Amanda Spence; June 17th and 24th, Mrs. M. B. Townsend; July 1st and 5th, Lee Milley, Erg.

LAWRENCE.—The Spiritualists of Lawrence held regular meetings on the Babbath, foreneen and afterneon, at Laurence Hall. ence itsit.
Formono'.—The Spiritualists of Forboro' hold free inset-

ngs in the town hall every Sunday, at half-past one, and saif-past six o'clock, P. M. nant-past six o'clock, I', M.
Loweth.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wolle's Hall Speaking by mediums and others.

Woscester.—The Spiritualists of Worcester hold regular Sunday meetings in Washburn Hall.

Sunday meetings in Washburn Hall.

Providence—A list of the engagements of speakers in this city:—N. Fronk White, two first Bundays in May; Y. L. Waddworth, the two list; Busan M. Johnson, two first Bundays in Jone; Lee Miller, the two list; Lizzle Deten, five Sundays InJuly; Mrs. Amanda M. Spence, the foor Sundays in August; Mrs. F. O. Hyzer, the five Sundays in September. Persoure.—Miss. L. E. A. DeForce, speaks May Sthand 13th; Mrs. Townsend, May 20th and 27th; Miss Emma Bandinge, June 17th and 24th.

Williamstr. Comm.—Leo. 2004.

WILLIMANTIC, CORN.—Leo Miller will are it May 6th and 13th; N. Frank White, 20th and 27th; F. L. Andawerth, June 3d, 10th, and 17th; J. S. Leveland, July 227 and 29th; Miss Fample Davie, August 5th and 19th.

Deliverante, August and minitaria.

Othere Land, Outc.—Speakers who wish to make appointments at the vehicle are requested to address. Mrs. H. F. M. Brown, who is authorized to confer with them. NEW York .- Meetings are held at Dodworth's Hall regularly every Bubbath.

erly every substan. Moddings are held at Lamartino Hall, on the corner of 20th struct and 8th Avenue, every Sunday morning. serus and on Avanue, every Sunday moralig.

Br. Louis, Mo.—Meetings are held in Mercantile Library
Hall Strry Sunday at 10 1-2 o'clock A. M. and 7 1-2 o'clock P.

M. Speakers ongaged :—May, Ella É Olison; June. Warren
Ghase; September, Miss M. F. Hulott; October, Lizzlo Doten,
November, Edman Hardingo.

MOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receive authoritylions to the DANNER, and are requested to sail atten-

tion to it during their lecturing tours. Sample copies sent Mas. Amanda M. Spanor will lecture in Philad's. 4 Sundays of May.—Cambridguport. 2 do. of June. Attleberg. June. 8, 6, 7 and 8.—Fall River, 12, 13, 14, 15. Taunton. 2 Bundays of June. and 2 Sundays of July. Woonsocket, 2 Sundays of July.—Willimantel. 1 de in July. Providence, 4 do of Aug.—Hoston. 4 Sundays September.

CHARLES H. CROWELL, trance speaker, Beston, Mass. Ad-REV. JOHN PUREPONE, West Medford, Mass., will receive alls to lecture on Spiritualism.

Mas. A.P. Thourson will answer calls to lecture in the arrounding towns, addressed to her as Lowell, Mass., thi artier setice. She will speak at Lawrence, Mass., June 2d and 24th.

and 25th.

Miss Rosa T. Awaday will lecture in Chicago, Ill., during the mouth of May; Milwaukie, Wis, the menth of June,
Blic will return East, tecturing in Row York State during Juiy and August; Sopt, in Cawego, and will then return to
Massachusette to make and Winter arrangements. P. L. Wadeworth speaks May Cil, in Marlioto', Mass. Oth and 27th, Providence, R. I.; June 3d, 10th and 17th, Willimutte, Ct. Address accordingly.

MARKEN ORASE SPENDS May, on the mute from Oswigo to Rt. Louis; June in Bl. Louis; July at places on or near the Mississippi above St. Louis; July at places on or near the Mississippi above St. Louis; August at home. (Battle Crock Mich.) and Soptember in Olitings. Ils will receive subscriptions for the Banker at club prices.

N. Frank White will speak in Providence, R. I., May fill and 18th; in Williasnite, Ci., May 20th and 27th; Oswege, N. Y., thatour Sundays of June; calls for week evenings must be addressed in advance. differed in advance.

Mas. Atains, a trainer medium, who has heretelers with held advertibing or recolving pay for her labors, now lifering the public generally, that she will, by having her exponses paid, answer any calls that may tend to the public good, Address Mrs. E. F. Atkins, Ocdar Avenue, Janusion Plain,

Mass. Geo. M. Jackson, Trance Speaker, may be uddressed at Bennettsburgh, Beltuyler Cu., N. Y., until further notjee, Will attend funerals.

Will stient funcials.

Miss M. Munson, Clairvoyant Physician and Lecturer, San Francisco, Cai. Miss M. is authorized to receive subscriptions for the Bannen.

Miss Enna Handings will lecture in Fortland, Mc., &c., during May, Address, care of N. A. Foster, Esq., Purtland, or No. 8 Fourth Avenue, New York. MRS. PANNIE BUESANE PERTON WIll lecture in Lowell May

6th and 18th.

Leo Miller will apeak in Williamile, Conn., May 6th and 18th; Taumon Mass., May 20th and 37th; Boaton, June 5d and 10th; Providence, R. L. 17th and 24th; Cambridge-purt, July 1st and 8th. Mr. M. will innewer colls to lecture week evenings. Address, Hartford, Conn., or as above.

Maxriz F. Hulker's post-office address is Rockford, Iil. She will speak at Milwaukle in May; at Chicago in June; at Toledo in July; at Cinclumali in August; at 8t. Louis in September; in Tennessen and Georgia, in October, November and December.

ember and December.

Mr. II. Marvillar Far, trance speaking and writing medium, will receive invitations for fecturing the coming apring and summer. Address, Akron, Summit Co., Onio.,

Miss Elezaberh Low, tranco-speaker, of Loci, Cattaraugus Co., New York, Icctures at Ellington and Rings's Cornors, Cattaraugus Co., N. Y. J. overy fourth Sabisath, She will answer calls to lecture in Chautasque and Cattaraugus Coustros.

Miss L. E. DeFouce will romain Rest during the Bummer, Attention Weat in Squiember; till then she will receive calle to jecture in New England and New York. Address her, care A. O. Heward, Fall River, Mass. Blu will lecture in Plymouth, May 6th and 18th; Cambridgeport, 20th and 27th. Dn. O. H. Wellington, formerly of Jamestown Institute, has opened a Michical Office at No. 2 Rarrison Arcnue, Hoston. Committees wishing the Boctor to lecture can address as above.

a BOOK.

LINDLEY M. ANDREWS, superior lecturer, will visit the south and West this summer. Address him, either at Yellow springs, Olifo, or at Mendota, Ill.

Mas. M. J. Wilcoxson, of Stratford, Ct., will answer calls o lecture under spirit influence in Councellout and adjacent states. Address as above.

E. S. Wyselka will speak at Randolph, Moss., July 8th and August 18th; at Taunton, August 19th and 20th. He may be addressed at Norwich, Coun., to fill augagements in Now Eng-

DR B. Hannolry's services as a lecturer on Sabbaths and week days, can be had by addressing him at the Banner of 1 lake often MRS. CLARA B. F. DANIELS, trance speaker, will answer cells to lecture. Address, Westfield, Redina Co., Ohio, care of A. Fermun.

G. W. Holliston, normal speaker, will receive calls to lecture from the friends in Minnison and Northern Wisconsin, during the spring and summer months. Address, New Berlin, Wisconsin, Mas. E. A. Kingsmar will answer calls to lecture in the State of New York and the New England States, during the months of July and August. Address her as early as practi-cable at 1228 Outherine street, Philadelphia.

Mas. M. E. B. Sawas will enswer calls to lecture in any portion of the New Eugland States; will also actomit funerals, Address Baldwinville, Mass.

Paov. J. E. Gurusentt. will answer calls to speak, addressed to the Banner office, 143 Fulton atreet New York. Prof. C. makes no charge for his acryices.

J. H. RANDALL will answer calls to lectore to the Liberalts and Spiritualists in the New England States dur oming Summer and Fall. Address, Northfield, Mass.

A. B. Whitzing has changed his residence from Brooklyn to Albion, Mich. All letters to him should be addressed ac-JOHN MATHEM's address will be Delphi, Indiana, to Hay 17th; Homoneo, Kankakee Co., 1ll., to June 8th. II. P. Pararieth, trance-speaking medium, may be ad-ressed at Greenwich Village, Mass.

Ezra Wills, electric physician, developing medium and normal speaker, Address South Royalton, VL.

ALONZO B. HALL, Rast New Sharon, Ma., will answer calls a ble vicinity. N. S. Greentzar, Lowell, Mass. May 6th, he will speak, t Randolph, Muss. t Randolph, Muss.
R. V. Wilson, Cholses, Mass., will receive calls to lecture
in the West up to the first of May.

MIRS BARAH A. MAGOUR, No. 33 Winter street, East Camridge, Mass. MRS E D. BIMONS, trance speaker, will snawer calls to lecture through Count and Mass. Address her at Bristol, Ct. Mns. Frances Bonn, care of Mrs. Thomas C. Love, Hox 2213, Buildio, N. Y.

CHRISTIAN LINDY, care of Bonj. Teasdale, box 231, Alten Illinois. MISS SUSAN M. JOHRSON, Irance speaker, may be addressed INDIGESTION1 at Clinton street, Brooklyn, N. Y. Mas. M. H. Colus, care of Bela March, 14 Bromfield street

Miss A. F. PEASE's address will be New York City, till fur-Mus. Frances O. Hyere, care of J. N. Gardner, Buffalo

N. Y. MANAPIELD'S address is at Cholma, Mass.
LEWIS B. MONROE, No. 14 Brondfeld street, Boston,
WM. E. Rices, 142 Harrison Avenue, Roxbory, Mass.
Mrs. Boston, France speaker, Portland, Maine,
A. H. Farnen, Clydn, Sandurky Co., Onto.
JOHN C. Cluer, No. 5 Eny street, Roston,
J. J. Locke Orcenwool, Mass.
J. V. Churen will bechar in Warwick, Mass. May 21

October and November, and will probably spand the winter West and Bouth. Application should be sent in as early as a new file. Address Eas 816, Lowell, Mass.

Awa M. Mindenzook, Ro. 429 [histopost Cond.]
Daniel W. Herel, No. 6 Princo et., Providence, R. E.
Mas, H. F. M. Reuwe, Cloreland, Univ.
Dr. F. K. Countax . 193 Tribo. Walk atreet, New Orleans,
Baffit, H. Duar, No. 2 Columbia street, Buston,
Da. Zamas Couper, Bellefontaine, Oilo.

DE TENES COOPER Hollefontaine, Oilo.

Mirs Lizzis Botze, Plymouth, Mass.
H. L. Dowken, Natick, Mass., or 7 Davissiredt, Boston.
Birs. Dawreart, Boston, Mass.
Miss A. W. Spradus, Plymouth, Vs.
Pleizer Woodwork, Leslie, Hich.
P. R. Young, box 85, Quincy, Mass.
O. T. Inien, Taunton, Mass., care of John Eddy, Esq.
Miss. Beather H. Chass. Wost Harwich, Mass.
Bes. J. B. Mutth, Manchester, N. H.
De. C. C. Yang, Heston, Muss.
J. C. Hall, Buthle, M. Y.

DR. C. C. Yong, Hother, Mass.
J. C. Hall, Buffale, N. Y.
JOHN B. JEWES, Johkeville, N. Y.
GHABLE F. RICKER, LOWOIL, Mass.
A. C. Hodinger, Index Lowell, Mass.
Mrs. S. Maria Blues, Springheld, Mass.
P. T. LAKE, Lawrence, Mass.
L. A. Cooten, Providence, R. I.
Mas, J. H. Herseyth, Grown Point, Ind.
H. A. Tucker, Yexboro', Mass.
Dr. H. F. Gaboner, 46 Essex stroct, Boston, Mass.
Deuter Daya, East Reston, Mass.
JARUS D. Gaog, Onella, N. Y.
Mas, Barah M. Thorron, Toledo, Onio.
Lovell Beens, North Ridgerille, Onio.

Boston Adbertisements.

M 188 M. BADB, TRANCE MEDIUM. While in a state of trunce, Miss II. will examine invalide, and correctly locate and describe their diseases, giving a full describeing the condition of their physical and mental organism, and prescribe remedies for their curr, if corable.

At the carnest solicitation of persons who have been beneated by her instrumentality, she has been induced to open a room at 10 Green treet, and dovote herself to this great object.

On and after March 5th Miss B, may be found as shore, where all who are suffering from disease, or have friends afflicted, are carnestly invited to call and see what spiritualism can do for them.

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

March 10,

March 10.

March 10.

BY NUTRITION! — NUTRITION (IN the Vital Borces) willout medicine. Are you Berubileus, Consumptive Decime you Bereddeus. Consumptive, Dyspeptic, or Nervous? Have you skin disease, swe or weak Fres? An affection of the Lungs, Stomach, Liver, Bowels, Blood, or say disease whave? Kend my

"Book of Information."

"Book of Information."

(Sunt to you fur one diffue, which explains how the Invalid may become his own best doctor, and banish forever all "powders," as utterly unworthy of any confidence at at all. Address, LAROY SUNDERLAND.

Feb. 11. Boston, Mass.

MRS B. K. LITTLE HAB POSTPONED GOING SOUTH THIS WINTER, owing to the carrier solicitators of her numerous friends and patrons. Mrs. L. will continue to occupy the anne rooms—35 Beach street. Hours—from 9 to 12 A. M., 2 to 6, and 8 to 10 r. M. Terms, por hour, for one or two persons. \$1.00: clarroyant examinations, \$1.00: examinations by heir, \$1.00. If Dec. 34.

10. Main, Brint And Madretto Physician, No. 7 Davis street, Boston.

25 Special attention paid to the cure of Cancers of all descriptions, Declarely of Limbs, Deadness, &c.

Patients accommodated with board at this Institute.

Sopt. 10.

M RS. A. W. DELAVOLIE, TEST AND TRANCE MEDIUW, arminot and prescribes for discusor. Also, Clairvoyant Examinations on business. Hours from D A. E. So R F. E., and from 4 till 9 F. E.

No. 8 Lagrange Place, Boston, Mass. 8m March 81. WILLIAM HOLLAND, CLAIRVOYANT AND ELECTRIC TROPATHIC PHYSICIAN. Careful and thereugh examinations made in every case, and the must efficient means adopted to remove disease. References given, if desired. Examinations \$1.00. 121 Hudson street, near Curve street, Boston.

12 Jan. 7.

MRS. R. H. BURT, WRITING AND TRANCE MEDIUM, No. 2 Culumbia Street, (out of Redford street,) Buston; Room No. C. "Thayar" on the door.

Hours from 10 to 1, and 2 to 7. 2m March 24.

Mrs. MAY. A MEDIUM OF SUPERIOR HEALING to conserve his token rooms at No. 33 Beach street, (2d door cast from Heatson) Beaton, where she will receive those who desires her services. Invalids will be visited at their march to the conserve his street, and the services are the services are the services. iomes in the city and vicinity when necessary.

April 28, 13w

April 28.

M. IES. GRAGE L. BEAN HAS REMOVED FROM NO. 30

M. Ellot street % 33 Baach street, (3d door cast from Rudson.) where she will continue to give sittings as a writing, tranco and test medium.

15w April 28.

V. MANSFIELD, MEDIUM FOR ANSWERING SEAL-ED LETTERS. Answers returbable in thirty days after recopilon. Torms invariably \$3 and four stances. Address Chelsen, Mass.

UN II. NUTTER, HEALING MEDIUM. The aick are beaten. Torms moderate.

MRS. C. A. KIRKHAM, SERING AND TRANCE MEDIUM. 140 Court street, Buston. Terms por sliting, not exceeding one hours, \$1, half an hour, or less, 50 conts. Office hours from 9 to 12 a. x., and from 1 to 6 r. x. full. 25.

"Seek and ye shall find," TARREAUS ---DERSONS who believe that spirit communion and its mon-tal developments can all them in the difficulties of life, can have my services in their behalf. For my time and ef-fort in writing out a full examination of a person from their hair, or handwriting, I am compelled to tharge \$5,00; for attention to a single subject, or question, \$1,00. Office No. ? havis extreet, Beston, on Saturdays, from \$ to 4 o'clock. Full oral examination at the office, \$1,00. Address II. L. DOWKER, Natick, Mass Nov. 19.

Hew York Adbertisements.

DR. H. E. SCHOONMAKER, DENTIST,
NO. 16 Reas 18th acroct, Now York.

Dr. B. rospectably informs those who need the acrelees of
a dentiet, that they may consult him with the follest
confidence of his professional skill, which is not only acknowindicate by the New York public, but abroad. Two of his
patients, during a recent visit to Fart-both of whom wors
artificial texts inserted by him—had-occasion to call an Dr.
Evans—who stands at the head of the profusion in Europe,
and is dentist to the Emperor of the French, Emperor of
Russis, and the nobility genorally—pronounced his work to
be equal to any he bad seem in artificial chaistry.

Dr. Behonomaker is familiar with every mode of inserting
Artificial Teeth; and for adaptation, attains finish, and natural appearance, he challenges competition. He would carticularly call attention to his Vucanite base for whole exist
artificial Teeth, which is particularly adopted to this purpose
—possesses every requisite desired, and is the latest and
most important improvement in artificial dentistry. It is
unore constructed than gold—perfectly clean (a great deridstatum,) and can be se nicely fitted to the goins as to renderational and can be so nicely fitted to the goins as to rendestatum, and can be so nicely fitted to the goins as to rendestatumellon and artificial work prepared for different
persons—always on band—will be exhibited with pleasure.

Jan. 14.

MRS, P. A. FERGUSON TOWER, No. 65 EAST SIST STREET. NEW YORK. CLAIRVOYANT EXAMINATIONS and all diseases treated by Magnetism, Electricity and Water

ORUNTAL BATHS, A T NO. 8 FOURTH AVENUE, N. Y.—Elegant Suite of Rooms, open daily, from 7 A. M. until 10 P. M. (Sundaye excepted) Ladies' Department under the special charge of llas. Funken. Portable Oriental Baths (a very complete article) for sale.

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(LAIRYOYANT PHYSICIAN. Examinations made daily.

Absent persons examined by the aid of a lock of hair,
dies all Mrs. French's Medicines carefully prepared and for
ale at No. 8 Fourth Avenue, N. Y. T. OULBERTSON.

Oct. 23.

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A RACCUSECULT DECEMBER OF ALCOHOLD DESTION OF REPUMATISM GOUT!

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A. H. Farner, Clyda, Sandursky Co., Onto.
JOHK C. Cluer, No. 5 Bay street, Roston.

J. H. Gunners will lecture in Warnick, Mass., May 7th;
Hineshish, N. H., May Shi, North Dana, May Rith; Orange and
Erebug May 13th; Werdall, May 14th; Townsend, May 18th
and 17th.

Man. J. W. Currer will lecture in Portsmouth, May 18th
and 20th; Milford, N. H. 37th; Pertland, No. June 31 and
10th; Burlington, V. H. 18th; Chiepee, Mass. 2 5th and 19th;
1st, Sho will epeak in Oswego and Cinciplast Sundays of

Cot. 29

Can

Special Condway, New York.

**BURLET, New York, manuscuture and importer and
calusty owner of Gandycap's Virleanized Robber,
Jn its application to all Shirred Plastic, Generated, Sewed or
Worth Rubies, Blackhoett Riastic or other Patrice, Slock
Cotton and Fabrics, Elastic Citothe and Fabrics,

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COMBINING THE LIBER ABLES OF THE EGENTIC PACULTY AND MORERN EUROPE, OF THE EGENTIC PACThis superior model health Institution possesses. It is extendentiously believed, superior-claims to publiceon-distinction of the intermediate of the common other in the United States.

In this important particular, visc.—these been the extenses
endown of the faculty to investigate, and the country of the faculty to investigate, which have be
come so very provious and the fails, expectally to the juning
known as nervous debility. The external manifestations of
this class colleges are followed as of Expension. March come so very invalent and fain, expecially to the joing known as nervous debility. The external manifestations of this class of discasses are field and on the knows that have the same of a weating and consumption of the vital fields and the muscular and nerve discuse; and we conclude to 1 lips discinces of the head; impaired memory; dimmass of operating the same of the same and the massing of the head; impaired memory; dimmass of operating to save of the head; impaired memory; dimmass of operating the same of the knew and restless along; feeling of the free planting returns and restless along; for the credit; vitated or merbid appealer; indigestion; liver complaint; discases of the kidneys; suppressed function of the skin; spinal irritation; cold extremetics; muscular debility or lassitude; rhounded and exerces of the threat, caturit and dyapeptit tubercular concumption.

Also, Instrative Diversita, known by capitolous appo-

cought bronchitis; sureness of the threat, eathern and dyspellic tubercular concumption.

Also, Institutes Deverseta, known by capitolous appoilite; sense of weight and fullances at the pit of the stomach; irregular bowels; tongen white; sowers inschaufing pains duriting between the shoulder-blades from the stomach; pulso quick and irritable; dull, heavy aching pain across the lobus; occessive depression of spirits, despondency so intense as often to excite the most painful ideas; hence this class of disconders invariably indicate imparted mutrition, constration in two organs of digestion and assimilation, so that had and unastimilated chip spets into the blood. It should never be forgetten, therefore, that some of the worst and most fatal diseases to which flock in the blood. It should never be forgetten, therefore, that some of the worst and most fatal diseases to which flock in the lungs.

The Directors and Faculty of Illis institution purpose to core all of the foregoing diseases, by the judicious combination of natural and scientific remedies, elected with great discrimination and judgment that directly old nature in her recoperative energies to build up, throw off, and resist morbid action. They diseased all drogs and poisonets remedies—neroury, caloniel, and all the old school remedies are most exceptiously discarded, both from convictions of judgment and conscientious mostrees. Partrants thall not be drugged at this Institution.

A Word of Solema, Conscientious Advice to those

of the Institution.

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

Bitalistics now show the selemn truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prostration of the vital forms and treasurement draw.

in the United States annually, with some one of the foregoing diseases, developing consumption, prostration of the vital
forces and premature decay.

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

In view or the safet destruction of human fife, caused by
such debilitating diseases, such as Spermatorhona, Scalled,
wakness, the vice of self abuse, Spirmatorhona, Scalled,
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wakness, the vice of self abuse, Spirmatorhona, Scalled,
by the of the gross deception practiced upon the commonity by base
pretenders—the Directors and Faculty of this Institution, con
ectentiously assure the Invalid and the Community that
their resources and facilities for successfully treating this
class of madelies cannot be surpassed.

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

227 All communications are regarded with sacred and
conscientious fidelity.

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

227 A Treatise of the causes of the early decay of American Youth, just published by the Institution, with be sent in
a scaled envelop, to all parts of the Union, on receipt of six
cents for postage. It is a thrilling work, and should be read
by every person, both male and formale.

227 Fail not to send and obtain this book.

237 The attending Physician will be found at the Instituttion for consultation, from 9 a. x. to 9 r. u., of each day, Sundays, in the forgence.

Dec 17, 19 OFFICE DO DOS

OELEBRATED

DR. J. BOVEE DOD'S OELEBRATED
VEGETABLE MEDICINES. Avoid Mineral Poisons, and use Nature's Remedies.

DR. J. BOYER DOD'S IMPERIAL WINE BITTERS. for the cure of Incipient Consumption, Weak Lang, Work Stomach, Indigestion, Dyspepsia, Norvous Doldlity, Diseases peculiar to Females, and all cases where a Tanic is required, have no superior.

It's Renndy Cothartle, A sure remedy for Liver Compaint, Costivences, and Dyspicpals—also for the Pites—and as a Calbartic for funtly use, are far prefurshed to Pills. They are a mild but sure purgative, pleasure to the taste, never produce Nausea, perfectly inducent in their operation, and particularly desirable for califfren.

His Imperial Gin Bittors, Act on the Kidneys, Bladder, and Urtuery Organs, and are unsurpassed as a remedy for Fernales at certain sections; perfectly harmless, and not unpleasant to the taste.

His Cathartic Syrup,
For Infants, Children, and Belicate Fornales: a perfect subelitate for Calonal, acting on the Liver, removing all obetractions in the Bowels, curing Continences, Indigeation,
and Dispepsia. Although sure, it is innecent in its operations, and to delicious to the date that children will cry for
It. CHARLES WIDDIFIELD & CO., Proprietors,
April 7, 13w 649 and 651 Broadway, Now York

A COTTAGE HOME. Or Asylum for the Amicted, Dr. R. B. Neuton, Medium, Saratoga Springs, N. Y. Mies Entraderin Low, trances peaker, of Looi, Cattaraugus
Co., New York, lectures at Ellington and Ring's Corners,
Cattaraugus Co., Nr. J. overy fourth Sabiath. She will
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will E following and Licture, Mile Diomana, Nr. 7.

MISS LLEA E, Ginson will lecture and Morth-West, desiring
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naker calls to lecture in

thent and board, reasonable. I make crami Terms for ireatment and board, reasonable. I make eraminations for diseases without any previous knowledge of pations or symptoms, when at my office. 13wo April 28.

TO THE AFFLICTED. DR. E. A. SMITH, (OF DRANDOM, VT.)

CLAIRVOYANT PHYSICIAN, CIAN be consulted at the Central Rouse, RUTLAND, every Monday after 19, M. until Tocsday, 87. M. At Lowisy a liste, BURLINGTON, Room. No. 8, Wednesday and Thursday, of each week. Office hours, 8 A. M. to 7 At BRANDON, Fridays and Saturdays, office over Brandon

Bookstone, Fitting and Battings, once over Franchia Bookstone, Terms for Examination — At office, free of charge: by letter, \$1.00. When application is much by letter the name and age of the putient is all that is necessary.

In this age of Materialism, it is with confidence that Dr. S. Invites the sick and afflicted to "Comp and me Healed." The Dr. is a living witness of the truths of Clairvojannee: has been restored to complete health, after having been sick for many years; was given up to die by the best medical aid in country, including Prof. Goldsmith, of Castleton Medical College.

WHAT SAY THE PLANETSP MAN KNOW THY FATE! MAN KNOW THY FATE! SPIRITUAL ASTROLOGY-FUTURE DESTINY!

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PROFESSOR DEFYOU, the eminent Planet Reader and
Astrology, (impressed by the Spiritof Cuadius Ptologny,
the Great Expulsar Astrology of the 2d Century, is now
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These charts are dictated by the Spirit of Ptologny, and show
Prespects for wealth, children, he piphress or unkappiness fat
the married state, the kind of a husband or wife, and all the
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Mas, Mextern also gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.

It is much preferred that the person to be examined to disclose should be present, but when this to impossible or inconvenient, the patient may be examined at any distance by furwarding a lock of his or her hair, together with leading aymntoms.

symptoms.

Trans.—For examinations, including prescriptions, \$5, 16 the patient be present; and \$10 when abscut. All subsequent examinations \$2. Delinentions of character, \$2.

Torms strictly in darvance,
Address, Dr. J. R. METTLER, Hartford, Conn.

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

Oct. 1.

DR. CHARLES TORIN. ELECTRICAL PRYSICIAN. Room 5 and 7 Post Office Building, Hartford, Conn.

N. D.-All Chronic or Norrous Diacnecs treated by Ricoirielly in some form, Bleetro-Chemical Buiphur Vapor, and Medicated Vapor Baths. 3m March 2 MRS. BROWN'S ABVERTISEMENT.

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MR. H. E. M. DROWN, has for raid a general assortment of infield, Anti-Statery, Sprintediti, and other Reference of the Sale of Mrs. Metics's Charavovary Mancisture, and for Dr. Bronzen's Blood Food. A printed Catalegue will be sent to these wishing it. Orders should be sent to Mrs. H. F. M. Drown, 288 Superior street, Cleveland, Ghio.

1 March 24.

ECLECTIC PHYSICIAN AND MEDICAL ELECTRICIAN
No. 17 Tremost street, (opposite Museum) Boston.
2D He will give special attention to the cure of all forms
of Acute and Chronic Diseases.

of Acute and Chronic Diseases.

M 188 EUSAN M. AYRES, MEDIUM FOR VERBAL.

Communications, to Therndike street Root Cambridge.

2m2

Bets. 24.

NE DOETH ALL THINGS WELL. ile dorth all things well.
There is no screen, but this sweet inegription,
Le graved upon it; and from each offiction,
lings like the enusio of a silver bell—
Ito doeth all things well.

No docto at uning well.
the dooth all fillings well,
to night may fuld its wing in gloom and raduers,
t the bright morning sun will break in gladness.
th, then to litely wilapor; angels tell—
He doeth all thing well. He docth all thing wen.
He docth all things well.
Where the soot sekens at the hope delaying,
Where disappointment on the heart is profing.
Faith wenter scound those hearts a holy a
He docth all things well.

No doubt all things well.
The check of health is flushed by his breath.
He philors with His love the bed of death.
Then gently frame the soul with Him to dwell—
Who doell all things well.

There is an ideal in the mind which surpasses snything so tual; and so nature and art both suggest more than they dis play—reveal to the minitarys more than is visible to the eye

An indext.

Emblem of heavenly purity and biles!

Mysterious type, which note can understand
Let me with reverence then approach to kies
Limbs lately towered by the Creator's hand,
so awful art then, that I feel more prope
To ask thy blossing than bestow mine own.

There is a friendship whose principal coment is telling se-prets, which is called confidence; but also I me often ends in deception and bitterest entity toward each other.

The simplest flow're with houled sweets are stor'd,
The smallest him may hopphrees adord,
A kindly word may give a miled repose.
Witch introlly spoken might have ted to blowe;
The amaliest cost may lead to human life,
The smallest net may lead to human strife,
The smallest tock may lead to human strife,
The smallest spark may fire a field of grain,
The simplest act may tell the truly brave.
The simplest act may tell the truly brave.
The smallest diff may serve a life to save,
The smallest drop the thirdy may refleve.
The slightest look may cause the leart to grieve.
The alghiest round may cause the mind alarm,
The smallest life may do the greatest harm;
Neught is to small, but it may good contain,
Afford we pleasure or award we pain.

—Edmund Hill. SMALL THINGS.

man is relieved and gay when he has put his heart into work, and done his heat; but what he has said or done orwise, shall give him no peace,—Emerson.

Shall Experience atop the way, Or diver, and lead astroy. The good purpose of to-lay, Erothe hours of mortow chime? Shall the generous wish arise To be slifted in the sighs Of the man who valuey cries Is it time?

The time?
What is good for the to do.
Find then out; and that jurane,
Keepling still thy purpose true, a
As from bright to height you climb.
When, a good deed's to be done,
When the labor's not bryan.
When the labor's not bryan.
The it lime.

Were envy obliterated from all hearts, then, indeed, might

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S

SERMON,

AT PLYMOUTH OHURCH, BROOKLYN, N. Y. Sunday Evening, April 22, 1860.

BY T. J. RLIANWOOD.

(Enierod seconding to Act of Congress in the year 1850, by Bunny, Couny & Co., in the Clerk's office of the District Court of the United States, for the District of Massachusetts.

TEXT-"For even Christ pleased not himself."-Rom. xv. 3. The implication here, by the use of the term even, is that if any one might have had liberty to seek his own pleasure, it was he. For his pleasure must have coincided with the highest putity, and with the utmost rectifude. There could have been nothing in his pleasing himself that would have violated any natural law. Passions would have had no dominion in his pleasure. It could not have been that appetite would have gained advantage. Health would have been observed, and every obedience required by natural law would have been snontaneously rendered.

been spontaneously rendered.

Neither would his pleasure have violated any law of society, nor any just custom. He could have had no pleasure in things violative of safe and equitable rules, which, although they may come through the experience of men, and by the ulnistration of human judgment, was come from God.

yet come from God.

His pleasure would have done violence to no man's rights, and would have been neglectful of the rights of none. His desires could not have carried him across the wishes of men. Great men, and dissolute, often in meeking their own delights, trumple down their fellow men. Such are the things which they seek that they need to do it. But not such were the objects which Christ sought that they needed to be had at the acresites of one wen.

ten which of ment. Great ment. and thoulast, office in section of my min. In place of an arrange of the property of the first part of the property of the prop

ward those who can give nothing in return, and can do nothing in return for what we give them and do for them—toward those who are to be beneficiate to us. This is the Scripture teaching; and it is radical. These things are not to be done occasionally. That we shall do them constantly is according to the very institute of the tenure which we have of faculty and nower.

You will observe how accurately this duty is stated. We are not to blease mem nerely for the sake of giving them pleasure. It is not a insurious pleasure that we are not to please men merely for the sake of giving them pleasure. It is not a insurious pleasure that we are not to please men merely for the sake of giving the pleasure. It is not a insurious pleasure that we are to excite among them. Still less are we to do it in obedience to any arrogant demand. We are not to please men definition of acciety, are repairing a kind of religious plurisation, or, shall I say, aristocratic purelam, by which men will come into sympathy with that which is perfected and wronght out, and will desire to separate themselves from things that are crude, and low, and unseemly. Let every one of us please his neighbor for the alke of that neighbor's moral benefit; and not transfently, but to edification. In other words, Let every one of us please his neighbor for the alke of that neighbor's construction, for his shelphor for the law of Christ is that we are not to consult our own taste—that we are not to consult our own taste—that we are not to consult our own the construction are of ourselves.

This exhortation, then, stands upon the noblest of important; for we are wont to use our strong trails

please his nickphore for that heighbor aconstruction, for his building, for his stabilish-ment. This is to be with wherever we go, we may be building men up by such a cof ourselves.

This exhortation, then, stands upon the noblest of all possible implications. There is no cord toward white moral culture of our fellow-men. The good that can be done to men is such that it is worth any amount of sacrifice or labor. For men are 6045 children; and when you work for them, you work for him. You touch the bosom of Good quickest through his off-pring.

And the meanest and lowest men stand near to God, who broods over gone. They are immortal, to that all other work will be short and perishable compared with the sum of the structure; but strong and durable as are the materials of which temple or entherlait is built, they are dust on dust compared with that which we make in the five blood of the structure; but strong and durable as are the materials of which temple or entherlait is built, they are dust on dust compared with that which we make in the five blood of the structure; but strong and durable as are the materials of which temple or entherlait is built, they are dust on dust compared with that which we make in the five blood of the structure; but strong and durable as are the materials of which temple or entherlait is built, they are dust on dust compared with that which we make in the five blood of the structure; but strong and durable as are the materials of which temple or entherlait is built, they are dust on dust compared with the work of the structure; but strong and durable as are the materials of which temple or entherlait is built, they are dust on the more dust of the structure. What you stamp upon a soul goes on forever. You may not see the structure of the structure of the structure of the structure of the structure. What you stamp upon a soul goes on forever. Too may be considered to the structure of th

which will put to shame our ignoble judgment of thom; and it is not safe to judge of them by what they do here. It is, in regard to the lowest and least, so noble to yloid up your Hie for their thenefit—not by death, but by living; for the noblest way of giving Hio formen is to use it in their behalf—as to dey all computation of comprehen-ion. Nothing can be more noble than the consciousness that you are working on a timortal creature?

Therefore, when we forbear our own pleasure for the sake of others; when we refuse what but for others we should certainly do; when we retries that you are working on an live in a narrower sphere, on account of others we should certainly do; when we retries the time the place of the sake of others; when we refuse what but for others we should certainly do; when we retries the time to respect to the sake of others; when we refuse what but for others we should certainly do; when we retries the time to retrieve the intervent of the sake of others; when we refuse what but for others we should certainly do; when we retrieve the time to retrieve the intervent of the sake of others; when we refuse what but for others we should certainly do; when we retrieve that the fore the sake of others; when we refuse what but for others we should certainly do; when we retrieve the retrieve to all live and triple, seed of these; when we refuse what but for others we should certainly do; when we retrieve the make of the sake of others, when we refuse what but for others we should certainly do the sake of the sake of

indules in pleasures which are of but little account to induige in pleasures which are or not rittle account to many public pleasures are—when we have reason to astipuse that by our example the blind and weak will be led to temptation. If not to rath, It seems a hard thing that we cannot dony ourselves of that which contributes but little to our well-heing, and which we are assured with contribute greatly to the injury of others.

contributes but little to other well-testing, and which we are assured will contribute greatly to the injury of others. It is on this principle that I never go to the opera. I am asked, "Is not opera-going a thing permitted to Christians?" My reply is this: Every one must judge in his own case. I am satisfied that it is not a thing permitted to me. I should exceedingly like to go to the opera. I am fed as with the bread of heaven by music. The music of operas, I think, was mostly horn of heaven; but their detestable plot was born of hell! On account of the music, I have no doubt that many times it would be beneficial and refreshing to not to go to these entertisments; but I could not go without producing a train of influences the response to go to these entertisments; but I could not go without producing a train of influences the response to go to these entertisments; but I could not go without producing a train of influences the response would be injured by my gaing. Besides, there would be raised up ten thousand questions of consistency between such induspace and a Christian course, which it would be the bother of my life to explain. It is easier to give up the thing, and he done with it, than to be all the time drawing distinction. Exing limitations, and making defences, in order to justify myself in it. So long as I can have a good organ above on Bunday, and good philharmonic concerts through the winter, I can get along without permitted the means of drawing one soul for whom Christian of the way of evil, it would be more a matter of repentance, than a conference with Mozart and We ber and Beethoven would be a matter of compensation for the destruction of that soul.

Now the force of this argument upon your milds and proposed to do, for the fold-ing doors had windows, that admitted the light from the destruction of that soul.

ber aud Beethoven would be a matter of compensation for the destruction of that soul.

Now the force of this argument upon your minds will be in propertion to the sacredness of a child of cassoning, if you place a low estimate on the soul; but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the soul, but if the soul litts liked up before you almost like the souls, but if the soul litts liked up before you almost like the souls, but if the soul litts liked up before you almost like the souls, if you know what it means to be lost forever, or forever saved, then it will amount to a good deal to you. It is a serious thing to put the well-being of a buman soul in jeopardy. And it seems to me that where the taking of a certain course would put a human soul in jeopardy. And it seems to me that where the taking of a certain course would put a human soul in jeopardy, no conscientious Childian could besitate for a moment as to what was his duty.

MARBIED.

In Paper Mill Village, by Rev. B. A. Jerrheon, of Darbers and Interest the correspondence in admissible.

A. Frankeli & Co.," Chicago, Lil.—Glad to hear from you. We like the tone of your bater much; it broathes regarded to hear from you often. You shall have a fair chance—barring mistakes.

"Mar Leele Now." Harnstylle. R. I.—We decline your communication. It is nothing nor than an advertise—ment of the circle, and begged them to keep hold of me, and if they would not do so. I would cling to them.

Once more, Mr. O., the "ment to darken the reported "hate." A. Frankelin & Co.," Chick the tone of your bater much; it broathes the

what was his duty. Now if this be so with regard to these higher pleasures.

what was his duty.

Now if this be so with regard to there higher pleasures, what must it be where the pleasure is sensuous? I allude now, particularly, of course, to the use of wine. I suppose that in pure wine—if it were possible for it to enter into the heart of man to conceive that any of us over did taste of such a thing—there is no harm. I never did, and I certainly do not now, go to the extreme that many temperance reformers have, with reference to the physiological doctrine of intemperance. But that is neither here nor there, the question is one of simple expediency. It is this: What am I to do with my relations to my follow men? And I do not pretend to judge the conscience of anybody else, I do not pretend to say, at all, that when a man has prayerfully considered his duty in this matter from his own plane, he has not a right to form his own judgment ibut I can state how I form mine.

Now, indulgence in such an agent as wine seems to mo to be the opening of the door of indulgence in intoxicating drinks in such a way as to increase our great national eln of intemperance: Many persons. I know, suppose that cider and beer and wine are the John Baptists of reformation, and that if these go before, temperance will come after. No, no I tell you they are the shavings by which you kindle the hiard woud of hard drinking. For our people do not indulge in drinking as a luxury. We have no time for that. There is not one in ton thousand of those that drink who does not do it for the sake of the effect it produces upon him. Drinking is to men what a fiddle-bow is to a violin string. The one produces sound, and the other nerve. We are a people of excitement, we need to do in a given number of hours, and we drink to increase our strength. Have you twelve hours in which to work? You want to work than we are able to do in a given number of bours, and we drink to increase our strength. Have you twelve hours in which to work? You want to crowd fifteen hours work late tilten, and you drink that you may be able to do it. Are you obliged to work hard, and must you work till twelve or one at night? You drink that you may be able to do it. You drink as you throw logs of wood on a wintry night's fire, for what way can yet out of it. It is awireing

drink as you throw logs of wood on a winter night's fire, for what you can get out of it. It is swigging drink for the sake of palpable nervous results. Now when that is the nature of drinking, eider and beer and wine drinking will be merely the jackals to the lion; and the idea of this Yankee nation drinking wine for the sake of drinking wine, is nationally ridealous! Now and then there is a man that slis and looks at the stars through the the ruby red that delights his exquisite taste, and discusses the various flavors of wines; but there is not one such man in a million.

weak to indulge in tagin? Ho is fortified, it may be against harm; but they are left exposed to temptation, and will be swopt on to rain!

If I was a warrior and should leave the gate of my castic open, and clad in armor should rim down into the field, and my little children, ignorant, and running by limitation, all unclad, should go down where the battle was raging, and should suffer harm. I never could forgive myself for neglecting to take proper heed to their studied exposures, hoping by that time the cool waters of model; atlen and reason may render them mere capable of the interest of my long ging in mostion.

With hopes and alms for the extension of truth as claborated in your Bayner.

to their eafety.

Now here are men clothed and armored, and saying Now here are men clothed and armored, and saying, "My eating and drinking will not hurt me, and as for other people. It is their business to look out for themselves." No! Our business is not to please ourselves. Christ says we are, to please others for their good to elification. The spossic declares, "If meat make my brother offend, I will eat no flesh while the world standeth." And I put the question of temperance on this ground. Where whe-drinking would make one to offend, it should be refrained from. Me that think

this ground. Where wine-drinking would make one to offered, the state of these that are weak. And for that matter, the reward, oftentimes, is in the act; for many of you are not half as strong as you think you are; and in denying yourselves for the benefit of others, you will benefit yourselves. In attempting, to save others, you will save yourselves precently the state of the st by our example to destroy those for whom Christ dict. There is inexpressfully pathos to me in the way in which the apostle reasons on this subject. There is unspeakable grandour to me in that law by which the apostle made like own pleasures subordinate to the well being of these that needed the shleiding of his

example.

VI. it is this tender regard to the good of others, my Christian brethren, that will be a powerful counteraction for the natural tendencies of pride and selfishness in you and me. Every one of the tendencies of our day and nation are to an unregulated personal liberty. The doctrine of individualism is a doctrine of very great importance; but under its influence we are perpetually in danger of rebounding into prider and selfishness. Nothing exercise such a contrinset and selfishness. Nothing exerts such a centripenal influence upon us, nothing binds us so much to safety, as holding our life and powers as a contribution to the

welfare of our fellow men.

If any complain that this narrows the sphere of liberty, that it ties them up, the way for them to widen that sphere, and until themselves, is to have more love toward others. There is much liberty in serving those whom we love. Pride and selfishness think that the bounds of such liberty are too increw, but beneficence thinks that they are ample analysis.

serving those whom we love. Pride and selfishness think that the bounds of such liberty are too married thinks that the bounds of such liberty are too married the bounds of such liberty are too married to be been such as the beneficence thinks that they are ample caugh.

If our thought of God was more reverent, if our thought of man was more tender, if we thought what was the beight, and depth, and length, and bleadth of the least human soul, I think we should not count it agreat sacrifice to give up any pleasure, any sight, any liberty, for the time being for the welfare of that soul. And when, at last, having gone through the perils of life, we stand in the precase of our Saviour, tromulous with the consciou-ness of our own inferiority, is there one thing that will break with more surprise of joy upon us then this: that he shall say to us, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was left and ye visited me; I was link may see have done it unto one of the least of these my brethern, ye have done it unto one of the least of these my brethern, ye have done it unto one of the least of these my brethern, ye have done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto one of the least of these my brethern, by a bave done it unto my blessed will be the coronation of Christian self-denial that the done of the subcreake, the desired. It is desired, thro blessed will be the coronation of Christian self-denial? What happiness will be yours in that day when God shall accept you as benefactors, and the human race as his crowned ones, his eldest born, by reason of your

The Prince of Walca will not leave England for Can-ada till the tenth of July. A great number of small fish will probably follow in his wake.

LETTER FROM G. A. REDMAN.

Messas. Epirons—Your correspondent. Mr. I., K., Coolloy, who shar deferred writing you till the present time." should have taken a still longer period to investigate into the recent reports of mediumistic expect that all is tranquil, while other authorities report the insurrection at Naples, where a temporary paste prevaled.

The linearrection at Paterne and Messina have written with a more truthful pen and a less image and a free truthful pen and a less image and a free truthful pen and a less image and the freely gives vent to those which he decems particularly interesting to your readers. I should suggest that it were better if the parties who have exposed these frauds should favor you with their items of information, as under those circumstances of information, as under those circumstances in might be better able to defend myself, than to answer the numerous hearays published from time to time, the numerous hearays published from time to time.

Coonley, you were wrongly "told" concerning my writer in Blackwood's Magazine defines poetry, "Man's prices. They remained the same from the moment I thoughts thoughts thoughts the contract to

in Paper Mill Villago.

Paper Mill Villago.

Paper Mill Villago.

In Paper Mill Villago.

In Paper Mill Villago. bad the privilege of lavestigation; and if they did not In this city, on the 23d cit, after a short liness, Susan use it, they are at fault for not satisfying themselves M. who of flurace Humphrey, of New Bedlord, aged thirtybad the privilege of investigation; and if they did not they had ascended. Ellinb like.

"It was remarkable," say some of the unfaitlated,

spirit, it always took one of the highest value-twenty-

gold pens of your reporters, it was done without my knowledge, and I had my eyes open most of the time.

Your knowledge of the business arrangements be-tween Mr. Laning, myself, and Mr. Coonley, can also be revised and corrected by that gentleman; who, I have no doubt, will give you credit for knowing more of his business than be does himself.

Now for your "diligent inquiry." which has resulted

in your finding one person who says he "caught Mr. Redman making spurious manifestations;" that he demanded ten dollars, which were paid him to keep his line scaled; all of which occurred before Mr. Bly came to New Orleans. Whether before or after it matters not. I challenge you, sir, to produce the person or give his name to the public; or, better, let him give his own name. If this last of falalties has not been concocted by yourself. I can only say you have not yet evercome all tendencies to being deceived. Be so kind as to procure from that gentleman his name, and the full particulars of his discoveries. It may interest the public, who look for truth through the columns of the BANNER. It reflects no credit on a man to sell himself for ten dellars.

Mr. Mansfield acted wisely in not visiting New Orleans. Unless he could eschow all conditions, and receive manifestations in a thousand Babylone at one and the same time, he should steer wide from the What, then, will be the effect if a man should in Crescent City. However, I have not yet done with such a way indulge in these pleasures of the table, ex. that portion of God's country; for if I live to fulfil cept this: that his example will lead those who are weak to indulge in them? He is fortified, it may be, further opportunities to perfect their studied exposfurther opportunities to perfect their studied expos

I am. Measrs. Editors, yours, &c.

G. A. REDMAN.

93 Amity Street, N. Y. City. April 21, 1860.

ir good to make my the world make one to the kind of the world make one to the kind of the

The Spiritualisis of Provisionce, R. I., and vicinity, will hold a Convention in that city on Wednesday and Thursday, August 1st and Sud, 1880; and on Friday, August 3d, they will make a grand steamboat excursion down Karragansol Bay, for an old-fashioned Rhode Island clombake, and a "cen eral good time." A number of the bost aveakers in this country will seldress them, each day, whose names will be announced in due time. All Spiritualists and their friend throughout the constry are invited to attend.

Vermont Quarterly Spiritualists' Convention. The next Quarterly Convention of Vermont Spiritualisia util be belief at Yown Hall, Burlington, Saturday and Sun-day, Jone 16 and 17.1860. The Spiritualists of all sections of the State are carnestly

The Spiritualists of all sections of the State are carriedly levited to come to this Gustrathen, as matters of Importance will come up for action. We desire to obtain a complete list of mediume in the State in all phases and carditions of development, and mediume are especially invited to attend title Convention, and the Flemis are requested to bring such testifects and list of mediums as they can obtain. The following speakers have made arrangements to come and speak at this Convention: Judge Edmonds, of New York: Aliss A. Sprague: H. P. Cotting; Mrs. S. A. Hotton: H. Elkins; Mrs. A. E. Ostrander, Truy, N. Y.; Mrs. J. W. Currier, Lowell, Mass.

N. E. Union University Association.

Entrons or Bannea—It is desired, through your journal, to call the attention of the subscribers to the New England Bullow University Association, that at the Marlow Contention it was voted to hold the first Annual Meeting of the Association at Fitchburg, Mass. The Constitution provides that the Annual Meeting shall be holden on the second Tuczday in May. Therefore the subscribers are hereby notified that the Annual Meeting will be before at Fitchburg, Mass., on the 8th day of May, 1850, at 10 o'clock, A., E., to transact such business as may leadly come before it.

Per order.

II. F. Garder, President of the Association.

H. P. GARDERR, President of the Association.

Ebenezer Elliott, the author of the Corn Law Rhymes, says "postry is impassioned truth." thoughts tinged by his feelings."

To Correspondents.

"G. W. H.," New Deatter, Wis, -Do as you suggest,
"J. W. D.," Angreedam. -The flaunce has been mailed regularly to your address from the time your name was

"R. A. W.," Citicado,-The essay on "Childh Zana, has been received, and will appear as seen as we find received and will appear as seen as we find received the received and will appear as seen as we find the received and the received an in Heaven," must have been mistald, if received. "OGO," NEW BEDFOED. - Anobymous corresponde: admissible.

use it, they are at fault for not satisfying themselves, who were not controlled the party of the party search of the party se

deliar gold pieces, &c."

If the circle referred to will consult the minutes of the seances, they will find that it was expressly told the many the communicating intelligences, that oven a stone was sufficient, and was as acceptable as anything clee. If any person permitted them to take away the self-order of ventors and the communicating the content of the search person permitted them to take away the self-order of ventors o

ril-life.

*Mid sobbings soft, and low, heart-stricker sighing.
We looked upon her in her coffin lying
In seeming rest;
She smiled not on us as in wonted hours,
She heeded not the pate spring buds and flowers
Which strewed her breast.

And looking thus, no hope our hearts could borrow, Our inmost spirits were haptised in sorrow;
When with us there
Wo lelt her aweet, subduing spirit-presence,
Which seemed of Love, of Life, the very essence,
Bublic as air.

Bublic as air.
It permonted throughout all our being.
We needed not the common sense of acoing,
But with higher irreth
Back from our learnt ruited the cold tide of sadness;
Our spirits sang for very jay and gladness,
"Tie Life, not Death!"—Com.
New Baiford, April 23, 1860.

In West Warren, Pa., December 28th, 1830, FREDRY D., only son of Charles and Coadella D. Albernoz, aged 2 years, 9 months, 21 days. Funeral services by Miss Flavilla E. Wastiburn, tranco speaker.

In Sheshequin, Pa., January 7th, 1800, John H., only son of Chrakers H. and Harbier N. Aurs, aged 0 months, 2 days. Just before he passed way, a lady medium present saw the split-form of the little consin above named, float down over the crib where he lay, showing that congenisi intelligences were hevering near, waiting for him. Funeral services by Mice F. E. Washbure.

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tors express admiration of the picture, white none express allosappointment.

As several Chergymen, aided by Ohurch Members, are now relieving themselves from clurch debts by the large commissions allowed on the sale of these engineerings, it is thought that others might do the same, if the plan was suggested. For this purpose, the engravings will be furnished (in large quantities) at the lowest possible figure.

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