nterms of substitution. lingte cuples, one year. - \$7.00 Matted to Europee £0 120 Payable in Advance. OLUB RATES.

Cinte of four or more persons will be taken at the following fates: 

All entsteriptions discontinued as the expiration of the time fauld for.

Movey sent at our risk; hat where drafts on New York can be procured, we profer to have there sent, to avoid less. Bobseribers wishing the direction of field paper changed from one town to another, must strays state the name of the town to which it has been sent.

All business tetters must be ad-iressed. BANNER OF LIGHT. Doston, Mass.

that overlooked the sea; for Manassch, forgetful of

his von not to remain over one week at Santa Lucia,

became immersed in business cares and plottings.

Associating much with his fellow Hebrows from the

neighboring Islands, he forget to strictly watch Co

sella, whose sitent sufferings and paling checks be

scarcely deigned to notice. He led her to her

mother's grave; and when she throw herself, bittor-

ly weeping, on the ground, and cried to God for help,

he decined it but a renewal of her grief, caused by

the memory of the departed. He knew not that she

wept for blighted hopes, in all the anguish of a lov-

Carmela, the shrewd and crafty woman, had again

been taken into their service; but she too was

changed. She ovaled the young girl's inquiries cou-

cerning Salvador del Monte; and when, at her do-

sire, she took to him a few hasty lines, that word

blotted with toars, she returned; bringing no mes-

sage, no token of acceptance or remembrance; nor

could she casign a cause for this sudden change, this

Days, weeks, passed on. Cosella knew that Salva-

dor was in the same town, and yet he came not,

though her father was often absent, even for days.

The hitherto light-hearted girl, whose sunny tom-

perament upheld her amid all the trials and changes

of her wandering life, now bent beneath this last and

heavy blow of destiny. She cared not to go abroad,

and Manasseh, beholding her quiet and obedient,

deemed her past dreams forgotten, and laid his plans

coordingly. He was bareh and stora as usual, but

e was abstructed, also-often plunged in deep

reverie. The girl was becoming a heavy burden

upon his hands. He could not bond her to his will

in all things -that he clearly forceaw. He could not

make of her an accomplice in his dishonest, merce-

nary plans, as he had done of Shina. Ever in oppo-

sition, in bold defiance, she had arrayed herself

against him, strong in her feebleness, triumphant in

the knowledge of justice and truth. He feared her

scoretly, and formed wild, vague projects of desert-

ing her -for she was not his child, and her coul had

wandered from the falth he had hoped to bind her

with forever. Her persistent opposition to his plans,

her steady defence of honesty and just dealing, her denial of the sophistries be strove in religion's name

to twine around her life-all this had rendered her

bateful in his sight. He thought no more of the re-

buking givam of Lea's eye, so truly mirrored from

Cozella's dark-aud flashing orbs. He thought no.

more of the noble spirit he once had leved; of the

voice repeating its music from the daughter's tongue.

Revenge had usurped the place of every fine emotion.

He only saw the domon of defiant strength, as he

termed it, burnting from bor eyes, speaking in every

resture. Henceforth be dreamed of vengeance upon

But he forgot that che was amid familiar scenes;

that her mother's grave sanctified these tropic

shores, and gave to them the home-charm elsewhere

wanting. He knew not that the subtle spells of a

new religion were wound around the girl's imagina-

tive soul; that the music and spleuder, the pageant-

ry and the consolutions of a poetic faith, had churmed

Teresa de Almiva, permitted to visit her, was the

wily temptress, leading her from the olden worship

to the modern shrines, where -oh, terror to his bigot-

soul!-Jesus of Nazareth was adored with praises,

his virgin mother received her suppliant's offerings

Byer gentle, loving as a mother, Teresa sought to

lead that young and pliant spirit to what she deemed

the haven of salvation. Her father enforced the

precents of the Mosaic law with threats and harsh.

uess; her friend spoke elequently, sweetly southing

of the grace of Jesus, of the maternal love of Mary.

Was it a wonder that the untried, seeking, crushed

of love and tears.

I won the longing, loving, yearning heart; that

losella, the daughter of his Christian foc.

He sent no message; he had forgetten her !

ing beart's disappointment.

oruel and inexplicable silence.

VOL. VII.

{BERRY, COLBY & COMPANY, }

besides thre we have no King, Redeemer, or Saviour!

Thou art God of the first, and God of the last, the

God of all creatures, the Lord of all generations;

who is adored with all manner of praises; who

governoth the world with tenderness, and his crea-

tures with mercy. And the Lord slumbereth not

and eleepeth not; he rouseth those who eleep, and

awakeneth these who slumber; he causeth the dumb

to speak; he loosenoth those that are bound; he

supporteth the fallen; and he raiseth up these who

are bowed down. Although our mouths were filled

our God, didst redeem us from Egypt, and release

us from the house of bondage; in time of famine

sore and heavy diseases thou didstrelleve us. There

NEW YORK AND BOSTON, SATURDAY, MAY 12, 1860.

NO. 7.

Written for the Banner of Light.

### COSELLA WAYNE:

OB.

WILL AND DESTINY

MY CORA WILBURK.

[Conclusion of Chapter X1,]

In three weeks from the day she had received with songs, as the follows of the sea, and pr Salvador's promise at her mother's grave, Cosella, tougues with hymns, as the multitude of its billows ; with her father, embarked for Eugland. The Senora and our lips with praise, like the wide extent of the Teresa and her husband accompanied the voyagers firmament; and our eyes with brightness, like the on board. Of Salvador, the young girl had caught sun and moon; and our hands extended, like the a passing glimpse from her balcony. He waved his engles of heaven; and our feet swift as the binds; hand, and smiled adieu. On the morning of her de we should nevertheless be incapable of rendering parture be sent, by Carmela, a choice bouquet, and sufficient thanks unto thee, oh Lord, our God, and amid its glistening leaves lay hidden a tenderly the God of our fathers, or to bless thy name for one written farewell-first and last missive of his love of the innumerable benefits which then hast confer--long was it guarded by the faithful heart that red on us and our ancestors. For thou, oh Lord, trusted so fully-long were the faded, scentless flowers tressured, above all gold and gema'l

With many tears, Teresa folded Cosella in a part thou didst feed us; and in plenty thou didst pro ing embrace, and whispered in her car: "Roturn to vide for us; from the sword thou didst deliver us; us, whatever befall you, my daughter! Come to the from the postlience thou didst save us; and from Virgin's bosom, to your second mother's loving heart!"

And Cosella gave her sacred promise.

Once more upon the sea; Manassch plotting busi- nestrils, and the tougue which thou hast placed in ly, dreaming of wealth and worldly honor, exulting our mouth-behold, they shall thank, bless, praise, in the success of a part of his plane; for he had bor rowed a sum of money from the Senora Teresa, unknown to his child, who would have warned the lady. mouth shall adore thee, and every tongue shall or ?------He never tutended its roturn; but Toresa, for Coscl. swear fealty unto thee; every knee shall bend unto la's sake, was willing to oblige him-to lose the thee; and every stature shall bew down before thee. gold, if necessary-for the pious hope prodominated Who is like unto thee? who is equal unto thee? in her soul that she would be won, a willing, realous who deliverest the poor from him that is too strong convert to the Mother church.

Dreaming of things more beautiful than gold or earthly treasure, Cosella, too, plans for the future, and exults in the blessed consciouspess of the loved and loving.

CHAPTER XIL

BIORE ON THE PATHWAY. "I could have loved thee—could have yielded all My heart's best, warment fickings up to thee, Prosity and willingly, without recall, With real, transport, purest coatey; Did I not with instinctive feeling fearn This love of mine thy heart could ne'er return."

But thy doep peace doth on me fall. The frenzy of my luve is gone. The hely love remains sione.

There comes a solemn calm o'er all.
The storm is bushed within my broast,
Beneath the quiet sine I reat!

The spacious synagogue was crowded with its Sabbath: worshipers; the ancient, unchanged prayers excended to the God of Isrnel; the chant of youth and maidens was the same that echood through the amid the realous worshipers; and as his eye turned upon: the face and figure of a young, pale girl, wear

ing also the mourning garb.

There was something inexpressibly and and ten der in the expression of her face, in the sweet firm to the pale, pensive face above, that so singularly at ness of the finely cut lips, in the drooping lashes tracted him. His upward glance mut the young veiling the dark, soft, brilliant eyes, that, upraised girl's wandering eye. She smiled faintly, for his once, had sent a thrill of strange remembrance to look was not that of inselect admiration or rude ou the gazer's heart. Sorrow, premature and heavy, riosity; then her flowing curls concealed her face; was impressed on the speaking face, but hope and she was bending again over her prayer book. faith and trust were there also. Almon Pairtie, a Ho sought Manasseb, that benevolent featured deep reader of human character, a man with lotul- stranger, and when the services were closed, and tions largely unfolded, read much of that undis Cosella descended from the gallery, she was met by guised, aspiring nature; she was so like one he had both. known and loved in early youth-the memory, the "My daughter, Rachel Cohen," said the father recomblance, was thrilling, startling! Alas! no Again another name, assumed she know not why angel whispered more; he knew not that the face he It was because with necessary prudence Manassel gazed upon would be led to Percival Wayne's seek. foresaw that it would not be well for him to call his heaven sould give. He knew not that he gazed upon then the English metropolis was not far from B \_\_\_\_

Cosella Wayne! The maiden's thoughts were far away with him with a call-Mr. Fairlie," he continued. Cosella who wowed his love beside her mother's grave-with bowed; the stranger looked long and enruestly inic him she deemed so true and loving. From the cust ber face, sighed deeply, bont reverently before her tomary worship, the familiar scene, the remembered and she passed out of the house of worship, leaning orlean, her spirit wandered to the tropic land, heside on her father's arm. the fair Madonna's shrine; her heart was not with the prayer upon her lips; and in her soul snew the girl; with his matured and world tried heart, with

mighty Lord of Heats.

"Oh, give thanks unto the Lord, for he is good;

for his mercy endureth forever. mercy endureth forever.

To him who with understanding made the heavens; for his meroy endureth forever. To him who stretched out the earth above the

waters; for his meroy endureth forever.

Who formed the cun to rule by day.

The moon and stars to rule by night. To him who emote the Egyptians in their first-

With a mighty hand and outstretched arm: for his mercy endureth forever.

To him who led his people through the wilderness.

To him who smote great Kings.

mercy ondureth forever. Oh, give thanks unto the God of heaven; for his

morey endureth forever." Then, lower and more solemply, the reader sang

the bymn of Sabbath praise, and the congregation ioined in with ferver.

fore the members of which then hast formed us, the spirit and soul which thou hast breathed into our glorify, extol, reverence, cancilly, and ascribe sovereign power unto thy name, oh our King! For every for him, the poor and needy from their oppressor? Oh, thou, the great, mighty, and tremendous Godthe most high God-possessor of beaven and earth We will praise thee, we will adore thee, we will glo rify thee, and we will bless thy name; as it is said by David: Bless the Lard, oh my soull and all that is within me bless his holy name!" Also in the congregation of the tens of thousand

of thy people, the house of fernel, shall thy name oh our King, be glorified throughout all generations for such is the duty of every created being in thy presence, oh Lord, our God, and God of our fathers to thank, praise, extol, glorify, exalt, asoribe glory. bless, magnify, and adore ther, even beyond all the songs and praises of thy servant David, the sen of Jesec, thy anointed." These praises read and chanted in the aucient He

brew tongue, they contrasted strangely with the modern garbs, the shaven faces, the changed worship of larnel. And Almon Fairlie, dreaming of the Dast ages, stood in spirit in the consecrated temple, so lavishly decorated with gold and precious stones mountain passes of old Palestine, and sang victori- Now, past were all the off rings, the enerifices of that easly from the Red Sea's banks, the desert's soli- ancient people; the high priests directed of their black, the insignia of mourning around his hat, sat offerings of beasts and birds, and conservative Israel still bound by formal rules and olden precept, amid to the gallery above, where the richly clad and jew. their mandering lot maintained the given law-up eled daughters of Judah sat, his glance rested egain held that most beautiful of all dectrines, that star and again, with a pleased, strange and new emotion, of love and lustre, burning brilliantly even amid the night of Judah's banishment—the unity of God !

> Then from the worshipers around, from ark, and deak, and hymn of Sabbath joy, the stranger turned

ing, longing eight, the richest boon that carth or child by her peculiar name in her native land; and

"My Christian friend, here, who will honor us

From that hour Almon Pairlie loved the Jewisi conflict raged; her spirit oried aloud for help and all the hearded tenderness of his nature, with all the strength of his advanced manhood; it was to him The pealer was chanted, with thanksgiving joy; the crowning effort of experience, the last sharp sor the young, fresh voices rendered praise unto the row overcome; his spiritual self unfolded rapidly and he became a world's fit teacher. In after years

Cosella knew he leved her, and in her soul dwelt : sweet, tender, and elsterly love for him; but she Oh, give thanks unto the God of gods; for his never knew how he had loved her first; she never knew what agony the conflict cost bim, nor how grand and victorious his soul became through her.

He called upon them often; he read much of Cos ella's coul, and somewhat of her sufferings. He spirit evidence, the beautiful demonstrations of the and deeply religious, charmed the young girl. Oh. time to make of him a still closer friend l

He told her of the maiden he had loved in early youth; the beautiful in soul and feature, the intel Who remembered us in our low estate; for his and uncomplaningly she yielded to the fatal disease from her illumined face. that bore her to an early tomb. Cosella's tears fell fast as he told her of the maiden's dying words and peaceful transit to the other life.

"And you are so like her; no very like!" he said ther voice, her gliding motions, the expression of she continued, senting herself by his side and look

Ruchel, as be called her, acquiesced. from everlasting to everlasting thou art God, and

One morning, when her father was absent on busi over her animated countenance. noss and Almon Pairlie called, she came into the room holding a scaled package in her hand; her face was suffused with blushes, the voice with which she from all creed shackles, but I see that it may not be ; addressed bor friend trombled with aghiction, but perhaps it is well. There are great ideas, lofty the fine lips were curved with resolve; she was thoughts, slumbering energies in your soul, that about to ask a favor of her friend.

" He would be happy to oblige her." It was not the usual manner with which that con' entional phrase is accompanied. She felt the tones [ligion. Forgive me, Rachel," be said, as he saw her incority; tears started to her eyes. " [ know that I can trust you," she faltered. "I need a friend and forgive me if I utter an unpleasant truth. Some my heart tells me you will be one."

"For life and eternity," he replied, taking her hand; "confide in me, that package?" "It is my journal; a diary of my uneventful life, interesting to one person only; here is a letter to go spirit foretells that you will one day accept a faith with it. Will you forward these - without the knowl that makes life beautiful, that banishes the fear of

She saw his surprised look, she was grieved and I listen; tell me all of your past life and sorrows. eilent

edge of my father ?"

"Will you not be candid, eisterly, with me, Raohel? may I not know your heart?" "Yes!" she replied with a sudden impulse.

and he called her sister Rachel. vent it caused her to start. "No, no, I believe all think, to dream, imagine, hope, that he is not my you tell me, but it is new, surprising. Your fath, father !!

She bent her head in acknowledgment. She saw not the sharp spasm of pain that passed over his features, she beheld not his sudden paleness, she or's lips," she continued; "but whether it was the dreamed not of the conflict and the victory, within truth she uttered, or the mere ravings of fever atthe breast of the strong, noble man before her.

to fulfill your wish; remember your promise, confide mine is a strange, wayward destiny. I say my in me, your brother!" and so saying, be hastily left worker—I fear that even she had not that claim the room. Cosella turned her grateful glance to upon me. She whispered of such strange and fear-Heaven.

said. She dispatched a messenger to Almon Fairlie, that my dreams were true, that at least I were not and he promptly obeyed the summons.

"You may think me bold and undutiful," sho said, blame when I tell you all, even of my father. Oh, friend! he is kind to me only in the presence of the agitation of his manner. tude. A etranger and a Christian, clad in deep dignity, the march of progress forbade the souliess trangers. Because I revealed my heart, to him in ger;" she hold out her rounded arm, and pointed to a surname?" sear upon her neck. His face blanched with grief

give this outbreak; go on, dear Rachel." .

" He to whom I am plighted," she continued with modertly reiled eyes, and cheeks suffused, the is not mother," she said. "My name is not Rachel, my of our faith, and for this my father denounces me, father's name is not Cohen. Mine isand swears to keep us parted. He knows not his | He held her hand, looked engerly into her face, name; he could not wring it from me by menace, and trembled for the coming words, trembled with orugity, or violence: but Salvador has promised, and luncertainty, the overbanging glory of a near and t know ho will fulfill his sacredly given word—he priceless joy i There was a rolling of carriage will come for me, no matter where I am, when my wheels, a loud knocking at the portal. Cosella paled eighteenth birthday is completed. And in this hope and the tours rushed to her eyes. Dread and coldllive: clso life were valueless, for it is embittered ness, the anguish of disappointment, fell on the by discord, by contest and cruelty. I shall formke spirit of Almon Fairlie! my father's faith, but I shall gain a home, a true heart's love, and is not God the father of all?"

"Assuredly he is, replied Almon Fairlie. "But this young man-have you known him long, my

"Not many months." she said, softly. "And you feel that he is worthy of your love, your trust ?"

She apawered not in words; she raised her earn est, truthful gaze to his face; it was eloquent with love and faith. Almon stifled a rising sigh, and gave the false embrace. Almon Fairlie's breast was heavnot atterance to the doubt and fear within.

"Let me tell you all while I have time, for I know Mannesch's proffered hand. not how soon my father may prepare for our de parture; I feel impelled to tell you all, for I have something wrong; the unusual coldness of his Chrisnever met with such a friend! Ob, Almon, brother! tian friend, the restraint of his daughter, and anger it grieves my heart, it pains my soulf-not even rose within his beart. Salvador knows all I have endured-still suffer! The father I should love and revere, he is dishonest, ventional smile and the smooth manner, and admercenary; revenge and fanaticism occupy his soul! dressed Cosella in the loud, harsh, imperious tones For gold he would sell me, his only child; he would that had become familiar to her car: have me cenl my bondage and misery for this life to ensure him a luxurlunt old age. Oh, brother llave you been wailing and repining before him, Almon! the falsehoods and deceptions I have wit- say? His manner is changed and distant; instantnessed have embittered life and durkened my faith! ly tell me the reason spoke to her of his new-found belief, of the proofs of My poor mother! the weight of wrong rested gloomi- evoked, the curses that fell from his lips shall not be by upon her gentle heart. For his sake she sub-recorded upon this page. Cosella remained silent, life to come. These conversations, loky, mystical, mitted to treachery, deception, falsehood. Ohl in pale, seemingly unmoved. what an atmosphere have I lived! and yet my soul that she had confided to him all, that she had had worships truth, and honor, and feels the glory of and a gleam of malice shot athwart his face, "perobedience to the right."

hend in benediction. "I must hasten to tell you all before he returns.

"Almon Fairlie is my friend and brother," she at the varying face, the same bright, yet tender eyes, ing confidingly into his face. "I will tell you of my last said, and her checks glowed, her voice faltered "The soul of all living bless thy name, oh Lord, of the same shade of color, but her hair was lighter, mother's sufferings, and my own, and you shall with indignation. You may spare him and me your

Entered according to Act of Congress in the year 1800, by our God! and the spirit of all flesh shall continually here were ripples of gold upon the chestnut ourls. Guige betwirt my father and me. You do not blame source of the United States, for the District of Massachusetta.] glorify and extel thy memorial, oh our King! for Let me call you friend, for her dear sake." And one for my apostacy to the faith of my fathers?" she questioned suddenly, an anxious shadow stealing

He took her hand, and said : " "I would have rejoiced to have behold you free will, must awaken into life, expression, action. You do not at present comprehend my belief; your heart

is filled with the external beauty of a new, false regrieved look. "You know I would not offend you; lay you will awaken from this dreum, which is of the imagination only, dear child! You will find sorrow, direnchantment in life; only in the soul can beace and beaven be found! You will find it: my death, brings angels to our homes and hearts! But

Where werd you born, dear wanderer?" and have been told in England, not far from the Metropolis; my dear mother left a package of papers, that I know not why she attached much imwould not do a claudestine thing, but you know not portance to. I feel that a mystery concerning mymy father. You think me happy, beloved and cared self was connected with those papers; I believe they for by him; you know him not. It pains me to were in the dear departed one's handwriting. Bespenk thus of him-my father-but it is truth. Do fore my eyes, in triumph and in mookery, my father gou doubt me, Almon Fairlie?" She addressed him cast them into the seal Brother Almon dear, true thus familiarly, after a three months' intercourse, friend! I have had strange thoughts come upon me of late-listen :" she lowered her voice to a whisper: "Doubt you?" he said in a tone so strangely fer drawing close to him, she said: "I have dured to

Almon Pairlio started with surprise! He seized "When you come again, and he is absent, I will her hand, looked long and intently into her face, tell you all, and you will pity me. I cannot live this Sho was trembling with the disclosure that had eslife much longer, and he who waits for that letter caped her. In his brain strange, wild, and thronging ideas chared each other rapidly; a vague, in-"Your affisheed lover?" said low and tremulously | definite hope and four rese in his heart, and took away the strong man's breath!

"There is no resemblance!" he murmured.

"I have heard strange words fall from my mothtending her last illness, I cannot say. She inco-"My sister," his voice had regained its calm; Agrently accused my father of a great wrong toward give me the package; the heart of him who loves a Christian foe; of that Christian's injured spirit ou shall be rejuiced with its tidings. I go at once she piteously demanded forgiveness. Oh, Almon! ful things in her unquiet sleep! Yet, ch! I loved Several weeks passed, and Manasseh was ever her dearly | and yet, and yet, there always seemed present; the young girl could not flud the opportula gulf between our hearts. Of these things I have nity she sought. But one day he was absent on ur written to Salvador, and now I speak to you; but gent business, he might not return that night, he the papers are lost, and he will never tell me! Oh, his oblid!"

"Pather of humanity! Father of spirits!" prayed with a slightly faltering voice," but you will not Almon Fairlie, " give me light-oh, give me hope!" Cosella was startled by the paleness of his face,

"Tell me, sister, dearest—have you ever theard obedience to the dictates of truth, he curses and re- the names—but no, not yet |-- have you ever borne viles me! See, brother Almon, the marks of his an another name? Is Cohen, your father's, his real She was about to reply, to confess to him that her

name was Cosella; that her mother's name had been " Four father!" he exclaimed, "Impossible! this Shinn; that Manasseh Moshem was her father's man can have no feeling of parental love! But for pame, (for this she had heard, in conversation between him and the departed.)

"I will tell you all; trust you as I would my

"It is my father returned !" she whispered. " Auother time I will tell you all."

Already his footsteps were heard upon the staircase. Cosella turned to the flowers by the window, and bent over them to douceal her emotion. Manassch entered gleefully.

"Ah, friend Fairlie here? I am happy to see you. sir I .. Rachel, my love, I have returned much sooner than I expected. Come, kies your tired, old father." - The young girl advanced reluctantly and received ing with indignation; he bowed, but did not take

The quick eye of the plotter saw that there was When Almon had departed, he' cast aside the con-

"What have you been telling the cursed infidel? or-" the maledictions be

"Will you speak?" he thundered. "Perhaps," haps he is in love with you, and I interrupted his Truly a votary of the beautiful and the true! she confession. Perhaps my exemplary daughter, havstood with chaped hands and eyes enkindled beford ing forgetten her Catholic lover, is willing to accept lectual and the gifted Emma Ashton. He weitently bim; the strength of her spirit beaming gloriously this free thinker, this fanatic, this enthusiast!, But before you shall wed a Christian-see, girl! I will "God bless, and shield, and save thee!" he uttered destroy you, thus?" he broke into fragments her fervently, and his hand rested upon the young girl' livery fan, Teresa de Almiva's parting gift, and throw the broken pieces toward her. Cosella smiled with hitterness and defiance :

then removed to a small and neatly furnished house jealous surmises. . I was speaking of my mother, of my past life..." "You dare to reveal the past to a stranger?

Without my permission to speak of your travels, of Aer. God rest her soul! Have I not expressly forbiddon you to mention the countries you have lived in? What have you told the Christian? I ineist onknowing all"

"I cannot, and I will not repeat every word aid," replied the defiant and indignant girl. With a savage cry he rushed toward her; his arm

was uplified to strike, but Corella evaded the blow. With ashen face and flushing eyes, she cried to him : "But once again touch me in anger, and by the

Lord you impiously invoke, by the Pather I believe in, I quit your roof forever! though it be to beg my bread from house to house! Strike me if you dare one blow, and I am no more your daughter !" See gained the deer, and fled weeping and despair-

ng to ber chamber. The next day, when Almon Fairlie called, Manasseh was as studiously polite, as cordial as over; but Cosella entered not the room. Her father said she was indisposed, and desired her friend to excuse

They conversed long and enracetly. When Mr. Fairfic left the house, Manasseh, easting aside the maak of friendliness, self-control and indifference, rushed into Cosella's chamber with almost frantic nion, and, storming, raving and cursing direfully, ecused his child of treachery, decelt and faithless ness to him, her father, and sole guardian.

In vain the poor girl wept, and defended her mo tives, and sought from the infuriate man an explanation of his incohorent words. In vain she protested that she had not given any of their former names o Almon Fairlie—no clue to their past lives. He spoke wildly of imminent and pressing danger, of scape and rengeance. He threatened the innecen girl with death, if the pursuer evertook them.

Alarmed beyond measure, breathless with fear, decining her strange father crazed, she listened, comprehending not, guessing not, alas, of the cause of his guilty terror, dreaming not of the possible nearess of relief and joy.

He left the house, looking in the bewildered girl in or chamber. He was absent until late at night. Then, with savage triumph, he announced their dearture on the morrow. " Where, oh Heavenly Father, where are you going

o drag mo?" oried Cosolin. "If" he mockingly replied. "The ship will do

the dragging; and you ought to be sincerely grateful to me for taking you out of London fuge, and snow covered streets, back to your beautiful tropic hores. Ah, I see you are pleased, Miss Rachel."

"Return to the tropics!" she cried, in joyful surorise. "Are you in carnest? Where—to what port?"

Hope, fear, trembling joy, impeded her further uterance.

"Back to Sauta Lucia. There is a vessel ready to start early in the morning. It is not my choice to return there; but it is the first opportunity, and I have not a moment to loss. But I shall not remain there a week. I shall go to the island of C---among our people."

"And I will remain," said Cospila, mentally. she hastened to commence preparations for the husty

Next day at poon, whon Almon Fairlie called, he was told that Mr. Cohen and his daughter had left for the country. Stunned and bewildered, that true friend oried in agony:

"Too late, too late! I shall never behold her again! Oh, Perelval, the hope, the joy is past! Uncertainty and dread return. Ob, gentle, loving girl! perhaps his child! Shall I ever look upon thy face again?" And he returned to his lodgings, weary and worm with grief.

> CHAPTER XIIL THE TRACHINGS OF THE PATHERS.

Santa Lucia have met Cosella's longing gaze, and the baling repliers of that land of bloom and fragrance have careesed her brow as with a greeting sign. With loudly throbbing heart she stepped on shore, and, overcome by the thronging memories of her first landing there, she went afresh for the beloved one gone, the martyred one at rest from strife. As she turned to look upon the familiar scene, to be recornized by some lounging negroes upon the wharf, she saw, amid the figures strolling upon the beach, cajoying the sunset's only and coolness, one form that sent the tide of joyful recognition to her face, suffusing it with a grateful blush. It was Salvador del Monta; but he was not alone. A ludy, seemingly young and beautiful, leaned on his arm. Cosella could not distinctly see her face, but the white robed form was pliant and graceful, the long black curls waved sportively around her face, and the lace veil, that becoming head covering of the women of that clime, fluttered upon the wind, caressed her check. and fell to her wajst, like a softening cloud. His head was bent toward her; their attitude was loving, confidential. A strange pang, a sudden terror. swept across Cosella's heart, a blinding mist of tears obscured her vision. For the first time, the demon of jealousy invaded that pure soul's sanctuary; the ever attendant phantoms of doubt and distrust Support their black wings exultingly, as they passed the open portal, hitherto so guarded by love and hope. A burning blush overspread her face, and still the sharp fierce pain contracted her breast, as her father's voice harshly called her from the spot. She looked again. He was still fondly looking in the lady's face. Even from the distance, she felt that it was with looks of love he regarded her. How carefully and tenderly he readjusted the veil, so rudely dealt with by the evening winds! A deep, dry sob burst from Coscila's heart as she followed her chiding, impatient father. They took rooms at a hotel for a lew days, and,

be glorified. Moses received the law on Mount Sinni, and deivered it to Joshua, and Joshua to the elders; and he elders to the prophets, and the prophets to the men of the great synod. These said three things: Be careful in giving judgment; train up many dis-

the great synod . He used to say : The world is sus-

and wounded heart yielded to the potent spell? And Managech dreamed not of the danger. "Bay bot the law divine
Is hidden far from thea;
That heavenly law within may chine,
And there its brightness ic."

—Paatus or Livs. He sat one afternoon, reading from the Hebrew volume before him, the "Proverbs of the Fathers." then turning to the English translation and reading therefrom for the edification of Cosella, whose The stormy voyage over, the familiar sheres of thoughts wandered far away from these ancient sages, with their utterances so strangely compound. ed of sublime truths and absurd superstitions.

"Can the teachings of these idulators, or the docrines of Christianity anywhere, compate with the windom of our sages? Who is like unto Moses, the inspired law giver, who performed miraoles in the name of the God of Israel; who smote his enemies into the dust before him? Who, among their faire prophets, is like unto Joshua, and the lenders of our ribes? Truly, we are God's chosen people, and chall yet be gathered together from the four quarters of the earth, to return to Zion, the holy city of our King! We shall yet hold dominion over the untions. of the earth; our feet shall be upon their necks, and they shall yield us tribute. Father of Israel! God of Abraham, leans and Jacob!" continued the fanatio, with carnest appeal to heaven, wildly raising his plenehed hands: "Speed, oh speed the day, when thy holy city shall be rebuilt, thy scattered children return to their rightful land, the dwelling place of her Kings and Princes! Listen, Cosella-how I hate that name! I would much rather call then Rachel -listen, and gather wisdom from the sayings of the fathers; I will continue to read, so you may understand and learn."

Cosella replied not, but bowed her head in nequiscence, and Manassch read, with emphasis: "All Israel are entitled to a portion of future happinces, as is said, And thy people shall be all right. cous; forever shall they possess the land; the scion

of my planting, the work of my hands, that I may

siples; and make a fence for the law. Simeon the Just was one of the last of the men of

divina worship, and active bonevolence.

Antigonas of Socha received the tradition from Elmeon the Just. He used to say: Be not like servants who serve their innaters for the cake of rethe fear of beaven be upon you,

Jose, the son of Joezer, of Zeredah, and Jose, the son of Jochanan, of Jerusalem, received the tradition from them.

Jose, the son of Joezer, said: Let thy house be a house of assembly for the wise men; and cover thysalf with the dust of their feet, and drink in their words with thirsty avidity."

"This," continued Manasseh, in explanation, " alludes to the custom of scholars sitting on lower benches than the teachers, who thus acattered, as it were, the dust which their sandal-shed feet bad gathered in their walk to school, on the scholars."

"Jose, the son of Joshanan, said: Let thy house be wide open as a refuge; and let the poor be familiarly received in thy house; and do not hold too much converse with womankind; the wise men ear, whoever converseth much with women, bringeth evil on himself, and thus neglects the study of the law, and at last will inherit hell.

Joshua, the son of Perachiah, said : Procure thyself a master; and acquire thee an associate; and Judge all mankind favorably.

Shemniah said: Love labor and hate dominion, and seek not to make thyself known to those in

Abtatyon said: Ye sages, be cautious of your words; perhaps it might be that ye be doomed to captivity and be carried captive to a place of infected waters, (a place where learning is rare and crime prevails;) and the direlples who follow you might drink of them, and thus the name of God would be profuned.

Hillel said: Be of the disciples of Aaron, loving peace, and pursuing peace; loving munkind, and bringing them to the study of the law."

"There I" exclaimed Manasseh, exultingly; "this is wisdom, such as their Christian Scriptures cannot boast of. I will not read the entire chapters, but give you sentences here and there, from the blessed traditions, the engings of our wise Rabbis of Israel."

"Reflect well on three things, and thou will not lapse into the power of sin: Know what is above thro: a secing Eve. and a hearing Ear: and that all thy actions are written in a book.

Hitlel said: Separate not thyself from the congregation; nor have confidence in thyself until the day of thy death. Judge not thy neighbor until thou bast reached his situation; neither unter anything which is incomprehensible, in the hope that it afterwards may be comprehended. He also said: The rude man feareth not sin; the ignorant cannot be pious; the bashful cannot become learned, nor the impatient be

The same Rabbi also once saw a skull floating on the face of the water, and said to it: Because thou didst drown others, thou wast drowned! and at the end will those who drowned thee, also be drowned.

He also used to say: He who increaseth his desh. multiplieth food for worms; he who multiplieth riobes, augmenteth care; he who multiplieth wices, increaseth superstition; but he who augmenteth his knowledge of the law, augmenteth life; he who attendeth much at schools, increaseth wisdom; he who increaseth in reflection, augmenteth prudence; he who exerciseth much charity, multiplicth peace; if one bath acquired a good name, he bath acquired it for himself; if one hath acquired a knowledge of the law, he hath obtained for himself immortal life in

Rabbi Jochanan, the son of Zaccai, had five disciples; he used thus to designate their respective merits: Bleazer, the son of Hyreanus, is like a well plastered cistern, which leseth not a drop; Joshua, the sen of Chanauya—happy is the mother who bere bim; Jose, the pricat is very pious; Simeon, the son of Nathaniel, feareth sin; and Elazar, the son of

Arneb, is no increasing spring. He once said to them, Go and consider which is the good path in which wan is to maintain himself. Rabbi Eleazer answered, A good evo. (contentment:) Rabbi Joshua said, A worthy companion; Rabbi Jose said, A good neighbor; Rabbi Simeon said, One should foresee the probable consequences of an undertaking; Rabbi Elazar sald, A good heart. He then said unto them, I prefer the scutiment of Elaanr, the son of Arnob, to yours, for in the scope of his words are yours included.

the honor of thy companion be as dear to thee as repent one day before thy death. When asked by his disciples how this could be attictly followed, as no one knows the day of his death, he noswored. Then be ready every day, with pentience and good deeds, as though it were your last. Warm thyself by the fire of the wise; but be careful of their heat, doth not wish that others should give, is stingy that thou be not burnt : for their bite is as the bite of a fox, and their sting as the sting of a scorpion, and their hissing as the hissing of a peisonous serpent; and all their words are as coals of fire.

Rabbi Joshua said: Discontent, unbridled passions and hatred of mankind, remove a mon from the world.

Rabbi Jose said: Let the property of thy companion be as dear to thee as thine own, and prepare threelf to study the law, for it cometh not to thee by inheritance; and let all thy actions spring from a reverence of God.

Rubbl Simeon said: Be careful of reading the Shomang, and the ordained prayer; and when thou dost pray, look not on thy praying as a task, but let it be a sincere supplicating of mercy in the presence of the Supreme; as it is said, For he is gracious and merciful, long suffering, and of abundant kindness, and repenteth of the evil. And never regard thyself

as an ungodly person in thy own mind. Rabbi Elazar said: Be diligent in the study of the law; and know how to roply to the unbeliever.

Rabbi Jacob said: He who lourneyeth on the road. meditating on the law, and interrupteth his study. and saith: how beautiful is this tree! or, how handsome is this field! is considered by the Scriptures so

guilty, as having by his sin forfeited his life. Rabbi Dossa, the son of Harkings, said : Morning sleep, wine drinking at noon, conversation with children, and spending one's time in the places of assem. bly of the ignorant, remove a man out of the world. Rabbi Blazar, the Mudai, said : He who profaneth holy things, despiseth the half festivals, putteth his ham is the third; Israel the fourth; and the holy ing out process of old Jewry, woman han been deprived neighbor to shame in public, breaketh the covenant | temple is the fifth. of our father Abraham, and expounded the law contrary to its true sense, although he be well learned in the law, and possessed of good deeds, will yet have

no share in the eternal life. Rabbi Akiba said : Tradition is a fence to the law fithes are a fence to riches; vows are a fence to abstinence, and the fence to wisdom is silence. He need to say, man is beloved of God, because he was created in the image of God, but it is an additional love that he was informed that he was created in the image of God. Every thing that is done, is seen by Providence, though freedom of choice is given to man; the world is judged with goodness, though every, thing is judged according to the multitude of deeds. Whatever man dots; is done on a strict prountabill.

tained by strine of three things, namely, the law, ty-he is at liberty to sin, but is always within the neties of retribution.

Rabbi Eleasar said: He who performeth but one precept oven, obtained for himself an advocate; and he who committeth a single sin, procureth bluseif colving remark; but be like servante who serve their | an accuser; repentance and good deeds are a shield master without a view of receiving remard, and let against punishment. It is not captice in God to reward or punish, but each act claims and obtains its recompense, and only amendment and repentance can avert the ovil which we have merited,

> Rabbi Jacob said : This world may be likened to is preferable to the entire life of this.

> Rabbi Simeon, the son of Elazar, said: Attempt not to pacify thy neighbor in the moment of his anger, and do not console him while his dead lieth behe maketh a vow, nor be desirous of seeing him in eell la bie sight, and be turn his wrath from him.

> Ellsha, the son of Abuya, said: He who teacheth s child, la like one who writeth on clean paper; but he who teacheth old persons, is like one who writeth on blotted paper.

Rabbi Elazar Hakkappar said: Those who are born are destined to die, the dead to live, and they ful condition of slime. who are risen from the dead, to be judged-that we may learn, teach and understand that he is God, also the Former and Creator; that he also under standeth, is the judge, witness and sulng party; and he will also judge us hereafter, blessed be he! for In his presence there is no unrighteousness, no forof bribes. Know, also, that everything is done ascording to accountability; and let not thy evil must thou hereafter render an account, and receive expressions of will was the world created; meaning that in the history of the creation we find ten times the expression, "And God said," which is the crethe will of God. But could not God have created it with one expression? But this was done to punish the wicked, who destroy the world that was created with ten expressions, and to give a good reward to the righteons, who preserve the world which was created with tan expressions.

There were ten generations from Adam to Noah, there were ten generations from Noah to Abraham, to make known unto us how greatly God is long suffering, as all those generations constantly provoked him, until Abraham appeared and received the reward of all. Our father Abraham was proved ancestors in Egypt, and ten at the Red Sea. Ten plagues did the blessed God inflict on the Egyptians in Egypt, and ton at the Red Sea. Ten times did our aucestors tempt the blessed God in the wilder ness. Ten miracles were wrought for our ancestors well which accompanied the Israelites in the desert, the mouth of Bilcam's she ass, the rainbow, the manua, the red of Moses, the Shameer, the letters, the writing (on the tables), and the tables. And some say, also, the demons, and the grave of our legislator Moses, and the ram of our father Abraham.

Seven sorts of punishment are inflicted on the world for seven important sins; When some people want of rain cosucth; but when the whole do not give tithes, a famine caused by tumult of war and want of rain ensueth. For not giving the pricat's portion from the dough, a familie of destruction ensucth. Pestilance is inflicted on the world for the commission of sins declared punishable with death for contrary to all seeming of outward knowledge, in in the law. The sword is brought into the world on the most stormy events, he passed through the various They said three things; Rabbi Eleazer said, Let | account of the denial of justice and the perversion thereof. Wild benuts come into the world on account thy own; and be not easily moved to anger; and | of false swearing and the profanation of Gud's name. Migration is inflicted on the world on account of idolatry, bloodshed, and for not allowing the land to reat in the Sabbatical year.

There are four qualities perceivable in those who bestow charlty. He who is willing to give, but with others means; he who liketh to see others give, but will not give, is avarioious with his own means; he who is willing to give, and that others' should also give, is pious; he who will not give, and liketh not that others should give, is wicked.

He who possesseth the following three virtues is of the disciples of our father Abraham, and he who is possessed of the three opposite vices is of the disciples of Bileam the wicked. A good eye (contentment), an humble spirit, and a modest soul, characterize the disciples of our father Abraham.

At five years of ago a child should be put to study the Bible; at ten to that of the Mishna; at prophets, and the mediumistic old Jeremiah explodes thirteen he is to observe the precepts; at fifteen to in a terrible burst of indignation at the faisity of his study the Gemara; at eighteen he is fit to onier familiar spirit or Lord. He exclaims, "Oh. Lord. into wedlock: at twenty to pursue his avecations," then hast deceived me, and I was deceived, then art into wedlook : at twenty to pursue his avocations: at thirty he is arrived at full strength; at forty, at daily. o o I am called by thy name. Oh. Lord he is accounted aged; at seventy he is called grey; me as a lier and as waters that full? at eighty be may be accounted to have attained a be the day wherein I was born; let not the day wherein rare age; at ninety ho is bending over the grave; my mother bore me be blessed. Cursed be the man who at a hundred, as if he were already dead, and past brought tidings to my father, saying, a man child is from and uscless to the world.

And it is said: 'And the tables were the work of God, and the writing was the writing of God, graven (Charuth) upon the tables.' Rend not (Charuth) graven, but (Chayruth) freedom; for none can be accounted as free but those who are engaged in the study of the law. Five possessions bath the boly, Moses, who was averse to the Lord's speaking through blessed One appropriated to himself in this world, his sister, as the spirit should give her utterance. Paul, and these are they: The Torah (law) is the first echoing bloses, would not allow the Lord the feminine possession; beaven and earth are the second; Abra- way for the manifestation of the spirit. By the crush-

Rabbi Changuya, the son of Akashya, saith that the hely, blessed One, being pleased to make Israel worthy of enjoying happiness, had enlarged the law the law and make it honorable."

"The Senora Teresa de Almiva," announced Car. liove. mela at the open door; and, closing the sacred volnme, Manassch politely advanced to meet the lady. Cosella's eyes brightened with joy.

TO BE CONTINUED.

An Eastern editor says he has had a pair of boots given him, which were so tight that they came near making him a Universalist, because he received his punishment as he went along.

# Original Essays.

ANQIENT GLIMPSES OF THE SPIRIT LAND.

As . The agitation of thought is the beginning of wisdom," we trust, in this series of papers, so to attr up thought that the wayfarlug man may look out in Rabbi Yanai sald: We cannot account for the pros. wider vision, and so grow wise unto salvation. To perity of the wicked, nor the sufferings of the right. the extent that we can let in suffight and pure sir, we shall have healthy growth; for these things are needful to the soil, if we would reap capital crops in the haran ante-chamber, in comparison with the future of the same throughly purge the floor. Such is the way world-prepare thyself in the ante-chamber, that of life to the healthy unfolding of the soult hence, thou mayest enter the drawing-room. One hour employed in repentance and good deeds in this world is hard-pans which have been so rammed and jammed better than the whole life in the future one; but one about our brains, by stand-still theologies in the interhour's tranquility of the spirit in the future world, est of church organizations, that, to break up, it requires a team as large as that with which Elisha was plowing when about to receive the mantle of Elijah. We may not lay our furrows in the smoothest possible manner. Indeed, to plow among old Jewry Codstones. fore him; ask nothing of him in the moment when rooted subterranean growth, would require Hercules to which superstition clings with all the tenselty of bimself to keep plow stone and beam free of disturbthe time when he is humbled. Samuel, the younger, ance. Such soil is rooted and grounded in a net-work used to repeat the following verse: Rejoice not when of layer upon layer, cemented by the growth of ages, thy enemy falleth, and let not thy heart be glad when and almost resistless to emnipotent, geological upho stumbleth, lest the Lord should see it, and it be heavels. There cannot, at first, be the better life from so much unventilated ground-work, but rather on un-

"Of tangled juniper, beds of reeds,"
And many a fen where the sorient feeds,"

In the shape of a priest-class, whose labor, for the most part, is to perpetual submergence of the out-seeking soul, and to make continuous a stagment and sin-

Those who dislike our sphere of operations-and there must be many such, for we are all of various growth-will find a far more beautiful slatus and agrecable collation in Lydia Maria Child's " Progress of Religious Ideas." where she moves in the archangelic stop of all the spheres, while they find us oreated a little lower than the angels-pretty considerably gelfulness, no respect of persons, and no acceptance so. She, from her golden-tipped mountain height, fans each uprising soul in all the exquisite, balmy breathing garniture of love-while we catch each passions persuade thee that the grave is a place of breeze from wheresee'er it listeth, from oracle caves of refuge for thee, for against thy will wast thou old or from the blowing of Dr. Bellows to set a prayformed; and against thy will dost thou live; and log machine in motion. She is genial and placid as against thy will must thou die; and against thy will the calmly flowing river in strong majestle sweep, while we go rattling along like the laughing, rollicking brook, with little of contra aspect of shade to the judgment, in the presence of the supreme king of brighter limning. While she thus sweetly does her kings, the Holy One, blessed is ho! With ten divine more beautiful work, we rejoice that Sparta has these nobler ones than we. She, presiding at the feast of ages, dispenses bread of life from every source-while we are joyful in the crumbs that fall from her banquet ative energy-no other power is required to effect table-thankful that for halt, and maimed, and blind, there is food and surgery for all.

Now to our work on both grounds-Judean and Gentile-for there is yet a great deal of thorough draining to be done; and, according to advanced agriculture, if is ascerlained that the soil is ventilated to newness of life by thorough draining—so

"We off with our coat, and solly up our sleeve," and cheerfully betake ourself to stumping and renovating the hely lands of old time. By no analysis have we yet discovered that Judean is more holy than Gentile land; but, should it thus appear, it will be found in the making up of our reports as we go along. Liebig pushed chemical analysis to a fractional six with ten trials; ten miracles were wrought for our hundred thousandth part to discover the why and wherefore of two contiguous pieces of land; but failed in the applyels to detect why tweedledum should not have been tweedledee. So, too, in our own researches, we do not discover any essential difference between the primates and ultimates of Rebrew and Gentile soils. The first fruits appear about the same in aspect and in the holy temple. Ten things were created on the taste, except the says given by the pricethood, who eve of the Sabbath, in the twilight, and these are appear to have been rather fond of grafting abnormal they: The mouth of the earth, the mouth of the growth open simple and natural stocks-so that, if not well followed, the clue is lost to the first unfolding and the emalgametion of exeteric grafts, taken as the true measure of the primeval stumps. This has ied to so much confusion worse confounded: but modern magnetic, clairvoyant and spiritual phenomena aupply the key to unlock the various labyrinths of the ancient mysteries; and we now stand face to face with all the holy of holles of early days. In the lack of this knowledge, old Jewry has been able to project; with give tithes, and the others do not, a dearth from authority, her "Thus saith the Lord," even to our own time; but now the day has dawned upon us on such wise that the assumptions of old Jewry sink mpidly to their, proper level.

Plujarch informs us that Calus Marius bad a Syrian propheters in his camp to prophecy the way of the Lord to him; and it appears that she prophecied truly; violent stores in the full assurance that he should reach the seventh Consulship, before death could be able to noose him, as predicted in the oracles. Per contra-Octavius, "a man of good principles and one of the most upright men among the Romans." put also his trust in the prophets, who were certain Chaldean scothsayers and expositions of the Sibriline books, who promised him all would be well. The result was quite otherwise; and Plutarch is rather graveled at such ulverse manifestations of the spirit. He says, "It seems nnaccountable, that of two such generals as Marius and Octavios, the one should be saved, and the other rained, by a confidence in divination."

Neither Octavius nor Piutarch appear to have been so wise unto salvation as to bave learnt that in "the manifestation of the spirit," the "profit withol," is somewhat on this wise, that in seeking the Lord by Orim and Thummim. or by prophets, you must not neglect to keep your powder dry-else, as in the libble while "carefully waiting for good, evil may come down from the Lord." Ezeklel also informs us that "if a prophet be deceived. I, the Lord, have deceived that prophet." The Lord sent a lying spirit to Ahab's stronger than I, and hast prevailed; I am in derision understanding; at fifty, to give counsel; at sixty God of hosts. o o Wilt thou be altogether unto born unto thee, and let that man be as the cities which

the Lord overthrew, and repented not." It may have been that Marius received truer revealings in that he was willing to have the Syrian Propheless, Martha, as equally a prophet of a . Thus saith the Lord." It will be recollected that Miriam claimed that the Lord spoke through her as well as by of her equal claims to humanliy. We ought to be ashamed of allowing Moses, or Paul or anybody else, their usurpations of authority in the name of the Lord; for at most, a "Thus saith the Lord" is only the famillar spirit of him who utters it, and it was be simwith many precepts, as it is said: The Lord was ply the medium's own mind, more or less modified by pleased, for his own righteousness' sake, to magnify mundane meameric influxes. The truest Lord is only to be found in fullest outgrowth of light, liberty, and

> It is related by Plutarch of the Roman Sylla, who was ne plone as bloody, and as mediumistic as Mosce. Joshua, or David, "that in the Commentaries inscribed to Luculius, he advises him to depend upon nothing so much as what beaven should suggest to him in the visions of the night." He further informs, that "when he was sent at the head of an army against the Confederates, the earth opened on a sudden near Laverna, and that a flaming fire shot up to the heavens. This is

equal to the Mosalcal opening of the earth to smallow the Ammonian field was not above the Rebrew plane up Korah, Dathan, and Abiram. Bylla, flanked by in accepting drink offerings of blood. his visions of the night, dipped his hands as readily in The ram figured in Ammendem as significantly as in blood, as Moses, Joshua, and David, flanked by their Jewry, and his lionus were in as much repute as subon er upon some than upon others, making the influx of there is readiest receptivity of his light; and he spregions round about.

Sylla found the Lord on his side in eacrifices and Before marching upon Rome, he "inquired of God," as per Bible, through "the soothsayer Posthumius who stretched out his hands to Sylla, and proposed to body of priests in procession, and from certain movebe reserved in chains till after the battle, for the ments, either of the God or of the ship, both of which Lord than was Hebrew Samuel in his first estate of Hebrewdom, with its ambulatory ark, and God dwell-Beersheba, knew that Samuel was established to be a Thummim, and the oracles delivered by the priests. prophet of the Lord." But when the word of Samuel for the Lord, and slew about four thousand of his of contradiction." Similar to this was an institution men; whereat the chosen people came running into in Ethiopia. "The priests at Merce, for example," the camp, exclaiming, "Wherefore hath the Lord says Heeren, "who attend to the service of the Gods, smitten us to-day before the Phillstines?"

Lebodia and the cave of Trophonius most agreeable not withdraw from their decrees." accounts of gracies that promised victory were received. Sylla himself writes, in the tenth book of his Commentaries." sava Plutarch, withat Onintus Titue, a Orecce, came to him one day after he had gained the hattle of Charanca, and told him that Traplionius fore. own, with a promise from heaven of the glorious suc-lancient world generally took place under the authority the Olympian Jupiter."

Here we see that the Gentile scaing-mediums, like treasury of the Lord, in order to realize the good time their Hebrow brethren, when they saw a spirit, sup- coming in temple sacrifices, of bullocks, flour tempered posed they had seen God. They also supposed him to with oil, libations also of wine, and buck goats for be in rapport with and to animate their God stones, sin. such as Jacob, Moses, Joshua, and Samuel set upwhether rough hawn from the Judean quarry, or ex- a third and by far the most important settlement of quisitely chiseled by the Greefan artist. Other mani-this priest caste. It formed a sort of central point, as by the serpent in Eden, by the ass of Balaam, and Cases. The priestly tradition of Ethiopia and Egypt

Swedenborg saw a fire raging at Stockholm when be Capital would be burned. This actually happened on mention the former without the latter. When Isalah. the day predicted, which was the sixth of July."

The close of Sylla's earthly life was miserable. ries of Cyrus, their submission is spoken of as his most Though he had all along been open to Spiritual impressions, through his own mediumship and that of after his God's own heart.

neculiar delties. Such an Idea-of a tutelary delty. ly an invisible bond of interest and alliance. O of light, fullaces and beauty. In the infency of the human race, such communities, could not have been held together except by the more necessarily occur in manuscript so illegible as mine, it durable and powerful bond of Religion. On the present occasion I use the term religion to express the to occur as often as the same word is used. Wher harbarous reverence which uncivilized nations have we write Gad the seer, you print God the seer; an always paid, by certain rites and customs, to imagina. ry delties, under whatever form they may have been old Jewry as man of God, and, interchangeably, as represented or conceived to exist. • • In this God himself, yet this is not very well understood in centre of the Phanician League—that of Jupiter Lati- distinct—Gad referring to the seer, or man of God to bled to celebrate the festival of the Olympian Jupiter:" and the same may be said of the contemporary into a league or treaty of peace with the Ammonites, he stipulates on this wise: "Wilt not thou possess that which Chemos, thy God, giveth thee to po So whomsoever the Lord our God shall drive out from before us, them will we possess. o than uttered all his words before the Lord in Miznak. It was at this time that the spirit of the Lord came upon Jepthah, and he vowed a your unto the Lord that if the Lord would, without fail, deliver the children of Ammon into his hand, he would offer a sacrificial burnt offering to the Lord. Jenthah's daughter was the victim to the Hebrew Lord, on the similar wise of burnt offerings, in Immediate pelgliborhood to the

Phonician Moloch-"—horrid king, beamcared with blood
Of human sacrifice, and parents' tears;
Though for the noise of drums and limbrels loud
Their children's cries unbrand, that pass'd through fire
To bis grim idel."

The religion of the Ammonites appears to have been Johovah. We also miss the bloody sacrifices, libations "In the first compartment," says Heeren, "Is offered a gift in a vessel, probably dates, to Ammon. 5 very singular; it is a vessel, upon which lies a utentil former are gone. bearing the form of an eye. To these offerings follows, in the fifth compartment, the purification. Two crations by water instead of blood. This was not, surdity. lowers, dates, and ostrich feathers,

These relations of Heeren are from the sculptured rethe side has the modius on her head. Everything surdity. bout them seems to prove that they are priests and It would seem to be hardly necessary to reason out a riestesses." In the temple of Ammon, he finds the cession of the holy ark represented in the sanctuary. pore refined sacrifices of dates, feathers and perfumes. by mankind.

Lord speaking face to face, by Urlin and Thummins, by blown by Jewish priests in the feveling of Jericho. dreams, and by that the Beer. As spiritual claims Though an emblem of Ammon, and ever manifest in are thick about us in these days, it believes us to be wire of a "Thus saith the Lord." This voice may be vice of the Jewish Lord. When "Joshua, the son of very high on the scale-it may be very low, or pitched Nun, called the priests, and said unto them, Take up upon any of the intervening notes. When it requires the ark of the covenant, and let seven pricets bear as "to do justly, love mercy, and walk humbly," and seven trumpots of rame, horns before the ark of the In the brain. While some have the power to cultivate we can respond in fullness of life, there is good dovel- Lord, it came to pass on the seventh day at the sevopment of the God-head; but when the direction is enth time," a long, loud blast, flanked by the peoples' opposite to this, the development of the Lord is on shout, caused Jericho to tumble, let in the Lord's peothe corresonading plane. God is recentially one in plo, who put all Jericho to the sword, " both man and every human soul, though the outer finds may be thick. woman, young and old, and ox, sheep and ass, and the spoll was put into the treasury of the Lord. So the light the more difficult, but not the less sure in the ul- Lord was with Joshua." According to Diodorus. Hectimate unfoldings. God can only shine brightest where ren, and others, the Ammonites had "a portable tabren, and others, the Ammonites had "a portable tab-ernacle, surrounded with curtains. In this is an image that the brain is only called into action by circumpeared as darkly manifest in old Jerry as in any of the of the God, set, according to Diodorus, in precious stones; nevertheless, according to one account, it could have no human chape." Oracles were received from visions, on similar wise to the God men of Paleatine. this ark of the covenant, or holy ship, which was toted about as in old Jowry. ... When the oracle was to be consulted," says Heeren, " it was carried around by a worst of punishments, if everything did not presently the priests had well under their command, the omens succeed." according to the word of the Lord. Sylla, were gathered, according to which the high priest then also, had proof, in confirmation strong as holy writ, delivered the oracle." How completely this descripin a dream, and was more successful in his way of the tion of the Ammonite ark meets that of contemporary prophecy, though "all Israel, from Dan even unto ing between the cherubin, consulted by Urim and

The Hebrew Lord commanded Aaron to go upor came to all Israel, and Israel went out against the Mount Hor, and Moses upon Mount Abarlm, and die Phillstines to battle, the Phillstines proved too hard there, because they withstood the Lord at "the waters and hold the bighest ranks, send a messenger to the Before the battle of Cheronen, the word of the Lord | kirk, with an order to die. They make known to him again came onto Sylla with promise of success. "From that the Gods command this, and that mortals should

We know how in Hebrewdom the Jewish colonists from Egypt went in to possess their neighbor's land by command of the Lord. So, tao, "certain colonies of man of some note among the Romans, employed in the priest-caste," says Heeren, "spread from Merce into Egypt. This happened according to the Oracle of Ambattle of Cheronea, and told him that Trophonius foremon. They undertook their expeditions at the time told snother battle, in which he should likewise prove and to the place appointed by the God. The fact is rictorious. After him came a private soldier of his too well known that the foundation of colonies in the cess which would attend his affairs in Italy. Both of the oracles, for it to be necessary to stop here to agreed as to the manner in which these prophecies had prove it. But these oracles were under the guidance been communicated: The Delty, they said, that ap- of a higher power, that of the high priests, or perhaps peared to them, both in beauty and majesty, resembled the kings, or both." Hence, fillibustering and wars, and the priest-casic gathering the spoils into the

Again, says Heeren, "The kingly Thebes itself was festations of the spirit withal there were in old time. from which they spread over the rest of Egypt and the by Syrian doves. We are very partial to the dove line asserted the worship of Ammon and Osius, with its of telegraphing, as by something akin to that we feasts and processions, to be first settled at Meroc, the receive our more private and delicious messages from metropolis. From this city did Osius, the great symbol of Egyptian civilization, carry it into Egypt. The worship of Ammon and his temple associates, the same was some three hundred miles away. Sylla states priestly dominion, the same oracles-confirmed it in of Silvium, announced him victorious, but informed the primeval ages, the closer seems the councetion behim, at the same time, that if he did not hasten the tween Egypt and Ethiopia. The licbrew poets seldem or rather a later poet in his name, celebrates the victo-

magnificent reward." As fast as a people come into open vision, and seek others, yet in grossness of development he may well oracles for themselves, without the ge-between of a take his place by the side of Hebrow David, the man priest class, will their freedom from superstitique rites and valu ceremonies be secured. As this class have Heeren, in his "Historical Researches," says: "It consequence and pecuniary resources in proportion as is proved by a multitude of examples that every nation they are velled from vulgar observation, it must ever is easily led to adopt certain Gods as its tutclary and be their supposed immediate interest to shroud the common eye in darkness and fearful mysteries, which the common protector of the whole nation-is obvious dwarf the common mind, and deprive it of its buritage C. B. P.

may be well to correct one which would be rather ant time when man will -love his neighbor as himself." though Gad, as prophet or seer, would be regarded in manner the temple of the Tyrian Hercules became the modern comprehension; so that the name better remain passing them through the brick-kiln as a burnt offering to the Jehovah-Moloch of Judea. The name of God. Jewrywise, has various meanings, for which see Macplane of Hebrewdom. When Jepthali would venture kay's "Progress of the Intellect," and Dunlap's "Yestiges of Spirit History." The name sometimes refers to a stone or pillar, carved or otherwise. It sometimes refers to the sum the heavens, or a ghost, or according to the multiflex views of the different beholders-for the most part rather smoky than otherwise.

TIME IN REFERENCE TO GOD.

There is an idea prevailing that time, as applied to the Delty, has no meaning. It is said that with God there is no past, no future, but only the present time. It is said that with him it is one eternal now. But that this notion is altogether unphilosophical and untrue, it will not be difficult to prove. Time is occupled by a succession of events. Take, for instance, the seasons-Spring, Summer, Automa and Winter, Now these following in succession, it is impossible that with any Deing they can be all present at the same time, for they do not occur all at the same time. omewhat similar in its formulas to the Hebrow, ex. One must be present, and the others either past or Spring, Summer, Autumn and Winter con all exist of wine, and other "fixina," of the Hebrew God. together, which is a contradiction and an absurdity. Take, again, a tree. At one time it is covered with biossoms, then with fruit, and then again without The second gift, offered to the Golders alone, seems to either. Now it is impossible that the blassoms and consist of estrick feathers. The third, of frankin, the fruit should be both present with him at one and

It is said that time consists of a succession of ideas, and that with God there is no succession of ideas. every Christian man and woman that they cooperate priests sprinkle the candidate for consecration with But even supposing this definition of time to be corwater; in the sixth he stands with the priestly head- rect, which I should dispute, how does it appear that dress on, between two priestess s, who rest one hand there is no succession of ideas with God? On the spiritual mystery, but through the loving sympathics upon his shoulder, and with the other seem to conse. contrary, I contend that there must be a succession of of our departed friends, who love us, and whose love rate him." This consecration by the laying on of ideas with Him as well as with other beings. A suchands, marks the mesmeric current of the Lord cession of events must produce a succession of ideas. from earliest times. Upon the whole, the Ammonitish For the ideas, corresponding to the events as being rites appear to have been in advance of their Hebrew present, cannot exist with him until the events occur. helghbors to their offerings and incense, and in conse. The other supposition would involve a perfect ab-

however, exclusively so in times when it was the com- It is said that it is declared in Scripture that with non custom to seek the Lord through bloody sacrift. Cod a thousand years are as one day. But this evices; but the Ammonites, at least, show progression in dently does not mean that the thousand years are at the constant presence of the Divine Spirit in and the acknowledgment of womanly divinity, who would the same time present with him. It undoubtedly naturally turn from blood of bullocks, fat of rams, and means that in comparison with the whole period of ibations of rum, to the more genial surroundings of his existence of eternity, a thousand years are a very brief period. It can mean nothing else.

That all future events may be foreknown by God, I alas of the Ammonites. In the centre of the group, do not dispute, although this is incomprehensible by you things to come. Fear not when erath is your aim; e finds the man with the liture equivalent to the red us. But thut these events are actually present, until you are in the line of duty: it is the pearl of great f God which Moses carried in his hand. . The woman they happen, is an absolute impossibility and an ab price—it is the saviour of mankind, and it alone shall

> proposition so clear and self-evident as that there must W. S. A.

CAUBL OF GOOD AND DAD ACTIONS.

BY W. F. BROOMBOUSE.

It seems to me that in condemning or approving men for their good or bad acts, we are too apt to overtook the very important fact that we are all so constituted that we are obliged to act just as we do. Some will say that we can cultivate our organs so we can If we have the power; but that power must exist organs, others have not. The person that has the power, only does the best he can, and the person that has it not, does the best be can. But, says one, how is it that a person will be bad for a long time, and will then reform? My reply is, that all such cases of reformation are sudden; and some powerful influenhas been brought to bear upon him which has excited his organ of Conscientiousness, and perhaps other orstances; combativeness by opposition; benevolence by suffering, etc. Thus we see that the brain cannot act only by the outside influences, which are brought to bear upon it; and while one organ is active, others are inactive; and it is impossible for the person to call them into action just at the time they are most preded. Suppose, for instance, a person laboring under a violent fit of passion. (caused, of course, by some extraordinary circumstance.) It is impossible for his organ of cautiousness to act, because the organs of combas. lveness and destructiveness have full away, and he is likely to slay his brother; but if benevolence is large he will desist, and thus be saved from a crime that his very soul would abhor when he is himself. It is like a riotous multitude whose turbulent passions are so excited that they cannot hear the voice that calls upon them to desist from their criminal designs; but as soon as the noise subsides a little, so that they can bear his voice, they listen to the voice of reason and benevelence, and disperse quietly to their homes.

I believe that every person does just the best be knows how. For instance, take an idiot; can be be made more intelligent than he is? But, says one, this is an extreme case; he has had nothing given him and of course nothing can be required. Just so, and where little has been given, little can be required, and just in proportion as is the size and quality of the brain, just so far will a person be moral or immoral, intellegtual or ignorant.

It is impossible to teach a person beyond the capacity of his brain to receive truth. You might just as well try to learn a dog to be a lawyer, as a man with an ordinary mind to be a statesman. We will take two persons whose brains are precisely the same. One may steal, and the other not; one will be condemned as a thief, and the other will be called honest; whereas the only difference between the two is, that one was poor and yielded to the demands of ideality, alimentfveness, or, perhaps, benevolence; while the other was rich and had the means to gratify every faculty, and acquisitiveness being satisfied, the demands of the other organs are not imperatire, and he is called an bonest mon; when, in fact, if he was placed in the same circumstances, he would have done the same thing. By this we see that every man is governed by his brain, and that It is impossible for him to cultivate his organs, unless he is assisted by influences outside of himself; and that he would act the same at all times were he not governed by circumstances. But, says one. if your ideas are correct, it is of no use for us to try to reclaim our brother. Not so; by appealing to his moral organs we are bringing an influence to bear upon bim, which leads him to examine himself, and makes a better man of him. Man's life is made up of circumstances, and every good influence that is brought to bear upon him helps to form his character and keep the animal passions in subjection. Now, if we can

may be moderately developed they will grow in time. so that they can control the animal without the aid of others. Our faculties were not given us to subserve our own selfish ends, but to assist others; and I think that if, instead of rewarding a person for doing good, when hettakes more pleasure in it than he does in evil deeds, or punishing him for doing that which his brain and circumstances force him to, we abould try to assist him, and encourage him onward in the path of proare. But I do not find fault with others for condemning their brother, as they are only obeying dictates of P. S.—Among the typographical errors which must see these things in their true light, it may lead to a their brains; but if these few lines will lead others to more charitable state of things, and bring about the

always keep the moral faculties active, although they

SPIRITUAL GIFTS,

"There are diversities of gifts, but the same spirit." A literal statement of fact in the first century, and equally true of the present, accepted theoretically and denied practically by the church of to-day. Gifts of alls of the Latin confederacy; and thus it was that the David, whether in lesuing oracles from the Care of healing, seeing of visions, and propensying, are the Greelan States, discordant in their forms of govern-ment, and disunited by frequent wars, yet felt them-of enemies by passing them under axes of iron, or in lay believe to be the dispensation of the apirit-they look for its special influence, in a particular manner, at set times and occasions of their own selection, and as the result of certain preparative measures thought to be necessary to induce the Heavenly Messenger to larry on his upward flight. Is it more difficult to receive the literal statement of the apostle. and believe this hely spirit to be ever with man, seek. ing proper conditions for manifestations, and in every manner which is calculated to exhibit the love of God to his children? Why may it not be so manifested as to meet the want of one common bumanity? Does not the thought of the Holy Spirit awaken, in every carnest soul the sense of God's most intimate relation to his creatures? And viewing the subject from our stand point, how are we to be reached in our inmost

affections but by such an approach of spiritual influ-

caces as will blend with our own spirits, as only those

who love us in a human sense can? Why will not the church see that Spiritualism is only illustrating many beautiful truths of the Rible, which have no meaning except as explained by the philosophy of spirit communion? Spiritualism has no controversy with the churches. It desires to open the even of cept that there was a womanly aspect in softer outline future, with all Beings. So suppose that they are all all men to the wonderful truths which surround them than was manifest in the grim visage of the Jewish present with God at the same time, is to suppose that on every side. It takes nothing from revelation, but extends and multiplies it. It desires to make the Christian faith practical in a recognition of the divine element in man, and the divine surroundings of men; that, instead of denying one truth of Revelation, it accepts all truth from every source, and desires to feed every human soul, not with the dry busks of dogmatic cense. In a vessel, again to Ammon. The fourth is the same time, for the latter do not appear till the theology, but with the divine fruit which the true belever shall plack daily from the tree of life-which shall be for the healing of the nations. We ask from with us in spreading abroad the divine truth, that Gad does convey his choicest spiritual gifts to man, not by a is most perfectly blended with our very lives. Could any being sympathize more tenderly with her child than the mother who gave it birth? And is not the thought that God does seek such instruments through whom to bless us, a striking proof of his mercy and

Christian brother, seek to know the truth of this socalled Spiritualism, which is only a practical faith in through our common humanity. Determine to investigate it for yourself, and ask God to guide you late all truth. Endeaver to seek truth in its purity, and not to prove any dogma, which may be either true or false. Seek that spirit of truth which Christ says shall show mako you free. "CYRESTUS."

Poetry is said to be the flower of literature; prose is be a past and a fature time with God, as well as with the corn, potators and meat; satire is the aquaforties Ling is offering in sacrifice a captive he has taken. men. But still surprising as it may seem, this idea is wit is the spice and pepper; love letters are the honey his shows that though the Goddesses preferred the entertained by a large number, and perhaps generally and sugar; letters containing remitiances are the apple dumplings.

Wenten for the Benner of Light. TO JANE D. J ...... BT JOHN W. DAY.

The poley hum of the school is deno--The shadows down through the long skins creep-and allence comes, like a dim-velled mo, The portal of Learning's fount to keep! The step of the luiterer on the stale Orowe faint as he specife to childleh ular. And life looks up from the track of Care, For labor dies with the dying day!

The old fort node on the shelving shore-The white sail elecus in the offing wide-Hushed is the din and the clattering roar In youder town by the occan olde And the school-toy sun-his task unlearned-To read our lives, with their grief and ill— From the hopeless toll hath westward turned His foltering step o'er the sloping hill f

I stand, while the shadows round me twine, And gaze on thy deep and soulful eye, And the brow, where love and trust combine, And the powers of will in ambueh lie; How shall they dare in a weman's form To brave the lils on life's frantic tide ? How etagger on, through the blinding storm Man's firmer spirit may hardly bide?

How wilt thou teach the atern Passion-school, When the beart beats loud like a rallying drum And hot flames blee round the Russon cool, And the power thou call'at to thine aid is dumb? When the earth-form recks as a stranger's word The soul, with its tearful, pleading prayer, Nor marks when the Simoon clouds are stirred. And augots wing through the heated air !

How will thou teach in Despuir's wild school, Whose munifo-the ghosts of memory, greym up to confront the spirit's rule, 'And har the sun with his morning ray? How teach thy heart, in her fay-robe velled, To bow at the shrine of heavenly truth, And learn, what the circling past hath falled-A fadeless trust to an endiese youth ! Four not! Wo'er taught in earth's temple grand-

Our tasks are learned 'neath a Sather's eye? He amiles as our laboring souls expand To force and strength for his upper skyl.

One day, when our studies all are past,
And the death-hell rings in the vanited dome, " Aside shall the works of toll be cast-In the fading light we'll atl go home! Annueguam, Mast.; April 28, 1800.

### HOG VERSUS SPIRIT.

DEAR BANNER-Will you allow me the privilege of shaking hands with you for a moment, over the expocition you gave us of "Farmer's Fare." in your issue of March 20th? We generally have "three kinds of most," fried pork, boiled pork, and baked pork. It is pork in the morning, pork at neen, and pork at night. It is pork at the North, pork at the South. pofk at the East, and off pork at the West. It can safely be termed one of our terrestrial gods, before whose greasy visage not only our cural neighbors, but hose of all occupations and all classes; and in all sections bow down in alimentive gratification. The nation is saturated with grease. Our children are born with greasy souls, and with as strong a tendency to fat as ducks to water. For an small shore of the proof of this examine carefully our bilis of mortality. About one half of us die before we attain the age of five years, while the most of us who are fortunate (perhaps unfortunate) enough to survive this age, are as full of terofula as was leprous Nauman before he commonced his hydropathic treatment at . Jordon's stor-

And hang his head, to think himself a man?"

when he measures the depth, if not the height of the · love and affinity existing in us for this discused and fithy scavengers of earth we call hog? Doubtless auch scavengers are necessary in God's great plan of · individualizing himself and spiritualizing earth's inhabitants, but when it tends to purify the blood, enlighten the mind, progress the soul, or refine the affections when taken into the human stomach, is a question on which even doctors disagree. If our material food has found in so many unhappy families, and why so many anything to do with the perfect development and continued operation of the beautiful and intricate machinery we term the human erstem, determining its prevalent among Spiritualists than others, is not yet harmonious or inharmonious connection with the immortal spirit, thereby attuning the cords of the soul, and deciding whother we shall grovel in our gross animality, or rise on the wings of celestial love. light. and beauty, to live in rapport with spiritualized and progressed intelligences, we will leave this greasy and fifthy animal with its friends, and allow them the privilege of adjusting it in the scale of spirit produc-

Dr. Hayes states "that he has seen an Esquimaux east fully ten pounds of walrus fiesh and blubber at a landscape, the wind-mill for the giant, the ri-ing and mental character. I set myself to do something I never something a setting sun for the rotation of the earth, the tornado mental character. I set myself to do something I never thought of doing; and when I had commenced. drinking and cating countrymen the incliable beauties of pure spiritual realities? Whoever heard of them as a tribe or nation holding very free intercourse with the spirit world? Who knows that they are noted for their intellectual vigor, or rapid progress in the arts or sciences? Who supposes that the man spoken of by Paul would have been caught up into the third and breaking on the face of society, and scattering beaven and there heard words unlawful for man to ut their fragments more freely and frequently than ever ter, if his stomach had been half full of fried pork and copy potatoes? Who supposes that Paul would have been enumarily brought to judgment by a splendid rights of the sexes, are undergoing a more thorough are inevitable. At a later period, this subject has a light, and a sweet voice, asking "Saul, Saul, why pertest thou me?" had his stomach been trying to dieset & full meal of fried sausages, compased of nork. or half hog and half dog? Who believes that those shapherds would have seen "the glory of the Lord chining round about them." as they were watching and R. D. Owen will settle the question, which is best na of Spiritualism are full of evidences; for in all these their flooks by night, and heard that angello shoir singing "Glory to God in the bighest, and on earth peace, good will toward men," had their delly food truth always gains in every fair and honorable distinction in overly to the human mind.

The phenomena of Spiritual controls shaked pork and beans?" Who thinks that Christ highly developed intuition which raised him head and shoulders above any previous type of our race, or those remarkable mediumistic powers, which, perhaps, places him in the van of all spirit-mediums that have over blessed manking, and which proved of no small advantage to the diseased, halt, and blind, had he been accustomed to eat, regularly, three times a day, "fried

ham and eggs." roast pig. and baked spaterib?

Publice Sentulus says of Christ: "In living he was very temperate, modest, and wise. A man for his singular beauty surpassing the children of men." Who knows of a beautiful person that has been physically developed by pork? Beauty and dyspensis never dwell in the same clavey tenement, so of course Christ could not have been a nork cater, tea and coffee sipper, tobacco muncher, or whirkey and lager hier bibber. It is amazing to me, so little am I indectrinated in the "awful mysteries" of our popular theology, how the so-called Christian world can receive as binding with such alarming credulity, the dark dispensation of Moses when it teaches the beastly law of retaliation tyo for eye, tooth for tooth, blood for blood, and our philosophy, or belief, as a cause, and very few inquirer after truth. It is this: Nature conspires by tife for life-when they entirely reject, with cool in that were apparently traceable to mediamship or spirit means to produce results. In other words, Nature, by oredality, those spiritual words of the Lord coming influence as the cause, and these few have spiren mainthrough Moses: "And the swine shall ye not eat, and ly from the opposition, prejudice, and improper treat: combination of effects. By strictly excluding partheir carcass shall ye not touch; they are unclean unto ment of opposers, rather than from spirits. Yet this ilculars and details, as such, from consideration, but you." They tell us, as did a Methodist clergyman me, recently: "We are not Jawa." Their swine-cat than our rectarian brethren. It is a feature of our causes and by aggregating effects, we see the force ,ing; proclivities prove this assertion: it also proves agreem that it sympathizes with the mourning, the of Dr. C.'s reasoning. that they are not Christians. Dr. Adam Clarke, when maked on a certain occasion to say grace at table, said: pride that would separate us from such; while these see the true relation of a single incident to the aggre-. O. Lord, if thou caust bless in the Gospel what thou keep the victims of popular prejudice and persecution gate which alone is the true test. To make this more heat cursed in the Law, bless this pig!" He is also out of the churches, however honest and deserving plain, we will bring the matter up in a comprehensive reported to have said: "Were I to make an offering to they may be. If Jesus were on earth preaching his form, so as to admit of demonstration. For example, the devil. it should be a regest pig studed with to- gospel, as of old, he would no doubt have most of the meteorologist in determining the temperature" of bacco," Such an offering would be eagerly accepted there fire scathed victims of social tyranny and soul any particular locality, takes the average of the aggreby our American people, with few exceptions; but I crushing projudice and popular opinion following him gate of a long series of records of temperature for have too much respect for the devil to believe that he around: but, since he is not here, that system nearest would not have taken it as an insult and turned upon his must be expected to catch them. men are apt to, from a single observation, or even half a his heel, exclaiming, as he left: "We 're nothing in The can-es that can drive a mother from her home dozen, he would have a hundred chances against ar-

Impurities deposited in our bodies by these discuss od death-distributing animals.

hold car after car, train after train, and etenubout truth when he ears, "The soul is nourished by what long taught that there is no effect without a cause. killing a hog every minute, and often from five bunfred to eight hundred a day, and see in each a big, an iron mani into the skulls of the poor (no, fat,) squealing creatures, and tell me who cats all the pork, and infants close their earthly scenes so young, and some fifty thousand of us go down yearly to drunkards' graves? Go into yonder dingy apartment, and see several men stripping the bowels of their fat, which is thrown, with enough offal to produce an intolerable stanch, futo a huge caldron, and there boiled all up ast for sale. Who cats all this? Who cate the ..uico. rich cakes," " lard short-cakes," and "delicious, snowy, beautiful, flaky" pie crosts and pastries made so with that "very secert" lard? Let New England's long train of consumptives answer. Let the thousands of both young and old in our country whose animal passions are set on fire and aroused to almost demonfacal fury by such apologies for nourishment answer Let the slaves of popularly called intomporance, which is nothing more or less in a large majority of cases than a craving desire for some stimulant to last the stomach into digesting its swipleh load, and good on

romon, we are obliged to call rather on inferior article of coan, answer. Let a large per cent, of the subjects of cholora, cholora-morbus, agues and fevers, answer. It seems to me, before mankind can be very much spiritualized and earth brought into very close communion with beaven, there must be a therough regeneration of our physical systems, or a most trying fragrant odors—these it is that angels visit, and if climination of our pet devils. We need have no fear such do not find beaven in the hereafter, there will be of devils beyond the grave, if we take good care to cast out all those this side the Stygian shore. It is the fried, roasted, holled, stewed, and baked devils that disturb our peace by day and haunt our souls by night-that fit us for deeds of darknoss and blood, and prove beyond a doubt that we are the most anomalou

L. L. RUGGLES. Toledo, Ohio.

SPIRITUALISM AND SOCIAL DISCORD The question is often asked, why Spiritualism is lomestic cruptions occur among the Spiritualists? fully settled by the friends of our philosophy, but by the prejudiced enemies it is; and that these are very comman, even among Spiritualists and mediums, cannot be denied; and it would certainly be reasonable to expect more of them among mediums and Spiritualists ceptives it usually reacties only the mirage for the thing, made everything and governs everything." and right.

No person can deny that unhappy marriages, both of long and short standing, are coming to the surface. before, and that questions concorning the nature and criticism, investigation and analysis than at any previous period of civilization.

That there is something wrong in our marriage system, and more wrong in some States of the nation than others, no one can deny; but that Horace Greeley or worst, no one need expect; but that they will not tate thought, and thus do good, is certain; for the

The question I am reaching after is, what connection would have possessed that keen spiritual perception has Spiritualism with this subject, or the troubles all subjects of investigation, the human mind. By which made his earthly course so conspicuous, that arising in it? Is the philosophy or fact of spirit indus the aid of our recent acquaintance with Spiritualism, ence and intercourse the cause or cure of social discords? has it anything or nothing to do with them? unseen agencies in the invisible world, which, because We should look these questions fairly in the face, and consciousness does not recognize them as such. we too not come to any hasty decision. Conclusions jumped at are not safe to stand upon. That many divorced entirely independent of all control; and because we do husbands and wives are mediums, or Spiritualists, is not understand these agencies as causes, we deny the an underlable fact; that many others who are leading legitimate inference which a true knowledge of the most wretched and unhappy lives, and ought to be divorced, are mediums, or Spiritualists, will hardly be by causes, and are inevitable-or, in other words, predenied either. That mediams and Spiritualists are to be found in many unhappy families, where there is ple lies at the bottom of Dr. C.'s philosophy—that all not sufficient reason for separation or divorce is also causes inevitably produce their legitimate effects-and could true; and that mediumship and our philosophy are in we stand behind the rell that conceals couses from our many of the most happy and harmonious families of perceptions and understanding, we could as inevitably our country, I know to be true, and others can if they predict the results as they would occur.

will take the pains I have to know, I have taken much pains for several years past to ascertain how far and how much of family difficulties that were open to the public have been traceable to persecuted, the afflicted and we have no dignity or

hall so nauscone as that." We read of one instance, and her children in the face of public epini a and riving at the correct temperature, for one chance for

awing. In this case they certainly displayed their and removed; and that religion that opens its arms to wisdom, for it accuss they instantaneously determined the flying victim must be nearly like that of Jesus. to either cleanse the filthy animals or drown them in Whatever is the cause, suffering is one of the effects, the attempt. "The leopard cannot change his spots," and this is sufficient to awaken and call out sympathy and they soon learned that they could not cleaned the In the good and kind, and I am glad to see so much of it bogs so in mercy to that already diseased people, if among Spiritualists. I am well satisfied that sexual, not to their owners' pockets, they left the two thou-domestic and social troubles, trials and sufferings, sand hogs to find a watery grave. Would to humanity have often developed the souls and spirits of victims. that "enlightened and Christmatzed" America pos- and crippled the . bysical systems, and in this way sessed equal intelligence with those devils of two sometimes brought them to an appreciation of our thousand years ago, and would either drown the mil- philosophy, and often to conditions of mediumchip flons of logs in our country or convert them into soap, which have enabled the angels or split friends to which is very much needed to cleanse us of the many reach them and afford that sympathy which they could not find in their homes.

One part of the sulstion of spirits is sympathy to the Travel over the numerous theroughfares of our hog suffering and allicted, and I do not know where they talelug and slaughtering States of the West, and be could find more deserving or greater demand than in suffering and afflicted, and I do not know where they some of these oppressed victims of demestic tyranny. after steamboat, daily passing and repassing, through "Steps to Heaven are fire paven," says a poet, and I the "hog season," leaded to suffocation with these think many can bear record to its truth, and none sorofula-generating animals; and then tell me, ye more than some victims of social discords. That there fathers and mothers, what propensities you are trans. are some unworthy subjects, and some who see when mitting to your children? George Steams tells you no man pursueth." I have no doubt; but we have been

the body digests, and that every pork enter must be a Those who think spirits or Spiritualism the cause of partaker of swinish propossities." Go into the many the social discords of our time, are like those who slaughter houses of the West, where they chlculate on thought the fourney of the sun the cause of day and night; they are not philosophers. But that these ea-cial discords and domestic sufferings have often brought athletic man doing nothing, day after day, but sinking persons to Spiritualism and to mediumship, and brought the sympathy of angels to them, there can be no doubt in the mind of one who is acquainted with the facts whether it is any wonder that one-half of our darling and the persons. Does not this account for so many of these persons being found among mediums and Spiritualists, and thus is not this an effect instead of a

I know some think it a stigms on Spiritualism to protect and sympathize with the persecuted victims of matrimonial tyrauny, or of social desertion, or sexual together, then "kettle-randered." after which it is decaption; but still it cannot be deuted that it is Christ-placed in kegs, marked "No. 1 Lard." and then shipped like, and I presume that however many of our earthly friends may shrink from it from fear of popular prejudice, the spirits will not hesitate to give their "ald and comfort," sympathy and assistance, when they can, to the suffering fugitive from social conflicts. have known many homes that have been harmonized and beautified by our philosophy and mediumship, and many happy matches that have arison in and under it; and I have known some poor victims who have been rescued from hell by it, and I am sure I know some who have been brought by severe trials and sufferings. to mediumship and the sympathy of angels.

It is not the fat and sleek pricat, well provided and an already diseased liver into supplying its share of cared for by his church, that is the medium and subthe necessary ingredients and perform its part of the ject of angel visits. He is the pet and pride of his labor in manufacturing what, for want of a better cog-carthly and visible church, and angels cannot get very near to him. But the poor object of suffering and persecution, whose very soul is nearly crushed out in the wine press of social tyranny, and who receives a stone for bread, a corpent for a fish, lust for love, and cruelty for affection, and drudgery and toil for demostic com fort, and the fumes of whiskey, tobacco and pork, for fragrant odors-these it is that angels visit, and if need of another Christ. I hope there are more of them among Spiritualists than any other people.

WARREN CHASE.

A. B. O.

DEAR BANNER-The frequent conflicts of opinion that appear in your columns in relation to the very natural views entertained by Dr. C., are, no doubt. to him, and perhaps to others who appreciate the full merits of the views expressed by him, a source of smanement—at least in one sense. It is as if some one had propounded an enigma, the solution of which token once explained, is so inevitably apparent that the wonder in that it required an explanation.

But all men are not endowed with an intuitive are preciation of truth capable of making itself manifest through a thick veil of prejudices, the result of education, or perhaps a "constitutional predisposition" to error-a sort of hereditary taint. The writer of this article has at various times been "exercised" mentally on the same points which glitter so clearly in Dr. C.'s opinions. I recollect some of the mental phenomena of my childhood, when my intuitions were more clear Whether social, sexual or domestic troubles dra more than they now are, and had not been diverted into unnatural channels; and prominent among the illimite tions memory affords me of the key to some of the causes which influence the actions of men. Is one of the following character.

The subject of predestination had occupied my mind for several days, though I was not old enough to unthan others, when the subject is properly and philo-derstand the subject by such a name, or any other sophically understood. The superficial view of a name. I reasoned with myself, "Is it possible that prejudiced community sweeping with the trade wind everything which occurs, is determined beforehand by of popular or religious prejudice, is simost always do. the power that created? It is said God knows every-

oftener wrong than right, and prejudice can never I stopped suddenly and said to myself, "I will not do render an honest decision. It is the calm reflection, it'-and set myself reasoning again on the matter. the deliberate examination, that brings us to the truth | And at this point, the first thought that occurred to ne was. .. Was it not determined beforehand that l should do as I have, and not do as I have not done."

Various exercises differing in many respects, lead me eventually in very early life to the conclusion that all phenomena are the result of something going before, of which they were the natural sequence; or, it utility of marriage, and the duties and relations and may be said all effects are the results of causes, and more lucid appearance than it had in childhood, for the reason that, although my thoughts are less characterized by intuitive phenomena, reason (of the more ordinary methods of thought.) is aided by a wider area of facts. And among these facts the myriad phenome things may be seen curious evidences of causes which may be clearly inferred in effects of a character full of

> The phenomena of Spiritualism are full of evidence of the course which influence that most perplexing of we learn that the human mind is often prompted by often suppose are merely the workings of our own minds. facts would elicit—to wit: that all effects are preceded determined or forcordained, &c., &c. This one princi-

There is one principle which many minds that are far advanced in the knowledge of truth, do not recog. nize; or if they do recognize it, they do not bring it to their aid in considering the incidence which control our philosophy, or to mediumship, and have not yet them in the formation of their opinious, and this prinbeen able to find a single case that could be traced to ciple needs to be frequently set before the vision of the a general combination of causes, produces a general does not prove that we have not more of these persons regarding them in the aggregate, by aggregating

But lot us isolate examples, and we may not always months and years. Were be, however, to reason as however, where devils entranced a whole herd of projudice, must be terrible, and should be sought out obtaining it. And as it is in this and innumerable

other departments of scientific investigation, aggre- disherelled before the sweep of his own impulses, and

TO 8, H. B.

BY F. E NUDDARD.

Weep not, though a kind loving sitter
first passed from this cold world away;
The rade winds of earth were too chilly,
For Margica longer to etsy,
Then weep not for her but remember,
a chefor affection and love
Will over the yours, though her spirit
Has gone to hright manufacts above.
Ab not for the love to homeone.

amaze us to discover what unreasoning invitacts, with the case of the most reflued attainments.

We walk through some great factory that is turning out these delicate and beautiful fabrics, and we do not think of the huge subterranean wheals which, subter some desirable the too institutions, these achievements, this magnificent troop of utilities, without thinking bow much the driving wheels of mere appetite or instituted desire have to do and had to do in exciting the propoliting motion of these consequences, pushing them far out into results so much noider than their primitive intentions. Who would have ever worked, in the first place, if there had been no danger of starving, no craving for food? Suppose the animal instincts of man had been satisfied, that everything had come spontaneously to his hand, where would have been the inpulse to work in the first p ace? And who can calculate the social, the intellectual, the moral results that have sprong out of the very first stroke of work?

Min. as he stands upon this earth, is a perpetical stations and to a certain calculate the social, the intellectual, the appendicular to the consequences are consequenced. The consequence is a commendable one, and had to do in the first p ace? And who can calculate the social, the intellectual, the moral results that have sprong out of the very first stroke of work?

Min. as he stands upon this earth, is a perpetical the intellectual, the stands are the section. Does he know it is an object of the timest desired to conselurate the social that the proposition of the consequences are consequences.

Mnn. as he stands upon this carte, it a perpetual seeker, always asking for something. Driven as he is, not by reason, but by his releative desires, as the result shows, he frequently asks, he knows not for what. He asks for something grander even than he supposes. Let us recognize the vast executive power there is in strong asks for something grander even than he supposes. Let use recognize the vast executive power there is in strong are made with some great end. Am is made for some impulsive desires. Every really great man, I suspect that is, the man who accomplishes some great solid purpose, in the world—carries back of his brain, back of his perception and moral sense, a vast striving will, a battering-ram of impulses, imperious and interes desires. We may be sure, at least, that the man who it his world does not ask for something fod ask with all his heart, does not get anything. James and John server right enough in asking, though they asked mis heart, does not get anything. James and John server right enough in asking, though they asked mis the end of life? Is it that which I would have takenty. They put themsolves by that means, in the very way of the linal attainment.

We must not overlook the divine purpose and benchern the first open that wants in the center of the stand with us, to be a part of us, to go with us over the dark, mystic river. For repudication, and that there is no connection with

other departments of scientific investigation, aggregates and averages are the test of alaw of nature; is content to be needy the servant and instrument of and the same principle exists also as a test of other laws of nature, whether relative to crude rudimental matter, or to matter in its more refined and sphittual-that might glow with the capacities of humanity, transforming overything have the growest shapes and tises. With a boult that might glow with the celestial scenery; with a soult that might take in every torty and beautiful ministration of God; content to be a auction pump. Excel to a brundy still or wine cask, and his whole life and personnities that the pump content and excellent and the same principles.

tion of God; content to be a section pump, fixed to a brandy still or wine cask, and his whole life and personality pass away with the mere section and excitement of appetite. Still that Is like desire, his asking, and his seeking, in this world. Really we may say he knows not what he asks.

How often we find a man whose life is, in fact, nothing more than more anarchy, lie is the subject in himself of tyrnanical impulses, lie is the victim of a mob of appetites. That is just the case, exactly. There are men in whom there is no judicial reason, no supreme moral law or seeks, but who are really mobbled by their own appetities, the victime of their own appetities. Anarchy is a terrible thing in government; but it is more awful in individuals; became there never can be an anarchy in government, there never can

Jist passed from that in a desired a control is never from rules and extended a control of the secondary of

sork?

Mun. as he stands upon this earth, is a perpetual which he is seeking. Does he know it. Is an object of eeker, always asking for something. Driven as he is, the highest de stablences? Is it worth quite so much not by reason, but by his relentless destres, as the result as he is really giving for it? Will it really, if attained, prove such a blessing as he seems to suppose it? In one word, is it the end of life? All things

we must not overlook the divine purpose and benched the street of men. Let us recognize their providential utility in their piace. Moreover we should make some district in their piace. Moreover we should make some district in their piace. Moreover we should make some district in their piace. Moreover we should make some district in their piace. Moreover we should make some district in their piace. Moreover we should make some district in their piace. Moreover we should make some district in the same in the street of men. Let us recognize their providential utility in the involves his entire personality. Sometimes, if he is guilty of an evil life, or of occasional to the street of the street of

policy, our mean dealte, but what we used, Gol often

policy, our mean desire, but what we seed, God often bestows upon us. How often it is that, in our trials and disappolatinents, which seems to a to darken his councels and straign his providence-year even in our deepest and strong his providence-year even in our deepest and strong his providence-year even in the seems to a the seems to a see his when he takes from us those that we ask may stay with us, his widom and benevolence are infingled lin ion mysterious dispensation. We sak that they should stay, and he sees fit that they should go. Shall we say that it is not better for them and for us that they did go? that in the richness of his great universe of many male but he has not prepared for them something for higher and better than if they had romained? This is a bleased consolution, a faith in + od's paternal goodness.

God often gives us what we need, not what we tak. Sometimes it may be a terrible robust for our queruitousiess. Sometimes he fills us with our wrong desiro, even as the old landlites were filled with titer desire, outil they died, as it were, from the surfett, until they perlaided with repletion. He gives us the thing we ak until we find out that what we took for a blessing has turned out a corse. Benember, too, that whether God withholds or whether he grants our prayer, he always at least presents as with the terms under which anything is to be obtained. This was the question which Jesus put to the mather of James and John, and to James and John thenrelves, "Can je dink of the oup that I shall drink of, and to be baptized with the baptism that I am baptized with the top the nature of it, you can have, but you must have, it upon conditions. And I suppose I may say of all things in this world, that a nun may attain them if he will only go through the conditions to get them. The will only go through the conditions to get them. The will only so through the conditions to get them. The will only so through the conditions to get them. The will only so the offer a per facility of the first and pay

law. "Take it and pay for it." Pay for that which you want.
You may be President of the United States if you will pay for it. Are the terms worth the office? Are the conditions by which a man may gain the highest ends of smbitton with the loss he may su-tain of rectitude, probity, henor, lightest manhood? Think, in anything you desire, whether it is worth what you would pay for it. Carry the economy of trade into the conomy of moral life and spiritual action. You can have a moment's indugence, young man of the world, in distipated pleasure; is it worth what you pay for it? You may have political supremacy, by definening your humanity, trampling your convictors. can have a moment's indulgence, young man of the world, in dissipated pleasure; is it worth what you pay for it? You may have political supremacy, by degineral your humanity, trampling your convelices under foot. Is it worth what you pay for it? You can have a right hand seat, like James and John, a set in glory, an exaliation far above all earthly dominions and threacs. Will you pay for it by the skerifice of vil passions, by putting aside every vain desire, by pressing forward through all temptation and ell danger toward the mark for the prize of the high calling of God in Christ Jesus. The terms God presses upon you, if you will have a thing, the conditions under which the thing may be obtained. Oh, man, seeking some end in life, eckling it as a great good, panting for it with all your heart's desire, I ask you what you would really pay for it, could you get it. Test it by that, I beseech you. Are we save that the thing we are asking for is really the god we think it is?

Here was a case of maternal solicitude. Here was Salome praying that her sons James and John inight sit, the one on his right hand and the other on his left, in his kingdom. Oh, what na instance is that of the maternal solicitude, which has erisen in thousands of hearts since then. How many mothers are desiring this or that for their children, not perhaps in profession; for it may be that in profession there is a recuming desire for something iar otherwise, and our-prayers are not in our professions but in our actions. At least the prolongation, or the ratification and test of, our prayers, is in our action. How many mothers, by their action, are asking that the little one at rest in their arms, or asken upon their bosom, may grow up with this end or that end. Are you sure that the lightest good in life for your children or for your-elf?

My flends, we are always praying, in one way or another; to be sure, not always praying, in one way or another; to be know that the object we seek would be to us the best object? Kext to having a cansclous

the something we seek, is baving the knowledge whether after all that which we really seek is the highest good or an essential cyli.

But I remark, once more, that men may even desire the best things; they may know that they are desiring the best things; and yet they may desire them upon false grounds; they may have false conceptions in volved in their desires. There is such a case before us in the passage from which I have taken the text. What were James and John after? They were driving a cent in the kingdom of Christ, in the king, dom that they looked forward to as the highest resolt of Christ's life and Christ's coming in the world. In Itself that was a good desire. They were exching the best thing they could alm; and there is no better thing to be aimed at now, no better thing than to sit, in the resil meaning of that plarace, at Christ's right or left, hand, exching for the good of his earthly kingdom, recking for the religious end of spiritui blessedness in whatever shape we put it. It is the grandest object that man can strive for, to feel that in all we seek upon this earth there is no rest for the soul of man; that in the highest blessedness we can attain in the dusty arean of ally strife there is nothing to fill the heart; that the highest objects which meet us, the truck tictory, the noblest exaltation of our nature, that all spilltual blessings come through Christ Jeaus. These out of religiou upon false grounds; seeking even the good of religiou upon false grounds; seeking merely the hanor, the peace, the joy; thinking not of the cap, the haptism, through which they must pass in order to obtain that honer, or peace, or joy! How many are levely the hanor, the peace, the joy; thinking not of the cap, the haptism, through which they must pass in order to obtain that honer, or peace, or joy! How many are levely the honer, the peace, the joy; thinking not of the cap, the haptism, through which they must pass in order to obtain that honer, or peace, or joy! How many are levely the honer really know what

to be disciples of Christ and children of God, to be the possessors of a religious life. This sounds well. But do the men really know what they mean when they ask for these things? Do they ever analyze this religion to see what is the core of these wishes? Is it the blessedness of religion, of spiritual life, or unity with God and Christ, in itself, that they seek? Or is it the blessedness which comes with these conditions? Is it to religion itself that they seek? Ur is it to religion itself that they seek? Ur is list to religion will secure to themselves? Is their religion to be simply a theke of admission into heaven? simply small change in the market of available happiness? Do they seek religion because it is that which makes us happy in this world and fits us for the world beyond the grave? How often this becomes the trile culogioun upon religion, in the manner in which it is presented to us, that it will make us happy here, will lead us along peacefully in pleasant ways on earth, and make us happy hereafter; that we shall go the heaven by it.

load us along peacefully in pleasant ways on earth, and make us happy hereafter; that we shall go to heaven by it.

My friends, let us learn that this is seeking a good thing upon false grounds. We are not to reck religion because it is in itself the highest good of our nature. It is itself the means of an assimilation to the divine nature, by which we become one with God. Even in the cup of trial, and through the baptism of suffering, must we take religion. And if it is not dear to us in the sufferings it brings, in the barden it lays upon us, in the safferings it brings, in the barden it lays upon us, in the safferings it brings, in the barden it lays upon us, in the safferings it brings, in the barden it lays upon us, in the safferings it brings, in the barden it lays upon us, in the safferings it brings, in the barden it lays upon us, in the safferings it brings, in the barden it lays upon us, in the saffings it brings, in the barden it lays upon us, in the saffings it brings, in the barden it lays upon us, in the saffings it brings, in the barden it lays upon us, in the saffings the truth for order to be saved?. Or are we seeking the truth because it is itself, salvation, and power, and blessedness, and redemption? Are we delug the right for the spiritual gain over and above the right lat may came to us, or because the right is good and true in likelf? Are we ster, the great things in religious life, after religion is self, hecause it will land us at last in heaven I has seem to think that if they say, "Let us toil on here and strive against evil, let us bear the cross and the yoke, let us, bu religious here, although religion is a burden to us," they will be landed in the kingdom of joy and peace. Not such a religion as that will never land us in heaven. We shall not go to heaven for making religion is a burden to us, in the possession of the excellence of that life which was manifested through him. That is divine blessedness in the last one of the life which was manifested through him. That is divine ble

its accompaniments, for its final promises, is seeking good things upon false grounds.

So you see that here are these three stages of missisking the evil, by the impulsive love of appetite, in the first place; seeking, evil without being conscious of the end; but not conscious of the real good or evil involved in the end; and seeking consciously even the good, but seeking the upon false grounds. That is the kind of seeking that into heaven, the vehicle by which to be carried into blessedness. My friends, when we desire goodness, that is, the essence of good for its own sake when we live in goodness as Christ lived in it. in a life of self, sacrifice; when, at the cost even of the cap and the baptism, we make it, as it were, a part of our grail life, the very breath of our spiritual being, then we shall always be near to God and hear to Christ, near to him as at his right hand and at his laft hand, in his heavenly kingdom.

Witten for the Danner of Light. iothe transit of infants annihilation 1

The two articles which recently appeared in the DANNER from the pen of Prof. Beence, on "Immortality and Non-Immortality," were very interculing in their permat, and somewhat novel in their character. But in some polate we should hardly deem them inprognable, scarcely touable-at least, not solf austaln. ing. There are some professors of Christianity who would strike from the candidate-roll of immortality, deamed to annihilation, such of the world, heathen or evangelized, as do not entertain a profound foith in certain dogmas. This inferential result of Prof. Spence seems somewhat similar in its tendency; it confines Itself to minors and the immature.

Now, we cannot help our surprise at the oversight of a physician who would intimate that a child is not as immediately dependent on its mother for sustenance after as before its birth. From ber it derives its fued and drink. As to its air for respiration, the furnishes It in neither condition. This is the natural provision. As to human size, strength, intelligence, benevolence, many are as large at eighteen-often larger, and stronger, and more benevolent -thau others at maturity-at fifty, eixty, or even seventy years of age. Rome Patagonian boys far excel many Europeans and Lapland men in physical vigor, power, kindness, and bodily perfection. Some enlightened European children, school boys, know more than some Putsconlans and the uneducated classes of society of a century's age. More is acquired, more progress is made, more is actually accomplished, more genuine materity is gained by some of our young men in a superior seminery, than by the savage in a long, monotonous, indolent life. If Nature intends seventy to be the requisite age for the soul's security from annihilation, she blunders wide of the mark to allow the average of homon life to fall below forty-to let half her children die before the age of twelve. Indeed, how few reach seventy! Who are they mostly? Some good exceptions certainly in Socrates, Straho, Franklin, Humbolds. &c. But a vast majority of the excellent dle before that ago. Read the long historical catalogue of sub-forty deaths, and forget not that Jesus of Nazareth is among them. Among its names read those of the most brillant prodigics in all kinds of faculties; and among the old note some of the most stupid specimens, as well as the most cruel, sordid, avaricious, and burdensome. These certainly are not very complimentary to her fubrication, selection, and nursing for immortality.

Then why is not the human system as complete at its birth, after Nature has so declared by ushering it forth to external influences, as a full-grown man? It has as many parts. If no teeth, and some lafants have: some old men bave none; some adults are mate. deaf, blind, or maimed. Besides, one of seventy who lost a leg, an arm, or a hand in youth, has not a nm. ture body and limbs. Many die early, in infancy, who are been after complete gestation; while some of promature birth live, and survive them by years. What, then, can be the criterion? Analogy some times fails in its applications. It is not always reliable.

As to a signal change of the body, in some particu lar, to match the difference between the exterpillar and the butterfly, what can be a more signal change than from visibility to invisibility, from an inert state with a trammoled will frotting against its material casement for release, and a released spirit keeping once in Bight with the impulses, desires, and volitions of its active will? In not the spiritual organism which emerges from the body as much different from that inert and deserted carcass as is the butterfly from Its hollow and abandoned chrysalis shell? And cannot this organism be as perfect in all its parts as the infant's body is in all its parts? Can it be, as the Doctor advances, that "Nature never reproduces herself so exactly in her degrees of ascension, as to have the spiritual organism resemble the body's shape? Naturalists represent. on the contrary, the osmeous organisms of the lower and superior departments of nature as so uniform, that the steps are regular from the reptile and fish up to man; and even a unity of plan is deduced from their observations. The skele ton of the inferior prophecies the skeleton of the superfor orders.

If nature requires seventy years to perfect a soul, and man is allowed to step in and kill his body at twenty-one, or whenever he pleases, she can have no certain system of calculation. Her offspring, man, becomes her superior, and decanges her plans. He is then the master of the universe, and God is ruled out as a superfluity. We can hardly believe she is an abortion. Then we must be sure there is such a thing as time, or seventy years evanish, are a figure of speech a frail breath. Bome mature more in fifty years, so called, than others do in eighty. Length o life is not always to be measured by the number of times a clock strikes, or the earth rotates, or the moon revolves about the earth, or the earth eleculates around the sun. Each of these phenomena has its own measure in its round of actions. Life has also its peculiar standard of measure in the number, quality, and intensity of its actions. As many of these may be crowded by some men into an interval while the earth is going ten times about the sun, as by others while it is performing sixty or eighty annual revolutions. Blood may circulate quicker in some than in others, and in purer air. So with respiration, and digestion, and growth. May not the soul become sooner elaborated, if it is of physical growth, as some plants grow quicker in the soushing than in the shade. So called time is as much a stationary tract as space is. It is the clock's machinery that moves, and not time. There are no such realities as minutes and hours, except as names, conventionalities. They are as imaginary as the equator, the celiptic, the planet's orbit, the moon's nodes. The Dr. seems to think that Nature is such a great

economist of time and materials, if the soul could have been fully matured without a seventy year's connection with the body, both body and the seventy years would have been dispensed with. The average of forty years and under shows that she has, in many cases, dispensed with the seventy years; and the compiction of some infants at six or seven months indicates that she sometimes waives the other two or three months: why not with those souls that mature before seventy? And who can tell how many mature before that period, and specify those who do not? Is it not robable those do which Nature indicates by removing from the earth at various ages and with various instrumentalities? Disease is as natural an instrument or guillotine as is so-called old ago. So are ensualities. Can any man tell better than she can? And does she tell us the fact in any more intelligible manner than this? Observe her annual number of births and deaths on the globe, and the uniformity observed from year to year, not only as to the number, but as to the ages and the rexes. If she should allow all the children to maters and procreate in abundance, how long be fore the earth would be overstocked? If old age were the only death, if seventy were the criterion, the world would be swarmed in a very few centuries, to the mis. ory of all; and instead of a law immutable in its operations, she would be compelled to vary it, to change her code, to provide for the consequences of this over, sight in her administration. Now, she has a moderate tatie established that will hold out, which needs no special legislation, no quickennd by laws.

We believe there are spirit elements as well as body elements in the universe, and that the spirit can be metained by these elements as well as the body. Why are there not young spirits as well as young bodies Old spirits were young first, and grow as well as bodics, perhaps, or increased their influence over the body as it expanded to be affected.

If Nature is so economical of time, and the object of the body's existence is to elaborate a soul, and seventy cars constitute the period allotted for the work, why give one hundred and twenty years to Moses, one hundred and ten to Joseph and Joshua, over six hun, dred to Adam, and over nine hundred to Methusaleh ! Why do so many attain eighty, ninety, and over one hundred years? If they follow the law of ripe fruit. one would expect them to become rotten on the tree of mertality. Was not Mesos mature in body and in

mind before he was six score? Jehorah employed direction, and only up to a certain point shall be prohim on the Decalogue between eighty and placty, ceed in that-it is need to of those dark practices which Was not Jesus mature at thirty, or is be annithic are blustrated at their largest by the fives of such hislated? How with the Baptist, his cousin? Was not to:le personages as Caligula, and Kero, and the societhe soul of Jerus as fully developed at thirsy as that of ty instituted by Loyola. This business of keeping an Esquimoux, a flottentot or a New Realander is at other persons' consciences in a very pour business inseventy? It is the body that proceeds in the same deed; it universally argues that the cateful keeper has routing of growth from age to age so the instinct of none of his own that gives him much, if any, trouble, the insect and animal does, or as the tree grows, while the mind advances beyond the standard of a previous this one after the cruel pattern of Procurdes. The

age. The meturing mutine of the body is as monotthe attraction of gravitation, or the motion of the That we may not be too prolix, we will close by atingdom of heaven. And this kingdom, if it follow heir fate, as alleged by the professor, in annihilated. Besides, we can see no demonstration that Nature's standard ultimatum of liuman life is three score years and ten; for the idea of years is merely nominal in itself.

# Banner of Light.

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PROCRUSTEAN BEDS.

A man gives us a statement of his length and breadth his entire dimensions, and the depth of water he draws thenever he assumes to measure, weigh, and guage another. He thinks he is simply passing judgment on another; he is only passing judgment on himself. And whenever a person assumes to say what limits should be allowed to another, what course be ought to pursue. where he is right and in what he is wrong, and even what punishment he deserves for his delinquencies, he unconsciously betrays the extent of his own individnal capacities, and publishes a perfect schedule of his own parts for the reading of the world.

And still there are persons enough who insist on layng down platforms for others, altogether and entitely with the deepest longings of the human soul; and the of their own countraction. They do not know, or, if they know, they will not admit that what is good for strongly than anything cleo could have done, how one man is not at all good for another—that what is one man's meat may be another man's polson; but, in the same spirit of bigotry, dogmatism, and persocution, that has wrought such mischief since the world began they are bont on manufacturing cages and yokes for the confinement of others, nover thinking that the Almighty made all men for his own purpose, and after bls own method, and that he could lead them forward. through circumstances and events, to a development this?" and look about them for proof. And it apwhich neither themselves nor their overwise censor can appreciate or foresee.

This custom of making beds of Iron for other people o lie down upon, and of lengthening the victim when our opinion on this subject, we will say that we be be is supposed to come short, or shortening him when lieve all are immortal from the time intelligence is he is thought too long, has been a by play with a good portion of the lenders of burnan progress, for a that intelligence is united to the form, which makes it time whereof the memory of man runneth not to the contrary. It has occasioned fully its share of mischief settle. in the world, for both practitioner and victim. The time has come when it ought to be stopped. And we are seriously of opinion that it can be done, too; not with Professor Spence, and believe that infants, as well by opposing will to will and force to force, but by openng the eyes of men to the true and proper perception the fact of their immertality. When spirits theorize, of their own character, and setting free their own | we take into consideration the fact that all cannot see reason from the bondage in which it has been shame hilly held. Men are so remarkably submissive to cor teln self-assumed superiors, shaply because they have our judgment tells us are correct, we accept; these it not hitherto learned to measure their own capacities; condemns, we reject; those we are in doubt upon, we and it has, consequently, been the favorite trick of the few who desired to keep control over the many, to de may be right, and so we will not condemn, but wait for prive the latter of the use of their truly individual owers, now defying and now denying them the emdownent of their reason, bullying them here and ancaling to their superstitious fears there, until they rere indeed as infants, and became ready to acknowledge their absolute need of guardians, defenders, and commend, as . well written essays, calculated to afford protectors. Even to-day, the humiliating spectacle instruction," articles which we cannot endorse. We may be seen, in almost any of the organized ecclesias fare careful to publish nothing which in our judgment leal establishments, of men possessing fine percept will in the end produce misury; but we do not believe tious and marketily original powers, dectaring that an article can do this which makes people look about they are unable to follow this minister as a guido, or them for a reason for their faith. fall back on that one as a reliance, and therefore admit the necessity of hunting about until they can find some spondents, who have found fault with us for publishno, by good chance, who shall be able to tell them exactly what they want, and what they are in search of, better far than they know themselves.

All this, which is but the testimony of so much lost manhood, and power still undeveloped, comes primerily from the preaching of those creeds and dectrines been permitted to know their own powers—because scare crows of ambitious leaders stalk to and fro in the dimensions of giants, as the steady light of reason: and in order to keep this light from burning, or at very many of the minds around it, all sorts of superstitlous fears and instincts are appealed to by the aid is amployed by minds that have been skillfully trained know that this rule has at last been broken; not destroved, but simply broken.

We bestow too much attention upon others, and not nough upon ourselves; we of course mean critical at tention. If a neighbor has a moto in his eve-and, offentimes, if he harm't-we see it at once; but the beams, the huge sticks of timber that are so prominent in our own, we cannot detect even with the ald of an optician. The fault has become so widespread. that it is really a question whether it be not more hone ful to assail it with satire and burlesque, enlarging even upon its own exaggerations, than to attack it serious and with intent thus to achieve its overthrow Some of it comes of curlosity, no doubt; much, on the other hand, from the universal love of dictation and command: some of it from envy, or mailee, or at least from want of charity; and much, we truly believe from that weak trait in human character which leads men to atono for their own sins by roundly denouncing those of others. This last is quite a common practice; men somehow seem to hope that such vicarious jobs are going to do a great deal for them.

The best we can say of it is, life is an experiment It is that for each one of us. We live that we may learn; and we get growth and development in the very act of learning. No point, therefore, is at any time rettled and established, beyond the chances of change. for any one. What we altain to to-day, we pass to morrow. This being so, no one person can properly and truly tell another what is best for him, nor ye how it is best for him; since it is impossible that he should absolutely and accurately know even what is best for himself. And as for one person's laying down ers, in which the lafty conclusion arrived at Is no more

Furniture dealers sell few more worthless beds than

mischlef is in it, wherever it is set up. It never exonous in its repetition as is the fresheet. It recembles soily fits any one. The work, all the time, is to cut hold up these brutal practices, styled smanly sports." off or to lengthen out. It hover ceares, 'Never nit planets, in its uniformity, while the mind varies from individual is found of the right length for its inhuman age to age, becoming more and more capacions as suc-demands. If overpraise does not lengthen blue, slanessive generations accumulate more and more items der does not fall to cut him off. It is stretching and of information for it to embrace, acquire and digest. lopping, all the while. And little as some people think so, one of these differnal machines" is carried uding to the eignificant assurance of Jesus that LITTLE in the pocket of every man and woman who practices CHILDREN typify, constitute, in their essence, the the habit of passing censoriously, or even too ficely, upon the conduct or motives of his or her neighbor, Why judge at all? What is the secret of that propenelty which makes all men such quick discerners of the faults of others, yet detecting not their own? How is it that our consciences are so ready and apt to let fly their barbed arrows at marks outside, rather than in side, of their own limits?. What is it but one of the wonders of huntan nature, which will cease to be such just when that pature takes a new start forward and loughs off such detestable practices?

When we see a nerson forever taking the measure of another, announcing how much he comes short, and how much too long he may be, it is at once patent to our minds that that individual has as yet bestowed very little attention upon himself; in fact, his time has been so much occupied with others that he has had very little left in which to attend to himself. This is the fair inference; and it makes it as plain as it can be made, that, as yet, the characters of such individuals are both extremely narrow and extremely faulty: they have that yet to learn for themselves which they are recommending with so much arder for others. It is a hard lesson to learn, we know; but until it has been got, by heart, no one can say of a certainty that he has taken the first step toward progress or selfredemption. We exist perfectly in ourselves, and not in others; if we would advance, we must needs do it by the progress we make, not without, but altogether

### Non-Immortality.

It is well known to our readers that a certain pertion of our paper is set apart for the free expression of aninian unan, or a discussion of subjects connected with the Spiritualistic theory of life. This portion of our paper does not always express our views upon the subjects discussed. We have our own corner, wherein may be seen a reflex of our infind, and Brother Brittan has his department. We believe that any subject connected with man's spiritual condition should be theroughly canvassed, and that much light may be gained. drawn to us, by the publication of articles op posed to the theory of our friends. The articles of Professor Sponce on the above subject are at was manner in which they have been received proves more much the soul loves its birthright-immortality. We published the articles because we did not believe they would do injury in the end, but rather good. In some cases they have alarmed the reader-readers who have never thought much upon the matter, but have accepted immortality as a thing of course, never to be ques tioned, because most men believe in it. They ask the question for the first time, "How can we be sure'e nears to us they can obtain it, and will stand upon a Armer foundation for the shaking they have received. However, since several correspondents have asked manifested. At what particular period before hirth a reasoning being for all time, is a point we cannot

We think we can rely upon the communications of spirits as to matters of fact, and herein we do not agree as those who have died at mature ago, have established truth with the same light; and we accept or reject their theories as we do those of mortals. Those which treasure up in our heart with the thought that they our judgment to record a final verdict when it has suf ficiently canvassed the subject.

We do not like a dictatorial spirit in an editor, and hence we frequently fail to express our opinions on subjects discussed by our contributors. We sometimes

We trust in this we have answered several correing Prof. Spence's articles.

# May Day.

This interesting crisis has come and gone. How many young folks took their never-get-overs on that day, in consequence of their parents consenting to the which have hitherto fettered and bound the giant disagreeable fiction that a May Day, with a raw cost strength of the world. And men have been content to wind, and a mist falling so thick that it could be cut submit in quiet, simply because they have not become with a knife, is anything like the time sung about in equainted with themselves—because they have never such pretty measures by the sweet old English poets, or has any relationship whatever to those beautiful they never yet learned what was meant by the free and days which the rhymers knew how to trick out in ontrammeled exercise of their own reason. Nothing such flowery garb in their pastorals—we would not ro dissipates the fogs of superstition in which all the like to be obliged to reckon. But it is proverbial, hereabouts, that many a young person dates his deathcompleint with these raw May Day feetivals, which the weather liself does all it can to discourage and least from making a circle large enough to illuminate render unpopular. Our present first of May was cold and drizzly, and the bare headed children looked like sufferers, as they tramped along the streets. When of the most potent devices, and all manner of threats will people learn to get up a testival of this kind that bears some sort of true relation to the season itself, to use them. It is matter of congratulation simply to and so to its peculiar delights? In other words, when shall we all become original, and cease to imitate ?

# Another Contest.

A letter-writer from Rome avers that the general xpeciation is that the French will leave Rome, which will then be occupied by troops from Naples; that the one and Naples will immediately declare war upon Bardinia, and march into the Emilla, with a view to the recovery of the lost provinces, while France and Austria hold one another in check, and see the fight out. Wild as this programme appears, I have good authority for stating it as a possibility. The other plan-namely, the flight of the Pope, and his pathetic appeal to Christendom-may be postponed, and will come with as good a grace after the fairure of the first. A proclamation from Garibaldi is privately going the rounds, exhorting the people of Boutbern Italy to be ready, and promising speedy supplies of arms and mmunition. The patriots of Rome are organizing and secretly drilling, in companies; and have already accomulated a store of arms in the city. If the Southorn Powers give the least protext for boatilities, though they only so much as stick up a beyonet as an electri conductor, the storm will burst upon them.

# Prize Pighting.

The London Times, that claims to be the mirror and exponent of the civilization of this age, and to defend the movements that are everywhere making for the cievation of man, has a leader devoted to the subject of the recent brutal prize fight between Heenan and Saya law for another's conduct, and setting it about with nor less than this-that ... nations, without great qualipenalties and rewards, like the iron spikes in a collar, thes, could not have brought together two men willing telling him that thus for he is at liberty to go in this to pass through such an ordeal as the terrible fight" at sides. Let us see it tried, at all events.

Farnisorough. And that is the whole and entire moral to be deduced from this savage specticle! By a pub. People are beginning, in these days, to wake up to lie journal like the London Times, too! We could not the necessity of ventilation. And still there are tens undertake to say, of a certainty, that the editor of this of thousands who are slowly dying-committing suljournal advocates pugillen and countenances battering cide-in consequence of a lack of change in the air as one of the fine arts, or one of the Christian modes, they force themselves to breathe over and over again, of public diversion, yet we do believe that even the Everybody understands the allusion to the famous disciples of then Caunt blin-elf are not more heartly Black Hole of Calcutta, at once; its meaning has an rejoiced than he, to think that the "champion's beit"

It is a fact of much importance, and one that jour allate should be prompt to note and take advantage of, that the publication of the details of criminal acts is seed that produces the worst erop of which we know anything. It is remarkable that, no sooner are all the minutine of some great clime spread before the public the hatches were taken off, and the mate went into eye, than certain other crimes are suddenly, we might most say simultaneously, committed, which lead one to believe the whole to be examples of the most win derful coincidences. And so they would be, but for the possibility of accounting for this repetition. The secret of all lies in the eager publicity given to one or two transactions that bappen to command public at entlan; thenceforward all those evil-minded persons who have long been plotting crime and living in its very atmosphere, are freshly stimulated by the accounts so freely offered them by the newspapers, all their mental activity is immediately put in motion their dreams suddenly became definite plans, thus aided by the hints of the newspapers, and we are astounded with reports of several bold criminal trans actions, occurring almost together in various parts of the country, as if the liest wretch had actually been set at liberty with parmission to repeat his wickedness indefinitely. Now there is no disputing that such a lamentable result flows out from such a cause, and from no other. The only way, then, to arrest the evil, is to arrest it at its source; that is, stop the pullication of these numerous and needless details of every fresh crime, give only such portions as are necessary to complete the record of news on each busy day of the world, and suppress all exciting comment that can be of practical service to none but just that class of nersons who make so fearful a use of them It may seem half puerile to offer these suggestions but until they are acted upon, the present crop of crimes and criminals will go on multiplying till even the newspapers now holding such reports in highest favor will be glad to purge their columns. in actual elt defence, of each infance ous matter. The press have the matter all in their own bands.

tals, leaving poor helpless women, on the verge of the it." beaviest Illue-18 that is laid upon them, to linger along inattended through the long night-ratches, and finally give over their offspring to be exten of the termin that swarm, with ravenous jaws, all through the wards and ver the floors and beds.

We submit that this is a much more serious matte han can be conveyed in the more elatement of it. No language can repreach in too indiguant terms the characteristics of a pretended civilization where such and Miss Doton, of whose abilities it is needless for m occurrences are even possible. They who cast their to speak. She will, of course, meet with the same eyes after off for objects and scenes on which to expend sympathy which has been extended to these popular their sympathies, may well drop their lids and contract their gaze to limits much nearer home. Barbarsin itself would be put to the blush by such a circum stance, and well it might. But we hear no loud. ingry, and concerted protests against such monstrous ongs and iniquities by those who turn the offices of bilanthrony into a mere profession. Why are they ellent? If It is their peculiar mission, as each claim t is, to rush to the rescue of the unfortunate everywhere, let the cause or the color be what it will, then they manifestly ought to make their voices heard in riew of an incident so degrading and so painful as is this. But no matter, nevertheless. In any event, here should be but one sentiment on the matter, and it is best that it be freely expressed. After that, let all such occurrences in the future be rendered utterly in Harper's Weekly, says: "It is not a enlogy but a impossible.

### Merocco. Now that the officer between Spain and Morocco has

been adjusted, after so much fighting, bleeding, suffering and dying, the reader may like to run over again ing and dying, the reader may like to tun over again a sketch of the life and proceedings of the Empuror, Abde-rrahman, whose recent death is generally remembered. He was born in 1778, and came to the throne in 1623. His reign was marked by violent disturbances at home and by serious conflicts with foreign powers, especially with France. The support which he gave at first to his powerful vassal, Abdelf Kader, led to the bombardment of Tangler, August 6, 1844. Megador, August 9, and to the utter defeat of his army by Gen. Bugeaud; in the famous battle of list, August 14. England mediated; a treaty of peace was made September 10. Abd-el-Kader was removed to the interior of the Empire. But the Arab chieftain now became as dangerous to the repose of Morocco as the was to that of Algerla. Meny of the indigenous tribes rallied around his banner, and Abd-er-rahman tribes rallied around his banner, and Abd er-rahman could only resist his aggressions by the assistance of ble former enemy-Franco. Permanent relief, however, came after the capture of Abdel Kader. In 1817. In 1849 and 1851, new complications arose with the French, who bombarded Saleb, March 20, 1851. Peace was restored March 23, 1853, but in 1855 the French fleet again appeared before Tangler, on account of the assassination of a French merchant by a subject of the Emperor. In 1850, Prince Adalbert of Prussia was attacked with his equadron by the Riff pirates and attacked the forces of the Emperor, but was running a muck, with his swift, sharp, glittering and attacked the forces of the Emperor, but was vounded and defeated. Abd-er-rahman could only be made to yield to the demands of European powers and this wild reveis—who have no personal prejudices to the behests of civilization by force of arms. He did little to advance the progress of his Empire, but took command—we of the last deende must need the regression to the regression of the last deende must need the regression of the last deende must need the regression of t was attacked with his equadron by the Riff pirates. every opportunity to enrich himself at the expense of his people, while he enforced a strict outward observance of the religious practices of Mahametanism. He leaves many children, the eldest of whom, Sidi Mohammed, born in 1803, succeeds him on the throne.

# One Way.

The easier to get rid of the Mormons, and the troubles they are likely to entail on future administrailous of our Government, it is said that a measure is soon to be introduced into Congress, contemplating the appointment of three commissioners, who shall have nathority to propose to the leaders of the Mosmone in Utah the outright purchase of their lands by the Government, with the understanding that the former are at once to take themselves and their abouinations out of the country. This is by far a better way for us than to suffer that class of outlaws to go on defying, not merely the commands of law and order. but outraging the commonest instincts of decency. also; and it has, besides, the merit of kindness and good intention towards them. Since the Government this other plan tried, that it may be established in the credit to the house from which it proceeds. eyes of the world if men can be induced to do what they have hitherto refused to do. It would be an extremely lucky disposal of this ugly Utah question, be-

Pure Air.

100 max 100 max

application in everydiouse, shop, office, and place of buriness in the land. Not leave to the continues in the land. Not leave to the land of the land. rejulced than he, to think that the "champlon's belt" application in everythouse, shop, office, and place of bas not yet been carried out of the country. Why do not papers of the vast influence of the Loudon Time in the land. Not long ago, a steamer, plying from hesse brutal practices, styled "manly sports," storm, and the emigrants on board were driven into the detestation of every one who imagines himself a human belong?

Detailing Crime.

Application in everythouse, shop, office, and place of the Loudon Times in the land. Not long ago, a steamer, plying to use he lidea, that there should be more concert of the form lician to live process the lidea, that there should be more concert of the great object of supporting the came of traths on a basis of pure mornity and develors, and a tarrestant of the great object of supporting the came of traths on a basis of pure mornity and develors, and a tarrestant of the great object of supporting the came of traths on a basis of pure mornity and develors. As a first step to such a result, he proposes the holding of a board victims of inpure air, generated by immuring a large number of human beings-about one handred and thirty-in a small cubin, eighteen feet long by twelve wide, and nine high. ,The horrors of that alght must have been fearful in the extreme to the wretched victims; so foul was the air, that when the cabin, the light in his hand was extinguished. Nothing can more strongly argue the necessity of ventilation in buildings such as churches, theatres, ballrooms, and lecture-rooms, where large assemblages of people congregate. Upon this matter of ventilation physiclatt says:--

a physiciant says:—
"Too many lights, also, in a close room, destroy she healthy circulation of the sir, and the presence of shrule and strong-scented flowers has the same effect, particularly in bed-chambers, the doors and a indows of which should utways be kept open during the day, otherwise a new poton will be generated and diffused directly the size of the room. Evaporation from particl subsumers, and the gares produced by learning charced and reasond, nume take be studiedly grateful against; and, above all, the sharing by heatthy persons of the same chamber; and thus he argulation that ought to be ensured by the laws of a country, which, while they produce the same chambers that thus he argulation that ought to be ensured by the laws of a country, which, while they produce the same chambers that of physical polence, seatherically to first the attention of a facesion, and provide no pointry for the murdor of a whole family by the poleon of a carboning att."

### An Essur.

"Ann Thorpe" discourses on Life in an original way, and of course from her own standpoint. Bays Ann, apparently without winching, or the movement of a muscle-"Life is a humbug, and all the men and women are homs. Happiness is a word of three syllables, found only in dictionaries. Friendship is a pleasant union of persons on smicable terms, so long as convenience or self-interest shall serve. Hope is a bunch of turnips evermore temptingly dangling about two feet before your, the donkey's, nose. Faith is something of divine nature, not to be exercised upon persons or things earthly. Charity begins at home and covers a multitude of sins. Perfect content is found only in two cases—in a man dead drunk in the gutter, or a fighting bully, just thoroughly whipped. Wealth is a bright three cent piece in the hands of poor child, or millions controlled by a miser. Comfort is a condition of physical enloyment ardently desired The painful story that has been traveling through and seldom attained. Trust is a vain confidence, the the press, of a poor young woman's recent confine-ment during the night in a New York City hospital, cors, and newspapers. Truegreatness is success, right without the least care or attention from nurses, and of or wrong. Patriotism means hard work for our party, the death of her new-born babe by huge rats while and true patriots are those on our side. Love 18 it lay in the bed heade her, absolutely shocks the strange bird; it semetimes files with its ead victim for carsest and commonent sensibilities of humanity. It up in the etherial regions of joy, screnity, and infinite disgraces our age, our civilization, and especially the content—then drops him down, down, down, with nany and loud professions we make of our philan-|brulsed and bleeding heart, into the profoundest depths thropies. While we are offering needless subscript of Hades, to writhe with ceaseless torture. Constancy tions in money for the unappreciative dwellers wap is adhering to one friend or lover till a new or batter and down the Irrawaddle," and getting up clubs to one is found. True religion is pure and heavenly, and defray the expense of reading "cold missionary" out rarely, very rarely, found on earth. Therefore, breth among the Otaheitans, we are fattening great rate in tren and sixtrem. I conclude that life is a humbug, and the sowers and wainscots of our much runnted hospi- not worth half the trouble that it takes to preserve

### Mrs. Clark at the Melodeou.

We call the attention of our readers to the fact that Mrs. Uriah N. Clark, wife of Mr. Clark, editor of the Clarion, will occupy the deak at the Melodeon next Sunday. Mrs. Clark is pronounced by those who have beard her, to be among the ablest of our mediums ranking with Miss Hardinge, Mrs. Spence, Mrs. Hatch lecturers.

# LITERATURE.

EDGAR FOR AND HIS CRITICS. By MRS. SARAH HELEN WRITHAN. Rudd & Carleton, New York. While many notices of this remarkable little book regard it in the light of an eloquent yet partial defence of the gifted poet, others commend it chiefly for its

oritical clearness and acumen. Its speculations regarding Poo's constitutional and lastinctive relation to the vec-called spiritual phenom ena of our time" are snoken of as, .. to say the least aggestive and ingenious." The Worcester Palladium says of the book, "Our country can show but few specimens of criticism so good as this." The "Lounger criticism which is profound by the force of sympathy and vigorous from its clear comprehension."

The notice in Horner is at once so just and so preciative that we transfer a portion of it to

columns: The author of this little book (it has only eighty dition than this:

"Wanting in that supreme crairal force or faculty of the mind whose function is a God-conscious and God-adoring faith, Edgar Poe sought carnosily and conscientionally for such solution of the great problems of thought as were along attainable to an incitect hursel from its balance by the attainable to an interpret agrical rich as banknes by the abnormal preponderance of the analytical and imaginative faculties. It was to this very dispreportion that we are indebted for some of those marvelous intellectual creation which, as we shall hope to prove had an important significance, and an opposed adaptation to the time."

It was Poe's mistake and misfortune to wage was upon his follow-authors. In a series of papers upon the "Literati," he seems like a frenzied East Indian command—we of the ast deemed must necess turns there pages with a singular interest and sadness; not without a secret prayer, perhaps, that when our little tasks are ended, and the stains we have left upon so many pages of our books, and our lives are pointed out to public contumely, some hand as firm and gentle as this may pull away the briers to plant resemany when we lie.

where we lie. TYLNEY HALL. BY THOMAS HOOD.

This novel of Heod's, his first and only effort of th kind, and for that reason, if no other, especially worthy of his admirer's attention, was first published in the year 1834. It is a vivacious story, with a good glance, that the nuthor was a far botter writer of maga zine storics than of continued novels. This is betraved in the fact that he possesses more power in particular scenes, and in lively or striking epicodes, than in massing together actions of various characters, deanother, and, in abort, by such a natural, yet ingenious, intermeaving of incidents and events, as are capable of exciting and engrossing the reader's attention For characterization. Hood is hardly surpassed by has shown its inability to cope with them in its own | For characterization. Hood is hardly surpassed by Joseph, that he had but five days' provisions in Verolegitimate way, and make the leaders pay respect to Dickens; sharp, clear, well-cut and racy. The me as. The explanation of this fact is now given to the the common Constitution, let us by all means have chanteal part of ibis book is beautiful, and does great public. A man by the name of Dore, a captain in the

Published by J. E. Tilton & Co., Boston.

interesting public documents.

### ALL SORTS OF PARAGRAPHS.

THE CHRISTIAN SPIRITUALIST, published at Macon, Georgia, by L. P. W. Andrews, E-q., after a long absence, has again made its appearance upon our table. We are pleased to see it looking and reading as fresh as ever. It contains an article addressed to "Bouthern

summer, at some central point, for the two-fold pur-pose of religious wor-hip and association, and the adoption of measures to permanently establish the Christian Spiritualist, or some other journal, as the organ of our people in the South."

113 Among others, we print on our sixth page three nessages, given through Mrs. Conunt-viz., an "Javocation." "The New Birth." and "Thou shall serve the Lord thy God" -to which we especially call the attention of our readers.

Mrs. Sponce's lectures at the Melodeon, April 29th, will be found on the seventh page.

. The MSS. of Dr. A. B. Child's forthcoming book—"Whatever Is, is Right,"—are under ravision, and will be placed in the hands of the printer soon. The book will command the attention of the reading public, for its new and startling ideas.

ANCIENT GLIMPSES OF THE SPIRIT LAND .- No one hould fall to read this essay, (No. 10 of the series.) it is on our second page.

Miss Horr's Seances, on Tuesday and Thursday venings of each week, at 3 1.2 Brattle street, give general satisfaction to select audiences, we are pleased to inform our readers. Many skeptics bave had their doubts removed by receiving communications from their spirit friends.

113" Mrs. R. H. Bort desires us to state that her engagements to lecture will preclude the possibility of her giving private sitting.

Dr. Charles Main is requested to call at this affice.

The papers record a series of Spiritual physical manifestations recently at a house in Syracuse. N. Y.: but we doubt the truth of the statement. We await for further developments. Will some of our New York hiends give us the desired information.

Fault finding, scolding and denouncing will never redeem humanity, but only damn it to lower depths.— Spiritual Clarion.

They have no old maids in Japan; when the girls do n't get married voluntarily, the authorities bunt up a husband, and make them marry, willing or not willing. Digby desires to know whether the government looks after the "little responsibilities," also?

PLAIN AND ORNAMENTAL PRINTING.-We recom mend to any of our readers who require cards, billbeads, circulars, or any other kind of plain or orasmental printing dono, to call upon Ricker & Crockett. No. 4 Williams Court, (Herald Buildings.) Anything. from a visiting or business card to the largest sized poster, can be executed at this establishment in a manner and at prices that cannot fall to be satisfac tory.

The Japanese visitors are to be transferred from the rossel in which they will reach our shores to the river steamer Philadelphia, at Hampton Roads, and brought to the Washington Navy Yard. The suite will remain in Washington, while the principal mon visit Boston and the other chief cities of the Union.

Who could have over imagined a "Hogg" would be-ODIO A Ammorist?

The greatest activity provails in military work shops in France; camping implements, tents and carts (to replace the old means of transport on mule back;) ace ing prepared for an army of two bundred and fifty thousand men.

THE CHINESE WAR .- Advices from St. Petersburg state that Russia has ordered her diplomatic egenis to visit Pekin during the approaching hestilities. The esson given is that she desires to avoid being accused elther by England or France of aiding or connseling the Chinese. It is said that the instructions given to Baron Gres, by the French Government, are to arrange the differences with China, and to return with the army to France as quickly as possible.

Diony's Lasz.-lind a certain contemplated duel taken place, the "field of honor" would have undoubtedly become a "Potter's field i"

It is the essential mark of a self-loying bigot, that to is never contented with a person being good. Coodness is nothing in his eyes, except in those who are of his opinion.

When I reflect, as I frequently do, upon the fellelty I have enjoyed, I sometimes say to myself that, were the offer made to me, I would engage to run again. from beginning to end, the same career of life. All I would ask should be the privilege of an author, to correct, in a second edition, certain errors of the first.

Great crimes rule but comparatively few. It is the and little meannesses, selfishnesses, and impurities that do the work of death on most men; and these things and murch not to the sound of fife or drum. They stead with musled tread, as the fee steals on the sleeping sentinel.

BRATH OF AN INVENTOR.—Herr Bouer, the originater, in Europe, of all the various quick methods of printing, died in Wurzburg at the age of seventy years. He was born at Wortemburg, and was an engineer by profession. He commenced his labors in 1810. The first press made by blm was for the London Times: the second for a namer at Rectine the third for the State printing house of Pressia; while the fourth went over to America. He retired from business some time since, and lived long enough to see the great improvements by other inventors of his original ere-

CHERRYDLWESS. Ohi never wear a brow of cure, or frown with rueful gravity, For Wit's the child of Wiedom, and Good Humor is the

(wit);
No need to play the Pharisee, or grown at man's depravity.
Let eas man he a good man, and let all be fair wildle.
Speak accer truths with smilling lips; the bitter wrap in Sweetness—
Sound seaso is seeming nonsense, as the grain is hid in-

enan; And fear not that the leason e'er may seem to lack complete-A man may say a wice thing, though he say it with a During a trip on a Western steamer, the usual

amount of gambling and other expedients for getting rid of time were resorted to, and one evening some of the passengers asked the captain if he had any objections to their holding a prayer meeting in the cabin-None at all, gentlemen," was his bland reply, "amuse yourselves in any way you like; only remember it is the rule of the boat that all games must cease

at 10 o'clock."

It would seem that in the age in which we live, says the N. Y. Mentor, virtue has been nearly expelled. justice has fled, and nearly all her assistants have imveled off with her, and that real love for man is plot, and is worked out with more than a fuir share of cold; goodness has stept out, and vice has entered in. sustained power. But any critical reader can see, at a and the devil is really loose. Every man is for himsaif, and has only the devil to help him; and his Sa tanic Majesty is smiling at the case with which be scizes lifs prey.

THE SECRET OUT .- At Villafrance, it is said that Francis Joseph was much estonished at the knowledge voloping the story by bringing them forcibly upon one shown by the Emperor Napoleon, of the fortifications of Verons and Venice. He knew their minutest do tails, and pointed out their weak points to the Em perer of Austria. He knew also, and told Francia Joseph, that he had but five days' provisions in Vero-Amirian Army, who has just been shot at Venice, for high treason, in furnishing the above information to the French ctat-major, revealed the whole recret, and We are indebted to Hon. Charles Summer for several implicated eight other persons, all of whom are new lunder arrest. The Austrian Army, it seems, was not happy in the fidelity of its own tanks, since new facts are every day coming to light which show that corruption pervailed every department of its organization.

lessons for old mou and youth.

If that which is supposed to be just, is generally useerally unclul, it ceases to be just.

Home for Agen Muss.—We are glad, says the Transcript, to report that several liberal subscriptions in aid of this new justitution in Boston have been made the past week. One generous cilizen headed the subscription with a gift of two thousand dollars; another followed with a denation of one thousand dollars; and we hope seen to report that the \$20,000 needed has

Yourn Avenue ..... Lowle, what did you do with your new trowsers?" said an anxious papa.

"I swopped 'em off." "For what?"

"A sing-shot, Hoyle's games, and the Pirate's Own

Alas, I very much fear so," answered the daughter

Takes.-If you want your name to be held in grateful remembrance, plant trees; if you want to improve electing," plant trees.

meat."

If you would succeed in life, attend well to your own basiners.

Trust pot the world, for it never payeth that is promisets.

# Mrs, Connuits Circles.

There will not be any circles during the presen week, as business will call us from the city. Notice will be given in our next paper as to their resump-

# OSWEGO, N. Y.

Yesterday I closed my course of lectures in this city, delivered on the five Sundays of April. Large and ing countenances that have greated me at each meet ing; and long will my heart remain warm with the kindness, sympathy and love which it has received from kindred souls in this great work of human re-

Owing, in the main, to the slackening of business. . incident to suspended pavigation of lake and canal amail admission to sustain them; and this did sustain them; and the most line. The Lake View by moonlight, and the was reported in the New Bedford (Mass.) papers, which them; and the enemies who hoped the meetings would be suspended, found our friends esteemed their religion seen on the stage. them; and the enemies who hoped the incensing above their deligion seen on the stage.

The "Colleen Bawn" will doubtless have a run only the "Colleen Bawn" will doubtless have a run only the present teason, when as of more value than silver or gold. During the month we have had quite a revival, which, aided by limited by the duration of the present reason, when the story, the essential facts having been derived from the vourse lady herself: tion, removed the silver bar from the door, and again Keene and Agnes Robertson, at least for a season. fod on backs, and come to the meetings and circles have created and triumphantly sustained, in where angels scatter, through mediums, the manna of midst of a host of gifted and powerful rivals.

ditions that yield but little of Spiritualism, but abound soil must be plowed deep, subsoiled and well manured before our philosophy will flourish in it.

To-day, the last of the pleasant month, and, like the first on which I came here, full of sunshine, and oheered by the songs of birds, I leave the city and my of the carlier periodical publications (including the

Much of our gospel ministry consists in making acqualutances, meeting and parting with friends; and blessed is be or she who shall he welcome back to every home, to every city, town, or village, where he has ministered, and cordially greeted in any world by If we can so live in this life that no one will say, Divine Art. .. You have wronged me, injured me, deceived me, abused me," etc., we shall find no accusers in the next life, for all others will fice away and hide themsolves In shame, as they did before Jesus; for in the end the right shall triumph over wrong, and love over bate, and goodness over wickedness—so our friends, have found everywhere, and so the nugels teach.

Through our BANNER, farewell, once more, dear friends in Oswego. Long shall I remember the tenrial eyes, the affectionate words, the warm hand-clasps and the sorrowing looks of our crowded half of last evening; April 30, 1860. WARREN CHARE,

# Dew Norh Department.

B. B. Belttan, Resident Editor.

Church, Hoston, has resigned his charge, and intends siderable method, and his opponent in a polite and locating in Leavenworth city. He will take charge of gentlementy manner. In these respects he was not behind the gentlemany in these respects no was not behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman on the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of the side of the quest behind the gentleman of the side of the quest behind the gentleman of the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of the other side of the quest behind the gentleman of t more falthful servant can hardly be found; almost om- artiflers against the vulgar, vague and phanton-like ports a remarkable vision, followed by an extraordinlpresent; I'm scattered around. Like stars in the conception of the nature of Spirit, and the popular many cure-wrought by invisible agency, through the heavens, and sands on the shore; like leaves that have notion of the resurrection, neither of which have any patient's faith. Had the fact occurred two thousand fallen when Summer is o'er. I fly o'er the land, I pass place in a rational and philosophical Spiritualism. years ago, and had the original record been made by o'er the sea. I brave every danger-it's pleasure for The Doctor's labors were slightly misdirected; but an ancient Jew, instead of a modern Gentlie, it would the in the stance and care, and they were effectial. He destroyed one man, at least, now be regarded as a miracle. But Oble is a long telegraphs, sparkling with trade, peace and wars; I fill "with the breath of his mouth." The same man has distance from the Holy Land, and the truth is efficient up my mission, defending the Thurn, and teach useful been repeatedly destroyed before, and as often resur- consequence when it is Registered at Sandusky. We, rected, until we begin to think that even that from has a bowever, transfer the material portions of the staterespectable claim to immertality. The identical and ment to our columns: ful to society, its justice is evident; if it be not gen- ubiquitous individual referred to, was the man of

Charity in purgatory?" asked the dying Zonavo, enger- and proceed to reform his old onlying new theory

Alse, I very much fear so," enswered the daughter of Bt. Vincent, as she again molatened his lips; 'we are so very far from what we ought to be, that few of its can hope to die fit to appear before God without being first purified from our wins."

D. Moore—thanks were voted to the speakers for what they had done to entertain the audience, and to promote the investigation of an important subject. The Doctor will probably cherich his theory for sometime to come, and we are tolerably sure that the day of judgment of the would some way of easing the position of the rest.—Realities of Paris Life.

Mr. Bourcleault's last drama, entitled the "Corthe roadsides in your town, plant trees; if you want LEBN BAWN." founded on one of Gerald Griffin's to add to the beauty of the surroundings of your dwell stories, still attracts crowded assemblies at Laura ing, for your own and your friends' eyes, plant trees; Keene's Theatre. The imaginative Irish author was If you would have your house and grounds more value but little known by our native American population able, to keep or sell, plant trees; if any of your land is until Mr. Bourcicault dramatized his attractive and not well adapted for cultivation or posturage, cannot powerful story of the "Collegians;" since which the you plant trees? If you want property that, like daily papers have published blographical sketches of money at interest, will be "growing while you are the student and nevelist of Limerick. The play is at the Angel of the Lord stood by him in a vision, to once an artistic production, and eminently effective as give him instruction. Franklin eags, "A poor man must work to find meat a stage performance. The incidents are numerous and for his stomach, a rich one to find stomach for his exciting, while the scenes and positions are often un. straightway to Chanel Creek, where there is much expected and exceedingly dramatic. Mr. Bourcleault water, and be baptized, that your sins may be forcertainly displays extraordinary skill in adapting the given, and thou shalt be healed. creations of other minds to the stage. He instinct. ively grasps the strong features of a fine story, and by gel, and he did as he was commanded. a fearless, eviscorating process, removes the superfluous elements-crowding the incidents into a norrower compass, and intensifying the dramatic effects, by such bold strokes and finishing touches as his own clear judgment and practical pen are fitted to suggest

With the exception of a Scotch accent, discoverable in several parts, the whole drama is produced and rendered in a style that leaves nothing to be desired. Miss Keene as the Red Mantled Malden-a dashing and fascination character-not only exhibits a fine conception of her part, but she plays it with great constantly increasing audiences have listened to me; spirit, Exing and holding the attention with the poetry and seldem in my it nemey have I met with more in of her faultless motion and the potent spell of her and selection in my finance; party in the first par engaged in sustaining Spiritual meetings in this city. Icen Bawn, (white maiden) is quiet and simple, but Long shall I remember my pleasant visit and the glow- natural and effective throughout. There is a peculiar uscination in her native grace and gentle manner. that tenders her whole performance irresistibly attractive. Her voice-naturally pure and munical-is modulated with so much skill that we readily excuse through all the land; many who heard it believed, and the Scotch accout that renders as at times forgetful of the disciples were greatly multiplied.

e scene of the Drama. Mr. Bourcicault, who is a native, office Irishman," Another Remarkable Case. And Bourcicault, who ha native, "live insument, there had been a little slack, enling of interest in the free meetings which our floated had so long and so nobly sustained in this city, and they had, previous to my arrival, resorted to a and they had, previous to my arrival, resorted to a well represented. The secuery and muste are exampled them, previous and this did sustain.

And they had, previous to my arrival, resorted to a well represented. The secuery and muste are exampled them, previous the many tendence of mind to the body, and the influence of mental exercises and moral conditions on the physical end and their functions, is very foreibly illustrated in many remarkable cures. Not long since a case well represented. The secuery and must are exampled to the body, and the influence of mental exercises and moral conditions on the physical end to the body, and the influence of mental exercises and moral conditions on the physical end to the body, and the influence of mental exercises and moral conditions on the physical end to the body, and the influence of mental exercises and moral conditions on the physical end to the body, and the influence of mental exercises and moral exercises and moral conditions on the physical end to the body, and the influence of mental exercises and moral exercises and mo

the revival in business, has increased our subscriptive New York public will reluctantly part with Laura the young lady herself; strangers, friends and foes are cordially invited to Miss Robertson, we believe, goes to Europe. We recome and parlake of the waters of life freely, and gret that the imperfect health of Miss Keene renders again the large half is crowded with earnest and it expedient for her to withdraw from the management again the large ball to crowned with sanction and of the very popular establishment which her artistic of the very popular establishment which her artistic this city have left the churches, where they had long genius, her varied talents, and critical further very have created and triumphantly sustained, in the very

and examine, and we will scatter this philosophy over verably known as a composer and practical teacher: the whole country, and through the hearts of the people, in a short time; but ignorance, stupidity, dissipntion, sensualism, and bigotry and superstition are conskill in Masical Elecution, a knowledge of the essen skill in Musical Elecution, a knowledge of the essen tial laws of harmony and the artistic Rules of Compoin sectorian revivals and regenerations. Such heart silion, together with the use of the Piano, Organ, and

tleman, and a competent teacher. Our musical friend was not only one of the first to embrace Spiritualism, but he was a contributor to some many warm friends, without being able to promise a Sheklank,) devoted to the circulation of its principles. relum, as my engagements already extend to the midirrational authorities, either in Science, Art, or Religion; but a free, progressive, and independent man. Possessing a delicate perception of symphonious sounds and a fine esthetic sense, he is eminently qualified to quicken and inspire those faculties in the pupil, and to exert over him the subtile, refining power, that reevery person with whom he has had dealings in this sides in his own nature, and is evolved through the

F. Pourtales on the progress made in the rejeroscopical intermediate of the minute shells which cover the lattern of the covers, senestimes to sook a legree as to exclude all other material. The recent invention of deep sees ounding instruments, in which Lieut, Brooks, United States Kary, has It is make good mofflins, mix a pint and a built of inkewarm milks, half a teneur of family yeast, a cap of beaten eggs, a beupling tenspoonful of salt and two tablespoonfuls of lukewarm melted butter. When tight, butter your mufflin cups, turn in the mixture, and bake the mufflins light brown.

The Great Reve.—"Ginger?" "Well. Sambo." "When am dat great trace coming of dat dar so much talk about?" "What great race? I haben heard of any great race," "Do great human race dat is to come off often long."

The New York Mentor is an excellent journal, embodying many beautiful thoughts; but we regret to see three of its pages filled with nonsensical puffs of Mentor its pages filled with nonsensical puffs of Mentor its pages filled with nonsensical puffs of Mentor its belonger and the milks of the controversy as a whole.

The New York Mentor is the controver of the mixture of the mentor is an excellent fournal, embodying many beautiful thoughts; but we regret to see three of its pages filled with nonsensical puffs of Mentor is an excellent fournal multer, its dear well and cannot—for this transon—express a decided opinion on the merits of the controversy as a whole.

The New York Mentor is an excellent fournal, embodying many beautiful thoughts; but we regret to see three of its pages filled with nonsensical puffs of Mentor its to beavy a dose.

The New York Mentor is an excellent fournal, embodying many beautiful thoughts; but we regret to see three of its pages filled with nonsensical puffs of Mentor its pages filled with non

### SPIRITUAL INTELLIGENCE.

rected, until we begin to think that even that sum has a respectable claim to immortality. The identical and ubiquitous individual referred to, was—the sum of accessity be intrinsically because it does not appear the claims of Spiritualism, is, and must of necessity be intrinsically weak and pointless, chiefly because it does not appear with demonstrative force to his peculiar constitution of mind.

Mr. Siewart very properly contended that a large proportion of the spiritual phenomena are facts quite a langible as those deemed to be fundamental in the basis and superstructure of physical science—that such by the same mental faculties—acting through the same organic instruments—which we employ in all scientific investigations. He maintained that if the Doctor's theories and his own facts were at irreconcilable odds, he could not be expected to change the actual facts, but that his friend ment consent to adopt a new theory and proceed to reform his old opinions.

At the close of the discussion—on motion of Mr. P. D. Moore—thanks were voted to the speakers for what they had done to entertain the audience, and to promote the investigation of an important subject. The

postess any value.

### CHAPTER I.

1. It came to pass in the reign of James, whose surname was Buchanan, that one Willard, an ironsmith, dwelt in the land that is called Obio.

2. And Willard was afflicted with a grievous palsy n his limbs, so that he had not stood on his fest for four vears. 3. And it came to pass that he dreamed, and behold,

4. And the Angel commanded him, saying: Go

5. And Willard believed the testimony of the An-

6. And as he came near the water, behold a great

multitude had assembled. 7. And likewise two priests came there, who had departed from the true faith, and the power of the

Spirit was not with them. 8. And when they would have thrust the man back. being without faith, the common people listened to his cuticaty and had composition on him.

9. And two of his countrymen bore him in their arms, even as he had desired. 10. And straightway as he came up out of the water. he received strength; and he stood on his feet and

walked. 11. And he cried with a loud voice and gave glory

to God who had given such power; and he was made whole from that hour. 12. And the people marveled greatly, and rejoiced when they saw the lame man walking and heard him

praising God. 13. And the knowledge of this mirnels spread abroad

the young lady nerself:

"Miss Louisa James, a young lady of twenty-one years, the daughter of widow Mary Mitchell, of Vairhaven, had been ill for the greater part of a year year, and for the least four months had been confined to hep bed, The physicians pronounced her disease one of the heart and longs, and though the best of medical add was procured, she continued to fail rapidly, until at least it was announced that human skill could do nothing more for her. For the least two months she lost all control of her lower limbs, and it was with the greatest difficulty that she could be moved. She was reduced, so low that her stomach refused the slightlest nourishment.

fed on hacks, and come to the meetings and circles where angels scatter, through mediums, the manna of heaves, and some have caten and are filled, and got their way rejoicing, and calling to friends to come and particle.

Those who enjoy the drama should be sure to visit that the could be moved the she half, a formal friend visited her, and particle.

Those who enjoy the drama should be sure to visit that the course of a conversation returning the strength of the course of a conversation returning that the course of a conversation returning that the course of a conversation returning the strength of the course of a conversation returning that the course of a conversation returning the strength of the course of a conversation returning the course of the course of a conversation returning the course of the course of a conversation returning the course of the course of a conversation returning the course of a conversation returning the course of the course of the course of the course of the co

Some persons may like to know what we suppose planation. Of course we long since dismissed the childish idea that the Divine Mind can be changed at Gultar—will find in Professor Taylor an agreeable gen. able by any act that we can perform. But it does not thence follow that there is never any efficacy in prayer. Let It be understood, however, that prayer-as we view the subject—has not, necessarily, any connection with the organs of speech or the posture of the body, It does not consist in closing the eyes and folding un the limbs; not in mournful lacks and manatanuas sounds; nor yet in solemn words and measured sentences. But prayer—in every essential sense—is a spiritual state and exercise, whereby the soul comes into more intimate relations with beings of enlarged mental and moral powers and capacities-enters into conscious association with natures purified from mortal

acasons of devout application-they come very near to us, and may exert an influence that modifies all the

conditions of being.

Noreover, fully implies a state of the mind and the affections that contributes most essentially to a normal physical condition and action. It fee fact worthy of careful observation that, while evangelical Chrishow much depended on the mental action and moral condition of the subject; he had a clear perception of the spiritual-natural laws that regulated the application of his power, and determined the final result. Hence he said to one who was healed, .. Thy faith hath made thre whole;" and to the blind men who approach ed blm, desiring to have their sight restored, "Accord-

ing to your fuith be it unto you."

The reader will perceive in what sense we may rea sonably suppose that the patient's restaration depended on prayer. It is quite likely that the particular exercise of the faculties denominated prayer was the means of establishing a closer relation and a more per- THE BEST FAMILY PAPER feot connection between the powers of the invisible world and the carthly objects of their undying love. It. moreover, rendered the mind and person of the frail sufferer more receptive of spiritual influences: and thus, with the cooperation of her own deep and unwavering falth, they were enabled to act on the mind and body-agreeably to existing pyscho-physio-logical laws-and thus to control and harmonize the vital forces and functions.

A Midday Vision. Mr. Ezra Wills writes us from Williamstown, Vt. that in the month of January last, while Harvey P. Plerce, Frank Tilden and another youth were amusing thomselves with their sleds on a hill side in the town of Harre, one of the boys suddenly called the attention of his companions to a human figure which appeared to be rising from the earth late the atmospheric re glons. When first observed, it was apparently "about as high as the steeple of the meeting house." The boys thought it must be an angel; and the one who was first to perceive the form, insisted that it was his grandmother, whose mortal remains had been buried but three days. The boys all testify that they saw the figure, in the same direction, and that it continued to figure, in the same direction, and that it continued to MAN KNOW TEX FATE! the time was about noon, and that the sky was with. SPIRITUAL ASTROLOGY-FUTURE DESTINY!

server must have rendered the recognition difficult or impossible. It is also to be observed that the direction in which the mysterious-image moved was, doubtless, in strict accordance with the preconceived idea of the strict accordance with the substract accordance with the strict accordance with the strict accordance with the haps justify the conclusion that the imaginations of the youthful witnesses may have been taxed, in some

vancing in that place. An inquiring spirit is abroad AMERICA'S FIRST DISTINCTIVE POEM, among the people, and a desire for more light on the great question of the age is widely manifested. A good physical test medium is said to be wanted at Davenport. Our correspondent concludes by saying: "Our glorious cause is rolling onward like the waters of the mighty River on which we live."

LIVE NOT FOR THYSELF .- No wonder men are unhappy in the world. There is always clashing when the machinery is out of gear. There is always trouble when the wheels are "off the track." Man seeks to live for himself-God made him to live for others. How awells that mother's heart with loy when the can make her children happy! What a thrill of delight comes with that look of gratitude, that tear of joy, and that one of leve, which are all that the widow and orphan can render to their benefactor? The cup of happiness is an overflowing cap. It is like a hubbling fountain, ever pouring forth its blessings to refresh the weary and fainting, and make pure only its own overflow. It is like the quiet meadow rill, fringed all along with flowers, yet concealed by the exuberance of beauty and verdure itself doth nourleh.

To Correspondents. The poom given through Mrs. S. M. Allen, a clairvoyant

medium, will hardly do to print. It is a little too isudatory Mus. E. A. Kingsbury, Philadelphia.—Your notice will proceed and any duly received, and will be found under the appropriate head log. The poetry is acceptable. J. PILEINGTON, MANDOTA, ILL. - Your article has been h

L. J. P., CLEVELAND, ORIO. - Your manuscript got mistaid and we regret to say that we fear it is lest.

Bronchitie. From Mr. C. II. Gardner, Principal of the Rutgers Female Institute, N. Y.—"I have been sflicted with Bronchills during the past winter, and found no relief until I found your Proches." "Brown's Bronchial Troches" or Cough Lozen gos, are for sale throughout the United States,

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DIED.

In Waltham, Mass., April 11th, Garr. Isaac Brown after a short filness of five days. Though apparently healthy and robust, disease had been making institute and transces in his system for some months past, and an act of under exertion when the system was wholly unfitted for it, placed him beyond the power of human or spirit sid, and hemotrhage of the bowels was the immediate cause of his decease.
Our departed friend had been a tacitly acknowledged Baptias, till within a few years, when Spiritualism was presented to him in all its truth and beauty, and the thirsting spirit drawk freely, of the "living water" and thirsted no more, for the longing of his soul was satisfaced. His hold on earthly things becomed gradually, and spirit intercourse exemed to be to him the one thing needfal. Night after suight his sangle friends visited him, and prepared his mind for the coming change. Three times during like linese he was pormitted to see his own lungs, and the progress of disease upon them.
As the great change drow near, the linese he was permitted to see his own lungs, and the progress of disease upon them.
But a few weeks before his departure, he said to a friend, when a speaking of the other direaded passage to the unknown beyond. Death has no terrors for me. I can look upon the wind and he had he last shours proved it; for as his strongth wance, his courage waxed strong, and fearlessly did he pass on, led by spirit hands, and unfield by aptif inducent.

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SERMON, delivered in London, January 15, 1800.

The properties of

that relatives, and seeming friends of a meaner, person to other side."

Women rushed frantically into the atterts, declaring the disease to be the "mulignant small per" thereby deterring many from attending the service. Truly the time is coming when bigotry will reveal itself to all men, and the true Christian will be recognized by "works" and not by "words," for, "by their fruits ye shall know them." God morea ha mystorious way; but we believe that all things will work together for good, and that all mankind will yet frei, as well as any, "The Lord God Omnipotent reigneth."

SYMPATHIZER.

Scious association with natures purified from mortal sides in his own nature, and is evolved through the proseness, and exaited by the redeeming power of the Love that is pure, unselfab and immortal; and thus, indirectly, into communion with the Divine.

The Progress of Science.

The the wide realm of our physical being and relations, Science is making rapid conquests—mapping attract to us beings whose purer feeling and higher thought on earth—bringing life from the sepulchres of the sea, and diving forms of beauty

"Out from the sches of a vast decay."

"The report of the Suprimordant of the United States of United States and Heritage of the Coast Survey for 1930 contains many matters of interest to increasing observation and many pasters of the care. When the soul is m rapport with the powers of the upper world—as it is likely to be in variety of papers and disgrams is a ropert from Assistant L.

\*\*The report of the Suprimordant of the United States and Medical Stat

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May 12. In Hope Market Burtington, Fr.

the time was about noon, and that the sky was with, out clouds.

Without questioning the sincerity of the witnesses in this case, we may remark that the cyldence is hardly sufficient to establish a rational conviction in the transmundane origin of the phenomenon. It is natural it osuppose that the boy who was first to make the discovery of "the angel," and to recognize his departed relative in the ascending figure, may have been somewhat excited by her recent death. Moreover, if "the steeple of the meeting-house" in Barre is a very high one, the implied detance of the object from the observer must have rendered the recognition difficult or

MARSHALL'S IMPROVED AND COMPOUND

the youthful witnesses may have been taxed, in some dogree, in the production of the vision.

Spiritualism in Iowa.

Benjamia Atkinson, of Davenport, writes that Dr.
Maybew is there; and that Spiritualism is steadily ad Charless H. OROWELL, Agent, S 1-2 Bratile street, Boston, S 1 that Narch Si.

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we dould.

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# The Messenger.

Each message in this department of the Barrers we claim was specify it in spirit whose manual beaus, through Sirs. J. H. Corant, while in a condition called the Trance Rete. They are not published on account of literary merit, but etells of spirit communion to those friends who may recognize appril communion to those friends who may recognize the spirit communion to those friends who may recognize the spirit communion to those friends who may recognize the spirit configurations.

we hope to show that spirits carry the characteristics of their ratio-life to list beyond, and do away with the erroneous dea that they are more than attents beings. We believe the public should know of the spirit world as it is—should learn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to mostly.

mouth.

We sak the render to receive no dectrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of trains at no perceives no more. Each ear spieck of bits saw condition with train while he gives opinious increiy, retailed to things not expected.

Answoring of Lettory,—As one medium would in no way suffice to misser the letters we should have sent to tan, did we undersize withis branch of the spiritual phenomena, we caunce sciency to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted,—Our sistings are free to any one who may destrote attend. They are held at our effect, No. 3 12 France street. Boston, every Tuesday, Welmeslay Thursday, Friday and Saturday afterneos, commencing at many are two cluck; after which time there will be no admittance. They are closed usually at his/past four, and visitors are expected to remain until dismissed.

### MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be

published in regular course. Will those who read one from a spirit they recognize, write us whether true or false!

From No. 1930 to No. 2903.

Wednesday, April 11.—Michael Agin; Wm. Evant, Rosion, Friday, April 13.—The Kingdom of Heaven; Nathandel T. Philips, Boston; Ella Angens McPhenon, Augusta; Ell-thadt E.khadt, London; John Carney.

Solarday, April 14.—The Brat Resurrection; William Lathrey; Jane Higgan; Justah Prescott, Concord; Ellen Wilson, Manchaster; Knah Blanchard, Loston; George Lesson, Jacksohville; William Armstrong, Lawrence.

Tearlay, April 17.—Philipsi Office; Thomas Thompson, M. Louis; Nimble Charley, Now York; Barriot Blau, Institute Office.

ford.

Mednesday, April 18.—Sally Ann Bradstreet, Boston; Mary Louisa Payson, Kow York; Samuel Phillips, Boston; Aunt Alber, Samuel Japalita; Charles; Hiram Thompson.

Thursday, April De-Wm. H. Beal, New Haven; W. F. Johnson; Dr. Win. Batch; H. Murion Stephons; Captala Friday, April 20-Reliance upon God: Philip Jones; Charley Cora: John Stuart; Charles A. Vinten; Geo. Al-

kins; Charley Clark.

Balarday, April 21—Human Responsibility; Andrew JenKlas, Pertemonth; Jackson L. Lang, Bufalo; Charlotte
Washburn, Roxbury; William Colby, Amesbury.

### Invocation.

Oh, thou God of Day and Night, of Light and Dark-ness, Power and Glory, we offer proise unto thee at this time for the countless blessings thou hast ever lately and have harmstiff.

bestowed upon humanity.

We thank thee, Jehovah, because thou art our fool, and our life. We offer praise unto thee, because wa know it will be an acceptable offering. We life our souls in prayer to thee, because we know thou wift send boly and true ones in nonwor to our prayers, to guide, protect and bless us while we selourn here in the Besh.

guide, protect and bless us while we rejourn here in the firsh.

When we pray unto thee, oh God of Justice and Trath, we offer that which is our duty, and thou will send a blersling in return. We pray for nothing, but bless thee for all things. We murmur not at the law, not at midnight darkness in this world of misery, but praise thee alike for nil, for we believe that we have secongly, and that they wisdom is seen in heaven, in earth and holl—becenth and above. In everything that lives we know thou art, and we praise thee for our alliance to thee, and for the world bidding us to leave the past and elling to the future. The past we have posting to do with, the future is unborn, and the present is for our advancement and knowledge.

Peace we know thou witt bestow to those who seek it. Life we know thon givest overwhere. Death we are not acquainted with, for there is no death.

Oh, our tied, we praise thee for the dark-winged measenger, of change, because we know he comes to set the spirit free, to give that which none else can give. He hath in bis right hand the keys of the celestal city, and he goeth before, leading the child after him. In his dark garments we behold a messenger of light.

We praise thee for the whole human family. We

him. In his cars garmenes we assessed that the light.

We pray for those lips that are never raised to thee in prayer. Thou hast taught us to succer those who are week, and therefore we pray for those who never pray; that thou will in thine own time raise their spirits and has hefere then.

spoiles before theo.

"God of Wisdom, we praise thee for the peculiar gifts then hast bestowed upon us, for the raising of the veil that has heretofore hung between the two worlds. While countless souls are wonding their way toward thee, may their songs of praise ascend to thee forever April 6.

# The New Birth.

"Verily, verily I say unto you, except a man be born of the water and the apirit he cannot enter into the kingdom of

This passage in Scripture we have received to speak upon this hour.

We are first to consider what the triangle of the second of

upon this hour.

We are first to consider what the kingdom of heaven its, and where it is.

We are next to consider what Jesus meant by being born of the water and the spirit.

The kingdom of heaven is to us a state of unalloyed happiness—a condition of perfect peace and rest—a condition in which sorrow connective. You cannot condition in which sorrow cannot live. You cannot find such a condition on earlie; there are none imply—no, not one. There is no spirit dwelling within the confines of the flesh that it truly happy. Conditions, mortal and material, probibit this, for the laws of the physical- and spiritual being have been so long dis-Obeyed and trampled upon because not understood, that it is an utter impossibility for souls in the field to dwell in heaven. No man can find heaven while in the fisher no man can dwell in the kingdom of beaven that fisher no man can dwell in the kingdom of beaven

the fish; no man can swell in the kingdom of heaven and in the fish at the same time.

Men and women may tell you they are happy, that they find peace in the joya of religion, yet it is not so.

Let but one breath of directed every across their being, and what a turnit! Where the perfect happiness?

Where the heaven? Not with them.

Whore the heaven? Not with them.

In speaking of being born of water, Jesus had reference to the first, or material birth—the entrance of the spirit to this material world. The spirit of man must pass through certain conditions of mortal life, ere he can enter the higher conditions of spirit-life. Every condition of life, standing prior to the spirit-life, must be passed by the spirit. There is no stepping over the many degrees of life, No; nature has fixed laws, and they must be obeyed. After the spirit has been urbered into this material spiner, we beheld it in a mundauc school of existence, drawing to itself such elements of light and darkness as shall fit is for heaven. While it is passing through this development such elements of light and darkness as shall fit it for heaven. While it is pressing through this development it caunot be happy. The spirit is oftlimes weighed down by physical conditions—by the outward life, and those conditions immediately related to it. All tend to cost shadows before it, and though there he many sunbanns lingering in the way, there can be no perfect puace. And yet it is the duty as it is the aim of all to seek for happiness; for, by seeking, they obey the great law of their lives. Therefore, seek for happiness, and it will come to you in due time—not one shall seek in vain.

According to Jesus's theory, we are right and not rong; and now we propose to consider what it is to e born of the spirit.

is to us the resurrection from death, or the body whicet to mortal conditions. What is death to you is a birth in the spirit-land, a passing out of the old and a briting the spirit-land, a passing out of the old and decaying, and entering into the new and beautiful. And while the gates of the dissolving temple are thrown while open to! the gates of the kingdom of theaven are thrown open at the same time, and the spirit enters and finds he can obtain happiness or heaven speedly; for the many obstructions which lay in his pathway during his mortal life have faded away, and he has now nothing to do but to else the law of

in his pathway during his mortal life have faded away, and he has now nothing to do but to obey the law of the spirit, and seek for happiness. This is an easy task, when compared to the one in the lower life.

They who roturn to you from spirit-life, telling you they are supremely happy, are so indeed. No mortal lils cluster around them, no pains, no sickness, no fear, no dread of hereafter. All the mortal lils they have done with, and heaven is to them a heaven indeed; for they have so far outlived the rudimental life that they can understand and appreciate the love of life that they can understand and appreciate the joys of

Should one still allied to mortality, by clairveyance e carried to the highest spheres of spirit-life, and be estimated to behold its glory, do you suppose be would find such happiness there as would suit him? ild such an one, in deed and truth, be a dweller in heaven? Nay, may; because nature and her laws have not yet called him thither. He has many steps to take, many lessons to learn, and thus he would enjoy it not

Jesus intended to convey to the mind of Nicodemus many grand and beautiful truths in this passage. He wished him to understand that he could not find perfeet happiness here. If he, the Divine Une dwelling in the flesh, could not only it, how can you expect that the flesh, could not only it, how can you expect that you who are beneath him can enjoy heaven white here? Behold the perfect Ron of God in tears! He wept over the sinx of the people. He wept because they suffired ignorantly. He wrestled with the itle of flesh, so the Scriptore tells us. No; he, the Son of the Most High God, was not in heaven. But to, he saith, "I go to my Father, to prepare a place for you, that where I am you may be also."

You hear everybody who comes here. I suppose, and you let them say just what they please.

I was born here in this city, in the year 1828, in the month of March. My name was Catharine Young before I was married; Bates, after I was married; and I I was born here in this city, in the year 1823, in the month of March. My name was Catharine Young before I was surried; and it can tell you what it is, before I go my further. I have been the rough side of life. I 've got a busband some where on carth, and I know pretty near where to and I should not come here today if I was not that I do not know as it will do much good to speak to them, as they will not understand that it is to thim know I can come here, and that I and quile lost sight of bins, and he has been set retirals happy as he sampose he he when he dies. The children are not willing, but he has the care of them; and I hope, if they should inherit any of my faults, he will be more mere when he does. The children are not willing, but he has the care of them; and I hope, if they should inherit any of my faults, he will be more mere when he would not know and I'm going to tell the whole story. I would not have each was not the will couldn't their it.

I mu dead now, and I'm going to tell the whole story. I would not have mere yupon and the same of the couldn't their it.

Eight years ago John Heirry Bates left me, 'cause the will of took to live with me, I do a' blance and drawk run. He said he could not not. He is a Christian, and believes that Christ is coming the second time, in the clouds, and he shall be happy. He blinks it was not the will of took to live with me, I do a' blance and the kneet I did well or not. He is a Christian, and believes that Christ is coming the second time, in the clouds, and he shall be happy. He blinks it was not the will of took to live with me, I do a' blance and the could not have mercy upon hest would not have mercy upon and he would not have mercy upon and he happy. He had he had done all done will be a shall be proven the ready of the heart fould and it had not and it was the will of the best frould and if don't care whether I did well or not. He is a Christian, and believes the did to live with me, I do a' blance had been the said.

When I was quite young I went into

That fellow is enough to set anybody orazy, and fill he locally our mad-houses. I am a stranger to him; but it is n't just the thing to have one step in and usurn another's time, just because he gets permission from

scriptore tells us. No: he, the Son of the Most High he's got his feet on my ground. He puts me in mind of a neighbor of mine. He had a burn on the line of my father, to prepare a place for you, that where I am is may be also.

And how will be prepare the place? By preparing

the sunds of men here; by giving them to know of the letter while lever to be produced by the letter while lever by teaching them that life is law and law is biter, and every step must be trodden upon are the soul findships wen.

Go, then, 'work and every step must be trodden upon are the soul findships wen.

Go, then, 'work and every step must be trodden upon are the soul findships wen.

I'm afeared to do just as I want to. If I had a man about my size and age, I could move about as I need to. I can talk well enough now; but all there he mediums? As they all women, all of 'can?

There's a good many things I want to say to the spirit in a garment of wisdom, and fitting it to enjoy the girles of that higher life, the kingdom of heaven.

Ontherine Young Bates.

You hear everybody who comes here. I suppose, and you let them say just what they please.

I was born here in this city, in the year 1825, in the month of March. My name was Catharine Young to the plant of the tenderstand St

Well, I do n't know but I 'm stepping on some other

"Thou shalt worship the Lord thy God, with all thy might, with all thy strength, and him only shalt thou serve."
Thou shalt worship the Lord thy God. Who is thy God, we will ask? Is be the God of the multitude? Those shall saw shalp the Lord flow flow it has a live mean that the mean that have his just deserts, for overybody has that bereil come to you and want to talk with me. The total flow that he was the come to you and want to talk with me. The total flow it had been to come to you and want to talk with me. The total flow it will have gratified me had be gone to my functal. We will have gratified me had be gone to my functal. We have been dead going on three years. My voungest child must be between ten and eleven, and the older the mentitude. The fold of Nations is not your one of the contract of the

my uncle and others help me.

Good bye, sir.

April 6.

Elizabeth Batchelor.

I am Elizabeth Batchelor, of Concord, N. H. I died of consumption six weeks age. I am a stranger to you; but I visited actircle once last full, and I said a few thay before I died, to my friends, that I would return; if I spoke but one word, if I found I could do solution the left them whether Spiritualism was true or false. I will talk again when I am stronger, and know better how to.

Stephen Beardeley.

[The first manifestation this day was of raider a troublesome character, It is not reported, not being alludes to this.]

That fellow is enough to set anybody orazy, and fill all your mad-houses. I am a stranger to him; but it is in 't tout, the other world result in the outer world. They cannot be lieve the doctrines—they ongot to be true.

April 6.

April 6.

The Christian world are worshiping a God of the outer life, and they fail to worship the Lord their God. There is an worship with them, no true religion. No account when I shall said a few done is not related in the outer world. As men wander through this life, they are canstantly looking at this thing and that, which is presented to them religiously, and they consult the outer world. As men wander through this life, they are canstantly looking at this thing and that, which is presented to them religiously, and they consult the outer world. As men wander through this life, they are canstantly looking at this thing and that, which is presented to them religiously, and they consult the outer world. As men wander through this life, they are canstantly looking at this thing and that, which is presented to them religiously, and they are canstantly looking at this thing and that, which is presented to them religiously, and they are canstantly looking at this thing and that, which is presented to them religiously, and they are canstantly looking at this thing and that, which is presented to them religiously, and they are canstantly looking at this thing and that, when are an atransp

all your machouses. I am a stringer to him; but it is an another's time, just because he gets permission from a more reasonable as are it is my duty, for Jesus tells us we must be all your machouses. I am a stringer to him; but it is another's time, just became he gets permission from a more would be sared: and I we do not, we must be damed."

On, meastrous doctrine! When closeded with the lord dy God. in the temple of thine own a poul, thou stringer, it is not controlled by an why he was suffered to come her to eight; it you do not, I will so induces this medium and the sum it is not it to go to heaven or hell." So this pour dotter to go to heaven or hell. "So this pour dotter to go to heaven the life is mant and know his place, but don't know he life is something the sum of the s

Sir, I have parents, and a large circle of friends and acquaintances, which I am very anxious to speak with, is there no way except this for me to commune with

and that I have faith in a kind rather who cares for all his children.

One who is pretty near to me has visited you, and has communed with you, and I have re-cived measures from him, and have learned much in reference to the splitiville through your paper. I will here tell my friend that I was a split nedium, set knew it not, and was ofttimed compelled to do certain things I should not have done had I not been a subject of foreign converted.

After the address, the beautiful verses—

"Sing to me of heaven when I maken to die," were sung in an excellent manner. This hymn was a trol.

1 have been told it was my own spiritual and physi-

## Alfred Hunting.

What a strange world is this world of yours; what strange people in it. Don't you think so, bub? If I should tell you who I am, you'd know me on the start; but I'm going to tell you what brings me here to-day.

here to-day.

An old chum of mine, whose name I decline to give because he desires it, wants me to come here and give a heap of things to ratisfy him, which, in my estimation, is not right according to my understanding. I'll sushing the lim why. In the course of his questioning, he has brought in the names of certain persons on earth, and that is not just the thing; but if he will meet me trade it some private medium's, where we can have a chat, I will satisfy him, or my name is n't Alfred itunting that's all. Now, it takes two persons to make one, sometimes; and between both of us we shall tit the nail on the head. This request came to me in one of your scaled letters, and I have been traveling round here some time to answer it; and I'll now tell my friend that I have come here at his late day for the best of reasons, and that is-JI could n't do it before. People think we can come here any time, and give what we want to; but it's like some of your charitable institutions. If you find a family destitute and starving, and apply to a charitable institution, they have got to investigate the case; and by the time their agents give round, the family is starved, dead, and back to earth, talking.

You must n't expect a saint out of me—I was n't tentions. here to day.

An old chum of mine, whose name I decline to give

did you die of?" Now, if I tell him I died of a certain disease, he'll eas it's a lie; but if he comes direct to me, I can give him the reason for my belief. So tell him to meet me face to face, and let me talk with him; and if I do n't prove miself to be Alf. Hunting, I'll not trouble you again. April 10.

Written for the Banner of Light. TO MRS, JOHN MARBLE, Of Worcester, Mass.

BE GITA H. BARNET.

Oh, noble and true are the aims of thy life ! Ever noble and true we have found then; And pure as the sky in its doep agure bue,

Are the angulic hosts that surround thee; We grant well thy way, oh, thou angel of love t And gather around thes our blessing; We see when the children of earth cry aloud, Their need for our presence confessing.

The proud world may cavil, and sneer at thy name And soont in their scorn, thy unfolding, Calumny's dark breath send its darts without shame,
But the good and the true are beholding; The invalid, cossed on his pillow with pain, O'er anxious awaiteth thy coming; Thy presence restoreth his pleasures again,

As Spring sole the sweet bees a-butaming Bown deep in thy heart plays a fountain of love, That ne'er for Homanics endoth. It flows and is fed from a Fountain above, And wently on thee it descended. The "lame and the maimed, and the halt, and the blind," In the crown as bright levels are given. But brighter the children who oling unto thee,

"For of such is the Kingdom of Heaven," Oh, what the world's pleasures and what are its joys, If truth in the heart be not living; All weary and cheoriess and tasteless are they. Unworthy the taking or giving. Then dwellest securely, beloved one of earth, Enshrined in the hearts that behold thee.

And a multitude more, though thou see'st them not, With their pure ministrations, enfold thes. And when they hast done with this house of decay. The souls that from Ill thou did'st sever. With destillers immortels shall deck thee alway. Where the River of Life floweth ever. April 13, 1800.

Touching.—Our readers all remember the sad loss o the schooner Prince of Hawaii, which capsized some months ago of Nilhau. Among the effects of one of the persons then drowned, which were recently sold, was a small, gilt pocket-Bible, on the fly leaf of which in the hand writing of a female, are the following

Remember me when loneliness
Shall heavy on thy bosom press;
When nous are night to southe thy wo,
Nor bid the tear-drop case to flow;
When naught but grief encircles theeFriend of my heart, remember me."
Very R.

This Bible was probably a last parting gift from a female to her lover, as he launched on the uncertain tide of scafaring life, and the sentiments conveyed in the lines are the sweetest and lovellest that the human eart can conceive. We are unable to trace the ownheart can conceive. We are uname to trace the owner-hip of the gift; it may have been given to one of those leat on that little schooner, or to same one who found his grave among the tey waters of the North. The prayer, however, is only one of a thousand which clow the roving saller in his wanderings over the sea, and which can only riso from the depth of woman's heart.—San Francisco Respectan.

"There are three rules which are universally ack

"incre are three rules which are universally acknowledged by men and made uso of in their intercourse with their fellow-men.

The first is the golden rule: Do unto all men as you would that they should do anto you. The second is the silver rule: Do unto all men as they do unto you. The third is a brass rule: Do unto all men as you would not wish them to do unto you. tot with them to do unto you. The first every one acknowledges to be good—too good

The first every one acknowledges to be good—too good for common use—so it is hung up in the parlor, like shall by and by open the field here.

shall by and by open the field here.

shall by and by open the field here.

A Spiritual Manifestation—
requently it is placed in the silting-toom for a more common use. But the third is so chean that it is kept in the kicken to use every day. common use. But the third is so in the kitchen to use every day."

IT A great deal of discomfort arises from sensitive ness of what other people may say of you and your actions. Many unhappy persons seem to imagine that they are always in an amphitheatre, with the world as spectators, whereas they are playing to empty benches spectators, whereas they are playing to empty benches all the while.

ence on those not yet entered upon it, as well as those who have. She described the spirit of the child wav-

the remarks; but they were of a nature to see the and hold and work both together. heal the sorow which can but be attendant on such oc-

To those who had never before witnessed entritual there were many such present-persons who will at tend funerals, but dare not attend spiritual meetings.

misrepresentations of the popular press.

I will, before closing, state that Clara, although so young, was a medium. She saw and talked with spir-It children often; on being put to bed she would ask take hold of him? he says he do n't want you to cry.

get round, the family is starved, dead, and book to carih, talking.

You must n't expect a saint out of me—I was n't one here. I was one of those chaps that did about as he pleased; not one of your long-sided individuals that prayed one day in seven, and served the devil the other six; but one that did about right all the time.

I can tell my chum, that if he wants to talk with me, he has got to face me. Who in the — wants to come here and answer a letter six months old, and give everything just so? A fellow can't vindicate himself or plead his case at all.

When he says, "Alf., where did you die?" I ve got to say, square aff, in such a place. "Well, Alf., what tild you die of?" Now, if I tell him I died of a certain discase, he'll say it's a lie; but if he comes direct.

The third and fourth Sundays of April I spoke is Willimantic. The friends here seem well established, and their motto is "Onward and Upward." Their financial affairs, connected with their meetings, is reduced to a system well worthy of imitation. There !! praiseworthy efforts for truth and humanity be crowned

with abundant success. While in Bridgeport I received a challenge from the Heaven; and, on leaving that city, I autinitted a proposition for discussion, involving the great question of Immortality and Non-Immortality, which is emphatically the great issue of the last half of this.

The young men here are about organizing a Beecher century. Elder Miles Grant is chosen as their champion. The discussion is to be printed in pamphlet or book form. Debate to commence on the 8th of May. in the city of Bridgeport, when many will doubtles bear the startling intelligence that the dead know not anything; but whether it will be proven on that occa-

sion man can ale, remains to be seen. Mr. Grant and mysolf are not strangers to each other; we have met in public debate before. .

Progress of Truth.

readers here, and gradually it has got a foothold. fifteen hundred to two thousand souls. (and bodies.) in the normal state, she is peculiarly artiess, affectionand of course a newsroom. Until very recently the ate; and childlike. BANNER has not been unfurled at the newsroom. But the mail, have managed by persevering inquiry at the a disseminator of the bright truths of Spiritualism. newsroom for the Banner (ortensibly to get the sermons of Beccher and Chapin.) to secure the interest of the Blins Bulett and her visit to Benreistawn. newsdealer in keeping that paper "constantly on

would be unreasonable to insinuate he did.) since, and said he, "Is the Banner printed yet?" I told him, "Yes-to be sure it is." "Well," said he, I met one of my intimate friends only a day or two mind to take it ogain." I approved the notion, and numerations of sectorianism and paralyze the vulgar offered to send the money for him when he got ready. He may however buy it at the newsroom, though he is not one of that class who have to read those sermons I spoke of, in order to have an excuse for not reading

the spiritual items. Now I look upon the progress of truth as a sort of geometrical progress. It begins in littles, which for a while at least do not form a large aggregate, even though their aggregate doubles at regular and equal periods. But directly the process of duplication assume huge proportions and the progress carstrips imagination. So also with the means by which truth progresses, and in that category allow me to include the Banner, or perhaps estensibly Beccher and Chapin's her youth. sermons, if we may be allowed to defer to public opin-

Let the Banner wave over us here, and in a year or two we shall be prepared to receive and entertain its bright and bitter hours with her, still there is one spiritual teachers and lecturers. Just now is a little golden purpose flowing through all her acts. There too early; but the seed is in the soil, which I plainly see will bring a goodly harvest to the lecturer who

highly recommending the Spiritualism of Owen, Bax- organization of a society at this point. May God ter, and Fletcher, which I was very glad to see. The grant it. following, which I copy from the Life of Mrs. Fletcher, page 357, will show an item of spiritual manifesta.

mey are always in an ampatineatre, with the world as should be their day brother Tranter preached in my hardening the hear the while.

Those who go to law for damages, always get them.

Those who go to law for damages, always get them.

Since I have been in the spirit land I have looked forward to the time of my return with much anxiety, many fears, and little pleasure. I learned soon after my death that I could return—that every facility was effered to those who desired to return but there are some thing connected with my carly life that it may be absolutely meessary for me to give, in order to be recognized by my friends and acquaintances and be understood.

I cannot give them—not because I cannot for a moment think of giving that which I would otherwise give.

Will you be kind enough, sir, to tell me what you require of every spilit couling to you?

I was married near ten years ago in Neshus, N. II. I have parents residing to Lovell, Mass. I was tween content that every explit couling to you?

I was married near ten years ago in Neshus, N. II. I have parents residing to Lovell, Mass. I was tween former than one year. I was married when I was fourteen.

There were many conditions surrounding me, many fourteen.

There were many conditions surrounding me, many talk was a conditions and the man and if they would do not them. I have garents residing my sickness and death, that were very mysterious to myself and my friends.

There were many conditions surrounding me, many talk was founded with and should control, were beyond my control.

The services commenced with singing the beautiful and should control, were beyond my control.

I find to this pace of a pious man and woman, accusationed to the theory to came to the buse of a pious to understoud out, Theoret we were some performant faint to receive the mesotragers of out, Theoret we some performants and the return and before the light of write ment and the spirit of my their good out. There are more between the measuragers and their young on the light of write man and understoud.

I have been and the care of the place of the place of the ment of th

little more than one year. I was maried when I was fourtent.

There were many conditions surrounding me, many circumstances attending my slekness and death, that were very mysterious to myself and my friends. I will vay I now understand them, and if they would do so. I beg the privilege of talking with them as I now talk with you. Those things which many said could and should control, were beyond my control.

I find in this new life, people are not charged with some of have been here, is too true to deny. That I region to have been here, is too true to deny. That I regret some of my past life, when viewed from one point of vision, is true; but that I am happy, is also true, and that I have suffered in although the first was lett to witness the ecromonics. She described the spirit of the child way.

Among the number were persons of all shades of real large stick, upon which the man said, 'Perbaps on the stick they carried it; let us try again.' He item took up the stick they carried it; let us try again.' He then been there are the subject to though the the stick they carried it; let us try again.' He item took up the stick they carried it; let us try again.' He then had. Presently be felt to the wides of realigious bellef, who freely expressed themselves as great up the stick they carried it; let us try again.' He item food up the wide the mod. Presently be felt to the gig. Ho when Mr. and Mrs. Crowther get to the wheel. They got it out, brought it bome and per large stick, upon which the man said, 'Perbaps on the stick they carried it; let us try again.' He then had. Presently be felt to the gig. Ho when Mr. and Mrs. Crowther get to the wile the wide through the the stick they carried it; let us try again.' He item food.

The great was red when Mrs. and Mrs. Crowther get to the wheel. They got it out, brought it beme and per large stick. upon which the mad. Presently be felt to the gig. Whe was ready for them to stick they carried it; let us try again.' He item food.

The surfled it: at we feet here.

The serv The great majority of your readers seldom write, but ing its hands, happy and joyful, desiring to wipe away must think; and sometimes thoughts of the commonest furnish bints valuable to the fraternity of amplifiers

and embellishers,

Doctor Spence's articles on "Immortality and Non-"Sing to me of heaven when I 'm shout to die,"

Immortality" may be sound according to the law and begie of our plane of investigation, but false to anoth. favorite of the gentle Clara, whose body was about to er. The deductions of reason and philosophy materi. I have been told it was my own spiritual and physical call development that drew those influences to me. Many of my nearest and dearest filends have no knowledge of these things.

I have very dear friends and relatives in this city, and if they would know of my present condition, and would receive something from the epiciciand from their sister, let them give me an opportunity of visiting them. Oh, I desire it so much, for I shrink from appearing here in this public way, as many do who visit you. My name was Nellie Atkinson.

With many thanks for your extence and kindness, I spirit sheet, it being too week to be received in any spires, essenting for the electrons of the deductions of reason and philosophy materia. The deductions of reason and philosophy materia, whose body was about to determine the many should be defined to do in lized, may point toward the final destruction of the innocent and lovely; but the law and logic of the anglet during her lilness. About half an hour before dying, while in great agony sho whispered, "Sing to the opposite wall, and expange old sinner, if either, and work them over into babies. Old smokers, topers, etc., might be delerable in an eternity of emanthem. Oh, I desire it so much, for I shrink from appearing here in this public way, as many do who visit
and when it left the body, the mother (a secling medium) saw two spirits, who received the spirit upon a
lized, may point toward the final destruction of the
indextruction of the indextruction of the indextruction of the sing it during her liles, subject to the opposite wall, and expange old sinner, if either,
and work them over into babies. Old smokers,
topers, etc., might be delerable in an eternity of emanthe opposite wall, and expange old sinner, if either,
and work them over into babies. Old smokers,
topers, etc., might be delerable in an eternity of emanthe opposite wall, and expange of the theory in the opposite wall, and expange of the opposite wall, and expange of the theory and entering her of the opposite wa you. My name was Nellie Atkinson.

With many thanks for your patience and kindness. I shift sheet, it being too weak to be received in any selves, scarching for the "loved and lost." Feeling is other manner. The spirit child and the body it so against this position; and that sense, with the others. other manner. The spirit child and the body it so lately animated, lay side by side. While standing around the grave the medium was realized. Work that "born of the dilemma." brother, entranced and spoke consoling words to the friends as until you have blessoms transplanted, and then work sembled. I cannot attempt to give even an outline of t'other; and God is great enough and good enough to A few weeks since you excoriated the farmers for

lack of taste in business and victoris; and I wasted whole elects and precious time to show how mistaken assemblies, this occasion will be of great benefit—and you were, and that the farmers, on the whole, were the divinest workmen living: that they dispensed more realities and fewer shams than any other class; They thus have an opportunity to correct the wrong that, whether they conformed to low, and raised much, impressions engendered, by reading the intentional or non-conformed, and raised little, their wheat was always wheat, and their corn, corn, and their other products unlike many manufactured articles, exhibited their God-derived properties, without the bindrance which art frequently uses to concess defects. I noticed her mother to close the door to keep the little boys and the speculators and monopolists, by railroads and othgirls out who came in to play with her after going to erwise, that divide the producer and consumer; and bed. The family recently lost a friend, and there was that apples that brought us but skillings, cost you half much mounting for him. Clara cood to say, "don't dollars, and peaches and grapes which bring as dollars, dry; Fol do n't want you too; he is here; can't you frequently cost you fives; and that besides, we were ake hold of him? he says he do n't want you to cry."

Will opponents say a child of her tender years inentionally deceived?

worse cheated in what we bought from you and yours.

under false pretences, than by what we sold so much below the consumer's price. I modestly suggested that your more appropriate labor, and especially the Tribune's, which you noticed, lay nearer home, among the tricks of trade, showing them that "boncely is the beat policy"—that every craftmunn should strive to be a colestial workman, and always do his best, and thus, like Fox, begin to sketch out and to suitch his own immortal breeches. I also barely binted that this blessed state of things would be quite unlikely to happen while the leading journals were always "waking up the wrong passenger," and dogging the wrong party, and advertising humbing Barnums at a chapper, rate than the Gerrit Smiths. And my half-elegeent and half indignant appeal was concluded by plumply telling you that I would not swap my little homestead, environed and emblossomed in flowers and shrubbery. found many warm hearts, and may their liberal and with the fairest apples, the richest peaches, the most luscions grapes, and domestic wines that made but did not madden life-that I would not exchange these While in Bridgeport I received a challenge from the (with the girls and boys,) for the best half of Boston, believers in the speedy destruction of our earth, and But your subsequent editorials (and antecedents, also, the personal literal coming of Jeans in the clouds of for that matter.) on the integrity of business, etc., were so just and profound that I tore my lucubrations

and Chapin Association.

Mrs. Mary M. Macomber. C. ALLEN, PLYMOUTH.—The last four Sundays in April we had the pleasure of listening to the inspirations teachings of Mrs. Mary M. Macomber, and her vielts becoure always balled with delight, as she is one of our favorites. Her lectures are marked with denth of thought, profound reasoning, and good oratorical powers; and when we consider that hirs. M. has never had any advantages of education, it is truly a great proof of spirit power, to bear such able discourses emanate JAMES LEWIS, MOHAWE, N. Y., APRIL 14,-When I from her lips. Mrs. M., all through the early part of first became acquainted with your paper, I made some her life, quaffed deeply from the cap of poverty, sorefforts to interest my friends in it, and obtained a few row, and misfortune; trials and struggles have over temporary subscriptions, which have had the effect to beset her path, and the severe ordeal through which introduce the paper to a somewhat wider circle of she has passed, has had a tendency to refine, quicken. and elevate her spiritual nature, thus rendering her We have a population in this place numbering from organism a fitting subject for spirit control; but when

May our Father and his angels be ever with her in some people who would be frightened out of all pro- the mission to which she is called; guiding, guarding, prioty at the idea of taking a spiritual paper through and directing her in her enward path of usefolness see

L. U. REAVES, BRANDSTOWN, ILL., APRIL 14 .- Al-Just new there are perhaps three individuals low me, Messes, Editors, to communicate to you a few here who buy the Banner for the sermons, (they don't thoughts in relation to Miss Hulctt and her vielt to read the spiritual part; do you think they do?) and this place, like a ministering angel, to preach the inthere is one scusible man who takes the Banner through spirational doctrines of the "Harmonial Philosophy." the mail for the sermons aforesaid, (of course be don't Miss Rulett came to Bearls own for the first time on read anything of the other contents of the paper; It the 10th inst., and delivered three of ter inspirational lectures; and, notwithstanding there existed an almost entire prejudice against Spiritualism, this youthful of think a great deal of that paper, and I have a great of her philosophy, was coabled to tame the fleres de instructive, and made an Impression that can never be erased from the minds of our citizens. In fact, the effect produced was infinitely better than could be produced by years of preaching from the established natpit. Her profound logic and keen perception enables per to grapple with the most abstrace principles of metaphysical philosophy, and construct into harmonious proportions our beautiful system. It is a marrel how a woman, in the absence of all advantages, and against the tide of popular abuse and false representation, can reach so successful a point so carly in life;

She is mild and unassuming, intelligent and dignified, "possessing woman's love and woman's heart and woman's faith in God," and though life may have may be these whose paths have been more pleasant, and whose names have been echoed on higher strains. vet there can be none whose firm reliance and true devation, and poetle mind, can claim more merit than she. The friends everywhere can rest in the belief that wherever Miss Hulelt is, there the good work will

be faithfully done, regardless of opposition. Her labor here, I think, will lend to the early

It is easy to exclude the noontide light by closing the eyes, and it is easy to resist the clearest truth by bardening the heart,

It coats us more to be mixerable than would make us

Sunday, April 20, 1800.

ATTENKOON. The choir sang with effect the song in Adams's Col lection, entitled, "Voice of God in the Bout."

"Hath not thy beast within thee burned
At eventing's cains and hely hour,
As if its finuest deplie discorned.
The presence of a lettler power?

Hast thou was beard 'mid forces glades,
While ancient there mustured by. While succent rivers murmured by, A volue from first the element Bully?

That spake a present Bully? And an upon the sacred page.
Thing eye in tapt attention turned

Thing eye in tapt attention turned.
O'er recents of a holler age,
Hath not thy heart within thee burned? Is was the voice of God that spike
In ellenos to the allest heart;
And bade each worther thought awake,
And geery dress; of earth depart. Voice of our God, oh, yot be near !

Theo bid in heaven our wanderings cease;

Theo bid in heaven our wanderings cease; Mrs. Spence said: The subject assigned for our discourse is "Morality." What is Morality? There are various definitions or meanings applied to the moral various conditions or messings applied to the moral you will bring them all into a proper play. The law B. I., Wandworm speake May 20th and 27th, Providence mainer of man; so we will first go to Nature and see of souls made Abrahain's cotemporaries polygonists. R. I.; June 34, 10th and 17th, Williamitle, Ct., Address sowhat she means by morality. When we compare may what she means by morality. When we compare man and the same law makes you monogamists, though to animals, we say he is superior, because he possesses the question is now whother the world is prepared to a moral nature. Besides possessing the animal appo-tites, and the brain which prompts them, be has a you monogomy is right, for when a man is about to mental and moral brain, which stimulate faculties into Unguish one of the qualities of the human mind.

We perceive that all the powers of the mind and the human appetites radiate from the life-germ itself, and form the character of the individual; and if the moral predominates over the physical, mental, or material. we pronounce the person moral in his tendency. There are particular attributes of the soul which constitute morally, but the standard varies with the change in ing sick and diseased persons out of seciety, and were the physical or intellectual growth of the body. What was moral ouce is grossly immoral now; not that the deed is not the same, but the conception of the deed is changed. What is now moral to one is immoral to another. Thus we are to lufer that man's moral nature is liable to change.

There is no attribute which excites so much comment, or which is the handle for so much slander and reproach, 28 man's moral nature. If you talk about lt, you must speak of it in the most chaste and delicate manner, or you are charged with attacking the moral sense of community. This charge is often brought against Spiritualists. If they make use of their morality for the good of a poor brother or sister not so rich in moral strength as themselves, they are charged with associating with the lewd and licentious, and the backneyed proverb is thrown in their face, that It will teach men never to expect figs from thistics. they are known by the company they keep." is your moral character worth, if you cannot use it for the good and elevation of others? If you have any confidence yourself in your morality, why are you so wrong, and lay the monater quivering at his feet withtroubled at what people say about it? Why stand up out drawing blood, in defence of that which needs no champion? If a female medium speaks the truth about society she is called bold. Truth makes all bold; and the one who is straid to speak the truth, openly and holdly, is no Spiritualist. The consciousness of mornity gives one faith in his own superiority, and he can say, in the words the poet put into the mouth of the lonely man

of June Fornandez:

"I am monarch of all I survey;

My rights there are none to dispute;

From the centre all round to the sea

"I am ion! of the towi and the brote."

The moral nature is a part of mankind that has been but little studied. Obeccuity and profanity are sup-posed to be marked characteristics of an immoral person, while a strict regard to the laws of etiquette and reverence for the whims and external pruderies of con ventional society are supposed to denote the mora

Let us review our social system, and see where we

stand. Mankind are social in their tendency, and cannot avoid it. In society we find laid down what are call ed rules of etiquette. They are proper in their place; all laws are, which regulate and protect life and health. But the mere formal rules of society Spiritualists pay little beed to. They even allow women the same privilege with men, and female Spiritualists even have the boldness to look men in the face; to travel alone, and to defend their own rights. Your newspapers are launching investives against Spiritualism because of its immoral tondency, and such are the arguments they prove their position with. The clergy say Spiritual-ists deny the Bible, and all morality goes by the board with it. We do deny the doctrine of polygamy, rape. and murder, which the Bible defended, as things a lich great world of life a philosophy of equivalents, where this modern age of the world has outgrown, but what there is of eternal truth and goodness in the Bible not feet recompense. We find in the tenets of the Chris-Spiritualist denies. No female lecturer on Spiritual, than Church this theory, differing in form, but in sonism can travel on her mission of peace and good will, timent the same. It has been associated by Christians without being subject to insult and studied indignity, with the doctrine of eternal nunishment—the return of The first question asked is it she is married; then i where is her husband, and why does be not accompany of human destinics. Perhaps many of the doctrines of her. And not only is she subject to the insults of such Christianity are based on human nature, but for want hasp-bodies, and to the scandal mongers of the press, of properly understanding them, they are misapplied but from the putpit comes the slander and the lauendo Within a short time, a Mothodist minister in a village own destiny. Every seed or germ deposited in the few miles from Boston, from bis pulpit, told his! heavers that all female mediums halled from houses of Ill fame, and that all persons claiming to be Spiritual- tributes and qualities to perfect his divine nature. into were persons of notorloosly immoral character. Dr. Hatch not long ago, took occasion in the public the lives of animals. A few great but unalterable prin press to warn the people of the baleful influences of cipies mold his being. Spiritualism, and shed many bitter tears for the husbands like himself, who had been desorted by their wives I Every case of separation or elopement, is, if been wronged during their early years. Parents have nomible, laid at the door of Spiritualism, more than half the time without the shadow of a reason for it; and the editors who report these cases are either slow, or flatly refuse, to report the other side.

This wholesale slander of Spiritualism keeps many away from this hull to day, because they have not the moral strength or courage to become identified with Spiritualism. Everywhere this dread of immoral ten. as it is, they will let the idea of hell go; for when a dencies is felt. Hundreds of mediums are shrinking away from the communion of angels, and stiffe the faculty of inspiration, for fear they will become obsessed by submitting to such influences. One of the most celebrated and gifted of Spiritual mediums. lately preached in London a discourse on the Immeral Ten- upon their children, and instil into their plastic mind lencies of Spiritualism. Any such distinction as this is utterly false.

This feeling on the part of Spiritualists, which can do. Nature, in spite of this, pursues her plan prompts them to stand aloof from spirits who have not so beautiful an exterior as they, or who came from the ranks of the common, aneducated and poor, is the each other, as master and slave, employer and em same feeling which leads others to shrink from meet- ployed, husband and wife, parent and child, and henc ing the beggars and unclean ones, for fear their hely sin and suffering result. We find all suffer peculiar garments shall be tarnished by the contact. Perhaps to the character and endowment, which are the this is well, for none can be so easily tarnished as result of organization and locality. Law, not yet pu they. This state of things shows Spiritualists no freer from educational prejudice than the bigots of the taliation. The murderer is hanged, and the thief is Church: and though their angel friends strive to bless them with their words of love and affection, they are repulsed by their timidity or conceit. They will wait till humanity has grasped and made an application of turb all with whom they come in contact. So with the great truths of the science of spirit communion. and then they will say: "Oh, we Spiritualists have made a good thing of this, after all."

Que of the falsehoods invented by a scandal-feeding community is that Spiritualists have beld nucle circles. Did they never bear of the Christian sect styling them. selves "Adamties," who claimed to have reached a state so pure, through the redeeming blood of the famb, that they went naked? But is there a Spirit brightness of the seal will break out, and the right ualist so narrow minded that he will make this spasm of fanaticism an argument against the Christian religion?

moral code; now it is the immoral code. Immoral grand and harmonious law of restitution. conduct does not depend upon the connection of the besiege the soul of the Christian minister as the Spirit. made a better use of t.

MIR. A. M. BPENGE AT THE MELODEON | unl medium. All such also are the results of an unreciprocated affectional indurer one may labor with his Parties noticed under this head are at liverty to receive love, as the thinker does with his thought, and con- anterriptions to the Bannes, and are requested to call attentions. not find relief till some other nature has been made to receive it. Your pent-up love always results in moral Mease, and If it can find no vent, it will turn with terrible effect upon you. The time will come when men shall outgrow their appetites, and live on their own moral strength, in that perfect leve which easter out all fear. The secret of all moral disease, as has been sald, is an unreciprocated love. Man is formed for woman, and woman for man; and when the reciprocity of feeling is not perfect, moral and physica disease will surely follow.

The fathers of the Christian world have made a mis take here. They have thought that to exile the sexes from each other would bring into subjection the impulsive affections of their nature; but its only tendency was to perversions, and they committed adultery with their own thoughts.

The shake of the hand has its various languages, as well as the eye, and they often speak truer than the sophisticated tongue. All the laws made by God for mankind are moral and religious, and knowing this, commit polygomy he knows he is deing wrong, and action which the brute has no capacity for compressibles away in secret places where he shall not be seen hending. Morality seems to be a name given to disorknown. In the monogamic relation, men and wemen are open and feurless, for their conscience approves of their deeds. Immorally is the result of restriction; but men will grow from one standard to another, till they become cleansed and purified by free

f dom. People are not to be condemned for moral disease more than for physical disease. No one thinks of castthe professedly moral ones in society conscious of their own integrity, they would guard and guide the morally diseased up to a plane of health and purity. Excessive ly moral ones, who claim all of purity as theirs, and who thank God that they are not as other men are, extortioners and adulterers, are responsible for the bleated, sensualists, and idiotic and souliess looking children of crime who haunt the purlicus of vice in your large cities. Theirs is not, to be sure, the sin of commission, but the sin of emission. They have not done what they might have done, to clerate and purify those degraded ones.

More animal passions can never bind soul to soul. The

gospel of Spiritualism is destined to do the work which Christianity has striven in vain to accomplish. It will make all alive morally; make the crocked straight. What Its love will strongthen and its truth will purify. It

EVERING.

The Quartette Club sang the following hymn, written by Gerald Messey, and wedded to the beautiful music of a chant:

"Tell me the accy of the beautiful stars,
As grandly they glide on their blue way above us,
Looking, despite of our spirit's sin scars,
Down on us tenderly, year-big to love us:
This is the song in their work-worship sang.
Down through the world-jeweled universe rang:
'Ouward forever, forevermore enward,'
And ever they open their loving eyes Sunward.

Onward, shouls earth with her myrind voices orman, enous earth with ner myried voices
of music, no enswering the song of the soven,
As the a wing'd child of God's love the rejoices,
flavinging her country of glory in housen.
And to, it is writ by the flavor of God,
In sunbeams and flowers on the living green sod;
Oward fareher features the manufactures. Onward forever, foreversions enward, And ever she turneth all trustfully Sunward,

And ever she turnout all trustonly somward.

The mightlest couls of nil time hover o'or us.

Who labored like Goda among men, and have gone,
Like great bursts of enn on the dark way before us:

"They 're with us, still with us, our hattle fight on,
Looking down, violot-browed, from the glory-crown'd hill
They becken, and beacen us on, onward still:

And the trucheart's applifings und onward, still on ward;
It turns to the future, as earth turneth Sunward."

She said: We have chosen for our subject this evening, "Confession and Retribution." We find in the one extreme will overbalance another, and make a per

Every principle has the innate power to unfold its soil will unfold and perfect (self, asking no more than proper conditions. The life of man noisesses the at-There are no specialities in the life of man, more than in

It seems to be an universal experience that person who have attained an adult ago feel that they have wronged their offspring, and maturity of years make that wrong deeply felt. No one loves affliction: it is felt to be a cruel affliction to be compelled to endure an eternity of punishment in bell; yet it has been alway thought necessary that the Church should have a place of torment in which to keep her enemies.

As soon as people understand the law of retribution wrong is done, retribution will follow as surely as man's shadow will follow bim, without man's inter vention or assistance. Perhaps no one was ever yet orn on this world, who did not do some wrong-more or less. Parents often visit the most severe wrong the passions of malice and revenge, at the same time believing they are doing them the greatest good they

with undivided wisdom, and does all things well. We find men and women assuming false relations rified and humanized, le built on the principles of r

imprisoned, according to law. Persons daily do things wrong unconscionaly: the use of tobacco is wrong, because they who use it disprofanity and fault-finding. But these habits obtain such a mastery, that people who have become slaves to them are unconscious of their effects, and bence much of their otherwise good influence is counteracted. We have, however, no condemnation in store for the tabacco user, or the prefane awearer, nor ne apology. They have a work to do in society, and elements to work with; and though cloudy and obscured, the

will ever come uppermost. We find no one is a slave longer than he need to be: so, while the slave is doing his work, the philanthro-Looking at the human tace in different periods of pist can be doing his. We find no l'ather visiting his the world, we see a great contrast in the standard of wrath for the parents' transgression upon their chilmorality. Polygamy in the time of Abraham was the dren unto the fourth generation, but only nature's

The lecturess illustrated ber discourse profusely with saxes, but one's thoughts may be as immeral as his incidents from her own personal experience as a spiritdeeds. Immorality is no more a sin of the fiesh than usl medium; and few speakers on the subject of Spirit. of the spirit; and desires of the flesh are just as apt to unlish have had a more varied experience than she, or

MOVEMENTS OF LEUTURDES tion to it during their lecturing tours. Bample copies sen

Mas, Ananda M. Seguca will locture in Mas. Amayda M. Semuca will locture in Tulimira & Hundaya offay.—Cambridgeport, 2 do. of June. Attleburg. June B. G. 7 and 2.—Fail liver, 12, 10, 14, 16. Tennton, 2 Sundaya of June, and 2 Bundaya of July. Woomacket, 2 Bundaya of July.—Williamitle, 1 do in July. Providence, 4 do of Aug.—Ibaton, 4 Bundaya deptember, Address, the above places, or Station A. New York City. CHARLES II. CROWELL, tranco speaker, Boston, Mass. Adess, BANNER OF LIGHT Office

Ruy. John Pienrony, West Modford, Masa, will receive alls to lecture on Spiritualism. мио и пессито оп пригиланая. Миза Кима Паприлом will lecture in Portland, Mo., Ac., uning Nay. Address, care of N. A. Foster, E49., Fortland, r No. 8 Fourth Avenue, Naw York.

Mres A. W. Peranum's address through May and June, will be liveneouth, Va., where all letters may be directed, for next

whiter's services.

Miss Roaz F. American will tecture in Chicago, Ill., during the mouth of May; Hilwaukie, Wie, the month of June, She will return East, tecturing in New York State during July and August; Sept. In Oswego, and will then return to Massachusetts to make and Whiter arrangements. Mas. A. P. Thouseon will answer calls to lecture in the surrounding towns, addressed to her at Lowell, Mass., 131 further notice. She will speak at Lawrence, Mass., June 3d and 24th.

Sounger,
Wanger Charrenger in St. Louis in June; July at Places
on or sear the Michissippi sions St. Louis; Augustat home,
(Batile Creek, Mich...) and September in Chierge. He will
receive audscriptions for the Barren at elub prices. N. FRANK WHITE will speak in Providence, R. I., May Bith: in Willinsante, Cu., May 20th and 27th; Oswege, N. Y., the four Sundays of June; calls for wack evenings must be addressed in advance.

addressed in advance.

Mas, Arkins, a iranco medium, who has herotofore with-hold advertising or recolving pay for her labors, now informs the public generally, that sine will, by having her expenses, paid, answer may calls that may tool to the public good, Address Mrs. E. F. Aikins, Cedar Avenue, Jamaica Plain,

GEO. M. JACKBON, Trance Speaker, may be addressed at Bonneitaburgh, Schuyler Co., N. X., until further notice. Will attend functals. Mire M. Murson, Calryoyant Physician and Lecturer, Ban runcisco, Cal. Mice M. is authorized to receive authorip-ions for the Вамяка.

Mno, FANNIE DURBANE FELTON WILL lecture in Lowell May, Mno, FANNIE DURBANE FELTON WILL lecture in Lowell May no Bundays commending June 3d; a Bomersville, Conn., July 4th, 8th and 15th. Address accordingly.

cordingly.

Leo Millers will speak in Willimantic, Cono., May 18th, Taunton Mass., May 20th and 27th; Boston, Jone Sid and 10th; Providence, R. I., 17th and 24th; Gambridgeport, July 1st and 8th. Mr. M. will unever calls to lecture wock ovenings. Address, Hartford, Cono., or as above.

Mattie F. Hulert's post-office address is Rockford, Ill. She will speak at Milkwaikto in May; at Chekago in Juno; at Toledo in July; at Cinctunati in August; at Bt. Louis in September; in Tennessee and Georgia, in October, November and December.

MB. H. MELVILLE FAY, trance speaking and writing medium. will receive invitations for lecturing the couling spring and summer. Address, Akron, Summit Co., Ohio.

Mits Entrangua Low, trancospeaker, of Loon, Cattaraugus Co., Now York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co., N. Y.,) every fourth Babbath. Bhe will answer calls to lecture in Chautauque and Cattaraugus Countres.

It will teach men never to expect figs from thistics.
Its love will strongthen and its truth will purify. It will be the pebble in the hands of the young David of humanity, to slay the giant Goliah of Intschool and wrong, and lay the monator quivering at his feet wittout drawing blood.

Seek to gather the heavenly manna, as God drops it for you; and give a crumb to each, to cheer them through the dark valley of life; and remember that there is a monutain beyond that valley, from whose cloud-bathed brow you shall see eternal life spread like a garden, golden with fruit, fragrant with flowers, and burnished with the smiles of the Eternal Sun.

Answer calls to lecture in Quantum title. Mass L. Gunson will locture in B. Louis, tear of Miss L. Gunson will liceture in Bt. Louis, care of James II. Blood, P. O., box 292, in care of William Burgess. Those wishing to engage her as a ranke speaker will suffers her as the above nemed place. She will speak, May 13th, at Forstore.

Miss L. E. Davonen will locture in Bt. Louis, care of James II. Blood, P. O., box 292, in care of William Burgess. Those wishing to engage her as a ranke speaker will speake, May 13th, at Forstore.

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S. P. LELAND will speak at Middlebury. Bummit, Co., Ohio, G. C. LELARD WIII speak at Middlebury, Summit, Co., Ohio, until the middle of June. Friends between Claveland and St. Louis, via Fort Wayne and Attica, who desire lectures on spiritualism or geology, in July or August, will address as above.

abovo.

E. S. Wheeler will speak at Bellows Falls, Va. May 10th; at Bartonsville or Rockingham, Vc. May 18th; at Mechanicaville, Vt., May 17th; at Rutland Vt., May 17th; will spond some weeks in the neighborhood of Rutland, and proposes to attend the Convention at biddle Granville, Vt., on the 18th, 18th and 17th of June. Speaks at Randolph, Masa, the 2d Sundays of July and August; at Taution, lite two last weeks of August. Ile may be addressed as above, or at Norwich, Conn..

CODEN, LEWIS B. MORROS lectures in Cambridgeport, Sunday, May 19th; in Hopedale and Milford, May 20th; in Foxbore, May 28th. Bor subsequent supportunents he may be addressed at No. 14 Bromfield street, Docton.

No. 14 Brommed street, Dosum.
Mas. J. W. Ousnars, will locature in Portsmouth, May 19th and 20th; Milford, N. H. 27th; Evrdand, Me., June 26 and 19th; Burlington, V., 17th; Obleopee, Mass., 27th and July 1st. 3th will speak in Jowego and Cincianat Sundays of October and November, and will probably spend the winter Worst and Sauth. Audication should be sent in as early as Wost and Boulb. Apolication should be sent i se possible. Address Box 815, Lowell, Mass. Dr. O. H. Wellengton, formerly of Juncatown Institute, has opened a Medical Office at No. 2 flarrison Avenue, Bos-

Committees wishing the Doctor to lecture can address

as above.

Lindly M. Andrews, superior lecturer, will visit the South and West this aumnor. Address bim, either at Yellow Springs, Ohio, or at Mondots, Ill.

Mrs. M. J. Vilcorkov, of Stratford, Ot., will answer calls to lecture under spirit-influence in Connecticut and adjacent States. Address as above.

J. H. Quunark will lecture in North Dana, May 10th; Orange and Erving, May 13th; Wendall, May 14th; Town send, May 16th and 17th.

Da P. B. Rakoolen's services as a lecturer on Sabbaths and wock days, oan be had by addressing him at the Banner of Light Office.

Mrs. Clara B. F. Dantels, irance speaker, will enswer calls to lecture. Address, Westfield, Medina Co., Ohio, care of A. Farnum,

G. W. HOLLISTON, normal speaker, will receive calls to lec-ture from the friends in Minusota and Northern Wisconsin, during the spring and summer menths. Address, New Ber-lie, Wisconsin.

um, whosens. Man Man wer calls to lesture in the State of New York and the New England States, during the must be fully and August. Address her as carly as procul-cable at 1938 Catharine street, Philadelphia. MRS. M. E. B. Bawrer will answer calls to lecture in any portion of the New England States; will also attend funerate, Address Buldwinwills, Mass.

Paos, J. E. Chungalli, will answer calls to speak, address-xl to the Bauper ollice, 143 Fulton atrest New York. Prof. 3. makes up charge for his services.

J. H. RANDALL will answer calls to lecture to the Liberal ets and Spiritualists in the New England Sintes: during the uming Summer and Bull. Address, Northücki, Mass. A B. WHITTING has changed his residence from Brooklyr to Albion, Mich. All letters to him should be addressed so

JOHN MATHEM'S address will be Delphi, Indiana. to May 27th : Momenco, Kankakeo Co., Ill., to June 8th. H. P. FAIRFIELD, trance-speaking medium, may be addressed at Greenwich Village, Mass. Ezra Wells, electric physician, developing medium and normal speaker. Address South Royalton, Vt.

ALOREO B. HALL, East New Sharon, Mc., will answer calls in his vicinity. N. S. Gurrhear, Lowell, Mass., will speak at Dover, N. R., May 13th; at Mariboro, Mass., May 27th. E. V. Wilson, Cholses, Mass, will receive calls to lecture in the West up to the first of May.

Miss Saram A. Magoun, No. 33 Winter street, East Cam-

bridge, Mass.

Mgs. E. D. Simons, trance speaker, will suswer calls to lecture through Conn. and Mass. Address her at Bristol. Ct. Mas. Frances Bond, care of Mrs. Thomas C. Love, Bon 213, Buffalo, N. Y.

CHRISTIAN LIBBY, care of Bonj. Toasdale, box 221, Alton Mile Busan N. Johnson, irance speaker, may be addressed it Clinton street, Brooklyn, N. Y.

MRS. M. H. COLES, care of Bola Marsh, 14 Bromfield street

MISS A. F. PRAUE's address will be New York Oity, till fur Dr. L. K. Coonley, 195 Triton Walk street, New Orleans.

H. L. Downes, Natick, Mass., or 7 Davissireet, Bes Mina. Busan Striour, tranco speaker, Portland, Maine. DANIEL W. SHELL, No. 6 Prince at., Providence, R. I. O. T. Inien, Taunton, Mass., care of John Eddy, Esq. ANNA M. MIDDLEBBOOK, Box 423 Bridgeport, Conn. Da. H. P. Gandner, 48 Resex street, Bos-J. V. MANSFIRLD'S address is at Cholson, Mass.

J. V. MANDETRICE AND CONTROL OF STATES AND C

Written for the Bentter of Light. TO A FRIEND. BY CHARLES Q. DARRE.

Though years bave fled since first we mel. And distance beings fis vell between, Yet oft I slub with fouil regret. And wish those hours were mine again. But ah I such wishing is in vain; Pate spoke, we heard the stern command. You dwell upon the western pinin,

And I buside the ocean strand, Yet oft, as evening marks her round, And shadows abroud the earth and sea-With repturous throb my pulses bound, As memory softly steals to thos.

Again we seek the river's side, To watch the dim, departing day, Or list the waters' onward glide, To deeper woters far away.

Again behold the golden glow That-lingers on the distant bill, And, as the shadows deeper grow, Bo docher grove our bosoms' theill. The robin scake her downy nest, And night-birds sweep athwart the sky; While drawsy nature sinks to rest,

Beneath its starry canopy.

Why break the loved, the mystic spell, That weaves our souls in one glad thems Awaken not, alt, nover toll "This life is but a passing dream." Oh! would that inspiration mine!

Thy blood should leap through every volu-And we, immersed at friendsbip's abrine, Should never, never part again. Wild as my thoughts, that wanton flow,

We glide adown the stream of life, Though tempest-tost, rocked to and fro, Alike we share in joy or strife. Not as the bee that guards the flower. While yet a single awoot remains, For when arrives the fading bour, The beautious flower, the bee disdains,

oil, Mass.

Friends in New England and adjacent States are cordinly
invited to join with us in this Couvention. It will be held
in one of the levellest of New England villages, with grand
mountain sessiony and fine, bracking nit; at a pleasant season mountain ecenery and fine, bracking airs at a pleasant season of the year, when the decizens of the elly are seeking pleasure and comfort in the country. Bix years have these Conventions been held, and in friendly and freiernal intercourse have we met; good has been done, and we have been strongthened in our failt in the "mitoletry of angele." The Convention will be enlivered by vocal and instrumental music. Arrangements have been made with the Ruthard and Buritagios, Troy and Deston, Ruthard and Washington, Vermont Contral, and Vermont and Cameda Indirects for the one way, and members of the Convention will be furnished with return checks by the secretaries.

S. B. Nichols, Burimpton,
Gualle Walker, Bridgewater,
Blate Control
D. P. Wilden, Plymouth,
A. E. Sismont, Woodslock,
Gual. G. Townsen, Bridgewater,

Spiritualists' Convention. The Spiritualists' Convention.

The Spiritualists of Providence, R. I., and vicinity, will hold a Convention in that city on Wednesdey and Thursday, August ist and ited, 1800; and on Friday, August 3d, they will make a grand steamboat exemption down Narragainsott Day, for an old-fashioned Rhode island clamboke, and a "general good time." A number of the best speakers in this country will address them, each day, whose names will be announced in due time. All Spiritualists and their friend throughout the country are invited to attend.

Boston Adbertisements.

MISS M. BABB, TRANCE REDIUM. While in a state of trance, Miss B. will examine towalds, and correctly locate and describe their diseases, giving a full description of the condition of their physical and monatal organism, and presentle remedies for their ource, if corable.

At the carnest solicitation of persons who have been beneated by her instrumentality, site has been induced to open a room at 10 Green street, and devote herself to this great oblicat.

object.

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

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

Sm. March 10. March 10.



BY MITRIPIONS - MITPIPION AND

MTRS B. K. LIPTLE HAS POSTFONED GOING SOUTH IVI THIS WINTER, owing to the carnest solicitations of hor numerous friends and patrons. Mrs. L. will constitue to occupy the same rooms—58 Beach atroot. Hours—from 8 to 12 A. E., 2 to 6, and 8 to 10 p. m. Terms, por hour, for one or two persons, \$1.00; cx-aminations by hair, \$1.00; cx-aminations by hair, \$1.00.

MIR. M. J. HARRINGTON, A MEDIUM OF SUPERIOR BEALING powers, has taken rooms at No. 33 Seach street, (8d door cast from Hudson) Seston, where she will receive those who desire her services. Invalids will be visited at their homes in the city and vicinity when necessary. April 23.

DR C. MAIN, SPIRIT AND MAGNETIO PHYSICIAN,
MB. 7 Davis street, Reston.

BB Bpecial attention hald to the cure of Cancers of all
descriptions, Deformity of Limbs, Deathers, ac.
Pallents accommodated with board at this lnatitute.

MRS. GRACK L. BEAN HAS REMOVED FROM NO. 30
IM Eliet street to 27 Winter street, where she will continue to give skullegs as a writing, trance and test medium.
April 28.

J. V. MANSPIELD, MEDIUM FOR ANSWERING SEAL LeD LETTERS. Answers returnable in thirty days after recording. Terms invariably \$1 and four stamps. Address Chelson, Mass. H. NUTTER, HEALING MÉDIUM. The sick are leaded by the laying on of hands, at 105 Picacant st., Boston. Terms moderate.

MRS. O. A. KIRKHAM, BEEING AND TRANCE MEDI-UM, 140 Court street, Boston. Terms per sitting, not exceeding one hour, \$1; half an hour, or less, 60 cents, Office hours from 10 a.m. to 1 r.m., and from 2 to 5 r.m., web. 25.

MRS. L. F. HYDP. WRITING, TEST, AND TRANCE MEDIUM, formerly of the "Bethesia Institute," may be found as 13 Tremont Row. Circles on Monday, Wednesday, and Briday evenings. Admission, 15 ccuta; Ludics, 10 cents. May 8. MRE. COOPER-THE FIRST MEDIUM THAT EVER IN gave public manifestations is New Regiand—for the treatment of disease she has no equal. Room No. 2 Moreantile Building, Summer street; contrance on Hawley street, May & 120

M 188 JENNIE WATERMAN, TRANCE SPEAKING AND TEST MEDIUM, at No. 5 Oliver place, from Essex street, Boston. Terms moderate. 5m° Feb. 25.

N. CLARR, CLAIRVOYANT AND BRALING MEDIUM.
145 Hanoter street, Doston. 8 \*\* May A. 181 6. T. Thompson, Agent, 602 Broadway, New York.

PURELY VEGETABLE REMEDIES,
A NTI-ACROPHILA PARAGEA. MOTHER'S CORDITAL,
A HEALTHO EXTRAOT, WISE DITTERS, COUGH STROT, and
other Compounds, which have been extensively and success,
fully prescribed by several of our most cetebrated Mediums,
may be obtained of the sole manufacturer, U. KING, 65
Washington sirect, Beston. Coulden Dec. 31.

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No. 11 Tremost street, toposite Museum Boston,
EXT He will give special attention to the cute of all forms
of Acute and Chronic Diseases.

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DERSONS who believe that splitte communion and its montal developments can aid them in the silliculties of life, can have my services in their behalf. For my time and effort in writing out a full examination of a person from their balf, or handwriting. I am compelled to charge \$3,00; for attention to a single subject, or question, \$1,00.

Office No. 7 Davis ettreet, Boston, on Haturdays. from 9 to 4 o'clock. Full oral examination at the office, \$1,00.

Address II. L. BOWKER, Natick, Mass Nov. 19.

# New York Adbertisements.

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EXPER THE DOUBTS OF ALL.

TOR STATESMEN, JUDGER, EDITORS, PHYSICIANS of the oldest schools as well as now, give it their onqualified sanction, and recommend it for all cases of evaptions, soil diseases of the scale and brain; but all who have
used it, unite to testlying that it will preserve the hair from
helog gray, and from falling to any age, as well as reasone.
Read the following:—

Oak Grave, S. C. June 24th, 1850.

Paor. O. J. Wood Dear eir—Your Hair Restorative is rapkily gaining popularity in this community. I have but no
casion to lay prejudice aside, and give your Hair Restorative
a perfect test;—

During the year 1834, I was so unfortunate as to be thrown
from my saiky against a rock near the readside, from which
my hoad received a most terribio blow; causing a great deal
of irritation, which communicated to the brain and external
surfaces of the head, from the effects of which my hair was
family destroyed over the entire surface of the head. From
the time of first discovered its dropping, however, up to the
time of first lotal disappearance, I employed everything I could
think of, being a professional man impact, and, as I thought,
understanding the nature of the disease, but was flually defeated in every prescription advanced.

These and no other chreumstances induced me to resert to

The beautious flower, the bee disalins,
Mid shattered boose, and wrock of years,
Our bark shall writty was along
Till far boyond this vale of tears,
We hall the sound of dagol song.
Ah, then, shall scence immortal rise,
Far, far boyond the mould'sting tomb,
Within the potes of Faradise,
Where fulcies floyers forever bloom.

Verment Quarterly Spiritualists' Convention.
The next Quarterly Convention of Vermont Spiritualists and the flowing of the Jeffordsian, Philipply, Va., Doc. 18th, 1853.

Pear six-licel in wy duty as well as my pleasure, to state by out the string the plant of your middles, was founded in the following and convention, and the fiends are requested by the convention, and the french are requested by the convention, and the french are requested by the flowing and flowing counties, which is grace and shadown bened of hair. The following sense than the string shall be truth of this stringers. If you the grace dail of your Hair Restorative, which I have say for swift flowing circumstance, the discrete the string shall be the proper and the following circumstance, which you can use as you think proper.

Your any sor respectfully, M. J. WRIGHT, M. D. Office of the Jefford to say that he following circumstance, which you can use as you think proper.

Your any publish that if you think proper.

Your any sor respectfully, M. J. WRIGHT, M. D. Office of the Jefford to say that he following circumstance, which you can use as you think proper.

Your any sor respectfully, M. J. WRIGHT, M. D. Office of the Jefford, which he liked very much a many proper and the proper and the following circumstance, which you can use as you think proper.

Your are switch, I fast as sentered the string that the first prevent to suffer the first and the following circumstance, which you can use as you think proper.

Your are switch, I fast as sent the first prevent to suffer the first and the first prevent to suffer the first prevent to suffer the first prevent to the proper and the proper and the proper and the proper and the p

Dit. Wood: Dear sir—Permit me to express the obligations I am under for the entire restoration of my buff to the original color; about the time of my arrival in the United States it was rapidly becoming gray, but upon the application of your "Hair Restorative" it soon recovered its original hue. I canedor your Restorative as a very wenderful invention, quite efficacions as well as agreeable.

8. Titalberg.

tion, quite cilicacious as well as agrecable.

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

positie

D. J. WOOD & OO., Proprieters, 444 Broadway, New York, and 114 Market street, St. Louis, Mo.

And seld by all good Drittgelets and Fancy Goods Dealers, March 10.

March 10.

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Woman, from the peculiar physiclogical functions of her organs, and from the refunced and delicate sensibility of her narrows system, is subject to discusse which desirely her own happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness of others. Every methor and head of a family, and most women above the ago of fifteen years, are painfully consolous of this fact, and all, in a greater or less degree, are interested in the search for a prompt and efficient remedy for the various forms which the discusses alluded to assume.

The experience of many years, the sovere tests of investingation by a clounting medical men, the use of the emclicate in the practice and in the families of clergymen and among the most cultivated and refined in the country, has resulted in stamping the ologant and well-known preparation of the Graceinherg Company as the only reliable remedy ever known for the oniversal and distressing filenases of women.

It is prepared by an educated physician of great experionee, and it will always be found fully equal to representations concerning it. It is known as The Gracefenberg Company's MARBHALL'S UTERINE OATHOLICON.

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A sure remedy for Liver Complaint, Contivenese, and Dyspepsia—atof for the Piles—and as a Catherile for family use, are far preferable to Piles. They are a mild but sure purgative, picesant to the taste, users produce Nausca, perfectly innocent le their operation, and particularly desirable for His Imperial Gin Bitters,

Act on the Eldneys, Bladder, and Urinary Organs, and are unsurpassed as a remedy for Femules at certain seasons; perfectly harmless, and not unpleasant to the tacto. perfectly harmiess, and not unpreasant to the taste.

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Oct. 23.

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This superior model health institution per seeks, it is coincientiously believed, superior-claims to public unfidence for any
other on the United States.

In this important particular, vis.—It has been the carness
I enterwor of the faculty to investigate, and theoremistry of
derstand the numerous medern Mandice, which Lura he
come so very prevaient and fatal, especially to the young
known as nervous debility. The external monifestations of
this class of diseases are feelaxation and Exhausitor; Maramus or a wasing and consumption of the vital fields and the
nuscotar and nerve tissues; allow countenance; p-le flips;
diztiness of the lead; impatred memory; dimness of eyeeight; loss of balance in the brain; nervous dealnoss; palpitation of the heart; great restlessness; despendency of
spirits; dreamy and recliess sine; facit or bad Lierath;
vitiated or morbid appetite; indigestion; liver complaint;
diseases of the kindsy; suppressed function of the skin;
spinal irritation; cold extremeties; mesocate despindency of
spirits; dreamy and recliess sine; facit or bad Lierath;
vitiated or morbid appetite; indigestion; liver complaint;
ough; bronchitis; sormers of the throat, catarrit and dyspeptic ubercellar communition.

Also, Enerative Dynerers, known by capirious appodic; senses of weight and fulliness at the pit of the stomach;
irregular bowels; lougue white; severe landmining pain
darting between the choulder-bisdes from the atomach; pulse
quick and tritable; delli, leavy aching pain across the loins;
excessive depression of spirits, despondency so intense as oflivergular bowels; lougue white; severe landmining pain
darting between the choulder-bisdes from the atomach;
pulse
under the depression of spirits, despondency so intense as oflivergular bowels; lougue of with the lungs.

The Directors and Maculty o

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

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

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

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

In view of the awful destruction of human life, caused by such dobilitating diseases, such as Spirmaterrices, Beninal weakness, the vice of actif ubese, Spirml Consumption, Epi lopey, nervous spasme and diseases of the heart—and in view of the gross deception practiced upon the community by asserpriculers—the Directurs and Faculty of this institution, oon selectuously assure the lavailed and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

Pationis, for the most park can be treated at home; On application by letter they will be furnished with printed interrugation, and the community by Mail or Express.

infinition of refer they are so instituted with printed and foregatories, which will enable us to send them treatment by Rail or Express.

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

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Physician to the Troy Long and Hygonic Institute, and Physician for Discasce of the Heart, Titront and Lungs, Dec. 17.

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Out. 20

Oct. 20

Oct. 20

The Control of Coltrant Village, N. Y. Will, furward, free of posting, on the receipt of the publishers price, any one of the published works of Emerson, Parker, Lydia Maria Child. Andrew Jackson Daria, E. H. Chagfu, Henry Ward Boccher, and George W. Curtis; also, Footfalls upon the Boundaries of Another World, by Robert Date Owen; and the Life of John Brown, by Recipath.

Ossen kerys for sale a gostral assortment of liberal religion books, Uniturison, Spiritual, Universalist, etc., etc., March 17. ligion books, was Biarch 17.

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Lung Direase, Byrepepia, Disease of the Liver, Heart Disease, Stroffeld, Sait Rheum, Sever Sores, Epichello Sita: Disinise of Sore Epichello Sita: Disinise of Sore Epichello Sita: Disinise of Sore Epichello Sita: Original Sore Epichello Sita: Origin

ying.

I have in my possession the means of restoring now halfupon hald heads, and have now in my house two porsons
who are having their instructored.
Last, but not least, I would say that Female Diseaser,
Weaknesses, &c., are cured without the least indelicate exposure of the justicat.
Terms for treatment and board, reasonable. I make examications for the means a without any upolang knowledge of pronations for discuses without any provious knowledge of putient or symptoms, when at my office. 19w April 28.

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At Bitanistic, frames and account to the policy of the pol nany years; was given up to die by the best medie he country, including Prof. Goldsmith, of Castleton folloon.

MR. & MRS. J. R. METTLER, They clue - Min genetic Physicans.

(LARYOYANT EXAMINATIONS, with all the diagnostic of the property of the patient, carefully writen out.

In all extremalso gives Psychometrical delineations of character by having a lotter from the person whose qualities she is required to disclose.

It is much preferred that the porson to be examined for discass chould be present, but when this is impossible or incorrectent, the patient may be examined at any distance by forwarding a lock of his or her hair, together with leading symptoms. symptoms.

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IRS. H. F. M. BROWN, bus for sale a genoral assortment of Invided, Anti-Stavery, Spiritualist, and other Reformatory Books. Bhe is also agent for the sale of Mrs. Meticr's Claimvoriary Mediciners, and for 2nd Browner's Eloed Pood. A printed Catalogue will be sent to those wishing it. Orders should be sent to Mrs. II, F. M. BROWE, 283 Boperior street, Claveland, Ohio.

14 March 24

M 188 SUSAN M. AYRES, MEDIUM FOR VERNAY.

M Communications, 56 Thorndike sirest East Cambridge.

See 28.

APPENDENCE OF THE PROPERTY OF

And quoted teles, and provide from morals long,
That on the stretched fore-finger of all time,
Sporble forever."

THE ONLY STREET. The golden see its inferior spreads
Beneath the golden skips,
And but a narrow strip between
Or tend and shadows lie,

The thend-like Incl. a, the rock-like clouds, Hisofect in plory thous, And midway of the radiant flood, Hanga alloudy the boat.

The sea is but another sky,
The sky a sea se well,
And which is certs, and which the heavens,
The sys can scarcely tell.

Bo when for us life's evening hour, Soft failing shall descend, May glory, born of earth and heaven, The carth and heaven blood. Plooded with peace the spirits float, With affect rapture glow, Till where earth ends and hearon begins, The soul shall scarcely know.

The world owes all its en wand impulses to mon ill at case, The happy man inevitably confine himself which ancient imits.—[Nathanici Hawthorne.

Look all around thee! How the spring advances. Look all around theef How the spring anyoners; New Hig is playing through the gay, green trees; See how, in yender, bower, the light leaf dances. To the bird's trend, and to the quitering breeze! How every blossom in the annight glances! The winter frest to bis dark cavers flees, and eath, warm-wakened, felst through avery velu The kindling inflence of the vernal rain,

Now alivery streamlets, from the mountain stealing, Dance Jopously the verticet vales along; Cold fear no there the songster's congue is sealing; Down in the thick, dark grave is heard his soon;

Add, all their bright and lovely-hues revealing, A thousand plants the field and forest through Light comes upon the earth in rullant showers, And mingling rainbons play among the flowers.

The picesentest things in the world are picesent thoughts, and the greatest art in life is to have as many of them as

There's nothing lost. The tiplest flower that grows within the darkest vale. Though for to view has still the power The racet perform to exhet; That performe, borne on zephyre' wings, May visit some lone sick one's bed, And, like the baim stigetion terings, 'Twill scatter gladness round her bead,

The secret pleasure of a generous act is the great mind's

Stars come forth when Night her shroud Draws as daylight fatateth, Only on the tearful cloud Gol his rainbow painteth.

The purest revelation from God we read in the volume o

BANNER OF LIGHT REPORT

# HENRY WARD BEECHER'S

SERMON.

AT PLYMOUTH OHURCH, BROOKLYN, N. T. Sunday Morning, April 29, 1860.

BY T. J. BLEINWOOD.

Battered according to Act of Congress in the year 1800, by Baray. Count & Co., in the Glerk's office of the District Court of the United States for the District of Managinesetts.

TEXT—"If it be possible as much as lieth in you, live seasonly with all men."—Row, xii., is.

peaceably with all men."—Rox. xii., it.

Among the gifts of God, most precious is peace. He is called the God of peace: and when that bleasing is promised, its ofigin is always indicated. "Now the Lord of peace give you peace." "The peace of God which passed all understanding."

Peace is also eminent among the graces of Christian expotence. It ranks with joy, with love, with faith, with patience, and such like.

And not only is it a trait: it is a duty. "Pollow peace with all men." "Let the peace of God rule in your hearts."

your hearts."
It is a matter of desire and prayer that we may lead
a quiet and peaceable life. "He at peace among your-

a quiet and peaceante most agree with a spirit which abounds in peace, and which recks its prevalence among others. "Blessed are the peace-makers, for they shall be called the children of God!"—as if they were following the very business that God himself following the very business that God

were following the very unsues that the lows.

In our text, it is made the subject of special Christian duty. It is implied that no effort will always secure it; otherwise it would not have been, "if it be possible." That is a gate for exceptions. The command must be broken, however, by no fault of yours. It is implied that every faculty of our mind must be held in a state or carriage suited to the procurement of peace. "As much as lieth in you, live peaceably with all men."

of peace. "As much as lich in you, have peaceably with all men."

Let us look, then, at the nature of that peace which is to be sought. It is not negative peace; it is not the mere avoidance of conflict; it is not, certainly, a peace of more moral indifference, complying and compositing with evil; it is not a peace of indelence and impassivity, which grows atronger, usually, as life grows weaker; nor yet is it a peace springing from cowardice, from a fear to do right, and a shrinking from the consequences of overt moral lategrity.

Neither is it a peace which consists in physical non-negistance. That may be peaceable, or it may not be. One of the most remarkable particities. I think, of the world, is that which has followed the mere letter of Serioture, a certain force of external peace, without

of Scripture, a certain furor of external peace, without he least appears a support

of Sorlpture, a certain furor of external peace, without the least, apparent sympathy with the internal force and glory of the virtue and quality of Christian peace. Thus men interpret the fifth chapter of Matthew, which I have read in your heming, as if it were of necessity an external thing, almost.

I say unit you. That yo resist not evil, but whosoerer shall subte thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy clock also. And whoover shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

lf you construe this from the interior, it is one of the most noble and truly divine of all injunctions. If you construe it from the exterior, it is one of the most erroneous and destructive of all possible injunctions; for then it simply gives a premium to wheelmess, and puts goodness at discount. The spirit of the passage is oridens. It is the interior that gives it a commundation of the content of the passage of the content of the passage is oridens. is orders. Its the interior that gives it a communication force. The teaching is this: Your soul must be rich and rips in kindness. You must wish kindness to others—not ord. If you are wronged, you must not defend yourself or retailate in a revengeful split. You must not seek to injure others because they have injured you. Overcome evil on their part by good on But it does not touch the question at all of the exer-

But it does not touch the question at all of the exersiae of the right of physical defence, except so far as the to be responsible to, and regulated by, this bligher Chistlan feeling of love, of justice, of kindness, and not by yiddictiveness and setfishness. A man may knock mother man down, he may punish a child, he may exercise official punitive functions, he may defend his bouse, his property, and his own life, and the life of others, with all appropriate physical means. And if only he does it from a sense of duty, if only he does it with unrevengeful courage, he is not a transgressor merely because he applies violence to violence, or physical force to physical force. We are not forbidden to feture wrong feelings for wrong feelings, to inflict pain for the sake of inflicting pain, to retail to for the sake of gratifying an evil disposition. In no way may we defend ourselves in the use of our In no way may we defend ourselves in the use of our passions; but in the use of our moral feelings—equity. passions; but in the use of our moral teelings—equity, bevevolence, love, and the like—we may do it. by the eye, the tongue, or the hand. There is no law against your doing it under such limitations. There is a law which says, "You shall not be a worker of selfishness: you shall be a worker of benevolence." And you are to discriminate whether it is proper for you to work benevolence by words, by thoughts, by feelings, or by physical violence.

ysical violence. A man no more breaks this precept when he de-ale his house and person, than a father does when whips his child for committing some misdemeanor. other hand, when a man makes an aggress

On the other hand, when a man makes an aggression on his fellowmen needlessly, by his tongue, by his carriage, by the wagging of his head, by the pointing of his finger, by his method of conducting his business by any form of annoyance, self-buces, greediness by any form of annoyance, self-buces, greediness, or neglect, ho decay violate this principle of Christ.

A bullying tongue is just as had as a bullying club. Arguments, writings, personal conduct, may be made irritating and aggressive, when arrogant, insulting floredy bellicase. When men employ them in such a way as to make them so, they break this precept in the most gullty manner. On the other hand, a man in the service of his country, or in the defence of these whom God firtly and chiefly committe to his care—his own bousehold—may use his hand, his sword, or violence, and yet not break the command of Christ. For that command is to be interpreted from the motive.

and not mately from the exterior nature of the action. It is this: That we are not to revenge ourselves, nor it is this: That we are not to revenge ourselves, nor in any way do harm to men, under the influence of inalign feelings—such as a spec, and reliabless, and pides. We are not, however, forblocked to defend ourselves, when under the influence of behaviorges, and justice, and integrity. It is a command, Therefore, of the spondible contained, then, is only an indeed in the ways of husiness, now mould nicronative flow of the great abliquitous love. The pear required in to have the welfare of other men constantly in our rown life. We are to have such a sense of inhunan infimility and in pily for the said suffering of norm in the jars and conflicts of life, such a spingularly with their higher nature, as shall teach us to love them and seek their welfare, as that it cach us to love them and seek their welfare, rather than augment their disturbance, of, by my sympathy with it, promote the oil. We are to make the welfareing of others the object and alm of our lives, therefore. In order that peace may be extablished where nature carries so much disturbance, it is the Christian's business to allay malignant passions, and not to stimulate nor even to neglect them.

Consider what a state of excitement and turned men are in, in this life, when you look at them from the standpoint of Diving peace. Consider what wranglings, what envylings, what pelvo-les, what he tends, what petty vexarions and overt urralguing—what covert attacks or open quarrels, exist among men. Consider how men are perpetually pushing on each his own scheme, almost without a thought of what is to be fits effect upon other man's feelings or prospectify. Consider how men are perpetually pushing on each his own scheme, almost without a thought of what is to be fits effect upon other man's feelings or prospectify. Consider how the strong are treading down the weak, and how the keen and the saguelous are over a caching the timid and the simple. Consider

each his own scheme, almost without a thought of what is to be its effect upon other name's reclings or pro-perity. Con-lder how the strong are treading down the weak, and how the keen and the saguelous are overreaching the timid and the simple. Consider how full men are, on one side, of force, drive rugged-edged power, and, on the other hand, of complaint, of unger, of spitchal reliabilition, or of figure revenge, so that to an ear atturred to heavenly joy and peace, and the sweet concert of corefering lave and gracings followable.

ting out to do it. In this world a man does not need to plan for wickedness. He needs only to neglect goodness. The rest connect of title?

On the other hand, he who has been bapited into the spirit of genial sympathy, and of true Christian kindness, can hardly fall to carry peace and profit wherever he goes. Do you suppose magnolise that open on barren brunches, that are so generous and so fall of kind thoughts that they cannot wait for their leaves to grow before they express them—do you suppose the some fall of kind thoughts that they cannot wait for their leaves to grow before they express them—do you suppose these flowers, that sand pleity before morality, say, at night, "Now for it I we will gather our odors, that we may dispose them through the day?" They gather their odors without a thought. They have a unleves all grachousness that from its very nature comes forth to give by to those within its reach.

Men who are filled with Christ, who have sympathy with Divino beneficence, although at times they may apply their force to good and peace, yet, whether they tillak of it or not, unavoidably carry themselves as benefactions, just as blossoms unavoidably carry fragrance, by reason of their constituent nature.

Con-ider the two aspects of life.

When you meet men in business. In the carnest activities of life, how fow give you any great sati-faction or pleasure. How they the meel was being armed. How often and often are you wounded, aggrieved, stirred up, chnied, fettled, oliended, disgusted, turmolled of the carnest was a man of the stand of man's minds upon you. I think it is about as asfe for a child to run through the machlery of a great mill, with its wheels.

nlso, is it the effect of the state of men's minds upon you. I think it is about as safe for a child to run through the mechanicity of great milt, with its wheels, and cogs, and bands, as for a man to go through a great community where all men are grinding and carrying out their own purposes. When men go back over their own experience in human life, what a picture of depravity do they behold? When men read books, when they study philosophics, when they contemplate the Divine nature and the Divine government, when they look at human nature from the side of philanthropy, they doubt whether man is depraved; but I scarcely over knew a man that had been thrown into life and vomited out agala who did not think that all men are pretty nearly deprayed, if they are Aud if I go out of the sentimentality of the Sabbath

when all cansent to lay aside their selfs threes, at some public gathering, or at some some fee, or at some occasional meeting, or in a journey of days, how much you find in all of them that is aniable, that is pleasing, that is to be exteemed; how many of them you feel a growing sympathy with; and how many of hom bright to excite some affection in you toward them. There are few men so good that they will not wrong you when under the influence of business; and there are the property of the state of the state.

There are few men so good that they will not wrong you when under the influence of business; and there are few men so had that they will not please you when under the influence of business; and there are few men so had that they will not please you then in the midst of hours of relaxation or rest. This interprets the doubte-sidedness of human nature; it explains how it is that men are bad or good according as the rule of activity. "Look not be pleasure or ease.

Now God commands, as the rule of activity. "Look not every man as his swn things, but every man also on the things of others." That is the fundamental haw of industry, business, and human procedure, and it is almost universally infracted. What if some roligious humorist, angelic or spiritual, could to-night get access to the great respris of men, and what if to morrow morning, on going to their places of business of the places of their places of business. I will have no such texts as that in this place. The man who attends to his own business is the man that prospers. Today men, do not believe that inducity!"

The bank director, studying it, would wonder which he was to look on the things of others. "Look not they should these." "Look not the place." Tho man who attends to his own business is the man that prospers. Today men, do not believe that inducity!"

The bank director, studying it, would wonder which he was to look on the things of others. "Look not every man also on things, but every man also on the things of others."

The same that prospers. Today men, do not believe the which he was to look on the things of others. The same rewall have no secretics. He would rab hands, and soj. "That is just my motto. I have the life, and never rebaking the causes that disturb this hands, and soj. "That is just my motto. I have

men. Consider how me arts repetitually making the state of the state o

edners, as much as the lives of other men?
Did you ever go through London Tower, to see the machines of cruelty of former ages that are there? Did you ever see the vast collection of weapons of defence and offence that is deposited there? Did you ever go through the Springfield armory, to see the weapons for the destruction of human life that are there piled high and bright and mutitudinous? Come! lot me take you through a more wonderful magazine—a magazine where arms are to be found more numerous, more cruel, and constantly in use. Walk with me through the human soul. See on every side such engines as pride, in its many forms. See vanity, with its myrisd vexations. See avarice, kinding fires worse than fires on dry prairies. See many-bladed selfskiness, cutting wherever it goes. See tusts without number.

Into life and vomited out again who did not think that all men are pretty nearly departed, if they are not quite. Let a man go to school to men, not where day and out of the sentimentality of the Sabbath not quite. Let a man go to school to men, not where they are nsteep, or flouling down the stream of life on sludgish systems of pleasure. but where they are up and doing, where they are provided on personal pride, where they are reaching forward to purposes before them in life, and what is the report that he makes? Is it that their influence in life is such as to pramote peace and quiet among those with whom they come in the form. It is that would not deliberately or mail-constact? Is it not, rather, that thoy are life thread to strive or live for peace; but I fear that it constact? Is it not, rather, that they are life thread to strive to live for peace; but I fear that it constact? Is it not, rather, that they are life thread to strive to live for peace; but I fear that it constact? Is it not, rather, that they are life thread to strive to live for peace; but I fear that it constact? I sat not, rather, that they are life thread the makes? that all men are pretty nearly depraved, if they are not quite. Let a man go to school to men, not where they are not going down the stream of life and out of the sanctuary, and ask, "Are they who are step are following flown the stream of life and out of the sanctuary, and ask, "Are they who had so neldigish systems of pleasure, but where they are no profess to follow Christ men that live for peace as such as the profess to follow Christ men that live for peace as nuch as the they are profess to follow Christ men that live for peace as nuch as the they are profess to follow the first answer to this question. Blessed he God, I find them in life, and what is the report that he makes? Is it not, rather, that they are like threshing machines, carrying woo to him who comes within their reach?

Consider, on the other hand—for that is only half the picture—when you meet men, these same men, when all consent to by a side their selfs-bness, at some public gathering, or at some s, mmer fete, or at some occasional meeting, or in a journey of days, how much

that peace requires purity, equity, love, although they are very phartices in regard to the external observances of peace. As the world goes, peace recens to be merely the ashes that men use to take upon human passions so as to keep them without having them recently

venled.
Whenever ovils that undermine life, that deluge so

is peace.

In our own time, and in our own nation—not along we, who at hest can only see things from a workly, feat that the higher powers control the lawer. The In our own tring, and in our own nation, and in a more than a way belt in our own nation, but here eminently—there are elements which have gained strength, which have all and valued for inlachief, and which seem to be advanting and reflect, employ all the light we can obtain to said appropriate sphere, and helping on the cause of general and reflect, employ all the light we can obtain to said appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and reflect, employ all the light we can obtain to said appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere, and helping on the cause of general appropriate sphere.

have neselited with various trained, the appetites and passions of men, or developed in their five; and a known at that we have ever been able to carry the body of theistian churches in advance in any stell-conflict. We did it more nearly is the client to suppress intemperance them in anything cles. We fought Christian men into a certain sort of harmony re-pecting that. But other evils bedden that of intemperance are notwarding the very foundations on which we stand. More and more, by the hand of God, they are pressed upon us. They come as the shocke or not because it is in the air, and it makes have, by its own laws of motion. Throughout the length and breadth of this land are scattered the elements of blacord, and contention, and flerce conflict.

outery for peace—peace to be attained, not by justice, nor by rectifiede, our by the victory of purity, but simply by letting evil alone.

Where men are recking their own selfish ends, they will consont to any amount of turnoll; but where righteousness is the thing being sought, they will not consent to the least ternoll. Where men are seeking their own properly and pleasure in ways that are sainful, they have no objection whatever to fleace excitements. They do not object to a revival twice a year—a revival of trade in the apting, and a revival of trade in the apting, and a revival of trade in the autumn. Under such circumstances, however much the feelings may be againted and initianed, no man calls out for peace. But so note let, instinct the procedathed so that it arries a menning to those that suffer under injustice, once let justice to proceased when I embarked.

Yours truly, W. M. Laning.

1538 N. Thirteenth street, Philadelphia.

Note from Mr. Humsheld.

Misses. Editors—I have long since ceased to receive from the last we should work conjointly until the lat of February. 1860; Redman in the capacity of test. medium—for which purpose it was necessary he should be kept in a tranquil, passive state, and myself in meeting the objections of cavilers, and presenting the objections of cavilers, and presenting the objections of the work that active an include and initianed, influences begin to work that droumserible influstices, once let institute to read a carrier of facts of the objections of cavilers, and presenting the objections of the objections of avilers, and presenting the objections of the objections of the objections of avilers, and presenting the objections of the objections of the objections of the objections of the same free proposed to receive it. In these of the work of the proposed to receive it. In these of the work of the proposed to receive it. In these of the work of the proposed to receive it. In these of the proposed to receive it. In these of the proposed to the transfer. The proposed in

tempt to advance the kilingdom of heaven and to elewas the humans area, they want peace. But when the
disturbance is among their own lower passions they
want no peace. The many matters are a second to the many matters are a second to the mockery of a trial, all list disciplers
as we are informed, foreach thin and field. Now its
seems to me that it many mattons, and I none more
than in our own, Chiral is among his poor, his defreuded, his oppressed ones, and that he is arraigned
again; and I behold on every side marks of the same
cowardice, and the same tendencies to a reprehensible
peace, that existed when he was on earth. What do
we see in the movements of the great religious denominations this spring, but an anxious schedulors,
not so much to please God, not so much to do the
thing that is right, not so much to bear testimenty
that what I a right is always expedient and safe, but lo
trim their sails so as to save the church? Chi-ta may
portish, but the church must be saved I lis poor may
be oppressed and wronged, and may groon on, but it
is necessary to save the church! The demoninations
must not be broken up. The great bodies that arrogate to themselves the name of Chi ist, and undertake
to carry out his spirit, and to do his work, have become more important in their own estimation than
their Master binsself. Men are so afraid of violating
peace that they will not withstand the deril on the
great thoroughine and bighway where he does his
note mischlevous work. There they in-sist upon peace.
But the moment they come back from spood, and
and chile-like—the moment they come back from
show sound on? and to the counter and the store,
where they have raid to justice. "Lie down, and do
not bark," where they have raid to mercy, "Peace,
be still," where they have said to mercy, "Peace,
where they have said to became and the store,
where they have said to flow, "fell possible of the chile of the chile
and Chile-like—the moment they come back from
you have been instrumental if performing here; call whenthe sails: all God's atronus rush and turn our mills."
They summon fire and metal, things above and things below, time, experience, and all gathering elements, to drive forward their prosperity in this world. In enterprise, in business, they allow the wildest tunntit; but when efforts are made to comnectant the oppressed, to lift up the down-trodden, to take the spoils out of the hands of the spoiler, they demands peace. They are afraid to rave the poor and redeem the captive, for fear it will destroy the church. And so they write on the counter, on all the ways of selfish business, on the various avenues of social life. "Vork while the day lasts," and then turn round and write on the door of the snoctuary, "Peace;" on the mouth of the minister, "Peace;" and on the altar, "Peace;" on the mouth of the minister, "Peace;" and on the altar, "Peace;" by our correspondents, I feel at liberty to give you the

of the imminur. "Peace," and on the altar, "Peace," your correspondents, I test mun, the church should be a catacomb, and intent of these men, the church should be unspeaking munmies!

There will be a different scene from this. These men that have burned like Yearvius, and would have received from Mr. Felger, so peace, in the pursuit of wickedness, and that have been like flore the cause of right coverings will all efforts a devence the cause of right coverings.

to that more blessed band to whom he shall say. In a voice sweeter than music, "Inasmuch as ye have done it unto one of the teast of these my brethren, ye have done it unto me." "Enter into the Jay of thy Lord." May God make us wise, and lead us to have peace where our passions are, and war against iniquity. May God make us victorous both over the evil in ourselves, and over the evil in the world, by an application of the largest love, by a fearless dissemination of the largest love, by a fearless dissemination of the linth, by a faithful advocacy of the things that carry with them the spirit of the Lord Jesus Christ, in the age in which we live.

In for one, feel no regrets for these occurrences. I think I can discover a wisdom, far above that of earlb. The molding and fashioning these strange occurrences to wisdom the matters it if a fow iodividuals have been thrown back and made to digest the age in which we live.

These are the presonted to us. These are the simple facts. You are at liberty to draw your own conclusions.

I, for one, feel no regrets for these occurrences. I think I can discover a wisdom, far above that of earlb. What matters it if a fow iodividuals have been thrown back and made to digest the application of the conclusions.

In for one, feel no regrets for these occurrences. I wind the carry and decided the conclusions.

In for one, feel no regrets for these occurrences to wisdom, far above that of earlb. What matters it if a fow iodividuals have been thrown back and made to digest the application of the conclusions.

In for one, feel no regrets for these occurrences to wisdom, far above that of earlb.

Mrs. Spence at Newport, R. I.

Mrs. A. M. Spence has spoken, from the inspirational plane, four evenings of this week in this city, She has given very general satisfaction to the several hundreds who have heard her. She is broadly religious, is scientific, is logical, and the is affectional; and all combined with such remarkable force, that she leaves the old fossils ground to powder, to be tradden under foot of men. She spoke nearly two hours on each evening; and when we consider that she is thus speaking five or six times a week, and traveling in all discritons, it cannot be doubted that there is a very potent sustaining power somewhere. Mrs. Spence has a fully developed dealthy physique for the working of her no less powerful mental battery; but with her. as with others in the same glorious cause of humanity. it very remarkably appears that there are angels from heaven strengthening them. May God continue to bless them all to the usbering in of truth, liberty and

We hope soon to be able to have Miss Hardinge, Miss Doten and others, to occupy the same field. Newport, R. I., April 28th, 1860.

Mrs. Hyzer and Miss Sprague at the West.

the shadows of the evening, where it exists, it increases even till the setting of the sun of life.

contention, and neice conflict.

There will be a difference of opinion in reference to the duty of peace, of equity, of love, of wrong cheunsteribed, and of right enthroned. We need to seek peace both in civil aliairs and it social relations; for I was made as regard my pecuniary compensation, until led that as when the band is pierced with a sliver our arrival in Montgomery. Ala: up to which time there mover can be peace in that hand till the festering cause of mischlef is taken away, so when there is any great evil in society there can be no peace there till worldly sense, however advantageous it might be to disconside the important truth that death is until a change from life to life more glorious. It may be that a few were disappointed in their expectations: but this was to be expected, and can have but little offect upon the grand results. Even these few have been can be in a prove anything else but disadvantageous to me in a given in any other way; and their blind credulity may that evil is cured. the accumulation of these in connection with the disworldly sense, however advantageous it might be to give place to a bealthy judgment, a discriminating others. Our success, however, far exceeded our extremely find the success. worldly sense. however advantageous it might be to On the other hand, in the church, in its various inthousand in the community, there is a vehement outcry for peace—peace to be attained, not by justice, petations, for after all the expenses incident to travel nor by recttinde, nor by the victory of purity, but were paid, after a labor of three months, I was enabled

by five or six gentlemen, for the purpose of obtaining graph alluded to: manifestations of an extraordinary character. This circle mot twice a week, and was in the full tide of prosperity at the time of my departure. The members thereof seemed to be highly delighted with the results obtained—not one had as yet questioned the genuineness of the manifestations; and Mr. Folger, one of the

your correspondents, I feel at liberty

I heard nothing more from the scene of labora until some three weeks after my return, when a letter was received from Mr. Folger, stating that Bly had dis closed to him the modes operands of producing the been like Nova Zembia, and have demanded peace, in all efforts to advance the cause of rightcousness, will too logs advance the cause of rightcousness, will too logs advance the cause of rightcousness, will too logs advance the mount of the constitution of the const rans-that he himself had detected Redman ruising

> during Redman's colourn in New Orleans? The gen eral good has been promoted, and let us hope that each one has learned through experience a lesson that may be of service its after days.

Whoever is at all familiar with the manifestations given through Dr. Redman will readily acknowledge ilin as a medium of wondrous powers. Intimately acquainted with him, and with all confidence in mediumship. I am aconstoned to keenly scrutinize everything purporting to come from epirit land, and this course I have always counseled those to pursue who seek an interview with the invisibles through any medium. With reason sitting as umpire between truth and error, there is but little danger of being imposed upon by spirits in or out of the form. My firm conviction is that every manifestation gives through Redman, during his sojourn in New Orleans. was made by disembodied spiritual Intelligences, and was made by disembodied spiritual intelligences, and that neither Bly, nor any other man after years of practice can give the simplest test manifestation that x. Speakers engaged:—May, Ria F. Gibson; June, Warron the suscent ones are hourly giving to the world through Normber, Earna Hardingo. that neither Bly, nor any other man after years of Redman, Conklin and others.

Any one conversant with Spiritualism must be well aware that spirits who have risen above the plane of worldliness, deal kindly and charitably with such as are passing through the lower conditions. The love of of April 30th, says:—

of april 30th, says:

of april 30th, do not find the wise and good ones of the other works.

refusing to make use of imperfect instruments. We do not find them denouncing and condemning their agents because of their infimilities; but with gentieness agents because of their infimilities; but with gentieness agents because of their infimilities; but with patient Feb. 4. UNISON, Wholesale and Relait Agent, Beb. 4. It's Fullow it, New York. True friendship is very rare in human life; but, like and love they point out the better way; with patient care and hopeful hearts they work, and walt the gradnal growth of those they guardlenize. In the divine

their peace, when their own workily injects are to be served, and that, on the other side, they cry be peace when seman injustic to be suppressed. When an action when scaling to be suppressed. When an action when scaling to be suppressed, when sell-increased pride are capitating, when account pood is the thing to be gained, when the notive is not of the hing to be devil, they have no thought of peace; but when an action to engineers, when iternal work but but of the gained, when the motive is not of the devil but of the gained, when the motive is not of the devil but of the gained, when the motive is not of the devil but of tween good and exil, between truth and falsehood, between good and exil, between truth and falsehood between good and exil, between truth and falsehood, between good and exil, between truth and falsehood between good and exil, between truth and falsehood between good an

With sentiments of regard, I am. Yours truly, W. M. Laning. 1530 N. Thirteenth street, Philadelphia.

Now all I have to say about this matter is simply this. I did promise several gentlemen to visit New Orleans last winter, and would have made that prom-ise good, but those gentlemen thought the vielt had botter be deferred until the bad feelings generated by the expose referred to had subsided. To this proposition I assented, and to this extent is my offending. As to Mr. Coonley's grainitous remarks that many

have in consequence lest confidence in my mediumistic character. I would simply say that these who have not tried me, never gave me their confidence, and there who have, have not authorized blue to make such Statements. I will say, however, that In my own good time I

purpose visiting New Orleans, and will soon make the lime publicly known. I remain, gentlemen, very respectfully.

Philadelphia, May 1, 1860.

J. V. Manspires.

Mas. M. B. Khiner, (formerly Mrs. Abbott.) of Lawrence. Mars, has again consented to enter the fecture field. On account of the long sickness and death of her husband, she has been obliged to refire from the field for about three years. She is to speak to the Spiritualists and friends of Bridgeport, Co., the two first Sundeys in June, and they may enfoly anticipate a rich treat.

MARY BLARTA MACOMORR Will lecture the second Sunday n May, at Poxhoro', Mass.; the third and fourth Sundays, at Lowell; the month of August, at Plymouth; at New Bedford, the two first Sundays in September; the month of October at Cambridge ort.

Mrs. R. H. Bunr has engagements to lecture in New Bedford the second and third Sundays in May; in Randolph, the fourth Bunday in May and the fourth Sunday in June. L. June Paners may be addressed at Providence, R. L. to

fulfill any engagement, or answer any call to lecture. NOTIONS OF MEETINGS. NELOUPOR, Rosvon,-Mrs. Urish Clark with lecture in the Melodeon, Wachington atreet, next Sunday at 2:45 and 1:30 r. m. Admittance ten cente.

A Craces for transc-speaking, Ac, is held every Sunday norning at 10 1-2 o'clock, at No. 14 Brombald stress. Admission 5 conts.

Ciannamosroaz. — Meelings in Cambridgeport are held every flundsy afternoon and evening, at 5 and 7 3-5 celock, p. m., at City Ilail, Main atreok. Beats free. The following speakers are energetic—May 20th and 27th, Miss L. K. A. DeForce; June 3d and 10th, Mrs. Amanda Ppence; June 27th and 28th, Mrs. M. d. Townseni; July is and 3d. Lee Miller, Req. July 15th and 23d, and Oct. 7th, 14th, 2ft and 25th, Mrs. Mary Maria Macomber; Nov. 18th and 25th, Miss Fancy Mark.

Lawrence.—The Spiritualists of Lawrence hold regular meetings on the Sabbath forences and afternoon, at Lawrence Hall.

rence Hall.

Formore,—The Spiritualists of Fortore' hold free meetings in the town hall every Bunday, at half-past one, and hulf-past five o'clock, P. M. Worcester.—The Spiritualists of Worcestor bold regular bundey mentings in Washburn Hall.

Bunday mentings in Washburn Hall.

Lowells—The Spiritualists of this city hold regular meetings on Soundays, foremeen and afternoon, in Welle's Hall-stid a free conference at 6 o clock in the evening, for discussion. They is the engaged the following speakers:—May 33th Mrs. Samy Borlank Fathon; 20th and 23th. Mrs. K. M. Mae-combert Jone 3d and 10th. Miss Ruma Hardingo; 1th. Prof. S. B. Brittan; through the months of Johy, Miss Francy Devis; Sept. 2th and 30th and 60th. 7th. Miss A. M. Sprague; Oct. 14th. 2ts and 28th. Low Miller.

NEW CALFORN AND 28th, Low Miller.

NEW SCANFORN — Regular mostings are held every Sunday at 2 i 2 and 7 1-2 r. at Esset Hall.

Iter. R. Hassall, or Hinverhill, sports on Sunday, May 15th; D. J. Mandell, of Athol. May 20th and 28th; Frot. J. Edwin Churchill, or New York, June 28 that 10th.

The Spiritfalls Room, Ro. 6 Washington afreet, is offered free for the use of mediums, or the public.

Thouseness—A lat. of the greenman.

free for the use of mechans, or the pume.

Thovingam—A list of the engagements of speakers in this city;—N. Prouk White, two Brat Sundays in Jany; P. L. Wudsworth, the two lest; Stean M. Johisson, two Bras Sundays in June; Lee Miller, the two last; Lizzie Duten, five Bundays in June; Lee Miller, the two last; Lizzie Duten, five Bundays in July; Mrs. Annuta M. Specce, the four Sundays in August; Mrs. F. O. Hyser, the five Hundays in September. Prysours: ... biles I. P. A. DeForce, speaks May 18th; Mrs. Townselld, May 20th and 27th; Miss Emma Hardings June 17th and 24th.

17th and 24th.
Williamstrio, Conn.—Leo Miller will speak May 13th;
N. Frank White, 20th and 27th; F. L. Wasleworth, June 30,
10th, and 17th; Adm. Ballon, July 1st and 8th; J. B. Loveland,
July 22d and 20th; Miss Famile Davis, August 5th and 12th;
10 Contract this.

Oliveliant, Onio.—Speakers who wish to make appoint ments at Cleveland, are requested to address Max. II. F. M. Brown, who is authorized to confer with them.

NEW YORE.—Meetings are held at Dollworth's Hall regularly every tabbath.
Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

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