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COSELLA WAYNE;

WILL AND DESTINY.

BY COLL WILBURY.

CHAPTER XVI.

TEN STEP INTO THE WORLD. "Growe dark thy path before thee?"

Press on still undistancyed;
Hoaven shines recylondont o'er theo,
Though earth be wrapped in shado,
And God, thy trust, bath given,
With word from sworing free,
Tho angels of high heaven

A charge concerning theo."-Parame or Lips. "I will bear no more! I will go out into the world-beg, starve, die, if I must | But, tyrant and torturer ! I will submit no more! Bly wasted shildhood, my fleeting youth, passing in sormy and in darkness-my imprisoned soul, my torn, racked heart-my spirit, that you strive to darken and demoralize-alt call for deliverance, and I can bear no more! You would make me cold and calculating, soldsh and false-you would sell my soul for gold ! My very being shrinks from you, my love is extinguished; -- it cannot be, if there is truth in nature's volces, that there is one tie of blood, one link of spirit between us. I can stay no longer; I must go

forth-away-into the world!" in With cheeks crimsoned with her strange excitement, with eyes aglow with during resolve, with determination impressed upon her face and figure, Cosella stood defiantly before her reputed father; and as the wild words fell loud and plercing from her line, his face grew fiendish in its expression of hatred and malignity; the bitter mockery, the ringing sareasm of his first inquiry, startled her, she knew not why, as with an electric shook.

"Into the world ?" he said, slowly, scanning the fragile form before him, curving his lips into a sardonic smile. "What can you do there?"

"I can work, I can toll for a livelihood. I onn ply my needle, or do the veriest drudgery, if there be need. Anything, everything, for peace and home and rest ("

"Work?" he repeated, in the same encering tone. "You work? You indolent, helpless, wild, untaught thing! You ply the needle? Six months of sedentary life would kill you, you stormy petrel! you unworldly simpleton! You work in the kitchen -with those dainty hands that never brushed away a cobweb! See, I will unfold to you the picture of your future life, such as you can make it by due obedience and submission to my will; such as it will be with the ourses of offended God upon it, if you disobey. See, I have reared you tenderly; the mistaken indulgence of your mother, has kept you aloof from household knowledge, from the kitchen drudgery you think yourself so fitting for. Your wandering life has deprived you of the advantages of stendy attention to study. You know nothing of life, of the world, of science, of human nature, and your native talents been cultivated. But such is not your destiny. You have dared to stop outside of the boundaries marked by our holy laws, by the commandments that restrain your weaker sex; you have dared to think, to speculate, to reason, where you should yield only implicit faith. Would you weak girl, be wiser than your forefathers? Go back into your place, become the loving and submissive wife of one of our own faith, and pray that God may pardon your rebollious strivings for unreal things and forbidden themes. You are fitted by nature and your mode of life, only for the inxurious ease of a tropical life; for the ease of wealth, the

"If I perjure my soul and immolate my console on the altar of your God, I can be rich and happy?" cried Cosella, with blazing oyes.

"Not so loud, girll or by Heavens, I crush you to the earth !" exclaimed Manassch. "Blasphemer! fallen, wicked soul! how dare you take His hely name in vain ?"

"I meant not the hely ever-worshiped name Him, my Heavenly Father!" oried Cosella, with reverentially folded hands and fervent upturned gaze: "I meant the domon that you sanctlfy in words, and elevate above Him; your idel, law, and Deity! your worshiped Master -- Gold !"

He ground his teeth in fury, his fingers twitched convulsively, as if longing to silence with their murderous clutch the truthful utterances of the unfearing girl thus braving him. With a violent effort, he folded his arms, composed the quivering lip, and said, again in the slow, measured accents that distilled their venom of sarcasm and blight upon her listening

"Now for the other side of the picture; in place of home and case and honor, wealth and plenty, you throw yourself upon the tender mercies of the world, Fool! idiot! romancer! the friends now smiling upon you, bow to you as my daughter, the represent ative of my wealth and position; take away your silken gowns, your diamonds and your adoraments, and who will claim you as their equal? You may take some menial occupation; oh Israel 1 who will' then acknowledge you? And when toil and misery and privation press upon you, you will turn to what the world provides in such cases; from starration and scornful as his own. labor and humiliation, from servitude and necessity, you will turn unavoidably-and mind it is a propheoy I speak - to some glittering temptation, and the of me. Take your revenge I proclaim me to the pure, proud, chasto Ella-well, never mind your world as you will, my conscience is guiltless of all surname-will become that scorned and leathed heaven-a fallen woman!"

[Butered according to Act of Congress in the year 1800, by burned and flashed with conscious power, checks Brant, Colby & Co., in the Clork's office of the District Course of the District Course of the District Course of the District Course of the Course of the United States, for the District of Massachusetts, I crimsoned anew by the wrung heart's denial, with crimsoned anew by the wrung heart's denial, with spirit quivering from the inflicted, cruel outrage of these words, she came so near to him, that her dark curls almost swept his fuce. Manassch started back in affright; at that moment he actually feared the dauntless, inspired girl. For they were prophetic tones. n which she made reply; that on her brow was the signet of angel promise; the strength and excelling power of resistance upholding that girlish frame was from a foreign and a higher source; the vow then registered was prompted by unseen and wise and pure intelligences, who, when they left their charge, left in her keeping the memory and the influence of truth and right:

"I scorn your prophecy of evill I trample under foot your invocations for my soul! I may toll and battle, starve and die, but I shall never sin for our people," bread, for life, for aught that earth can give. You are not the exponent of God's will; my own coul is and by what is holier for to me, by my own conthe best translator of His will and power. You eciousness of right, I swear! I go not from this cannot mold my destiny; it is in His hand. My place with you." . fate is to do right, act justly, and, doing right, I shall be happy. Never, while my conscience lives, Manassch can that he was folled in every effort; be my reason is retained, will I willfully forfeit my could not cope successfully with that indomitable Father's favor, or relinquish my inheritance to the spirit. His face grew livid with rage, for his prey blessedness of immortal life! Never shall I become was about to clude him; he saw the danger of the

pure and good, so help me God, forever i" Even he the cold unsernoulous dissembler, was for a moment awed by the selemnity of her voice ing one heavy hand upon her mouth, he plied the wrong to retrace his way. That hold, courageous, press on her slender neck and bared white shoulders! able spirit? A dark and flendish plan formed suddenly in his whirling brain; he bailed it with a sud. He unwound the long, dark bair, that lay in a masden joy.

"You persist in refusing to accompany me to the mination?"

"I do," she firmly responded, " and no promises or threats oun move me. Leave me here with friends, or abandon me as you will. I will no longer travel with you. I love you not as a daughter should. I shrink from your religious teachings—your dangerous maxims: I will be free! I am, as you often say, a burden and a tax upon you. Relieve yourself, let me go free into the world!"

would soon go out of it. I care not for your love; life!" your submission is all I need, and that I will compel you to give ! Next week we go to Canida."

"I go not with you!" said Cosella resolutely. He scanned her again from head to foot.

" You persist in this mad resolve?" he questioned "So help me God !" she replied, and qualled not eneath the scarching lightnings of his eyes.

"So help me, the sainted shades of my holy at cestors!" he burst forth, " if you pereist in this, niless through your own words. Listen, girl! hitherto I have shielded you from the world. Leave me, gait and disordered dress, she passed on, hearing and I abandon you to its scorn, its malice, its detract not the voices that addressed her; seeing not the tions! I brand you with a father's curse, I proclaim curious, amazed, and compassionate glances cast your disobedience to the world. You care not? you defy me, even there? I will blast your prospects, and feeling, spurred on by the one dominant thought life, of the world, of solence, of human nature, and I—have kept you thus ignorant, for a purpose. You horror. I will tell tales of you, that shall cause you she passed its hospitable portal; she entered the might have become a painter, a finished scholar, a to blush to meet a fellow-being! Ha! you tremble, familiar sitting room. dare you brave this?"

" All, all, that you, and such as you dare tell ! My actions are open to the day; I fear you not." " Not yet cowed down," he murmured; then, in

taint of infamy! I will proolaim you as a bastard to With a kindly impulse she arose to proffer her asthe world I"

gazing upon him with dilated eyes, a wondering hor. breath, she cried-"It would be but another falsehood added to the

list. I defe you! I believe you not; your story wil not meet with one moment's, one soul's belief."

comforts of fortune. These can be yours if you not "But I tell you, girl, it is true! You have forced me to this revelation, which would have gone to the the disfigured face. grave with me, were it not for your provocations. 1 la ao l"

She felt as if consciousness was about to forenke throbbing brain; her heart beat violently; the erst turn. Save me, mother, save me !" warm, indignant blood seemed to congent in her reins and freeze the bounding life currents. At length, her pale and quivering lips said faintly-

" And you -are you -my father " "Of course, you silly fool! but Shina was no rour mother"

Such a cry of anguish as escaped those pallid lips: love, the church's enving grace?" with classed hands, represental gaze, and faltering utterance, she called upon God for mercy, for she girl; "henceforth I obey you-I rend all former felt as if bereft of all! now that certainly had ties. I will be yours, the blessed Virgin's child?" come, she felt answ the loss of Shina, and went sorrow, in unavailing self-accusation. False and un the revelation of her birth. scrupulous as she knew Manasseh to be, she also revenge and cruelty could lead him so far to outrage | true, my darling !" truth, as to perjure himself by eath upon the sacred

"Will you now go with me, and become submissive took the first great step into the world. and dutiful?" he inquired. Her face grow stern

"I will not!" she replied. "I will abide my destiny, not as you would make it, but as God disposes wrong. Though all scorn and despise me, He will thing, the branded outcast of earth, the accuraced of accept me for his own. But my methor, tell me of my mother ! if there be one spark of human feeling, A pieroing ory of indignation rang through the one glimmering of pity in your soul, tell me of my room; with wildly uplifted arms, with eyes that mother!" She cast herself at his feet.

fiend's malignant joy.

"She was a poor, rough, uncultivated girl-a ser ant in my futher's family," he replied. Cosella shivered as if a gold northern blast had renched her.

"Is she living?" she asked imploringly. "Long since gone-long since sleeping in her grave," he said,

The young girl sighed; mingled feelings of pity and regret, of relief and thankfulness, awayed the troubled beart. "Will you consent to remain with your father

new ?" he again inquired. " Never / Now, more resolutely than before, I say

ngain, never, never !" "Swear it upon this volume, the holy record of

"If an oath be necessary, I will take it. By this,

She kiesed the book, and placed it on the table what you so wickedly portray. I will be true and present, the looming terror of the future, and his

colf control was gone ! Seizing her slight frame in his strong arms, placand manner; but he had taken too many steps in other with inferiated force, and left the orimson indangerous girl! So unapproachable by artifice and She struggled violently to release herself, but he menace, how should be bow that proud, unconquer held her close; showering between his fearful curses those relentless blows upon her shrinking frame. sive coil around her head, and by it dragged her through the room! Her small, white bands vainly island of Canida-de you still continue in that deter. struggling in self defence; the glossy, floating ringlets that concealed the death-pale face, the bending form, all that could remind him of the sainted Log, touched not one chord of feeling, awoke not one stray gleam of pity in his soul!

At last he removed his murderous grasp and case her from him, and her loud and piercing cries for help rang through the house.

"Silence, or I shall kill you!" he cried, with s rapid glance around. "The servants are away, and "Into the world !" he repeated, scornfully. "You if you call in strangers, you pay for it with your

> She found her scarf, and wrapped it around her; she fled to the inner chamber and brought thence her veil; she threw it over her disheveled head and tear stained face:

> "God will protect mo!" she said, with a faltering voice. "I go, forever!"

> She saw him point a pistol at her breast. With a bound, and a shrick that startled the passers by, she gnined the threshold, she sped along the passage with frantic haste, and gained the street. Unconscious of the observation she attracted by her hurried upon her. Faint, breathless, almost bereft of sense

Alone, and beautiful as ever, the lady was seated at her embroidery. A slight rustling at the door caused her to turn her head in that direction. She looked at the closely velled figure that advanced tooud voice he continued; " I will brand you with the ward her, with surprise not unmingled with starm. sistance; a trembling hand put back the vell; For a moment she stood aghast and breathless, pallid, tenr stained, so changed by grief and terror that Teresa de Almiva uttered a loud ory as she or impressed upon her face. Drawing a long, deep recognized her, Cosella knelt before her friend, and called wildly and imploringly upon her to save ben to shield and hide her from her father's rage !

Overwhelmed with sorrow and indignation, the lady removed the young girl's vell and scarf, put back the unlossened hair, the willing ringlets from

"Merciful Trinity! thrice blessed Virgin Mother!" swear to you, upon this holy volume," the hypocrite she exclaimed, as her eye rested on the crimson placed the Jewish scriptures to his lips, "that this marks on neck and shoulders, "what brutal hand did this ?"

"My father !" hoursely whispered Cosella; "I her; strange, wild suggestions, flitted athwart her fled, or he would have killed med. I will never re-

The Senora Teresa burst into tears. " Here thou art safe, safe and sheltered, my beloved child!" she cried, showering fond kisses on the upturned brow. " Fear not, he shall never again molest thee; but tell me, Cosella, wilt thou be indeed my daughter, wilt thou accept the Virgin Mother's

"I will, I will !" ferrently replied the wretched

"Praised be the Lord for evermore! thanks blessed afresh the burning tears of bereavement. Shame, Trinity I thanks hely guardian angel I" cried triumhumiliation, dread, filled her soul; bound, shackled phantly, with zealous joy, the faithful Catholic; and yet in the world's conventional forms, she deemed Cosella, still kneeling at her feet, bathed the kind herself a scorned, and lowered being; and over her hands with tears, and told the story of her father's crushed soul's future, she cried in poignant, hopeless cruelty, the humiliations he had cast upon her by

"It is not true, my daughter; believe him not! knew his superstitious veneration for the symbols he said it only to distress you, to keep you in the and forms of his religion, and she thought not that snares of his false religion. Delieve me, it is not

Cosella looked up with a wan smile, and vowed obedience to the new faith. And thus it was she

CHAPTER XVII.

SPIRIT TEACHINGS. "How pure in heart and sonod in head.
With what diffue offections bold.
Bhould be the man whose thought would held.
An boor's communion with the dead." "In value sholt thou, or any, call
The spirits from their golden day,
Except like them, thou, too, canal say
My upirit is as peace with all."—Transpor.

The winged shafts of calumny had flown blther

true to his word, Manasselt, with great show of grief bloom; for them, the desolation of orphanhood, the and wounded feeling, he wailed his daughter's dis- stings of poverty, the desertion of friends, the reobedience, her love of the world's gayetles, her moval of love, the destruction of home and peace; travel, that caused his paternal heart so many founts, the coorching wastes of utter hopelessness, pangel Of what he had revealed to her concerning the wintry plains of desolation; for them, the temspectre on her path of life, a terror and a looming roc, it was the nightmare of her pure, proud soul.

Fearing that proceedings might be legally comhis daughter, when the first tempest of his fury was allayed, Mannasch Moshem (for that was his real battling, truly winning spirit of the age. name,) packed up his remaining valuables and departed for the Island of Canida, without seeking to elations of its power, shall come to men, if their behold again Cosella. At the demand of the Senora Teresa, whom he feared, (for he yet owed her a sum mandates of purity and truth be not fulfilled in of money) he sent the young girl's wardrobe and her jewels, retaining, however, the most valuable portion of her diamonds

Every day Cosella studied the entechism and th sion to its cheltering fold. Let us awhile to another perience, spiritual truth, and better knowledge tions of beauty, love and power, will respond in Come I

The ever beautiful and unselfish Bolita sits watching the clumbers of the new rapidly recovering Percival Wayne. His face is yet pale and haggard with the ravages of illness, but the clear and powdreams and murmurs: "Lea!" and the mention of happy heart of the patient watcher. As a child, reverentially listening to a father's tenching words; as the neophytes of old bent to their sage's admoni spirit, drank in of the angelic wisdom flowing from his unconscious lips. As health and strength reurned, the benign influences that taught and coun selled, ever leading him upward, resumed their control; and wise, and pure, and loving intelligences pirits of the redeamed and advanced, angels of the nusic and the poetic realms, gave, through the favored and fitting organism of that true, pure man their sagest counsel and their loftiest themes.

At first, Solita, startled and alarmed by these strange revelations by the seemingly unnatural con- tions linger on your souls. Untiring effort, therefore, awakened to those angel teachings, and her soul a higher life, and tame of heaven's beatitudes. Know expanded to the magnificence of colestial love and you not the right by its pervading boly thrill of dibeavenly wisdom; as her intellect unfolded to the rine coneciousness? Feel you not the degradation comprehension of mighty truths and spirit laws, and the conscious sense of wrong, that is not educashe linked these grandly beautiful rerealments with tional, not the effect of projudice, but the whispering the dreams and vague prophecies, the foreshadow of soul and Deity? Oh, ever, thou moral combatyouth. And with tours of gratefulness, with quiet highest intuitions; discard the doctrines that would eestney and boly fervor, she welcomed what the enthrone self above thy brother, that would miscall world denounced; what material minds derided as thy lower nature's promptings, the voices of thy the impossible and the visiouary. By her own God ! heart's responsive beatings, by her own soul's ac-

knowledgment, she knew these things were truth. Thue, when the ever unfolding spirite of the love and wisdom spheres of knowledge, the advanced minds, from realms of beauty, light and wonder apoke through the mortal organism of her dearest friend. Solita, often clauping her hands with tearful loy, oried in her fervent gratitude:

"Of this have I dreamed, and thought and ponthis have I asked of life."

One day the controlling intelligences said; "This new philosophy, this faith upreared upon the granite foundations of reason and nature; these and the atheist, the scholar and the unlearned; haired laiterers by the wayside; all shall become shall become its teachers unto their fellow men.

Listen to our prophecy of the coming time, ye, through heavenly aids, to earth the inspirations of augel visitants. the Lyrle beavens. `The music of far distant spheres, delight the listening, wondering thousands, assemhind in the free, vast temples of God's nether world. ing garb, and earth acknowledge the superior wis moral height of angel power have climbed there step guiding beacon of their souls. by step, through densest glooms of sorrow; their feet have bled, passing over the cruel rocks; their dealy-occurring poetic fancies that winged their way brows have been lacerated by the trial crown; their to thee in sunbeam, shower and blossom, wind and souls have called in angulab unto him who ever wavelet's tone, and rainbow's message, they all were

turned coldly from her profered salutation. For, of life has faded, that Immortal hope and joy might boundless extravagance, and desire for change and for them, the bitter waters of a thousand Marah er birth, he said naught, for good reasons of his post and the deserted ship, the desert isle and solitaown; but with well simulated sorrow he insinuated ry cave, the daily crucifizion and the burial of carth's much, that, in the world's hasty judgment, branded obsless thopes. But, oh, triumphant victory theirs, forever, with inefficie stigma, her malden fame too, will be, the ascension of the spirit from the This wound, deepest of all, inflicted by that cruel material clogs of life, the removal of the soul from and, rankled deep and sore for years. A haunting selfishness, the upraising of the heart unto the nearness of Omnipotonce! The victor over temptation and wrong, the moral conquerer, the truthsworn, charitable and forgiving, the brother of the senced against him for personal violence against lowliest, the humbly great, the childlike and the pure-these, and these only, shall be the guiding,

In vain the inspirations of the higher life, the rev influence be confined to mere externals. If the angel daily life; if from the public rostrum only the presence of the countless host, is heralded, and the inner consciousness respond not to the thrilling thought of apirit-witnesses; if in language only is prayers of the church, preparatory to her admis religion taught, and love preclaimed, vain is the advent of the new cra, vain the labors of the myrind scene of earth; and beyond carth, to glean of extworlds! But, if the soul entranced by the descripsympathy, in offert, self-denial—then truly will the spirit hosts draw nigh, and earth shall sing her matin song of redemption soon. Belf-denial, even of all the heart demands, the

soul has yearned for, when the angels of discipline command. Down with thy battling will that would erful intellect rules in its accustomed place. A confront definally the immutable laws of Deity. sweet placelity reats on his brow; in his sleep be Undisciplined affections, worldly attractions, selfish alma, all, all must yield beneath the fiery ordeal that name causes no more a pang to the hushed and that purifics and leads to God! From the human soul divine all that would darken and degrade must die, as withered leaves drop from the healthy branch. Where there is suffering there is sin and wrong, pertions, so sho, of the aspiring heart and cultivated version and misdirection of the Gudlike faculties. Tears and pain and woe, disappointment and gloom and care, are of the earth—the progressed spirit, the regenerated soul, knows them no more. While the least particle of earth's grossness olings to the robe of love, while wavers yet its heaven according finme with one breath of low desire—while yet one taint of sciffshness rests, glimmering, in friendship's breastthere will be suffering; for not all of heaven is there. While slander, eavy and detraction live, ye cannot breathe the airs of paradise, if but their faintest reflecdition of her friend, dreaded the hours of his en. for the good and true, and all the aided resistance of trancement; but as time sped on, and her heart the God-like will to wrong, and man shall ascendinte ings of her childhood, the visions of her earliest ant, distrust the argument repulsive to thy soul's

Through innumerable changes of matter has the inherent life-principle worked out its glorious mission, and now the spirit man stands lord of all upon the tributary earth. And it is for the full devolorment of spirit. for the subjugation, complete and entire of the animal, that thou must labor and strive unceasingly, ever guarding the portals of thought and sense, over exercising, expanding and elevating affection, until it beam a star wreath lered; such hopes have come to me at morn and at from thy brow, a glory from thine eye, a premise of twilight! So have I imagined the spirit world; colestial compensation in thy heart. Ever must such the emblematic colors of the celestial raiment; thou conquer passion, until, a willing slave to spirit, it crouch obedient at thy feet, ob, angel-man-ob,

neranh-woman ! Ye, the first laborers in this field of action! ye, the first receivers of the light and truth of other worldslaws upheld by the inherent power of God within oh, guard well your hearts! treasure well your soul's them, shall be preclaimed to earth; and studied, best impressions. A power and a magnetic force revealed and acknowledged, by numbers now resting is breathed o'er earth, that may attract unto high n religious indifference, or rocked upon the sea of heaven itself, or enchain relentlessly unto the dust. ducational prejudice and blind belief. The bigot Beware of all that recognizes self as pre-eminent; trust not the voices that tell beguilingly of rights maidens and youths; matured minds, and gray. that are not soul laws. Believe not in mere attractions of the external; trust not the allurements of participants of the knowledge of immortality; many sense; they are false and deadly, all | Give to the angel world the heart for keeping; build in those upper realms thy fanes of soul worship, thy shrines its first exponents—ye moral pioneers of a cause of consecration, thy permanent abodes. Cast from unberalded by trumpet tones, or waving, kingly thee all that would retard thy spirit's advancement; flagel. Many aspiring and poetic minds shall give, all that would upraise a barrier belwixt thyself and

The problems of life may trouble and perplex translated, as it may be, into mortal tongue, shall thee often; they are thy needed discipline; thou mayet walk solitary through the carth life, and the coming of love be as a serrowing angel to thy breast. Ye shall be told of love, and heaven, and home, of the But faint not, waver not! have faith and hope; such soul's glorious transfigurations, of the power of is thy needed discipline, and solitude for thee is spirit and the wondrous force of law. Eloquence and good. The tears and sufferings, the doubts and fears, might, and gooins, shall unfold their shining, vary the earth love's usual accompaniment, are its angel purifiers. Through their ministrations, affection is dom of the heavenly spheres. And, as time rolls on, spiritualized until it glows with light and power dito the exlected, trial chosen souls of the purified and vine; until, submissive as a babe, it rests at the viotorious ones, the highest revelations of the purent good Father's feet; willing that trial should come, spirit-life shall come; fraught with such overwhelm. that sorrow should enfold, that it may grow more ing glory, it shall kindle into songs unheard of since intensely beautiful, more angelically wise. When the world was born-into such music as the scraphs thus the human heart is sanctified, it is ready for of the upper realm delight in. From the inspired translation to the higher spheres, and it lives its lip the gemmed discourse shall fall, and through spirit life even on the earth, and meets its Ideal in their influence, erring souls be ransomed, and as the communion of the soul. Then is the brow of piring hearts be led through the valley shadows of earnest and unfolded manhood, the pure and truthful life and trial unto the land of realization, the music brow of woman, fitted for the bridal chaplet of the world of delight! But they who stand upon this skies, and the star of love, burns lustrously, the

Yes, gentle sister, thy earliest thoughts, the sudand thither, and many gazed on young Cosella with thears! For them, earth's every joy has receded, that impressions from the upper worlds. Thou hast the disciplining process whereby human hearts are

He looked upon her in silent triumph, with a suspicious eyes, or curied their lip in derision, or heaven might come near; for them, the joy and hope theard the dring cadences of celestial song, the whitepered watch words of the spirit hosts. The fragrance of our lilled bowers has been waited to thy sense; lumortal roses, unseen by thee, have decked thy inocent breast. Yes, dear intuitive one! thy dreams are true, the foreshadowings of thy carnest soul will all be realized. The flowers in celestial land are gemmed and musical. Our tall trees bond to sweetest meledy: the grass is instluct with sound: Tho emerald's deepest lustro tinte the unfading leaves; the rubles' blended rays flash from the rese's heart; and pearl-like gleams the lilv's stately cup. The harebell glistens with the sapphire's glow; the diaond's splendor breaks from the engironing crown of foliage in rainbow shafts of light; and the topax cokons from the tufted mounds. And each one has its own God given song, its own thankegiving hymn uprises, musically fragrant, an offering of love unto the beautiful.

> At morn and eye, this floral concert, uniting with the songs of birds unknown to earth, charms car and heart with an unrivalled harmony. It were too much for mortal car and heart, these triumph songe of soul, these alad refrains, these heavenly welcomings; once, thou and all shall hear them.

> Here beauty reigns, crowned Empress, before whom adoring nature bends in reverential homage: before whose sceptred might she brings the tributes of her wealth; the offerings of genius, fame and love. Dut it is the inner beauty that is thus worshiped here; it is unselfish love, undying faith, hope, truth, and charity, that wear the angel garbs. In emblematic colors, gemmed and radiant, gleam the won trophies of the soul; the lowly virines, the lofty aspirations, the meek self-denials, the sweet amenities of spirit. There are destinations here for those who have lived the purest, noblest lives - those who, in humble walks smid the daily toil and weariness, yet fed their souls on beavenly manna, and lived for sacred duties, well fulfilled; these are the highest, because the happiest, here.

Awalting and thirsting spirit, eager for the raught of life, the gift of vision, and the dawning of inspiration, be a patient laborer yet awhile; slowly thou art working for thy soul's advancement, for the future's culminating joy. Walt patiently, in tope and faith; for love and knowledge, heart-rest and home peace, shall be thine-thine when thou hast carned their possession, when thou shalt be fitted, in the angel's sight, for thy peculiar mission."

Three months passed on, and with hospitable joy she watched beside, and tenderly waited upon, the best leved friend. In that short time, aided by the unscen influences, she was led to the inner light that was so beautifully cheering, so life warm, new, and inspiring; and sweet Bolita, understanding as it were, intuitively, the glorious spirit theory, and rap. turously thankful for the boon accorded, ceased to fear the angel visitants, that, in the guise of impres. ion, brought great and often startling thoughts to her musing hours, inspiring her with pootle ferver, with musical delight, that improvised sweet songs of

Heaven to the accompaniment of her plaintive voice. Boon, and she had obarmed all weariness and pain from the brow of Percival. He called her often Cosella; and she, without one tremor of embarrassment, bade him look upon his cherished image, guarded so long and faithfully upon the household sbrine. And he told her of Almon Pairlie, his friend and brother, the pupil of the spirits, and pounder of the truths of immortality.

Strange it was that Solita should not think of the roung girl that had so strongly touched her heart in Santa Lucia; strange that she never mentioned their meeting to Percival. It seemed to be obliterated from her memory. "You look so little changed, dear sister," said he,

one day: "only I miss your flowing curls. This braided bair gives you a majestic, a queenly grace. Your picture smiles more than is now your went: but you are unchanged in heart; you are stronger, lovelier and wiser, though, now than before." lie took and held her hand, looked tenderly and

earnestly into her face, and with a consciousness of perfect trust, she calmly returned his gaze; those pure and intuitive souls read each other fully. He know that she had loved him in sorrow and in tears? that his image had been her guiding star through life; that she had entertained the glowing hopes of earth, and feared with a maiden sense and dread of wrong. He knew that she had prayed and supplicated heaven as do the loving and impassioned souls for whom no earthly fruition blooms; that sometime, in the discipline of the past, a flitting of jenleusy and despair had passed over that love warm and vestalic beart; that she had appealed to beavenly justice against the law that bound him to the spirit Lea; that often, with outstretched arms and longing soul. she had called him, far across the sea, to come and brighten all of life and love for her. He knew it all ; and she felt that he read the inner tablet of her soul. life; yet, although the rose hue of acknowledgment lyed her pearly cheek, she averted not her calm and steady gaze. In those clear wells of deepest feeling and holiest thought, he saw it written:

"The struggle and the pain is past. I leve theostill, but not with earthly longing. I know that all of fraternal love and confidence then givest to me, and to me alone on earth. Gratefully I acknowledge the gift, and accept thy right; thy highest love is for that one beatified, my spirit sister, Lea."

"Am I now truly thy brother?" he asked herlenderly,

"For life and eternity," she fervently replied and miled. "And she, your wife, your progressing and twaiting angel, she is my sister, is she not?" "Forever!" he responded. And a kiss of pure, raternal leve scaled the compact, hely and divine, between those kindred souls.

There are those of this world over smiling in derision of what they have not learned to comprehend. These, from the lower standpoint of conventional aderence and customary denial of the, to them, "far, bright and unattainable," will mock this portrayal of a soul's experience, this picture from reality. But she who, commissioned by her spirit guides, vonlures to portray in earthly and imporfect atterance,

made the restal fance of spiritual and divident love. the faces thees things are true, and, feeling their beauty and their holinoss, presents them to the world, unheeding that world's cry and mockery; and believing that leve all passionless, and good untainted, may be within the reach of all, she goes to Memory's stronghold, to the deep caverns of Experience, to the star-lit summits of the promising future, and tells you what treasures she has found!

Remember that the woman's soul I write of, had grown to heights sublime by constant effort and heart-matchfulness; that beneath the spiritualizing process of guiding angels, she was beyond the reach of earthly taint, of aught that could pervert so angelilke a nature. And he, yet in his manhood's prime, beautiful in soul, and schooled in long suffering, he was wedded to that higher world wherein his heart angel dwolt. The love that he bestowed upon Bollen Mendez, the elster of his adoption, was worthy of the consecration of the purest scraph hosts. To both it was a precious gift, a compensating joy.

We leave them to the perfect communion of their understanding souls, and return to the poor child, groping in darkness for the light that glimmored and disappeared, until heart and spirit sickened, and the gloom of utter skepticism shut out the beauties of earth and heaven. It was the work of seeming Destiny; so she, the sufferer, cried aloud unto the mocking glory of day, the oppressive allence of the night. Be still, oh soul undisciplined! It was the will of God, the canotified work of his chosen and ministering apirital

TO BE CONTINUED.

"HELP THE GREAT WORLD ON."

BT J. HOLLIS M. SQUIRE.

The tired world throws out its hands And clamors for the right, While trembling monarchs weld the bands Of Procedom, with their might: But high above the night of years, In days to come, by scars and tears.

Shall burn fair Freedom's light, The old world pales with dire plantes, And builds her forte more strong, And pours the thunders of her arms
To drown progression's song. But high above oppression's battle, The clash of arms, the cannon's rattle, It aweeps the sky along!

Loud comes from kindred Martyre' graves A stirring cry of warning.—
"Rise, rise and live no longer slaves;
Strike in life's early morning, Birike o're departs the present light. And thou art lost in such a night As knows no future dawning!"

Let priests deceive, and tyrania reign To lay the world in blood, But surely comes the golden grain Where rolls the crimson flood,
And kings shall know, and pricet shall loars, Their power is lost when e'er they spurn The province of the good. No longer thall the initred band

Their fables on De thrush, Or rule with sinfol, scoptred hand, The hearts that beat with trust. Christ's laws porrorted 'neath the heel Of coming right their systems rect. Their empires turn to deat. The great heart of the nations bleeds,

From livid lips they cry, While from the battle-shock of creeds Lond wallings mock the sky,-Still many a tongue, Mank many a tome And queen, dissenter, Pope of Rome, The field together fly. Lapt in life's wondrous mysteries,

As bude in coming springs.

Their is a strength which human sighs Shall touch to grander-things-A strength divine, which God bath said, By tyrants used shall fall in dread, To rise on Freedom's wings !

Rouse, peoples, rouse, watch out, and hark f Her forehead lifted from the dark. Circled with lasting day. Shout, froeman I clap your Joyous hands, Dread thunder to the startled isods Where trembling tyrants swey.

The dream is o'er, the night has fled, Tho day bursts through the dawn, No more our weary foot shall tread The paths where worldlings fawn, For far-set on the purple akies God's edict greets our straining eyes.-To "help the great world on!"

NOT AT BOME.

DY KARAH ENIGHT.

"Tis home where'er the heart is." What right has the rain to beat with such a dull, funereal sound against that sliken-curtined window? Hearts that play under velvet should n't be assailed by such yearnings and homesick dreams as are flooding upon Mrs. Allen's while the wind murmurs and the rain falls.

Mrs. Allen is my friend. I do not like to eco her sitting there, alone, staring with such fixed, gloomy eyes, into her fire. Nover was such a look upon her face, before her mother's hearth.

Who is Mrs. Allen. do you ask? The very question that I wished | I delight in introducing Mrs. Allon-my friend. I glory in her friendship. I confess I felt more chagrin than pride when my city cousins found meawinging upon Widow Hall's front gate, with her barefooted daughter. But when Ellen Hall, the saucy vixen, grew into a coquettish, fascinating woman, and Madame Rumor sold that she was the "bird" for whom John Mecks, the most seber, well-to-de young farmer in our neighborhood, was building a cage, my respect for her increased fifty per cent. When she filted her lover, and became Mrs. Allen, bargaining her youth and beauty with ago, for a fashionable establishment on Fourth street, my love for her know no bounds.

Now, I feel proud, if, as I trudge from my cheap boarding-house to my school in the ---- Ward, I chance to get a nod from Mrs. Allen, my friend, as her car rlage dashes post, covering me with dust, while she leans with careless grace against its velvet cushions. My nerves thrill yet with pleasure from the Invitation into her pew, when I found courage to attend, last Babbath, that extremely fashionable church upon -

Mrs. Allen, do you hear the rain lashing the windown? Your eyes are fastened upon the coals in your grate. Are there any dream-pictures there? You see your old home; the tlny prairie, one of nature's levell est drawing-rooms, carpeted with grass and spring flowers, its walls frescood with forests and hills, its arched ceiling the blue sky; the creek, fringed with willows; the bridge, where we so often set together, watching antama leaves whirling in bevies down stream: (were they as high-colored as our girlish hopes?) there is the ford, where the water is shallow, and th ripples fret, and scold the merry-looking pebbles; the wagon road through the meadow, up yonder billside, and leading-where? Mrs. Allen, your thoughts have traveled a thousand times from your gilded fetters these trappings of wealth, for which you sold yourself at the alter, to that farm-house, your heart's home.

You hear the rain; It is an April rain; you wonde whether he, too, is listening to its fall-you, here in the city's din, he there, with woods, fields and mendows around him. Apple trees are in bloom, and bads are swelling upon the barberry bush by the garden gate. Ah, well! You sigh, and pace the floor. I remember when your step was lighter, though you did not tread upon tapestry.

How dearly bought is your luxury ! For it, you paid your purity, your true womanhood. For scorn that fallen sister, indeed ! Are you purer than she in the night of augels, though your dress is purple instead of

STORIES FOR THE YOUNG.

BY BRS. L. M. WILLIS.

THE QUEER OF MAY,

Hay-day was coming, and little Annet thought of having a party. She loved the Spring time, as most children do. and wished it would always be worm, and deneant, and sunny. His thought that einging birds and the green grass, and fragrant violets, were the most lovely of all things flog had made. She had watched one little bunch of violets that grow en the banks of the stream that flowed through the meadow on the east side of her father's house, that she might are common to conversing minds. Beside, the sense olck the first blossom and put it in her mother's hair; and she had ran to the woods every day to see if the trillium was showing its white petals that she might gother some for her May-day party.

I cannot tell you how much she planned to do on that day. She thought of moss baskets, and wanted a single thought, and that so express and obvious as to to give one to each of the girls, but she tried to make one and got so fired that she gave it up. Then she wished she bad a wreath for each one she intended to nvite. Bo she gathered leaves and tried to wind one, but she falled. Then she thought she would find a May pole and twine it with flowers, but all the branch es she broke were too short, and she throw them away As the day drew near she watched the sky most anx iously, and wondered if it would rain; and she felt very sure that there never were so many great black cloud Souting over the earth before.

But May-day came, warm and sunny, and her broth er Arthur had cut a pole, and her mother had made some wreaths, and Bridget had baked cakes and ples, and all things were ready. Annet had risen very carly and she ran around the table a dazen or more times, tered with the molted frost, as if each blade was strung with diamonds.

The first guest had come. Ida-a bright, laughing girl, and soon Frank followed, and then Mary, and at just five minutes past seven, twenty girls and a dozen boys were gathered about the pole, trying to feel very wish to communicate some special thoughts, who can warm and very happy: but the wind was yet chill, and not receive them. You are well assured that you are so they soon adjourned to the house. And now the not able to tell your dog all you know. You are aware frolic began. They denced and sang, played be peep, also of the inability of your children to comprehend at and fairy queen until the sun was high enough to let them go out doors and not feel the cold. Then they But in conversation with men and women who are danced around the pole and shouted, and crowned their queen. They all said Annet should be queen, an so she knelt while the troop of children sang-

"Tis merry, merry, May,
We 'Il knye a queen to-day,
We 'Il crown with flowers,
This queen of ours,
In the merry, morry, May."

Then the cakes and pies were caten, a dance followed and the children went home full of the thought of th May-day party.

Now Annet had been rather a selfish girl; sh wanted her own way; she wanted the best of everything herself, and sometimes she was impatient and hetful. That night, after she went to hed, she thought of the great honor the boys and girls had shown he by appointing her a queen; and she began to feel quito. This is why believers are afraid of "infidela;" was sure she heard the children say she looked like a about their own; it is because they dare not think. queen with her wreath and scoptro. While thinking thus of heraelf, she fell asteep. As she was quite weary, she did not sleep very quietly, and began to dream. She thought she had gone to the Kingdom of on leaves, and drank dow, and ato the honey in the cups of fragrant blossoms. She thought she was a brate of Authority, having been brought up in the caps of fragment blossome. She thought she was a nurture and admonition of that imposing "Lord" fairy berself, and were a green jacket made from a nurture and admonition of that imposing "Lord" advantage of and a which tells them to "bolieve, or be damned." The clover leaf, and slippers out from locust seeds, and a girdle made of the spider's thread; and she thought greatest hindrance to the salvation of such souls in she alept in defindils and johnquils, and played hope their religion. Till rid of that, they are in no wise peop under the leaves of the violets. The fairles had texchable. So long as they dare not think, they cannot lost their queen. Bho dreamed she had run away with Annet thought she could do that, easily; and one beautiful Spring morning she rose from her eleep in the bysointh, and said: "Now I'll be a queen." Bo she went to a violet still wet in the morning dew. and

"Violet blue, Let me klas you," But the violet replied:

and drooped its head. "Never mind," said Annet, one violet don't amount to much, if it does know I'm proud. I'll try this dandellon:

"Pretty flower,
I own your power." But the dandelion drooped its head, singing:

"Golden bright le truth's fair light." "Oh," said Anuet. "I remember I did tell a liv

flower: "Protty paney,
You're my laney." But the pansy turned away, saying:

"There's no beauty Away from duty." "Ah, me," said Annet, "how many lessons I've forgotten to learn, and how many times I've neglected my duly."

But a daily stood near, and Annet had roon so many she thought it could not be a very particular flower; so she lighted on its soft potals, and said: "Gentle flower, What a blessed hour.

The daily replied:

"That hour is sweet," That kind looks greet,"

and it shook on its stalk till Annet fell to the groun She was so frightened that she woke up. It was not yet dark, for she had gone to bed early, being very that you cannot tell an idiot what you know, you cantired. She thought of her dream a long time, and the not communicate a thought to anybody the elements conclusion she came to was this: that no girl could be a queen more than a fairy could, who was proud, or In short, speech is just as audible without cars as lanwho could tell a lie, or be impatient and fretful.

"Now," said Annet, "If I am chosen the Queen of May, I ought to be a real queen, and be good and gentle and loving. The flowers in my beart should be blooming and bright, that I may make everybody happy as they behold them. Let me begin,"

And Annet did hegin, and she learned to speak gently, and to be faithful and kind, and she grow to be a real Queen of May by making the flowers bud and bloom in her beart; and that May day never passed away, because it was in her soul.

No Mother.

"She has no mother!" What a volume of sorrowful truth is comprised in that single utierance—no mother | own mental and manual achievements, but by employ-We must go down the hard, rough path of life, and ing his head and hands at some one craft which is become inured to care and serrow in their sternest more largely useful to others than to himself, whereby forms, before we can take home to our own experience be compensates those by whose skill and industry be the dread reality—no mother-without a struggle and immediately subsists. To live alone, as I have often a tear. But when it is said of a frail young girl just said, is impracticable. Individuals are the progeny of passing from childhood toward the life of a woman, how sad is the story summed up in that one short sentence! Who now shall administer the needed are pustules on the body politic. Through this mu ounsel? who now shall check the wayward foncies? who now shall bear with the errors and failings of the motherless daughter? Deal gently with the child. Let not the cup of her sorrow be overflowed by the harshness of your bearing, or your unsympathizing oldness. Is she heedless of her doing? Is she forget. by whom such person is actually maintained; and the ful of her duty? Is she careless in her movement? Remember, oh remember. ... she has no mother !"

The process of exhaming the remains in the old burial ground of the Baptist Church in La Grange Place, Philadelphia, disclosed one body-entombed sented by those ragged wretches that go from door to one hundred years ago—that was completely potrified and strangely life-like in appearance.

Begin life with little show; you may increase it af- that larger class of do-nothings who flaunt in gay terwards. 🔓

Original Essays.

THE AGE OF VIRTUE. By George Stearns,

NIRTH PAPER CONTINUED.

It is commonly supposed that thoughts are transmissible by means of innguage; whereas, language is no proper vehicle of thought, having no consistence therewith nor likeness thereof; words being "conventional signs of our ideas," and only of such ideas as of these conventional eigns is in no wise definite Every word by common usage has acquired a variety of elgulfications, and this gives rise to uncertainty and conjecture as to the intended meaning of any speaker or writer. And though each word were charged with admit of no mistake, language would still be an or which few are capable of acquiring and using to the end of a mutual understanding. The majority of mankind are illiterate; and this nlight occasions misconception, which a certain vulgar obstinucy keeps eve in battle-array with the Jargon of mis-statement. Who has not heard, time and again, one brawny fool drop : word indifferently which moved another to inconsiderate anger, till empty skulls resounded blow for blow? Who has never listened to a wrangling debate growing out of the sheer inability of parties to understand each other? For my part, I never knew of an interminable controversy that blaged upon anything else; and by aptly staying this spring of dissension, I have often seen disputants brought to allence, if not to acquies cence. To say that this experiment is not always suc wishing that it was time for the girls to come, and comful, argues nothing against my position, seeing it that it did not take so long for the sun to rise above is impossible for any mind to reveal itself at will. To

the bill. At last it was seven o'clock; the sun tipped | be understood in any degree, requires an intelligent the May-pole with its golden light, and the grass glit- hearing as well as an intelligible utterance. Hence there are three incidental obstacles to the perspiculty of verbal expression, even when one knows what one would say, and how to say it-three mental states which prevent a hearing, and yet these three are one. In the first place, there are persons to whom we may

once the results of your long experience and study. your equals in age and physical stature, you often overlook the great golf of ignorance which separates dif-ferent planes of intelligence. Thus instead of coming down to the capacity of your intellectual inferiors, you treat them as peers-you spread before them "a feest of Reason and a flow of Soul" of which they cannot partake; you wante your breath and only make them

onder if your brain is not cracked. Then there is another class of persons who dare no listen, when you propose a discussion of certain topics which they regard as sacred. A missionary of the Cross finds this desiness in the cars of all Pagans Protestants encounter it in their attempts to prosely Catholics: and Rationalists discorn it in the repulsive bearing and unsocial policy of all evangelizing sects. proud of it, and thought it must be that she was a "the orthodox" are always decrying Reason; why they pretty good girl, and quite handsome, too, since she are so jealous of a neighbor's belief, and so fidgety

Let a skeptic suggest such a bubble of doubt As a whist of free togic would quinkly blow out, "Then you do a't believe the Bible?" Is all they ask, and say, "Then I can't talk with you, If you throw the away." If you throw that away.

And the reason is, not that they are dunes of faith, but their religion. Till rid of that, they are in no wise

The third class of persons to whom you will vainly a bumble bee, and they wanted a new queen, but who should they choose? They must choose one who could as those who will not bear it. This class comprises all kies five flowers and still the flowers would not wither, despots, bigots and knaves, who are devotees of seldehness rather than victime of fear. They are a most unlovely race, though not absolutely unlovable to such as have fairly made their acquaintance. Could we but fook beyond the more fact of depravity, so as to discover its accident, we should conceive that every being, how ever unamiable, has a certain casual right to be what one is and to do whatever one is irresistibly impelled to do; a right commanding no praise, but only exoner aling the agent of wrong from blame. I know of no other pulliation of ill-will, and this is not likely to be speedily admitted as an element of public opinion. We have, indeed, the sensible saying-

"None is so blind as one that will not see," but who does not overlook its rational implication? This will not is only another phase of can not. I. would like to add-

Yet every mind is what 't is made to be, And will is every mind's necessity,

It is well to understand that Intelle ion is possible only to minds occupying the same plane of intelligence. Adult minds may indeed cog nize the thoughts of children, but children may not cognize all the thoughts of adult minds. The old have been young, and retain the memory of youthful im pressions: but the young have never been old, and cannot anticipate the impressions of age. Therefore the old cannot converse intelligibly with the young above the plane of juvenile experience. There is no mystery in this fact. It belongs to the same category with that of a man blind from bis birth being unable to conceive of the different phases of color; to whom all descriptions of red, green and blue by such as have eyes, are unintelligible. If you had never heard and, nor felt a pain, nor tasted anything sweet. could not make you understand the meaning of these terms. Sensation and conception are our only teachers of language. It is only because idlets knowned thing that they say nothing; and for the came reason of which are not already in the mind of your hearer guage is intelligible without brains. This picture is not Unished, but I must leave it with

the reflection that Mis-communion in Thought is the incheation of all social error; if not the cause, at least the inception, of mis-communion not only in our civil and religious relations, but in other attitudes yet to e described. Next in the order of contemplation is MIS-COMMUNION IN DUBINESS.

A human being is a creature of many wants which nothing but labor can supply; and not even that in an isolated way. It is only by mutual endeavor and by a Systematic interchange of the labor of each with these of all, that the natural wants of any can be supplied A man who carns his living does so not directly by his eoclety. If communities do not thrive, none of their members can; and vice versa, suffering men and women tual relation, all private interests are rooted in the common weal; and out of this dependence of each upon all arises the obligation of each to labor for the maintenance of all. Whoever evades this duty be comes thereby a burden to the community of workers

divers forms of robbery. 1. Idlences. This the render may think is best repre door begging their daily bread. But I quite overlook all mendicants as being not merely less culpable, but to eyes of intelligence even more respectable, than attire and splendid equipage in every pleasant street

worst root of evil, it seems to mo, is the fact of its

constant evasion in various ways-by idieness, as well

as by secless and mischievous employments, and by

only turn from summering ulaward for laster mostlines. at home-to feast on dainties others' wits provide, and lounge in houses other hands have built. Whence comes this lordly power, this princely ease—the right to live for nought; to eat what others care and waste every other magic. It somes of usury. In this is all ind made, to indemnify her employer against an accithe might of "the almighty dellar," Show me a dental spot, about the size of a red cent, yet so dim human rectitude, it is clear enough that, natural want being the beginning of all untural right, one cannot tance of agreement. inwfully monopolize what others need; and, persona ability being the basis of all moral obligation, the duty to earn a living is not lessened by the lucklest fortune will deprive them of all their temporal possessions

and then-who more beggarly than they? the people's press, in the common style of magnilequent advertisers, .. nothing but the largest philanhelr to:" and if he do not succeed to the end of a handsome living, though his nostrum be as harmless as agus pura or little balls of brown bread, it can be for no other cause than that his craft is too commo even for the demands of an ignorant populace. In the same category I must put those religious quacks who pretend to pardon sina, or presume to cure infecte souls with "imputed righteousness" imported from Heaven by faith and elerical hydropathy; and als those priestly bounds that prowl on the steps of hu man innocence, and scarce pleus mothers with fore bodings of filial reprobation from which there is no conceivable escano: though the Jatter cought not to be nmed in the same breath with the former. But I must not stop to describe-I have hardly roo

to name—all the unworthy methods of cetting a liv-There are rum sellers and venders of deadly drugs, for the purposes of health and joy. There ar makers of pipes and eigers, and dealers in small and tobacco, not because these articles are good as they are commonly misused, but because multitudes are foolish enough to want them. There are news-mon gors, and even makers of nows, who are fully up to the demands of itching cars. There are scandalous report ers for the Press, not because falschood is useful, but secause most people love scandal and profer falsehood to truth. There are scores of tale-writers, to tickle fancy, for one author of rational and moral effect, just because fletion pays better than fact, and sensation is more popular than senso. There are thousands of hephords in Christendom who feed their flocks on fable every Sauday, because this is their salary, and the poor sheep cont nothing else. There are, as the papers say, pugilists that fight for a living, as well as soldiers of Mars, lawyers for malicious litigants, doc. tors of intemperance, panderers to lust, and priests of idolatry. But in all these ways of working just noth, ing is carned, though a great deal of mischlef may be

Then there are worthy occupations which are som limes unworthly filled. Look at the shoemakers of Massachusetts, many of whom are to-day ejected from employment and driven out of house and home, all for have been tying pieces of leather into the shape of a shoe, with a very large awl and a very small towstring, or deceptively tacking them with pegs. They bare been wonderfully expert in turning off work which does not proise them in the gates. Their ellppers and brogans are worth less than the stock they have spelled in making them. Their dustomers have ong complained of the labor by which these cordwainors have brought themselves at longth to a piece of bread. The cry of their hunger is heard in the land, and I hope the public will feed them; it will cost less than to let them go to work again. Yot I mean no offense to the "journ." They knew not the end of their hurried and protracted tolls, and their endeavor was far better than its compensation.

3. Pifering and plundering. By these terms I d not mean to designate exclusively the lawless aveca-tion of such express thieves and robbers as occasion with every artificial desire, good, bad, and indifferent. ally break into banks and store houses at midnight and hear away the property of others under cover of darkness and secreey; but I wish to call the reader's of extertion. Alch the hard earnings of honest toll, and enrich themselves at the nains and expense of all around them. Of these folonious exempts from the dread of earthly tribunals, two orders are worthy of special notice, who are suphemistically styled "enocu lators" and "slaveholders," These are no Insignificant characters, and their calling should have no indefinite expression. Let us look at the fruit of their doings, as a fair though rigid test of their assumed pre-

rogatives.

If we consider them subjectively, there is but one means by which they seek a common end, there seem to be many. There are speculators in real estate, who purchase houses and lands for which they have no possible use, but only to forestall others who really need them, and force an extra price from the lawful purchaser. These are the land-pirates that scour the frontier settlements of our country, in quest of such localities as industrious pioneers have rendered valuable; and when they discover a small homestend of auch voung men of moderate means as "squat" upon the nation's soil, intending to enlarge their borders as they grow able, these speculators hie away to the landoffice and make sure of their prey, by setting up a legal claim to every rod of the settler's future farm. then to go home and enjoy the cash-value of a poor man's predilection and a laborer's desert.

There are speculators in merchandise, who are always looking for an opportunity to buy up the whole of some one or more of the necessaries of life, as flour, sugar, and like staple commodities, so as to be able to Increase the market-price, and thus cohance their mercantile gains at will. And we all know that our table expenses have been enormously augmented by the almost constant success of this game in recent times.

There are also speculators in literature and art, who vould not hesitate to appropriate all the pecuniary avalls of authorship, invention and genius. These barnies seize on the works of the best minds in Europe, as they drop from the trans-Atlantic press, and reprint them with nothing but a crafty compliment to their talented origin. Surfeited with these foreign spolls. publishers shake their heads at every young author at home, and cheapen the monuscripts of all American thinkers. The same trick of trade is practiced on all domestic artists and inventors. But worst of all are the opeculators in manual labor.

These are the arch-villains that baye rained the busi ness of the unlucky shoemakers, mentlened in a former paragraph. It was their employers who first instigated, and finally encouraged, the faulty manufactorroughness, and hence all the mischief.

for the smallest compensation on which they can possi- truth, there remaineth no more sacrifice for sine."

the gentler sex that these beartless men thrive. In many of our country towns, as well as cities, women are compolled to make linen coals for fourteen cents aplece; and I am personally acquainted with one what others own? It comes of a mystical fiction, like seamstress who not long ago had to pay for a cont sho dental spot, about the size of a red cent, yet so dim reason, have refused to pay them even the meagre pit-

In some of the inland towns of Massachusetts, girls braid hats for eleven cents apiece, and pay for the leaf out of that. In other towns, all the sex are engaged generally known as the Harmonial Society.) organized of affluence. The felle rich, forsooth, are more to be in "seating chaire" with cane, for eleven conts a in Illinois some five years ago; but finding the winters carb.

must be the soul of a man who prides himself, on so sovereign remedy for all the pestering ills that flesh is neighbors know, with the fliched earnings of women.

SELF-GÖVERNMENT.

Now the works of the flesh are manifest; o o o but they That is the best government which teaches us to govern

The streets of Jerusalem were always clean, it is said. ecause every household faithfully performed its proportional part. Assuming this to be literally true, (though paranthetically doubted.) how fortunate for us would it be. if Jerusalem in this one particular, truly characterized the great Gentile world in every respect. In other words, if modern society but truly reflected in all respects, the inhabitants of the "sacred city" in this one particular, how readily the world would be revolutionized, and how infinitely better society would be by virtue of such a revolution. Socially considered we need but a practical illustration of this rule, in all

its diversified applications to the human species, to re-

store our original birthright-for fabled Eden, the immaculate age, to exist as a fact and as a blessed reality. As society is but the aggregate body, a union of individuals; and as each has some amiable weakness, is ately, effectually, and naturally, the buman family might be redeemed from the various evils which now fatally afflict them with such demon power. by simply following the example of "the people of God," as above alluded to—by each properly governing self, and living in perfect obedience to every law of his physical and spiritual nature. Then the families, the con munities, the nations universally, "through each mi nutest pore." would feel this beaven directed influence, and the prophetic "good time coming," so long anti cleated, would be prophecy no longer !

Belf-government, however, to be consistent and complete, demands the exercise of our superior will over the artificial wishes and wants; none is genuine that yields to compromise; reason must raio, or the ap. petites and passions will riot. Unless restrained, those create within us another and a second soif, by the un natural perversion of our better nature. The history helr own unfaithfulness. For a sories of years they of the race, alas I shows too great a tendency to ignore the truism, that, as the animal proponeities predomin ate, man descends in the scale of being,

"To thine own self be true, And it must follow as the night the day, Thou caust not then be false to any man.

The control of one's self should be the first lesson and duty of life; to be constant in this respect, in sea son and out of season, under and ever all circumstance and temptations, should be the great business and experlence all through life. But how divorced from this is the general practice ! How universally opposite the result. The false, factitious lives we daily lead, sin vishly obedient to the opinions, customs, and conven Clonalities of society, whether just or unjust, consider ing only the present, the immediate influence, and regardless of the permanent, irremedial effect—is the fruitful source of incalculable evil. This thoughtless

consistently propares the way for further social mis

management. Verily our superficial, irrational manner of living, attention to certain modes of crime not interdicted by law, and to a privileged class of knaves and felous self-government, by force of evil habits depriving the observe the workings of their system, and also their shrewder means individual of the proper use of his natural powers, by daily practice touching the harmony and order which than those little regues know how to employ; who. assisting to support and perpetuate the present order prevails among them as a family. Every man, woman abotted by the failings of law and the frowardness of of things-is the cause of so much individual and socustom, turn their superior intelligence to the account cial entagonism everywhere, "The individual develops society, and society develops the individual; one is invariably and necessarily a likeness of the other." By the habitual, willful neglect to keep our temper.

annetites or passions within the bounds of reason and phacience, we grossly pervert the highest and most divine faculties in man, we violate our obligations to the moral law and the law of God written in the constitution of human kind. We sin against ourselves. which ends not with us; our friends, our family, suffer in consequence; we wrong our neighbor, treapage against the good of the community, forfeit all healthy sort of speculators; though, in view of the various self-respect, and lose our moral equipoise. The inevit. able result of this babitual wrong-living is to place one's self at the mercy of an exacting master, an inexorable adversary, from whose power it semetimes re quires the utmost exercise of man's mighty will.

Continued voluntary servitude to this tyrannical, desputio neurpation is to publicly proclaim a prefer ence for slavery and a love with the condition it imposes. Bovere as the struggle may be, and protracted as it sometimes is, freedom at last gloriously compor sates us for all the efforts toward emancipation. As the intellectual and moral faculties are superior to the physical, so is this evil of greater magnitude than mere bodily bondage-worse than chattel slavery.

Byron's aphorism-"Those who would be free them-

ers of which I have spoken. They reduced the wages thought and action is simply a personal affair. This of shoe-making below the living possibility of the is accomplished when each member honestly performs These speculators in manual labor are not only com- is the foundation of social advancement, the world's paratively numerous, but their ways of doing bust redemption from evil is proportionate to the degree of ness are often as contemptible as they are unjust, self-cultivation. "It we sin willfully," says Paul, Not merely oppressive in procuring the labors of men "after that we have received the knowledge of the

of every populous city, only to see and be seent and bly insist, they are algerably in their dealings with Honceforth, then, let it to justly, truly said of every women. In fact, it is chiefly by petty extertions from physiological sinner in the land, what was affirmed so

veg ego of young Henry the Fifth: Consideration, like an angel, came And whipped the off-ending Adam out of him, Loaving his body as a transler. To suvotop and contain celestial spirits."

G. A. B.

UNITARY HOMBISM.

Massas. Entrops-Having recently spent several coin. "Whose image and superscription is that?" and unobservable, that I falled to discover it till the Massas. Entrons—Having recently spent several fat me tell you that God made all the gold which men coat-maker showed me where it was. This was not days with the "Harmonial Society," at ifarmony have turned to money. That "Dei gentia rea" is a in New York, neither, where a hundred girls have re- Springs, Benton Co., Ark., (a small settlement some complements lie. To such as look through the flimsy cently entered their complaints to the Mayor against forty miles north of this place.) I had thought that a vell of custom, so as to discern the first principles of various speculators in their labor, who, for no worthy brief sketch of their history, node of life, diet, de., would interest your readers - especially so, as the organization is a social reform movement, and your readers are people who possess reformatory inlinds.

The Theocratic Reform Christian Church, (more

despised than beggars. And only for the present do chair-"store pay." I am told that two make a good too long and severe in that region, they resolved to they seem to be happier. Yet a little while and death day's work for a healthy and industrious woman, and locate in Northwest Arkanens, where they have since will deprive them of all their temporal possessions; also that store-pay is about three-fourths as good as resided three and a half years. While there I learned that, in the outeet, several families united and put all 2. Inutile and mischicrous employments. A man may do what is called a very successful business without have lately had a sight of a certain stately manufou in property in common, and, as far as rights and priviearning anything: that is, he may get a living seem, which one of these employers of women resides, who is leges are concerned, all standing upon the platform of ingly by his own labor and tact, when these are so said to beast of his income as being equal to the cost equality. They say they do not labor for dollars and directed as to benefit nothody. He may, for example, of that manifold lest year. This is not the house that call himself Doctor Core all, the wonderful inventor Jack built," nor the only one that women have built made the money-getting proposity subservient to of the wondrous "Eureka"—a new prescription of for the speculators in their labor. I wish some mathed higher aims and nobler purposes. They claim to be magic just croived out of the speculative depths of his matician who is versed in infinitessimals, would make directed and controlled exclusively by angels, who capacious cranium, which, as he announces through the calculation, and inform me how exceedingly small never passed the ordeal of death, and who reveal to them the true order in which man should progress to filmsy an estentation as that—who is not ashamed to higher spheres of light, life and wisdom. All their thropy could have moved him to divulge as the only live, rent free, in a house that was built, as all his directions from their angel guides come through their principal mediums, Dr. J. E. Spencer and wife, who are leading members of the society; or, as they may, the mouth-pieces or standard bearers of truth."

They have now a farm of four handred and eighty acres, embracing both prairie and timber, with a fine large mansion, and many first-class improvements. They also have a printing-office, a saw-mill, and va-rious kinds of labor-saving machinery. They now number some forty members, the sexes being about equally represented. Each family have their own privato rooms, but all cat at one table. Having good mechanics among them, they make their own dwellings, and live within themselves as far as possible. They publish a small semi-monthly journal, "devoted epiritual, mental, and physical reforms," called "The Theocrat." which serves as an organ for dis-seminating their views, which I judge are quite pecaliar to themselves. One of their doctrines is, that death is not an oternal institution—that the day is not far distant when the spiritually unfolded man will triumph over the last enemies, death and the grave, and never experience corruption. Strange as it may appear, these people expect to escape corruption in the tomb! Another dectrine is, that all days are dividuals; and as each has some amiable weakness, is equal in holiness. They labor as much on Sunday as addicted to some particular darling sin, how legitiment on Monday, but consider labor as a part of their weakness. ship. Dancing also constitutes a part of their wor-

They are strict vegetarians, eating no animal food whatever, neither animal secretions—such as milk, butter, cheese and eggs—but subsisting wholly upon farinacea, fruits and vegetables, which they believe to be the natural food of man. They all seem to enjoy perfect health, and say that they are strangers to slokness and pain. If this be so, it speaks volumes for their absternious dist and their peculiar mode of life. They labor only eight hours per day, and never abuse their bodies by over-working. When not engaged in manual labor, they employ their time in cultivating their intellects, for which purpose they have two or three hours set apart in each day throughout the year. The males all discard that borberous instrument, the razor, and the females wear the reform dress and hat,

and also wear their hair as short as men generally do. They have in connection with their society, a "Healing institute" for the treatment of chronic diseases, and are said to be very successful in the healing art. Indeed, they claim to prove their dectrine true, as Jesus did his—to wit, by healing the sick. I was told by an intelligent gentleman residing near them; that they are particularly skillful in the treatment of ner, com diseases, which I believe the old school physicians rarely, if ever, cure. Patients resert to their institute

from remote parts of the country.

They have numerous applications for membership to their society from all parts of the country, but say they do not seek numbers. The antecedents of all applicants are said to be laid open to the view of their angel guides, through their principal mediums, which guides alone decide who shall and who shall not become members of the Harmonial Society. Their wis-dom thus far in selecting material for this "harmonial temple." has proved itself to be superior to the wisdom of mortals, as they all appear to live in perfect

It is an old-time proverb, that "no house is large lugs of their sys and child has his or her place, and every hour in each day has its specific duties to be performed; and all appear to go about their labor with happy hearts and united efforts for the good of all. The women work in turn in discharging the various household duties, (one performing one portion one week, and another the next.) so that all become skilled in every department of domestic affairs. Their heavy work, such as washing. ironing and house-cleaning, is done by blacks.

These reformers are highly esteemed by all intelligent people who know their true character. They are said to be distinguished for minding their own butness, NEVER going away from home unless they have business abroad. They visit robody, but claim to spend all their time in some useful employment. Should you deem this worthy of a place in the BAR?

NER, you may hear from me again during my rambles. Yery troly, Fayetteville, Arkaneas, April 28th, 1860.

Irving's "Sketch-Book."

As everything relating to an eminent man's early

career is of general interest, we reproduce the following in reference to the production and fortune of the book that put Washington Irving on his track in the. world. It is from the pen of one who knew him intimetely and well:-

mero bodily bondage—worso than chattel slavery.

Byron's apherism—'Those who would be free themselves must strike the show'—is as socially, morally applicable the world over as it is physically and politically true. Nover before was it so evident that the good of society depends upon the healthy development of all the faculties in each individual; nover more than now that the fatter well-being and progress of mankind requires personal effort in matters of self-government to be so thorough, complete and absolute. But the disappointment in knowing how universally these requirements are wanting, caunot be denied or ignored; they are, in fact, anything but checuraging.

Man's expecience is ever affirming the truit of Solos ment to live and special manifest in the violence of the process of the self-government. Lacking this into power of the poorest to possess, yet the rarest of possessions.

"Above the reat we need this virtue most."

Indeed, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not in ideal, there is no true greatness which does not include the principle of self-government. Lacking this copyright. Under his suckets Book soon that will be principle of self-government. Lacking this is greater in the course of his back placets were fasciated by the horizons.

The logic of all this is found in these fow words:

The logic of all this is found in these fow words:

The logic of all this is found in these fow words:

The logic of all this is found in these fow words:

The logic of all this is found in these fow

Live so that good angels will find you a fit comnanion, and you shall neither know the night of the mind nor the winter of the heart.

William for the Banner of Light. WHAT THE ODA DAID.

[This poem refurs to the death, by drawning, of Pager D. be inquising his fate.]

> Sigh and say to me, Oh, sen! what my love has said; For the winds were out, and walted.
>
> The piliaws of his head. They were the self coa-fearing And they said to met " Ifis over Are like the claimster
> That round a rule lies." The winds will waft the sigh. And they will wing the alcon; For the soul is not still and alleat In the stumbers of the deep. For the winds have stormed and sighed, And the waves have said "alas!" And the witnesses of the waters Are the storms that come and pass. And they walt it to my love, And they eigh and say to her: Oh, tove, I am not walting for the waves that come and stir The bonce of the slient sonl For the winds are my requelen

GLIMPSES IN ENGLAND.

By Our Junier.

RUMBER BRYEN.

BY. GILER'S, LONDON TOWER, ETC. I endeavored, in the last article sent you, to give a little history of Kenliworth Castle and its surroundings. This terminated, as you will remember, by my starting for Landon, full of musing and sentiment regarding the old places I had visited and the sights I had seen. I might, perhaps, go so far as to promise to write a percelittle about London, but then a little would

memor of "ration was ingo concept," who does that he would spect I might, prehaps, so no far as to promise to write a wey? little about Joseph, and the allith would not be about the special present the spec

vhore you can get as good a day's accommodation for five dollars as you could get at Mrs. Hoven's or Madam Maver's for one.

To St. Giles's again; what saw we on our pligrimage through—passing edifices in the newest architectura atyles, early English, Elizabethan, and sham Gothic From countless by lanes rush out upon the payement unbeard of human horrors. Wrecked forms of men and women in rags and filth, tangled, long, flery bair, bleared eyes, mouths more resembling ragged gashes filled with yellow fange, sprawling hands and feet taeseled with dirt; unimaginable deformities, berrid mal formations of limbs, belching every form of utlerance like bldcous reptiles, eling to you like vermin, leaving only with some forced charity on your part. Men are worn out blessings, covering into their native haunts sorrow. They jostle you, unreserved and shameless, heaven abandoned and forlorn, their almost bare feet cere, brought them to the Tower. beating the devil's tattoe on the precement; shrugging their lean shoulders to their sallow checks, with no gown, a filthy shawl, a ragged potticont, to bide their of being walled up to keep out the waters of the

A little determination schools one to these sights In fact, St. Gles's is not the only locality in London where these exist; -but, beavens and earth, the little Thames, feeming with life in almost all its forms, and children who rise about one as if called from the gutter over whose brackish, marky water, passes and repasses or the kennel, who cling to your skirts, or lie so thickly in your way that you are in danger of treading them good dinner, a refreshing sleep, not over troubled with down ! They are more ragged, more dirty than their seniors; their little faces, where should be heaven, ren- in the morning for the relation which we here abruptly ered wolfish by privation, looking as if the Ægis of close. Minerva had turned them to stone an hundred years ago, during which time they had progressed in age and not'in staturo. They quarrel, scream, whimper, fondle, and lean like the ghastly ghosts a man sees in the wild hour of semi-inebriation.

hard labor, "whipped and discharged," the merry prologue to Portland and the hulks, the humorous apprec

ticeship to the negal colonies and the callows. Yet St. Glice's is put down (?) But look at wome

and children stoggering out of the gin palacra: ack EDWIN II. CHAPIN the " Bobbles" if they dare pursue a lidefinte the narrow lanes and courts of St. Oller's, and they will elmper out a teply very unwarthy of the bliefings o BRILLEY, the poet. His wife, Many Suncery, to supposed to Hir fillchard Mayne. Every thousany befolies furth its horrors, every threshold is littered with chalk-faced sayoured you ran sanues or giour by suns and cond. Infante. Bt. Gilen's Is a Dantean realmit. But then II

dona u't exist l What is Belgravia? The opposite of Ht. Olles'snot sin free, but free from the sin of want and its consequent miseries; not free from excess, but excess is gliding by fashion, and proffigury and fashion walk

comparatively full of little stalls kept by comparatively good looking women, not a little of said looks being

rant, the "open sceame" to many a parred and guarded place, perhaps to many a heart—gained us admittance to the Tower. We waited in the antercom until the number of visitors was large enough, when one of the attendant "beef caters." as they are called, took us into the Tower grounds. They wear the same dress, these "beef caters," as did Gog and Magog in the these "beef enters," as did Gog and Magog in the days when the place was in its glory. On Lord Mayor's to seek of many and of men and of the human beat and of the human beat than be then

Mistock it even for its next neighbor. Then down St. Mistin's Lano, and you are at Trafalgar Square. Charing Gross, or Pall Mall.

Hero looms the tall column of Nelson, the equestrian statue of the profligate George, the full leugth of Nopier, and the sitting figure of Jenner. The square is Gamen and the Queen Diadem. St. Edward's staff—this is a cane of beaten, solid gold. Ganked entirely on one side by the National Gallery, sormounted with an imposing dome, like your State is surmounted with an imposing dome, like your State is surmounted by an orb said to contain a portion of House, or Fancull Hall Market; to the side of which is St. Martin's in the Field, an old sacred edifice, whose bells were the rivals in endence of the "Big Hou," now mich we will not weary the reader to mention, our above the rivals in endence of the "Big Hou," now hich we will not weary the reader to mention, our amounted by some carefully to the Kohl-hoor dismond—the individual and in the race. It is very true that a great many people, perhaps, and manged," as our too joily to-ever-be-forgotten friend, and with them. Perhaps. Charley Crump, would say, (but he's married nowyet we trust that his genial roul still holds its generous sway.) But to our surprise we found it of a dirty bue reflecting bardly any light, looking much more like a piece of clouded amber or gum conal, than a "diamond to grace a queen,". This might be accounted for by the reflection of the soiled satin on which it rested; it more closely resembles a piece of white glass, with about the same quality of reflection.

Ream this we went to Resuchamp Tower, of gree interest from the carvings, both of arms and names, on its walls by the prisoners who occupied it during the fanatical cras of Mary and Elizabeth. The word from their gybing threats. They dance in your way Jane is there seen, supposed to be Jane-Lady Jane Grey-traced by the hand of her husband, Lord Guildford Dudley-Jane, a name dear and sacred to him bearable in this way: a neury sends them, mumbling There are very many other interesting memorials left in this Tower by its early occupants-most of them again; but not so with the women-you shudder at beautifully illustrating that plous submission which sight of them, and cannot forbent a feeling of infinite any of us may easily suppose to have been feit by those whose earnest faith, perhaps mistaken but not less bin-

Our visit to the Tower ended here. We took our way back egain by the Traiter's Gate, now in process Thomas, and bade farewell to the "beef cater" and his queer costume of Henry VIII.'s time. A penny-boat took us from the Tunnel to Hungerford Bridge, up the more boats than on any other river in the world. "ghosis of the period" of the Tower, left us prepared

About three years ago, the little daughter of a former on the Hudson River, had a fall, which induced a long, painful, and dangerous illness, ending in blindness; medication avsiled nothing. By acci-One sees babies babies among these miserable ones dent, a switch containing maple buds was placed in -with the faces of grown men, bables who, there is her hands, when she began to ent them, and called no doubt, can lie, steal, and certainty beg, and will in carnestly for more, and continued to eat them with an incredibly short period of time, be able to fight and avidly, improving, meanwhile, in her general health, awear, and who eventually, ere the faintest glimmer of for some fifteen days or more, when this particular youth bood is seen, will graduate to l'entonville for six relish left her, and she called for candy, and, as in the months or so. There are myriads who are grown case of the buds, ate nothing clas for two weeks, when enough to be "whipped and discharged." Bix months this also was dropped, a more natural taste returning questi with returning eyesight and usual health. This wis instinct calling for those articles of food which contained the elements the want of which laid between

n disease and recovery.

AT BROADWAY CHURCH, NEW YORK,

Bunday Morning, May 19, 1860.

Text.—"Art thee he that should come, or do we look for another."—Mart. 21, 3.

These words, as you are aware, constituted the message which, through some of his distpice. Join the Boptist sent to Jesus. Why such a nersage as this should have come from John, who must have known gliding by inchion, and profligacy and fashion walk limb din band, their only virtue being the whispert which makes sliched the salamander of a legion of conscience-stinging secrets.

If one indulged in descriptive glances at the Tower. If would be the most transparent injustice not to give the cost, length, breadth, depth, and uncleasness of the Tun et, through which as yet no rail has over been laid, no train ever ron. So one, viewing the whole matter as a licrentean inch. does n't know where to begin. But appropos of the "Tower;" we went there the other day, and to the Tunnel, too, which we found comparatively full of little stalls kept by comparatively groud looking women, not a little of said looks being creeky of Epiphanes and the power of Casar. And comparatively full of little stalls kept by comparatively good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women, not a little of said looks being good looking women and little of looking forward to him who is to come. To seed upon the wares of ages, this has preserved their integrity, and has heid them they far a vast antiquity, whith all around them nations at least of the Tunned without the purchase of some thing rudely labeled "A gift from Tunned." may over after consider his "seen of life" hard enough hard enough for any "skein of circumstances" which may beast his kindlier feelings.

A shilling—a magical circle, a power of which, we trust, the future which is to be, will be joyfully igno trant, the "open seeame" to many a barred and guarded place, perhaps to many a heart—gained us admittance.

or philosophy to the care or the action of a few minds, hinking themselves not interested in them. Perhaps, in theological or philosophical forms, such questions as those to which I allude, are seldem put. But, after all, there is not a man who lives—a man, at least, whose conscience has been at all enlightened, a man whose spiritual nature has been at all attreed, a man over whom the experiences of life have ruled at all—that does not in any way or nother, but the greater that does not in any way or nother, but the greater that does not in any way or nother any the greater. over whom the experiences of life have ruled at all—that does not, in one way or another, put the question that is placed before us in the lext. If he does not do it habitually, he does it occasionally. There come shocks; there come circumstances which bear upon his deeper nature; there come moments when the limitations of the natural world bear hard against the apiritual affections and desires within, him; and then his convictions of the need of one to come, to answer his deepest questions, supply his profoundest wants, becomes waked up and becomes inteuse.

Bay what we will of man, classify him as we may, place him in what kingdom or scale of nature we can, he has within him undealably a spiritual and a colligious nature. It is a fact that cannot be cancelted, cannot he dealed, in a made distinct, as I have often presented the fact before, from all classes of ani-

face can be dealed. Ho stands distinct, as I have often presented the fact before, from all classes of animal life, in the spiritual capacity and in religious intuitions. We may find it difficult, taking man apparathe surface, judging him by the exterior, to separate him from the great chain of animal life with which it is unquestionably involved. But when we strike into his soul, when we begin within rather than without, and undertake to classify men, not by their outward aspects, but by their inward appearance, by their faculties of sout, then we reo at once that man stands immensureably distinct from any, brite; they creature, weithin him, and the mounting aspirations which continuity rie in his nature. No man, whatever his disposition may be te diseard anything that interferes position may be to discard anything that interferes with what he calls the right inductions of science, or with what he calls the right Inductions of science, or maything that pretonds to pair special realistics above science, bas a right entirely to deny this peculiarity of humanity. Man cannot be classified simply by extending a papearance. Man cannot stand nevely as the highest autural creation. In him is the germ of mother kind of life. He stands upon the plane of higher being. Here is an undeniable peculiarity that cannot be cancelted, that man has a religious and a spiritual probling. be cancelled, that man has a religious and a spiritual nature, continually noutling up to spiritual realities. But man is a questioner. Man asks questions, questions that cannot be repressed. It is all lide to say to him, "Why, your speculations do not go beyond your vision; you cannot determine the truth of anything in this world outside that which you see; you cannot get an answer to any problem which rises up in jour soul, however much you may pursue it, and however pursistently, you may act upon it." It is all in rain to left man this. The problem he will just; the question the will ask, and he will know the answer to that question if possible. Man's intellect is curious. He would know the dependence of part upon part. He would know the harmonies of the universe, and of science; and the aplendid fabric of human knowledge comes out of this.

splendid fabric of human knowledge comes out of this lunate tendency to question. Man has been placed

here to ask questions. He stands, as it were, an interrugation point in the mid-st of thod's universel continuaty making interrogatories.

But even supporing infolicetual questions all new supports in the point of the stands of the stands of the supports in the point of the stands of the stands and effect, when the stands of the intellect, as a more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more system, should be made clear. Bill there is more in the system of many the clear of the clear o

seem for round to the amount of the round in the collection of the round in the

temptations of life without his spirit and parity? The you feel that you can do the great wark of tied and man without his law of laye? You saidly do not. You feel the need of Chalatt hat think, "I do not need him now. I will also a little longer without a shared him now. I will also a little longer without a shared him now. I will also a little longer without entrough him in my heart. I will make my own will a law unto mo: I will make the plenaures of sin the object I pursue; by and by I will seek for Christ ity-and-by I will make him the ruler of my soul; but not now." Is that your viriual argument? It is the argument of your life, unless, feeling that Christ can supply your give up your soul to him, surrouder to his law, and say that love, that freedom, that parity, that blessedness, that elf-secrifice shall be the law of your life and your heart.

Have you answered to that appeal which he makea? "Lo, I stand at the door and knock." What heart opens to-day? Wint door is barred still with worldliness and sinful dealro, with false conceits of God? Enter Lord Jasus and be to me the supply of my worn soul, the light of my bewildered mind. Enter in and redeem me iron the power of sin; bring me into union with thyself and with my God. Christ does not walk in bodily presence now; although he is present in every truth of his that comes to our cars from the New Testament, in every remembrance of him that comes before us in every homan heart to-day. He is before us in the simple symplicity de they express our needs. Our needs are elemental. Just as lut be bodily life, for the most simple and elemental things we depend immediately upon God! just as to-duy many parts of our land are parched with the long drought, and there are prayers going any that God will send the fertilizing baptism of the rain, that the very bread on which we live may be brought out of the earth; so here, in the bread which represents this bload, i need the very spirit which was in the blood rate upon the cross. We need it. We who are most guilty most need it. He who turns away eays: I am not good enough to claim my share in these simple elements: I am not good enough to express my want of Chilst's help as he gives it to me in these simple symbols, the bread and the cup—for that is the real argument. The man who turns away from the table of the ford, feeling that he is not good enough to come he it really The man who turns away from the table of the Lord, feeling that he is not good enough to come be it, really is forgetting that which appears upon the surface of things. I should naturally suppose. The man who turns away from the lable of the Lord, really says: I do not need Christ's help: I am good enough without it; I am strong enough without it.

Oh, remember who gathered around Christ upon earth; not the self-righteous, not the houghty, not the send hy-lam-holler-than-thou' people; but the poor leper, the wretched outent, the needy prodigni, crept in and found something in his words that touched, and

resumd by I am holler than thou' people; but the poor leper, the wretched outcast, the needy prodigal, crept in and found something in his words that touched, and blessed, and healed. So I think to day, the expressions of his truth and his love that come in these vimple symbols, should invite us all; because we are all needy; but especially those who are conscious of sin, weakness, and tempatation. While on the one hand they express our need, on the other hand they give the answer to our need. What does the broken blend, what does the shed cap tell us? It tells us of God's infinite compassion for us, that the life in Jesus Christ was God's life, that the love that Jesus had for us in his death, was the father's love, speaking through every trickling blood-drop, in the outstrotched hands and the natiled feet, in all that great sacrifice of his life on the cross, to the culmination of the sacrifice. All that tells us that Christ loves us, cares for us, invites us to treat in him, to come in our sorrow, and believe in bis providence and goodness; to come in our sin and receive his pardon; to come in our senses, in our poor and trembling barks upon the sea of life, and find a haven of everlasting rest. Come then to the law of life in Christ Jesus; accept every channel by which it may be wrought in your souls, carried in your hearis; and in this satisfaction of your deepest wants, with this answer to your profoundest question, you will not again ask, "Art then he that should come, or do we should come, verily to you has come.

Written for the Banner of Light. I THINK OF THEE. DY LITA II. DARNET. I think of thee, 'mid noisy hom And city's din, past memories come, Ah, yer, my friend, I think of theo. I think of thee 'neath Phobos' beams, By Boi's Huminating streams, ' Each radianon brings a thought of thes. I think of thee with and regret. Ahl would that thus we ne'er had met.

For all too oft I think of thee. Then think of me, and come in song, And though life-parted, joy prolong. In hely friendship think of me. dence R. L. 1900, de misse est europeand. I bar attre

MORE LIGHT.

A writer in your paper for April 28th makes the "Phrenologists, it is true, are enabled, as they pass;

"Phrenologists, it is true, are enabled, as they pass, through the wards of a state prison, to fell aimost to a positive certainty what the criminal deeds of each prisoner may have been but they also know that if these same criminals should reform, is the course of a few years the brain, or certain organs of the brain, will change also, so that the effects will be visible externally, not only in the physiognomy of the individual, but the various parts of the skull will be elevated and depressed as the organs have been respectively active or dormant. This fact cannot be controverted, and puts to flight all notions that man council the decomposition of a superior or controverted. be influenced by circumstances or education *

My own experience in phrenology, for the past thirty rears, does not confirm the representations here made. For determining character, I am of the opinion that phrenology is very much overestimated by some of its more prominent advocates. And, in respect to the unceltive cortainty" with which ucriminal deeds! are here alleged to be told by its professors, I must also demur.

I enjoyed the acquaintance of George Combe, and baye heard him express the view I have here stated in regard to "reading character" from the contour of the head. The truth will be found to be, I think, that, one of the phrenological descriptions of character generally given by the "professors" of the science examining heads, will apply with equal approprinteness to any number of heads. I do not mean to any that the brains are not indicative of mentality; but, what the phrenologist is "enabled" to do by the contour of the bead, is, I think, really overestimated.

Nor is it true that the size and chape of the brains ere so very much changed, as is here asserted, in the "course of a few years." This "fact" can be controverted, and it is controverted by the most intelligent writers on phrenology. The changes in the structure of the crunium are not so marked as is infinated by the writer from whom I have quoted above. And, as he is "A Seeker of Truth," I offer these remarks, not for controversy, but to assist in these re-

He says: "Every cause must have its effect." Why not say, Every effect must have an adequate

I was about to offer a remark on what this friend attempts to tell us, about who or what, or where God is, oul I forbear. To me "God" is absolutely incomprehensible, and, that of which we can know but so very little, our words should be sparingly uttered.

Nor do I see how any one can know that there will be no verying in eternity." The doctrine of eternal progression is founded on its corellative of elerant imperfection. What is morally wrong to-day, will be norally wrong forever. A mathematical error may be discovered and corrected, but the error remains. And so there is a sense in which the wrongs of haman life remain forever. Like an error in the seast or the warp of a piece of cloth; the piece is extended in length, and, as it were, it outgrows the defect, but the olace where the defect occurred remains forever.

The wound on the human body leaves its scar, which an never be outgrown; and it may be, and doubtless is so, similarly with the human mind; while it's wounds are healed and outgrown, the mental or moral cicatrix remains forever. We never outgrow our own individualities. So it reems to me. n. n. s. Boston, April 29, 1860.

The man who is "doll of apprehension" when last heard from was turning for a friend who had an axe to eriod.

Never give way to melancholy. Just to sure as you. do. you release your hold of happiness, without the least probability of regulaing it.

Beyorked for the Danuer of Light. BROMSTOLD STREET CONFERENCE.

The Deston Spiritual Conference is held at the Hall No. 14 Bromfield street, every Wednesday orining.

May loth was discussed the following Usy 1015 was uncurrent the principle of the state of that is denominated Instinct in Animal What is it that is denominated Institution in Unit What is the difference, if any, between them I Do Institute below Him possess the faculty of Reason I'

Mn. Wernsnors.-The subject of intuition and instinct all persons have thought upon, more or less. Everything in unture blends-there are no dividing lines in nature. No one can tell where mineral existence ends and where vegetable existence begin; or where regetable ille ends and animal ille begins. Bo It is in regard to instinct, futuition and reason. These blend-they are inseparably connected; the division line is nowhere. Intuition is a kind of fatalism; so is instluct. The new-born babe takes nourishment from its mother: this is instinctive. Animals possess this power that the child possesses, and in the animal this runs out in a direction for self-protection and selfpreservation. The infant child runs out in the direction of reason and intuition. Instinct is a spark of divinity; so is intuition. The bee makes wax because It cannot belp it: the same power acts here that acts in producing the bee itself. The intuition in man le from the came divine power as is instinct. Instinct in intuition in a degree.

[The speaker gave instances to show that animals not only possess instinct, but reason.] -The instinct in animals and reason in man, is the

same, differing only in degree.

Dn. Paron.-If I speak I shall speak from instinct or intuition, for I have given the subject under dia. cossion no thought. Fixed laws control all matter and all mind. If we examine, we find everything to be governed by fixed laws. Classification makes ideas indefinito. We caunot present ideas clear with language. Minerals are governed by fixed laws; and there is as perfect wisdom in the government of the mineral kingdom as exists in the highest degree of intellect. Go all through the mineral kingdom, and come to the vegetable, and the same wisdom and nower are visible; and from thence to the animal life, where instinct is developed, and the workings of the same divine hand is traced in fixed laws that govern everything. But when we come to man, we think we enter upon a different plen; we think the mind can act free. This is a great mistake. The mind is governed by an invisible power, as much as is the mariner's compass—by the same power that governs the mineral, the vegetable, the onimal. Many will say this is fatalism. We care not for what may be said; truth is better than sayings. If there is a difference between instinct and intuition it is only in name. There is no freedom from the government of fixed and inflexible laws, laws that are divine and inevitable. Elements control organisms according to the nature of the organism throughout the universe, always. The mind of man is a higher power; it influences the move ments of the material world, in proportion as it is higher in development. Man is an epitome of all creation. Everything that God has made, in all creation, is preserved in man. All instinctive powers are in man. The higher faculty comes in man, which is the attribute of consciousness, intelligence, wisdom, men cy, justice, goodness. These attributes man possesses. and they are of God. I would have the ideas of prin ciples rather than the words of principles; I would have the language of intuition rather than the imperfect language of words. Mr. Thaten.-Great injustice has heretofore been

done to the animal world by man. We have thought that animals had no mind, and we have neglected their cultivation. He told a very interesting story about the fidelity and reasoning powers of a dog who slaugh-tered the robber that murdered his master, and drove the robber's accomplice up a tree and kept him there until he was arrested by the civil authorities; and con cluded from this that dogs have mind and reason.

Dn Lyon.-The question opens a vast field for reflection. Men of science may trace out certain facts. and know something of science; but it is importan to know the causes of these facts. Where does justinet end and intelligence begin? The spider reasons when he makes a trap to catch the fly which be catefor food. The bee does his work-makes honey for future support; and is there mind, reason and intelligence here! No: this is instinct. Reason belongs to the front brain instinct belongs to the back brain. The moral and intellectual faculties of man belong to the front brain. Animals do not reason: if they did, they would be im mortal. I positively deny that animals exist in spiritlife, except by the desire of souls that are immortal. If a lady has a net bird, or a pet animal, she may, by

desire, create that bird or that animal in spirit-life. Question-Is that bird or animal, then, a real exist

Answer-Tes. Question-Then has it an immortal existence?

Dn. Paion.—Spiritualists have get at the root of one of the most beautiful trees in God's creation, that

is, that the spirit of mun is not the result of organization. The mind is an element filling immensity, and it flows in matter, and is manifested as conditions de mand. I have positive evidence that spirits do take possession of, and act through, lower forms of organizatien. A spirit descended in the form of a dove on Christ, when be was baptized. Oucation-Do animals have a cerebrum, or front

brain?

The speaker answered this question in the affirmative, though he said that in quality it differed from that of man. Do not spirite selze upon wood and dead matter, to manifest their presence; and if they do, why may they not influence living birds and animale ?

Ms. LEONARD.-I have a great desire to know what spirits can do. We know that spirits do have an infigence over us, and I want to know how far their influence extends in the government of the material

Dr. Lawis .- Everything is governed by necessity and adaptation. Instinct and intuition are only manifestations of mind, and mind is spirit, it is life. I believe that the cerebellum and cerebrum exists in all animals, as well as in men. I do not think that there is any such thing as a personal God. All nature is divine: God is everywhere and in everything, in the organization of every being. I cannot draw a line of distinction between the development of instinct and intuition; between reason and spontaneous thought. Animals do reason. I am certain.

Ma. Spoonen.-I wish to say something corrobors tory of the idea that animals are immortal. Some here say that animals are as perfect when born ne at an advanced stage of their lives. I cannot see this as a fact. It seems to me that the suffering of animals is an evidence of life that shall be rewarded by happiness after death. The earth has been, in its earlier exist. ence, inhabited mostly by lower animals; and this life is lost if they are not immortal. I have reflected much on the subject of intuition, and the more I reflect. the more I conclude there is no such thing as intuition. When we get a glimpse of something that is true, the glimpse comes of experience. Dr. Child claims that we can discover truth without experience. I do not think that this is truth. Distinguishing truth from falschood is a matter of experience alone.

MR. Epson.—The difference between intuition and thinking may be blended. Animals instinctively act with as much correctness as does the mechanic. All animals of one order exhibit the same taste that is pesuliar to their species, hence I conclude that they have not come to the power of reason. When the beaver builds its dam, or the apider weaves its web, it is the provision of the divine mind. God controls the animel below man to act, as much as he does man in his actions.

DE, PAIOR.-We may account for all the different manifestations of life in the varieties of material or

HR. HINTON.-I desire to say a word about Mr. Spooner's remarks on intuition. Admitting the dell-

he presentation of truths, which are claimed to be in no snows enter to benumb his attenuated fingers. tuitive. How can my friend Spooner say envilling of and has had no experience in it? The same subject will be continued next week.

Bunner of Light.

DOSTON, SATURDAY, MAY 20, 1860.

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THE CHIMNEY-CORNER.

How low sceme the wall, how little the gate, how narrow the door, to the one who went out from Home a boy and comes back to-day a man! The world has fewer sweet illusions with which the years love to Winter. There is just enough of chill in the air to make such ornel havos.

But the fireplace is as wide, and the wooden mante is as high, and the fire-dogs are as erect and watchful. and the twin corners of the hearth as cosy, as when the tea kettle used to sing on the hob in the winter of ternoons, and the Old Folks sat and let the fire-blaze shine in their own fading eyes. The whole house may have undergone a revolution, but the Chimney Corner keeps the memories sweet and whole; if they are driven out from the attic, the chambers, the keeping-room, they ctreat to the hearthstone, and there make a final stand before vanishing in clouds of thin blue smoke up the himney, skyward,

We are all true Fire Worshipers. Parses never of ered more genuine adoration to the flames in which he soes the Soul of light-no Inca below the tropics for paid more faithful homage on solstitial morning to the great Sun-source of existence, than does the man of blenk New England, in his secret heart, to the onest blaze that flickers on his bearth and goes out by his chimney. It may be nothing idelatrous-his love for the open Gre-but his spirit daily and nightly offers sacrifico there, and in the dancing flames repeats its home-bred litany. In Virginia, they wisely style a bright fire the heat piece of forniture in the room; but the ever open door lets all the scutiment of comfort through. A house without a fire on the hearth-and especially, a house in the country! A home without a cheery blaze in it ! No harmless shadows wandering up and down the ceiling and the walls! No auroral flashes playing over the little panes in the windows, and making the home sentiment legible! What utter darkness of desolation would crowd every room with

lte swart images i Fire is social. It has playful and tender sympathics though its maw be ravenous and its tongue flerce. We sit down at the open hearth in the evenings, and look into its pure face to find our long-sought revelations. Our fancies trip on the tips of the mimic waves of flame; and become excited till we can hardly keep then company. Our imegination plunges into the white and red heats, wallowing in their swelling and retreating tides, and dragging out-not wrecks always, but drowned images freshly cast, newly drest, and dripping with the molten sheen of a brighter beauty. So we all love to sit at the hearth, whose brooding silence

a most intensely social. But the Age invades every nook and corner, however ulet or drowny; like the tax-collector, it forgets no nan's door. And the Age has brought along an army of masons, and stove-dealers, and pipe-fitters, who have come into the pleasantest rooms up and down the land, equipped with their ugly implements of innovascross the old fire-places, and shut out spirit victors from the chimney altogether. They have walled up all with a single glaring eye, perhaps, but oftener with der blades of grass, to beautify the places whence they warm their benumbed fingers; and this they denominate the STOVE !

Henceforth, Penates, sourry away to attle and cellar as fast as you can ! You are wanted here no longer ! Grandmother, in her bigh-growned cap, will not sit in the corner now, but post herself out in the middle of the floor. The cedar tray, half-filled with rag-balls for the new carpet, will be under everybody's feet. There are to be no more household gatherings in the evening. for the vestal fires are all gone out. A Stove is not a Hearth; Heat is not Fire; Warmth is not Blaze. The crowds that came and went for us in charlots of fire, looking at us with sparkling oyes from out the live coals, have taken their sad leave forever. The cities eneath the long forestick, bristling with spires and deenles, substantial with walls, and towers, and ca thedrais, and eastles outlying, and washed on this side and that with rivers such as never shone in the sun o heaven—are all faded, and dark, and dead. Heronto seam is not more ellent throughout its long-buried thoroughly forgotten. The heart builds no altars next blackened stove. It sends its tender aspirations to caven through no soot lined pipes. It waits upon the turn of no tinman's clumey "flues" or "dampers." Unless its sentiments are warmed in the blaze and brightness of a genial heat, they cannot be made to sall up on the wings of white and blue smokes aky. ward. Down the chimney is direct and open; but through a double-kneed stove-nips, the read is black and tortuous indeed. By looking up a wide-throated chimney, one may catch a sky-glimpse as big as his hand; but through the long and narrow neck of a stove-pipe- nover i

We see them still, exactly as they sat, years ago, in the bearth corner—the Old Folks, always "at home." And-bless us !- how brief seems the space that for the gaol chaplain to inquire into the character of a bridges the yawning interval!

-A Homestead without two Old Folks in the chimtey corner, would hardly be a homestead at all. With tion is reported by the chaplain to have taken place them, the charming picture is complete. There they are, day in and day out, steadfast to their places and to one another. When the eaves drip in the middle of the winter forenoons, Grandfather leaves his post and the Saturday's newspaper to make the safe tour of the kitchen, the store-rooms, the sheds, and the barnfloor, stopping on his route to throw down a handful of corn for the poultry. Grandmother is always sure to caution him against going out without a plenty of coats, and stout enough shoes on, and welcomes his return with as great apparent joy as if he had just come back from a long voyage to Cathay. And when he has nestled down in his cushioned chair again, and thumped the glowing forestick a little with the tongs, he will tell tales of the keen air outside, suggesting Arctic memories such as no living listener could call. bem, the charming picture is complete. There they Arctic memories such as no living listener could call in question, that will find the silver haired old couple

tanie of earnest talk till dinner. The children always find the twain there, when they gagement at Worcester; but the East winds caused an ome home from school on the winter afternoons; the pale out lying eleeplly across the floor-the gray cat spirit friends to leave for the South as soon as possicuried before the hearth—and the little sprites "pegged ble; he accordingly returned without filling his enin the knotty entrails" of the oak logs, singing the gagements at Worcester and elsewhere. He is still drowsy hours away. It is a picture that Wilkie would lconfined to his bed at Philadelphia.

altion to be correct, that he gave of it. It cannot be go distracted over. The winds are buffeting with traexpected that a subject cast to well handled by a man elers on the bleak and anony roads, tearing at their has has never perceived its existence. He. H. says hats, their cleaks, and the tobes that so meagrely prothat he knows not of the existence of such a thing as in. teet them—but no winds blow in the haven of this coltion. Dr. C. says that he does. I have felt the ex-rooms all days are haloyon days, and there is no atistence of intuition, and thence I have reasoned it out mosphere but that of peace, and heaven. The motile and it is real to me. We have often unediscated young in the old man's plump cheeks is as fresh as it ever ersons who will go beyond the powers of science in was; the features are nowise pinched with the cold; "Mother" and he, too, form the family tribunal

utuition, when he knows not that such a thing exists. and are always to be found on the judicial seat, ready to give audience. Many is the domestic problem brought to them for solution. They decide cases, especially for the younglings, with a promptness truly wonderful; and if Grandina only said thus and so there is no use in hunting for higher authority; she is conceded to be the wend of the law." Or Grandus promises to mend the broken sled; and nover was sled epaired with soch surpassing dexterity. All about the house he goes, filled and warmed with the dear old home feeling, from morning till night. And when one pair of eyes fades entirely from the hearth, and one stooping form is carried forth forever from its cherished corner-slast what vacancy is there not in the very heart of the household! Grandmother looks up from her forenoon kultting over into the opposite corner; but the chair stands there emply, and a great tear rolls down her cheek as she newly adjusts her needle in the knitting sheath. The fire is not hat enough to warm ber chilled heart any longer. She hears the wind roar without, and she thinks of the one whose rare is counded beneath the pines!

The Chimney Corner is in its greatest glory at night. hen the are-apirits love best to assemble. In the late Autumn days, when the evenings are beginning to lengthen, and the cricket sings as if he were hearse in the corner, and the sodden leaves lay trampled and dead in the walks and yard, the first blaze of the fire is very welcome; for it calls together again all the vorshipers at this household altar, and gives hints of the promises that cluster about the long months of ake one seek the fire, and just enough fire on the hearth to make the shill entoyable. other fires, through the whole year, like this first hearth-bluze in the Antumn. The vital group of wintry delights then shine out as upon a canvas.

Father and raother are in their places, in the long renings, and the children range themselves around. Whatever the occupations then, the associations are not to be described for their entire sacredness. Then the maske that each has worn through the day ere unlaced and fall off. Face answers to face, and heart speaks to heart. The round world has nothing like this to offer for pure and true enjoyment; students, philosophers men of coarse ambition, travelers—at throw longing eyes, from the midst of their busyl career, to this impocent and humble picture, and accratly acknowledge its possession to be the single dream of their hearis. But they drift further and further from it, instead, till the picture is only a pic ture, and has little life left but in memory.

The ameky stories that belong to these evening groups around the hearth are not to be set down as the lays are in the calendar; they are themselves the gay children of the peaceful hours, and troop forth only when wanted. But no Dutch tiles are one half so crowded with their Scripture records and illustrations, is our commonest Areplaces with figures and scenes that belong to the homely winter evening stories The youngest boy is no more under the spell than is his oldest brother. They mount the stairs to bed, at last, in strange company. The girls feed the coals with wisps of paper, and watch, as the sparkles travel up and down the burnt heap, to seeo the folks go ne from meeting." A genuine ghost story makes the logs populous; the shadowy faces of the spirits peer forth from caverns in the sticks; their forms filt across weltering sens of flame; they climb into towers and steeples, and becken at windows through which pour the floods of yellow sunsets. All this, and many, many times more, can a story of a ghost evoke from the logs that were so lately chopped on the nigh

It is at the hearth that the heart blads up it sheaves for harvest. Here all its joys, domestic and foreign, are gathered in. Here the sembre woof is gally shot with bright figures and patierns: The selfcommunion at this altar is searching and thorough; a man sits down face to face with himself, and thinks

na mare of guile. If there might be a hearth in every heart! And uch dear old memories as one carries away with him-reasoned well with time, rich for their ripened colors, mellow for their surpassingly sweet flavors tion. They have drawn curtains of sightices masonry The chimney-corner has been the district school. house for all the viriues of this present generation. What is tender in popular sentiment, what is the delightful memories in a dark and deadly impris-direct and simple in popular preaching, what is well-onment, where their blackened skeletons will be found grounded, and strong, and homely, in popular phrese, some day, overgrown with the nettle-weeds and long has its healthy and enduring root there. Tear up all grasses that beautily homestead desolutions. They the broad hearthstones in the land, to-day, and these have mounted a grim and dark looking instrument, very memories would start up, around them, like ieng and keep them green forever i

The Right Way

A story has been traveling through the newspapers n relation to an ingot of gold that was recently for warded from San Francisco to Paris, and sold for \$2075, but which afterwards proved to be nothing but a gilded mass of lead. The swindle was perpetrated through the agency of Wells, Fargo & Co.'s Express, who, when the leaden ingot was returned to their office in San Francisco, set to work to discover the swindler. He was found to be a fancy goods dealer named A. Kohler, and he was let off upon the payment of the amount of the inget, \$2075, and \$2000 for expenses incurred. But the matter did not end hero. although the government officers concluded not to prossente him, on account of a defect in the law. When Kohler's rascality became known, his bankers immediately paid him his balance, and declined to have any further transactions with him. The insurance compa nies also cancelled their policies upon his property, and treets; the cities and people of the plain are not more the man stands before the community a convicted swindler, shunned by all honorable men. This is pretty sure and swift justice, and we are not sure that it is not as handsomely administered as in any case that has recently come under our notice. If the whole community would units to frown down wickedness of every kind, instead of pursuing the perpetrators with a re vengefulness that only stimulates their own, it would not be long before there would be an end of all praclices but just those proceeding from the best and purest intentions. A man would then have the readlest motive to be honest-self-interest.

> The Duchess of St. Albane a Spiritualist. The late Duchess of St. Albans (Harriet Melion) sent young woman, whose mother had befriended Harriet when they were actresses, and the following conversabetween the Duckess and himself :-

Thomas Gules Porster Was in this city May 4th, on his way to fill an enattack of rheumatism, and he was advised by his The Jupanese Embass.

There is nothing like disappointment to bring a man to his soher senses. It was not such a great while ago May 27th, at a quarter before three and at one-ball that Johnny Bull would have been raging red with past seven o'clock, r. u. To all who know Mrs. E. a anger. If he had been told that the Japanese Emperor was going to send representatives to America before city is sufficient; but to those who do not know her we he did to England; but now that events have taken will state that she speaks at the present time in what the turn they have, and the lacquered gentlemen from is denominated a conscious france, with her eyes open the apposite side of the globe are really over among us. At the close of the lecture she often gives visions, at last. Johnny very advoitly makes a virtue of neces- which are very heautiful, and has, on a number of different control of the lecture she often gives visions. sliy, and talks, through a recent number of the lon- ferent occasions, after the lecture, given remarkable bear bim. Baye he:-

"Whether the embarsy will be welcomed in every part of the world with the same embassism is another question, but we may assure our American frictule that we are not in the we may assure our American frituds that we are not in the least degree leadous of their priority in these arrangements. If their squarjous first exacted the Japanese into sociality, they had a chaim to the first treaty, and their geographical position was a pretty good goaranty for the homor of affectivist. It was no more than assure, indeed, that the first visit. It was no more than assured, indeed, that the first visit. It was no more than assured, indeed, that the first visit is Japanese in the way of commerce abouth so directed to the shores of China or California, instead of boing addressed to the more distant regions of Kurope. We can title in what way the current flows so long as it flows freely. It is dready clear that Japan may become an exporting to story of great importance, and it seems now ascertained that, though the shipments to Europe have not been numerical state the opening of the trade, the husbeause treasacted with Ohina has been on a very extensive scale. We are quite satisfied with this beginning. The early navigators bugged the shore before they ventured out upon the deep, and the Japanese merchants may feel their way to profit in configuous ports before they stretch across the great occans of the world. This embassy, however, ought to do compare the product of the sured. This embassy, however, ought to do compare the sured to the sured to intercourse. If a hundred

ture, but promise wonderful results for us under the hand of patient skill and close attention. All these things point no less to refinement in our animal tastes than they do to a day of pleasure and plenty for all who desire to plant vines and trees of their own, and to tend them peacefully and with profit.

Strawberries and Crenm.

It will not be a great while, now, before we shall be that "strawberries and eream" have come. Thousands will welcome the tidings when it gets here, and not ten persons out of at least as many thousands will stop to inquire as follows: "if, now, all this cream is skimmed off the milk and brought into the city of Boston, how is it that the regular consumers of milk are not cheated out of their cream by the operation?" Of course this same cream comes off of somebody's milk; whose, then, can it bo? If the cream is lost to the daily milk customers, then of course a deduction should be made in the price; and furthermore, they should be told why the deduction is thus made. But as nothing of the kind is spoken of, and the prices of milk hold up to the customary standard, and the supplies of pure cream for atrawberry eaters are fresh every morning, and renewed every avening, the thought suggests itself—that very little creum is sold with milk to city customers, anybow, and that if the milk itself is all milk, or oven two-thirds so, the consumer has excellent reason, as things go, to be grateful. The strawberries-and-cream question is the nub of a great many serious inquiries.

The various political parties are rapidly marshaling

the decks and rigging. An account of the transaction goes on to eay:

"As the beat approached the vessel, it was observed that on copy was thrown out, and it was observed that one capy.

As the beat approached the vessel, it was observed that one capy.

As the boat approached the vessel, it was observed that one capy.

As the boat approached the vessel, it was observed that one capy.

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As the boat approached the vessel, it was observed that one capy.

As the boat approached the vessel, it was observed that one capy was no sconer on the rolloutents, unsatisf. And the was captured below, caught sight of the officer, when he had no teen one the boat raised as hout, a signal that she was a slaver and a prize. The moment that the lower and a prize. The moment that the lower as a slaver and a prize. The moment that the lower and a not ten persons out of at least as many thousands will goes on to say:

The various political parties are rapidly marshaling nd wheeling their squadrons into line for summer action. The convention that mot at Charleston ad journed to perform its work elsewhere, and under diferent auspices; the Baltimore Convention has already presented lis candidates to the country; the Chicago Convention has concluded its deliberations in a manper calculated to suit itself; and we are yet to wait for the meeting at Baltimore of the adjourned Charleston body, and possibly have a purely Southern assem for the like purpose of President making, at Rich mond. Among the whole, it would go hard if some how a fit man had not been selected as a candidate fo the chief magistracy of the United States. If the proper man does not manage to work himself into this havored category, it is a bold libel on the spirit of our institutions, and a clear disproof of the notion popularly entertained, that the people both understand how to take care of themselves, and are doing it with all earnestness. It is beyond doubt that the present summer will furnish the most absorbing political campaign through which the people of this country have ever yet passed.

Camela Our readers are aware that the plan of testing the appacity of the camel for work in certain portions of our country, has been working itself out of late, in ome of the Southern States. Alabama and Texas, for instance, and with a degree of success for surpassing the liveliest anticipations of the projectors. They adent themselves to our climate readily; their spongy, epreading feet receive no injury on the neculiar soils of the South, they are hardy and tough, and their capabilities of labor and endurance, under the changed circumstanes in which they are placed, is truly wonderful. On the pinins of Texas, in particular, they have proved themselves great travelers, performing their work with readiness and case at all times. The last mail from San Francisco brings intelligence that about twenty camels are to arrive from Liberia in that city, during the coming summer, and will be employed in place of mules for the mountain express and freight usiness between California and the Salt Lake. look to see the time when these patient and laborious creatures will regularly traverse our vast Western plains, taking the place of horses and the beasts of

readers, and led them to inquire to what depth of infamy and woo it is not nossible for a base and blind estion to drag a man down. It is not quite fair, we admit, to judge of the guilt or innecence of an accuse person before all the evidence has been submitted, ret it is undeplable that many circumstances connected with the present case place the remaining actor in this tracedy in an extremely unfavorable light, and provoke very free remark on all sides. We will not, however, dwell upon the incidents of the affair. All the points of the case will be duly and searchingly investigated, and no doubt other and earlier occurronces will be summoned to throw the light of their testimony upon the matter in hand. It looks black and ugly, at any rate. Should present suspicious become at length authenticated facts, the lesson taught by the whole occurrence to misguided, thoughtless, and thoroughly selfish men, who think the delights of appetite the highest pleasures attainable, is one that they sught to heed and improve.

Are there no Bad Spirite? In enswer to the above question, Andrew Jackson

Davissays, in his Herald of Progress: We do not recognize all spirits, either in this world or the ext, as occupying the same relative positions to truth and We do not recognize all spirits, either in this world or the next, as occupying the same relative positions to truth and goodness. Bome are ignorant, dark, discordant and unprecessed; while others are wise, bright, harmonious and beautiful; but intrinsically (in the Acart and core of trick) we can discover "no high, no low, no great, no small." In the stance of being all are alike, but the world-wide discrepancies occur in the region of relations; same materials and identical principles, infinitely diversible by difference of combination. We have nover taught that all spirits are pure and reliable; but that all are progressing centre-ward Bles. Vannie Ruchank Pelton

Mes. Polton will fecture in the Melodeen on Bunday imple announcement that she is to lecture in our don Times, as sensibly upon the subject as we care to tests to persons in the audience whom she has never before seen. These visions and tests, however, are not always given, but seem to depend entirely upon the condition of the medium and of the audience therefore no i romise can be given that they will occur at either of her lectures. In regard to her capacity as a lecturer we would refer the reader to the following communication, which we cut from the Fall River

visit. It was no more than natural, indeed, that the first efforts of the Japaness in the way of commerce should be directed to the shores of Chius or Ediffernic, instead of boing addressed to the more distant regions of Kurope. We can titled in what way the current flows so long as it indeed that way the current flows so long as it indeed it is directly clear that Japan may become an experiment that, itsough the shipments to Europe have not been numerous since the opening of the trade, the husbess trensected with China has been on a very extensive scale. We are quite satisfied with this beginning. The early navigators hugged the shore before they ventured out upon the deep, and the Japanese nertchants may feel their way to profit in contiguous ports before they ventured out upon the deep, and the Japanese nertchants may feel their way to profit in contiguous ports before they stretch nerose the great occasing the profit in contiguous ports before they stretch nerose the great occasing the profit in contiguous ports before they stretch nerose the great occasing the profit in contiguous ports before they stretch nerose the great occasing the profit in contiguous ports before they stretch nerose the great occasing of the world. This embassy, however, ought to do committed in small first the market has come to be a famous branch of business in this country. We continually read and hear of persons who pooket annual profits from the proceeds of small gardens and farmed that the strength of the proposed of the state. We continually read and hear of persons who pooket annual profits from the proceeds of small gardens and farmed that the state of the proposed of the proposed of

A Cuban Slaver.

The United States steamer Mohawk recently cap-tured the barque Wildfire off the eastern coast of Cuba. baving 620 negroes on board from the coast of Africa. She came in eight of the suspicious vessel, that had no name on her stern, and no colors. Haillow her, the stranger run up the American flag. Lieut. Craven. the commander of the Mohawk, was not satisfied with the appearance of things, and ordered Lient, Carnen reading flashing announcements in the city papers ter to board the craft, whose officers were seen lazily leaning over the rail, a few men being scattered about sands will welcome the tidings when it gets here, and the decks and rigging. An account of the transaction

Chewing, Smoking and Snuffer.

It would be a difficult matter to may, just now, exanother, is used in this country; enough, certainly, by professional chewers to disgust all cleanly persons Raleigh and his friends had never taught the world the abominable trick of its use. The Dean of Carastounding summery of the quantity consumed by the who has a friend (and who has not?) whom he desires people of that, as well as of other nations: 33,000,000 to save from destruction. ounds of tobacco were consumed in that country at an expense of \$40,000,000, over \$20,000,000 of which THE LUCK OF LADYSHEDE. went in duties to the government. In 1821, the annual average consumption was 11.8-4 ounces to each the pages of Littell's Living Age, where it was origiperson; in 1853, it had risen to 19 ounces. There are nally transplanted from Blackwood's Magazine. It is in London 19 manufacturers of tobacco, 1569 shops, 7980 workmen engaged in different branches of the the best of the tales that have, for years past, made business, and no less than 250,018 tobacco-shops in Blackwood famous among readers. Some reviewers the United Kingdom. In France, much more is con- call it the equal of "Scenes of Clerical Life." by the clearing \$20,000,000 annually by the government me-nopoly. In Denmark, the annual consumption aver-This story by printed in benetiful style, and cannot ages 10 cances to each person; in Bolgium, 73 cances; fall to commend numerous readers in its present form. and in America the average is vastly higher. It is calculated that 1,000,000 tons, or 4,480,000,000 pounds of tobacco are annually used in the world, at a cost sufficient to pay for all the bread corn used in Great British. It is besated that 100,000,000 of the human race are smokers. In New York city it is stated that there are 200,000 smokers, each using two eigars daily. making, at an average of four cents each, \$16,000 daily, or \$5,840,000 wasted in smoking in that city and keeps the lead. He who is still without a WEBilone. There are about 900,000,000 cigars manufactured in London annually, amounting, at the same price, to \$30,000,000.

American Mediums in England. We have at this time only room for a single para-

graph, which we extract from a long and interesting article in the last London Spiritual Magazine, from the pen of William Howltt, Esq., entitled "The Threefold Development of Spiritualiem:

"It is a singular and significant fact, that three of the greatest mediums all proceeding from that country in which the new wave of Spiritualism eventuated—the United States of America—are all actively exerplains, taking the place of horses and the beasts of the United States of America—are all actively exerbinden on which our settlers have been accustomed to cleing the powers conferred on them in England at this rely.

More Orime.

The recent developments attending the sudden death of a young lady in Woymouth, in this State, have sent another thrill of horror through the hearts of ing."

DRESS OF THE JAPANESE WOMEN.—The dress of the which crosses the breast, close up to the neck, or little lower, according to the taste of the wearer, reaches nearly to the ground, and has loose sleeves. leaving the wrist free. This robe is confined round the body by a shawl, which is tied behind in a how. the ends flowing. Everything in Japan, even in dross, is regulated by law; and the enmptuary laws have been very strict until lately, when contact with Euro peans appears to be bringing about a slight relaxation. The color worn by all classes of men in their usual dress is block, or dark blue, of varied patterns; but the women properly are allowed, and of course avail themselva: of the privilege, to wear brighter dresses. Yet their taste is so good that noisy colors are generally eschewed. Their robes are generally striped silks grey, blue, or black, the shawl some beautiful bright color-crimson. for instance-and their fine jet. black hair is testefully set off by having crimson crape, of a very beautiful texture, thrown in among it. Of course we speak of the outdoor dress of the women; their fall dress within doors is, we believe, far more gay,-Cruies in Japaness Waters.

Time Changed.

The Convention of Spiritualists at Independence Iowa, has been changed to Thursday, July 12th, 1800, other talented speakers.

LITERATURE.

Echors of Hanger's Printy. By James Redgard. Hoston: Thaven & Eldnings.

The above volume, mechanically speaking, is unexcoptionable. Like the other markedly good productions of the press of the same young house, this one is a re-freshment to the eye of taste. The contents of the book may be expressed as follows: the apotheosis of John Brown—the slavery discussion—the policy of not med-dling with it in the States—and outright Abelition, These several points are duly amplified and illustrated by speeches, fetters, poems, and sketches of personal character. For ourselves, we think that the memoir of John Brown, by the same author, exhausted the subfect; afterswaths are not generally of as much value as the first crop. Many authors-some of even more ability than Mr. Redpath—fall into the easy error of repeating themselves, and we think the author of the Life of John Brown has been guilty of the same mistake in the present instance. As we remarked of that book, so we candidly say of this-we do not like the spirit. There is too much War in it, and too little Love. War is his policy-War is his principle; it is not ours. We do not believe the world is to be made religious, or to love justice, by sheer force; nor yet by denunciation. In this particular, therefore, such a book as this does not suit us. It is calculated to inflame popular passions against all slaveholders, and to crowd calm resson to the wall. There is such a wisdom as that of waiting upon Providence: the author of this volume would be continually audging the Almighty's elbow. and whispering new suggestions. Many will be glad to read the collected speeches that were made by wellknown individuals, subsequently to the Harper's Ferry affair, and between these covers they will find them in as handsome a form as they will ever be met with any. where.

THE THRONE OF DAVID. By Roy. J. H. Ingraham, L.L. D. Philadelphia: G. G. Evans.

This makes the third of a series of volumes on Sacred History, planned by the fertile brain of the author. This volume is an attempt to illustrate, after the same plan followed in "The Pillar of Fire, or Israel in Bondage," the grandeur of Hebrew history, at the time when the "chosen people of God" had attained, under the reigns of David and Solomon, the height of their power and glory as a nation. David forms the central figure in this work-"Prophet, Priest, and King, and type of Him, who as the last Prince of his House. transferred the Throne of David from earth to Heaven. from Jerusalem below to Jerusalem above !" The leading events take their rise in the different periods of David's career, presenting him as a shephord, and a nost, as the friend of Jonathan, in his victory over the Philistine, as King, and in all those other scenes through which he was called to pass in his later life. The style of the author is enthusiastic, and at times pictoresque; he always calists the attention of the render, and never falls to call forth his sympathies. He sime in this book to present, with the pen, Scripture History with nearly as much vividness as the artist does with the pencil; and, with many persons, he will no doubt have fully succeeded. We are not of those who fear lest the Bible may be profused by familiarity; hence we cannot understand or sympathize with the scruples that are expressed by many at the appearance of a work of this character.

THE WASHINGTONIAN HOME. By David Harrison. No man living can peruse this well written account of the little Home for the Reformation of the Drunk. and at 36 Charles street, Boston, without blessing God that he has lived to see the day when genuine reform is undertaken to the right spirit. This institution, established by the liberality and benevolence of a handful of men of true benevolence, has already been successful to a very large degree, having reclaimed, on real "moral suasion" grounds, nearly six hundred persons, some of them of the best intellect of the country. We predict that it is but the germ of a larger and more general movement that will, at some day not far off, make itself felt upon the social happiness of the land. Albert Day is the Superintendent of It would be a difficult matter to say, just now, ex-totly how much of the "vile weed." in one form and ume. Nothing like force is ever employed there, each occupant being left free to go and come as he pleases. The Home is accomplishing a great deal of good, and with their flithy practices, and make them wish that we extend to it our hearifest wishes for increasing success. This little volume, setting forth its characteristics, is well deserving of the perusal of every one fisic, in a late lecture in England, gives the following who desires to rid himself of a diseased appetite, or

This is another of the choice tales reprinted from equal, in point of vividness and power, to many of lation, the Emperor outhor of "Adam Bodo" and that to blob nest Published by Littell & Co., Boston.

WEBSTER'S UNADBIDOED. G. & C. Merriam, Spring-field, Mas.

We have of our table an elegant pamphlet, containing the highest recommendations of the above time-approved and standard work. They come from the first literary anthorities in the land. WEDSTER takes STRE is destitute of a right hand.

ONE HUNDRED BRAUTIFUL MELODIES FOR THE VIOLING selected from all the Favorite Operas. ONE HUNDRED VOLUNTARIES, PRELUDES AND INTER-

By C. H. Rink Boston: Oliver Ditson & Co. The value of the multitudinous musical publications. of Ditson & Co. is well and widely understood. .. The above works will be found to be among their best. They are convenient for use, and contain some of the

. M. V. Bly to Emma Mardinge.

I wish to accept the challenge or proposition Miss. Hardinge has publicly made to me to produce or explain certain manifestations which have been exhibited by one (Dr.) Redman, late of New Orleans.

I claim that I have and can again perform each and every manifestation which Mr. Redman has performed since I made his acquaintance in New York some three spaneso women is simple, but graceful. The robe years since. I claim that I did perform the same or similar phenomena produced by him in New Orleans, and by the same modus operandi; and that it was because I imparted the "nower" to others, (who visited him and ascertained the truth of my assertions.) that he was obliged to evacuate the city.

I will hold myself in readiness to meet Emma Hardingo, Mr. Redman, and a committee composed entirely of Spiritualists and those opposed to my views, (only reserving the right to reject those I would not believe under oath.) at any time and place she may mention. and have the matter fairly tested. If I do not repeat in as good or in a superior manner every manifestation Mr. Redman may produce of rapping, writing, "ballot test," or any other phase, and expose the process by which it is done, I will pay all expenses of the meeting, acknowledge Mr. Redman's claims as a "medium for angels," and gladly embrace what would eeem to me, were it proved, a glorious truth. M. V. BLY.

Two Days' Recting.

The friends of Spiritualism at Horse Heads, N. Y., will hold a two days' meeting on Saturday and Sunday, 26th and 27th of May, 1860, commencing on Saturday, at two o'clock, r. m. The friends of truth and progress in this and adjoining counties are invited to attend; slso all mediums and speakers who may be inwhon the committee of arrangements have secured the or travelling through this section of country are deservices of Warren Chase, Mrs. H. F. M. Brown, and sired to be present. A fine quartette obolt will be in attendance. Come one, come all !

New Norh Department.

M. D. Helitan, Resident Editor.

OFFICE, NO. 145 PULTON STREET.

SPIRITUAL INTELLIGENCE.

Disputches to the Secular Press. The Springfield (Mass.) Republican of the 3d instant. gives the substance of several spiritual telegraphic dispatches, forwarded for publication to that journal, pending the arrival of the European malls containing the details and results of the great contest of the muscle men. The dispatches were all contradictory, one of another, and all at variance with the facts. In view of these grave mistakes the Republican interrogates the believers thus:

"Now will the Spiritualists explain there fullures? Not one of the mediums guessed right. Are the mediums the deceivers, or the spirits that speak through them?"

Now we may not be able to enlighten our cotemporary, but we have a suggestion or two to offer for bis consideration. In the first place we do not attach the highest importance to the testimony of such spirits or mortals as are accustomed to visit such brutal ex. the communication, the writer says: or mortals as are accustomed to visit such bruital exhibitions. Moreover, should a spirit, having a love
for truth and a respect for humanity, have occasion to
pause in the midst of such a scene, it is hardly to be
presumed that he would see very clearly. If a man
cannot behold the sun through a Nova Scotis fog, or
distinguish objects in the marky air of a coal-pit, why
should he be expected to discover the truth in Pandemonium, or see, with unclouded vision, in the gross
atmosphere of the moral midnight that overshadows

the substantial am unable to determine by say chemical
or mathematical formulae within my reach. Think the limmortalized in Spiribillic, influence and—in some degree—inpress mortals, flux or a tolicity doubt. On this point in
mortalized in Spiribillic, influence and—in some degree—inpress mortals, flux on a tolicity doubt. On this point in
mortalized in Spiribillic, influence and—in some degree—inpress mortals, flux and well authenticated. But respecing the timit of our own mental powers, and the commencemount of those impressions which inside from this inhabitants
beyond the valley. I am not to clear. Can you give molight on this subject?"

It is in
communication.

But judging from the nature of some of the spirit it is not unlikely that certain playful and ironical share of the "foreign news," (manufactured at home). from the nature of the information communicated. One of the dispatches contains the amazing Intelli-Tound, by knocking Sayers's lower jaw completely off!" Now Sayers's bead is neither made of plaster nor fine wicker-work; and as his jaws are thoroughly essified and firmly held to their places by ligamentous bands and bundles of muscular fibres, the whole being envoloped in a skin of nousual tenacity, it is easy for a common sense wan (when not too anxious for the latest news.) to perceive that the office of the scalpel could never be performed with a common major. On this point the Republican's vision was not clear at the time, and hence he was slightly heaved.

We have a spirit here in New York-the spirit of one country)—who communicated what purported to be a droppetantial account of the Farnborough contest. before the receipt of the nows by the Vanderbilt. The same communication was carried all over the country by the spirit of the Press, even after it was known that the active agency of visible and invisible beings, reticular instance. Now the authors of the dispatches to the Republican, the Tribune, and other papers, have judgment. That there are limits to the general sphere the sagacity to determine precisely what kind of matter will be most acceptable to their patrons. They to the natural orbit of the individual mind, may doubtless know just as well as we do that these papers prefer such bogus dispatches from spirits, since they the subject would require more space than we have belp them to sustain certain foregone and doubtful allotted to our present observations.

Beturned in Spirit.

A distinguished gentleman late of this city—Mr. G. T. P .- who closed his active career -- as a morchan and recognized citizen among us—in the month of Febmary last, has recently visited his family and friends. and given such clear, convincing proofs of his identity, as to satisfy them of his actual presence. It is said that Mr. P. was not a believer in revealed religion. and that he was exceedingly skeptical on the subject of immortality, until within a few weeks of his death, when his unbelief was suddenly shaken and removed by perusing the "Footfalls on the Boundary of Anoth-Mr. Owen was formerly an intimate per sonal friend of the deceased; and the contents of his valuable book wrought a great change in the mind of Mr. P., who became a firm believer in Revelation, and eparted this life with a full conviction of the reality the spiritual and immortal life to come.

On the 25th ultime, a communication was received ly the surviving relatives of Mr. P .- through the medomahip of a lady who resides at Ravenswood----which disjusted their doubts on the great spiritual question. byestablishing the conviction that one whose name an memory were sacred to them, and who was widely kniwn and respected by his fellow-citizens, had actuhighly respectable member of the family.

aved by the Spirite.

fiterest he has felt in the circle meetings, and the pools of Spirit-agency be has witnessed at Mr. D. G. pear relatives in the Spirit World, but received no convincing evidence of their actual presence and iden. I cludes: ity until February, 1859, when his Mother-who deariod this life some twenty five years age-was per pnated in a remarkable and satisfactory manner by ire. Heck, at the bouse of Mr. Taylor. The presence his daughter was also clearly indicated, and the litter proceeded to assure him that with the aid of he Grandmother (in the spirit world) she had prevented he falling into a cellar at the corner of Bowery and Reard atreat

t. Bryson says the circumstance referred to oc cured about two years since. He was harrying from his poarding house in East Broadway to the place when he was employed, when he accidentally stum bled ind was in the act of falling down a stairway into a cellar. All at once, while descending headforemost, and when he had no power to recover bl quipolse, he was suddenly arrested by some invisible wer, by which he was upheld, to use his own words as if on a soft air cushion, and laid gently on the sid alk," Mr. Bryson is satisfied that a serious accident as provented and, perhaps, his life preserved on that casion by the guardianship of the Spirits.

rious Psychical Phenomenu.

some time since the writer was informed of the facts on curious case of complicated psychical phenomena. corring, as it would seem, with a special relation to a cry important object. The facts as narrated to Monson, Mass., was very III, her disease being a phoid type of fever accompanied with neuralgia. uring her illness Dr. Barron, of Lancaster, (this nce cannot be less than forty or fifty miles from buson.) dreamed that some persons residing in that ace had been in Lancaster, or that they were in his chpany; also that some person in M. was very ill. all that he was hard at work in the way of his profes

he same night Mrs. Hovey said she saw Dr. Barron that he had prescribed for her. The next day she disharged the physician who was attending her, and tog the remedies prescribed by Dr. B. in the mysterine manner already indicated. The treatment was detual, and our informant soon tearned that Mrs. ovey was rapidly recovering.

ared by Dr. Scott.

We learn from various sources that Dr. John Scott ose advertisement will be found in another column limaking some extraordinary cares. The case of Mr nuel Trenchard, of East Broadway, who is known tonany of our citizens, and who had been a cripple follower twenty years, is one that speaks volumes in fabr of his treatment. We extract the following from a letter written by Mr. Trenchard, under date of

theoth nitime. Il Scorr; Dear Sir-About twenty years ago I injured

my knee very seriously, twisting it out of joints and since that time I have been under the treatment of various phydelana and surgeons, but all to no effect. About one year

I cate also tertify to other cures you have wrong on an about do pleased to see any one—who may wish for forther information—at my residence, No. 103 East Broadway.

8. T.

O. M. Friedrich, a rich landed proprietor, was recently buried without religious cotemonies at Mu-nich, Germany, because under the ban of the church for believing in Spiritualism.—Exchangs.

DIGEST OF CORRESPONDENCE.

J. Barnard writes us from Rockford, Ill., embracing In a general way a variety of topics, and inciting our from Broadway. Mrs. H. is a lady whose mediumship suggestions on several points. The crowded state of is well known in both hemispheres, and whose many brief comments, and a comprehensive digest of the re. all who visit her. In her presence many have witinstander of his letter. In the introductory portion of the dissipation of the doubts and fears that the communication, the writer ways:

spirits undertook to illustrate the character of a large the lines certainly would not determine, and might not eire to do so. indicate the exact scope of the faculties in any other or that they were disposed to aid our enterprising Joar. man on earth. Results readily accomplished by one exchange list. Not that we object to seeing the familiate by furnishing items for "the sensational col- person may far transcend the normal capacity of an. in faces of our cotemporaries' hebdomadals—although umn." These conjectures receive strong confirmation other. The same essential faculties and affections—as some of them do appropriate our cultorials to their own to their effective action-are variously combined in use, without giving us due credit-but in consequence different persons, and no arbitrary limit can be fixed of the enormous quantity we receive. genes "that Heenan fluished the fight on the seventh as the ultimatum of human endeaver, beyond which the mind may not realize some greater conquest on earth. In order to form an enlightened judgment on the general subject, suggested by our correspondent's inquiry, we must rightly estimate the individual esnacity while we measure the normal newers and normal bilities of the Race. A strong man may lift five hundred pounds, and yet give us no warrant for the supposition that the result descended on any agency save the natural exercise of his own powers; but should a child of twelve years-who was never able to move one hundred pounds before—suddenly perform the same feat, we might readily and, perhaps, rationally con-Wilker (he departed some-time since for the other clude that he was assisted by the infusion of some abnormal power or spiritual energy

The same reasoning will equally well apply to the purely intellectual and apiritual operations of the mind. In order, therefore, to determine the limits of Wilker' Spirit" was unreliable, at least in this par spectively, we must subject the facts in each individual case to a close discriminative analysis and a rational casonably be inferred; but a thorough elucidation of

> Our correspondent assures us that while real estate n the West scenn to have touched bottom, with resect to prices, the wold theology is still rapidly de clining." with no flattering prospect of a recovery from the paralyzing shocks which free thought has given it. He thinks that all liberal and progressive minds, whether Spiritualists, Universalists or Unita rians, should rid themselves of any remains of sects. rian exclusiveness that may divide and dissipate their influence, and that henceforth-united by a strong bond of sympathy-they should labor carnestly to gether for the world's advancement. [Amen.]

The following extract will suffice to indicate our correspondent's views on another point:

correspondent's views on abother point:

"Bomo Spiritualists wish to hear only speakers entranced, with the eyes abot; others are only interested in physical manifestations—rappling and boing rapped; while others at all thinks a growing majority—prefer normal speakers—eyes wide open—and consciously awake to the set subject under consideration. This foolish correctly for apasms, closed eyes those lock, and corapple continentation, has certainly had been considered with the voyage of the treat Eastern steamship to New York.

The report is current that Rev. Theodoro Parker lies day among the more intelligent classes of our Western Spiritualists. Thousands have become thoroughly convinced that spirits in the body knew something, and are often quite as sensible as those on the other site of Jordan. The many of your weekly "messages" abundantly demonstrate. The fact is an endiess string of sol words, however floods and fowers, &c., is disposed either en commons that is to say, passing across the upper part of the fowers, do not meet the wants of the age. The cry is foreign, or on on side only. For ordinary out-door dress, straw, leghern and table are preferred for a superior We strongly suspect that the circumstance of the

ally spoken to them from beyond the grave. Our read-trance does not add anything to the intrinsic import-are may depend on the correctness of this statement. ance of the ideas expressed; much less are we authorsince the facts were communicated to the writer by a ized to presume that the physical condition of the young girls, or by ladies in the country. speaker, or the verbal claims of his friends, have any David Bryson, of this city, writes us respecting the TRUTH, itself-rather than its accidents-merits our

lighest respect and most cordial acceptance. wior's, 145 West Sixteenth street. Mr. B. has many our public speakers, pays a tribute to J. M. Peebles, at which avery man may come to drink. who has recently lectured in Rockford, and thus con-

"A progressive illuminity demands a practical exemplifies tion of principles and notice lives than we find in Orthoda Obsetandom. While others we proparing to die, let us pre pare to five—to live here, hereofter, and eternally."

Twenty-three stanzas by an unknown correspondent the life of man. -has none of the elements of poetry. The chirotentions of the writer. Jennie had better wake up at widest of wide petiticoats cover but two feet. a convenient opportunity than be dreaming on at this poor rate. The scribe who has undertaken to record edition of Sir Roban's Ghost. her psychical experience must consider that the wilinguess to submit to the ordeal of a severemental discipline must go along with the desire for distinction. Those who neglect the one while they cherish the other, and emitting smoke mingled with light and fire, will find that the literary field will only viold a barvest of disappointment. For the present we can best serve our correspondent by withholding his verses. Indeed. we can render him no more important service, unless he will be advised to establish intimate relations and \$180,000. familiar intercourse with Noah Webster's spelling book, and to lose no time in making his peace with Frenchman of us the other day. the indignant ghosts of the grammarians.

Another Spiritual Lecturer.

Allen Luther, of Greenville, R. l., desires to call attention to the claims of Lawis C. Welcz, of North Windbam, Ct., whom he regards as one of the most thewriter were substantially as follows: Mrs. Hovey, efficient advocates of Spiritualism now in the field. growth, absorbs the malaria and parifies the atmo-

"In one discourse delivered in our Village, he did more to remove prejudice, and to give it dignity, than all other efforts combined. He is a clear reasoner, and occasionally rises into strains of the most commanding elequence."

Elest Independent Society.

Some time since, we had occorden to notice the orfree, progressive and spiritual minds, over which Rev. killed except one. G. F. NOTES was called to preside in the capacity of public Instructor. Since our first announcement, the ton are in circulation in New York city. Society has removed from Hope Chapel to a situation further up town, as will be perceived from the following programme of meetings and lectures, which we

have received from an official source. FIRST INDEPENDENT SOCIETY-Ball, South-East corner of Broadway and Twentieth street-entrance on Twentieth street. On the following Sunday evenings. at 7 1-3 r. M., Rev. George F. Noyes will give a series of discourses as to the special principles differencing this from other Religious Societies, with the subjects a appezed :

May 21-The Future Life. June 3-Athelem, Pauthelem, and Thelem. Jane 10-Practical, every-day Christianity,

June 17-The true American gospel, The public are cordially invited to attend.

courses on Burday ovening, April 29th, and continued the course on the Babbath evenings following. The inago I heard of your healing powers, and made application to troductory lecture was on " The Uses and Highlift anco you for relief. I hast been in constant pain nearly all the of an Independent Religious Society." The thomse of time, and could only get about with the aid of a crutch and time second lecture was, "Natural Religion re, Unnatural Theology." The third was on "The libbo, and confident of a perfect cure. All this has been done simply by "the laying on of hands."

I can also testify to other cures you have wrought, and of Nazareth." We did not receive the above announcements in season to secure an earlier insection. It should be remembered—by these who may furnish us with current items—that each number of the Dan-NER goes to press one week before the date it bears.

The Spirits in Waverly Pince.

Our friends who are visiting New York on erranda of business or pleasure, and who may have occasion to call on a medium, will not be likely to overlook the uperlor claims of Mus. W. R. HAYDEN, who will be found at her Rooms, No. 1 Waverly Pince, one door our columns will only admit of an extract or two with estimable qualities are recognized and appreciated by they have left the charmed preclacts with hearts full of

ALL SORTS OF PARAGRAPHS.

It is impossible for us to return unaccepted communications. There would be no end to our labors in this respect, did we engage to do so. We have over forty long essays on "Immortality and Non-im It is, perhaps, impossible to give a very definite answer that will admit of a general application. Were and the writers will at once see that we cannot afford dispatches to the Republican and other secular journals, it in our power to define the utmost limit of the facul. to spare the room assigned for our usual variety, to ties in any one individual-with infallible accuracy- give place to their productions, however we might de-

We shall soon be obliged to prope our overgrown

The Spirit Clarion says that Joel Tiffany has com menced his boarding-school in Syracuse, N. Y., and trusts that Spiritualist parents and guardians who need their children educated under the right influences, will heartily extend their patronage. Mr. T. is a gentleman well qualified as a teacher, and we have no doubt he will receive sufficient encouragement to

liev. Luther F. Dimmick, D. D., paster of the North Trinitarian Congregational Church in Newburyport, died in that city, May 10th, of heart disease. His agu was sixty nino years.

Reitschel, the well-known sculptor of Dresden, is at present engaged in executing a monument in honor of Luther, to be erected at some place hereafter to be de cided on. It is to consist of a statue of the creat Reformer, eleven feet high, in bronze, to be placed on a lofty pedestal ascended by steps.

THE ILLUSTRATED PAPERS. - Messrs. Horvey Dirch & The ILLUSTRATED PAPRIS.—Messrs. Harvey Birch & Bros., the enterprising news agents in the city, have laid upon our table copies of Harper's Weekly. Frank Leslie's illustrated Newspaper, N. Y. Illustrated News, Bankin of Light, and indeed all the pictorial and leading daily and weekly papers of New York and Philadelphia. The Birch Brothers are noted for their early delicery of the New York and Philadelphia dailies and weekles—a very important matter in these exciting times. We commend them to the patronage of the nublic.—The Journal, Reading, Pa. ing times. We commend them to the nublic. - The Journal, Reading, Pa.

An editor down East opposes the Water Curs be cause it proved to be so fatal in the time of Neah. A girl went into a bardware store, and lanuired of the clerk if he had any wooden pints. "No." he replied, "but we have iron quartz,"

The Reform Bill has passed its second reading in the English House of Commons.

Three cockneys being out one evening in a dense fog. came up to a building, that they thus described. The first said: "There's a nouse," "No." said the second, "It's a not." "No," said the third, "you're both wrong-it 's a sin."

Mr. M. Murphy, a Sandy Hook pilot, has gone to

We strongly suspect that the circumstance of the bounds of crape and talks are preferred for a superior

"A short life and a morry one." say the Portland power to immortalize error, or to invest the puccilities Pleasure Boat, means taking a first class ticket to perof little minds with a genuine and lasting value. The dition by an express train, and beguiling the journey with a sleep, a dram, and a cigar.

A newspaper, says Bulwer, is the common reservoir Mr. Barnard refers approvingly to two or three of into which every stream pours its living waters, and Digby thinks type founders should take the lead as

men of letters.'

Love has no age, as it is always renewing itself. Air is an exhalation of all the minerals of the globe: the most elaborately finished of all the works of creation; the rock of ages disintegrated and fitted up for

Our fair cousin Fannie says she is really surprised graphy is excellent, but beyond this we can discover at the ridiculous complaints which men keep making nothing entitled to commendation, save the good in about hoops; for of course they must admit that the

Trubner & Co., of London, announce an English

The sun, viewed through a powerful telescope, appears like a vast and ever-heaving ocean of ascending vapors, or like melten brass boiling in vast caldrons.

A fouler transaction than the late defaication of the Postmaster of New York city we have n't heard of lately-viz.. the sweating of Uncle Sam to the trute of

"In a beast of proy a praying beast?" inquired a PREFECTION

Only themselves understand themselves, and the like of themselves, As coule only understand souls.—Wall Whitman. themselves, to could white white white the could be could only understand souls.—Wall Whitean.

Those who plant annilowers around their dwellings

generally escape fevers. The sunflower, in its rank phere.

The King of Sardinia was at Bologna, where he met most enthusiastic reception. The Sydicas have made him presents amounting to five million france, the product of a voluntary contribution. The cattle disease is still spreading.

The missionary schooner, Allen Gardner, has been ganization of a New Religious Society, composed of captured by the natives of Patagonia, and all hands Counterfeit two's on the Bafely Fund Bank of Box

> According to Bell's Life, an English nebleman has just presented Sayers with £20; Heenan, however, more generous, had already given him at least twice

g many. The Chinese are determined to dispute the passage of the Allies to Pekin. Within air miles of the forti-Acatlona 200,000 men were under arms.

The man who done a holy face,
And with a boly tone,
Denounces all the human race
Whose creed is not his own,
No matter what his creed may be,
Beirnys a narrow mind,
And seems not what he seems to see,
And honors not his kind.

In all the principal towns of California guns were fired in honor of the veto of the bulk-head bill scheme.

Her. Mr. Hoyes commenced the present series of dis- which was regarded as an immense monopoly and tax on commerce. Ban Francisco was illuminated in honor of this veto on the night of May first. The nonopolists think they shall get the bill through, by s two thirds vote, notwithstanding.

FRUIT.-The prospect seems fair of baving an abundance of fruit in Western New York this fall. All kinds of trees seem to give good promise for a crop.

A quaint old gentleman, in speaking of the different illotinents of men, by which some become useful cititens, and others worthless vagrants, by way of illustration, remarked, "Bo one slab of marble becomes a saful doorstep, while another becomes a lying tomb-

Men and women are never more frequently outwit ed than when they are trying to outwit others.

All for the best—set this on your standard, Boldlers of andness, or pitgrime of love, Who to the shores of despair may have wandered, A way-wearded swallow or heart-stricken dove.

A way-wearted swallow or heart-stricken dove.
All for the best habe a man, but confiding,
Providence tenderly governe the real,
And the fruit bark of his creatures is golding.
Wisely and wartly, all for the best.
All for the best f then fling away terrors,
Meet all your fore and your feers in the van,
And in the milist of your dangers or errors
Trust like a child, while you strive like a man.
All is for the best f unbest surface. All 's for the best! unblas'd, unbounded, Providence reigns from the East to the West; And, by both wisdom and mercy surrounded, Hope and be happy that all 's for the best!

MEXICAN AFFAIRS .- The New Orleans Courier of May 11th, eays: "We are credibly informed by private our customers at much below the standard prices. letters, lately received in this city, that a nolitical reaction is taking place in Vera Cruz and the strongholds occupied by the Liberal forces, which will inevitably Carpetings, 75 Hanever street, opposite American House, Bor result in the elevation of Ignatic Comenfort to the result in the elevation of Ignatic Comenfort to the Presidency."

It is far from being one of the best features of human nature, that, whilst we love those whom we have benefited, we often hate those who have benefited us. It is stated that France proposed to Switzerland to

relinquish her right in reference to the naturalized distriots of Savoy for fifty million france. The Paris Patric says that no decision has yet been

taken as to the evacuation of Rome by the French troops.

rvals to say, "I 'll save this year," if at each narrow

interval you do not sny, ··l'll save this hour." The Swedish government have resolved to fit out a elentific expedition to the polar seas.

There are some persons in the world who never permit us to love them except when they are absent, as, when they are present, they chill our affection by show. LEAVES OF GRASS, ing a want of appreciation of it.

The publisher of an exchange paper, apologizing for my defects that may be perceived in his wackly issue, observes that in the absonce of both the editors, he had secured the services of a gendeman in their capacity for me week.

WARREN CHASE IN OHIO.

DEAR BANKER-I am once more on the Western Reserve, where Spiritualism is deep-rooted into the carts of the people, and where an intelligent and liberal population can appreciate the rational philosonby of continued existence. On the 0th inst., (first ing. etc., that it is a SPECIMEN OF BEAUTIFUL AND Sunday.) I lectured three times in Conneaut, a beautiful little village of this county, on the Lake Short Railroad, and supported mainly in meetings and business by an excellent farming country around it, and some trade from the lake. As a specimen of the interest in our cause, there were two scotarion churches open with preaching in the place at the same time of ir meeting, and not ball a dozen tenms to either, while there were twenty-five at ours standing in one place, and others scattered about the village among friends, for many came ten or twelve miles, and on meetings were about in the same proportion. Another evidence of the interest is found in the nettled condition of the editor of the little village paper printed at 114 & 116 WASHINGTON STREET, Connegut, who has been trying for some months to mako his readers belleve Spiritualism was killed, or crippled as bad as Sayers in the prize-fight, by a lyce om debate on it, and a few pongun shots from the Conneaut pulpits. He inflicted over a column of words (not much else,) on his readers about the lectures, ve rious speakers, and the subjects in general; of course he did the latter but little injustice, for he never could comprehend it, and nover did understand it, as he has often shown; and he could not, of course, present or known in his county, than he is, and if I had not more friends in it, should not stop to lecture there; but I was obliged to him for his favorable notice of my Au toblography in his dements and comments on the anh ject. He says Spiritualism is " endouite and epidemie," robably it makes him sick, and he has not become ac quainted with the practice of physicians who give sickening medicine to the sick to prepare for a cure. or with that old vulgar edage, that . hair of the same log will cure the bite," However, he has time enough and room enough to learn yet as to our philosppby. Like a dog that have the moon, he will call at

iention to it, and thus help to extend a knowledge of The friends in C. have made arrangements for future ncetings, and engaged several speakers, and our lecturers should not forget them as they travel this route. for they are carnest, honest, and intelligent, and quite numerous. Yesterday (second Sunday) the hall, built and owned by Spiritualists in this village, was filled three times to hear me, although it was a rainy day, and shut off many from the country. At this place the friends also keep up meetings, and, owning a half. siways have a place, and ready ears, and good soil for the Harmonial Philosophy. Mrs. Hunt. Mrs. Warner, Mrs. Miller, Mr. Clark, Mr. Kellogg, Hon. J. R. Giddings, and other speakers in this vicinity, minister at these and other places, and yet there is room and calls for more. The first time I lectured in this place we had the Methodist Church, but it was seen that it would not answer to let our speakers into the churches where church members would feel free to go and hear. and they would soon see how much more reasonable our doctrine is than theirs, and exchange theirs for it. This week and next Sunday I give a course of aix

lectures at Chagrin Falls, and then bid adject to my many friends on the Reserve, and go on Westward to see the father of waters. Geneva, Ohio, May 14, 1860.

REPRODUCTION .- When a breed has been crossed

only once by some other broad, the offspring occasionally show a tendency to revert in character to the foreign breed for many generations; some say for a dazen, or even à score el generations. After twelve generations, the proportion of blood, to use a common expression, of any one ancestor, is only I in 2048; and yet, as we see, it is generally believed that a tendency to reversion is retained by this very small proportion of foreign blood. In a breed which has not been crossed, but in which both parents have lost some character which their progenitor possessed, the ieth-dency, whether strong or weak, to reproduce the lost character, might be, as was formerly remarked, for all that we can see to the contrary, transmitted for almost any number of generations. When a character which has been lost in a breed re-appears, after a great number of generations, the most probable hypothesis is, not that the offspring suddenly takes after an ancestor some hundred generations distant, but that in each successive generation there has been a tendency to which manifed or unanipose. Sold at the manufactory, No. 20 Maiden Lane, New York, and by all drugging than a character in question, which at last, ander unknown favorable conditions, gains an ascendexpression, of any one ancestor, is only 1 in 2018; and Moffat's Life Pills and Phoenix Bitters, inder unknown favorable conditions, gains an ascendancy. ... [Darwin's Origin of Species.

To Vorrespondents.

Mat. 6. 6., Dixonan, Mr. Thank you for your kind words, "PAUL PAT."—The cards were printed agreeably to order, and have been delivered. The article in reference to the pay f mediums wo are sorry to say has been fort. Duplicate it f you please.

"A Buenes of Taura."—Anonymous communications see

G. D. D.—It will be agrecable to us for you to do as you

suggest. M. A. P., Sanatoga Scince, N. Y.—Our compositors espect allek types phonographically, therefore such copy would n't

Annual Celebration.

The friends of progress and free speech of Sturgis, litch., and vicinity will hold a two days' Convention at that place on Balurday and Sunday, the Oth and foth of June, 1860, tu mmomoration of the building of a free church in that place, A general invitation is extended to all to be present on that occasion. Ample provision will be made for the accommoation of strangers from abroad,

Carpets from the recent New York Auction Scies. Royal Volvets, warranted English, \$1 per pard; Tapestry Brussels, 35 conta; Kidderminster, 55 centa; Floor Oil Cloth 37 1-2 cents; Common Carpets for 25 cents per yard. Also, a large invoice of Oresicy's improved Electrotype Carpets more beautiful than the finest Bransels and the most durable earpet known, for 62 1-2 cents per yard. Also, the flacst pronotions of English Carpets in the various styles and fabrics As one of our firm attends all the principal Auction Trade calce which are held in New York, we are enabled to supply

NEW ENGLAND CARPET COMPANY. Importers and Manfacturers, and regulators of the prices for

Dyspopsia.

One great prediaposing cause to this disease, is the neglock and irregularity of action of the functions of the atomach and bowels. When these full to regularly perform their duties, for any length of time, Dyargraia in some of its forms is also most sure to follow. Brown's Lazative Troches or Cuthartic Losenges will effectually aid Nature to restore those to a bealthy action. Physicians who know their ingredionts frealy recommend them.

Anniversary at Middle Granville, Washington

M. Thiers, it is said, is about to visit the field of the buttle of Waterloo, to prepare materials for the 18th volume of his history, which will comprise the Bunder of Days.

"Mary," asked Charles, "what animal dropped from the clouds?" "The rain, dear," was the whispered answer.

Buy a diary or a memorandum, and keep an account of your receipts and expenditures for the year. By so doing, you will learn economy, and save a great deal more of what you cara.

Years are the sum of hours. Vain is it at wide intervals to say, "I'll save this year," if at each parrow to the wint to be winted and Washington Railred, stry miter north at 8.4. M. and 4 r. M.; from the south at toward to say, "I'll save this year," if at each parrow to the winter of the fine of Ruisad. Trains are the sum of hours. Vain is it at wide intervals to say, "I'll save this year," if at each parrow the same of the same of the first of the same of the

O. H. Bull., V. P. Slocus., One. F. Baken, Arrangements.

NOW READY. SINAMTIMS TAKE

COMPLETE

A Superb Volume - - Price \$1 25.

TIO THER PUBLIC. The strong and electric wri-lings of Walt Whitman are here presented to you by us in complete form for the first time. We invite you to read or yourselves, irrespective of the conflicting judgments of TO THE TRADE. We pledge ourselves of the

material and execution of this "keemes" Form, with all the belongings of its type, casting, paper, press-work, ink, blud-HONERT WORKMANBILLY, beyond anything of the price over yet printed, to our knowledge, in the world. Gratis. "LEAVES OF GRASS IMPRINTS." a small heochure, collecting American and European criticisms on the First (1855,) and Second (1857) Issues of the "Leaves." This

outlon, and will be sent free to any who wish it, on applica-Sent by Mail. We send the New and Complete LEAVES OF GRASS," by mall, post-paid, to any part of the ilted Status, on receipt of price as above.

brochure is issued by us as a Circular, for gratuitous distri-

THAYER & REDREDGE. PUBLIBUERA

May 90. DOSTON, MABS.

HIRAM ANDERSON.

BOWERY, NEW YORK. ELEGANT SPRING CARPETS! From Crossley & Sons, Per ships Chancellor and Orient.

100 pleoes ENGLISH MEDALLION CARPETS, With Borders

GRUROII CARPETS, ROYAL VELVETS, OFFICE CARPETS. S Frame English Brussels.
English Velvot, \$1.25 per yard.
Crossley's Brussels, \$50, per yard.
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PLOOR OIL-CLOTHS. An Elegant Article.

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Lowell Three-Fly and Ingrain Carpela at Low Pricest
20,000 Yerda Ingrain Carpeting, Sa. and 4a. per yard.
Rors, Mate, Matting, Window Shaites, Table and Pland
lovers, at Low Prices.
May 20. 4w No. 99 Howery, New York. DR. J. J. ESMERALDO'S

Celebrated Eclectic Vegetable Medicines, DETAINED THROUGH CLASTVOYANCE, may be had at No. 42 Greenwich Street, corner of Morris threat, New His Syace of Leptandara is a certain remedy for all dis

ares of the Liver, Stomach and Bowels.
The Implem Balls and Cour's Foor Strop cures incident
consumption, Brouchitis, Coughs, Colds, and all affections of Consumption, Brouchitis, Coughs, Colds, and all affections or the Lungs.

Cancers, St. Vitas Dance, Epiteptic Fits, Partial Parslysis, and those discasse heretofore considered incurable, are cared by Clairroyance, scientifically applied.

Persons at a distance can be clairroyantly examined, their

Persons as a distance can no classive and the ending a few distances and the remedy pointed out, by enclosing a lock of the pastent's bair to Dr. E. The fee for such examination and disgnosis is Two Dollars; medicines included, Trusts Dollars.

Latters sodificated as above will be promptly attended to. Office hours from 10 a. m. to 4 r. m. 1813w May 26.

THE ANNUAL EXHIBITION OF PAINTINGS AND STATUARY,

At the Boston Athenseum, Bencon Street, TB NOW OPEN. THE EXHIBITION COMPRISES THE IST. PETER DELIVERED FROM PRISON, by Alleton; PLACID LAKE, by James Harn; LAKE LUCERNE, by Blersleaft.

A collection of FIE W.S IN ITALY, by G. L. Brown; and

r others of acknowledged meril.

y 26 oran From 9 A. M. To 6 P. M. PURIFY THE BLOOD.

A. B. CHILD, M. D., DENTIST, NO. 15 TERMONT STERET, BOSTON, MARK

SARATOGA WATER, FROM THE EMPIRE SPRING.

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The Messenger.

Lack message in this department of the Hannan we claim was staken by the elift where name it bears, through Kirs. J. H. Conart, while in a condition called the Transcribate. They are not published on account of literary merit, but an each of aprils communion to those friends who may recog-

ofas then.
We hope to show that spirits carry the characteristics of
their earth-life to that beyond, and do away with the erroneous then that they are more than resure theirge.
We believe the public should know of the spirit world
set to—should learn that there is evil as well as good in it,
and not expect that purity alone shall flow from spirits to

ask the reader to receive no ductrine put forth by in these columns, that dues not comport with the R. Each expresses so much of truth as he perceives—
re. Each can speak of his my condition with truth, no maro. Each can speak of the clatico to things not ex-while he gives opinions merely, relative to things not ex-

Answoring of Letters.—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed They may be sent as a means to draw the epicit

Vicitors Admitted.—Our altitings are free to any one who may desirate attend. They are held at our office, No. 5.1.3 Brattle street, lieston, every Tuceday, Wednesday Thureday, Friday and Saturiay afternoon, commencing at RALF-FAST TWO o'check; after which thee there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until diamissed.

MESSAGES TO DE PUBLISHED.

The communications given by the following spirits, will be ablished to regular course. Will those who read one from a apirit they recognize, write us whether true or false?

From No. 1980 to No. 2003. Wednesday, April 18.—Anly Ann Bradstreet, Noston ; Mary 1918a Payson, Now York : Banuel Philips, Boston ; Aust Louis Payson, Now York; Banuel Phillips, Boston; Anut Alice; Banuel Jaquith; Charles; Illtan Thompson, Thursday, April 10-Wm, H. Beal, New Haven; W. F. Juhnson; Dr. Wen, Dalch; H. Marlon Stephens; Capioin

Joseph Emorson, Friday, April 29—Reliance upon God; Philip Jones; Chorley Cora; John Stoart; Charles A. Vinton; Geo, Atkins; Charloy Clark,
Saturday, April 21—Human Responsibility; Andrew Jenkins, Pertamouth; Jackson L. Lang, Indiale; Charlotte Washburn, Raxbury; William Colby, Amerbury.

The First Resurrection. "Blessed are they who shall have a part in the first Resur

"What is the first Resurrection, and at what time in the life of the individual does this occur?" This is the subject we have received for this day's

This is the success we have a part in the first discussion.

"Blessed are they who shall have a part in the first Resurrection." What does this mean? Can Old Theology tell us? Not we find no solution to this problem there. But Nature, the great master, will tell us with all truth—will give us that assurance we can find any have also.

with all frill—will give us that assurance we can find nowhere elso.

The soul, when dwolling in spiritual darkness here, enters the second state of life with all its spiritual shadows clinging about it, unless it has part in the first Hesurrection—which is, to us, a casting off of old opinions, and stepping down from old theological platforms, gaining knowledge in the place of belief, reading the new instead of the light of olden times. Then the lather than presented a welling expenses. reading the new Instead of the light of olden times. Then the Individual procures a welding garment, and a star to guide him through the second Resurrection. The spirit is constantly changing as the body is; but obange does not necessarily produce progress. He may change for many thousands of years, and yet stand upon the same intellectual plane. The term resurrection implies a rising, a leaving the old, a cleaving to the new. The tomb of the past is no fit abiding place for the spirit of the present. Therefore, the spirit should seek, by virtue of its own strength to be resurrected here, to leave the tomb of the past white here; and ere the temple, the human body, is called for by its mather earth, let the spirit, the greatest of all God's works, riso from the darkness of the past.

past.
The spirit of man should ever be clothed with free-The spirit of man should ever be clothed with free-com. Chains are not necessary for its development. It is not necessary for God to say, thou shalt do thus and so, to be saved. God would not be God, if he commanded. He simply shows the way, gives a lesson here and everywhere. And he who fails to have part in the first Resurrection, falls because he will not seek. will not hear, will not rise from the old to the new. will not bear, will not rise from the old to the new. Then his situation in the second Recurrection is a deplorable one. Error gives to the individual a garment, dark and unbecoming. Truth gives to him a garment bright with its rays. Blessed indeed is he who hath part in the first Recurrection, who seeth and acknowledgeth while here. Who sees the tied given light ere he passes to spirit life, finds that no shadews of doubt cluster around him is spirit-life; no intellectual dark between the passes was well as a guideline as a guideline.

shadows of doubt cluster around him in apitit-life; no intellectual death taking place, but wisdom as a guiding star, continually over him.

Men should know by overything in nature, that the past will not answer the requirements of the children of the present. Nature will not admit it, and he who clings to the past will not have part in the first Resurrection.

By then one greetleser lay down your preconceived.

rection.

Bo, then, our questioner, lay down your preconceived opinion as regards the first Resurrection...lean no more upon the dead, decaying skeleton of the past, but come out and gather flowers that are fresh and blooming.

William Lathrop.

My Bible taught me to believe that these who died My Bible taught me to believe that those who died in Christ should have a part in the first Resourcetion. Now I anderstand by that, that those who die believing the Christian religion, shall have a part in the first Resurrection. I cannot agree with the leader of to-day's circle. I am free to acknowledge that I am not so happy as I could wish—that I have had many strange doubts in reference to religious subjects; but I hope I shall never doubt the wards of Christ.—I hope I shall never and for forget myself as to down my Master. For never so far forget myself as to deny my Master. For.

to me.

It is very plain that the spirit who last spoke has no more faith in the Bible than some of your inside brethern have; or, if he has, he has so far converted everything fato his own spiere of right and wrong, that he colors everything with the light of that sphere. and makes it appear in restity for different from that which is true to me.

I believe that when the voice of God shall call, I

I believe that when the voice of God shall call, I shall return to carth, and shall inhabit a body, which will be my old body, or such an exact counterpart of it, as will fit me to live on earth.

I lived to be seventy-four years old. I saw many new and airmage doctrines springing up about me, and I thank God they hover affected me. They were, like east winds, passing me, with their chill breath. The seeds sown seem never to have had a chance to spring me within me. up within me.

I was born in the town of Rolderness, N. H. I have

I was born in the town of Roller one who follows

children—one in the State of Maine, one who follows the sea for a living, and a daughter living somewhere in the Western States. I have for some time felt very anxious to speak or write to them. I cannot give them much information about my home here, or my condition. I find myself attend very much as I was when on earth; I think as I did, feel as I did when I left, and I am waiting for my God—the God of Jew and Gentile—to call me higher; then I shall be able to dive searching information; in relation to solut 100. and Gentile—to call me higher; then I shall be able to give semething interesting in relation to spirit-life. But at present it would be so much like that on earth. I will say little about it. That I still hold to the faith of my fathers, I will not deny; and I will here ask them to cling to it. I am honest in my belief, and I am honest in trying to enforce it upon them.

I believe it is ensumary for you to receive the name and age, etc., of the person speaking to you. My name was William Lathrop; my age I have told you; my disease was paralysis.

my disease was paratyste.

If I am wrong in coming here to-day, I hope God

will forgive me. I am not settled upon the point as to whether there is forgiveness after death.
I am just as dependent upon prayer as I was on earth, and could not be hoppy without prayer.

Jane Hogan.

Are you a Catholic? The priest commands us to bold no religious conversation with Protestants.

My mother and my father are here, and they want I should speak to Sister Mary. She is in the Catholic Charity School in New York. She was a Sister in the Charly Echool, and she took me when my mother died, and I was there when I died. I would not think my mother would bring me to any Protestant school like

mother would whole what this.

Sister Mary, of the sewing department, is like what with the sewing department is like what with the sewing department. Sister Mary, of the scanning department of the same what I put to sleep and speak with—so my mother says. My name was Jano Hogan. I was thirteen years old.

Sister Mary does n't sleep and let folks talk through a first leading to the latter of the same was the like her. I would n't

her, but my mother soys she is like her. I would n't thought my mother would bring me to this Protestant actuol. I would not think my mother was a Catholic,

school. I would not think my mother was a Catholic, but she was before she died.

And why do Catholics come here? It must be because they are not good Catholies, or because they are told to do so by some one they do not like to disobey. Is it right for me to disobey the Holy Catholic Church?

My mother wants me to say many things to sister Mary, but I don't want to. I am afraid sister Mary will think I have turned Protestant, and will disobey the laws of the Catholic Church.

My mother wants me to tell sister Mary that she is like this lady—that God has blessed her by it, and that many saints can come to her; and that the movements

many solots can come to her; and that the movements metimes has when alone are made by spirits: but I do not want to have her think I have turned Protestant.

again.
Oh, I wish I had never gone to Manchester. It 's all
and where I was. But it is good to get out of a candbank, any way. I was honesick there.

April 14.

Noah Blanchard.

My son, if you will meet me at the room of the medium, who gives us the privilege of coming to her, and thus concing to our friends, and meets us in this building. I will communicate with you.

Come under as much disquise as you please, and I will give you proof that will take away all doubt as to my coming and communing with you.

Your father in spirit.

April 14.

Noan Blanchard.

George Losson.

Let not your heart be troubled. You believe in God. Believe also in me. George Losson, of Jacksonville. Florida, to his father. This will be understood by the April 14.

William Armstrong. Tell Ozias I am well and happy, and will soon come to him. I am much obliged to you for your kindness. April 14. William Armstgorg,

Spiritual Gifts. "Now concerning spiritual gifts, I would not have you ig-

These words, which have been given us to speak upon this day. form a part of Paul's first letter to the Church at Corinth.

The sume ignorance that dwelt with the church at Corinth, dwells among you to-day. You are all ignorant concerning spiritual gifts. The wisest among you are foolish, because they are looking constantly for that which is truth only in the material world, constantly toaking for reality in material life, while the real of material life is but the shodow of reality in spirit.

All spiritual knowledge is real, lasting; but that

All spiritual knowledge is real, lasting; but that which comes upon your external vision, stopping but a moment is not real, not taughble—it is too flecting. Therefore we ask our questioner to seek for spiritual gilts, those which have birth in the sool, these which are not choked up with the cares and trials of the mission materialism. This can only be done by a perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge of the gift and the wisdom. This perfect knowledge after gift and the wisdom with the world? That is a call externality. Seek for that which is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect—the conse is beneath it, for it is but an effect the conse is beneath it.

Josh, or Thomas Thompson.

I hope sixter Mary, if she gets this, will pray to the Issued Vingin for not and know that it is my mother lassed Vingin for not and know that it is my mother have beet think I am not a Calbolic, for I received the left Patraman, and at the ittes of the Holy Catbolic Church. My mother cays I must tell slater Mary that it is little Jane, whore land she held when all was different on the state of the Holy Catbolic Church. My mother cays I must tell slater Mary that was to tell ther, indeed 10 not, for I fear she will state the continuous of the con

etter hire. I 'ancet I'm lest as white as anybody here. I was I 'apect I'm jest as white as anybody here. I was just as black as anybody when I was dere, but I always 'spected to be white when I dle. I was here when I hear somebody telling nigger hab one kind bar, and eyes, and lips, and complexion. When I was first come to St. Louis I was poor, and had n't much flesh; when I been dere a little while was pretty large, and when I

die, pretty stout. Dere was a family what didn't pay me once, and I went to a lawyer—bis nume was Dond. He talk a lit-lie while, and write a little, and charge me fiteen dellars.

Now. massa, I s'pose you'll treat me jest as though I was white? Then I'll go.

April 17.

Charles Adams, alias "Nimble Charley." See here? I promised to tell the truth and be myself, if I'd come here. Now how can it be white sulfing under those false colors? Or didn't they have any
reterence to this rig? [Alluding to the dress of the
medium.] I'd like to crawl out of this fur, and it
would n't be amiss to crawl out of the rest of these

thiogen! Yes, I'm dead as a rabbit after a hunter has Dead 1 Yes, I'm dead as a rabbit after a hunter has had a good pop at him.

My nume? I'm like the old darkey that had two.
Now which do you want? Well, both it is, then. My right name was Charles Adams; but the name I shall be known by is Nimble Charley. But I can't be nimble here—yon've got to move like an old-fashioned stage-coach.

These words, which have been given us to speak upon this day, form a part of Paul's tirst letter to the Church at Corinth.

In order to understand our subject, we must first know what these Spiritual gifts were. We find one (so ways our lilide) dwelling bere in the fiesh, or one eighteen hundred years ago, speaking of Spiritual gifts, piritual manifestations, positive demonstrations of spiritual presence.

To our understanding, these spiritual gifts were different phases of mediumship. This must be so. Everything lutile New Teatament will prove that we are correct in this. It would recemfrom the text, that Paul was auxious centerning these things, and that ignorance was already the people of the chard.

Although the spirit of the Most High God had been poured out upon his sons and draghters, nevertheless ignorance was already the content of the cont

I Jon't like to come here with such felks as the gen-ticman who has been talking. I'm sorry I camo here to day, 'cuse my mother would n't like to have me go in company with such folks. I was ten years old; my name was Harriet Stacy, and I died in Hartford, Connecticut, last whiter, of

It hings than he did? Why, then, he content with the world? that is a call externally, seek for that which is beneath it, for it is but an "free—the come is be it has been tabling." I'm sorty came here to be seek, then, to know why these splitted gifts are given to you in certain conditions of like, and why in the conditions of like, and why in the conditions of like, and why in the conditions of the medium, and when you addrained these, conderme to them at all times, while you seek splitteonmunion; then their naure; while you neek splitteon in the splitteon is the properties of the pr

they live forever.

Ans. - Our food is spiritual, and the food of the soul Is pose it do n't make any difference to you who comes. I s'pose if there was a white man speaking, nobody would laugh. I need to laugh, when I seed grandmother, and if my mother will give her a chance anything to laugh at. I had two names, and I s'pect I hab to gib you both.

April IT.

ABOUT A CANE, AND HOW I BECAME ITS

OWNER. About three months since, a friend died suddenly To Mrs. Surah A. Kling. while on a visit to New York. I read an account of I have read with interest, in the Hannen or Lioux and was told that his body bad been interred at Mount

It is not needful to my purpose to relate all he said, He could not see well; there seemed to be a haze be fore his sight; had no body, but was in full possession of life faculties, and if he did not see so many of my friends who he knew were in spirit-land, he should not tealize the change; but had only waked from a sleep in a natural state, &c.

I remained with blus till he could see clearer, and was conscious of having a body, and he made some humorous remarks about his tall body being encased. tban nothing."

About a week or two after, at another sitting with the medium, I was told by one of my children that the old gentleman, who was walking about the room with a caus, wished to speak to me; and soon after. with the aid of Dr. Fisher, as he said, he obtained control.

And here again I shall omit most of the conversa tion; but the mention of the cane induced me to ask him what he had done with his cane-the one I had seen on the steps of the Astor House in the summer. He said he had it with him-was wearing it. I said, "No: you cannot have that with you." He said he had-inelated upon it: "Why, don't I know my own cane?" I told him again that he was mistaken-that that which he had with him was but the type of the one he had left behind. After a moment's reflection, of Divine Presence—unite in Man."—434. § 11.

be said. "You must be right. Strange—is it not? I "Individuality is sternal. The fruit of eternal on was positive that I had with me the identical stick that I carried on earth."

He was then anxious that I should have it, and wished me to find where it was, and he would not me

in the way of having it. Boon after this, I was absent from the city for cevera weeks, and subscapently I called at the medium's, and he again got control. He was still anxious about the cane—wanted to know if I had found it, and wished me to call on his widow and say to her what he had said to me. I did so. She had never investigated, but said that she had no doubt it would have been his wish es it was bers, that I should have it, and so it came

But this is not all about the cane. Shortly after, I had it with mo, and was again at the medium's. She was in the inner room, where she receives communications and, when she came out, seeing the came against the table, she took it up and said. "I have seen that cane before; is it yours?" I told her she had never seen ! before, that this was the first time I had carried it, and she did not know the former owner. But she declared that she had seen it before, but could not tell wherehad tried to see if she could tell what all the little engravings meant. Then I said, "You must have been n a trance;" and she replied, "Yes; it was in that room, and I saw it in the hands of your friend."

The mediom that I have referred to is Mrs. Kirknam, and I do n't believe there is a more truthful out

llving. Now how will the learned sception account for my being the owner of the cane, apart from the truth of had no conversation with its former owner afterwards It was not given me by will, and I did not paim upon the widow of my friend a fletjon to get possession

And how could the medium have been so nositive that she had seen and examined the cape she held in her hand, (but which she never had seen before,) if she had not seen the type of It In the possession of my friend while under spirit-influence in a trance state?

Meanuges Vertfied.

ELISUA TRAYER, BRAINTREE, MASS., APRIL 21-1: the second number of the current volume, is the mes sage of "Lydia A. Hartwell, of Dedbam, to her moth er." Sho was the daughter of Mr. Fisher, of Dedham, Mass. He kept an oyster saloon on Church street. He was often called "Oyster Fisher." by way of disstreet like says: "Much of my earth-life was enall who were acquainted with her brief and sorrowful bottom of their hearts-where, by the way, it already earth life. She was overwhelmed with griof, till the is.

glarious angel. Death, bose her angelic spirit to the

realms of light and peace.

Another message, from Edward L. Reyes, in number three, of the same volume, also of Bedham, is charac- is, like a phoenix, rising in proud grandeur from its teristic of the man in his earth-life. He possessed a sakes, the best of care this time being taken to preone's opinion, as ho says, "For I can never give what It should be. I feel to be wrong." Again he says, "I want you to In this pla. own responsibility." Some of the people of Dedican becalvable. I refer to the Substitudistic Sabbath and mother that I have kept my promise." are somewhat skeptical as "to its being given by the Singing School. For the first time in my life, I had Hon. Edward L. Keyes, of Dedbain. They must add the exquisite pleasure of listening to some of our best mit that he was losane for about two years before his hymns, song by a choir of juvenile roices, and indeed death; but they can bardly understand that time with it was a rare and beautiful treat. By all means let us him was all a blank, during that period, as with an have Spiritual Sunday Schools. Who will be the firs idlot. Mr. Keyes was an editor and publisher of a to start them in Boston? Dedham paper for some time after he came to Dedham, and was afterwards Secretary of the Norfolk Co. Agri cultural Society, the dutiesof which office he performed with strict fidelity and punctuality. He was also a Senotor from said county in the Massachusetts Legisla ture. Perhaps it is too late, now, to record his vir- beautiful one it is, farms the privilege of fishing, and tues, although he may have been once worthy of a I never saw fish shad, cela, &c., taken so fast in my monument to his memory. "Sie transit mundi."

nürmliles they do not forget. From a Spirit Bride.

rose, and every storm a sunshine, and after a severe

obt you will better appreciate truth. Ever hel that I am near and love you foully, and re-member. Eleinity is our boneymoun, and no unpleas-ant leelings can may the happiness here in our spirit

You find much happinees in spirit communion, and we, as spirits, are glad to be able to assist you. Your Angel Guide, KATY.

Question and Bouly. "I believe we are not to take all as true we receive Mrs. E A. Ostrander's Discourses. from apirits, but are to try them, to see if they are of God or not. 🏻 la this ac 🗥

To which was received the following renly: "In relation to that. I will say, that you should always use the reason God has given you to select the chaff from the wheat, or select that which is good, and

Mors know "Monus."—To person about to Poetic, brunken poets should confine their compositions to Drinken poels should comine their components out-lets.

Best Certificate of Character. A certificate of deposit.

Something to Amaze. Love is a labyrinth in which every man is Miss-led.

Heavy Charge. Our Cockney contributor suggests that some of our poels ought to be a-hamed of themselves. They write apparently only for the purpose of making bad werse.

The editor of a sectarian journal expresses the opinion that a man requires a great deal of grace to edit a religious paper under favorable elreumstances, but especially when to has the theemstism.

CORRESPONDENCE.

his death in a Monday evening paper, and on the ful- of the Sili last., your brief communication on the sublowing morning, I called at his former place of business | ject of "Immortality and Non-Immortality." If there

> gret, however, that such a doctrine should be put forth. It is, in my judgment, most pernicious in its tendency, calculated to disturb, if not unsettle, the tendency, calculated to disturb, if not unsettle, the MESSES. EDITORS—I have been a reader of your consoling belief of individuals; to drive from the columns but a short time, but that time has been

It is not my purpose to go into any argument on as he supposed, in one so small, but thought it "better this subject. But I will refer to the views presented in "The Healing of the Nations," which I believe to be from the highest Source of Inspiration, and, therefore, authority with me.

It has ever been an unsettled question with philosophers and theologians, as to the time when the individuality of the epitit in man commences. Some have said at quickening, others at birth. But "The Healing of the Nations," says at conception :

"Every man at his conception—at the point where spirit and flesh united—received a passport which naught can keep from the presence of God. He entered into Life, an existence fresh from the hand of God."-434, § 10.

"At conception, Indiciduality commences in Man. Earth, in a measure, moldeth this individuality. The highest point of Earth and the essentio purity-purity

sences which centering in from their densest outside earthly or material home, at last find their pure cause to be in the Fountain of Divine Perfection."-298,

The following oldressed to the "Onicast," a murderer, shows that Individuality is not only eternal, but cannot be merged into the emence from whence it came:

"Thou canst not return into the exence whence then didst emanate and give up thy spirit, again becoming naught save a general atmospheric existence In the presence of Deity. Thou art an Individual existence, given into being by a perfect God and Father, and caust not return to that whomes he gave thee, else at Death thou wouldst coase entirely to exist, which would prove the whole plan imperfect."-439, § 40. "Thou dost return to God, who gave then being: but thou art reparate from the errence whence, at con-

eeption, they spirit was given. The Parents whence thy body came, and its decaying or changing life, did not give thee spirit: it was a free gift, induced and asked for by laws of his creating, and thou didst come forth his child anto all eternity—the child of life on earth-yet the germ of Life in Heaven."-439, § 50. N. P. Talchabor.

May 12, 1860. Notes by the Way. 🗹

DEAR BANKER-Twice yesterday was the gospel o ommon sense proclaimed to two of the most intelligent audiences through my lips, to whom I have spoken intely. It seemed to me a fair forotaste of the sweet life to come, when we all shall be on the other spirit-communion? I had never seen it but once, and side of time. As usual, when my health is good, Thornon, the blessed-who was an Egyptian of great

Truly we live in a blessed and wonderful ago, when all men alike can, if they will, drink from the rich streams pouring daily down from Heaven.

The treatment I received from the committee, and Alderman J. N. Gago, the polite and generous host of the "Randolph House," was such that my heart swells

with grateful emotions. As usual. I had some talk about the Bannen, and the way in which it is conducted. The great morvel to the people and to myself is, how such a paper can be got up, week after week, without dete foruting in the quality of its contents; but when week after week, it goes on steadtly improving, wonder gives place to a desp cense of admiration, for thattlen from enother Fisher, on the other side of said which I have no name. That its folds will long wave -big folds, too, is prot helief-it is absolute knowbrouded in shadows," &c. Truly It was, and this ledge, for the people know too well the immense value single expression is sufficient to identify her spirit to of such a sheet, to ever let it go down-except to the

> This is a remarkable locality. The energy of capital is here well displayed. Already the Pemberton Millwhich ground up so many human hearts and hopes,

which I hope will be imitated all over the land, for

While here I have had the pleasure of seeing som fishing, beneath the falls of the Merrimac, which pu to flight all previous notions on that sphicet. A Ma Noyes, who lives a lone "batch ellor"—(he catches large batches of fish.) in a cottage all his own, and a His life. I stood by his side one hour and ten minutes, and saw him catch two hundred and forty-seven cele not one of which weighed less than two pounds, with a hook on a pole. These cels are awful looking var-My Dear Mushand—I am delighted to add another drop to your accent offaith; your need spiritual strength and oncouragement, and you shall receive all you ask from you own spirit guardian. Katy.

I am over by your side, striving to instil into your breast, trath and love, and to feel that you do not reject any word, but drink in all truth from us, so the flower, drinks in the dew from heaven.

You may find much to cause doubts and unpleasantnes in conversing, but you will did with every thorn a sun-bine, and after a severe in the doubt of the falls, but didn't get much in the house close by the falls, but didn't get much

n the house close by the falls, but didn't get much eleep, for the reason that I. like Grace Greenwood found it impossible to do so with "such a dam rearing in my cara;" the "dam" is not profane, dear Banner; it refers to the mill-dam. Altogether I had a very pleasant time; and that you and everybody clso may never have a worse one, is the sincere wish of Ours ever, P. B. Randolph. Laurence, Mass., May 14, 1860. Vours ever.

"Cornespondent," Bridgeront, May 12. - We still continue our lectures, at Washington Hall, in individual intelligence, or yet answer questions-ati this benighted part of old Connecticut, with full houses, notwithstanding the open denunciations of our opponents, as being all the work of the devil. might be from the "Evil One." who, transorming Since Brother Fairfield and Dr. Lyon have finished himself into an angel of light, thus mislends man thall from the wheat, or sereet that was a least the rest remain. God never made anything without their course of lectures, Mrs. E. A. Ostrander, of sich and poor; the storm and sunshine—all are necessary. So in Spiritualism, much is gross; but remember it is but in its infancy. Perfection never was ber it is but in its infancy. Perfection never was ber it is but in its infancy. speaker. The subjects of her discourses were chosen by the andience, and taken up instantly by the unseen intelligence, and unfolded in a manner entirely satisfactory to her auditory. She is an interesting and the Protestant world, who had become so material well-developed medium, and is destined to make her istic, that God, in his wise providence, rendered the mark, and reap a full toward in the great vineyard of cartain penetrable that separated the spiritual from this country.

In Berkehlre County.

Clark, editor of the Spiritual Clarion, Auburn, N. Y., has spent a few days in our town, and given us a brief (the Catholics) did not confine the age of miracles course of lectures on Spiritualism, and one of his publishe days of Christ, but in all ages looked to tie test examinations, all of which have been well at Fathers, who were endowed with gifts of healing a tended, and passed off very pleasantly. Mr. Clark's wonder-working, as seen and read in the lives of

clear and forcible method of handling the subject has no doubt started a new train of thought in many minds, that will lead to a more thorough examination of the subject, and we trust a consistion of its truth. We have few decided Spiritualists in our place, but many inquirers concerning the new philosophy. Mr. is any one thing settled untengat Bulritualists beyond Clark has several subscribers here for his clear-toned Vernon the Sunday provious; and belleving that my all peradventure. I supposed it was the immertality of Chalon, which has this excellent quality—there is friend would be glad to speak with me, I asked him the soul of every human being.

It is possible in a sound of every human being.

It is not follow me to the medium. This was in the afternoon of the morning.

It is possible in the soul of every human being.

It is not follow me to the medium. This was in the afternoon of the morning.

It is not follow me to the modium. This was in a daughter; and if I had any doubt on the subject of the Herid of Progress taken here, which are very much liked, but the noble Banner of Light tritheir lumoriality, I should feel with you that anni. very much liked, but the noble Bannes or Liquir tribillation was preferable. But I have no doubt. I re- umphantly waves over all, in the opinion of your correspondent.

Beantiful Vision and Prophecy.

consoling better of interstances, to thousands who might investigation of Spiritualism thousands who might fraught with a great degree of pleasure. And as you otherwise embrace it, and do irreparable injury to a are open to the experiences of many, I presume to add a leaf from mine, trusting that by so doing, others will be taught to realize the presence of those who have

I never was chained seriously by creeds, but for thirty years have been a believer in universal salvation, for the reason of its rationality and truth-giving propensities. With it I was satisfied, not desiring to investigate Modern Spiritualism, but supposed it all a falsity and delusion: for then all my treasures were with me, and of a consequence. I had no attractions beyond this sphere.
In November, 1858, a daughter was called to spirit-

land; one I treasured as the jewel of my heart. With her passed my whole desire for life on earth, but a constant longing for the future took its place. In vain I turned to the Dible for consolution. My great desire was to know where my daughter was, and realize that I should once more meet her here, or beyond the tomb. Constantly would I spend an hour in weeping and prayer on retiring for the night, during the fall and winter after her decease, for then I loved to meditate alone, and feel, if possible, her presence. In this I was not disappointed; for a great degree of confidence was given me in these meditations, that sometime I should know of her I loved.

On the night of the 30th of June, 1850, I retired as usual, and soon a quiet rest came upon me, when immediately my child came softly to me and gently pressed a kies upon my cheek. I distinctly saw ber form, for I awoke from the aleep. She then turned to her father, who was asleep, and klased him also; then turned from us to the door, again beckened to me with one of those rosy emiles she was went to give me when in the form, and said, "My mother, in inst six months I will come again." The voice I know to be perfect, the looks her own, and I was most assuredly awake and fully conscious, and would have distingulahed her among thousands; for the room was as light as day, although there was no moon; it was a soft, silvery light, such as poots sing of, but which I nover before realized.

You who have thus been bereft of a child can give an idea of my joy at knowing that I had seen the joy of my life-once more been able to press to my bosom the beautiful rose that I had so shortly before laid in the tomb. And then the promise from those beaming eyes, that, in just six months, I should again enjoy sweet communion with her.

Let us pass to a visit of a few friends, when I received several tests, and, for the first time in my life, saw the tips and heard the raps. Engerly I watched for the tips, when soon my child come, and I asked ber age, which was given with the odd menths-also, how long since she died. I then asked if she would come, account—gave me the fire of inspiration, that poured as she had agreed, and see me. She said she would. forth words that reached home to the hearts of the 1 then asked how many were at home. She said she would soon tell me, which was that there were fourmy son and three others, which I thought could not be correct from what I knew; but on returning home I found it rather unexpectedly true. She further said she should not come just as she did before. She then spolt by the tips. "Do not stourn for me, for all is well," All this was stronge to mo, yet I treasured it highly. though not fully satisfied it was not my mind; but I

felt that the next meeting was to decide, and anxiously I walted for the 20th of December. At that time I cilred late, annk into a gentle slumber, when I was awakened by a busy ruetling in an adjoining room. I thought, "Bhe has come;" and immediately there came into the room several spirits; and again (be same me)low light appeared, in the form of a small cloud, and I heard the most beautiful music ever chanted by angels; and, what is more stronge than all, I was actually taken from my bed and placed upon the floor, with those forms-my child and three others. The music continued, while they all joined hands and dance joyfully around mo three times. Then I noticed the two largest ones had veils over their faces. It daughter had by the hand a cousin that had passed before her, and seemed anxious for me to notice by instead of berself. Then the cousin stopped toward no. and looked wishfully at me, as if to any, "Don't you very positive mind. He would never yield to another yent such an awull causatrophe in future. This is as was the hour she had promised to meet me. I have In this place I saw, for the first time, something since learned the names of those other spirits, through ing any message until I can give a statement on my the good that must result from such a course, is indeed child had to say, and obtained the answer, "Tell my

Can it be that a hope given to us by spirit con munion shall ever be taken from us? Is it possible for us to realize the blindness of the sectarious of the

resent day? Delievo me over yours for light. South Woodstock, Vt. L. M. HOADLET.

Dr. Nichola's Lecture in Baltimore Mesens. Enirons - The cause of Spiritualism slowly but surely progressing in our midet. We have regular meetings at Metropolitan. Hall, with instruc ive lectures from Dr. Pratt and W. A. Danskin, o casionally interspersed with the soul-stirring and ri-

intellectual feasts of our traveling mediums. Dr. Nichola, of New York, lectured on Spiritualia pefore the Catholic Institute, on last Tuesday, to 10th ult. The attendance was well, for the inclement of the evening. As Spiritualists, we cannot fully dorse his views, in believing that the nitimatur of this "New Light" is to establish any sectarion seed or dogmatism, but, rather, the broad basis of free thought and harmonial brotherhood. In giving a brief synopsis of his lecture, the reader may discerd a mission of good to be accomplished, if only to break away the heavy mist of prejudice existing in the horizon of Catholiclem against Spiritpalism.

The Doctor began by alluding to the various phase f physical and mental manifestations that had been recurring for the last 100 years; not as isolated eas here and there, but as established facts, which the sands of families could attest to throughout our lab not only did they appeal to the physical senses i man's sight and hearing, but gave forth intelligence, true or false, which proved there was an invisible for present, some thinking principle, which could not le scribed to electricity or any other force in nature The elements around us were not known to posses be had no proof that the communications, purporting to be from spirit friends, were really such; but the ignorant minds; its tendencies might be evil to the unthinking and perverted of humanity; such had be the case, as seen in the prees, but he kindly hop and believed that the instances referred to were but small percentage of the beller condition and feelig working silently for good among the masses of spirtual believers. This new dispensation was needed by the material; and thus, heretofore, everything relatio to the supernatural or superstitions was treated wit ridicule. The Catholio faith had ever cherished th "D.," CHESHINE, MASS., MAY 14.-The Rev. Urinh spiritual teachings of the past, and needed no ne and lower forms, as now given to the world. The

raints. Therefore, if Spiritualism, blended with ovil, with the friends on Fountain Prairie-about four miles grows fact as the muscles do-by use. No other way. like unto every other theory, nevertheless its results further westward-where I found a cordial welcome And we must always calculate the resistence which is would tend for higher good; and those he had met from Brothers Thomas and Tripp. While here the evercome. I cannot trust a fally that is like lead to with of that class were more favorable to Catholicisms, weather proved unfavorable, and the audiences were the soul. There is no hope in this world, if it is cut and it would serve as the great connecting link where amail. I delivered five lectures, and passed on. by the Protestant portion of community would be led

He concluded with a brief recital of his experience, the unsolicited spiritual agencies preparing his receptive addresses in the Wesleyan Church to fair in his poem of the Raven, questions the bird who has two mind for the truth he now advances. Negative audiences. A flow preacher was present, who showed flown through his chamber lattice, and alighted on the on all religious creeds, and especially that of the forth his ignorance in certain spitcful and allly re-Catholic falth, believing it to be an old worn-out marks, by which I presume he imagined that he greatdogma of the past, yet it came in ideas to his mind. In the tat ance cleared up the inysteries of the resurred. Portage Prairie.—Here dwells Dro. Peter Houston, a tion of the body of Christ, through the instrumentalities of Spiritualism, some three years ago.

A. WILUBLM. Respectfully. Baltimore, April 16th, 1860.

Combination Lock Opened.

"A SUBSOBINER," NEW YORK, APRIL 25 .- As I believe you are always pleased to learn of any test, given lecturers and media, who will be welcomed most con by our friends of the spirit-world, I send you the fol- dially at any place named in my notes of travel. lowing:

Yesterday, April 21th, I was present when two physicians (one of whom had never sat before) were having a senuce with Dr. Redman. A combination look was brought. After about half an hour's communication, one of the guests asked if his spirit friend would give him the word by which the lock "It is no word," was the enswer. "Give me the letters, then," he rejoined. Imme diately loud raps called for the alphabet, and the let tors T X K K were given. On these being placed in their appropriate position, (to the ne small delight of the party) the lock opened.

Written for the Banner of Light. THIS LIFE IS VERY BEAUTIFUL.

BY E. A. BINGSBORF.

This life is very beautiful, Though shadows intervene, Among the bright and supply days; Their use is often seen.

We would not have a constant calm. A clear, unruffled sea-And brave the billows free.

We would be strong to stem the tide Of ignorance and sin,
To say: "No further shall then go;
Now call thy proud waves to." This life is very beautiful,

And as we tast along,

We grow by its experience More happy and more strong, We feel that we are standing now, On a foundation, sure; We know the Heaven within our bearts

Will evermore endura. The clouds that everhups the past. Here gently rolled away; And applight, clear and glorious, Has changed the night to day. With Love and Labor we will fill The fleeting hours to come, And win for others, and ourselves,

A bright, eternal Bome. Philadelphia, 1800.

LETTER FROM THE WEST.

DEAR BANKER-Your readers accompanied me in my last letter as far as Oshkosh. After concluding my labors in that village, I proceeded to my next appointment in Waupun, where I was most cordially received and kingly entertained by Bro. McGraw, State Prison Commissioner for Wisconsin. Most of the officers of and keep skimming it, and make it as pure as we the prison I found to be liberal minds. I delivered can. We have seen only the radiments of Spiritualism three lactures in a hall to good audiences. Mrs. Gilt. set, and must expect to find the golden metal hidden her, a healing medium, formerly of Neenah, is residing tere. I have beard much of her remarkable powers in the more northern parts of the State.

Ceresco. - Here I was kindly received and entertained, by Bros. Morse and S. Bates. Lectured three times to large audionecs, in the Arcade neighborhood. I expected to find a good many scusualists, but was happily disappointed. About the only case I was able to or never forgets her babe; her love is everlasting. So hear of, occurred in the Mothodist Church; the transgressor being a minister of that sect. One case of divorce between parties both Spiritualists, had some n that direction., A more justly thinking people, or people more pure in converse, or cheste in deportment do not desire to find. And yet you will hardly find : people who have been more traduced than these.

Onro .- This is a strange, wild village, of very con fortless appearance. In it I found a few sincere lovers oftrath; foremost among them, Ellis Thompson. I is so universal, we do not find more than one medium lettured two evenings to small audiences. Visited in a thousand ever under complete spirit control. And round amongst the people, and held some interesting this fact of partial control is the great reason of so half hunter and half setter. He hunts for bones when conversations. On my way bither I tried hard to get a hearing in Berlin, but without success.

Ketlogg, but found that gentleman away from home, depends upon our own mind's capacity. and no appointment given out. Called on Dr. Pad. A child all absorbed in his play, will not understand in through Antioch to the quiet village of

marked attention was given to the subject matter found a good slater and brother who have been for

Kenoska.-My second visit to this place. I found a the ship. god feeling and great cordiality from many friends.
We kindly entertained by Mr. Nichols and Bro. clogies of the time, and every family has learned McCee. Delivered three lectures on successive evonlogs in the Court House.

child, and spoke to the citizens in the academy hall foundation. four times. I found here a few media for writing and libor, and should not be neglected by lecturers.

and no effort used to make it otherwise. Lecturers whout remuneration. They will find hearers, but if I no good. You are always ready to condemn Mrs. miy judge by my own experience, the friends are too pur even to indemnify for traveling expenses.

Delegan.—Hero I met many kind friends, amongst and her admonttions are often for our good. Just at this time Randolph's denunciation of Spirit, and then we overlay them, and underlay them; and when I would name Brothers Hewes and Church. usism had come to hand, and the Congregational when we shall go to spirit-life we shall see all these bon said that "drowning men catch at straws." Elra I delivered five lectures, to not very large audi. cheat, they wont attempt to do it. It is impossible to erres. I cannot, however, speak of this place as one do a wrong without bringing the stain upon ourselves. where just remuneration will be received.

columbus.-This village is the present western termins of the Baraboo Valley Railroad, beautifully situated in the midst of a very rich agricultural country.

He I was received with greatest hospitality by our good Bro. Jeremlab Folsom, and stayed with him during labors here. But little interest had been previumly manifested in reference to Spiritualism, yet I had good audiences; among the members of which we many mor of high standing and possessing philosophical minds. I delivered three lectures, and by reduct returned and delivered four others. I think thilded is fairly opened here for lecturers. A good tee medium is desired. Bro. Fairfield would do well, if particular and the processing hitherward, to pay the friends here a faith which keeps the affections warm. All do not need the more thank to pay the friends here a large class that cannot be reached in the midst solenning and appropriatoness, to a large with the midst consume.

To be spiritual-minded we have something to do.

It is growth we want, not pleasure or pain; but we also do negice, for the five years least part, and one spiritualism, both we cannot chear mistress. We cannot can growth. We cannot can growth. We cannot present mistress, but her is growth. We cannot pleasure or pain; but we also the two been bestowed upon the subject of Spiritualism, but we cannot can growth. We cannot be reited by the presence of the spiritualism, but there is a tender mistress. In Lawrence, Alsas, 4th inst. Jour Rance Bayras, and a prose for the five years least part, and the subject of Spiritualism, but there is a tender mistress. In Lawrence, Alsas, 4th inst. Jour Rance Bayras, and a prose for the five years leave been bestowed upon the subject of Spiritualism, but there is a tender mistress. In Lawrence, Alsas, 4th inst. Jour Rance Bayras, and a prose for the five years leave been beat weed upon the subject of Spiritualism, but the season can growth. In Lawrence, Alsas, 4th inst. Jour Rance Bayras, and by the tender mistre mins of the Baraboo Valley Railroad, beautifully situ-

to look into the sublime and spiritual truths of Cathol. furnier place is a small village, yet I am told a good business point. I went to this place on invitation by greatest thing in the universe. It may seem shadowed, Jno. W. Phillips, with whom I made my home. I de-but it is nover destroyed or obliterated. Edgar Poo.

thorough Spiritualist. With him and his lady I had he interrogates the raven again: much enjoyment in social converse. Our meetings here were held in a schoolhouse; large audiences were present, and much interest manifested. I delivered two lectures on the Harmonial Philosophy.

I would earnestly commend the whole of this North-

ern Wisconsin route to the attention of missionary

Yours for truth and humanity, John Maynew.

MRS. CLARK AT THE MELODEON. Sunday, May 13th, 1860.

APTERNOON.

Mrs. Uriah Clark, wife of the talented editor of the Spiritual Clarion, published at Auburn, N. Y., spoke at the Melodeon last Sabbath. She read to the audience a few passages from Har-

ris's "Lyric of the Golden Age," after which the choir sang an appropriate bymn.
She said: I shall not claim to state to you absolute

ble. If you were to have it, you would not know what to do with it.

People begin to think of life rather than of death. Life is growth, and we hall this spirit-communion as

a truth which has a germ of the tofinite, growing larger and larger every day. We call ourselves Modern Spiritualists, for that term is something significant of the growth of the soul.

Life is a graduated scale of existence. We are to look not to the past for our powers of growth, but onward and upward. This is the doctrine of Spirit and pure, we must make them so. ualiam, and we are not infidels for believing it. The ago is importent, and that imperfection attaches to Spiritualism as well as everything elso. Some persons consider the facts of Spiritualism as of no account. Dr. Johnson says, "Ho who thinks rationally, thinks so in humility that you can teach meekly as a little morally." I know that spiritualistic teachers are child. more on the philosophical plane than on the divine; but Spiritualism comprehends all growth, all truth. all manifestations of life. It teaches, distinctly, not in words, but in substance, that the philosophy of thing. every life is as true to every soul as the mother's heart is to her child. We dare not meet the facts of life. and so we are drouping all the way through. But instead of looking downward, we should look up.

We require virtue—not that which is stern and over-bearing, but which is gentle and true. It is our duty to observe facts rather than to comprehend and interpret them. Some persons are emotional, unwise and ianatical in their manifestations of Spiritualism. But there is one good thing about it: I find all such men are honest and outspoken. I have no apology to make for profaulty; but we had rather hear a man swear right out boidly, than wear a long hypocritical face. The scum we find on the top is the remains of what existed before. Our only way is to let it be agitated. in the uncouth quartz.

Some people say spirits do not commune with mor tals. We know they did in the past; and why do they not to-day? How could the feelings of love which bound us on earth be kept alive without it? How could we strengthened by time into a knot nothing can break. time since occurred, but nothing further looking at all Again, we meet persons who flatter and please as, but we never think of them when they are away from us Thus there is no love between us and them.

Spirits influence us just as we influence each other they mold us to their will though we know not when their influence is about us. There is rarely found any such thing as positive control. Though mediumship in a thousand ever under complete spirit control. And much inaccuracy on the part of spirit communications. What our spirit friends have to teach us has to be reficated or refracted upon our minds, and its reception

went with me to see Dros. Burgess and a message given him, for other things are uppermost Boyett, with whom I arranged for three lectures, which in his mind. I do not suppose mediums intentionally wore delivered in Dr. Paddock's Hall, to very good deceive, even when they are charged with it. When udlences of appreciative bearers. From hence I passed we come to realize that the body is the temple of the soul, we shall never defile it. When people become Scion .- Dr. Delany was my kind and generous host spiritualized, as well as Spiritualists, they will find bile staying here. I was very cordinity received, and they must not nourish the body except for the good of the soul. Even the passions have their use in man; brought forward in the course of three lectures. Here they are like the engine in the hold, which governed by a firm and intelligent pilot, leads the vessel over sime some time influenced spiritually to speak to the the waves in safety, but which, if put above, and the pilot sent below, would bring speedy destruction upon

Talworth.—This is a very pleasant place, and the faith has a wonderful effect upon our lives. We have inhabitants are quite progressive. The old church dog- thought we could be small and mean in character, and mas find very little favor amongst them. I was dom. yet live large lives. This is a dangerous error; for we felled under the hospitable roof of our good Bro. Fair. can never build our superstructure larger than the

There is nothing in God's world but justice, uncomother manifestations. This is an interesting field of promising and eternal. What you really believe, you must practice. Profession is one thing; belief is Darrien.-Kindly received by Bro. Seaver, and lec- another. We are all of us writing our histories, but tued la Mr. Moreton's Hali. My sudienco was poor, we have not skill enough to read them. We are writing an eternal record of just what we are. We would do well to visit this place—if they can do so have got to grow into our opinions, or they will do us Grundy. Why not give her all the credit she deserves? She does not make the sine she condemns,

We are always painting pictures on the walls of life. malater spread himself out against us with that docu- pictures over again. He who lives truly has built his mint as authority. I wonder what the learned gentlem'n thinks of Raudolph's present position? It has pest. The truth is terrible to every sinner, and welcome to every saint. When men are taught they can't We talk of the wrong done us, but whoever has done

it has wronged bimself rastly more. To be spiritual minded we have something to do.

off from the next. There is only one life, and we get Randolph Centre .- About twelve miles from the it here, and carry it on with us forever.

We must realize the fact that the human soul is the

"Tell me truly, I implore, Is there—is there belon in Gilead?" But the bird answered him "Novermore!" Then

"By the licavon that bends above us—
By the field we both adure—
Tell this soul with sorrow haden
It, within the distant Adom,
It shall class a sainted usiden,
Whom the angel name Leture—
Class a rare and radiant maiden,
Whom the negle name Leture,
Queth the Rayen, "Nevermore!"

And so all through his life, in spite of his glorious genius and God-like endowments, he wrestled with the doubt.

Ah! how many hearts have heard the voice of the bird of ill-omen croaking ''Nevermore!'' But the fault is ours, that we are blind: the bright-

ness of beaven is always just beyond us, but our eyes refuse the light. All the caveres of life are bridged over, and bright angels come on errands of mercy to mortals. Children bave all the buoyancy of childhood crushed out by the terrible force of religion, or it is deformed by theologians; but if they would cherish hope, they would see the light of beaven beyond them.

Perhaps Spiritualism is not perfect in its present garb; but what are the little discords of Spiritualism to the crushing creeds of old Theology? Where you find and infallible truth; I shall only give our ideas of spiritulle. None can have that truth which is infall. natics—poor old, wrinkled, haggard men, who pore over ledger and day book all a lifetime, and never look p except when death calls them to a last reckening.

Blended magnetisms are beautiful, when they are pure and high; but mischievous when they are low. They should never be played with, more than children should play with fire.

It is the perverted Spiritualism the world condemns, and justly, too. I am glad Spiritualists are criticised. for it leads them to be wise. If we want souls good

All reformers profess too much. We do n't want airs and assumptions. If you have got more truth than your neighbors, does it argue that you should not walk humbly before men? Put away pretence and become

I would trust Spiritualism in any locality where men are high minded and honomble. Titles are almost meaningless, but manhood and womanhood are every

HAPPINESS.

BY BIGOOP SERES.

One marning in the month of May, I wandered o'er the hill; Though nature all around was gay, My heart was heavy still.

Can God, I thought, the just, the great. These meaner creatures bluss and yet deny to man's catalo, The boon of happiness?

Tell ma ye woods, ye smiling plains, Yo blessed birds around, In which of nature's wide domains Our biles for man be found? The wild birds carelled overhead,

The bracze around ms blew, nd naturo's awful cherus said, No blies for man she know.

1 questioned Love, whose early ray, So rosy bright appears. And heard the timid genius say, His light was dimmed by tears. I questioned Friendship; Priendship sigbed.

And thus her answer gave:
The few whem fortune sever turned
Yere withered in the grave. I asked if Vice could bliss bestow?

Vice boasted fond and well, ut, fiding from her withered brow, The borrowed reses fell. I sought of Peoling, if her skill Could soothe the wounded breast; And found her mourning, faint and slill, For other's woes distressed.

I questioned Virtue: Virtue sighed, No boon could she dispusse.
Nor Virtue was her name, she cried,
But humble Penilence.

I questioned Death; the grists ahade flelaxed his brow serore; And "I am happiness," he said, "If sixtue guides thee hers."

"Bob. Is that dog of yourn a pointer?" "No: he'

he's hungry, and sets by the stove when he's satisfied."

Vermont Quarterly Spiritualists' Convention.

Vermont Quarterly Spiritualists' Convention.
The next Quarterly Convention of Vermont Spiritualists will be helden at Town Hall, Bartlugdon, Saturday and Sunday, June 13 and 17, 1800.
The Spiritualists of all sections of the State are earnerly invited to come to this Convention, as matters of importance will come up for action. We desire to obtain a complete list of mediums in the State in all phases and conditions of devoluments, and mediums are especially invited to attend this Convention, and the friends are requested to bring such testracts and list of mediums as they can obtain. The following speakers have made arrangements to come and speak at this Convention: Judge Edmonds of New York; Aliss A. Sprague; H. P. Gotting; Mrs. S. A. Horton; H. Elkins: Mrs. A. E. Ostrander, Trey, N. Y.; Mrs. J. W. Currier, Low-oll, Mass.

i. Mass.
Friends in New England and adjacent States are cordially
writed to join with us in this Convention. It will be held
one of the levellest of New England villages, with grand
countries scenery and fine, bredge gir; at a pleasant season
that had been and the city are seeking pleasof the waar, when the denizons of the city are seeking pleas the ship.

Spiritualism has gradually been worked into the theSpiritualism has gradually been worked into the thesomething of the truth. The sortion and the business
man own their indebtedness to invisible monitors. Our
faith has a wonderful effect upon our lives. We have
thought we could be small and mean in character, and
way, and members of the Convention will be furnished with
within large large. This is a dangerous error; for we
thought we converted the spiritual shades and shades of fare one
thought we could be small and mean in character, and
way, and members of the Convention will be furnished with

B. D. Nichols, Burlington, Chirles Walker, Bridgewater, D. P. Wilder, Plymouth, A. E. Binnons, Woodstock, Char. G. Townern, Bridgewater, State Central

Spiritualists' Convention.

The Spiritualists of Providence, R. I., and vicinity, will hold a Convention in that city on Wednesday and Thursday, August 15s and 2nd, 1860; and on Friday, August 3d, they will make a grand steamboat excursion down Narragament neagons are now sone, arrow; and on frinky, August &d, they will make a grand steambeat excursion down Narraganest. Bay, for an old-fashioned Rhode litand clambake, and a "general good time." A number of the beat 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.

DIED.

In Methuen, May, 8th, Chantes F., son of Goorgo W., and Mary A. Chanwick, seed 5 years and 10 months. The little form suffered from general debility for some months, ill at last the searles fover and canker rash set. In, which seen reeased the little sufferer. As the spirit was about to take its care, he kissed his father and mether, giving them to understand by the hand—
"That the last good-night was apoken."
Funeral services by Mrs. A. P. Thompson,

In Lawrence, Mass., April 17th, Lizzie A. C. youngestchild of Win, A, and Caroline Sulzii, aged 15 months. Funeral services by Mrs. A. P. Thompson.

If onraeying bitherward, to pay the friends here a need phonomenal manifestations as a proof of immortality. But there is a large class that cannot be reached in any other way. As the song of the robins is the Communs. Here I met with a kindly welcome from Brs. Gore and Young, and lectured in a schoolhouse to igood and very stientive audience. The number of Spitualists here is small, and they generally units but they are growing brighter every day. The soul substitution and they generally units but they are growing brighter every day. The soul substitution and include a proof of immortant in this properties, and highly interested audience, at Lawrence Hall. In Buthridge, Chenango Co., N. Y., hay 8th, of consumption, Mr. John Poor Law, or of Canton, Mass. aged to year. He has been a subscriber to the Banner, were range of its respectance, and highly interested audience, at Lawrence Hall.

In Buthridge, Chenango Co., N. Y., hay 8th, of consumption, Mr. John Poor Law, or of Canton, Mass. aged to year. He has been a subscriber to the Banner, were range from the calm resigned manuer in which be met the spitualists here is a large class that cannot be reached in any other way. As the song of the robins is the signal of the coming day, so is Spiritualism the procurs. He has been a subscriber to the Banner, were range to not a millennial age.

We can as yet catch but a few faint glimmerings, great change, was a wonder to the Prosbjectant's in this

MOVEMENTS OF LEUTUREUS. Parties noticed under this head are as liberty to receive tion to it duting their lecturing tours. Bample copies ses

eo. Mae. Amanda M. Sprnon will lecture in Philadia. 4 Hundara of May.—Cambridge, Piniad's, 4 Bundaya of May.—Cambridgeport, 2 do. of Juno. Attleburo, Juno S., 6, 2 and S.—Fall River, 12, 10, 14, 15. Taunton, 2 Bundaya of June, and 2 dendaya of July, Woonsocket, 2 Bundaya of July.—Willimantic, 1 do in July, Providence, 4 do of August. Address, the above places, or Bistion A, New York City. Offantes fl. Chowell, tranco speaker, Boston, Mass. Ad-

REV. JOHN PIERFORT, West Modford, Mass, will receive calls to becture on Spiritualism.

Miss Enna Handings will fecture in Portland, Me. &c., during May Address, ears of N. A. Parter For Death &c.,

luring May. Address, care of N. A. Foster, Esq., Portland or No. 8 Pourth Avenue, Now York, Miss A. W. Francus's address through May and June, will be Plymouth, V.c., where all letters may be directed, for next winter's covices.

whiter's services.

Miss Rosa T. Americ, being prevented by recent illness from traveling to the "Far West," will roceive calls to locative in Massachieretts, during she month of June, connectedly with the first and second Sabbaths in July, after which she leaves to meet her engagements in New York State. Miss A. Intends passing the Fall and Winter in the Middle and Bouttern States. Friends withing to secure her services are requested to address her as an early date. Post-office address until July, 22 Alles street, Boston, after which due notice will be given as to further arrangements.

Mass. A. Thompson will answer calls to locture in the surrounding lowing addressed to her at Lowell, Mass., till further notice. She will speak at Lawrence, Mass., June 3d and 28th.

and Sali.

P. L. Wadework spoaks May 27th, at Providence, R. I.;
June SJ. 10th and 17th, Williamshite, Cr. Address accordingly.

Warnen Chass speaks in St. Louis in June; July at places
on or near the Mississippi above St. Louis; Augustat home,
[Intic Creek, Mich.] and Soptomber in Chicago. Ho will
receive subscriptions for the Barnen at club prices. N. Frank Writts will speak in Cawego, N. Y., the foundays of June; calls for week evenings must be addressed

in advance.

Mrs. Atkins, a trance medium, who has herotofore with-held advertising or receiving pay for her labors, now informs the public generally, that she will, by having her espenses paid, answer any calls that may tend to the public good. Address Mrs. E. F. Atkins, Ocdar Avenue, Jamales Plain,

Mass. M. Jackson, Trance Speaker, may be addressed at Boundttaburgh, Schuyler Co., N. Y., until further notice. Will attend funerals.

Miss M. Musson, Clairvoyant Physician and Lecturer, San Irancisco, Cal. Miss M. is nuthorized to receive subscrip-ions for the Banness. ions für the Banges. Mes. Pannis Busham Petron will lecture in Putnam, Ct. Ive Hundays commencing June 3d: ¹ju Somersville, Ct., Jul_i kli, 8th and 15th. Address recordingly.

all, \$th and 10th. Address "accordingly.

Leo Milles will speak in Tainton Mass., May 27th; Boson, June 30 and 10th; Providence, R. I., June 17th and 24th; hanbridgeport, July lat and 8th. Mr. M. will answer calls to lecture weck evenings. Address, Harford, C.c., or as above. Matrix F. Hulatt's post-office address is Rockford, Ill., the will speak at Milwaukio in May; at Chicago in June; at Toledo in July; at Chicago in June; at Toledo in July; at Chicago in June; at the Court of the Milwaukio in September; in Tennessee and Georgia, in October, November and December.

Ma. R. Melville Fay, tranco speaking and writing medium, will receive invitations for lecturing the coming spring and summer. Address, Akrob, Summit Co., Ohio.

Miss Edizassin Low, trance speaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugge's Corners, (Cattaraugus Co., N. Y...) overy fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Coun.

Miss ELLA E. Gizson will lecture in St. Louis, Mo., during Muy. Thous in the West and North-West, desiring her services after May, will please address her at St. Louis, care of James II. Bloud, P. O. box 3501.

care of James II. Blood, P. O. tex 3391.

Mary Maria Macourse, Weat Killingly, Ct., box 22, in care of William Burges. Those wishing to engage herea a trance speaker will address her at the above named place. But will testure the fourth Bunday in May, at Lowell; the month of August, of Plymouth; at New Bedford, the two first Sundays in September; the month of October, at Cambridge-

port.

Miss L. E. Dafosca will lecture in Concord, N. H.,
June 3d; at Franklin, 5th, 6th and 7th; at Norwich, Conn.,
July 1st, 5th and 15th; at Brittol, 30th and 25th; at Chaplin,
10th, 11th and 12th; Atwoodville, 17th and 15th; at Oneida,
N. Y., Sept. 2; at Tolode, Ohio, 6th and 16th; at Lyons, Mich.,
15pt. 23d and 35th, and 0ct. 7th and 14th; at Midwalke, Wie.,
(oct. 2] at and 35th; at Racine, 23d. 34th and 25th; at La
Crosso, Nov. 6th and 11th. Address as above, or Fail River,
Mass., upuli the first of Sept.

3. P. Lanard will apeak at Middlebury, Summit, Co., Ohio,
until the middle of June. Friends between Cloveland and

until the middle of June. Friends between Cloreland and St. Lauis, via Fort Wayne and Attica, who desire lectures on Spiritualism or geology, in July or August, will address as E. S. WHEELER will be some weeks in the neighborhood of

Rutiand, Ve., and proposes to attend the Convention at Middle Granville, Vet. on the 18th, 18th and 17th of June. Speaks at Randolph, Mass., the 2d Sundays of July and August; at Taunton, the two-last weeks of August. He may be address-ed as above, or at Newick, Coun. LEWIS B. MONROE lectures in Foxboro, May 97th. For sub-sequent appointments he may be addressed at No. 14 Brom-field street, Boston.

neid street, Boston.

Mas. J. W. Corrier will lecture in Milford, N. H. May 27th;
Pertland, Mo., June 3d and loth; Burlington, Va., 17th;
Ohleepee, Mass., 24th and July 1st. She will speak in Oswego and Cincionati Sundays of October and November,
and will probably spend the winter Weet and Bouth. Application should be sont in as early as as possible. Address
Box 815, Lowell, Mass.

DOR 810, LOWEII, Mass.

J. C. Hall, Buffalo, N. Y., intends to be at the Burlington Convention on the loth of June. He will visit through Vermont, Massachusetts and Connectiout, during the summer months, lecturing and developing mediums, giving tests, etc. Address litm at Springdold, State.

Committees wishing the Dector to lecture can address

as acove.

Lindlay M. Andraws, superior lecturer, will wish the
South and West this summer. Address him, either at Yellow
Syrings, Ohlo, or at Mendota, Ill. Springs, Ohio, or at Mendous, un.

Mns. M. J. Witcoxson, of Straiford, Ot., will answer calls
to lecture under apirig-influence in Connecticut and adjacent biles. Address as above.

Dn. P. E. Rasmoten's services as a locturer on Sabbaths and week days, can be had by siddressing him at the Banner of Light office. of A. Parnum. G. W. Holliston, normal speaker, will receive calls to lec-

Mas. E. A. Kingspung will answer calls to lecture in the Mas. E. A. KIMOSTORY WILL answer calls to terture in the State of New York and the New England States, during the months of July and August. Address her as early as practicable as 1928 Catharine street, Philadelphia.

Mas. M. E. B. Sawyer will auswer calls to lecture in any portion of the New England States; will also attend funerals. Address Baitwinville, Mass.

Page, J. E. Gitthernitt will answer calls to speak, addressed to the Benner cilica, 143 follon street New York. Prof. C. makes no charge for his services. Q. makes us charge for his services.
J. H. Randall will answer calls to lecture to the Liberal ists and Spiritualists in the Now England States during the coming Summer and Fall. Address, Northheld, Mass.

A B. Whitthe has changed his residence from Brocklyn to Ablon, Mich. All letters to him should be addressed acceptable. JOHN MATHEM'S address will be Delphi, Indiana, to May iagos, Kankakso Cu., Ill., to June

H. P. Faravizzo, tranco-speaking medium, may be ad-coused at Groonwich Villago, Mass. Ezna Willis, electric physician, developing medium and ormal speaker. Address South Royalton, Vi. ALONZO B. HALL, East New Sharon, Mo., will answer calle in his vicinity.

N. S. Gamentear, Lowell, Mass. will speak at Marlboro Mass., May 27th. Mass. Shah A. Brawss. (late Macoun.) No. 33 Winter street, East Cambridge, Mass. Mass. E. D. Stroms. trance speaker, will answer calls to locture through Conn. and Mass. Address her at Bristol, Ct. Mass. Phances Bond, care of Mrs. Thomas C. Love, Box solls Diddle N. Y.

CHRISTIAN LINDY, CATO Of Bonj. Tousdaie, box 221, Alton Illinois. Mine Susan M. Johnson, trance speaker, may be addressed at Clinton street, Brocklyn, N. Y.

J. H. Ornains will lociure at Charlestown, Sundays, May 37th and June 3d. MRS. M. H. Colles, care of Bola March, 14 Bromfield street

Miss A. F. Prasz will respond to calls to locture. Address

Miss A. F. Prage will respond to calls to locture. Address Torce Haute, Indians.

L Judd Parders may be addressed at Providence, R. J. Dr. L. K. Gookhar, 185 Trion Walk street, New Orleans, H. L. Bower, Nade, Mass., or T Dayls street, Sesten, Miss. Social Stream, trance speaker, Forland, Maine, Daniel W. Syrki. No. 6 Prince at, Providence, R. I. G. T. Inten, Taunton, Mess., care of John Eddy, Req. Anna M. M. Hoddersone, B. M. 428 Philegeori, Cond., Dr. H. F. Garders, 46 Esset street, Boston. Mass., J. V. Marshild and General Street, Boston. Mass., J. V. Marshild and General Street, Boston. Mass. Sanda M. Trourson, Tolsdo, Ohlo, Lovell, Brede, North Hidgeville, Ohlo, Mass. H. M. Brown, Clercland, Ohlo, Dr. James Gooren, Bellefontaino, Ohlo, Miss Lizzle Dotte, Plymouth, Mass. Miss. B. Manna Beira Springfold, Mass. Mas. B. Manna Beira Springfold, Mass. Mas. J. B. Shirm, Manchester, N. H. E. R. Young, box 50, Quincy, Mass.

Mas. J. B. Smith, Manchester, N. H. E. R. Young, but 3d, Quincy, Mass. Ethian Woodworff, Leelle, Mich. Drite Dang, Essi Boston, Mass. Driv. Dr. Of Parkovers, Boston, Mass. John H. Jener, Johkaville, N. T. Dr. C. C. Yoser, Boston, Mass. J. J. Locer, Greenwood, Mass. H. A. Tucker, Foldoro', Mass.

Yoston Idbertisements.

MIS. LINER THANCE MEDIUM.-While in a state M. LINER THANCE MEDIUM.—While in a state of the france, then it, will exacte smalled, and correctly locate and describe their diseases, giring a full description of the condition of their physical and mental organism, and prescribe remedies for their core, if curatile.

At the corners solicitation of persons who have been beneated by her fratrumentality, she has been induced to open a room as 10 Green tirret, and dovote herself to this great offset.

spect.
On and after March 6th Miss B, may be found as above,

where all who are suffering from discase, or have friends afflicted, are extractly invited to call and see what Spiritualism can do for them.

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

Sm March 10.

BY NUTRITION! - NUTRITION (IN BY NUTRITION! — NUTRITION (IN the Vital Forces) without medicine. Are you Serofulous, Consumptive, Dyspeptic, or Nervous? Have you skin disease, sore you Berofatous, Consumptive, Dyspejate, or Nervous? Hare you skin disease, sore or weak Fres? Any safection of the finger, Stomach, Liver, Bowels, Blood, or any disease whater? Read my

Bowels, Blood, or any discase whater? Read my

"Book of Information,"

(Seat to you for one dime,) which explains how the Invalid may become his own best doctor, and banish forever his "pills" and "powders," as utterly unworthy of any confidence at st all. Address, LAROY SUNDERGAND, Fob. 11.

Bom Bowels, Blood, or any discase whater items, "Boston, Mass."

RED. II. 5m Botton, Mass.

PRIJOVAL. -- JAMES W. GREENWOOD. MAGNETIC BEAUTY MEDIUM, has taken Rooms at store No. 1 Tremont Temple, opposite the Tremont House.

K. B.—The rooms being on the lower floor, will be much more convenient for Invalids.

ISW May 19.

INS. A. W. DELAFOLIE, TEST AND TRANCE MEDIUM, axaminas and prescribes for diseases. Also, Clairvoyant Examinations on business. Hours from 0 A. M. to 2 P. M., and from 4 ull 9 P. M.

and from 4 III 0 r. M.
No. 6 Lagrange Pace, Boston, Mars. 3m March 31. WILLIAM HOLLAND, CLAIRVOYANT AND ELEC-TROPATHIC PHYSICIAN, Careful and thorough ex-sminations made in every case, and the most efficient means adopted to remove disease. Reference given, if desired, Examinations \$1.00.

Examinations \$1.00 121 Rudson street, near Corre airest, Docton.

M. RS. J. BATES. CLAIRVOYANT PHYSICIAN AND BUBINESS MEDIUM, forturily of the "Bethesda Institute," is now located at 13 Tremoni Rew, room No. 4.

Mrs. B. has been very successful in her advice to business men, P. B.—A lock of hair, with one dollar and two postage stamps, will insure a correct examination of disease, May 5.

May 5.

AW

This winter, was proposed going south
This winter, was proposed to carnest solicitations of her
numerous ifseds and parone. Mrs. L. will continue to
occupy the same rooms—33 Beach street. Hours—from 3
to 19.4 m., 2 to 8, and 8 to 10 p. m. Terms, per hour, for one
or two persons, \$1.00; clairvoyant araminations, \$1.00; examinations by hair, \$1.00.

Healing powers, has taken rooms at No. 33 Beach
street, [3d door cast from Hudson,] Beston, where she will receive those wind estero her services. Invalids will be visited at their homes in the city and vicinity when necessary.

April 23.

The Roman Stripe in the city and vicinity when necessary.

April 28.

DR C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN,
No. 7 Davis atrest, Beaton.

Becal attention paid to the cure of Cancers of all
descriptions, Deformity of Limbs, Deadness, &c.
Patients accommodated with board at this Institute.

Bept. 10.

MRS. GRACE L. SPAN HAS REMOVED FROM NO. 50
MRS. GRACE L. SPAN HAS REMOVED FROM NO. 50
Ellot street to 27 Winter street, where she will continue to give sixtings as a writing, trance and test medium.
April 28.

V. MANSFIELD, MEDIUM FOR ANSWERING BEAL ED LETTERS. Answers returnable J. ED LETTERS. Answers returnable in thirty days after reception. Torms invariably \$3 and four stamps. Address, Chelson, Mass. (f. April 21.

M. RS. O. A. KIRKHAM, SEEING AND TRANCE MEDIM. UM. 140 Gourt street, Boston. Terms per skiling, not exceeding one bour, \$1. Office hours from 10 a. M. to 1 r. s., and from \$10.5 r. s. (f. 90), 25.

and from 10 5.7. M. If the nature from 10 A. M. 60 17.25.

MRS. L. F. HYDE. WRITING, TEST, AND TRANCE
MEDIUM, fortnerly of the "Bethevia Institute," may
be found at 13 Tremont flow. Circles on Monday, Wodineslay,
and Friday ovenings. Admission, 13 cents; Lidles, 10 cents.

May 6.

May 5.

Miss Jennie Waterman, Trance speaking and
Miss medium, at no. 8 cilver place, from Essor
stroot, Boston. Terms moderate. 3m° Feb. 25.

street, Boston. Terms moderate. Sm² Feb. 25,

PURELY VEGETABLE REMEDIES.

A NTI-SCROPULA PANACEA, MOTHER'S CORDIAL.

A Itsatted Extract, Wites Bitters, Cours Syruy, and other Compounds, which have been extensively and successfully prescribed by several of our most celebrated Mediums, may be obtained of the sole manufacturer, C. KING. St. Washington atreat, Boston, copem. Dec. 31.

New Hork Adbertisements.

THE ONLY PREPARATION Having proofs so strong and direct as to

EXPEL THE DOUBTS OF ALL. TOR STATESMEN, JUDGES, EDITORS, PHYSICIANS An Dark London, JUDIES, EDITORS, PHYSIOTANE
Of the oldest scheels as well as hew, give it their unqualified sanction, and recommend it for all cases of eruptions, and diseases of the scalp and brain; but all who have
used it, unlie in testiving that it will preserve the hair from
being gray, and from failing to any age, as well as restore,
Road the following:—

month, Messachusetts and Connection, during the sommer being gray, and from failing to any age, as well as restore, months, lecturing and developing mediums, giving tests, etc.

Address him at Springfield, Mass.

F. G. Gunner, trance and impirational speaker, will answer calls to lecture in the New England States. Address him at Durinury, Mass.

Mrs. H. M. Millian will devote her time to lecturing in Ohio, Penneylvania, and New York. Permanent address, Asbabula, Ohio.

Mrs. M. B. Kenner, (formerly Mrs. Abbett.) of Lawrence, Mass., has again entered the lecture field. She is to speaks at Bridgeport, O., the two first Sundays in June.

Mrs. R. H. Burn has engagements to lecture in Randolph, the fourth Sunday in May and the fourth Sunday in June.

Dr. O. H. Wood Developing however, up to the the fourth Sunday in June.

Dr. O. H. Wood Developing however, up to the the fourth Sunday in June.

Dr. O. H. Wood Developing however, up to the control of the cast of the bead. From the time of its total disappearance, I employed everything I could hink of, being a professional man myself, and, as I thought, as above.

These can he of the returns failed to any age, as well as restore, months address being the flowing:—Oak Grove, S. O., June 26th, 1859.

Paor O. J. Wood Develop Hour Hair Restorative a portion test:—During the year 1854, I was so unfortunation as to be thrown them by each or test in the control of the how. Causing a grant deal of the test of the bear the consider, from which may be any the provided and the following:—Oak Grove, S. O., June 26th, 1859.

Paor O. J. Wood Develop Hour Hair Restorative a portion test:—During the year 1854, I was so unfortunation as to be thrown the my early against a rock near the rosadide, from which may easily against a rock near the rosadide, from which may easily against a rock near the rosadide, from which may easily against a rock near the rosadide, from which may easily against a rock near the rosadide, from which may easily against a rock near the rosadide, from which may e

anderstanding the natures of the disease, but was finally delected in every prescription advanced.

These and no other circumstances induced me to resort to
your worthy Hair Restorative, which I have every reason to
believe, produced a very happy result; two months after the
first application, I had as beautiful a head of young hair as I
ever saw, for which I certainly owe you my most sincere
thanks. Rest assured, dear sir, I shall recommend your
romely to all laquirers; moreover, I shall nee my influence,
which, I datter myself to say, it not a little.

You can publish this if you think proper.

Yours very respectfully, M. J. WRIGHT, M. D.
Office of the Jefforsonian, Philippl, Va., Dec. 12th, 1858.

Dear sir—I leel it my duty as well as my pleasure, to elate
to you the following circumstance, which you can use as you
think proper. A gentleman of this place (a lawyer,) has
been build ever since his early youth; so much so, that he
was compelled to wear a wig. He was induced to use a buttile of your "filar Restorative," which he liked very much;
and after using same two or three bottles his hair grew out
quite furtiently, and he now has a handsome head of hair,
of the gentleman's name is Bradford, and, as he is very well
known in our adjoining counties, many persons can testify to
the truth of this statement; I give it to you at the request
of Mr. Bradford, You can sell a great deal of your Hist
Restorative in this and the adjoining counties it you have
the proper agains.

Yours, éec.

These forms and the adjoining counties it you have
the proper agains.

The stream of my hair to the obligations
and of the neither restoration of my hair to it.

Da. Woon: Dear sir—Fermit me to express the obligations I am under for the entire restoration of my hair to its 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 of your "Hair Restorative" it soop recovered its origin hus. I consider your Restorative as a very wonderful inve-tion, quite efficacious as well as agreeable.

uon, quito emeaclous as well as agrecable.

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 doller per bottle; the medium holds at least
webuy per cent, more in propertion than the small, rotate
for twe dollars per bottle; the large holds a quart, forty per
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octic O, J. WGGD & CO., Propriotors, 444 Broadway, New York, and 114 Market street, Bl. Louis, Mo. And sold by all good Druggista and Fancy Goods Dealers, March 10. DR. J. BOVEE DOD'S

CECEBRATED VEGETABLE MEDICINES. Avoid Mineral Poisons, and use Nature's Remedies. DR. J. BOYES DOD'S IMPERIAL WINE BITTERS,

Mie Brandy Cathartie, A sure remedy for Liver Complain, Costireness, and Dyspepsis—also for the Piles—and as a Catherito for family nac, are far preferable to Pile. They are a mild but sure purgative pleasant to the insite, never produce Nausca, perfectly innocent in their operation, and particularly desirable for children.

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unumpassed as a renery for Fetnales at certain reasons; perfectly harmles, and not unpleasant to the taste.

His Cathartic Syrup,

For Infante, Children, and helicate/Females: a perfect substitute for Culomel, acting on the Liver, removing all obstructions in the Bowels, curing Costiveness, Indigestion, and Dispeptia. Although sure, it is innocent in its operations, and so delicious to the taste that children will cry for it. CHARLES WIDDISFIELD & CO., Proprietors.

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Cloths and Fabrics, Elastic Cloths of every kind, Threads and Sheets of Rubber by the Found, and Combined with Cloth. All these
goods for sale, and Heenses granted to make, use and sell.

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Oct. 22

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intended to numerous modern Malades, which have be
come so very prevaion; and fatol, especially to the young
known as nervous debility. The external manifestations of this class of discuses are liclexation and Exhaustion; Marasmus or a meeting and consumption of the vital fluids shid the
nuscular and serve tissues; sallow countenance; pale lips;
distinces of the head; Impaired memory; diamens of opeeight; loss of balance in the brain; nervous deathers; palpitation of the heari; great restlessness; depondency of
spirits; dreamy and restless sleep; facition of the shin;
vitiated or morbid appointe; indigestion; liver complaints;
diseases of the kindeys; suppressed function of the skin;
palmal irritation; cold extremeties; muscular debility or hasitude; rheumatic and neuralgle pains; hurried breathing;
cough; bronchilds; soreness of the heat of the stomach;
livergular bowels; tongue white; savere laneituating pain
darting between the shoulder-likedes from the stomach;
livergular bowels; tongue white; savere laneituating pain
darting between the shoulder-likedes from the stomach;
livergular bowels; tongue white; savere laneituating pain
darting between the shoulder-likedes from the stomach;
livergular bowels; tongue white; savere laneituating pain
darting terver the statistic of the tribular
derivariation and stabilitation, so that had and unassimilated chyle gets into the blood. It should never be
forgetten, therefore, that some of the worst and most that
discases to which flesh le heir, commence with Indigestion.
Among others, it develops communituum in those predictional
dation. They discant all drust and of the foregoing discases, by the jud

and conscientious motives. Patteres shall not be drugged at this Institution.

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

Statistics now show the soleman truth, that over 100,000 die in the United States annually, with some one of the foregoing discusses, developing consumption, prostration of the visal forces and promature decay.

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

In view of the awful destruction of human life, caused by such debilitating discases, such as Spermatorrhous, Scolinal weakness, the vice of self abuse, Spinal Consumption, Epi leps, nervous spasms and discasses of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this Institution, conscientiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maindies connot be surpassed.

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227 All communications are regarded with zered and conscientious fidelity.

The Institution gives the most unexceptionable reference

onscientions lidelity.
The Institution gives the most unexceptionable references
is men of standing in all parts of the country, who have been is men of standing in all parts of the country, who have been successfully oured.

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

227 Fail not to send and obtain this book.

237 Fail not to send and obtain this book.

238 The attenting Puyetian will be fund at the Institution for consultation, from 9 A K. to 9 r. K., of each day, Sundays, in the forences.

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Physician to the Truy Long and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs, Dec. 17.

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particulars in the Colturs and Management of the Honey Rec. All orders for Circulars, Books, Hive, Rights, &a, promptily stended to. Address K. P. KIDDER, May 12.

HOPEDALE HOME SOHOOL,
This nost Bunmer! Term of this Institution, theroughly Reformatory and Progressive in its spirit and tendency will commence on WEDRAHAT. May recond, and continue TRA WEEKS. For full particulars see large circulars, to be obtained by addressing WM. S. HAYWOOD,
ADBIE B. HEYWOOD,
Hopedale, Milford, Mass., April 14, 1860.

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Lung Disease, Dyspeptia, Disease of the Liver, Heart Disease, Bercolia, Salt Ibeum, Fovor Sorts, Enileptic Fits; all
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gans.

I have in my possession the means of restoring new hair upon hald heads, and have new in my floure two persons who are tarting their fast restored.

Last, but not least, I would say that Femalo Diseaser, Weaknessee, &c., are cured without the least indeficate ex-

Weaknessee, &c., are corred without the least indeficate ex-poture of the patient.

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March 2.

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N. H.—Ant Convention of the Chemical Sulphur Vapor, and tricity in some form, Electre-Chemical Sulphur Vapor, and Medicated Vapor Baths. 5m March 3.

Benrle.

The beauteous stars! ob, how trangull they shine. From their home to the radiant spheres; They glisten with lustre untarnished by time And undinimed by succession of years. If this be the glory of a literal heaven, Oh, what is the beaven of the soul?

There, all love, all light, and all truth from combined In a grand and harmonious whole.
When creation was born, if the morning stars saug.

Not yet hath quite ended the song.
For they time the grand march of the sges that pass In ondiese succession slong.
By soul in wrapt transport contemplates the scene; Ob, how hallowed the peace of this hour! Sore oil is arranged by the Infinite Mind, In wisdom, in love, and in power.

Of that time which we call the present, there is not an appreciable part but belongs ofther to a past which has fled, or storage which is atill on the wing; it has perished, or it not bern; it was or it is not.

Hold your heads, up tolling brothers; 'Mongat us bo it no'er forgot, Labor, for ourselves and others, Is for man a noble fot. Nobler far, and holler, higher, Than vain luxury can claim. If but zeal and worth inspire, And true greatness be our alm, ower to compass this is given—
Power that forms the strongest link 'Twixt an upright man and Heaven,

His poblest power—the power to think!

Happiness is a perfusic that one cannot shed over another without a few drops falling on islunedf.

> To cannot bar the sunlight From the dwelling of the poor; It will fall in all its splender O'er the humblest cottage door . And the stars will shine as clearly, The moonlight sweetly fall, O'er the thatched roof of the peasant, As o'er the lordly hall.

The heart is a book which we ought not to tear in our hu er to get at its contents.

> Strange that where Nature leved to trace, As if for gods, a dwelling-place, And every charm and grace bath mixed Within the paradise she fixed, There Man, enumered of distress, Should may it into wilderness.

Virtue has its pains, but the greatest happiness still oblide ith it, as the greatest unhappiness ever abides with crime

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S

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

Bunday Evening, May 13, 1860, BY T. J. BLLINWOOD.

Entered according to Act of Congress in the year 1800, by Basty, Colar & Co., in the Clork's office of the District Cogst of the United States, for the District of Massachusetts.

Baser, Colery & Co. In the Clork's effice of the District Overt of the United Sizes, for the District of Assaschusetts.

Text.—"And one of the olders answered, saying unto me, what see these which are arrayed in while robes? and whence esme they? And I said unto him. Sir, then knowest. And he said to me. These are they which come out of great tribulation, and have washed their robes, and made them white with the blead of the Lamb."—Rev. vii, 13, 14.

When one has been lost in a deep and wild wood, and has wandered till hope is almost extinguished; he comes, in some fortunate moment, to a little rise of greand, from which the forest seems thinner. Through the trees he sees the sail going down. The space evidently has seen the woodman's ax. There has been clearing here. Not far off, and in that direction, there must be houses, food, and friends. Not one thing yet is clearly made out—not even an open field, nor a rick of grain, nor a lowing herd, nor a recking chimney, nor the coming echo of many voices. It is only that the wood is thinner, that the sun shines through, and that he knows, by the shining of the sun, which way to seek help, and is sure that it is at hand. That faith is almost as good as the iruition itself. He plucks up heart—and courage is always strongth—and now with alacrify he renews his search; and ere long willing hands give needed sustenance, and kind sympathies clothe him with joy.

Even so, it seems to me, are the prophecies of the New Testament. This gorgeous and dramatic apocatypes is to me like the going down of the sun in the wilderness to a world of lost men. It shows them, mainly, which way their hope lies. It makes the factor of Goil's kingdom glow for a beacon and for guidance to them. It is not needful that you should make out its details, that you should verify certein conclusions, that you should should verify certein conclusions, that you should habilate its avents, that you should help were supplied and the second and the produced and the of the work which commentators have done

tify and interpret its symbols.

Most of the work which co upon this book, seems to me such a kind of work as upon this book, seems to me such a kind of work as would be done if one were to attempt to analyze the paint of a picture, instead of enjoying the scene it represents. Shall no one be inspired by Beethoven's symphonics until he can resolve all its movements into their original elements, and interpret each idea? Shall no man glory in an autumnal sunset because he cannot analyze the colors which roll in as from an illimitable are and dash most the shore of the herizon? There analyze the colors which roll it as roll in a minimale sea, and dash upon the shore of the herizon? There is the way that the day goes forth victoriously, and that is enough for him that gazes on it.

And even so, in this tunnit of life, it is everything to know that we are not moving, as the sea moves. In a mere almiess and endless which but that there is a private direction to lumpa affair, that there is a Division direction to lumpa affair, that there is a

Divine direction to human affairs, that there is a Divine power over them, and that they are to have a glorions termination, and one which shall make it sure that every one who follows Christ in suffering, and sorrow, and tears, and blood, shall come forth, as he came, victorious over death, and crowned with honor and glory. What we need is a religious faith of God in life, a religious faith of victory in death, and a religious faith of coronation after death. For this, I think, the Apocalypse is given. It is a light simply—not a picture. It is the solar hold, it is the very in the West or in the East. It is the glow of the gate of heaven into this world, to teach men which way to travel. Its meaning is not arithmetic; its meaning is hope. Its interpretation is not historic; its interpretation is this: God reigns; the church of good men shall be victorious; piety and love shall yet emergo as the crown of Divine direction to human affairs, that there is a Di-God reigns; the church of good men shall be victorious; piety and love shall yet emerge as the crown of God. He who gives unto it, therefore, to reckou causes, and symbols; and deeds, and events, misconceives the whole thing, and must needs stumble by the very victousuess of his mothod; while he who is satisfied to let it play upon his imagination, warm his hope, make him believe that God controls things so that in the end all things shall work together for the good of them that love him, uses it properly—uses it in such a may that it becomes a blessed stimulus and encouragement to him.

them that love him, uses it properly—uses it is such a way that it becomes a blessed stimulus and encouragement to him.

That part which we have selected is for the assurance and comfort of all who, in this way faring life, and endeavoring to live a holy and Christian life, are called to various degrees of suffering. All of us suffer, but all of us no not characteristically sufferers. There are multitudes whose very lot recens, from the beginning, a lot grievous and hard to be home. The difficulties which come upon strength, where there is health, and robustness, and surrounding help, and friendship, and constant success, can hardly be called grievous or hard to be horne. There seem, however, many to be horn to suffering and sorrow. They can scarcely name the year, or the moath, or the week, or the day, in which there has not been some habiliment of sorrow thrown about them. And do they not need consolation? Are there to be no reriptures for them?

This is a passage which tonds directly to the consolation of all who in any way find life hard to be horne, while endeavoring by faith and patience to follow Jesus. It is a vision of God's muster roll. And what an army is this! "What are these which are arrayed in while robes? And whence came they," so bright, so multitudinous, filling the space as far as the prophetic eye could reach, and trooping in multitudes innumerable? Have they appeared from the heavens—from the very seventh heaven? Whence came this great company, so victorious? The prophet could not tell; but an angel teld him, saying, "These are they that come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They are they that were earth born, sorrow-tried, cleansed by affliction, and victorious in the beavenly vision! How obscure here when the work is going on in them. They are they that are hidden in the lower places of life. They are they that going on in them. They are they that are hidden in the lower places of life. They are they that are hidden in t

Journal of the control of the control plants of the control plants

cty, there are now those whose must must be said to be in groans, whose very rains are tears, whose very broad is affliction. They me not the beauteous ones among men. They were their life inwardly, and not university. And we that are prosperous e-clew them, and only meet them at long interrains. But the world is full of them. On every street, in every neighbor hand it around shout us, are those that are dark, and troubled, and temperituseed, and comfortiess, which a man has a spirit that is ambitious, septeng, yearning a troubled, and temperituseed, and embedded, and temperituseed and their final victory in heaven! Here they are lost out of sight, almost; there they blaze like the son in the giory of its light.

What an army is this? Was such a host ever before gathered? Was the thought of such a host ever before gathered? Was the thought of such a host ever before gathered? Was the thought of such a host ever before gathered? This army is the army of God's allieted ones.

Is there need, then, of such a revelation? Is this world a tears and that needs peculiar comfort and consolation in the strife of life—in the endurance of the appointed experiences of this state of existence? Is this world a tears shelding world? Is this world a tears shelding world? Is this sprinkling of sorrow done? or does not the cloud still droop and fall?

Let us, then, look a little to see who are to be.

to take their place in the army of heaven. How little is moild you the an that they were to belong to an army? He that I flow unlikely those it reem that they are to be form to the in coordinate they are to the included they are also as them. You would no more dream, and at they are what they are to be, than you would deem from the vart out of the indig, what again one of endingent flow of the gold in the thirty of the spiritude of the taken in the same three in the content of the thirty of the spiritude of the profession of the content of the thirty of the spiritude of the policy that it is all the places of the content of their policy. The content of the world, were to wash their robes, and make them while, in the blood of the hardy on the content of their policy is the content of the state. I have been elified greatly in watching the process by which they had been one of the that state.

I have been removed to the wild, were to wash their robes, and make them while, in the blood of the lamb, and and the content of their gold into the state. I have been removed to the wild, were to wash the content of that state.

I have been reflied greatly in watching the process by which they had passed to the content of the world, were to wash the content of the policy of the process that the policy of the process that the policy of the process that the policy of the policy to the policy to make a compliant state of the world, were to wash the process the policy of the policy to the policy of the policy to take their place in the army of heaven. How little

carried on, what the lesse is to be? And yet, out of all that thith, shall come forth a fabric that shall glow scarcely less than the flowers themselves. You cannot tell by the process what the product is to be. The process may be loathsome, but the product may be as beautiful as the sun itself.

There are many that are to be impurpled in heaven, who seem to be anything but impurpled on canth linny that are tying with their face on the ground; many on whom the dowe rest by night, and on whom the dowe rest by pight, and on whom the dowe rest by highly in the care in the context of God's dealings with them. Have better be colded with Divine Illumination. Whiteness shall be clothed with Divine Illumination. Whiteness shall be lost of the result of God's dealings with them. Have faith and patterness. Believe in God and in the future, and wait pattently for the consummation of the Divine plane, like watchers in the night. The slow wheeling hours one by one shall pass away, and at length the morning shall dawn, and with its light your dawn shall come, and God's gelry, which, once having come, shall never depart. When you have tasted the last experience of this life, and have entered upon the first loy of heaven, your march shall be with songs of endless joy from glory to glory.

May tod give comfort to the comfortless, strength to

glory to glory.
May God give comfort to the comfortless, strength is the weak, convolation to the sorrowful, courage to those who are ready to fail by reason of the greatness of the way. And by the grace of God in Jesus Christ, may we all be led at last into that company of the re-deemed, where we shall shout lorever in the presence of our God.

dirt to the depth of eighteen or twenty feet, all present supposing that he was crushed to death. A number of neighbors set resolutely to work, and reached him about twelve o'clock at night; the accident took place about twelve o clock at night; the accurant toon prace that about six o'clock, P. M. Often during the time that they were digging him out, the workers would listen for evidence of life in the unfortunate man; but none was given, and they all said with one accord, "The Workerze.—The Spiritualists of Zoxboro' hold free meetings in the town hall every Bunday, at half-past one, and half-past five o'clock, P. M. Workerze.—The Spiritualists of Workerze hold free meetings in the town half every bunday in the life in the total state. The spiritualists of Workerze hold free meetings in the town half every hold free meet

and would not be comforted by her living friends. 4th and 11th. Soon, however, there appeared anto her an angel, who told her to weep no more, for her husband was not dead, but living, and would be restored to be ragain about the middle of the night. She then repaired to the place where her husband was buried in the well, and was again influenced by the angel to tell the look.

The share and workmen that he yet lived; also there was bliller.

4th and lith.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forences and afternoon, in Welle's Halland and concerns and worked would be restored to a Sundays, forences and afternoon, in Welle's Halland and concerns and worked would be restored to a Sundays, forences and afternoon, in Welle's Halland and city of which couldn't be confident and worked to following speakers:—Any 27th, Mrs. M. M. M. Miss and Sundays, forences and afternoon, in Welle's Halland and after confident and afternoon, in Welle's Halland and after confident and afternoon, in Welle's Halland after confident and afternoon, in Welle's Halland after confident and after confident and after confident and after confident and afternoon, in Welle's Halland after c orson and workmen that he yet lived; also there was present a certain other woman of Floral, (not Endor,) at 2.2 and 71.3 r. m. at Essex diali. D. J. Standell, of Athol, who also prophecled and said that the man yet lived, eposts on Sunduy, May 37th; Prof. J. Edwin Oburch-dad they said—the people, and Sadducees, and priosts ill. of New York, June 3.1 and 10th; Charles T. Irtsh, June 1.1 and 1.1 and 1.1 and 1.1 th; Dr. P. D. Randolph, June 3.2 th and July 1. —with one accord, that the women were mad, and oried
out, "Away with them!" But the women continual
this city:—F. L. Wedsworth, the last Sunday in May;
ly said that he was not dead, but still alive. During
all this time the man was nigh unto death under this
two last; Lizzle Daten, five thendays in June; Mrs. A.
M. Spence, the four Sundays in August; Mrs. F. O. Hyzer,
the two Sundays in Superior, the two Sundays in August; Mrs. F. O. Hyzer,
the two Sundays in Superior. -with one accord, that the women were mad, and cried! mass of matter. And the angel of the Lord (his father's spirit.) appeared onto him in the well, and bade him to be of good cheer, for that he would be restored to his friends and family; for ho, the angel, had told the wife to be of good cheer, and not be alarmed, for he was not dead. Meanwhile, the man lead and lith; B. B. Brittan, 19th. for he was not dead. Meanwhile, the men kept on working with all their might, and at the hour of midnight found, to their astonishment, that he yet lived.

Now there were certain of the people present who advised to leave the man in the bottom of the well until morning; for inasmuch as he was dead, they could do no good by working through the night. Yet the men were persuaded to continue their work by the angels, and the man was saved.

In Whiteside county, Ill., a farmer, wanting a well. night found, to their astonishment, that he yet lived. In Whiteside county, Ill., a farmer, wanting a well,

called together his workmen, went and stuck a stake in the ground, and told them to dig, and they would find one of the wells of Old Jernsalem. Now the men began to dig: and when they had gone down into the bowels of the earth thirty feet, they found a well. twelve feet deep, stoned up, in masonry work, set with cement. This well went down to a rock bottom. Whether there was drilling in the rook, my informant hath not said: yet, Mr. Everett may illustrate that fact when he reads his paper before the Illinois State Geological Society.

Near Dixon, a few years ago, in digging a well. they dug up'a handspike, well finished at each end, and about five feet long. This handspike was twentynine feet below the surface of the earth. My informant, Dr. J. B. Nash, told me that he saw the handspike, and knew from good authority that the story of the well is strictly true. Dr. Nash is an old and much respected citizen of Dixon, and one whose word no man disputes.

Now, my dear Banner, will not some of our medium: turn their attention to inquiries from the spirit world about these well diggers, and who they were? Belvidere, Ill., April 21.

"Who is he?" said a passer-by to a policeman who was endeavoring to raise an intoxicated individual who had fallen into the gutter. "Can't say, sir," replied the policeman; "he can't give an account of himself." "Of course not," said the other; "how can you expect an account from a man who has lost his balance."

Sylvius had three ways of proving a man a fool. He is a fool who scoke that he cannot find; he is a fool who seeks that which, if found, will do him more harm than good; he is a fool who, having several ways to bring him to his journey's end, selects the worst one.

If you would keep your children in health, give them plenty of fresh air. This is well enough; but now-adays children put on so many airs of their own, that it is almost impossible to give a fresh one every day.

Physical Manifestations in London.

Mrs. A. P. THOMPSON will speak at Amesbury Mills. May

Miss REATH, of Lookport, a tranco speaker, will locture at Engle Harbor, Orleans County, N. Y., on the first Bunday in

each month through the season.

Mrs. H. M. Mallen is to lecture at E. Conneaut, Ohio, May 27th, where she is engaged one fourth of the time.

Miss L. E. A. Dafoaca will lecture in Providence, R. I. May 23d and 24th.

P. L. Wansworn.-Backelles in New England desiring his services during the summer or fall, can address him at Willimantic, Cohn., prior to June 18th, 1800. [For a full list, see seconth page.]

Back Numbers of the Banner of Light, Containing HENRY WARD BERGING'S and Bowin H. Onaern's Sumona, may be produced at this office. Mail order prompily attended to.

NOTICES OF MEETINGS. MELODZON, BOSTON.—Mrs. Fanny Butbank Falton will le ture in the Melodeon, Washington street, next Sunday 2:45 and 7:30 p. m. Admittance ten cents. A Ctucks for trance-speaking, &c., is bold every Sunday morning, at 101-2 o'clock, at No. 14 Browfield street. Ad-mission 5 conts.

of our God.

Rather Curlous.

Mr. Anson, on South Prairie, Boone Co., Ill., was repairing a well last week, when the walls caved in light philar, and the couring the court of the court of

Onablestown.—Sunday meetings are beld regularly at Central Hall, afternoon and evening.

Lawrence.—The Spiritualists of Lawrence held regular inectings on the Sabbath, foreneen and afternoon, at Lawrence field.

At the time the accident took place, they sent runners to his wife, and told her that her husband was
dead; at which news the wife wopt for her husband.

Macounter, four Sundays in August.

CLEVELAND, Onto.—Speakers who wish to make appoint mouts at Cleveland, are requested to address Mrs. H. F. M Brown, who is authorized to confer with them.

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Hot and Cold Waiter liaths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement, that can possibly conditions to the comfort and permanent cure of those who are allieted. The immense success we have not with since last January prepares us to state unhesitatingly that all who may place themselves or felends under our treatment, may depend upon great relief, if not an entire cure. Persona desirons of being admitted in the Healing Institute, should write a day or two line advance, as we can be prepared for them.

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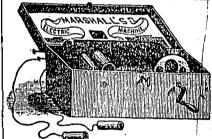
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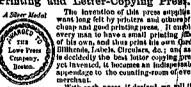
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