

THE SUNDAY MORNING SERMONS Of Revs. EDWIN H. CHAPIN and HENRY WARD BEEOHER are reported for us by the best Phonographors of New York, and published verbatim every week in this paper.

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning. May 29th, 1859.

REPORTED FOR THE DANNER OF LIGHT, BY BUER AND LORD

TEXT :- And when he came to himself he said, how many hird servants of my father's have bread enough and to spare and I perish with hunger.-LUKE XX, 17.

Recalling your attention from time to time to this suggestive purable of the prodigal son, for I can never exhaust it, I ask you in this discourse to consider the truth especially presented in these words—"and when he came to himself." How wonderful is the condensatruth especially presented in these words—"and when he came to himself." How wonderful is the condensa-tion of these New Testament narratives. What im-mense realities are contained in the few brief sentences. The poor prodigal 1 It is a short story; and yet with what a pregnant suggestion is it pointed. We have no rags, and husks and swine, do not in themselves furnish the special suggestion to which I allude. They are merely accessories and symbols. But we find that suggestion in the words of the text—and when he came to himself." Now, whatever may have been the the lips of the Saviour, we cannot doubt that in its People do not know themselves. I spokemere last primary significance it relates to all men, to you and tation than this. It applies to all mon, not in any cation than this, is applies to all mon, not in any general sense, but in their individual relations and characteristics. Undoubtedly it well illustrates the relative positions of the Jew and the Gentile in the time of Christ. But it illustrates much more than this. It illustrates the general fact of which they were this, it inistrates the general net of which they were only special instances. To in-ist upon this limitation would involve many incomgruities. In short, as has been said by another, "The parable grasps central truths of which the Jew and Gentile were, in their reruins of which the Jew and Gentile were, in their re-lations, illustrations." Among which central truths, my friends, I say once more, let us consider the appli-cation to men in our day, and let us consider the appli-cation to ourselves, of these words of the text—and when he came to himself."

These words indicate the spiritual condition of every These words indicate the spiritual condition of every man who turns from a life of sin to repentance and to God. And the first thing which I wish to say concern-ing them is, that they furnish testimony respecting our nature; they furnish testimony respecting human na-ture. On the one hand you will observe that this crisis in the state of the prodigal does not support a more development theory. It does not support a mere development theory. It does not support the idea that men grow steadily up into holiness and righteousness, without a break and without a reversion. righteousness, without a break interversion. To be sure, we may say that the extreme debasement and violent sin of the younger son in the parable do not strictly represent the moral situation of every man. All men are not unnatural sons; all men are not dissi-pated, profane, licentious, riotous livers, breaking away from paternal restraints, going off into a far country, and coming at last to the abject wretchedness of the husts and the swine. Some men seem to grow up moral; to be religious from the very outset. And it may be difficult to find the precise point in their lives where, by any marked change, they turned from the downward curver of evil to the upward course of good. I do not dispute this statement. I believe there are many men who have no single, sharp, tremendous crisis in their lives, no conscious shock of supernatural influences, instantaneously impelling them from a state it is called. I do not of sin to a state of grace, as it is called. I do not know that any man has a right to look for any such know that any man has a right to look for any such crisis, or to demand it of others as an evidence of their Christian character. I am sure of one thing; I am sure we have no right to limit the working of the spirit of God Almighty, or the methods of his communica-tion with the human soul. But yet this is done, and it is the great fault that with the common theology. it is the great fault I find with the common theology, that it is to be presumed that God can come in contact with the human soul only in one way and in no other. And the free spirit of an infinite God is to be limited to these little theological conduits. By thus doing, by shutting up this divine operation to a definite pro-cedure, and especially by enfolding it in mysterious, technical phraseology, who can tell the harm that is Who can measure the unreality that gathers about the entire subject of religion, hindering the substance by adherence to forms, and setting words before things. I repeat, if that contact of God with man has really taken place, who has a right to deny it because it has not taken place in his preconceived way, and cannot be described in the terms of his theological yocabulary? This is that substitution of theology for religion which is the bane of the Christian world, and is the occasion of incalculable evil. Nor is any man justified in wait ing for any such sharp, conscious crisis. Ho knows the condition of his own soul. He knows whether he is hungering and thirsting after rightcousness. He knows whether his heart is crying out after the living God That hunger, that thirst, that carnest desire, are they not in themselves evidences of a divine Inspiration? And what is he to do but simply to follow the impulse And what is he to do but simply to follow the impulse which they give? And so you, my friend, desiring to be righteous, wishing to be a Christian, yet waiting for some most remarkable change before you enter into that state—are you desirous for righteousness? Then that state—are you desirous for righteousness? Then go on after righteousness. Do you want the living God? Then go on seeking the living God, not waiting for anything. Proceed; move forward; that is the Christian life; not waiting for this sharp, great, pecu-liar change. And I say that some, perhaps, have no consciousness of any other condition but this; have no consciousness but that they have always striven for what seemed to them heat and unrest; have always enwhat seemed to them best and purest; have always en deavored to rise higher and higher in the Divine life, to meet the demands of the Divine law. And yet is it the case that any man, however smooth And yet is it the case that any min, however correct his moral example may have been, and whatever may have been the depth of his religious feelings—is it the case with any man that his growth in the Divine life has been a steady growth, just as the plants and flowers are growing to-day by the influence of the dew and the rain and the sunshine? Has he grown up, I ask, with-out a break, with no retrograde movement in his life. with no retrograde influence at all, no baulk and no struggle? Has there been no time when the world be-came real to him, so to speak; when God and Heaven and truth and duty became great realities to him; when be felt as though he had lived in a kind of maze or dream, which had suddenly broken away, and left him man so far gone in any vice, we never standing face to face with immense facts? Has there been no such time in his life? Has there never been a and downward course, struggling and panting for the after the good. I think this is the case with everybody. | wrong.

And therefore I say that it is not a mere development theory which is supported by the language in the text. Our nature does not steadily grow np without a break, without an interruption. In every man, in one way or another, more or less marked, there is something that is akin to that experience in the life of the prodi-

gal. This on the one hand. Then is ay, on the other hand, that the illustration in the text renders no support to the doctrine of total depravity. You see this is a self-recovering which is depravity. You see this is a self-recovering which is described by Christ in the chapter before us—a self-re-covering; it is a ··coming to himself'' that marks the peculiarity of the prodigal's career here. Now can we suppose that when he ··came to himself'' he came back to a condition of total depravity? Just look at the matter a moment. I dwell upon this doctrine because I think it is a paralyzing doctrine in all spiritual pro-gress, and in all real religious jife. And I ask you to take the matter up independent of all theologies and of all prejudices, and ask yourself—did the prodigal come back to total depravity ·· when he came to him-self?'' As I said in the conduction of every man, not of tion of these New Testament narratives. What im-mense realities are contained in the few brief sentences. The poor prodigal 1 it is a short story; and yot with what a pregnant suggestion is it pointed. We bave no details of that wasteful and sinful carcer. We are simply told that he went into a far country and spent all he bad in riotous living. We catch only an imagin-ary glimpse of him in that round of dissipation. The transient light of sensuous enjoyment flickers upon him through those circling wine cups, and those mazes of temptation; and then he appears before us a poor deserted creature, clothed in rags, and glad to share the food of swine. How changed from the flushed and his willful boy who demanded his partimony, and in his may limpate to to see the world hardly waited for the Impatience to see the world hardly waited for the as well as a primal evil. I say that good is primal, father's blessings that fell with the father's tears upon and is deeper than the evil; just as goodness lies his head. But all this outward wretchedness, all these around all the phenomena of nature and all the realities of the universe. Whatever may be their forms or substances, cvil is enclosed by broader and more comprehensive goodness. Inasmuch as the Infinite God is in himself good, so in human nature in all its forms, and with all the substances of evil, there is p-deeper

> People do not know themselves. I spokemere inst Sunday of the ignorance which we have in regard to other people, of the difficulty of knowing other people, of the difficulty of stripping off this concentric, this many-folded humanity, and finding the real essence and substance of that humanity in individual hearts. I say now that people do not know what is in them-selves, much less what is in other men. I say that there are hundreds and thousands living without knowing what they are life for and what they are placed in the world for; living in a maze of ignorance, in a strange lack of self-consciousness, drifting ubout here and there, pursuing this thing and that thing, not knowing themselves. My friends, it is but a trite thing to say; but it is also an impressive and suggestive thing, to say that we are capable of more good and more evil than we may suppose until it is called out by

some emergency. There are veins of good and evil that lie unexplored in the nature of any man, until their latent force is clicited by some shock of circumstances. Let no man in this uncertain and trying life dare to say what he will not or what he cannot do. He cannot tell what some sudden pressure may call forth. Temptation—re-member it well—will not come at the point where you expect it, where you are armed for it, and prepared to meet it. Then it would not be temptation. But it will come where we are vulnerable, and with a force that we cannot calculate beforehand. We know not what cannot is in us for evil. That ought to make a man tremble. But it is better and more encouraging to know also that we do not know what ca-pacity there is in us for good. Underlying the evil, I repeat, deeper and more primal than the evil, there is ome spring in our nature that may be quickened to the some spring in our nature that may be quickened to the noblest issues. In seasons of sorrow, in hours of sacri-fice, how often has some great thing been done which has greatly astonished the world and those who did it. Woman, gentle and thind, seemingly fitted only for the soft air of prosperity and the sanctifies of home, when affliction has darkened around her, and when the deep love in her bosom is aroused, how has she arisen and gone forth, daring all perils, making all sacrifices, clinging to the last shattered hope, shaming the intrepidity of heroes, and emulating the fortitude of martyrs. How often, too, in some rough, ill-trained spirit, have we been surprised by some manifestation of a bright humanity. How often from some unexpected corner has some great virtue sparkled forth, shedding light upon the surrounding wickedness and wo. Yes, this is a common expression. When we fall into a misanthropic mood, and begin to be suspicious of humanity—very often only because they happen to rub against ourselves rather roughly—something of that kind breaks out, and we say, ...Well, there is something good in human nature after all." And so there is; and the doctrine that, says there is not, is not based upon God's truth or upon facts. This mysterious human na-ture, we do not know its depths, its springs. Its hidden and far-reaching relations, until we turn from these superficial dealings of life, these externals of life, and come to ourselves. Then the very point by which you can affect a man, the very point by which you can bring him to a sense of his real condition, is to

please about human capacity to comprehend the infi-nite, or to pass in judgment upon the manifestations of God. Yet Christianity acknowledges that capacity, Christ appeals to his works as an evidence of his divino "tuth and authenticity: "The works I do," he says, "they bear witness of him that some me," He and Paul constantly address something is man that apprehends and sympathizes with truth and with goodness, which and sympathizes with truth and with goodness, which they set forth. Not by any means that I hold the idea that religion is simply that whidh is in accordance with they set forth. Not by any means that I hold the idea that religion is simply that which is in accordance with they set forth. Not by any means that I hold the idea that religion addresses our nature, finds are sponse to its claims, finds some sympathy within us for its truth and goodness. But it is not in accordance with that and goodness. But it is not in accordance with doctrine that religion is simply the effect of human dis-positions and constitutions. They tell us that place kind of religion; put him in another set of circumstan-ces and you will find another kind of religion corres-ponding to those circumstances. They say you will see them thing from the religion of the Scandhavian a very different thing from the religion of the Hottentot; and just as mean are placed upon the globy you will see them great circumstances which may produce some-effect. But t fact of it is, when you consider the real work. But the fact of it is, when you consider the real work. But the fact of it is, when you consider the real work. great circumstances which may produe some gluttiny. It is not in its natural state. Christ goes But the fact of it is, when you consider the real work ings of religion, you will find it going not according to the tendencies of human nature, but going against the grain of man's nature. And so the Apostle Paul, whom we know as a charitable man, was he a large, liberal-minded, conprehensive man originally, when he was a Pharisee of the Pharisees, leading the persecut-ing hosts at the heels of the Christians clear to Damas, cus? Not at all. He was originally as harsh and sharp a bigot as you will find in any Christian church the loving apostie. He who was so zealous for perse-tion in such a anit? came to him, and the sharp, bigoted man became the loving aposte. He who was so zealous for perse-ty from which I prenched last Sunday morning. The entire current and tone of its nature was changed. Something has gone against if, and not with it. No, It is none the less the fact. Oh, man, whatever the there is no support in the deep sense of the idea that sin you hug up, whatever the sin you delight in and religion is molded by our nature, and is in accordance glory in now, that it is a tremendous delusion, as you with it. But a great many things show that it goes, will find out if you will come to yourself, right against our nature. It lits us out of it and puts And finally, my friends, from the parable before us I us upon a new track, and drivet us to a new end. And draw this point, that when a man comes to himself he as upon a new track, and driver us to a new end. And yet it is none the less true we will find something in our nature to respond to it; some elemental goodness that has never died out. And this itself is a refutation of the idea that man stands before you a mere mass of total depravity. Religion finds something primat something in humanity to come to; something primat and deep that is worth saving. Oh! jewel of God Almighty, trampled in the mire, but still worth find ing. Oh! scarred coin, with the divine image and superscription, blasted by the fire and among the lost, yet worth finding. Oh! lost pradigal amid the hasks inful human nature; not totally corrupted, not totally depraved, still worth finding, worth saving; this is the stature and tumult were over, he began to hear the voice of reason and conscience; almost smothered, they rullied and asserted their supremacy. And just testimony which the parable gives concerning human fepraved, still worth finding, worth saving; this is the testimony which the parable gives concerning human

nature.

The next point which I gather from the text, is the elusiveness of sin. I speak of it in the character which it presents to us as grainst God, but as existing in man. I do not speak of it in the character which it presents to us as that which alienates us from infinite goodness—although, when you view it in this aspect, it is dark and mallgnant enough. I do not speak of that character which relates to our acting against in-finite goodness. I speak of it in another character. I finite goodness. I speak of it in another character. And here I say that all sin is illusion. It is not merely alienation from God, but alienation from our own etter selves. It is dour befter selves I have referred under another head. And here is another point that shows me that is opposition to God's haw. No man loves sin merely because it is sin—merely because he knows it is opposition to God's haw. No man sees God in his character, and sin in its character, and says, "I will take sin in preference, just because it is sin, intrinsi, heeduse in some way or another they have enter-tained the delusion that it is good. They love it as power. And here is the great mistake; here is the great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil of sin. It comes to us in the guise of a kind great evil great evil of sin. It comes to us in the guise of a kind of good, and we think it is good, but we get miserably deceived by it. Considered in relation to our true considered in relation to what we should be, and what we essentially are, all sin, even the most stupendous sin, is nothing but husks and swine. It has impressed upon us the monstrous fullacy that there is something good in it, while it is intrinsically bad. There is the wonderful work of sin in the world, that men look upon that as good which is intrinsically bad. upon that as good which is intrinsically bad. How do men look upon these matters in relation to this primal point? Why, they view God's law against in as an arbitrary law. They think that the law of God alone, the uttered law of God, creates good and evil, creates them by enactment. They say here are where a sequences of sin! As though that were the the consequences of sin! As though that were the the sin of the consequences of sin! As though that were the the sequences of sin! As though that were the the sequences of sin! As though that were the the sequences of sin! As though that were the the sequences of sin! As though that were the the sequences of sin! As though that were the the sequences of the sequences o evil, creates them by enactment. They say here are two courses of conduct; if there was no law in regard to them, they would be indifferent courses of conduct. But one is made good, and another is made evil by the enactment itself. Whereas the law grows out of the intrinsic difference between these two principles. Evil is evil, and no haw makes it more so. Good is good as essentially as the nature of the Is evil, and no haw makes it more so. Good is good as essentially as the nature of God. Could we escape from the clear and awful light that burns forever around the tables of the decalogue; could we stray beyond the utterances of Christ's moral precepts; could we fly to the twilight confines of the universe, unless we could get outside of our own spiritual nature, unless we could get beyond our own humanity, unless we could quench all its aspirations, and stiffe its demands, we cannot get beyond the intrinsic ovil of sin; forever from these aspirations and these demands, the divine law would e-enact itself. For it is not an arbitrary, but a necesre-enact itself. For it is not an arbitrary, but a neces-sary law. But to suppose that there is any real good in sin, there is the greatest of deceptions. And yet I say, could we analyze the character of sinfulness, could we radically get at the solution of the problem—why do men sin?—why do they act as they do ?—we should find them acting under this mistaken idea that there is good in sin, and we should find that the basis of that idea was ignorance of their own nature. All sin, re-member—I am speaking of it in its relation to men, not of the sinfulness of sin exactly, but of the elusivenot of the similarities of sin exactly, but of the entries ness of sim-mand I say that all sin is a mighty delusion; it is the insunity of the moral universe. And yet we hug it to our hearts, and cherish it in our bosoms, and we are entangled in its doceful allorements, and we wander abroad, the poorest and basest of us, with some dim consciousness of better things. .There is something in man that protests against that which he does, that speaks out feebly, like the voice of reason in the lucid intervals of the insaue. He has a sense of its incongruity, which wakes up at times; and that is the most terrible of the things in an evil man's life, that waking up for a moment to a sense of the highest good that has gone forever from him in the hour of tempta-I remember hearing a gentleman tell of meeting, under very sad circumstances, an old college compa-nion, a man of bright talents and of great promise when he was a young man. He lay upon a cellar door in the city of Baltimore almost dead drunk. And, as he looked at him, the poor inclusive legan to recog-nize him, and with that recognition, this very kind of nize infinit, and with that recognition, this very kind of waking him up to a sense of better things, and he turned to him and said: "Ah, Tom; *ici transit gloria mundi.*" This might have sounded ludicrous to a mere stranger, to a mere passer-by, but it was very mounful to him, this "passing away of the glories of the world of "the vertice" of the most declared and says. "This is a brother, this is a brother, this is worth something." To one who could get into the very heart world." and soul of that man, it was very melancholy to see how the glory of the world had passed away from him

are wandering in a strange illusion. The poor drunk-ard felt it. The profligate, with all his boastfulness, with his hard effrontery, with his daring breaking of God's law, and of man's law, sometimes begins to feel what a mean condition he is in. The young man feels it, he spurned all restraint just as the prodigal did ; he thought it a good thing to huse high life to have

in proportion as they did so, he came to himself. And then it was when the hand of affliction had stripped The next point which I gather from the text, is the elusiveness of sin. I speak, of course, of sin in one uspect now, not as against God, but as existing in mories began to steal over his soul like fresh breath-People seem to think that the great point to be reached in a religious life is to be freed from the consequences of our sin, and the claim made for the popular religion is, that it makes such a tremendous stir about the con sequences of sin, and shows the sinner the terribl results of what is going to come to him on account of his sin. But that is not what the man who really comes to himself most feels; he knows that he mus suffer; that suffering and sin are linked together by the inevitable laws of cause and effect. It is not the con-sequences of his sin that he is most afraid of ; but it is themselves by the natural world. Man. looking up in the vast, spacious other, seeing all these glories of God's universe, says, "What am I in all this great universe? whither am I bound?" This thought may move him to a change, and it is just as authentic and just as Christian as any other influence that produces this result. Great blessings produce this same result with some men. A man is rescued from a great dan-ger, is raised up from a bed of sickness, and his life is spared to him. Sometimes such a fing drives a man think-who am I that am thus taken care of? is this providence that surrounds me all my life long? Because, say what you will, men will believe in a pro-vidence. Such a belief is deeper than mere reasoning. It is the feeling of instinct. Men say, "Who am I, that have been thus cared for and preserved?" Afflic-tions never often will advante a new Part constitutions very often will change a man. But sometimes they also harden him ; sometimes they will find a man like a rock, who braces himself against the thunderbolt, and it roots him deeper in sin. But very often sorrow has this effect; it brings men to see themselves beath, the awful mystery in which we look when a friend has vanished, makes us ask if there is not some thing higher and better, something nobler within our-selves, something beyond the evanescent troubles of this world. No matter what it may be, it drives a man into himself, and brings him to a realization of what he really is. And now consider here the power and efficacy of Christianity—its power and efficacy in two simplo things. First, it reveals man to himself; Christianity reveals man to himself. It was truly said of Jesus Christ, that in him the thoughts of many hearts were revealed. He knew man, and he knew men. His truth searches us, and he finds out the moral and spir-itual life within us; he makes us feel that we are al-most divine. Christianity has this effect; it does not make a man feel that he is degraded, that he is an animal. It does not reduce man in the scale of heing but lifts him up. Read the New Testament, and you will feel grander, you will feel nobler. you will feel that you have something yet to boast of, something to do and to be. Christianity has this noble effect; it self. His example is a revelation of humanity. Christ did not come to show what .God is, but to show what CONTINUED ON THE FOURTH PAGE.

Written for the Banner of Light. My Mother's Prayer-Book : A HEART'S REVELATION.

BY ADBIANNA LESTER.

If there is anything in the wide world that casts blight upon the heart of childhood, it is the consciousness of being unloved. Nor is this feeling a natural one, since observation has proved to us that love is not only a divine attribute, but an instinctive element of the human breast, as well as a distinguishing characteristic among the various orders of the brute creation. Whenever, therefore, the knowledge of the existence of such an idea in the mind of a child becomes manifest to us, we may safely infer that such a belief is either the result of long-continued solitude, or cruelty and neglect, upon the part of those persons whose duty it is to mould the heart of the youthful creature committed by God to their care and keeping for awhile, into perfect goodness and true affection, as well as to promote the cultivation of the intellect. But to return to my "text," as ministers say, I have promised my readers that what I write to-day shall be "A Heart's Revelation." To speak plainly, then, I too, have known what it is to be unloved, although, thank God, the season of suffering, induced by the knowledge of that bitter, crushing truth is now fairly over. I have passed through the fiery ordeal, perchance a little heart scarrod, but otherwise unscathod; and the pure and unsullied happiness which I am now permitted to enjoy, is sufficient recompense for all the misery endured in years gone by.

At eight years of age I had the misfortune to lose my mother. Sorrow leaves but a slight impress upon the childish heart, and in my great love for my father, who in his deep affliction clung more fondly than ever to his only and motherless girl, I soon forgot the memory of one, whose descent to the tomb had been as peaceful as the ten years of her married life had been marked with calm and holy enjoyment. A few weeks after my mother's decease, my father broke up house-keeping; rented his fine house in Union Park, and after having placed me in the convent at Manhattan Island, for educational purposes. at once took up his abode at the Astor House, at that time the hotel of the Empire City.

It was while boarding there that my father made the acquaintance of Mrs. Cameron, a dashing young widow of thirty years, whose husband, an English sea captain, had suddenly sickened and died at the Astor House, where himself, wife and child were stopping, while in port, some two months provious to my father's taking up his residence there.

The similarity of their bereavements at once established a strong bond of sympathy between Mrs. Cameron and my father, and as the former was the possessor of no small degree of physical beauty, and was withal an artful and intriguing woman, she soon succeeded in ingratiating herself into the particular favor of my father. Men are at the best but short-sighted oreatures; whose eyes are too often blinded to the deceptions practiced upon them by members of the fair sex, while revelling in their seductive charms and studied graces. Agnes Cameron was, strictly speaking, a woman of the world. Married at an early age to Captain Cameron, who had been fascinated by the dark and brunette style of beauty of the only daughter of his patronizing landlady, on the occasion of his first visit to this country, the young wife at once embarked upon that sea of perpetual excitement, whereon her life boat had fearlessly glided from wave to wave of pleasure and adventure, with little or no cessation, up to the time of her husband's sickness and consequent death. Proud of his lovely wife, whose rich dark beauty was in such perfect contrast to the blonde complexion and sunny hair of his own countrywomen. Captain Cameron, (a generous hearted and goodnatured bachelor of about thirty five years,) bore his newly-wedded treasure, as he esteemed Agnes, to England's great metropolis-London-where he at once introduced his child bride to his numerous relatives there, who, strange to say, seemed exceedingly well pleased with the hitherto fastidious sailor's choice. From one extremity of Europe to the other Agnes Uameron roamed untiringly; for her husband, being sole proprietor of his own ship, of course regulated his voyages entirely by his own will and pleasure. It was in Paris-that world of gayety and fashionthat Agnes Cameron, after nearly three years of married life, first became a mother. To the warmand loving heart of Captain Cameron, the beauteous girl-baby was a most welcome visitor; while to its pleasure-loving mother its birth was regarded as anything but an agreeable and interesting event. As soon as Mrs. Cameron had fully recovered her usual health she sailed for Southern Italy. together with her devoted husband, child and nurse-From thence she went to Spain and Portugal, and returning to Paris, for a brief season, crossed the channel to England, where she remained in London and its vicinity for a year or two; after which she resumed her travels through Europe and Asia, stopping at nearly all the principal cities on both Continents, and leading, as it were, a life of reckless dissipation and extravagance, to which even the tender and growing claims of a mother afforded no check. After an absence of nearly eleven years from the land of her birth, Agnes Cameron returned once . again to New York, to find the mother who had layishly expended all the fruits of her yearly income upon her beauteous daughter before marriage, (and

show him that in him there is a better nature to which he is doing violence and shame. Now does this foster the pride of human nature, or as some people call it, foster the dignity of human nature? Some people have found great fault with Channing's doctrine of human nature, that it makes too much of man, makes him too much of a demigod.

I do not think you can make too much of a man's abilities when you consider the corelative fact of his responsibilities. I do not think you can make too much of a man's gifts when you consider the other fact of the uses which he makes of his gifts. As I have often said, a man need feel no fear, need have no care, if the doctrine of total depravity is true, for he cannot help himself; he is locked up, he is fastened down, he has no ability to do better. Why should he care about re-sponsibilities? Why should be care about uses? But a deep sense of guilt is excited when a man teels that he has wasted powers, that he has, misused gifts, that he has had the ability to do this and has done exactly otherwise. There is the incitement to repentance; there is the pang and the sting of guilt. There is no evangelical power in the doctrine of total depravity when you bring it down to its clear logical results. The prodigal in all his misery did not accuse somebody else; he did not accuse his father; he did not accuse the devil; but he accused himself. He had known bet-ter; but he had taken his patrimony, and had gone of his own free will among the husks and the swine. All he could say was, "I have sinned; I have sinned; I deep sense of guilt is excited when a man feels that

he could say was, "I have sinned; I have sinned;] I will arise and go to my father." He had brought his miseries upon himself. Men may theorise as they please; yet practically they acknowledge this truth-that there is in human nature something deeper and better than sin, or, than the mere mask of evil with which our faculties are often covered up. There is something in human nature—and we all acknowledge something in numan intervention and the intervention of the practically-it spontaneously, we all acknowledge it practically-it that will respond to moral appeals. We never see a man so far gone in any vice, we never see a man so far gone in any crime, that we do not at least hope that we could reach him, and believe that we might reach him. when his soul has turned from the evil tendency that we did not believe that there is some pulse in the depths of that man's nature that would respond to great and downward course, struggling and patients for the depths of that man's nature that would respond to great upward tendency and the right course? There is noth-ing supernatural in that, according to his idea, though I believe the Divine influences are working upon us continually, and are supernatural. But having no con-scious shock in his nature, but knowing that at such a time he did deliberately turn from the evil and strive stor the great 'Link this is the case with by trybdy'. We may get up all the ingenious theories we

LIGHT. BANNER OF

whom she had left at the time of the consummitten of that, to her all-important event, the unenviable proprietoress of a fashiounble New York boardinghouse,) alas I quietly sleeping in her grave; her old heart no longer tortured by the thought so long endured while living, that Agnes, in her new relationship of wife and mother, had entirely outgrown all remembrances of parental claims and obligations.

In the death of Captain Cameron, Agnes had lost one of the most noble protectors and affectionate of husbands. So great, indeed, was the former's lovo for his beautiful wife, that it was with great difficulty that he could bring his mind to the belief that the object of his tender care and solicitude was but a woman, and as such, subject to the frailties and imperfections common to her sex.

"The unexpected and dangerous illness of Captain Cameron, on his arrival in New York, after years of absence, at once arrested his wife in the midst of her career of pleasure, and excited no slight degree of alarm in the breast of one who had heretofore lived almost entirely for herself. Days and nights of constant watching, and the best medical aid which the country afforded could not stay the progress of disease, or shut out from the sick man's chamber the stern and dreaded presence of the spectre Death.

Agnes Cameron was a widow, with no one to turn to in the house of her affliction for comfort and sympathy, but the single child which God had kindly lent to her care and protection. It is said that violent grief is more speedily quenched than that of a calmer and less demonstrative nature. For a month after the decease of her husband Agnes Cameron confined herself entirely to her chamber, which she paced to and fro in a state of mental excitement bordering upon insanity. During this period fof mourning she partook of but slight nourishment, refusing admittance to all the boarders in the house, many of whom manifested no small degree of pity and sympathy for the bereaved woman, and even repelling the embraces of her little daughter Blanche. who, in her total ignorance of death, could not thoroughly comprehend the cause of her mother's excessive sorrow.

By degrees, however, the tumult of emotion which had so fiercely raged in the widow's breast, began perceptibly to abate, until one day the permanent boarders at the Astor House were surprised at the appearance of Mrs. Cameron at the dinner-table: her dark face rendered, if possible, still more beautiful than ever, by its uniform pallor and melancholy expression, and her tall and well-proportioned form draped in deepest mourning.

It was soon after this that my father took up his residence at the above mentioned hotel, where his chance acquaintance with Mrs. Cameron in a few months ripened into warmest friendship. If I have spoken somewhat at length of a personage whom I have thus early introduced into my narrative, I trust that the reader will pardon me, for in so doing I have endeavored to give the public eye some slight insight into the real character of a woman whose fate was destined to be so closely connected with my own in after years-years which cost my sensitive nature more heart-writhing moments of exquisite torture, than I have either time or inclination to transcribe upon cold white paper !

To return, then, to the period of my school days. For nearly two years I had been a happy and contented pupil of the Ursuline Convent, still standing on Manhattan Island. The natural quietness and seclusion of the place fascinated rather than oppressed my youthful heart, which even at that early age seemed to court solitude, in preference to the numerous sports and pleasures which, commonly speaking, constitute the sole delight of childhood.

During the first year of my life within the Convent walls, my father was in the habit of visiting me semi-monthly, at which times he usually spent a half an hour or more in earnest conversation with the Lady Superior, and the Sisters, whose particular duty it was to impart instruction to the junior members of the establishment. I need not tell you, dear reader, that such reunions between father and child were equally productive of happiness to all parties concerned; for my natural love for study, united to a tender and affectionate disposition, had won for the motherless girl the love and esteem of the several nuns connected with the institution, who never failed to submit to my father, at each visit, a good report of the previous behavior and studiousness of their favorite pupil.

came conscious of a slight sense of dizziness. On bridegroom. reaching the staircase, I hastily prepared to descend, As I heard the varied exclamations of surprise and but at the second step which I took, my feet beat delight which foil from the lips of the dense crowd under me like a reed, and with a sudden movement that pressed against us upon all sides as we entered I was precipitated into the hall below.

When I awoke to my senses, I was lying upon the pride in the thought that the woman whose beauty sofa in the spacious and gloomy parlor of the Con- and queenly dignity of manner were the admiration vent, with my father and a tall and handsome look of the vast throng that filled almost to overflowing ing woman, dressed in deepest black, anxiously so fashionable a place of worship, was to fill that sabending over me, with a degree of tenderness that cred and endearing office of mother to one who had was quite refreshing to my sad and weary heart. been for two years a stranger to all maternal caress-My first impulse was to twine my arms fondly about es and precepts.

my father's neck ; but at that moment Mrs. Cameron, the bride elect of my dear parent, darted upon Falls occupied the next three or four weeks of our me a glance of such deep anger, that I uttered a time, after which our little party returned to the faint shrick and shudderingly fell back upon my more lasting engagements of home, in one of the most pillow again.

My father, perceiving the extreme agitation of his child, pressed a fervent kiss upon the pale brow before him, and placing his lips close to my ear, inquired softly the cause of my sudden emotion.

Opening my large blue eyes, which had been momentarily closed to shut out the sight of the dark face which had so frowned upon my first exhibition of childish affection toward my father, I said, in trembling tones, which, low as they were, did not escape the ready ear of Mrs. Cameron:

"Papa, I do n't like that lady you brought with sun of happiness had once dawned so brightly. Agyou! I'm afraid of her; for she just now scowled nes Lester aspired to be what the world properly at me when I was going to kiss you."

My father must have felt mortified at my very and the high position which she occupied in society, plain language, for he prevented me from speaking as the wife of the wealthy merchant, Charles Lester, more extendedly upon the subject, by hastily saying: Esq., at once furnished her ample opportunity for

bridle upon your little tongue, if you are not more by bringing crowds of flatterers about a shrine which careful of your words. In regard to Mrs. Cameron's should have been dedicated only to the pure and unscowling upon you, I am sure you must have been fading enjoyments of conjugal love. mistaken; for see I she is smiling as good-naturedly at you this very moment, as if my little daughter votion to one who was all unworthy his noble affeohad not allowed a naughty remark to pass her lips."

his handsome companion. She had thrown aside thoughtlessness and cruelty of his wife, in silence; her morning hat and silken veil, and now sat quiet- but when scandal, with its venomous tongue, began ly before us in her dark and voluptuous 'style of to circulate reports relative to the inconstancy and beauty. The black eyes no longer glittered with a purity of his wife, my poor sensitive hearted father fierce light, but seemed melting with love and ten could no longer bear his domestic troubles uncomderness. Masses of purple black hair were carefully plainingly. laid back from a brow of remarkable clearness and It was then, when goaded to madness at the breadth, that now wore an air of placidness quite in thought of the disgrace which, like a dark and

around the ripe and dewy lips played a smile of rare Charles Lester essayed to rebuke his wife for her sweetness, and revealing to the best possible advan- neglect and imprudence, that the storm of anger tage two rows of large and pearly teeth.

shame engendered by the thought of the seemingly learned to forget, as ever distorting the handsome unjust remark which had so carelessly escaped my features of my step-mother, new frequently rested lips a few seconds before. Whether the lady noticed upon the face of one whose mobile and ever-varying my confusion, I am unable to state; but taking a expression of countenance eemed like Shakspeare's hand of mine gently within one of her own, she Richard III. to say, "I can smile, and murder while said, smilingly, in a voice of rich melody that thrilled | I smile." my childish heart:

Ada, concerning her father's friend, was of so unpleasant a nature; but I trust that time will efface an idea which is doubtless the result of imagination return from school. in her present weak and nervous state, rather than the decision of a warm and loving heart."

I saw the forgiveness which I had earnestly craved, visible upon Mrs. Cameron's face ; but I was mortification and discomfiture. For a time she altoo deeply ashamed of my past folly, to vouchsafe a most succeeded in setting the hearts of nearly all reply; and so I only looked the thanks I had not my school mates against mo, by circulating a series power to utter.

he left, he had the satisfaction of knowing that I had ers, and which resulted in Blanche Cameron's expulsustained no bodily injury from my recent fall, al. sion from school. though at first completely stunned by the shock which I had experienced in being precipitated so great a distance. I fancied that my father looked unerring head. When at home, I was now treated pale and worried, when, on the point of leaving me, with the utmost contempt by both Blanche and her he was accosted in the hall by my kind friend, the evil-hearted mother, who perceiving the love which

weariness, and with the Joyful cry of "It is my Honiton lace constituted the bridal triumings of a father I" I hurried from the room with a velocity of costume elegant in its very simplicity, while upon speed acquired by excitement, rather than real bodily neck and arms sparkled diamonds of remarkable strength. Before I had proceeded far, however, I be size and brilliancy-the bridal gift of the enamored

the church door, I could not help feeling a degree of

A bridal tour to Saratoga Springs and Niagara elegant residences which then adorned Fifth Avenue.

From this time, dear reader, I may safely begin to date my own miseries, as well as those of my beloved father. During the period commonly known as the honeymoon, Agnes Lester was all that could be dosired, by even the most fastidious and exacting of husbands, in her double capacity of wife and mother. As time wore on, however, my handsome stepmother began to exhibit certain traits of character, which, as months sped by, served to sow the seeds of dissension and strife in a household upon which the

calls "a married belle." Her great personal beauty, "Tut-tut! Ada! I shall be obliged to put a gratifying this one darling wish of her base heart,

For a time my indulgent father, in his great detion, bore all the petty annoyances and little heart-I glanced simultaneously with my father toward slights to which he was daily subjected by the

harmony with the general beauty of her face; while ominous shadow, brooded over his household altar, burst unrestrainedly upon the head of my father For a moment I became conscious of a feeling of and innocent self. In secret, the frown which I had

Perceiving that I clung to my father in his sorrow "I am very sorry that the impression formed by of mind, Agnes Lester did not hesitate to accuse me of treachery and deceit, whenever my father's absence gave her an opportunity to rate me on my

Even Blanche Cameron, (for she still proudly bore her father's name.) consented to be an accomplice of her mother's, in devising numberless plans for my of falsehoods throughout the academy, whose utter My father stayed but a half hour longer ; but before baseness was at last discovered by one of the teach-

This last act seemed to call forth the particular and lasting vengeance of my step-mother upon my Lady Superior, who informed him of the miserable my father bore toward his innocent child, declared lark and glassy eye upon me, as if striving to read in that one glance the inward workings of my soul; world, and that, too, in the face and eyes of Charles "Poor child !" he murmured, at the same time Lester, whom she no longer loved or cared for. Such fearful that some rude hand would snatch me from casting a tender, yet half sorrowful glance at my was the example, my kind friends, which Agnes him, he said, in low and husky tones, "From the anxious faces of all present, I know that you believe me dying. I had hoped to live a few years longer, for your sake, Ada, but God has dcoreed that it Lady Superior, left the Convent, accompanied by cr, while I was denied the privilege of even selectme often when I am gone, for a heart like yours, my Mrs. Cameron, who kissed me so affectionately at ing the simplest materials of my by no means eledear child, will not easily forget the dead, even when in the midst of the living. Your mother's prayerbook, Ada," he said, " where is it ?" Without speak-Lester to isolate himself almost entirely from the ing I drew it out from beneath his pillow. The A few days subsequent to my father's visit to the society of which he had once been the chief ornadying man raised the volume slowly to his lips, and convent, the Lady Superior received a letter from the ment. The world, crediting the false statements of then handing it to me, said, " Take this, my dear child; it was my engagement present to your mother, and as such, cannot fail to be held sacred once released from school, and return to the city, in the first season belles,) were led to look upon my in the eyes of her only daughter. Ada, my beloved, having lost all enjoyment for the pleasures of the world, was too selfish to allow his wife to seek her no more." The last words had hardly died away upon his lips, before the painful death-rattle vibrated loudly Thus was my dear father misrepresented to those longer beam with love and tenderness; the hands fell powerless at his side, and then I knew that the fierce warrior, Death, had at last slain his greatest successfully battled. I well remember seeing Blanche and her mother enter the chamber of death, in their opera costumes; and of Dr. Farley and Mr. Effiugham's bearing me in their arms away from A week later and there was a grand wedding at At last the hand of disease was laid upon my the motionless body of the beloved dead, to whom I still wildly clung in the anguish of my deep grief, and nothing more. When I at last awoke to a state of consciousness, some three days after, during which time I had lain as it were entranced, I was quietly told by the nurse in attendance, that my. father had been laid in his grave, beside the body of intelligence, I wept passionately. The fountains of I shall never forget the night upon which my dear aching soul. 0 0 0 . a 0 0 Some three or four weeks after my father's funeral was summoned to the library by my step.mother, to hear the reading of a paper, in which my deceased niless, they knew not where else to look for a home father had settled his entire property upon Agnes Cameron and her child, on the occasion of that lady's marriage with Charles Lester. Not the slightest provision was made for me in the will, except so far as Mrs. Lester was disposed to exercise a charitable spirit toward the only child of her second husband. Of a sudden the door bell rang, and a moment or In the presence of a lawyer and two or three wit-

card bearing the name of Paul Emingham. I had nesses, I was told to examine my father's signature. seen the latter gentleman but two or three times, I recognized the clear and familiar handwriting as and then only for the space of a few minutes, when that of Charles Lester's, and was then told that my I chanced to be spending an hour or so in the draw- presence in the room was no longer necessary, as the ing room below. Ilis fine and singularly intellectual lawyor's business was particularly with the widow face had most favorably impressed me upon the Lester. occasion of our first introduction, and I was not surprised when, in the course of our limited conversa- upon the founty of my step mother, was to return tion, he modestly revealed to me the fact of his being by profession a lawyer.

descended to the library into which he had been settled in cities far distant from New York. Having ushered, to meet Mr. Effingham, whom I well knew expressed my intention to return to monastic life, in Blanche Cameron proudly boasted as being a par. the presence of Blanche and my step-mother, I was ticular admirer of hers. As I had anticipated, Mr. surprised to find that, far from opposing such a Efingham's first inquiries, after an exchange of course of procedure upon my part, that they most civilities between us, were after my half sister heartily approved a plan which would, without Blanche. He seemed surprised when I told him that doubt, rid them forevermore of my presence. Vain she had accompanied her mother to the opera, for hope of their selfish hearts | destined alas, never to she had herself invited him to call upon her that be fulfilled according to their cruel desires l evening, previous to his departure for Washington, the following day, on business. Not wishing to course I had best pursue, now that I occupied the lower even one, (who had for the past two years proved herselfsmore and nearer than friend to me,) eye was attracted one evening to an advertisement in the eyes of her professed admirer, I sought to in one of the papers of a Philadelphia gentleman, make some excuse to Mr. Effingham for Blanche's for a governess to his two children. The chance breach of courtesy, but I saw by the silent work- offered seemed to my inexperienced mind an excelings of his expressive face, that though I had exerted my energies to the utmost in behalf of Blanche | favorable reply was immediately returned to me, Cameron, I had most signally failed to convince him expressing the hope that I would exercise as little that such rudeness was attributable to thoughtlessness upon the part of the lady in question, rather than to any premeditated slight or purpose. When I chanced to speak of my father's severe illness. Paul Effingham seemed more surprised than ever at the absence of Mrs. Lester and her daughter, and I Island. half fancied that I saw the young man shrug his shoulders, as if not crediting the truth of my re-

mark, when I ventured to say that Blanche Cameron of one of the leading Philadelphia journals, when was quite an enthusiast upon the subject of music. | the aforesaid gentleman one day quietly informed Mr. Effingham, with the natural spirit of a man the family assembled at the dinner-table, that a who feels that he has been wronged and insulted by a person whom he had heretofore looked upon as a name he had forgotten, was to lecture the coming lady, determined to wait until the arrival of Blanche evening before the Young Men's Library Association, and her mother, for the purpose of showing the former that Paul Effingham at least had been true to his engagement.

Excusing myself from Mr. Effingham's presence. on the plea of my services being needed in the sick room, I hastened up stairs and was met at the door of my father's chamber by the Irish servant, whom to bear her husband company to the lecture, which I had left watching for a few minutes at the invalid's | was on the " Commercial Prosperity of our Country." bedside, with the alarming intelligence that, "The A large audience thronged the spacious lecture room master was either possessed wid a divil, or ravin' crazy l"

With a single bound I reached the couch whereon my father was tossing to and fro, and calling by which the president slowly advanced, followed by a turns upon his poor lost wife to let him in at the gates of heaven, and for Ada, his dear child, to save | years of age. Advancing to the front of the plathim from the clutches of that beauteous serpent form the president announced the speaker of the Agnes, who was fast dragging him down to the evening as Paul Effingham, Esq., of New York! A bottomless pit. I had known my father to be a little thrill of strange delight shot through my frame at delirious at times during his sickness, but had never this sudden yet pleasurable intelligence. seen him in so excited a state as on that night.

With a woman's fears, I bade the servant to ask Mr. Effingham to run for Dr. Farley, our physician, who lived only some two or three blocks distant When Paul Effingham returned a few minutes later, must have already divined that said couple were accompanied by the somewhat alarmed doctor, all none other than Paul Effingham and myself. The traces of delirium had subsided upon the part of the young lawyer on being presented to me at the close sick man, but the cold moisture of death was fast of the lecture, had at once recognized the daughter settling upon his noble brow.

I saw the change which a few seconds had wrought upon my father's countenance, and a sudden conviction that I was about to lose all that was dear to me on earth flashed quickly across my mind. At that moment Dr. Farley moved to my side, and whispered in my ear, "Speak to him, Miss Ada, while he is yet conscious, for all hope is past !" I did not faint at so terrible an announcement, neither did I give vent to my sorrow in tears, but clasping my arms firmly about the dying man's neck, I murmured, "Father ! dear father ! have you nothing to say to your child?" For a moment he fixed his left for Washington, (where he remained for a

My first thought, upon finding myself dependent to the Convent, and there end my days, so thoroughly did I realize at that time the utter friendlessness of Now, however, my heart beat high, as I rapidly my situation, what few living relatives I had being

Just at this time, when undecided as to what position of a beggar even in my father's house, my lent one, and I at once set about answering it. A delay as possible in the matter. Without informing my step-mother and Bianche of the new change which 1 had made in regard to my future prospects, I packed my trunks, and took my departure, as my . overjoyed relations firmly believed, for Manhattan

I had filled to satisfaction the post of governess in the family of Mr. Dinsmore, at that time the editor young gentleman from New York, a lawyer, whose at their lecture room in Girard College, and that if favorably impressed with him as a man, he should undoubtedly extend to him the hospitalities of his house during the lecturer's stay in town.

Evening arrived, and Mrs. Dinsmore being troubled with a severe headcahe, I was requested by that lady of Girard College. The moment for the lecturer to make his appearance was at hand. All eyes were turned towards the door of an ante-room, out of tall and intellectual looking man of some thirty

At near midnight two persons might have been seen conversing earnestly together in the drawingroom of Mr. Dinsmore's residence, on Chestnut street. I have not told you their names, for my readers of Charles Lester, even in her new position of governess. He listened with peculiar interest to my story, and could not think that my father had ever rationally and intelligently affixed his signature to a paper which cut off his child from any share in his property, except so far as a step mother might be disposed to exercise her charity towards the only child of her late husband. I told him I had never known of his making a will, but that the one which I had been invited to examine by Mrs. Lester and her lawyer bore the date of the eve of her marriage with Charles Lester. From Mr. Effingham, who had month.) the morning after my father's learned that Mrs. Lester and Blanche were still livthen drawing me convulsively to his heart, as if ing in their former splendor at the house of my late father in Fifth Avenue. Upon his calling there upon his return from Washington, to inquire after my humble self, he had been received with great coldness upon the part of Blanche, who sneeringly informed him that his friend Miss Lester was in all should be otherwise. I need not toll you to think of probability a shaven headed nun, and a sojourner in the Convent at Manhattan Island, where she had been partially educated when a child. My blood boiled when I listened to this remark, which no other heart but Blanche Cameron's could have prompted ; but I tried to entertain towards her a feeling of pity rather than of anger. During our lengthy conversation, Mr. Effingham chanced to refer to the prayer-book, which my father had bequeathed to me as a dying gift. At the former's request I went to my room and extracted an this is all that I have to bequeath you in dying, and object of so much sacredness from the bottom of my may God bless and protect the fatherless, when I am trunk, where it had lain untouched for months. My friend unclasped the golden fastening which bore upon its somewhat dingy surface the beloved names of both father and mother. The covers were upon my ear. A faint gasp, and the darkly-fringed of velvet, but were now both faded and worn. At lids dropped like a curtain over eyes that would no sight of it I could not restrain my tears, for I remembered how constantly my father had perused its contents during the last two years of his life. Upon opening it Mr. Effingham discovered that the fly leaf enemy, Life, against whom he had so long and un. appeared to have been pasted closely down to the cover, as if to conceal something beneath the serface. With my permission Paul Effingham ran the blade of his knife along the edge of the book, when lo ! out fell a paper, which, upon examination, proved to be my father's will, made while visiting his two brothers in Baltimore, some eight months previous to his death, and which made his daughter Adrianna Lester sole heiress to his large property. Another month found the tide of affairs strangely turned in the favor of one who had been for months an exile from her father's roof. The discovery of the his first wife, the day previous. On hearing this forged will was a great blow to the pride of Mrs. Lester, who was just upon the point of being married my grief-stricken heart were now unscaled, and the to the black-hearted lawyer who had been her accomflood of tears that followed brought relief to my plice in guilt, when I suddenly asserted my claim as heiress of my late father's estates. Blanche and her mother have accepted the bounty of Adrianna Lester, now the happy wife of Paul Effingham, because, finding themselves suddenly pen-

At the commencement of the second year of my monastic existence, my father's visits began to grow less frequent. I was now rarely rewarded with a sight of his handsome and pleasant face oftener than once a month. As weeks rolled on, I became in a degree accustomed to this species of parental neglect upon the part of one who had hitherto guarded the earthly welfare and happiness of his child as dearly as that of his own.

An occasional missive from my father was now my only consolation during the long winter months which succeeded his well-remembered visit to the Convent, in the latter part of October. Even his monthly letters to the Lady Superior, enclosing my customary pin money, (as my father always laughingly termed the few dollars allowed each pupil of the institution, for spending-money,) were exceedingly brief and matter of fact-like in their contents, besides being dashed off in a hurried and careless style of chirography, which seemed to imply that the mind of the writer of said document was thoroughly engrossed with business affairs; so much so as to render him totally oblivious to even the nearest and fondest claims of relationship. At that time my childish heart accepted the excuse before hinted at, as a just one, and which the Lady Superior, (the particular confidante of all my youthful sorrows,) in her ignorance of mankind fully believed; but maturer years have lifted the mystic veil from my once clouded vision, and I now look back upon the past and wonder how a child of ordinary perceptions could have been so blinded to the common frailties of human nature, even in the case of a dearly-loved U 0 0 father. 0

"Adrianna, there is a gentleman and lady waiting below to see you," said Sister Agnes, (a nun who had recently entered the Convent as a teacher, after a five years' residence in a similar institution situated at Emmetsburg, Maryland,) suddenly entering the infirmary, one fine May morning, where I had spent the most part of my time the past three or four weeks, on account of ill health, induced, as the physician of the establishment believed, by excessive mental labor in my ardent pursuit after knowledge.

The words had scarcely escaped the lips of my teacher, before I sprang up from the couch upon which I had been reclining in a state of extreme

health under which I had labored far the past that she would flirt more than ever with men of the month.

thin and almost colorless face; "she is as frail as Lester boldly set forth before two young hearts just her dear mother was before her." And with a fervent verging into womanhood. embrace, my loved parent bade me farewell, and Large sums of money were now lavished upon after imparting a few words in confidence to the Blanche for dress by her showy and heartless mothparting, that I felt the love which I had at first so gant attire. The excess to which my step mother cruelly denied her, welling up deep and strong with- carried her flirtations with other men, caused Charles in my heart.

former, announcing the news of his approaching mar- the several male admirers of Mrs. Lester and her riage, and expressing a desire that I should be at daughter, (who had already taken her stand among order that preparations might be made to further my father as a jealous and narrow-minded man, who, attendance at the nuptial ceremony.

It was with a somewhat saddened heart that I bade adieu to my numerous friends and teachors at happiness in the society which constituted her parthe Convent, which had, since the death of my poor | ticular realm. mother-a period of two years-afforded a quiet and comfortable asylum to the orphan girl. A few hours who had once professed the warmest friendship for brought me to my place of destination-the Astor Charles Lester. So passed four years of my father's House. Here I was warmly welcomed by my father married life with Agnes Lester-Je woman whom he and his intended wife, Mrs. Cameron, who received would not have hesitated to divorce himself from me with extremo tenderness of manner, presenting two years after he had proudly led ver to the altar, me at the same time to her daughter Blanche, a had it not been for the publicity of the thing, and pretty, dark-eyed girl of twelve summers, who, the disgrace which such an act would have cast though but two years my senior, had already begun | upon the young life of his darling Ada, as he called to ape the airs of a fine lady.

Trinity Church, the bridegroom, Charles Loster, Esq., father's brow, and Charles Lester was confined to and the brilliant-looking bride none other than the his bed with what the physician pronounced to be a charming widow of the late Captain Cameron. It slow fever. Even her husband's sudden illness did was a dashing affair, the papers said, and the opinion not for a moment arrest Mrs. Lester and her frivolof the press ought to be worth something in this land ous minded daughter in the midst of their career of of "the brave and the free," as the poets have styled gayety and dissipation; and I, who had long been America. If beauty, attire and riches are the insig stigmatized by them as "papa's baby," was left nia of splendor and greatness, then this wedding of to watch alone beside the sick man's couch. my father's must have been, in every sense of the word, a glorious one. Blanche and I were the only father died. It was the anniversary of my sixteenth bridesmaids on the occasion, the former being birth-night, and instead of the brilliant party which dressed in a showy frock of pink silk, contrast- but a few nights previous had assembled within ing finely with her olive complexion and dark curls; Mre. Lester's drawing-room to congratulate the peerwhile I, pale almost to marble whiteness, was dressed less Blanche upon her eighteenth birth-night, I sat simply, yet tastefully, in a double-skirted robe of silently keeping watch over the invalid, who had blue silk. A more beautiful creature than the bride fallen into what seemed to me a most refreshing I could not well conceive of. A dress of heavy white slumber. The doctor had just gone out, after inmoire antique fell in rich folds about her tall and forming me that the fever had evidently gained its finely-rounded form, and swept in its great length climax, and that the morrow would, without doubt, the richly-carpeted aisle, as, leaning upon my noble- find my father much better.

looking father's arm, she moved gracefully along towards the altar. A beautiful well and bertha of two after a servant entered the room, bringing me a "Our girls they are pretty, And goutle and witty, As any the world ever knew. Talk not about Spanish, Oircassian or Danish, Or Grooks near their summer Or Grocks near their summer skies blue, But give me our lasses, As free as the grass is When sprinkled with roses and dew."

BANNER OF LIGHT.

Written for the Banner of Light. MY HOME. BT HENRIGTTA.

Beyond those distant hills. Beyond the deep blue rea-There, when " the Father " wills, My happy home shall be, Oh I beautiful, and fair, and free !

Beyond the purple West, There, when life's tolls are done,] Shall be my home of rest! My mother waiteth there To welcome back her child! Hor gentle brow such smile doth wear heart with ecstney grows wild, To think of love that I shall share Beyond! beyond! beyond compare!

Written for the Banner of Light.

FIEND'S FIELD THE

BY KATE KEITH.

A wild tract of country is that which lies round about, and, in fact, forms the Wrekin; and well did the little dreary, desolate, and isolated hamlet of Wrekinswold merit its appellation. The few scattered buildings of which it consisted, stood on ground whose gradual swell assumed in some places the appearance of hills, but which are absurdly misnamed, when magnified, in school "geography books" into mountains.

These hills, like many others, were, as well as the country for miles around them, at the period of which we write, a vast expanse of sterile, treeless heath, generally uncultivated; but were attempted to be turned into arable land, ill repaying the labors of the agriculturist, and far too arid to be converted into pasturage. The inhabitants of Wrekinswold were consequently a poor and idle race; and hand in hand with their poverty and idleness, went ignorance and superstition.

Among the proprietors and cultivators of land, residing in the vicinity of Wrekinswold, was a man named Powell, who had, it was supposed, amassed a considerable fortune by successful experiments upon the unpromising district where his house stood. But Powell possessed another treasure-a lovely and beloved daughter, for whom he/had toiled incessantly, and who, it was well known, was destined to inherit the fruits of his labors./

This motive had undoubtedly, at first, stimulated the fortunate farmer to those bold agricultural speculations, in which the risk was exceedingly great, but the success, if achieved, splendid; yet. after awhile, losing sight of his original incentive to exertion, the love of lucre for itself only, took complete possession of his soul, and he became a hardhearted, selfish, and penurious man. The poor have generally, except where they happen to be personally concerned, a great idea that Divine retribution will almost immediately overtake the evil-doer; and the neighbors of Powell, who had readily attributed his uncommon prosperity to the peculiar favor of heaven, upon this lamentable change in his disposition, expeoted nothing less than to witness some terrible manifestation of its wrath; it may even be surmised that their "wish was father to the thought."

At length their evil anticipations were destined to be gratified; and not one, but many successive bad seasons caused the farmer's crops to fail, and his cattle to be seized with an infectious disease. Powell was straitened, but not ruined: and while his avaricious heart was filled with grief to find that he had lost the fruits of many years' toil, a sudden and happy thought struck him, that his daughter should, at any rate, become the rich lady he had always intended her to be; the only difficulty was how to effect it.

At Wrekinswold a young fellow lived, styled Tony Ryecroft, of whom nobody knew anything but that he was a very disorderly personage, considered himself a gentleman, dressed like a lounging, slatternly country squire-suffered his neighbors to understand that he was as wealthy as idle, (and far from ordinary was his idleness); but whence he and his money came, or the means whereby he made it, was a mystery-for that make it he must, seemed ovident to the boors of Wrekinswold, who could not comprehend that heaven showered blessings upon vice and indolence hardly to be obtained by the frugal, virtuous, and industrious. Accordingly some fancied that he must be engaged in the smuggling trade; others, more wisely, considering the inland situation of Shropshire, imagined him a shareholder in a mine, or generalissimo of a company of highwaymen; some, again, pronounced him to be "a limb of the law," and others "a limb of Satan." a distinction, be it observed, however, without a difference in the apprehension of wiser people than the inhabitants of Wrekinswold. Tony Ryccroft was an old and ardent admirer of Madge Powell; but the poor girl, by no means captivated with his ruffianly demeanor, slovenly attire, lax principles, and the mystery attached to his birth, connections, and mode of life, had not only received his addresses with the contumely they merited, but had obtained her father's consent to a union with George Bennett, to whom she had long been tacitly engaged, and they were to be married as soon as gold should be added to the good and noble gifts which nature had lavished on him. Powell, with his affairs in an unprosperous condition, now only became anxious to get his daughter off his hands as quickly as possible, and recollecting that Tony Ryccroft was a husband for her at any time, (and, as he had always protested, at any price,) he scrupled not to declare, null and void, all stipu-, lations and promises between himself, his daughter and poor George ; vowing that he would disinherit her if she did not immediately accept the proposal of Tony Ryccroft. In vain Madge wept, pleaded, reasoned, and remonstrated; her father (as fathers frequently are) was inexorable. Poor Madge ! to her such soverity hitherto fond parent, though an irreligious man, against a faithful and loving child. It was a blustering evening in Autumn: the winds by a roaring coal-fire in the ancient dllapidated in the shining metal itself when it is made, I can onmansion which he called his own, and which had ly undertake the employment under certain conjuncformerly belonged to the Lord of the Wrekin, whose which from time immemorial bats, birds, vermin. and reptiles, had tenanted the ruined edifice. Tony, we say, was sitting by a large pit-coat fire

-not dreaming, like the poet who listens to the fierce, wild music of the rushing blast, while he conjures up an Arcadia in the glowing carbon-but busily engaged in watching a large nondescript vessel upon it, in which an apparently metallic composition of salfron hue was bubbling and steaming. At no great distance from him stood a table, strown with lumps of various metals, and a strange assortment of moulds, sand, screws, gimlets, files, gravers, instruments, and combinations of the mechanical powers, for which it would have been difficult'for the uninitiated to have found a name or use. Tony, however, was Rosierucian enough to know very well what he was about: his door was bolted and doubly locked, and he expected no interruption to his pursuits on such a forbidding evening. But a violent ringing at the great gate of his fortalice announced a visitor, and though he had given a strict charge to the old woman who officiated for him in every male and female capacity, to admit no one, and though he heard her pertinaciously protesting that he was "not at home." yet, to his extreme dismay, he also heard the intruder exclaim, as with

heavy strides he approached the door of his sanctum-"Do n't tell me about 'not at home,' I know that

he is, and I must and will see him." The intruder now reached Ryccroft's apartment,

on the door of which he bestowed many a hearty knock, exclaiming at intervals-

"Why, Tony-Tony Ryccroft-let me in, I say." At last Ryccroft, from within, replied in a solemn tone :

"Bubasticon itheologysticus / which, being interpreted, good neighbor, means, Demon, avaunt !"

"I say, Tony," oried the stranger. " please to be putting no tricks upon me. I am neither a demon nor a good neighbor^o; but as you may know by my voice, if you have half an ear left, your old friend Powell."

" Passpara iconathem dentemasticon /" answered Ryeoroft," which is, being interpreted, Welcome, for I know thee ! and here you shall enter if you fear not." Then, unfastening the door, Tony said, in his usual manner:

"As you have spoiled all my philosophical work for to-night, and I fear, too, for many succeeding nights, I cannot bid you so cordially welcome as-"Ay, but you will, though, when you know what I've come to say. Ugh ! what an odor of burnt tin, or copper, or brimstone, perhaps. Why, Tony, what have you there, simmering on the fire? And what do you mean to do with these queer instruments? And, above all, what is come over your tongue, that you talk so outlandish ?"

Ryccroft replied only with a most mysterious look, and re-fastening the door, stole again on tiptoe to his seat.

Powell took the chair opposite, and as he held his large, tanned hands within an inch of the fire, while his curious grey eyes roved stealthily over the apartment and person of its owner-whose linen trousers, waistcoat opened at the breast, and uncovered arms, on so cold an evening, excited no small surprise-he ventured to ask him whether the warm work in which he seemed to be occupied were magic?

"Even so," replied Ryccroft, with all the gravity he could command ; "but, my excellent friend, start not: the branch of magic in which you now behold me engaged, does not belong to the black art, but is natural magic-the white, or goldon one, which has no kind of connection with the others. Golden, indeed, may I well term it, since it teaches by the science of divine sublimations and transmutations, how to compound-that is, how to make-gold !"

"Whew !" whistled the astonished and delighted lover of wealth, starting up and seizing our alchemist's hand, which he almost wrung off in the fervor of his transport. "There's some sense in that kind of magic ! Ab, Master Rycoroft, I once fancied that I too had made, though in a different way, and with huge toil and trouble, a little of that same gold; but---"

Here poor Powell bent his head over the molten metal until his nose almost touched it; and whether its deletorious fumes, or the overwhelming considera-

in exact proportion to its unintelligibility, so exalted Some believed it to have been a Catholic chapel, Tony in his credulous hearer's estimation, that after dedicated to St. Hubert, the hunter's patron, and gazing at him for some minutes in silent awe, he thence termed Hubb's House on the Hill; some ventured to inquire whether so wise a man could not thought it an ancient watch tower, while others, teach him some secret whereby to insure good crops referring its origin to the Romans, thought they dis. and sound cattle in future. played an extraordinary sharo of crudition by the "To say the truth, sir," replied Ryccroft, "I have conjecture.

long been thinking of you in this very matter; for, All, however, agreed that it had been for ages the admiring Madge Powell as I do, I cannot unmoved resort of fairles, apparitions, and witches, who held behold adversity overtake her father; and if I have an annual festival on the Wrekin, though on what hitherto, when I knew the means of assisting you lay night of the year no one could positively say, since n my power, held my reace, attribute such conduct no person had ever yet been found sufficiently courto any motives but indifference and unkindness. Per-lageous to watch in and about Hubb's House in order haps I might dread the charge of impertinent inter- to effect so important a discovery. The recollection of these traditions by no means

ference in family affairs, which did not concern me : or perhaps I might be aware of certain conditions, tended to raise the sinking spirits of Powell, whose which of necessity I must impose upon him whose teeth fairly chattered with affright, and whose limbs fallen fortunes I desired to raise, and which would almost failed him as he groped his way into the unhappily seem, in his eyes, to compromise the dis- building, where Rycoroft had assured him he must interestness of my heart." offer the propitiatory sacrifice. The slightest degree

"Conditions! You mean my daughter's hand! of fear was to be deprecated, as liable to incense the By all that's holy, she shall be yours !" exclaimed being whom he came to conciliate : a circumstance Powell, in ecstaoy ; "and to tell the truth, Tony, it that added to his trepidation. was this very matter which brought me here to- Terror and fatigue, occasioned by the pace at night!" which he had walked to reach the ruin ere the

"Indeed I" answered the wily Rycoroft ; "why, to stroke of midnight, caused him to sink almost exbe candid in return with you, I am not now so anx hausted upon the ground; but, recovering, he took ious about Madge, after her decided rejection of me. from his pocket a tinder box and matches, struck a But come-my conditions are simply these : that you light, and set fire to a previously prepared pile of make over all your property to her whom I once furze, sticks, and faggots, mingled with turf, damp loved : or rather draw up an instrument which shall earth, and stones, in order to prevent its immediate cause the revenue of your farm to revert, upon your combustion. Then, taking from a niche in the ruined decease, to him who shall then be her husband." wall, the black hen and the heart, brought for this "It shall be done !" cried Powell, in raptures. sacrifice during the day by Tony and himself, he What nowt 9" cast them upon the blazing altar, meaning to uttor

"If you can certainly assure me of the performan invocation taught him for the occasion, when, unluckily, out slipped by mistake the more familiar ance of this condition -" phrase, whose signification, according to Ryccroft,

"I can-1 do."

"Then listen to what I am going to communicate : | was — " Demon, avaunt !" You are aware," he continued, "that Satan, (Bubasticon itheologysticus /) as Prince of the Air, is enso loud that it shook the walls of the crazy building, trusted with the sole command of all tempests, and seemed echoed and re-echoed by every stone, winds, frosts, blights, &c., which, falling upon the saluted the ears of Powell, and this had no sconer earth, injure its fruits and cuttle. This power, then, subsided, than a voice, whose tone seemed to freeze bught, as far as is allowable, to be conciliated; and, the very blood at his heart, exclaimed : if he is not, his vengeance is fearful upon the presumptuous mortal who insults him by disregarding would'st say. Wherefore am I summoned ?" his supremacy. In Scotland, therefore, it has been, from time immemorial, a sensible custom to set apart firing of the combustible altar, rolled in gross, sufa small portion, as a rood or two, or half an acre of focating volumes, around the narrow area enclosed arable ground, as an offering to the evil spirit, by the ruined walls, having found a vent through whom, for fear of offending, they designate by some the roofless tower, as through an ample chimney, friendly title, as good man, good fellow, &c.; this now rose majestically upwards in a dense, white portion, which is left uncultivated, and, with certain column, mingled with bright streams of ascending ccremonies in which I am competent to instruct flame: so that Powell was clearly enabled to discern, you, consecrated to the demon, is termed the 'Goodstanding before him, a black and gigantic appariman's Croft;' in plain English, 'Fiend's Field.' tion, whose dusky countenance was stern and sor-Now. Mr. Powell, it has struck me that the late rowful and whose glittering eyes, illumized by the extraordinary losses of a man hitherto so thriving reflection of the burning materials, glowed like living as yourself, can only be referred to your want of fires. respect towards the dark power, who, perceiving you adding acre to acre, purchasing this field, and en- ance to the lesson he had studied. closing that portion of stony, sterile, waste land. without setting apart so much as half an inch for thee, in order to crave for the future fruitful crops himself, has resented the neglect you best know and sound cattle; is my sacrifice accepted ?" how." ily, "to fulfill the terms agreed upon by our trusty

"Nothing more likely," answered Powell. The advice consequent upon this communication servant, Anthony Ryecroft ?"

was, that Howison should enclose a fresh portion of common-not the old worn ground-and that there his tongue. should be an annual sacrifice of a black hen and a sheep's heart pierced with pins, in the croft at mid-demon; " see that thou fail not in thy compact, lest night. The ceremonies of the consecration Master when we meet again-for we shall meet again-" Rycoroft was to arrange at his leisure.

Powell then took his departure, sincerely thankful night next year, we shall-" and marvelously enlightened; repeating incessantly. chimed twelve; the blazing altar suddenly became during his dreary homeward walk, (as far as he could count the syllables.) the mysterious exclama. extinct; a hollow, rushing sound echoed through the ruin, and Powell, half frenzied, darted from its tion to which the alchemist had attached so magical shelter. a meaning.

Madge Powell and George Bennett now saw with one, he entered the Grange ; his guests were gone, lespair that their hopes were to be frustrated by and Madge, beside a cheerful fire, was awaiting her avarice on one side, and craftiness on the other; father's return in a mood as cheerful, ready to jest and, while they felt themselves the victims of Ryewith him upon his secret expedition; but when he croft, they knew that Powell was his dupe. Madge, rushed in with the wildness of a maniac, and sat however, who still retained, in spite of her father sordid feelings, some little influence over his hard heart, gained, by tears, entreaties, and other allprevailing female arguments, the respite cf one entire year before her dreaded union with Ryecroft ; for, as Powell could not help acknowledging, there was some reason in her observation, that he would have an opportunity by that time of proving for himself whether Tony had actually ensured to him the promised prosperity.

began to oppress the hearts of the waiting party like a weight, save the dropping embers and the unwearying click of the clock.

The hour of two at length struck, louder, each fanoled, than it ever had done before; and Madge, bursting into tears, exclaimed :

"I will wait one hour longer for my father, and if he does not come then he shall be sought, for I am sure harm has come to him !"

She described his agitation upon his return-the Hallowe'en past-from his nocturnal expedition, which she now declared was undertaken for unholy purposes, adding :

"And now that we are on the subject, do tell me. Master Ryecroft, what my poor father meant by purchasing a piece of land which still lies fallow, and which it seems he never intends to cultivate ?"

Tony refused to afford her the slightest information, and his companions witnessed with surprise the ashy paleness of his countenance, and a perplexity, perturbation and terror, which all his efforts at ease and self possession were insufficient to conceal. He had frequent recourse to some brandy, which, with the remains of the All-Hallowmass supper, still stood on the table; and, at last, overcome by the frequency of the application, he fell into a profound slumber.

"Were it not," said Madge, " for my uneasiness respecting my father, I could laugh at the unloverlike figure of that reprobate, and at the trick we have played him. Ah, George ! how strangely surprised he will be to-morrow when I declare in church-Hark ! did you not hear a noise?"

Nothing, in fact, was stirring, yet Madge unfastened the door of the house nearest the road by which she knew her father must return, and looked out.

It was a clear, frosty, moonlight night, but no Powell appeared; and as the hour passed without his arrival, Bennett began, like poor Madge, to fore. bode the worst. So insisting that she should retire, and suffering Ryccroft to remain where he was and sleep off the effects of the brandy, he set forth alone in quest of the unhappy Powell.

Madge threw herself upon her bed in her clothes. and having for another hour prayed as fervently as she had wept bitterly, sunk exhausted into a kind of doze, that might be termed stupefaction rather than repose. From this state she was aroused by a violent rapping at her chamber door. It was now full daylight, though the morning was cold and cloudy.

"Madge, my dear girl, for heaven's sake come ere !" exclaimed George, as he still knocked and lifted in vain the latch of the bolted door. This was followed by a low, deep hum, as of the mingling of voices in consternation and sorrow. With trembling hand Mudge unfastened the door, and drawing her gently from the chamber, George endeavored, in a tender and soothing tone, to prepare her mind for the fatal tidings.

"Oh Heavens !" cried the distracted girl, "my father-my poor father-is then no more! Speak ! is it not so? And Ryecroft is his murderer !"

" Hush, dear Madge, hush ! we may not without cause thus put any man's life in jeopardy. Ryecroft, suspicious as is his flight from Wrekinswold, was, as you know, sitting with us when this lamen. table accident befel your father, whose body I found at some distance from here, bearing, as you will perceive when you have sufficient firmness to look upon it, every indication of having been destroyed by gunpowder, or something like it."

A neighbor now entered, panting for breath. He brought tidings that Hubb's House was totally demolished-not one stone being left upon . another ! that fragments of the building were strewn about Goodman's Croft, and the fields near it, and that all were blockened and burnt, as if the place had been destroyed by an explosion.

"How singular it is," observed Madge, looking up through her tears, after an hour or two had elapsed, that neither my unhappy parent nor Anthony Ryeproft should be here on this eventful morning to earn that I became your wife three months ago !"

The opinion now entertained was, that Ryccroft had endeavored to secure immediately that wealth for which alone he desired the heiress of the infatu. ated Powell; and that only a few hours previous to the marriage, when she might fancy that nothing could delay it, luring his luckless dupe, under superstitious pretences, to a lonely and shunned ruin, in the middle of the night he there accomplished his destruction; having instigated him to light a pile of combustible materials which contained, unknown to his victim, a quantity of guppowder. The rustics of Wrekinswold, however, tenacious of the superstitions of their day and country, affirmed that as Powell failed to perform the promise, his daughter being already married, the evil one had thought proper to carry off the soul of the unfortunate man in a tempest of fire and sulphur, leaving behind, to ensure the destruction of Ryeoraft, the blackened and mangled corpse. Ryccroft was, in the course of a few days, apprehended and securely lodged in Shrewsbury Jail. Being convicted upon another serious and singular charge, he was sentenced to suffer the extreme penalty of the law. An execution having been levied upon the rich Tony for debt, among his other property were found certain instruments, engines, utensils. meulds and metals, which clearly proved him to belong to a gang of coincrs, for whose apprehension the magistrates of Shropshire had long been on the alert. He refused to betray his accomplices in " the divine art of transmutation;" and to the last persisted in denying, with the most solemn asseverations. any implication in the murder of Powell, save that which had unhappily accrued to him by the fatal termination of a mere youthful frolic, got up, he affirmed, for the purpose of obtaining a wealthy alliance, and of creating a profound idea of his own knowledge and power. Leaving this mysterious subject still in darkness, thus died the crafty Ryccroft. But for some years after the catastrophe of our story, it was a tradition current among the inhabitants of Wrekinswold that annually, upon the eve of All Saints Day, those who happened to cross the site of Hubb's House at midnight, would behold the apparition of Powell; an elderly man, who appears with useless labor to be gathering and piling up visionary stones, which sink down and disperse as soon as collected. Should the startled wanderer on the Wrekin take courage to ask . the phantom who he is, and what he is doing, he will civilly and sadly reply: "Friend, go thy way, and heap not up riches which thou knowest not who shall inherit. Beware, I say, of the chaff which flitteth away at the breath of the least wind, even as thou perceivest these stones do, wherewith I strive forever and forever to erect an altar to the Goodman of the Croft, and from which I labor through everlasting years-but in vain-to clear the field of my great master-the

tion of Tony's extraordinary power for the accumulation of wealth deprived him of articulation, is uncertain; but decidedly he found himself unable to conclude his observation.

Tony was kind enough to partially relieve him from his embarrassment :

"My good friend, you mean to say that you find gold of late neither so easy to obtain, nor, when once lost, to recover."

Powell sighed deeply and looked perplexed. Tony continued :

"A man can't help bad seasons. Even with me all is not fair weather; for instance, your visit this evening renders vain all the long labors of an entire day. The contents of that vessel are useless now." Consternation and horror were depicted on Pow. ell's countenance at this avowal; he managed to stammer out a few apologies for his unlucky intrusion, and tremulously inquire the cause of so strange a fatality.

"Why, you see, my dear sir," said Ryccroft, drawing his chair close to Powell's, and assuming one of his best aspects of mystery- "Hist! what was that ?" looking cautiously round the room. " I hope that no one is present but ourselves."

"I hope-I believe so too," replied his terrified listener, not daring to look behind him, lest his eyes should encounter the apparition of a wicked lord of the Wrckin, who was particularly believed to haunt the deserted mansion-house.

"I fancy, Master Ryccroft, it was only the wind which shricks to night."

"Well, sir, it might have been ; but as I was about to remark-when engaged in this little business, I am obliged to be extremely careful, since the White Art has determined enemies in those wicked spirits who are sole agents in the Black Art, and who are sure to trouble the whenever they discover that I am employed in the transmutation of metals. Nay, such is their boldness, that they sometimes intrude was new; and sad was, the lesson she had now to upon me in the form of my most familiar friends: learn, that adversity could steel the heart of a and had you, sir, happened to have been other than you-seemed by-your voice, you could not have withstood Bubasticon itheologysticus. But it is not interruption from the spiritual world only which I have moaned fearfully about the Wrekin, and dark, heavy to fear when at my profitable studies, but as there is clouds scudded across the sky. Ryccroft was sitting as much magic in the art of making gold as there is

tions and influences of the planets; and should morfamily had let it to Tony, upon his first appearance tal shadows cross the heavenly houses, the dominant in the hamlet, at a rent little superior to that by spirits are offended, and my power lost for the space of seventy hours."

> This absurd jargon, which was relished by Powell Good neighbor-a respectful term for the fairles.

0 0 . 0

It was the evening of the 31st of October, the celebrated vigil of All Saint's Day-more familiarly known, perhaps, as the Scottish and Irish Hallowe'en - when Powell, after frequent conferences with Tony Ryccroft, proceeded to act for, and by himself. according to the adept's instructions. He had lately enclosed a considerable portion of the Wrekinswold. lying at a distance of about three miles from his home, and behind some of the highest of the hills. The Fiend's Field, a full and fair acre of this acquisition, was situated at its extremity, and was upon this auspicious evening to be consecrated.

Powell, who had invited a party of his daughter's young friends, George Bennett and Ryecroft among them, to burn nuts, and try charms with her, drank dcep potations of strong ale; and, at a signal given by Rycoroft, soon after the clock had struck eleven. wrapped himself in his great frieze coat, took down his mossy, oaken cudgel, and sallied forth-joked, of course, by his juvenile guests, who asserted that he the first of November succeeding that in which the was going to dip his shirt-sleeves in the fairy spring beyond the hills.

Heedless of their jests, Powell went on his way, but with an exceedingly heavy heart, thus to quit a warm fire-side, blythe company, and excellent cheer, for a long, dreary, and cold walk over the Wrekinwolds-the wind howling, the rain fulling in sullen. heavy drops, the night dark as death, and such a

night, too! the witching one of all the year, and its which he knew, at twelve o'clock, all the gay youths and maidens at the Grange would be engaged.

Thus alternately a prey to the smitings of concience, and the sophistries which were to heal them, and frequently, whistling, singing, and repeating place at eight o'clook, she needed repose.

aloud the efficacious scrap of magical lore taught him by Tony, Powell contrived to find his way across hilly, arable, and waste lands, to his new territory. an apology from Ryecroft, for having offended unin-The walls of an old stone building, of which the tentionally, the trio maintained a gloomy silence, country people could give no satisfactory account, anxiously listening for the steps of Powell. But stood in the portion fenced off for the Field. nothing stirred to interrupt the awful stillness which | FIEND!"

with staring eyes fixed on the fire, without uttering a syllable, the poor alarmed girl could only ask him in broken accents, what he had done, and what he had seen.

Immediately a burst of wild, deriding laughter,

"Fool! Passpara iconathem dentemasticon, thou

The white, curling smoke which had, upon the

At length, in faltering tones, Powell gave utter-

"I, a poor fortune-fallen mortal, have summoned

"Art thou ready," interrupted the power, gloom.

The mortal bowed his assent, for terror had sealed

"Thy sacrifice is accepted then," pronounced the

"I know it !" groaned Powell ; " upon this same

At this moment the distant church clock slowly

Wild, wet, and haggard, at about ten minutes to

At length she placed in his damp, cold hand a glass of mulled ale; and, a little refreshed, he reulied to her remonstrances :

"Go to bed, child-to bed, I say; but remember your father in your prayers, for he may never pray again."

And, so saying, he left his terrified daughter to muse upon and mourn over the dreadful meaning of his words.

During the ensuing year it was singular that Powall had not the slightest occasion to complain of a bad season, scanty, damaged crops, or diseased cattle. He and Ryearoft lived upon terms of extreme intimacy, while George Bennett and Madge still continued, though more covertly than heretofore, their af. fectionate intercourse ; but some rumors getting affoat that Powell, having entered into a compact with the evil power, had consecrated to him that acre of his estate in which stood the old haunted chapel of St. Hubert, the inhabitants of Wrekinswold. though not, as was hinted at the commencement of this tale, the most virtuous peasantry in existence, looked coldly and askance upon him, taking credit to themselves for superior sanctity, because they had

not fallen so deeply into the gulph of perdition. The marriage of Ryccroft and Madge was fixed for sacrifice was consummated ; consequently the anniversary of the event, which was to be observed with

similar ceremonies, fell upon the vigil of All Hallows, and of her bridal. A larger party than that which had assembled at the Grange the year preceding was now met for the double purpose of celebrating the rites of the "spritely" Hallowe'en, and the approaching marriage of so universal a favorite.

When Madge beheld her father depart, as he had witching hour so near! And what was he going to done exactly a twelvemonth before, on his mysterious do? unto whom to offer sacrifice? To be sure he nocturnal errand, she strove to detain the guests, did it but as a mere piece of foolish formality, to conjecturing that his second ramble would not be nlense Ryccroft: there could be nothing sinful in longer than the first. One o'clock, however, struck, such a frolic, more than in those simple charms in and the rustic company rose to depart; the rival lovers, only, perceiving her anxiety for her father, would not quit her. Ryecroft pressed her much to

retire to rest, urging that as she must rise early in order to prepare for a ceremony, which was to take

His entreaties were replied to in a tone of bitterness which with Madge was very unusual ; and, after

LIGHT. BANNER OF

CONTINUED FROM THE FIRST PAOL.

4

CONTINUED FROM THE FIRST FAOL. man is, to show the highest possible capacity of man, to show his highest point of attainment. He stands before every man and suys, "Here is what you may be, here is a type of that complete submission to the divine will which float requires of you." And in the very ideal he holds up before us, he shows us our worth as well as our nead. My filends, that is the way to make mean he holds up before us, he shows us our worth as well as our need. My friends, that is the way to make men-better I to show them something higher to which they may attain, not something lower 86 which they can fall. You come to a drunkard and say to him, "You are a poor, miserable drunkard," That is of no use; he knows that as well as you do. You come to the poor harlot in the street, and say, "You are a wretched daughter of shame; go away from me, I am holler than you." She knows that now. But say to the poorest and to the basest, "There is a spark of divinity within you; there is a possible goodness within you; look at you; there is a possible goodness within you; look at that divine ideal which, nearly nineteen hundred years ago walked upon the earth, and was crucified upon Calvary. Even you, poor, lost, abandoned creature, may rise to the attainment of that excellence." Was not that a grand thing which the grand English ad-niral said, at the battle of the Nile, to the men under him-"England expects every man to do his duty ?" Do you suppose there was a man on board ship there, who would not have poured out his life's blood for his country, feeling that he was worth something ! And do you suppose that there is a man so base, that when do you suppose that there is a man so base, that when Christ looks upon him, and says, "I love you, I care for you, there is something within you worth saving"— that does not feel an impulse, an encouragement with-in him; an inspiration to rise? Christianity is mighty,

in him; an inspiration to rise? Christianity is mighty, because it reveals man to himself. And then Christianity is mighty, because it reveals to us the Father. Ah, when we come to ourselves we feel our need; we are weak; we are ashamed; we aro corrupted, and we are degraded. Where shall we go? who will help us? But infinite love waits for you. Do you suppose the prodigal would have had courage to have staggered to his feet, and returned home, if he had reflected and said, "No-my father is a stern man; he is a despot; the sentence which he has pronounced against me is inexorable; I have forfeited his love; oh! against me is inexorable; I have forfeited his love; oh It is of no use to go back again; I have gone away." He would have turned back among the swine again, and perished there. No-no; he felt humble; he felt that he was nothing more than a servant, not a son. But he fold that his father was a father, after all; and all the sin in the world could not cancel that relation, could not quench that love. That was the magnet that drew him back—a father's love! And that is the magnet that draws the sinner to God. Now you may call it what you please: evangelical preaching, or hereti-cal preaching. But all the theologies in the world will not convert men. These two facts will—a sense in man of his worth and need, and a sense of the divine love. Get that into the hearts of men, and you may build up as many theologies as you please. But evan build up as many theologies as you please. But evin-gelical truth, religious truth, the head of theology, is man's worth, man's need, the father's long-suffering, inexhaustible love; that is the story of the prodigal son. I set it up and defy all the refutation of all theol-

son. I set it up and dely all the refutation of all theor-ogies against it; and, in so far as they are against it, I deny their power and their efficacy. Now, you who hear me, this is not a story of nine-teen hundred years ago. It is not a theory brought before your minds for discussion. It is a truth which I want you to take to your hearts. Have you come to yourselves? Is, life real to you? Is God's truth and his goodness your aim? Do you feel your need for Christ's example? Are you striving to follow that avample? Any ever it, in the silence of your own Christ's example? Are you striving to follow that example? Answer it in the silence of your own gouls. If you do, press on. Do not be afraid of discouragements. You will stumble at times; you will slip back; but go forward. If you have come to a sense of yourself, of your need, and of God's love, strive to live up to that sense, and press on. But if you have never felt it, if you say—"No, I have never realized what I am, or why I am here; I have never required moved heaver thought of my relation to realized what I did of why I did here, I have here's come to myself, never thought of my relation to (Gol"-oh, man, in sin, in any course of vice, ab-sorbed in the world's business, engrossed in its pleas-nres, thinking of anything else but your own true life and God—if you have never come to yourself, strive, nut too — I you have never come to yoursell, strive, pray that you may, until in that very strife and with that very prayer you will find involved the crisis of the prodigal's restoration, and the fullness of the prodigal's joy.

THE WAR IN ITALY .- The very latest news from the seat of war is to May 24th. The first battle between the Austrians and Allies took place on the 21st, at Montebello. We give the following telegraphic synopsis:---

"French accounts say the Austrian force was 15,000 strong, under the command of Gen. Stadion. They made an attack upon the advanced posts of Marshal Bariguay de Hilliers, but were driven back by Gen. Forris's division, after a flerce combat of four hours' duration. The force of the Allies in this engagement included some Piedmontese cavalry. The Allies car-ried Montebello, but did not pursue the Austrians in their retreat. The loss of the Austrians in this engage-ment is stated by the French at from 1500 to 2000 ment is stated by the French at from 600 to 700, with men, and that of the French at from 600 to 700, with many officers. Two hundred Austrians, including one Colonef, were taken prisoners. The Austrian account simply states that Gen. Stadion pushed forward a re-connoisance by a forced march towards Siglio and Montebello, but after a hot fight with a French force of superior strength, retreated behind the Po in perfect order. The actual strength of the French force is not stated. Report says from 6000 to 7000, besides a regi-ment of Sardinian cavalry. The Sardinian Bulletin also announces that the extreme left wing of the Sar-dinian army under Gen, Cialdino, forced a passage over the Sara function of the Sarage state The actual strength of the French force is not over the Susa river, putting the Austrians to flight. Other trifling engagements are reported."

Written for the Danner of Light, MAN AND HIS RELATIONS. By 5. B. Brittan.

PREFATORY. Many persons receive new ideas with great caution. to which I make no objection. Others obstinately reject ideas merely because they are new. Against this unreasonable conduct the writer records his informal but emphatic protest. At the same time it must be confessed, that this course possesses the merit of convenience when one is found wanting in the ability and industry to undertake and prosecute a rational investigation. A stupid assent to the prevailing modes of thought, and a blind attachment to established systems and customs, may save a vast amount of labor to indolent and unscrupulous souls who prefer the hazard of yielding to Error the homage that is only due to the Твоти.

Too often the creations of the Present-forms of beauty, instinct with life, and sense, and thoughtforms quickened with vital fire-in which TRUTH is a divine incarnation-awaken no emotion but fear; while for the lifeless forms of the Past; even for the old Error-cold, passionless and pulseless in its eternal death-men manifest an unwavering and an unreason ing devotion. But Error is not to be venerated for the number of its years; nor is Truth less worthy of repect and love, because the passing hour marks the eginning of its revealed existence.

With these preliminary observations the writer sub mits what he has to say (in this connection) of MAN AND HIS RELATIONS, to the judgment of the candid reader. While he offers no apology for a free expression of his thoughts, he asks one favor and concedes one right-a careful examination of his views and the liberty to accept or reject them.

CHAPTER I.

THE TENANT AND THE HOUSE.

The first attempt to look into the Arcana of our own being usually results in the discovery that Human Nature is at least two-fold. The student just entering on this course of investigation may be wholly incapable of making a critical analysis, either of mind or body, and unequal to the task of a scientific classification of vital and mental phenomena; but he can hardly fail to observe the duality comprehended and exhibited in the spirit and the form. That the conscious intelligence and the corporeal instrument are, in a most essential sense, distinct, while, at the same time, they are intimately united in the phenomenal illustrations of life sensation, thought and action, is a truth sanctioned not alone by the philosopher's reason, but by familiat experience and universal consciousness.

In the treatment of my subject I shall regard the dis tinctions of the metaphysicians, ancient and modern only so far as they appear to accord with the laws o Nature and the light of a scientific philosophy. It were better to lose our way, occasionally, in the great Un known, and to take some useless steps in our explorations, than with unquestioning faith and mechanica precision, to follow every blind guide. It will be con eded that the importance of the present inquiry is in no degree diminished by the obscurity that overshadows the ultimate springs of life and thought. Rather is this an element in the strange and peculiar interest that belongs to the theme. Moreover, the mysteries of human nature are not all inscrutable, and we may yet learn far more of ourselves than is contained in the catechism or taught in the schools of modern science And while I shall not attempt a nice anatomical dissec tion of the human soul-with a view to those subtile and technical distinctions which the learned and deeply metaphysical inquirer might be pleased to recognizeshall, on the contrary-without descending to the lower level of the uneducated mind-aim to present my subject in a clear light to the common comprehen sion.

Our Individuality essentially belongs to the internet constitution-to the SPIRIT; and hence the lines that mark and determine the same are not obliterated by the physical changes occurring in the external economy of human existence. While, therefore, the simple ele ments that enter into chemical and organic combina tions in the body are being perpetually displaced and thrown off, by the assimilation of other particles, our identity is preserved through all material transformations. In his indestructible constitution Man presents on orranic and beautiful union of many noble faculties and affections, all having a common center in the indi-

Hamboldt repeated Reymond's experiment, and con firmed (in fact and in the judgment of the scientific world) the result, by his success and the weight of his powerful testimony. Subsequently Prof. Buff of Olessen experimented with still more extraordinary results, Having joined the hands of sixteen persons, he caused the individuals at the extremities of the line to complete the circuit by each dipping the hand that was disengaged into the contents of one of the cups. The cuticle-'on the hands of the persons employed in the experiment-having been previously moistened, opposed no resistance to a free circulation of the subtile element. Accordingly, when-at a word-all the persons in the circuit-in regular alternation-contracted the muscles of the right and left arm, the galvanic needle was powerfully moved, in opposite directions, and to the extent of not less than fifty degrees.

The discovery of the homogeneousness of the nervous and the electric power is one of great importance to science, and especially to the physiological inquirer. It lights up the outward temple of our being; it will aid in in solving the problem involved in the circulation of the animal fluids: it suggests a rational philosophy of sensation, and opens, the way to a clearer and more comprehensive knowledge of the laws of organic action and vital harmony. In the light of this discovery we shall hereafter survey the outer courts, of the temple, and then do what we may to guide the mind of the thoughtful and reverent inquirer toward the inner sanctuary of his being.



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THE Subscribers wishing the direction of their paper hanned from one town to snother, must always state the name of the town to which it has been sent. ADDRESS, "BANNER OF LIGHT," BOSTON, MASS.

Berry, Colby & Co.

A BEAUTIFUL LIFE.

Every man's life is a history which, if he knew it, is as well worth reading as the history of the world. Our superficial modes of education have led us generally to suppose that anything lying outside of ourselves is better, than what lies within us, and hence that any other man's life, or action, must be infinitely richer than our own. It is a creeping, cringing way to go into life, and operates to the moral dwarfing of all who follow it. At Sunday school, from the pulpit, in all sorts of public addresses from clergy and laity, from father and mother, at all times and in all places, from our youth up we are enjoined to initate somebody or another; to do as they do; to affect even their external neculiarities, if so be that we might thus catch the

flavor of their virtues. In this way people unconsciously fall into the habit, early in life, of copying where they should create, and blindly imitating where they should develop as individuals.

No more efficient way could be devised than this to sap the strength of the forming character, and make it almost worthless as a new power either to its possessor or to the world. For, in order to develop, one must first be taught to exercise his own clear perceptions, and, next, to follow them out. If a man is forever chasing about to see how somebody else does, or is vidual Consciousness; while the body is a delicate cor-poreal machine or instrument, with particular organs could perfo even himself that he has a nature at all distinct from some other nature, or that his existence is ever going to pay for the trouble of his creation? Must he not he blind, indeed, not to see that just as far as he travels out of his way to meet another, just so far he surrenders his power to the person after whom he goes? But casuists and timid persons step in at this point, you are so very willing, then, to trust yourself, where do you think these perceptions will take you? Supnose your vision happened to be awry, and you can see nothing but wrong things and wicked causes; would it be safe for you to trust such a vision as that ?" Emerson says, in one of his Essays, that he was once asked a similar question, in his youth, by a strict professor of the Orthodox faith: "Suppose"-said the indivi-the child of the Devil, and are still determined to follow out your individual perceptions !" " If I am the child of the Devil," was the correct and thoroughly sound answer, "then I will live to the Devil. I will not be untrue to my nature !" Perverted from the only meaning this can possibly have, it may seem to the superficial partialist to be a powerful weapon in his hand; but, in fact, it is the overthrow itself of the dogma he labors to defend. If God gave us these natures of ours, the central and controlling principle in them-if left to itself, and not dwarfed and thwarted by false education-must be GODLIKE ; if it is not so, then it manifestly follows either that we are the chil-

After all, there is nothing so beautiful as nature, whether in a man or in the manifestations of the external world. If we were really true to that, we should be true indeed. There is no use in heeding the dull and droning talk about the ineradicable sinfulness of tioned thickly along the streets of all cities that are nature, for all that has spent its force; men no longer pay serious heed to it, but set it down to the pecu- gument-which, in our opinion, is an unanswerable liarity of circumstances and the force of education. Nature, in the abstract, is holiness and purity; in the concrete, as in man, it is more or less mixed with the influences of events and individuals, and therefore needs perpetual purification. To doubt this, therefore, is to question God; and rather than that, we would toss all the theological theories with a joyful heart out of the window.

In many a shaded nook and secret place in the world the most trivial influences. The removal of the oldthere are true and simple hearts that have never drawn fashioned pumps from the sidewalks in many a town upon themselves the gaze of the multitude, and nevervaunted an act that came from their hands, for whom it was just at easy and natural to do a good and sweet

deed, as it is for others to do mean and wicked ones, and whose lives, blossoming unseen in their own little privacy, remind)you of the violet that breathes out its sweetness in the shade ; and lives like these are worth study and familiarity, for they put to shame the pretentious untruth that gets the car and wins the applause of the crowd. We must not suffer ourselves to think that truth is any the less truth, because it is not driven to a bar-room to obtain, at the cost of a sixpence disfigured or distorted from its native shape, because it may not yet be popular.

No life can be kept sweet and whole, except it be of the light dulls the most perfect vision. The dust and heat of the public street are sure, in time, to begrim the cleanliest apparel. Action must needs alternate with rest. There must be pauses even in the song of the nightingale. The glory of sunrise is heightened by the shadows of the night just gone. And the soul must retire within itself, must seem to go off apart and alone, to brood in quiet over the great thoughts that are sent by the angels, and to assimilate them to the spiritual nature. Only through this process can forcible and efficient action be obtained, for thus do all the spiritual energies gather themselves together for their impulsive efforts. The hours of solitary thought, therefore, are the richest of all the other hours of life, for upon these do we draw as upon resources when we are summoned to active and efficient exertion.

JUNE.

We are in a paradise of sweets and glories. This is the most delightful of the twelve months in the year. Poets have sung it in their finest verse, prose-writers have made their phrases dance to harmonious measures vhen alluding to its many beauties, and the whole world of men and women who know nothing of what it is to be literary, have felt a fresh gladness in their hearts when looking up and around at the compacted reasures of this lovely month.

The very word June is fresh and beautiful. It is sed to express youth, love, a glowing heart, sensuous delights, and all that is harmonious on the face of the earth. We compare maidenhood with it; we speak of roses and June together; the sweet odors of grass, and leaves, and flowers we associate with its name; and the flush of the morning and evening is such as no other month in the calendar is able to afford.

The June of this particular year is attractive beyond all others. It is a luxury to live in a season like this, It may, to be sure, be "as brief as woman's love," but it is all love, and intense love at that. Never do we remember to have seen so much beauty-so rich and so profuse-as unrolls to every movement of the eye at this present time, in the country. Around Boston, nature is a garden. Trees and grass lure one's feet away from the town, and among trees and grass the soul loses itself in dreams more enticing than any that ever enchanted Orientals. The birds seem to be in cestasy over the fresh and joyous heritage which may all be called theirs. Cattle call to one another from distant hill-sides and far-reaching meadows, and their voices add still new attractions, by the force o ssociation, to the landscape itself.

You may see the angler, equipped in long boots, with od and creel, threading his cautious way down through the alder dingles, now plunging into the heart of a ungle of birch and again emerging on the broad and open meadow, watching narrowly for the dancing of is fly, and insensibly drinking in the very sweetest and freshest influences to be found in the entire realm of nature. And the brooks themselves are the happiest erns the Universe explained to the understanding of the of created things; one is forced to think-and he loves

everywhere is not to be described for its deliciousness;

it is only to be alluded to. The earth is a carpet of

greenest of grass. The round backs of the hills-those

nost companionable and endeared objects in nature-

invite the feet at every turn. The dense woods offer

aisles and archways of living green, through which

one may wander at will and never grow weary or

SPIRIT BELIEF NOT NEW.

What we are pleased to style the superstition of the

incients, is nothing more nor less than their belief in

the communion of spirits. This belief is no new thing,

as many people suppose. The early Romans believed

themselves to be haunted and distressed by the souls of

orce them to retire to the place of shades.

sated.

clover.

PUBLIC DRINKING HYDRANTS.

There is much discussion going forward in the papers of the different Atlantic cities, in reference to the necessity of having public drinking hydrants stasupplied with water by aqueducts; and the main arone-is that the establishment of such conveniences would promote the public morals. It does seem, now, as if the rulers of cities labored in concert with rumsellers to drive-not entice-men of all grades of character into public drinking places, dram shops and saloons. Intemperance is as often the result of accidental causes as of any regular design; and, so far as the individual is concerned, it is incontestable that it The unknown are generally best worth knowing. is almost always against his will, and in obedience to has doubtless been productive of much worse habits than the people of those towns would be willing to admit.

Look at it for a moment. It is a hot, sultry, oppressive day. The passer is panting for a drink of cool water, and would be willing to walk half a mile, at least, to obtain it. But though the city is running with water, pipes and mains intersecting each other at every street corner, all gushing with living water, still a man cannot get a drink anywhere, and is absolutely in everybody's mouth; or that beauty is in the least or a shilling, what he otherwise would have been glad to take in preference, and what could have done him

no harm whatever. Now this leads directly to the deplorable vice of intemperance. It should be remeleavened with occasional solitude. The constant glare died without delay, and we hope soon to see the authorities of all our cities, that are supplied with aqueducts, making provision for the thirsty ones whom they have heretofore driven into bar-rooms and dram-shops.

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TO OUR AGENTS.

We have made arrangements with MESSRS. Ross & TOUSEY, of New York, to pack all our Southern and Western orders, instead of sending them from this office. They will furnish the BANNER OF LIGHT at the same prices that we have been furnishing them. We do this in order that our agents may receive their papers earlier than they can from the Boston Post Office. Not that there is any fault on the part of our Office, but that the difference in the mail routes from the New York office facilitate business.

MEETING OF PROGRESSIVE FRIENDS. We shall publish an account of the proceedings at this yearly meeting of The Friends in our next issue.

The Busy Morld.

THE Extracts from the proof-sheets of George A. Redman's new book, "MYSTIC HOURS," will be found on our seventh page

mer We are obliged to postpone the publication of Prof. Otis's speech at the Convention at Marlow last week. Yes, with pleasure, friend Capron.

A Goop Move-The post-office to its old quarters in State street. It was opened to the public on Saturday afternoon last.

"HONEST TOM COMER" takes a benefit at the Boston Theatre on Saturday evening, 11th inst.

A photograph of the delegates of the National Printers' Union, as they appeared at the base of Franklin's statue, on the day of their departure from Boston, has been executed by J. L. Heywood, which is a credit to him and a compliment to the society he depicts.

GOING .- We are happy to hear that the Boston Courier "still has its readers" and is increasing in circulation.

The heavens above and the earth beneath have been explored, and the laws by which the Eternal created and govpeople; but man has been loth to look into himself and comprehend the complications of his own physical and spiritual

A general meeting of the Atlantic Telegraph Company is called, to senction the heads of agreement with the government, and the issue of preference shares of £600,000 new capital.

The Paris Moniteur announces that France will ad-dress a note to the Powers in favor of the abolition of privateering, and the principle that a neutral flag covers enemy's goods.

Prince Napoleon, with a small French force, had arrived at Leghorn.

It is rumored that six English men-of-war had en tered the Adriatic Sea.

The King of Nuples is dead, and Francis II. has taken the reins of government. England and France are about to send a representative to Naples.

Political differences have arisen between Lords Palmerston and Russell.

It is confidently anticipated that the Derbyltes will be defeated on the meeting of the English Parliament. The British admiralty formally invites tenders for the monthly Australian mail service via Panama.

LECTURERS.

E. T. WHEELER, inspirational speaker, may be addressed antil June 15th at Poughkeepsie, N. Y.

LOVELL BREBE, trance speaker, will answer calls to lecture wherever the friends of spiritual reform may require his ser vices. Address North Ridgeville, Ohio.

LOBING MOODY will speak in Milford, N. H., June 19th Nashua, N. H., Sunday, June 26th; Waltham, Mass., Sunday July Sd.

GEORGE ATKERS will speak at Orleans, Mass., on Sunday, June 12th and 13th ; at Plymouth, June 20th.

H. P. FAIRFIELD will speak in North Brookfield, Mass., June 11th and 12th.

[For a fuller list of Movements of Lecturers, see seventh page.]

NEW BOOKS.

We have received from Messrs. Shepard, Clark & Brown, three of the cheap series of Sir Walter Scott's novels, now being issued by Peterson & Brothers, Philadelphia. They are "Fortunes of Nigel," "Old Mortality," "Heart of Mid Lothian." Price of each 25 cts., or the whole set of Scott's celebrated novels, TWENTY-BIX in number, at the low rate of Five Dollars,

TO OUR READERS.

We now propose to furnish new subscribers with both the BANNER OF LIGHT and the WORKING FARMER for Two Dollars per annum. The WORKING FARMER is strictly an Agricultural paper, edited by Prof. Jas. J. Mapes and assistants. Its advertisement in our present number will furnish particulars. By this arrangement our friends in agricultural districts may save one dollar in the cost of the two papers. If

A CARD.

E.S. WHEELEE begs leave to say to all those who have written him during May, as well as others desiring his presence, that because of the enfeebled state of his health-being much in need of rest, from the work of the past two yearshe is compelled to forego the pleasure of answering any calls for the present, except in those places he may visit. His address may be found in the BANNER and AGH, and if friends wat those points desire, he will be happy to meet them; but thanking many friends for their kindnesses, past and present, most respectfully declines any ongagements at a distance from his address.

corresponding to the several faculties of the mind or spirit, each organ being adapted to specific functions of being. Through this complex organism the intelligent Soul sustains intimate and vital relations to the elements and forms of the Physical World. Thus the immortal powers of our spiritual being all meet, unite and center in the Consciousness; at the same time, their mundane instruments belong to the body, and have their organic center in the brain; while the movements of the Spirit, as revealed by its action on and through the Body, may be appropriately denominated

the organic functions. It is not my purpose to discuss the simple anatomy

and physiology of the human body, for the reason that those of my readers who may be in need of information in this department will find what they require in the numerous scientific treatises already extant. But it will be proper in this place to speak briefly of the connecting medium between the Body and the Spirit. The sublimated aura that pervades the brain and nervous system, and which is doubtless the proximate cause of all vital and voluntary motion and sensation, is electrical in its nature. While Animal Electricity is the immediate agent in the production of all chemical changes that occur in living bodies, it is no less true that the agent itself is generated in all the processes of vital chemistry. The same subtile agent is disengaged in all muscular motion, as has been demonstrated by a variety of scientific experiments, some of which I will briefly notice, as they will aid in the further elucidation of my subiect.

The experiments of Galvani and others, in causing muscular Entractions by electricity, artificially generated and applied to the limbs of frogs and the muscles better. of other lifeless animals, seemed to afford significant suggestions respecting the homogeneous properties and

effects of electricity and the nervous fluid. But the credit of having made the first really demonstrative experiments in this department, is given to Prof. Matteucci, author of a work on the "Physical Phenomena of Living Beings," and to M. Du Bois Reymond, of the Berlin School. The former forced the points of small needles into the muscles of living animals, and then connected their opposite ends with the poles of a very sensitive galvanometer. When the animal moved the

muscle, it was observed that the needle of the instrument was deflected; thus showing the presence and passage of an electric current simultaneously with the mus cular contraction.

Reymond's mode of conducting the experiments in Vital Electricity was somewhat different, and he, more over, employed human subjects. Taking two homogeneous pieces of platina, he immersed one end of each in a solution of common salt, contained in two cups, and then connected the opposite ends of the platina strips with the needle of his galvanometer. Having arranged his apparatus, he plunged the index finger of each hand and without money ; they have come to us as unexinto the solution contained in the two vessels, wherenpon he observed a slight deviation of the needle of his after the costly and troublesome gratifications have instrument. By alternately concentrating the will on | taken their leave. In these things the heart refuses to the two arms, and thus timing the muscular contrac- be interfered with, but insists on having its own way : tions, the most decided oscillations were produced. | and it is vicious to try to interfere with its longings.

dren and creation of the Devil outright, or that we were made to swing, like pendulums, between virtue and vice, forever undecided which of the two is the

Such grim notions are false, and utterly destitute of foundation. In this age we are to witness, and we are daily witnessing, their complete popular overthrow. Men begin to think it is time to put these childish bugaboos behind their backs, to shut their cars to the old nursery stories that have so long inspired them with fear, and to enter upon the possession of a new life, even in this world, which they had been taught could not be realized till they reached another sphere. A beautiful life, therefore, can be no other than a true life. A man must learn to trust his own secret and silent inspirations. When, too, he is thinking least about himself, and has the slightest concern for the reputation his action will earn for him, he is most open to the impression of pure and lofty thoughts. Simplicity is the key to the whole secret; if that lies imbedded in the nature, it will shoot out in the shape of tastes, it will flower in the form of manners and looks and expressions, and it will bear rich fruit in the form of actions. The most enduring pleasures are always those which we have got without calculation pected experiences, and linger in the memory long the fancy more and more—that they have sould like being. ourselves, and that their songs and liquid chatter are

Loquacious mouths are like badly managed banks. They the expression of that spiritual life which is their enmake large issues on no solid capital. dowment at the hand of a loving Creator. The green

Friend CLARION, we thank you for your clever notice of us; it shows that your heart is in the right place. We, too, hope that "Spiritualists will not forget to sustain those humemerald. Green boughs swing in the tempered winds, ble periodicals which do not aim to encompass all the 'stare,' and their dreamy shadows play to and fro on the but which seek to present a distinctive, humane and progressive Spiritualism.

ENTERPRISE.-The publisher of the BUFFALO SUNDEAN has a news-room attached to his office, where Spiritualists and others may find all the late publications, and the New York daily papers on the same day they are issued.

WHEAT .- Winter Wheat never looked better in this county than at the present line. If no untoward octor in this county injure the growing crop, we shall have more than double as much winter wheat raised in this county the present over any past year.—Appleton, (Wis.) Crescent. We envy not the man, or woman, whose heart does not catch the tune of this lovely month; the tune sung by the soft winds and running waters, by ecstasy-filled

This will do very well to say now; but a three days' blight birds and animals warmed anew with joy. If earth just before harvest time would dampen the wheat and the has no delights to offer the human soul at a time like hopes of the people also. this, then it never has had and never will have in all

"LEGEND OF THE WATERFALL"-a poom, by "Cosmos." its history. Life is fuller of real spiritual meaning will appear in our next issue. now than at any other season of the year. We should

NAHANT HOUSE .- The Lynn Reporter states that the Naall of us get up to greet the sunrising now, with as hant House is to be opened this season by Messrs. Rand & much eagerness as the cattle themselves go from their Son of the Sagamore House of that city, pent yards up to the pastures that are half-leg deep in

HENRY WARD BECHER is not only one of the most attrac-tive orators of the country, but also one of the most attrac-tive orators of the country, but also one of the most popular writers of the age. This fact is proved by the wide circula-tion of his contributions to the Independent, and the large sale of the different folumes from his pen. Derby & Jackson have this day published two new books by Mr. Beecher, that are upon themes of general and permanent interest. Frown, Taggard & Chase are the New England publishers of both books - Transring Jane 4. ooks.-Transcript, June 4.

In consequence of the late disastrous fire, the Spiritual Mass Meeting, announced to take place at Watertown, N. Y., the dead, which returned in darkness to the scenes of has been indefinitely postponed.

their living joys and sorrows. They were called lemurcs. A bill is pending in one of the Western legislatures to emlamice, ghosts, spectres, and a ceremony called lemuria, power women to make contracts. They should by all means emuralia, or remuria was observed on the nights of the be authorized to contract-they have been expanding too 9th, 11th and 13th of May, in order to persuade or much.

Dr. Dyonsius Lardner, whose death has been announced, About midnight the head of the family rose without was born at Wexford, Ireland, in 1790. Ills career as a man noise, and went with bare feet to a fountain, snapping of science was highly successful, and the common people of his fingers the while as a protection from his disem-England and America are greatly indebted to him for the effort to popularize and cheapen scientific works, by which bodied persecutors. He washed his hands as silently as possible, and returning, took some beans in his they have been brought within the reach of all who can read. "Why is it that a miser always wears a wry face ?" asked mouth. These were black, in allusion to the time se-Brown of his friend Brad, the other day. " Don't know," lected for ghostly visitation. Without looking around, replied Brad, "unless it is because he lives on brown bread." the pater familias threw these nine times over his head, All good thoughts, words, or actions, are the productions repeating each time the words, "These I send; with of the celestial world .- Zoroaster.

Zeal without knowledge is fire without light.

The accounts of atrocities committed by the Austrians are fully confirmed. They have acted more like fiends than soldiers. They rob, steal and pollute without a pretext.

As perfume is to the rose, so is good nature to the lovely. The Canada for Liverpool took out 122 passengers, and S1,868,544 in specie.

A convention of boot and shoe makers has been held in this city during the past week, at which the formation of protective leagues and associations was strongly urged.

The beautiful brick church recently crected at a cost of over three thousand dollars, by the Spiritualists of Biurgia and vicility, is soon to be opened for regular service. They celebrate the opening of this Harmonial Temple the 17th, 18th and 19th of June, Friday, Saturday and Sunday. It is a

NORTHERN OHIO.

them carefully away.

these beans I redeem me and mine." A second time

he washed his hands, and while striking a hollow cop-

per vessel, cried nine times in a voice of humble sup-

plication, "Ye souls of my ancestors, depart." He

then looked about him and retired; after which, as it

was thought, the spirits gathered the beans and carried

The Annual Jubilee Meeting of the Spiritualists of Northern Ohio, will be holden at Newton Falls, on the Saturday and Sunday preceding the 4th of July. The usual facilities and accommodations will be provided. Newton Falls is about three miles from the Braceville Station of the Cleveland and Mahoney Railroad.

BANNER LIGHT OF

splendid brick structure, in Gothic style-tower eighty feet, with dome, the main building being sixty-five by thirty-eight, is will comfortably seat six hundred persons, being the first and largest church-chifde in the village. All normal and trance-speakers, North, South, East and West, nor most cor-dially invited to come up to the "feast of the dedication."-Withow the transplayed for the dedication."-

The late C. F. Hovey left by will \$1000 each to Wm. Lloyd Garrison and his wife, Stephen S. Foster, and Abby Kelly Foster, and \$2000 each to Henry O. Wright and Parker Pilsbury. The widow receives \$41,000, two of his sous \$17,000 each, and two \$15,000 each. The rest of the estate, estimated at from \$30,000 to \$40,000, is to be used for the promotion of the anti-slavery cause and other reforms.

Mr. William Foster has given the Massachusetts School of Agriculture ten acres of iand at Wyoming, in Stoneham, adjoining the lot last year given to the Franklin Institute.

NEW MODE OF CONVEYANCE .- The Amesbury Villager says -"Mr. J. H. Towno of this village has purchased the stage line between Newburyport and Exeter, through Ameabury, Salisbury and Kensington. Persons traveling on this route can have the assurance that they are in the hands of a careful driver, and one from whom they will receive kind and gentlemanly treatment."

"How does real estate sell in your town i" "Oh, it's chosp as dirt."

The man who had one of his legs cut off, thinks he has cause to re-member the same.

[Reported for the Banner of Light.] ROSA T. AMEDEY AT HARMONY HALL Wednesday Evening, May 25th, 1859.

The lecturess announced as the subject of the evening's address, "The Free Moral Agency of Man."

Aro we free moral agents? As Nature is governed by immutable laws, so must man be. . In fact we are but a bundle of laws. But, it is asked, are we therefore nothing but antomatons? To a certain extent we are ; yet the immortal principle within us gives us the power to act, to act for ourselves, though always subordinate to the great laws of creation. Almost the first impulse of the child is a desire to govern itself; It is the instinct of free-will, and, acting on that instinct, the child, subjected as it is to the restricting influences of natural laws, still within the limits of those laws works out its own destiny. Intuition demands liberty as the essential right of the soul, accorded to it even as one of those laws by which it is controlled.

Man lives in a law-school overy moment of his existence Governed, as he is, by law, the only condition upon which he can ever attain to a genuine freedom is by the knowledge of the laws which control him. Then will he find his freedom in voluntary submission to the laws of God. Until that time he is not a freeman, but a rebel. In his strife to break the bonds which those laws impose upon him, he fetters himself with chains of his own forging.

The locturess illustrated this principle by remarking on the present yearning of man for spiritual truth-the law of needs. Thus far, indeed, this law has operated upon the human mind-man has craved for meat, but from the moral dyspepsta under which he has labored, he has failed to digest what he has eaten. Now, under more perfect conformity to the laws of the intellectual and moral nature, a healthier state of his spiritual system has given more ample scope to the working of this law of spiritual needs; and as the soul has craved for, and received, and assimilated its proper nourishment, the result has been a development of intellectual and moral freedom such as was never before known.

To be true to ourselves is the sum and height of mora freedom. A freedom which refuses to allow another to eat our spiritual food, as we would laugh at the offer of another to cat our breakfast for us, is the foundation of a knowledge of the laws of our nature, of a willing conformity to them, and of perfect freedom. If you would be free as the flowers, you must make your own soul a flower-garden. Self-knowledge is the first step to freedom-truth to our own souls is freedom itself.

The lecture closed with the improvisition of a poem, en forcing the sentiments which had been presented

Banner of Light .. NEW YORK, SATURDAY, JUNE 11, 1859

Publication Office, No. 143 Fulton Street.

The Old Spiritualist .- No. 11. MRS. HATCH.

In our last we promised to give Phonaix's recollections of Mrs. Hatch. He first saw her in Buffalo when she was but thirteen years of age, and then known as Cora Scott. He met her at the house of a friend with whom she had resided for sometime, and after careful inquiry as to her surroundings, etc., became convinced that her opportunities for education had been extremely limited, and certainly did not include any such studies as would have enabled her to have discussed the subjects in which she has since been so justly celebrated. In her normal condition she was simple, childlike and unaffected, and when in the trance state seemed to

become precisely equal to the parties she was representing. His first inquiries were directed to ascortaining wheth

enabled to treat the subject of which shospeaks, and which in many cases is presented to her without previous notice, more fully than it has been before treated.

Those who would dispute the fact of Mrs. Hatch's unconscious condition, when speaking, and the source of her inspiration, must at least admit that no other imitator has over been found who could caual hor efforts in excellence.

Phoenix is certain that she left school at ten years of ago; that her education up to that time was of the most comm place character, and her improvement not at all extraordinary; that from that time to the present she has not been positioned so as to be able to be a student; and that her habit is not to read, but to trust altogether to the influence (which she supposes to be from spirits) for instruction and improvement; that at this time she is more generally and more highly educated than any other person he has ever met. Her present age is about nineteen years ; and we believe that no college can present a senior pupil who is her equal, oven in classical attainment-unless this term is to be strictly construed to be a knowledge, abstractly, of the dead languages. In the close analysis of words she is not surpassed, and her knowledge of natural law seems to be an intuition, amounting almost to a certainty.

The exact balance of Mrs. Hatch has enabled her to meet a eries of troubles and difficulties in a manner which would have done credit even to Plato. At no time has she lost that evenness of disposition which renders her at all times agreeable to her hearers, wille her high-toned moral character has at all times defied the tongue of calumny. In metaphysics she shows a degree of erudition before unknown. She renders the most abstruse points perfectly understandable to the common auditor. To give her replies in detail would be unfair to herself and to the powers controlling her, unless a memory of every word, and an ability to imitate the precise manner, could accompany such details. Her addresses which have been published have seldom been exact, and many of them have been so villanously modified in their proparation for the press, by unskillful hands, and, occasionally, even badly reported, as to cause them to lose the precite excellence which they ordinarily contained.

Phœnix states that he has spent many evenings in listening to her replies to his questions when in the trance state: that these questions have embraced overy point which his ingenuity could suggest, in relation not only to theology but to the history of creation, the application of natural laws to every subject which would tend to elucidate the mysteries of nature, and principally to the examination of such portions of the sciences as are in an unsatisfactory state of progression. That, after being an industrious student of natural law for thirty years or more, he is compelled to admit freely, that her replies have given an extension to his observations, more important than all he had gained by previous study; and that her ability to comprehend propositions of a scien-

tific character, is greater than that of any other individual he has ever met. In future numbers of this series we shall attenuet to rescat what she has said in relation to the history of creation; the progression in nature; the creation of man as a consequence; the existence of the spirit of man as a natural necessity, and a variety of rationale, from which he arrives at the conclusion that a strict study of natural law alone, apart and distinct from revelation, will clearly sustain most of the truths now claimed as known only by revelation;

and that for much the larger portion of those truths had indebted to the teachings derived from addresses and instructions of Mrs. Hatch. That she is seen frequently to anticipate all those new lines of thought which were necessary to direct his investigations to higher fields, and to elucidate and settle his prior hypotheses. That whatever may be the truth of the present results of his reflections founded on these teachings, they are at least consecutive, and in the absence of newer and better truths, satisfactorily and clearly estabishing the immortality of man, the necessity of that immortality, its cause, and the relations of man to nature, the relations of nature to God, the existence of a God without a personality, the necessity and use of a Christ, and the cause of the presentation, as founded in Jesus of Nazareth. Some of the current errors of the day, which are generally received as truths from the respectability of the sources from whence they have emanated, have been clearly defined by Mrs Hatch and others, all of which will be fairly set forth in the future numbers of this series.

Some of the savans of Cambridge have admitted, after hearing Mrs. Hatch, that, while they did not believe in the source claimed for her inspiration, that her efforts were at least equal to any they had ever heard; and that the moral influence of her lectures could not be doubted; at the same time appealing to her to throw off the assumption of the entrancement, and thus to render herself doubly useful to mankind. If these gentlemen could find another individual of her age, or even of a greator age, capable of the same mental effort, it might be fair for them to doubt that she was inspired ; but until they can do this, and until they can efface from the record the testimony of those from whom Phoenix has gained his information, that she has never read on these subjects in which she seems to be most learned, they will have at least to admit that she has a means of education patent to herself -at least not known to them.

of the louse that was found eccepter on the fashionable indy's | but first requiring treatment with the time and sait mixture, connet in church ; sho saw not berself as others saw her; we have so often described, to neutralize tannic acid and to but oh, how soon she would have noted and criticised the oc- disintegrate the fibre so as to render the manure fine for discurrence in another. This gift of seeing ourselves as others tribution. We have often seen woods-earth of three times see us, if we strove for its attainment, would soon divest us the value per cord of the best barn-yard manure. Diled leaves of all consoriousness, and we would learn that charity and may be used as an absorbent for urine in stables in the place forbearance with each other's failings, which are the attri- of straw, and they may be gathered up through the woods. butes of the angels.

She spoke elequently of our duties to each other; woman's purifying and clovating power, through the poetry and ideality of her nature, awakening man's latent powers, and leading him to the highest summits of moral purity and spiritual grandeur; of man's mission of strength and aid to woman and of the great results to be obtained in every department of life by their united efforts in love and wisdom. She spoke most feelingly of the perverted state of public opinion that manifested itself in the recent and occurrence in Washington city. Philip Barton Key, the adulterer by the laws of the

land and the law of higher morals, when laid in his coffin was covered with flowers, and wept over by friends, bewailed by virtuous maldens and matrons ; a large concourse followed him to the grave ; while not a word of sympathy, not a tone of sisterly interest or of brotherly feeling was awarded to the

and and desolate heart of his victim; but overwhelming and furious, from all parts, poured in upon her the vituperation, the decrees of condemnation, from the Christian communitles. He was halled and honored even in death; she despised and cast out from the cold, heartless society that had made her what she was, for life. In another city, a poor girl, one of the Magdalens of the day, departed this life, and her sisters in crime, with that remnant of the angel nature ye burning brightly in their souls, with human sympathy, proceeded to regain her body which had been stolen from the grave, and then they sought a minister of the gospel to say for her the consecrating prayer. In a Christian city, where the name of Jesus is revered, and his holy law of love proclaimed, the entreaty of those poor girls was scorned; the

expounders of God's word would not profane their sacred mission by attending the funeral of the outcast, though their Master had taken the erring and the fallen by the hand, bid ding her go forth and sin no more! But one man was found a true disciple of the loving Nazarene, and he said the prayers above the outcast's grave, who was committed to the earth with no ostentatious pomp, no numerous followers-who was accompanied only by her weeping companions in sin, in whose bosoms yet dwelt the holy warmth of human sympathy.

Woman, in the present, forgetful of her power, her mighty influence, her weight of example, while she casts out with scorn and bitter loathing the fallen sister, that should claim all her sympathy and guidance, will yet give her hand in legal marriage to the seducer, who should stand abashed before the just rebukes of her womanhood, spoken in behalf of the wronged and suffering victim. While woman smiles upon the libertine, he will pursue his course unchecked while she with one hand closes the gates of sympathy and redemption upon her fallen sister, while she extends the tinues will society be regenerated, woman hold her fitting the Center Table. place in the affections and esteem of man, nor man be elevaed and sanctified by the example of justice, truth and purity it is her especial province to present.

As thrillingly eloquent and appealing as was the lecture loop feeling she expressed her heartfelt gratitude for their appreciation of her labors, their kindness, hospitality and friendship so warmly extended to her. Then she sang a weet poem, in which the angel intelligences promised the return of their "Green Mountain dove," with words of truth nd love.

Success, happiness and heaven attend her, where'er sh go, is the uttered and silent prayer of her many friends. My next letter will be from the country, giving you an ac

ount of the meeting of Progressive Friends at Longwood. Yours for truth. CORA WILDURN.

Philadelphia, May 31, 1859.

AGRICULTURAL. BY PROF. J. MAPES.

How Much Manure Should We Use ?

What a common question ! and still more usual, How Should not the question be, "How much manure can 1 use for my crop with increased profit?" In our opinion the reatest quantity of manure that can possibly be used with

increased profit, is the very least that should be used. As an example : let us suppose the produce of an acre in orn at 75 cents per bushel to be as fulldws :

No.	1	with	sto	worth of	manurg;	40	bus.,	worth	75c.	- \$30.
No.	2	••	$^{2}20$	••		55		**	•	¥1.
No.			- 30	**		69	**	**	**	51.
No.			40	••	**	83	44	44	**	62.
N			20	**	44	07	**	44		20

Let us now suppose that the rent of soil, taxes, cost of cultivation, etc., costs \$15 per acre, so that with No. 1 the costs of nanure and other expenses would be \$25, leaving a profit of \$5, besides the value of the stalks, which will range throughout in a fair ratio with the yield of corn-then the profit would stand thus :- No. 1, \$5; No. 2, \$6.25; No. 3, \$6.75; No. 4, \$7.25; No. 5, S7.75. Thus, then, if our estimates of relative amount of crop are right, the larger outlay will pay the best profit, even the very year in which the manure is used. But let us now estimate what will be the probable result the next year

The best mode of collecting leaves, particularly where the ground is not level, is to brush them down bill with a birch broom. As soon as the windrow is formed, the pushing or rolling over of this windrow will cause it to pick up all the leaves in its wake, and at the foot of the hill it may be loaded into carts. In the making of hot-bed earth, and borders fo grape vines, etc., gardeners prize woods-earth very highly. Black mould from the woods is extremely rich in all the inorganic materials; all of which are ready for re-assimilation in plants,

Lime-Its Abuse.

Lime, as a food for plants, is required in very small quantitles, and for this purpose should be applied in very minute doses, and frequently. Shell lime is at all times better than stono lime when wanted as manure. When required not to feed plants, but to decompose other materials in the soil, such as inert organic matter, then larger doses may be given, and this should never be mixed with any manure of a nitrogenous kind-such as night-soil, phosphates, guano or barn-yard manure. Lime may be mixed with salt in the manner wo have so often recommended, or with sour muck, or any other organic matter not readily decomposible. Nover apply lime to the soil within a day or two of the time when manure has been applied. When barn-yard manures have been deeply buried in the soil, a light top-dressing of lime may be used after the plowing. This will gradually sink, and when it meets with and assists in decomposing the 'manure, the gases in rising will be absorbed by the incumbent soil.

Insect Powders.

All the effective insect powders now offered for sale, owe their efficiency to red camomile. It is sold by some of the druggists. Rub it to a fine dust, mix it with some cheap divisor, and it is the best insect powder known. When dusted into cracks about the corners of cellings, etc., out walks the cockroaches and all other intruders without fall. Dust affected plants and you may keep rid of insects.

SPIRITUAL ANNUAL.

BDITED BY S. B. BRITTAN.

Having been frequently solicited by literary friends and many intelligent Spiritualists, in all parts of the country, to prepare

AN ELEGANT GIFT BOOK FOR THE HOLIDAYS,

I have at length made arrangements for the publication of the same, in a style that will not suffer in comparison with ther to the seducer,-never while this state of things con- the other beautiful Gift Books that annually claim a place on

The Editor feels assured that the announcement of this enterprise will not fail to secure the warm sympathy and active o-operation of all who desire to improve the literature of Solritualism. It is, therefore, with no little confidence that his was Mrs. Hyzer's farewell address to her audience. With literary friends-and others whose esthetic acquirements qualify them for such labors-are invited to forward their contributions to the pages of the new Annual.

Without desiring to circumscribe the range of thought, or to check the free utterance of a single generous sentiment or living idea, it may be observed that the field we propose to occupy is not the appropriate arena for a broadsword exercise, nor just the place for the man who-instead of a polished and jeweled rapier-wields a rusty tomanawk, in his mental and moral conflict with the world. In such a work as o propose to issue, anything like dogmatism would be unbecoming and offensive; and it is moreover desirable to avoid a controversial spirit, as exhibited in the characteristics of violent partizanship. Nevertheless, our sympathies are all with the Progressive Spirit of the Age ; and contributions-in prose and verse-that shed a new light on human nature and its relations, or that serve to illustrate the Mysterious Phenome na of the times, and the principles of our own beautiful Phisophy, will be most acceptable.

The Annual will be embellished by several original designs, mall a quantity of manure will answer for my crop ! by the best living artists and by armirs, all of which will soon be in the hands of the most skillful engravers. Drawing Medlums and others who may have specimens of Spirit Art that possess real merit, are cordially invited to forward the same, without delay, for examination, with full and autheatic information respecting their spiritual origin. Those

whose contributions are selected to embellish the work, may each depend on receiving an elegantly bound copy of the Annual, as a reciprocation of their kindness, together with .25 .75 the safe return of the original-unless the contributor should be pleased to add the same to the editor's permanent collection.

Literary and Art-offerings intended for the Spiritual Annual should be addressed to the editor, Newark, N. J.; or, if more convenient, they may be left at the office of the BANNER S. B. BRITTAN. OF LIGHT.

All manuscript contributions must be in the editor's hands before the first day of August, and those of an artistic character should be forwarded immediately. S. B. B.

ANSWERS TO CORRESPONDENTS.

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HENRY WARD BEECHER'S WOBKS. Life Thoughts, \$1.00; Star Papers, \$1.00; Gens from Ply-mouth Church, \$1.25,

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BTIRITUAL PUBLICATIONS. Healing of the Nations, through Charles Linton, with appen-dix by Judge Edmonds, \$1.60—postage, 35 cts.; Bpiritualism by Judge Edmonds, \$1.00—postage, 35 cts.; Bpiritualism by Judge Edmonds, \$1.00—postage, 60 cts.; Oral Dis-cussion between Brittan and Hanson, bound, 63 cts.; pampliet, 38 cts.; Coral Hatch's Lectures, let volume, \$1.00; Bylfit Manifestations, by Prof. Robert Hare, \$1.75—postage, 30 cts.; Epide of Starry Heavens, by T. L. Harris-plain 75 cts., glit, \$1.00—postage, 10 cts.; Lyrie of Morning Land—plain, 75 cts.; glit, \$1.00; Lyrie of Golden Age—glit, \$2.00, plain, \$1.50— postage, 20 cts.; Arcana of Christianity, \$1.60—postage, 30 cts.; WORK OF A. J. DAYIS.

WORK OF A. J. DAVIS.

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SWEDENBOIR'S THEOLOGUAL WORKS. Compondium, \$2.00 - postage, 54 of the Arcana Celestia, 10 vols, including postage, \$10; Apocalypse Unvolted, \$1.60; Heaven and Hell, \$1.00; True Christian Religion, \$1.60; Divine Providence, 50 cts.; Conjugal Love, 75 cts. Also, all other works of the above character, not herein enumerated. S. T. MUNSON, my10 tf No. 5 Great Jones street, New York.

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Per ton of Por Bag. 2000 lbs. NITROGENIZED Super-Phosphate of Lime, \$4.00 Mapee's No. 1 Super-Phosphate of Lime, . 3.00 45.00 Mapee's Super Phosphate of Lime, . 3.20 40.00 Cotton and Tobacco Super-Phosphate of Lime, 3.20 40.00 Potash Super-Phosphate of Lime, . 2.80 35.00

N. C. Planter copies from the Washington (N. C.) Dispatch, the following from a correspondent of Beanfort Co., March 4, 1880.

1830:— "I have experimented some with guano upon grain coross, and found that its supershundance of animonia gave a most inxuriant growth to the plant, but it did not supply the minerals equal to the demands of the grain. Hence my wheaterop grown upon guano weighed *fify-three pounds*, while that grown upon guano weighed *fify-three pounds*, can be had, free of expense, on application to constraining analysis, testimonials, &c., can be had, free of expense, on application to constrained." CHARLES V. MAPES, 143 Folton street, N. Y. Will remove June 1st to 132 and 134 Nassau, and 11 Beekman street, New York. If my17

DODD'S NERVINE! Bottles Enlarged .- Price as Before.

THE extensive such and universal favor which this great specific remedy has everywhere met with, warrant the proprietors in *entarging the size of bottle*, without increasing under the general term of NERVOUSNESS, Dodd's Nervine had an occurate

to equal. The Nervine allays irritation, promotes repose, induces The Nervine allays irritation, promotes repose, induces quiet and refreshing skeep, and equalizes the circulation of the Nervous Fluid. It contains no Opiam or other stupifying drug, but is always sure and mild. For all nervous affections —dobility, spasm, or general restlessness of mind and budy— it is unequalled. It is a well-known fact that Constipation or Costiveness usually attends the use of all Nerve Tonice— preparations of Opiam, Valerian, ect.,—but the use of Dodd's Nervine, while it allays irritation, restlessness and spasmodic action of the Nervous System, also induces uniform action of the Bowels, and the secretive organs. Both in private prac-tice, and for popular use, the Nervine is adapted to meet a general domand. NERVOUS SUPPERERS are earnestly advised to abandon the

NERVOUS SUFFERERS are earnestly advised to abandon the use of O-lum in any form, which must inevitably injure the system, and by a thorough use of the Nervine, not merely publiate their discase, but remove it by inducing matural action, and equalizing the dreulation. \$1.00 per bottle. Sold by Druggiesis concerdix

action, and equalizing the circulation. Silve per extension by Druggists generally. WILSON, FAHRBANKS & CO., Boston, Sole Agents for United States. GEO. C. GOODWIN, Wholesale Agents for New England. Sm³ may 23.

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BOOKSELLERS' AND NEWS-VENDERS' AGENCY

ROSS & TOUSEY, 121 Nassau Street, New York, General Agents for the BANNER OF LIGHT,

5

this tranco were real or assumed, and he satisfied himself perfectly, that she was entirely unconscious to all surroundings, and that after passing from the tranco state she had no memory of what she had said. Her claims, unlike those of most trance speakers, were extremely moderate. Then, as left there for us. now, she did not assume that she could be influenced by spirits far beyond her normal condition ; that her organism and its aptitudes was the limit of the quality of what could be communicated through her; that although the spirits could not use her brain far beyond its normal capacity, yet they could, at all times, equal its highest capacity, because she was abstracted from all subjects except the one in relation to which she was under influence. In other words: suppose a question to be asked of her in the normal state which she could not answer, and to the answere of which she was nearly equal, when in the trance state, some change in her organism could occur, such as the increase in either of a granual of brain, or, of its susceptibility, or of the balance of its power as compared with other portions, and therefore, with such assistance she might answer a question which she was unable to answer in her normal condition; but, forever after her organism having become competent to a higher purpose, she could answer the same question when in her normal state, not from memory of what had occurred while in the trance, but from an increased physical ability. Thus at each entrancement she was gradually developing physically beyond her provious status, and that, therefore, the effect was to continually increase her mental capacity. She certainly, at that time, had been progressed, if the quality of her discourses, when in the trance, should be taken as the measure of her progression, far beyond what could be anticipated at her age.

Phœnix found that after talking with her in her normal condition and posting her up even with his own knowledge in any particular subject, that when next entranced, she could answer questions connected with that subject, beyond his ability, and as equally beyond her own in her previous normal state. But he never could discover, in after conversations, that she showed the slightest ignorance on any point in which she had appeared learned, when proviously entranced; but in many cases in the entranced state exhibited perceptive powers beyond those of her previous normal condition. He states that he had stored during a series of years many questions of a scientific character, which he had been unable to solve, and that these wore readily answered by Cora when entranced, provided that he gradually approached tinued force," but not until he had asked a series of questions connected with the same subject. The direct question however, had never been clearly answered; our books were silent upon it; this question she answered with the greatest clearness, accompanied by explantions which rendered her replies perfectly intelligible to all present. He visited her at Buffalo many times, and on every occasion found her materially improved in her general knowledge, and to a far greater extent than could have been achieved by any amount of study during the same space of time. Hundreds of questions were asked of her in relation to different points connected with theology, and in every case her reply was such as to be appatent, correct and conclusive. Soon after Abner Lane invented the gyroscope, and before it had been genorally seen in New York, he placed, this philosophical toy in her hands when entranced, and her explanation of this instrument was, and still is, the only clear description which has ever been printed in relation to this invention.

Phoenix asserts that no public speaker in this country can equal her in oratory, purity of language, or depth of thought; ing to each brother and sister to come up higher still. indeed he believes her to be more generally educated than | In her inimitable manner, Mrs. Hyzer related the incident

S. T. Munson's

Bookstore, No. 5 Great Jones street, will accommodate our up town friends much better than our regular business office. The BANNER may be found for sale there and letters may be

DESK-BOON TO LET .- Apply at our office, 143 Fulton street.



DEAR BANNER :- Our much-loved and eloquent teacher, Mrs. F. O. Hyzer, delivered her parting discourses on the Sabbath. She spoke in the morning, on "the education of children-the new and natural mode of training mind and body, that was to supersede the old." Much of this was to be effected by the freedom of intercourse that should subsist between the sexes, as was by nature from the first designed. The opposito course had hitherto been taken from the very cradle. The little girl was taught that to laugh loudly, to join in the boisterous sport of her little brothers, was an unbecoming thing; the mother chided her when she acted naturally. And in the school-room the same system was carried out. The highest and most disgraceful mode of punishment consisted in placing the little girl between two boys, thus arousing in that pure, childish mind, the first ideas of an existing wrong, the first impure thought, that but for this had never entered the forming soul. Boys were taught that it was weak and unscemly to exhibit any womanly qualities, and thus they learnt to shrink from their sisters, to view them as inferior beings.

This restraint, unnecessary and wrong, was cast around them for life, and girls were taught to look with distrust and fear upon their brother man. Into all the minutest concerns of life, even, this restraint was carried. Fashionable ladies all talked in the same tone of voice, as fashion imperatively demanded, and laughed in a modulated key. They dressed as Mrs. Grundy dictated, without regard to harmony of colors or fitness; and all this by the dictates of fashionable authority. On woman depended, principally, the removal of all these fulse restraints, these binding conventionalities that cramp the soul and deaden the heart's best emotions. Woman by her spirituality was the teacher of man, though intellectually he was the greater. United in true soul-purposes they would do infinite good, when man had learnt to reverence woman, the difficult points didactically. On one occasion he asked hor "the difficuence between absolute momentum and conwoman, free, pure and untrameled, had outgrown the worldly formulas, the frivolous pursuits, the fear and distrust of her brother that now so sadly characterized her.

Much more the eloquent speaker said on the education of the individual, grown to man's and woman's stature, as well as of the training of the youthful mind; recommending self-culture and investigation, a steady growth in that purity of soul and purpose that is the guiding star of a true man and roman's life.

Mrs. Hyzer's improvisations, and the sweet music of the accompanying instrument on which she plays, comes to the hearts of her audience like poetfcal breathings from Elysian nomes of love and beauty. It is truly the music of heaven. In the evening, the choir sang the good old hymn, " Joyfully, joyfully !" and Mrs. Hyzer said that none but Spiritualists could so well appreciato the beauty and meaning of that hymn, for they most joyfully receive the light, and by it journeyed home, leaving the door open for others to come-closing not the portals of hope and immortality upon any one, but calling unto all to partake of the glories of progression, call-

from another corn crop on the same soil with no manure ap- F. G., AUBURN .- The lowest mill we can afford to furnish the plied-the expenses, other than manure, being as before, \$15 per acre. No. 1 having had but \$10 worth of manure, will probably have used it all up in the first crop, and therefore the second year would produce less. We do not advocate repeating the same crop the second year, but the relations of profit would be the same if the crop were changed.

Suppose, for the sake of argument, that we are so much in in the ratio of increase of quantity of crop, as comerror pared with the amount or cost of manure used, as to decrease the last item half, and we call the profit \$25,12 instead of \$50.25. Still the larger outlay for manure pays more than three and a half times the profit, beside leaving the land capable of yielding larger profits for many years. If the ame kind of calculation be made in relation to crops of a larger value per acre, such as cablages, carrots beets etc. and particularly with seeds, the ratio of profit in favor of the heavier manuring would be still greater. What is true of manures is equally true of thorough culture, by deep and sub-soil plowing, and frequent stirring of the surface. There is a limit of course to the amount of manure which may be used with increased profit, but that limit is far ahead of what is generally supposed. With market gardening the ratio is nmensely in favor of the liberal outlay. We have raised ten thousand merchantable cabbages on an acre with six hundred pounds of Nitrogenized Super-phosphate of Lime, rarying in value from two to five cents each, and averaging probably three cents each, being three hundred dollars per acro gross receipts, with an outlay for the phosphate of fifteen dollars. Other expenses probably fifty dollars, including exenses of sale. Suppose we had used eighteen hundred ounds of phosphato instead of six drundred, and at a cost of forty-five dollars, would not the average quality have been raised to four cents each ? We say yes, beyond a doubt, and this would give us one hundred dellars more receipts for an extra outlay of thirty dollars, beside leaving the soil in much igher heart for the next ten years to come. Look at the practice of the market gardeners at Harshnus and elsewhere : they bring a dollar's worth of stable manure home for every ragon load of vegetables they send to market, using freuently one hundred dollars worth per acre each year, and still they find it to their profit to continue the practice, rather than to invest less in manures. Their crops being more va-luable per acre, their limit is higher than with farmers, but the principle is the same, and therefore those who have the neans should experiment to ascertain "How much manure they can use with increased profit ?" and not loan out their surplus capital on mortgage at seven per cent, when they could use it at home at a higher rate.

What farmer does not know that to feed his horses well and work them hard, is more profitable than more horses to do his work, with less food? Why not treat his acres as he does his horses?

Leaves as Manure.

In many parts of our country woodlands have deposits of eaves, until the amount contained on the surface is entirely greater than is required for any benefit they can furnish t he growing forests. In such cases the leaves may be ronoved to the manure shed with great profit. Having parted before their fall, or soon after, with all their aqueous portion hey become a progressed representative of large amounts of norganic matter, and when properly composted and decayed, form a manure of great value. Woods-earth, to be found in many localities in large deposits, is very valuable as manuro,

BANNER to clubs is at the rates as published-\$1.50 for each yearly subscriber. Our paper is large and expensive and we have established as low rates as we can afford and give the variety of matter we publish.

. H. B., EAST PAW PAW, ILL .- THE VANGUARD is printed at Cleveland, Ohio,

J. L. LOVELL, YARMOUTH .- What state?

NOTICE.

To GEORGE E. Lockwoon-You are wanted at the Annual Jubilee Meeting to be held at Newton Falls, on the Saturday and Sunday preceding the 4th of July. H. BANAM, G. GALENDER

J. G. CALENDER, URI N. MERWIN. Newton Falts, Ohio, May 30th, 1859.

OBITUARIES,

Died in Lebanon, N. IL, 16th ult., Alice F., wife of J. G.

Ticknor, aged 33 years. She had, for a number of years, been a firm believer in spiritual communion, and when at last she heard the call to spiritum communich, and when at last she heard the call to "come up higher," and folt the hand of change upon her mortal form, she shrank not from the buch, and willingly obeyed the voice. Her companion is a firm believer, and breathes forth in his quiet calinness, "Thy will, oh God, be

I went from Marlboro', Mass., to attend the funeral, and felt repaid for my wearisome journey when I saw how much the friends seemed comforted with what the kind spirits said to them through my humble organism. So, we have a reli-gion that will serve us to die by, as well as to live by. If we make it a practical faith in earth-life, it will prove a *living* faith at the spirit's change. M. 8. TOWNEED.

Died in Saxonville, May 8th, Mr. Noah Parmenter, aged 82

years. A firm and true friend of liberty, justice and truth has passed away, and many will miss his cheerful countenance, preserve away, and many will miss his cheerful countenance. A spirit free as the mountain air, he could accept of no creeds; but living and dying with the fullest confidence that the great Power that hath care for the sparrow is mindful of man. To him all Nature's works were always beautiful—all was well. Should any one ask if he loved the Lord, like Abou Ben Adhen, his answer would have been—

"Write me as one that loves his fellow-men." Lowell, Mass.

J.	w.	Г

Died, May 24th, at Brooklyn, Mich., Albert Whiting, aged 6 years

Though prostrated by disease in one of its most terrible orms, (cancer.) he bere his sufferings with remarkable fortiforms, (cancer.) he bore his suffirings with remarkable forti-tude. About a week before his departure he saw and recog-nized his spirit friends. Death was to him an angel of mercy —a messenger of love—to bear the immortal spirit from its diseased and pain-strickon tenement; and in the truth of spirit-communion his afflicted family find a consolation which is real and soul-sustaining—in his transit a new tio to bind them to the spirit-world and a living gospel. Deceased was the father of A. B. Whiting, the poet medium.

Departed this life, on Saturday, the 21st ult., Elizabeth Munson, in the 81st year of her age,

NOTICES OF MEETINGS.

HARMONY HALL, 410 Washington street, will be open every day through the week as a Spiritual Reading Room, and for the reception of friends and investigators from abroad. Me-diums will be present, and others are invited. Circles will be held evenings, when the hall is not otherwise engaged, to ald investigators and the development of mediums.

A CIRCLE for trance-speaking, &c. is held every Sunday morning, at 101-2 o'clock, at No. 14 Bromfield street. Ad-mission & cents.

MESTINGS IN CHELSEA, on Sundays, morning and evening, at GUILD HALL, Winnisimmet street. D. F. GODDARD, reg-ular speaker. Scats free.

NEWBURTORT.- BORLSHUG. NEWBURTORT.-The Spiritualists of Nowburyport have a fine Hall, which they will furnish free to any speaker on ro-formatory subjects, said locturer to have for his or her services the whole of the collection which will be taken up in each meeting. Any letters addressed to R. Sherman, No. 5 Charles shoes, will receive immediate attention.

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BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Deal-ers in Cheap Publications, and Periodicals, to their unequal-ied facilities for packing and forwarding everything in their line to all parts of the Union, with the atmost promptitude and dispatch. All goods packed with the utmost care, and for-warded, in all instances, by the very carliest conveyance fol-lowing the receipt of the orders, sending by special afrange-ment with Passenger Trains. Dedlers will find it convenient to have all their Orders packed at this Establishment, par-ticularly with regard to Newspapers and Periodicals. Small parcels from the Trado, back numbers of Serials, and single numbers of Books, dec, also procured, promotiv onesked and numbers of Books, 4c., also procured, promptly packed and forwarded, with Papers and Magazines—thus saving time and extra expense. Orders solicited.

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PHYSIOLOGY AND PHRENOLOGY.

BY INVITATION, MESSRS, FOWLER & WELLS, OF New York, commence a Course of Lectures in

Mercantile Hall, Boston, on the 3d of June. iune ·

Olital RLES II. DEMARAY, (formerly of J. S. Wilbur & Co..) News and Distributing Agent, Nos. 115 and 117 Naseau street, New York; General Agent, Merchant's Record, dc.; Distributing Agent for the BANNER or Litour, Waverly, Bos-ton Olive Branch, U. S. Polico Gazette, Century, Saturday Press, The Musical Guest, Romancisi, dc.; Agent for all the Weckly Papers, Magazines, Cheap Publications, dc. f

tf June 4. MRS. EWELL would take this method of informing her friends and the public, who desire to investigate splrit-soma union, that sha has taken houses No. 11 Dix Place. Per-sons wishing teachings, tests, or healing, can have sittings by making engagements beforehand. 1p^o June 11 June 11 WANTED-50,000 NEW SUBSCRIDERS TO LIFF IL-Instructed—a first-class Pictorial Family Paper. devoted W Instructed—a first-class Pictorial Family Paper, devoted to News, Literature, Science, the Arts; to Entertainment, Improvement and Progress. Published weekly, at \$2 a year. Specimens sont gratis. Juno 4 2t So8 Brondway, New York.

THE MISTAKE OF CHRISTENDOM: OR JESUS AND THE MISTAKE OF CHRISTENDOM: OR JESUS AND HIS GOSPEL BEFORE FAUL AND CHRISTIANITY. By GEOROE STRANS. BELA MARSH, publisher. This book demonstrates that the roligion of the Church originated with Paul, and not Jesus, who is found to have been a Rationalist, and whose Gospel as deduced from the writings of Matthew, Mark, Luke and John, is a perfect refutation of Christianity. It contains 319 pages of good print, well bound, and will be sent by mail on receipt of one dollar. Address West Acton, Masi. tf. may 28.

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J. T. GILMAN FILE, ECLECTIO FIIVSIOIAN AND MEDICAL ELECTRICIAN, No.17 Tremont street, (opposito Museum) Boston. THE will give special attention to the cure of all forms of Acuto and Chronic Diseases.

itu	alists and	friends of p to street. C	rogress ge	ccommodatic nerally, is ce Dhio, office o	ntrally lo-
DR.	I. G. ATV	VOOD, ME ce No. 5 Gre	NTAL'AN at Jones : tf	D MAGNE	CIC PHY Cork. myl7
	A. B. NO, 15 TR	CHILD, EMONT ST	M. D., I TREET, I	ENTIST,	

The Messenger.

Each article in this department of the HANNER, we claim was given by the spirit whose name it hears, through Mrs. J. H. Cowart, Tranco Medium. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are addressed. We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the orrone-ous idea that they a more than runrix beings. We believe the public should see the spirit world as it is— should learn that there is evil as well as goed in it, and not expect that purity alone shall flow from spirits to mortala. We ask the reader to receive no doctrine put forth by spirits, in these columns, that does not comport with his reason. Each can speak of his own condition with this reason. Kach can speak of his own condition with the spirit he gives optinions mercily, relative to things not experienced.

Visitors Admitted, -Our sittings are free to any one who may desire to attend. They are held every day, (except Sunnar,) at our office, commencing at HALP-FAST TWO, after which there is no admittance; they are closed usually at half-past four, and visitors are expected to remain until dismissed.

Tar Our circles are suspended until further notice.

MESSAGES TO BE PUBLISHED.

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

a spirit they recognize, write us whether true or false? April 15-Laura Davis, Troy, N. Y.; Abby Aun, to a visitor. April 16-John Eckhart, N. York; Lemuel Mason, Spring-field, Mass.; Bamuel Tompleton, to Mother in Troy. April 18-Charles Jones, Chespeako City; Martin Jarvis, Boston; Benjamin Harlem, Brooklyn, N. Y.; Dan. Gibbéns, New York; Timothy Gile, preacher. April 19-Calvin Somers, seaman; Mahala Davis, Ashland; Joshua Caldwell, Boston; Patrick Murphy, Dover; James G, Hammond, to Margaret Hammond. April 20-Dr. George U, Stone, Dracut; Nathaniel Hadley; Richard Lovens, Troy; George Washington Furbush, to Wil-liam.

m. April 21-Ben Johnson, New York ; Samuel Hodgdon, Bos-

April 21—Ben Johnson, New York; Samuel Hodgdon, Bos-ton, to his son Wm. Henry; Henry Hall, New York; Capt. Thomas Geyer, to his wife; Joseph Lathrop, Brooklyn; To John Caryl. April 25—Gen. Wayne; Thomas Foster, died at sea; Dea. John Norton; John Dix Fisher; Charles Todd, Boston; Zobadlah Tinker, Barro, Vt. April 26—Samuel Leighton, Rockingham, N. H.; To Wil-liam Campboll, Boston; Walkace Bilss, to Geo. Hartley, Man-chester; N. H.; Jane Cary, to her children. April 27—George Wilton, Kennebunkport, Me.; Jerry Gor-don; Charlotte Copeland, New York; John II. Lawrence, to his friend Page.

Abril 28-Jacob Sanborn, Auburn, N. Y.; Tom Wilton;

April 28 Ebeno Ebenozer Francis, Boston; Elizabeth Dixon; Boston, April 29-Sanuel Jacobs, (farmer); Bavid Hathaway, Bos-ton; Josephine Ready, Lucas street, Boston; "Christ's Mis-

April 30—John Enos, Halifax; Samuel Curtis, Albany, N. Y.; Joe (a slave); Patrick Murphy, May 5—William Henry Harris, Princeton, III.; Louisa to Helon Lawrenco; William Sprague, Boston; Thomas Davis,

Charlestown : Rev. Dr. Emmons.

May 6-Silas Crawdon, Wareham, England; William Has-kins, Boston; Mary Hoppen, Providence; Peter Kolloy, Bos-ton; Rev. John Brooks.

Mrs. C. Hemans, to Helen Vandoult. Home, sweet home! How much melody is embedded in the word home! The earth is the mother of all souls, the home of all who return to commune with you; and as it is their home, who can wonder that the spirit is willing to leave for awhile the joys of its new country, to go home again, to bear some message of love to the dear ones at home? Who, in the spirit-life, has not some one at home who will be glad to hear form that spirit? More years may have tasked since the in that spirit? Many years may have passed since the irit may have left its earthly home, and yet there is always me one who will be glad to hear from the spirit as it wanspirit may

spirit may have left its carithly home, and yet there is always some one who will be glad to hear from the spirit as it wan-ders home again. Spring bringeth its firsh heaves and buds to greet the senses of mankind; and those who visit your earth from spiri-lift, come to water the tender plants grow-ing in human breasts—otherwise they might die; for home would not be home—there would be no melody in the word— it would have lost its charm. If it were not connected with this, a far-off world, which is like a twin-sister to earth-life. One who was bound to me by thes of allection says, "Come to me and tell me of some of the realities of your new-found state of life." It gives me joy to know that that dear friend hav beekoned me home again: true joy to know that her spirit has left the confines, the prison of public opinion, and has bookned not dunk to come with some bleasing, some hopo, some star that shall guide her over the rough seq of life, that shall beckon her to a new existence. The church has long thrust its shalow over the pathway of the doar sister : but now she have called for me, is it strango I should hasten to return? As the submean comes down to kiss the new-horn flower of life, so do I come to kiss nway the tears of sorrow that are coursing down the sister's chock as size calls along for four on the individ-

Gown to kills the new-norm note: or nice, so do it could be sitter's check, as she calls about for food from spirit-life. Soon that dear one will be called upon to realize the beau-ties of spirit-life. She may lay aside all fear, for even now there are loving arms about her, waiting to bear her to her width hows. there are loving arms about her, warring to the birth of a spirit-home. In the spirit-life there is no mourning over the birth of a shift. Wo all welcome a new comer as one welcomes a star shift.

In the spirit-life there is no mourning over the birth of a child. Wo all welcome a new comer as one welcomes a star-in the dark night, or a sunbeam that points the way through darkness. There is some love for all, and all may rest upon the soft bank of spirit-love. My sister says, "Come and tell me if my passing to the new life will be easy and caim." Yes, like the passing of the sum-mer broczet; sweet as the warbling of a bird, and brilliant as the ovening star that twinkles in the distance and betokens effory in their.

glory in itself. "Shall I fear to cross the river of death ?" savs my sister.

"Shall I fear to cross the river of death "" says my sister, When standing upon the outskirts of the shore, all fear will pass away: strength and hope, fresh from the immortal shores, shall be girded around my sister, and she will bld far-well to the juys and sorrows of earth without a sigh or ono regret, but with shoulds of thanksgiving to the God of love. Mrs. C. Hemans, to Helen Yaudoult, of Richmond, Va.

ud, Va. April 13.

BANNER

To Thomas Ellenwood.-Riches.

One Thomas Ellenwood, at New York city, sends us the "How much property or earthly goods can any individual consistently claim as his own, to be appropriated to his individual uso?"

ndividual use?" This question is one that has been discussed before, but not by us; and as our friend is desirous of obtaining information upon the subject, we are equally desirious of giving whatever light we may be permitted to. Now no, one should claim any more, of this world's goods than simply enough to satisfy the demands of the spirit, in its incipient state of life. It requires a certain amount to as-sist in its development here; and he or she who claims more will disober the law of God, and be condemmed thereby.

will disober the haw of God, and be condemned thereby. Twenty years ago the friend who calls upon us desired he should be perfectly happy in the possession of \$10,000. At the time we speak he has live times that amount, and yet he is not satisfied—not satisfied 1 But Conselence—that duifful monitor which is ever pointing mun to right—has commenced her work, and he is beginning to find that he is helding too much.

The law of the Almighty hath reached him, and he is be

The law of the Almighty hath reached him, and he is be-gluning to condemn himself, and it is well. It will be well for him if he will hees the voice that is speaking to him, and not only freed, but olsoy. He who looketh forth upon his many acres, and says these are mine, and I may rest in quiet, disologys the law of Nature, and thus demands punishment. The spirit does not require so much—it demands what it needs to day, and no more; while he who graspant the things of to-morrow grasps at what is not his own. He who closes his coffers against him who calls for bread, will again crucify Jeeus of Nazareth.

Jesus of Nazareth. Our friend is siming against himself, if he closes his cars and shuts his heart against the voice that is calling to him. "How much can I hold," he asks, "and not outrage con-science, and call happiness to myself?" Just enough to answer the wants of the spirit, we answer, and no more. The have of Jehovah are not the laws of man. They may uphold him, but God will condemn him; and he who leaves much gold upon the earth, heaps up damnation which many years of time will only sufflee to roll from his soul. It is has shortened the lives of thousands—he has drawn tears from the cyces of the wildow and orphan—he has plunged many a soul into an abyss of woe—because of his own sin; and every sin brings its own punishment. Mortals who have heaped to themselves the good things of curse, that many years of time will be required to erase. Now if our friend will do his whole duty, let him give up his acres of broad hands, and his many jewels, and east them into the treasury of the Lord, which is the mouth of the port. Our friend is siming against himself, if he closes his cars

poor.

oor. Jesus counseled one who came to him, to sell all he had and give to the poor, and he turned away sorrowful. Gold was his idel, and he bowed before it. For fifteen years our friend has sought to find peace in the church, but the ever-

friend has sought to find peace in the church, but the ever-present angel, Conscience, would nover give him rest three, so he has stepped from the portais of the temple, and has called upon the lubabitants of the spirit life to give him light upon that which has enused him so many unhappy hours. Friend and brother, open your hand, throw off your fine garments, open your heart, and bid the lowly of earth to come in and he welcome. Theu shall you be reckoned among the holy of life-then shall you have no need to call upon those who have passed beyond you for light, for you, shall have a light within yourself.

light within yourself. You wish for a name, stranger. None is necessary here.

Josiah Graham.

Well, I don't know but what his words are true; I suppos

Well, I don't know but what his words are true; I suppose they are. I have been wondering why it is I have not got along better while here. He says the spirit who leaves too much of the earth's goods will get along very slowly here. I believe this must be the reason why I am so backward. I was a Christian, belonged to the church, paid my does regularly, and I don't know as I ever turned away anyhody from my door who called upon me for aid; but it seemy I ought not to have held any more than was necessary for me. That is true—all nature tells mo so! The tree occupies so much ground—just enough to support itself—no more. No other animal is so avaricious as man. When the horse, or dog, or cow has enough to cat, they are satisfied, but man is never satisfied, never—constantly wanting more, and always think-ing his neighbor is better off than he. I wish 1 had done different; but I have passed through earth, and now I have come back again, to talk to one of my children, if I can.

children, if I can. Norman, it is can. You require the name and certain facts from all who come You require the name and creatin nets from an another o you. My name was Joslah Graham. 1 was born in Spring celd, New York State, and 1 died in Illinois seven years ago-on toat, about the same as 1 was seven years ago-can' and its down for a sector, and the other infinite sector years ago-can't get along a particle. It seems as if I owerla a debt to all man-kind, and that I shall never bo able to pay it. According to the law of man I did not owe anybody; but God says I owed

everybody. I think I will begin now and pay up the debt ; and as charity I think I will begin now and pay up the debt; and as charity begins at home, I will come first to my own family. But if i were to come back and tell them to give up all their pro-perty, they would say it is not me, and then they will not be willing to part with It. But I will say I am terrile sorry they have any, and I am doubly sorry I left them anything. I was sorry for that before I had been here a year, but I thin took know it was going to binder my progress any, but it seems it has. I was seventy-two years old. My disease might be called a general decay of the physical form—grow-ing weak gradually until the Jord called me to spiricliffs. No one knew what alled me, and I have had no derire to know since I came here, so I have not gained any knowledge on that point.

The second seco n that point.

I gave him our family Bible; it was covered with green I gave him our family Bible; it was covered with green balzo. In it was a letter I wrute two years before I died, when I expected to be called home. We were alone when I gave it to him. I do not know why I gave it to him, except to have him read it. He answered, with tears in his yeas, but to would read it, and try to believe it. I can't see that

to have him read it. He answered, with tears in his regs, timt be would read it, and try to believe it. I can't see that he believes it any more now than he did then, but that is all right—I have nothing to complain of in that. In the letter was some advice respecting business matters, and advice respecting his mother, who died subsequently to

me. My other son's names are William Gray and George Allick

but I never used these middle names. The Alick knus for some of my wife's relations. I believe I have given you all I desire to, and will leave. April 14.

Evelyn Lewis.

want. There's a good many nice folks here, but they would n't take any notice of me mere than they did on earth. How am 1 to do any good I There is no chance for me to do it.

n a shi ya shi Ari Ari

which.

test me, as hard as he pleases. If I cannot stand the test, it is my fault, not his; and I shall not complain because ho cannot receive me. If I do not prove myself to blin. I forgot one thing—the name of my friend—Charles Allis-tion if do not remember his middle name, if he had one. It is useless for me to give you any of the little facts you are in the habit of terelving from spirits, for I have given you April 14. W. R. Gootakt. nds, Good-April 14,

OF

John Howard.

John Howard. Oh, thou Source of love and wisdom—thou Splitt of all splitts, we would offer homage onto thee for the bleasings thou art constantly bestowing upon thy children. Thou, oh our Yather, hast kindly prepared the way for all who mourn and who wivel in desplar, for thy love that marked out a pathway for each child, and none shall fail entering therein, in thine own time, and thing own way. We oh our Father, will not ask of thee to bless thy children individually or col-lectively, for thy loving arms encircle the visit concourse of souts that inhubiteth avery splicer of Iffe. One who has passed away, through death to eternal life, calls loadly to be annihilated; but the call is begotten in ignorance, because the child understands not the Jather. We praise these for the ignorance thereof, for it will bring forth a bud of oternal brightness, shining forever in the glory of thy love.

of thy love. We thank thee, oh Divine Spirit, that thou art beckening thy children away, calling them home from the dark scenes of mortality—from the sorrows of the mortal sphere. Home is heaven, and heaven is love, and thou hast pre-

Home is heaven, and heaven is love, and thou nate pre-pared a home for all. Some men descend to the lower sphere to enjoy thee—some to the higher to bless thee, for thy love is ever enduring. We thank thee, oh God, that the judgment of man is not thy judgment, that the love of man is not thy love, that the cold, setfish love found among thy children is not thy love.

cold, selfsh love found among thy children's not thy love, for theirs is ending, theirs is narrow—thine is warm—thine is strong. They love to-day and hate to-morrow, because they are far from thee. But we praise thee, oh God, in their behalf, for we know that in time all shall comp unto thee, and thy thought shall be as a star leading them to love. We would offor praises for the child who hath wandered here to-day. We thank there for the sorrow she has passed through, for it hath east her at length on the shores of thy love, where angels will welcome her home. The carth is growing in love; yea, the angel of love is hovering over it to dispense her gifts to all. We thank theo for the darkness, for it bringeth forth light. Night betoken-th morth is, darkness and sorrow bring forth thy love.

for the darkness, for it bringeth forth light. Night betokon-eth morning; darkness and sorrow bring forth thy love. We will not ask thee to shower blessings upon the sorrow-ing earth; but we will ask thee to aid us in dispensing thy blessings to man. We are weak, as are the sons and daugh-ters of earth, and we will repose upon theo for strength-rely upon thy arms for all we may need. God of all hearts. Father of all souls, we cast this child upon thy altar, knowing that in time this benighted bud of earth shall bloom with eternal fragrance in thy own spiritual garden in the upper spheres of life. April 14,

Alexander Tibbetts.

Since I got here I have found out this is Boston, and my folks do n't live here. My folks live in Rhode Island. Well, my name was Alexander Tibbetts. I did n't know as I was going to die till I waked up dead. The amount of it is, I got dronk, hald down, and waked up dead. It was in 1850-that's when it was. I have a daughter, and I don't want her to know how I came to be where I died. I don't know how I happened to come here; but they told me folks came here to talk to their friends, and so I am here. My daughter's name was Anna Maria-1 used to call her Maria. s nhicteen years old. Yes, I am sure of dates-if I aint you

ters mane was Anna anna-1 own to can ner anna. Sho is nheteen years old. Yes, I am sure of dates—il I aint you alnt. I can tell the truth, if I did die drunk. I always did think I should die so, and I thought right for once. I aint going to say anything how I like her, or what I sce— that's my lowsness, and nobody's clos. I wonder if she knows anything about this—of people coming back to talk to their folks? I was forty-nine years old. I'd be a tride more than that, if I was here. Of course I want you to say I want to talk to her. I wondh i't give two coppers to talk to any of you—that's the way you 'll feel when you are here. If you happen to have anyhedy you want to talk to, you'd want to come to them, would n't you? I was a carpenter by trade. My wife died when that gal was a buby and her folks took the gal away from me. She always liked use has do in here was the was then, and I hate them now. Oh, there's a long story to tell. I have got something to do, though I am not going to do wrong, as I once did. They Oh, there's a long story to ten. I have got sometiming to no. though 1 and not goting to do wrong, as 1 once did. They said I wasn't fit to take care of her, and perhaps 1 wasn't; but I might have been, if they had done different by me, Perhaps, though, I'll come round, on their side, if I see them to take to them. I said I hate them and so I do, but I may

to talk to them. I sold I hate them, and so I do, but I may think better of H, if they treat me right. How is it you have such loafers as me come here? They used to call me a loafer, and I suppose I was. I guess this is a church were all classes of people go, is n't it? If you have nothing further to say to me, I'll go. April 15.

Robert Earle.

I have seen you before, but suppose you don't remember me, as you can't see me. I knew your last communicant on enril. I assisted him to come here. As the foolish fellow omitted the best part of his story. I have come here to tell it. My name was Robert Earle. I kept the Earle House, and suppose I sold that man as much liquer as any one.

Suppose I solution that has much logior as any one. His daughter is a medium, and she is in a position to be readily developed. If she understands it. The girl knows me, and I know her well; and I just take occasion to say here, if and i know her well; and i just take occasion to say here, if she will sit after the manner of mediums, she may get some-thing to benefit herself, and assist her old father. My wife, and all my friends—the biggest part of them— will not believe i can commune; but 1 'm going to make them. I have worked quietly long enough, and now I am going to work hard, and give bard knocks. Terhaps it will be well for me to tell you that I am getting along well, finely; and I have learned one thing—ti is best for a worn not to not a variant south to stool wave his

for a man not to put anything in his mouth to steal away his brains. My God! if I was on earth again, 1'd live a different life. One has to live one life in order to know h e to liv

Written for the lianner of Light. VICTORIA'S PRAYER! BY JOHN W. DAT.

walked down to the Union Botel, where Mr. M. is stopping,

we passed by the spot where the remains of Benjamin Frank-

lin were deposited. I asked him if he felt any impression.

It was dark in the yard. He replied that he saw a stout man,

apparently dressed in Quaker costume, with white hair, and asked if it was a relative of mine. 1 said no. After we had

onseed on to the hotel his hand was moved, first to telegraph

by dots the number of letters in the name, and then com-

mencing at the last letter the name of Benjamin Franklin

I have been highly delighted with Mr. Mansfield, and from

the great like rality which he has manifested in his intercourse with our citizens, I am convinced that he has been most

shamefully likelled in the charge that he is either exherbitant

As a writing test medium he stands very high, and I have

no doubt that his visit to our city and to Baltimore will

awaken a new interest in many minds in reference to the

facts and philosophy of Spiritualism, and I trust will make

many warm friends for Mr. M., and enable the spirits to ro-

Messages Verified.

M. SEABURY, BINGHAMPTON, N. Y .- "We are doing all we

can in this region to circulate your interesting paper. The list

I have sent you are sound Spiritualists, except a Methodist

The message from the spirit of George Weston, the actor,

was recognized here as true. He was known here by the

name of 'Big Weston.' At the time of his death, which was

about two years since, much respect was shown for him by

the people of this town. I write this to let a friend of Mr.

Weston, whose lotter was published in the BANNER, know

L. W. MORSE, WAUKESHA, WIS .- " Mrs. Mary Ann Morso

a lady from the city of Portland, Me., is now at my house, and whilst looking over the BANNER OF LIGHT, recognized a

communication purporting to emanate from the spirit of an

old acquaintance, known by the name of old . Crazy Larkin

Moore.' Sho says he graduated at college and studied for the

ministry when young, but became insane, as was supposed :

consequently his ministorial qualifications availed him noth-

ing. He was an itinerant-going from place to place, making

his home wherever night overtook him. He would preach

and pray in the streets, &c., &c. Mrs. Morse says the com-

munication is perfectly characteristic of him, as she was per-

sonally acquainted with him in Portland, and she says sho

has also seen him in Boston. It is some eight or nine years

Ordination.

D. T., NATICE, MASS.-" An Ecclesiastical Council was held

in this town, on Thursday forenoon, to examine the Rev. C. M. Tyler, previous to ordination in the afternoon. Six of the

old-fashioned True Blue Reverends, and each with a right-

hand man, to see of what mettle the candidate was made,

took their self-appointed stations in the vestry of the church,

and the trial commenced. The usual questions, such as total depravity, infant damnation, etc., were put by the True

Blues, at which the candidate kicked. The True Blues insisted, and finally the candidate told them he came there to preach as he thought best, and if they saw fit to ordain him

they might, or not, just as they pleased; but he should not

set there and be questioned at any more. The True Blues finally had to succumb, and he was ordained in the after-

noon. Some say that the reverend gentleman is a Unitarian,

some a Universalist, and some intimate that he is a Spiritual-

ist; but one thing is certain, that the old Orthodoxy has

stepped out, and liberal sentiments have stepped in. The old

apostle, Ellot, would probably be lost in astonishment if ho

should call round here now and see the changes that have

taken place since his ministry here. Sunday, 15th ult., we

had Ralph W. Emerson, who astonished the natives with his

Obituary.

We would not weep where willows wave.

Although we lay the body there ;

'T is free as birds that fly in sir.

His little form goes back to earth ;

It bids farewell to sin and sorrow ;

His solvit's passed the heavenly birth-

'T will come to us again to-morrow."

Hearing Spirit Voices.

HANNAH H. PHYSICK .- "It has been given to me to hear

most distinctly and externally the voices of disembodied

spirits hundreds of times. This hearing commenced in the

year 1838, and has continued with me in some measure up

to the present time. Having never read but very little on

spiritual subjects previous to hearing spirits speaking to me.

I was very much astonished at first, and wondered what it

could possibly mean; but became more reconciled as the

spirits assured me many times that nothing should harm me

The spirit is not in the grave-

LEWIS HUONSON .- "On Wednesday, Jan. 12th, our little

since she has seen 'Crazy Larkin.'"

4

brother, who is a good man and friend, and he cannot but ap-

preciate the excellent character of your paper.

spond more freely hereafter to letters from this section. Wherever Mr. Mansfield goes, he will receive a cordial greeting from the true-hearted."

was spelled out.

or avaricious.

where he died.

appeal."

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1

LIGHT.

Bright ofer old Alblon wave-washed strand Bent low the Sabbath air I Soft on the breeze the chiming yand Sent forth the call to prayer 1 Where Scotland lifts her northern hills. Or spreads the southern sky, Blends in one stream, like rippling fills, ... The solemn harmony !

Brittania's children hear the tone With fancy's quick'ning ear-Through desert oceans wild and lone,

And diff'ring hemisphere. Though 'neath the Indian sun they parch, Or faint 'mid northern cold-Or view Sahara's pillars march With Simoon-fing unrolled i

Within a Scottish house of prayer Camo England's stainless Queen-

Toll's weary children gathered there. To view that brow serene;

But ere the pastor's word had trod Beyond time's freezing zone. Her face she velled-before her God

Her spirit stood-slone! Oh! woman's heart-thou art the same

In hut or palace hall ! Pure as Jehovah's cloud and flame

Thy guiding precepts fall ! Man, like a wood stream greets the sun.

Then socks the darker shade-But oft in fight thy power hath won The "Day-star's " shivering blade !

Our human forms are fortress towers That brave sin's bristling line; Forth peers the soul through life's long hours To catch the arm divine! Around us spreads a region fair, Seen by no mortal eye-

Its breeze wakes Faith's colian prayer-Earth fudes as heaven draws nigh !

How sweet to stand 'mid time's decay And mark the fadeless flowers That cheer the pilgrim's thorny way To Salem's peerless bowers! Oblivion may our names efface. Like footprints on the sand,

But prayerful hearts his court shall grace Who rules the Better Land!

•A clorgyman relates that, during her majesty's late visit to Scotland, she entered on Sunday a small, rough church, used for the worship of the Presbyterian sect, and taking her seat, howed her head in her hands, seeking, as was her cuson, silent communion with a higher world Chelsea, Mass., May 28th, 1850.

Correspondence.

To Correspondents.

We would urge upon our correspondents the necessity o writing a distinct and legible hand, particularly names of ersons, towns and States. It often happens that the State s omitted; this sometimes causes serious inconvenience, as towns of the same name are often in many different States. In our issue of May 21st, a notice of an adjourned Convention at South Reading was published. Our correspondent, in vriting this notice, omitted the State, which should have read "Ohlo," but was understood by our readers to be in South Reading, Mass.

Ink should invariably be used for correspondence, as pencil writing often gets badly defaced by the friction of the mails and it is always hard to read by gas-light.

The names of correspondents we always desire in full, and prefer so to publish, if there is no reasonable objection. If Arthur's spirit burst the bonds that bound him to the earthly owever, there be objections to publishing the true names, form, and fled away in freedom to join his waiting mother in let it be stated under the head of "private," and whateve spirit-life-aged ten years. signature is requested, we will publish instead.

We do not wish our many and generous correspondents to understand us to ask for elegant penmanship, elegant die tion and sentences of high sounding words ; no-we simply ask for plain writing-simple, every-day, spontaneous expression of thought, and an undisguised expression of everyday facts, that we may make a record of life as it is. The crowded state of our paper obliges us to condense as much as ossible.

DR. J. B. CAMPBELL, CINCINNATI, OHIO,-We have received the account of spiritual manifestations published in the Cincinnati Daily Times. We have not room for its republication.

Spiritualism in Vermont.

"PHILO," SOUTH DORSET, VT .--- "Jason F. Walker, ou

astor, retains his situation in the galaxy of noble and self-

acrificing men, inboring for the good of mankind. Through

his ministrations, Spiritualism has taken deep root, and as a

a tree, there are many beautiful branches to shelter the

end and fan the cheek of the way-worn traveler in search

Waupekesuch.

Waupekesuch. So the Indian receives a call from one of his own people. When the cloude rising from the valley of civilized life closes around Kalpgeahgablowth be calls upon his own, and wonders why the Great Spirit wanders so far from his people; why the Great Spirit gives light and warmth to the paie face, and withholds it from the red man. Bo when the sun is low and the moon is high in the heavens, Kalpgeahgabbowh eals upon the Indian in the heavens, the sum of the red man called for his red brother; but he came not till this hour, for the Great Spirit gave him no strength. The red man would tell Kalpgeahgabbowh to throw aside the ways of civilized life and return to the home of his hus no ears. But the care far from them, and the Great Spirit calls, and ho has no ears.

Behold the Great Spirit hath given him gifts ; he knows it Behold the Great Spirit hath given him gifts; he knows it not—he says it comes from the white man. The holdan tells him it comes from the red man's God, and the Great Spirit calls for his own, and Kahgegahgahbowh has it not to give; he has spread it before pale faces, who have no sait for him when placed him in the walks of the prison-house; and then he turns to the Great Spirit, and says, "Come, come to me, and tell me where I shall find the love that belongs alone to the Great Spirit." the Great Spirit."

the Great Spirit." When Kabgegahgahhowh slept with his fathers, and wield-ed the tomahawk in the wigwam of his fathers, he worshiped the Great Spirit, and heard his volce. Now he sleeps in the red wigwam of the pale face—he hears him not. The Indian comes to tell him he should leave the wigwam of the

Indian comes to tell him he should leave the wigwam of the pale face, and go to the wigwam of his fathers. Kahgegahgahbowh will look for word from the shadowy hunting-grounds of the Great Spirit; this word he will look for in the mighty speaking paper of the Great Spirit. Tell him to sin no more, but to depart from the wigwams of the pale face, and go to his father, and he will find pence, and the winds will whisper a welcome home again. When the Indian takes council from the Indian who comes from the normal mutting-ground, he may call again; but

look for the word in your mighty speaking sheet. April 14.

W. R. Goodall.

W. R. Goodall. It is so long since I influenced your medlum, that I hardly know how to go to work. A friend of mine, now in Philadel-phia, has called upon me—that is to say, he desired me to come hore and prove myself to him, if I could, by telling him what took flace two years previous to my death, that he and I were both interested in very strongly. My friend has asked me a very civil question, and I suppose it demands a civil, straightforward answer. He no dould refers to our night with the spirits. I will take occasion to say I have never regretted that night, notwithstanding I was a little tricked myself. It has störded me much pleasure since I left earth. I learned one thing—one should not place too much confi-dence in disembodied spirits, any more than in embodied ones. You must be sure you are pretty good yourself, and then the mirror will reflect back the truth. My friend is about to investigate Spiritualism, and he de-

ones, iou must be sure you are pretty good yourself, and then the mirror will reflect back the truth. My friend is about to investigato Spiritualism, and he de-clares he will beheve if 1 return to him. He will be foolish to take my word for a bellef—better ask some one he has known longer, and has more confidence in. However, if 1 can do him any good, I shall be happy to come whenever I can get an opportunity so to do. It is a very good idea of his, going to the medium he has chosen. I think if he does well, he will get along right smart, and accomplish much. Tell him I am very happy, and as progression is the order here, I am rolling on, getting a little better to-day, and a little better to-morrow. Every spirit has to stand upon his own merits here; cannot get to heaven on another's ticket, but must have your own:

must have your own. Another hint I will throw out. Let my friend go alone, in-

Another mint i will throw out. Let my inchn go alone, in-stead of with friends. He is liable to be swayed to and fro by others; and if he goes alone, he will be more secure in the foundation he builds. This building a foundation upon others' experience is not the thing. Let him lend a willing ear to anything, but weigh it carefully before he moves. If he does not believe I come here to day, let him prove me,

I have two other sons, but I do not expect to commune with them at present. One of my sons is in England, and the other has gone where you go for one of the greatest curses of life—gold—Australia. But my son Josiah is in Cin-cinnati, and I think he will be most ready to receive me. I know he is in business, and he is n't a very idlo boy. Now, to prove I am his father, I'll tell him what I gave him the day before I died, or the same day, I'm not sure wheth

spirit. I don't know as I have anything prore to say. I suppose it is all right that I came here to day. April 15.

Joel Nason.

I come here to-day for the purpose of defending myself. I I come here to-day for the purpose of defending myself. I was a believer in spirit manifestations before I changed worlds. I resided in Boston, and was bearly severe of ges. My name was Joel Nason. I have visited a circle, which is held at the north part of the city, for the purpose of communing occasionally. Last night I was there, and was toil if was my daty to come back here and publicly confess some of my sins. He that confesseth to God, maketh a true confession; but he that confesseth to the world, maketh a false confes-sion, in my estimation of things. To be sure, I did not do exactly right when I was here, for which I feel very sorry sometimes; but I think I have made all the confession it is necessary for me to make. A settle-ment has been drawn up between myself and my God, and that's enough, quite enough; and I should like to have the gentleman understand I am capable of working out my own salvation, and I ask the ald of no one, save some one who is higher than I.

Evelyn Lewis. I wish I had not come. My name was Evelyn Lewis. I lived in New York six months before I died. I was an antive of Boston. I lived there most all the time, but I had been to New York three or four times to live. I should not have come here II i had not promised to. I have been dead since Janury, 1859. I was sick a month. I want to commune with the folks where I died—the wo-man's name is Clark, on Jefferson street. She is French, or German, or some foreign nation, I do not know what. My father and mother are dead. I have a sister; she haln't spoken to me for four years; she is married and lives in Hos-ton. I was twenty years old, and I'm just as miserabjects I can be, anyway. I don't see what I came here for, but had to come. Tell them I don't care anything for them, find I don't want them to call for me. I should n't have been here, if it was not for them. They needn't go to that medium to call for me, for I wont come; and they needn't think it was me that made the noise in the house the day after I was bur-led, for it was not. They want to know if I am happy or not. Tell them I an just as happy as they will be, any of them, when they get

Sarvinion, and i ask the fail of no one, save some one who is bigher than I. I am not offended at what he has seen fit to say to me; but I feel I owe a duty to myself, and that is, to come here and make such a communication as shall give him to understand that I do not wish to walk by any light he may see fit to hold out before me.

out before me. — Speaking of a debt he owed me about ten years previous to my death, he says I wronged him. If I did, I am sorry; but I do not think I did. He owed me and was able to pay, and I sued II, and he has been out of sorts ever sincu. He thinks I cannot go to heaven without confessing to the world that I wronged him

wronged him. I suppose he was induced to make the remark by my writing through a medium, "I am getting along very well— progressing quite fast." He said, "I should not think you could progress at all;" and from that arose quite a discussion between bin and myself. The circle was held at a private house near where I used to live, in Hanover street, close to the station house. I was in no particular business.

n no particular husiness. Yes, I remember old Father Fillebrown. Where did I see

you last !

ited, for it was not.
They want to know if I am happy or not. Tell them I am just as happy as they will be, any of them, when they get there. I was galad when they told me I was galag to die; but it aint no die, after all. I am in just such a place as I was in when I was on earth, and that is why I want to die. The folks I am with are just like them, and I don't like them. I am no better than they sro, I suppose.
What do you want to call for me to come here for ?
There aint any death—you can't die if you want to I I should never have been as I was if peoplo had treated me well. Everything about me is just as bad as it was on earth. I thought I should ese my mother, but I have n't. When she died, I lost everything I had. My sister took all the furniture, and I had to look out for myself, and I went to New York. I always went by my right name. I don't know where God is. I never saw him.
No ; I do n't want to asy anything to my sister; she did n't speak to me when I was alone. I went to her house onle. and i she had taken me home. I should have den different. I was slow all the form i was the line was the direct the door in my face. I have n't forgot that, and I should himk my sister took all unymother's things, and I dh it care what became of no.
Oh dear, I do u't see what 1 live for. Mo do good I Everybody knows me, and nobedy will think I can do good.
My father left my mother before I knew much about him. There was an old fool of a minister come in to pray with mo the dose of a minister come in to pray with mo the dose of a minister is on the swert. Then he came to see on an othe before I did. Why did he not they model is the addit it. I was slet would the bard to be more they the addit it. You into 7 Yes, I did belong to the Fire Society. Did you know me when I kept store under the house?

Here followed a conversation between the spirit and a visit or, which the former requested us not to publish. In this communication he fully identified himself, both by conversation and style of speech. He concluded as follows :--

If I ever feel it my duty to return to earth and confess all If lever her it my ducy to return to carra and concess an my little sins, I shall do so; but if I go to heaven it will be on my own responsibility, and so it will be with every man. If I never get to Heaven it will not be his fault; put that down, wil you? I think when a man confesses his also to his God, and feels satisfied in his own mind that he has been forgiven, his nobody's business to say aught against him. A pril 15.

THE LITTLE SPRING.

A little spring had lost its way

Amid the grass and fern ;

A passing stranger scooped a well

Where weary men might turn. He walled it in, and hung with care .

A ladie at its brink-

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He thought not of the deed he did, But judged that toll might drink. He passed again, and, loi the well. By summers never dried.

Had cooled ten thousand parching tongues And saved a life beside,

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of rest and substantial food whereon to feed his nearly famished soul. We discover germs of much promise, that seem affected by a law existing among men very much like this- I will wait for others to unfold,' or for the time when Spiritualism shall be more popular than now; but we take no vain glory for the cause, when we say the time is nigh at hand when the fire of truth will destroy this undergrowth of

noxions weeds, leaving the light so intense that all may see. The people of our quiet town are a very intellectual and well cultivated people; and with the exception of the truly

'Church Orthodox,' every one reads, reasons and investigated for themselves, and are truly a moral, intelligent community. Our opponents are not the rank, troublesome persons we find in many places where Spiritualism prevails, but are in all thing cise friends and brothers.

We have been favored with a visit from Mrs. Sarah A. Horton, of Sudbury, Vt., a trance speaker of much merit. We have listened to very deep, as well as lucid and eloquent discourses through her organism. She is a lady of prepossessing

deasing ; seems possessed of great goodness of heart, and we think we are not mistaken, as our opportunity of knowing her is not limited. The skeptic, the rigid disciplinarian and Christian people, acknowledge her as a true Christian, beantifully adorned with meekness and humility ; her every act speaks 'good will to man.' Her ministrations are highly beneficial, and she is truly a wonderful woman. She scens and pence surround her. We feel when she leaves that a sunbeam has been upon our path ; unlike the meteor's flash, it leaves an illumination after it has departed, enabling us to

I would not omit to mention the delight and interest with which your excellent paper is read and re-read in this place. No part of it is uninteresting or unworthy a careful perusal, it is so abundantly filled with words of wisdom and instruction. The sermons of a Chapin or a Seccher are worth the whole subscription. Long muy it continue to wave, carrying light to the dark corners of earth, until the inhabitants thereof shall exclaim, 'All hall! truly Light is botter than



V. P. SLOCUM, SAMUEL THOMAS, STEPHEN WING, R. D. WING. CHARLES H. BULL, MIDDLE GRANVILLE, N. Y .-. "There will be a meeting in this place, commencing on the 13th of June. and continue two days, for the purpose of dedicating a free hall to the use of Spiritualists and reformers. We are poor in purse, but in spirit love we are strong. We ask the lovors of truth, and speakers, to give us their sympathy and

[Accompanying the above we received a letter from Mr. Slocum, in answer to which we repeat, in the most friendly manner, that as much as possible we desire to avoid publish ing severe words spoken against the church or against individuals. We can see no good that will come from them. Let us pick flowers and present them to, one another, instead of thorns. We accept all creeds and fall men on our platform.]

J. V. Mansfield.

HENRY T. CHILD, M. D., PHILAPELPHIA .--- "I am happy to inform you and your readers that Mr. J. V, Mansfield's visit to our city has been a most decided success. Hundreds of our citizens have availed themselves of the opportunity of witnessing his wonderful powers as a medium, and as far as my observation has extended, (which has been very considerable,) he has given entire satisfaction. On the day after his arrival he called at my office, and as I subdue, particularly in the early period of life,

Sec. 1

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that God had sent them to me, and that I must see them and hear them. So, having a certain degree of curiosity myself to know something about another life, I made up my mind, knowing that I could not get away from it, to go through it quietly, and say but little or nothing to others about it ; particularly, as I knew of no one at that time who would believo word in it; and this also the spirits said to me."

A Firm Believer.

D. S. FRACKER, BROCKPORT, N. Y .- "The BANNER comes to me each week, laden with its treasures of truth and light. I have never witnessed a spiritual communication of any kind, neither have I ever received one communication from the spirit world, or seen one received; yet without these proofs I am a firm believer in the truth and reality of the spiritual

philosophy. There is something within me that has carried me forward to an unwavering faith in the philosophy of spirit communion."

Buffalo.

J. C. HALL, BUFFALO, N. Y .--- "I perceive by a remark in the SUNDEAS, made by the editor of that paper, that he is somewhat skeptical with regard to cortain physical manifestations said to have come through a certain medium in Buffalo, and published in the BANNER OF LIGHT. This is undoubtedly caused by the medium and myself being quiet persons, rather of the retiring stamp, and not wishing to make ever attended by the angels of harmony, consequently love any public display. If the editor of the SUNBEAR wishes to satisfy himself, he can do so by calling at my rooms almost any time when the medium is present."

Test Medium Wanted.

A SPIRITUALIET, UPTON, MASS .--- "We want test mediums here to prove to the people the immortality of the soul. We want good trance-speakers, also, to tell the people how to start on the journey of eternal progress. When old Upton is once aroused, it will sweep everything before it. Let these who care for bigoted people come this way and break the ice."

Sutton, N. H.

M. WILLIAMSON, SUTTON, N. H .- "In reading and reflecting upon the article in your paper on " Obsession," by Dr. Child-I must say that the principles therein inculcated, to me are truthful and beautiful. However much they may conflict with the teachings of the so-called Christian Church, they are the nearest in keeping with the teachings of Jesus of Nazareth of anything I over read in my life. May God and spirits speed Dr. C. in the dissemination of such truths."

Correction.

DEAR BANNER-In your issue of June 4th, your correspondent, "Veritas," conveys a wrong Impression in reference to our progress, and does injustice to some of the speakers who have addressed us. We have had but three speakers since adopting our present system-Mossrs. Sunderland, Robinson of Charlestown, and E. V. Wilson, of Boston. Mr. Robinson was listened to with marked attention, and gave entire satisfaction; and we can say of Mr. Wilson, that no speaker has afforded us more pleasure or profit, and that we shall deem ourselves fortunate if we can induce him to visit us again. R. SHERMAN,

By request of Committee. Newburyport, June 1st, 1859.

Every human creature is sensible to some infirmities of emper, says Blair, which it should be his care to correct and

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support by their presence." April 15,

Darkness.""

appearance in her normal state, of bright intellect and highly

gather roses where we supposed only thorns to grow.

BANNER OF LIGHT.

Written for the Banner of Light. SPEAK NOT UNKINDLY.

BY MINNIR MART MAT. The unkind word, oh, speak it not I But stay the poteoning dars; We may not know how heavily 'T will fall upon the heart. That heart with sorrow's deepest griefs May now be running o'ers Then add not to the crushing weight One single sorrow more. We may not know the trials sore Our brother has to bear; Some grief, perchance to him so deep, No other one may share. Oh, speak not words so harsh and chill ! They fill the heart with woe, And o'er the sunniest, happlest brow, A shade of sadness throw. But to the heart, already crushed. A greater gloom they bring: Then speak them not, but o'er that soul Some gentle influence fling. Speak kindly always, for each heart Some grief and sadness knows; Then add not by the unkind word Another to its woes. Speak kindly always-we may lift A shade from off some heart; And by our kindness, and our love, May strongth and good impart. Then stay the cruel, unkind word. Whene'er we feel it rise, And let us pray for strength of him Who dwells above the skies. Bast Medway, 1859.

OBSESSION.

MESSRS. EDITORS-This much-misunderstood phenome it seems to me, has been too much overlooked by Spiritualists hitherto, and I am glad to find your intelligent correspondont, DR. CHILD, of Boston, has called attention to the subject. Soveral of my own friends have had to encounter difficulties of a similar character to those referred to in the case of Mrs. Catlin's daughter with members of their own family, whose mediatorial powers were being unfolded, and great distress has been occasioned through a want of knowledge in the proper treatment of these interesting cases.

The old custom of rebuking the spirits-the first resort of the inexperienced-is known to only make matters worse, and I have more than once been called in to try the power of kindness upon a turbulent spirit, all other means having failed, and the spirit having become so flerco and unmanageable that alarm and consternation had taken the place of curiosity in the members of the circle. Love, sympathy and cantle words of counsel were the only means I ever employed on such occasions, and never, except in one instance, without

As some of my experiences may be of interest to you readers, and perhaps of service to such as may unexpectedly be called upon to minister to the relief of a medium, or the instruction of an undeveloped brother, 1 will briefly relate one of the most memorable of those experiences and the main incidents connected therewith,

It has been my good fortune to have frequently been brought in contact with those unfortunates who, while on their existence or their relation to their fellows; who, hay ing been surrounded on all sides by unfavorable conditions. passed into the next sphere of life ignorant and unprogressed. Many of the most valuable and instructive lessons I have re ceived were taught me while laboring in this sphere of duty, and though much through which I have passed has been excoedingly unpleasant, it has nevertheless been more than equalized by the joy and delight experienced in beholding the progress of scores of sin-stained spirits from a condition of deep degradation and suffering, to one of comparative peac and happiness.

In the early part of the summer of 1854, while residing in Baltimore, I made some experiments in magnetism with a nophew-alad about fourteen years old, of slender frame but good general health. I found him very suscentible to the magnetic influence, and after a few sittings I could readily induce the clairvoyant state. This soon ripened into independent clairvoyance and direct rapport with the spirit world, rendering my manipulations now unnecessary. Many and interesting were the manifestations for more than a month, and great was our delight that a channel had been found through which our relatives and friends could now so satisfactorily commune with us. An Indian, with the soubriquet of "Young Fawn," assumed his guardianship, and claimed to be his suirit magnetizer. His entrancements were frequent and instantaneous; indeed, he seemed to be more in the other world than in this.

A change, however, took place in the character of the manifestations. The Indian informed us that he was directed to bring for instruction certain undeveloped spirits, who would come regularly, one or two at a time, until the purpose for which they came should be accomplished. I therefore approprinted soveral hours throughout the day to have interviews its innumerable and world-o'erspread phenomena. with them, and had the satisfaction of feeling that I was performing a labor of love, and know by the results that I was the religion it teaches through the counsels of the earthdirecting in the right way many who had stepped aside from born who have had the advantages of the experiences of both the true path. These undeveloped spirits, seeking light, were often followed by groups of dark ones, who would endeavor to dissuade them from their purpose, and every imaginable subterfuge would be resorted to, and even threats and force would be employed to deter them from leaving the society of those who claimed them as companions. Unbounded seemed the gratitude of such as were benefitted by this intercourse, and often would they come to greet and cheer me, and tell how much they had advanced since last we met. After the first or second interview, or as soon as I had won their confidence. I would obtain from them a short narrative of their earth career, and many of these accounts were full and highly interesting. Each incident connected with the immediate cause of their departure from earth would be minutely related, and not unfrequently would they trace their lives far back to scenes of early childhood. Suicides, robbers murderers and pirates would give their histories, and the diverse character of these biographies alone would yield convincing proof to those present that the lad had no ability to frame or fubricate them of himself It was now that, one more incorrigible than the rest, obtained control and would not withdraw; he seemed to be in stigated by bands of dark forms who were bent upon thwart ing our well-meant endeavors, even though the medium's life paid the forfeit. This leader, for so he claimed to be, backed by his desperate crew, seemed bent on nought but evil. No means which I could bring to bear-sympathy kindness, or entreaty-were of the least avail. Having pos session, he defied and laughed at us, and I was forced to se the poor boy, day by day, suffer the most excruciating torture of body and agony of mind conceiveble, without power to aid or relieve him. While this spirit retained possession, the medium would be conscious; not so when others had con-trol. The sensation (as described by the lad) occasioned by this possession was like some one getting inside of his per son, drawing him on like a glove, until his flesh and skin would feel like bursting: At one time the head alone would be the sent of operations; then the chest; again the whole trunk would be covulsed with agony; then the limbs would be terribly contorted, and the whole system made to writhe with anguish. And thus, day after day, an unseen but intelligent power was racking and torturing this slender and delicato frame.

of these spirits' nature; but reason and appeal were as uses" less now as sympathy and kindness. I could by a series of reverse passes disposess them for a time, when the lad's father would come and condole with us, regretting his inability to ald us; but with a shout of exultation his torturer would again obtain possession and retain it until forced to leave by iny manipulations. These reverse passes soon lost their potency and were discontinued. Bending over the boy, I discovered by accident that my breath appeared greatly to disturb his tormentors. I then found, that by breathing into his mouth and nostrils I could drive them off quite readily. Sometimes they would declare I had covered them with ice; at other times that I had searched them with fire: but they would soon return again, and always reinforced. These means, too, failed, and I was obliged to be with the lad night and day to afford what relief I might, as the control was never so violent while I was near him as at other times; when, being worn out by fatigue, loss of rest and undue mental excitement, I was about to give up my charge in utter despair, relief came to us both, as opportunely as unexpectedly.

I shall relate each incident precisely as it occurred, as far as I can recollect, however the skeptic may speer, or the philosopher pronounce the word, "impossible !" I am stating facts-facts as incomprehensible to me as to others, perhaps, but which, nevertheless, are as true and real as any of the ordinary phenomena we dally witness.

On the morning of August 15th, 1854, I was standing at my desk, my mind engrossed with the strange events of the last few months, thinking of the probable fate of my poor nephew, left to the mercy, as it seemed, of those misguided spirits, (incarnate devils our Christian clergy would style them,) when he was suddenly entranced by his guardian, and coming up to me, his face wreathed in smiles, a spirit purporting to be his father informed me that it was the wish of his guardians and mine that I should without delay send him to Philadelphia, the residence of his mother; also that I should place in his possession a bottle which I would find in an apartment of my desk, with a strict injunction to keep it continually about his person. The spirit then withdrew.

The object of this singular request I could not comprehend ; but looking in the place indicated I found a small scent-bottle, which I examined for an instant to ascertain whether there was anything peculiar about it, then handed it to my nephow, who appeared entirely ignorant of what had been said through him. He thanked me, and put the bottle in his pocket. I confess my suspicions began to be now awakened that the lad was attempting to practice upon my credulity, and I detormined to watch most narrowly his proceedings, without appearing to be on my guard.

My attention was now arrested by his obsession. The dark ones camo as before, howling and shouting, but to my surprise the howls immediately softened down into an inarticulate murmur, and the spirits were gone. Again and again they came and struggled to retain control, but without success. Several times they essayed to take the amulet away with my hand, which they grasped with his and thrust into his pocket, but could not retain control long enough to effect their purpose. Gradually, with each successive effort, they lost their power, and ere the day closed he was completely relieved of their unpleasant influence. Notwithstanding his tears and entreaties to be permitted to remain with us-for he had become strongly attached to Baltimore-I felt it my duty to part with him, and the next day he was on his way to Philadelphia. Nearly five years have elapsed, and he has

never felt the influence of spirits, nor exhibited externally the slightest susceptibility to their control. I have never, since these experiences were mine, witnessed an auxiety for the mediatorial development of a child in any one, but I have thought it extremely unwise. These budding earth, had few if any opportunities of learning the object of blossoms of humanity cannot be prematurely unfolded, save at the expense and sacrifice of the flower. I attribute the obsession of my nephew mainly to his immature condition-his unestablished physique and unformed mind-and his relief to some potent magnetism projected into or thrown around the bottle by wise intelligences, alded, unquestionably, by a change of residence. I think it would be well in all cases to allow both mind and body to mature, ere we place the young in such conditions as will bring them into a more intimate rapport with the spirit-world. W. M. LANING. Philadelphia, May 26th, 1859.

SPIRITISM AND SPIRITUALISM.

The province of spiritism is a positive and external one viz., that of demonstrating the immortality of the human soul in a phenomenal, scientific, and philosophic way. Howover much we may feel that we are immortal, we can only know it through the domonstrations of past or present Spiritualism, or both. Logicians, who prove immortality from intuitional evidences alone, are thus met by the man of fact: You say "man universally has a desire for eternal life-God would never have given him so deeply-seated a desire, without giving also the appropriate means for its full gratification." I will give you a parallel case: "Man uniersally has a desire " to obtain and acquiremore and more of this world's goods-"God would never have given him so deeply-seated a desire without giving also the appropriate means for its full gratification." The difference between the two cases consists in the result being hid in the hoping trust of mystery in the one case, and in its being known and daily exposed in the other. If we are immortal, we must know it; and this knowledge can only be obtained by philosophic in vestigation in the science of spiritism, through the fact of

Spiritualism embraces spiritism as above defined, and also arth-life and spirit-life.

does this by commencing in the physical organism—excheming all unhealthy stimulants in food and drink, and all un tean, debasing, and degrading habits. A clear mentality and a pure soul requires a clean, healthy body, or casket, to be ready the first of this month. It is a statement of incicontain it. The spiritual controls the material; reason, the dents in his spiritual experience. Mr, Redman is a medium appetites, and the inner, the outer man. This spiritualization for what are termed physical manifestation; and probably rocess is the preparation for the real-life-the life to como; he has been the instrument of as major and as wonderful thus making each thought, word and deed, in every departs performances of this unseen power, which so puzzles the ment of life, count in the laying up of eternal treasures. wise ones of the world, as any of the "witches" of the nine-The radimental life is thus but the threshold at which we teenth century. Myaric Houns is to be made up of relastean the feet of our being before entering into eternity's tions of some of the most startling of the phenomena permagnificent temple.

preach your newly received gospel to every creature!" But Spiritualism says to me, its disciple, "Henry W. Boozer, let festations will find much to interest them, particularly those your neighbor alone I go to work in the field of your own soul, and pluck out the noxious weeds and polsonous plants truths. The skeptic will enjoy the book, because it will be which earth's rank, gross, and bad conditions, have sown mirth-provoking, and one may as well laugh at the "Mun-broadcast with the seeds which the hand of the Divine has chausenisms " of to-day-if he chooses to call these marvels planted, and thus he ever purifying and beautifying your own such-as at those of the past. There is one thing, however, neart for the dwelling place of God's love, wisdom and purity [which must arrest even his attention; and this is the fact There is no power in the universe to make us better and that the manifestations are not such as an ingenious mind, purer, which can equal a positive knowledge and consequent striving to entertain and amuse and excite the elements of bellef in the guardianship of our dearly loved who have wonder and marveloueness would concoct, either for profit or passed over death's river. This is a true love and fear of renown. A few extracts from the proof sheets before us will God as manifested through his greatest work-the human interest our readers. The incident below occurred at Albany, spirit. "Your theory is pretty enough," says an ear-poisoned reader, "but do the facts sustain it?" My friend, I can only tell you what I know. Notwithstanding the class called Spiritualists number more than that of any one other religious belief in the United States, yet an examination into our court records reveals a much smaller proportion of crime among the former than among the latter. Go into the most intelligent and moral portions of the Union, and you flud them very numerous, and vice versa. I know, too, that I them very humerous, and vice versa. I know, too, that I have nover had the good fortune to personally meet with as high an average standard of morality in theory and practice, among those of any other religious belief, as I have person-ally met with among those called Spiritualists. How can a main plunge into vice and dishonor when he knows his own mother, father, sister, brother, companion, child, or dearest riend, is not only watching his action, but may be reading overy thought of his heart. Yet an unprincipled spiritist is a possibility, but an unprincipled Spiritualist, never / Cel the method was a specific or the form the foor, and deposited like-was raised, chair and all, from the foor, and deposited like-most possibility, but an unprincipled Spiritualist, never / possibility, but an unprincipled Spiritualist, never /

Spiritualism promotes longevity, health and happiness, in annihilating all fear, and substituting in its place a calm, resigned, satisfied and trusting spirit. All bereaved ones know what terrible ordeals are these separations by death. It is s useless to say that Spiritualism takes away all pain from these, as to say that the New England mother feels no pain in parting with the youngest daughter, the pet of the household, newly married, and just starting for a new home in the fur west. But it is a satisfaction to know they are still with s, and not separated beyond reach of communication-to be able to say to the dead one who has just passed on-

"Still in thy love 1 trust— Supreme o'er death, since deathless is its essence; For puting off the dust, Theu hast but blest me with a nearer presence.

And so for this, for all, And so for this, for all, I breathe no selfish plaint—no faithless murmur; On me yet snow-lakes fall, But thou hast galaed a more abiding summer.

Striking a plaintive string Like some poor harper at a palace portal, I walt without and sing,

While those I love glide in and dwell immortal.

I bloss God that the dawn Of heaven's peace bath closed earth's night of sorrow; My feet are journeying on,

My feet are journeying on, I shall o'ertake thee on some sweet to-morrow!" H. W. Boozen,

WISDOM.

To some minds it may appear inconsistent, but neverthe-less I am impressed to openly acknowledge my *belief in the existence of a Saviour*, whose divine and directing power has shone brighter and brighter, through the thoughts and deeds of men on their upward way, ever since the first man lived. I believe that he existed before the world was made; that he was, and is, co-essential and co-eternal with the Father; that he is an incarnated essence, possessing in a finite degree the attributes of the infinite. I believe that he was promised, or rather, that his presence and sciritual inflorence were inthe attributes of the infinite. Thelieve that he was promised, or rather, that his presence and spiritual influence were in-dicated in the morning period of human existence—in the infant or Eden stage, when *Reason* awoke from the long night of creation, and declared its might and power. When I gaze abroad over the inharmonicusly situated mul-titudes that people the earth, and perceive the vast amount of ignorance, war, slavery and sufficing that exists, then my bein? In this Saviour is the only source of hope and consolu-tion. Then I feel that, although I cannot render my suffer-ing brethren external assistance, I can preach the gospel of them to their temporary affictions. It is the prevailing belief in Christendom that the Father of spirits predexined a saviour for our earth; that the came,

of spirits predestined a saviour for our earth ; that he came, and that through his instrumentality it is rendered possible and that through his instrumentality it is rendered possible for all men to be saved with an everlasting salvation. This is a clear statement of my intuitive belief—a belief justified by reason and sound philosophy. But the glorious Saviour of which I speak, is only known by the good and intelligent who dearly love his precepts and principles, and deroutly practice them; but the unclucated and prejudiced are skep-tical concerning his ability to save and cleavet. These want, or think that mankind require, something more potent— something strange and supernatural—to refine their sensi-bilities, and lead them from error and discord into harmony and happiness. and happiness.

and happiness. But the Saviour's superior influence, when it gains an ex-pression—his beautiful deeds and unequalled spirituality— elicit, even from the ignorant and faithless, respect, admira-tion and praise. His saving power and noble spirit are manifested in the simplest invention of art, and in the awakening and reformatory movements of the age. I know that his spirit is immarent in man. In every exciton which men make to banish will and discord from the earth—to do away with unrighteousness, and advance the general inter-sits of much had — in perceive his unsavere and unverfor such are the works which he came to perform on the for such are the works which he came to perform on the sarth. I believe that, by him and through him, exclusively, will men escape the evils of social disunity, and be refined and elevated into spiritual communion with higher and holter truths; and that, by the sphere of attraction constantly summanting from his interior presence, all men will be brought into immediate conjunction with the high, the pure, and the beautiful of the hume a wistance. into immediate conjunction with the high, the pure, and the beautiful of the inner existence. Horetofore, men have reposed confidence in the saving and preserving power of individual men, like themselves, and in images of men, which misguided minds have defiled, and attarward worshiped: but it is not so with the spiritually enlightened—that is, with those who turn within to find the rightcomes and the deguiful-safe the c intuitively know who can, and will, save the people from "suprance, error, sin and discord iscord. HEORIA. There are many, very many, evils from which we need salvation. We need to be saved from physical diseasa, from war, famine, pestilence, indigence, servitude, injustice, preju-ico and uncharitableness. We need to be saved from the anivation. war, familie, pestilence, indicence, servitated injustice, preju-dice and uncharitablences. We need to be saved from the evils of present society, and from every obstacle that tends to retard social, scientific and spiritual development. From all these evils I know we will be ultimately free. The life and talents of good men are devoted to the dissemination of those principles which flow up from their philamitropic spirits into speech, and thence into universal improvement. At all times I am made thoroughly conscious that some minds are free, and do inluste the sweet comosphere of truth, which develops their native magnanistic, and enables them to manifest how good is goodness, and how true is truth. It is by such minds only that the good of the true Saviour will be proclaimed and urged into practice. The true Saviour —how ho is co-essential and represented more or all things, and who is incarnated and represented more of the world began—is Wisnow, the embediment and image of universal Harmony, and the ever-blooming flower of the Divino Mind. That Wisdom which our Father exhibits in the harmonious society of universal worlds, and which pre-serves and distinguishes them from chaos, is, in a finite degree, the resident, and the bright and protecting angel of serves and distinguishes them from chaos, is, in a finite degree, the resident, and the bright and protecting angel of the human soul; and I believe that that power which pre-serves the world of matter from confusion, will also save the world of mind everywhere, from evil and discord. Its exer-cise in all places will be inevitably followed by identical and corresponding results. The full development and application of Wisdom, will alone save the world of men from their manifold evils. Theologians should be willing to acknowi-edge, what the world is fast finding out, that every attempt at reformation upon other grounds has falled; that they have fought and struggled with sin, and warned the Ignorant to avoid its blighting touch, and yet the people sin, and sin exists. Thus preaching has failed to perform its appropriate mission; but this cannot be said of Wisdom. Wisdom, though yet in infance, has romoved and new preserves us from many

MYSTIC HOURS.

GEO. A. REDMAN ADDOUDCES a book with the above title, to formed in his presence, and, indging from proof sheets which Spiritism says to its disciple, "Go into all the world and have been sent to us, the book will be a very entertaining who are still investigating the rudimentary stage of spiritual

> The next day I sought and found Mrs. Shepherd, by whom The next day I sought and found Mrs. Shepherd, by whom I was cordially welcomed; a mutual recapitulation next en-sued of various experiences since her visit to Pleasant Square; then we seated ourselves at a table, and Mrs. Shep-herd was favored with a communication from a little spirit daughter, named Brances, who sent many cheering words to different members of the family. Afterwards I strolled forth to view the city, and anuas myself as best I could; but when the shades of evening gathered over me, I once moro seated myself at a table to pursue my accustomed vocation. The friends having harmonized, the manifestations by table-tupuing were very strong, all hands were withdrawn, and I

wise upon the table, and while occupying her elevated posi-tion was entranced, and addressed the circle in her usual eloquent manner. .

One evening we met at the house of Benj. Lodge, Esq., where were present about fifteen persons, among whom were Mr. and Mrs. R. P. Ambler; soon after harmonizing, and winding up a musical box, which had been brought for the purpose of contributing its quota to the evening's enter-tainment, the table slowly thpped to an angle of 45 degrees, and then kept time by its unduitory motions to a tuno played by the box. The alphabet was next called for, and Mrs. Ambler was told to "sit on the table." In obedience to the wishes of the invisibles she placed a chair, as she was onjoined, and seated herself in it. The table began moving and tipping in perfect time to the sounds of the musical box. A light was then placed on the floor, and all drew back from the table; the only contact with it boing Mrs. A. and the chair. It still, however, continued its fantastic exhibition. This was another nut for the learned Faraday to erack. Circles were next arranged to be held at the honse of Mrs. Insight. Here much that was surprising resulted, and a faw

Halght. Here much that was surprising resulted, and a few out of the many wonders 1 will relate. We gathered around the table, selections from the Spirit Minstrel were sung, and out of the many wonders I will relate. We gathered around the table, selections from the Spirk Minstrel were sung, and a very subdued light kept in the room; the influence that pervaled the circle was calm and beautiful, giving evidence that high and progressed spirit were present. So perfectly harmonious were we, it seemed as though actual converse might be held with our loved ones. I was raised in a hulf-stupified state from the chair, conveyed to the ceiling of the room, which was some ten feet from the floor, and I floated alone in the alt for a few moments. I was then joined by Mrs. Shepherd, and soon after by her daughter. Here were three of as, all suspended in the atmosphere, in no contact with any material object, but uplied by an unseen power, and wafted by it over the heads of some dozen individuals all wide awake, and in the perfect possession of their reasoning faculties. "Why do n't you go higher?" "Why do n't you go higher?" was loudly vociferated by Miss Shepherd; but this was impossible, unleas were could have passed through the celling. We were kept in this arial locality some few mit-sents, and I very unceremoniously brought down invertedly. I soon, however, reasoned that upright position, which the main the few floor in you go higher?".

ttes, when the two halles were gradually lowered to their seats, and I very unceremoniously brought down invertedly. I soon, however, teanmed that upright position, which through life I ever maintain, and reseated myself. The spirit's next humasement was that of stopping the musical box in the midst of a tune. Mrs. Haight thought it had worked down, but on trying to wind it up found this was not the case. Loud raby were given, and we were told that our celestial visitants would stop the music, and then resume it whenever we expressed wish to that effect, which they actually did. Ever closing my account of this night's marvels, I will re-hate one more occurrence, which is too ludierous to be passed over in silence. The lights were lowered by spiritual com-mand; a slight rustling noise was heard, after which, by celestial behest, they were made to spread their rays on us again, when, lot I was found sented on the table, with my coat turned inside out, and buttoned down my back. Of course this elicited peaks of laughter. Whence the use of this? I think I hear some eavailer say. I consisted in the convection it carried to the minds of those among us, who were yet doubters, of the super-mundane origin of the act, for all present knew that no individual could have performed this feat without the assistance of a second party, and they were fully satisfied that no human being had approached me. The coat was righted, after which four rays, as the appro-priate letters were named, indicated the word " hone;" and "Good Night" being spelt out by the table tipping, we reci-prograted the politeness to our kind comanions of the one;" and "Good Night" being spelt out by the table tipping. 'Good Night" being spelt out by the table tipping, we reci-procated the politeness to our kind companions of the spirit

proceeded the pointeness to our sind companions of the spirit spheres, and repeating it severally to each other, adjourned. layeropect as monitons. We had ocen scatter at the teathole but a few minutes, when a trenulous motion was apparent all over it. Mr. Chatfield asked, "If I raise my side of the table, will our spirit friends raise the other? Three sounds announced their compliance. Mr. C. elevated the side near-est to him, and a corresponding movement took place on the opposite side; the table was next lifted to a level with our heads. Mr. C. then said, "Come, let us put it on Mr. Red-man's head," which was no sconer uttered than done, and my cranium was made the axio for the tea-table, laden with dishes, lamps, cups filled with tea, de., all of which retained their places; and the table itself, while resting on my head, seemed us light as a common shingle. It was after a little while raised sufficiently bigh to allow mo to extricate myself, and then it slowly sunk to the floor, when the spirits ex-pressed their joy by rapping long and loudly, to which we responded, "Thank you a thousand times." An account of the above was published in an Albany journal by Mr. Chat-field.

totally foreign to my spirit; circumstances told through mo of which I had not the slightest knowledge, still I was beet by larking misgivings, which harassed my very soul. My wretheref feelings, at this time, would oft vent themselves in words, which outbursts were invariably followed by gentlo chieffings and rebukes from my guardian spirit mother. About this time I was holding a circle at Mrs. Green's, when the guardian spirit of Miles Brown came, and expressed a desire to write a shull volume, childe, "The fhilosophy of Man's Physical and Spiritani Nature." The first chapter was writ-ten that evening, and we were told that I was the chosen in-strument for the conveyance of his idea: that we were to

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is write a small volume, entitled, "The Filesophy of Man's Physical and Spiritual Nature." The first chapter was writ-ten that evening, and we were to kit that 1 was the diosen in-strument for the conveyance of his ideas; that we were to alt one hour every morning. Immediately on rising from our beds, and that he would communicate a chapter at each sli-ting. In accordance with this arrangement, Mr. Brown and myself met every morning. Punctualy efficient each sli-ting. In accordance with this arrangement, Mr. Brown and investigation of performing the state of the state of the and transmit his ideas on the prototed subject. While this work was being communicated, my former doubts and perfectifies reasonned their sway over me; so haunted was i by them, that one morning I threw down the penell and refused to continue writing; at the same time de-claring it to be my conviction that the whole was the invol-uniary action of my own mind. Isaac, (the name of the com-municating intelligence) having no intention of being thus cheated out of his work, instantaneously selzed my hand, with superhuman force, and impelled it from right to left, this about three sheets of paper were covered with writing; he then quietly controlled my hand to turn the blank side of tho paper towards myself, and thus holding it up to the light to perfect the mysterious protection. This was certainly inter-esting to me at such a skeptical crisis; I immediately exhib-ited the strange scrawl to the friends, who were not a little amused at the method adopted by the celestial being to bring my mind into harmony with truth. Time passed on, and every communication was written in the same manner; be-coming quite wearied with transcriting every document given. I remonstruct with the spirits, but unavalingly. I plead; they remained unmoved; they were resolved I should nover again ascribe their productions to my own brain, and from that, all communications of any character or longth have been given in reversed writing. Annoyed as I was at the they

The following incidents occurred at Glenn's Falls, New York State :---

One lovely evening, while a circle was holding sweet com-mune with their angel friends, at the house of Mr. McDonald, a request was made by a spirit to open the door, in order to allow another spirit to enter. We compiled, and were imme-diately greeted by the announced visitor, who gave the information that an additional spirit guest was on his way and would join us in about ten minutes. We asked if we should at the expiration of that time) open the door. The spirit answered, "No. When he comes, he will cause the dog, that is lying on the steps, to bark."

on the steps, to bark.

on the steps, to bark." We here opened the door, and found the dog (a noble-looking animal) stretched at his case, on the spot designated. Returning to the table, we were favored by some physical manifestations, in the midst of which our caniue watch gave three or four quick barks. We instantly looked at our time-pieces and found that the ten minuteshad just expired. The expected visitant suluted us and gave his name. Here was an instance in which the question, "Can spirits influence animals?" was us clearly demonstrated as in the good old story of Balaam and his nas.

Here our proof sheets are exhausted, and, like our friends of the New York Ledger, we must refer to the book for the onclusion of the incidents, unless the reader chooses to upply a dire, eventful tragedy for his own amusement.

Our friend, S. T. Munson, at No. 5 Great Jones street, will end this work by mail to persons South and West. Bela Marsh is the agent for Boston and vicinity.

MOVEMENTS OF LECTURERS.

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

Muss ESMA HARDINGE will lecture in Worcester, Lowell, Portland, Oswego, and various adjacent places during June, Next Fall and Winter she designs to labor exclusively in the West and South. St. Louis, Memphis and many oth-er places are already promised, and as she desires to com-plete her route via Pittsburg, &c., before September, early applications will be still received, addressed to No. 8 Fourth Avenue, New York. Venue, New York.

Warner, New Fork, Warners, Chase aunounces that he will lecture in Grand Haven, Mich., Jone 9th and 10th; Milwaukie, Wis., Juno 12th; Chicago, Ill., June 10th and 20th; Berlin, Ohio, July 18th 24 and 34; Geneva, Ohio, July 10th; Conneaut, July 13th and 14th; Buffalo, N. Y., July 17th and 24th.

Dr. John Maynaw, A. L. Jury 11th and 24th, Dr. John Maynaw, A. L. Jury 11th and 24th, Dr. John Maynaw, A. L. Jury 11th, Will attend to the wishes of various friends, on or near the La Cross and Milwacker route, including Sheboygan, Neenah, Appleton, and the region roundabout. From July 14th to August 31th he will be on the Michigan route, from Grand Haven to Detroit.

Mass. J. W. CURMER will answer calls to locture. Address, Mass. J. W. CURMER will speak as follows: Foxboro', Mass., June 12th; Springfield, June 10th and 20th; Putnam, Ct., July 3d and 10th. She will stop a few dhys in each of the above places, and will sit for tests of spirit-power, by trance, clairvoyant and physical manifestations.

PROF, J. L. D. Oras having about completed the subscrip-tion list to the New England University, is now prepared to address the friends of reform upon other subjects connected with Spiritualism. His addresses are mainly in the tranee or impressional state. He will examine the sick free of charge. He will speak at Sutton, N. H., June 10th ; Laconia, He will also receive subscription and form clubs June 26th. NNER. Addrey

These obsessions became so alarming that, fearful the boy' shricks would be heard by the neighbors, and knowing the prejudice that prevailed at that time against Spiritualism, upon the first intimation of their recurrence I would close the windows fasten the doors, and, shutting myself up with the sufferer, in agony of soul await their termination. The tears and cries and supplications of the poor boy, to be spared from undergoing the horrid ordeal he knew he had to pass were enough to melt the most obdurate heart, and like a child in utter helplessness, I have wept in soul-felt sympathy with his sufferings.

This condition also changed, and another phase of obsession was presented. The medium was again rendered unconscious by entrancement, and troops of the most disorderly dark and riotous spirits would congregate around and obsess him. His face would assume the most demoniacal expression: his teeth would grind and gnash; he would rage and foam at the mouth, strike furiously at my face, and endeavor to draw my hand into his mouth to bite it. These obsession would often occur while walking along the street; and as it my nephew and myself, that I was forced to resort to any jus tiflable means to free him, if but temporarily, from the influence. In vain I reasoned and appealed to the better qualities | wisdom to purify, refine, and spiritualize the individual. It

Through earth brooding darkness, hurled by angel hands. come in beauteous spiendor, bright triangular stars, whose three sides are love, wisdom, purity; these are the lessons from the angel-world to-day.

Spiritualism's first lesson is that of soul-elevating, Godaspiring, heaven-born charity. It has one creed not written in words, but written deep in the yielding tablet of every human heart. Were it written in words, it would mean simply-God, our Father-man, our brother 1 It begs pleadingly with us to love God in His image, the noblest work of his hands, and asks us in his love not to treat other than sympathetically and lovingly the darkest spirits in this or the ther world with whom we may chance to meet. It teaches us that the more vicious and degraded humanity is, the greater claim it has on our kindness and love. It commands us to "eat and drink" with the "publicans and sinners" of our time; to not be afraid of being seen with the very Magdalens and Judases of society, if by such social intercourse

we can be the means of doing them good. The highest enjoyments of the mere pleasure seeker are but gilded hells compared with the supernal heaven there is in the consciousness of doing good through self-sacrifice. Christ's utterance was a beautiful one-"It is more blessed to give than to recelvol" "But it costs a great deal to brave public opinion !" says the fear-stricken worshiper of the what-will-people-say despot. Friend, did Jesus, Howard, or Hopper, ask what it ost when duty showed the love-lighted way? Are their noble examples to do nothing for you or me? Oh, if we could out once realize the power of the Omnipotent in the use of his love in the practicality of daily life, we could never again, with Pharisaical piety, say insultingly to our erring brother, Thou sinner l"

Spiritism is but the stepping-stone to Spiritualism, and is oo often found mingled with and surrounded by the murky atmosphere of earth's bad conditions-hate, distrust, and olfishness. It is too often found drifting in life's ocean, cold as an iceberg; but we find Spiritualism, like a tropical isle. always invitingly warm with the light, life, and love of heaven. To promulgate the former costs many a lightning pang to the latter, as the on-rushing heaven-chariots of love and duty meet.

In its wisdom-lesson, Spiritualism teaches that human reason is paramount to revelation of all other kinds. In this position it has the company of a few Protestants, and of Deists, Pantheists, Atheists, and Infidels, and sceptics of every class and grado. The opposite ground is held by the mass of Protestants, and by Catholics, Latter Day Saints, Mussulmen, worshipers of Fo, Brahma and the sun, and believers in all other so-called Pagan religions. In appealing thus to the God-within, the reason-principle, and in not accepting any external standard of authority in men, books or actions, it opens the way for the harmonial philosophy in detail of which, in this article, I do not propose to trent. Spiritual-

ism's teachings in this department tend to beget changes of opinion in matters theological-in matters held by men with such tonacity, as to blind them to the great truth, that with the scentic and believer, Pagan and Christian, religion is one and the same, and in theology alone do they all differ. Its practicality consists in making action, and not bellef, the one thing needful for the soul's present and future salvation.

In naturo's religious system, spiritism is the passage-way Spiritualism is the first floor, and includes the former, while was unsafe to leave him alone, they became so annoying to the harmonial philosophy is the second floor, including the chambers, attic, and entire structur?

But the great work of Spiritualism is through its love and

does not all places will be inevitably followed by identical and corresponding results. The full development and application of Wisdom, will alone save the world of mein from their manifold evils. Theologians should be willing to areknowl-edge, what than struggied with sin, and warned the ignorant bave fought and struggied with sin, and warned the ignorant bave fought in and struggied with sin, and warned the ignorant bave fought in and struggied with sin, and warned the ignorant bave fought in and struggied with sin, and warned the ignorant bave fought in an struggied with sin, and warned the ignorant bave fought ing fought, and yet the people sin, and sin and pestlength ing touch, and yet the people sin, and sin and his contribution towards the binarmout best to be form the support into the room, no one couching it, and all present, nothing yet in infame; has romoved and now preserves us from many evils and yetlesitudes of life. Where once the forms the singer wisdom has created magnificent and opulent cities; thus it ins saved us from inclement weather, and the privations of a forest life. Even so Wisdom has constructed splending reached the parter door, ganist which it then began thomp-ing as stowed the rike of the occar's ware with a noble mein and proud attire. Thus we enjoy national intercourse, and all the ob dranded. Wisdom has doesended to very attand science. The soil is tilled and labor is rendered loss laborious by Wisdom's intructions, and thousands are fell with wholesame was breathed into man through the the thousand avenues to the upper hull. While this was going on the circle was al-mostin hysteries from hughter, and our violinist nearly in-wistions in through the the thousand avenues to in the balausters, ascended the remaining sets, and entered bever thin, when Mrs. G. stepped oft, the balauster, ascended the manifications on the successful ascended in the methousand avenues to inthe the oprioring his particular constaing salvation; savet from all temporal evil, (for there is no other),

fleld. Tea was scarcely over when we were joined by invited guests, among whom were some literary gentlemen. The editor of the State Register was the first selected, and reeditor of the State Register was the first selected, and re-ceived a written communication from a spirit purporting to be his father; after questions and responses having passed between these parties, Mrs. Toly's mother presented herself, communicating on past troubles, and although the expres-sion, "Pool 1 my mother 1" had been uttered, when the spirit first came, so peculiarly characteristic was that which was given and signed with the spirit's name, that Mrs. Toly went and exclamed, that that communication could have empended from no other excent her maternal parts. wopt and exclaimed, that that communication could have emanated from no other except her maternal parent. A few questions put by Mr. and Mrs. Toby were next answered by the table tipping, when suddenly all manifestations ceased. "What does this mean?" inquired Mr. Shepherd. "It is cer-tainly very singular," remarked Mr. Toby. We remained in our seats *trying* to be patient; at has we once more heard the raps and a call for the alphabet, and we received the fol-lowing: "We do not Wish to lift the legs and the table too, Mr. Hammond." Silence ensued, which was broken by Mr. Hammond saying, "That is pretty good; I have been trying to keep the table down with my legs; when it tried to tip I put my weight on it, and endeavored to retain it in its space; this caused the cessation of the manifestations. I am confi-dent nono knew it, and the communication is an undisputed test." The langther produced by this admission having est." The laughter produced by this admission having eased, all went on smoothly and satisfactorily till a lat ceased, all went on smoothly and satisfactorily thin a inte-hour, when we parted; and here terminited my visit to the Capital of the Empire State. It had been attended with beneficial results to the public at large as well as to mysel-for I had gained much in development. Traly grateful was to my spirit guardians for my advancement, and fully deter mined to yield implicitly to their guidance and instruction.

LORING MOODY will answer calls to lecture anywhere, on Sundays and week day evenings. Address Maiden, Mass. He will lecture as follows:--Lunchburg, June 7th and Sch: Shirley Village, Sth and 10th; South Groton, 12th; N. Chelmsford, 14th and 15th; Tyngsboro', 16th and 17th; Mil-ford N. H. 20th. ord, N. H., 20th.

Mas. H. F. M. BROWN, of Cleveland, Ohio, Editress of the Agitator, may be addressed at Boston, care of Bela Marsh. She will lecture in Providence, R. I., the second and third Sundays in June, and in Buffalo, N. Y., the fourth Sunday.

P. L. WADSWORTH Speaks at Quincy, Mass., June 12th; Marlboro, June 26th. Those desiring his services during the Marlboro, June 26th. him at the office of the spiritual Age.

Mins Lizzie Dores will speak in Fitchburg, June 12th Miss Lizzie Dores will speak in Fitchburg, June 12th Taunton, June 26th and July 34. The remaining Sundays in July and the month of August she will be in Plymouth, Mass. Mass A. W. SPRAGUE, through the month of June, will be in Plymouth, V., and in July and August she will speak in Uswego, N. Y.

Oswego, N. Y. MRS. FANNIE RURBANK FELTON WILL lecture in Philadel-phia, on Sundays, June 12th; in New York, on Sunday, June 19th, and in Norwich, Conn., on Sundays, June 26th, July 3d, 10th, 17th and 24th. Address until June 18th, Wilhard Darnes Felton, No. 813 Lombard street, Philadelphia, Penn. —from June 15th to July 24th, Norwich, Conn.

J. H. CURRURER will speak, June 12th, at Laconia, N. H.; June 13th and 14th, at Franklin, N. H.; June 19th, at Erving and Orango, Mass.; June 22d, at North Dana; June 26th, at Warwick; July 3d, at Lawrence, Mass.

MISS SARAH A. MAGOUN WILL SPEAK IN Marlboro', Mass., Sunday, June 12th; at Quincy, 10th.

George M. JACKSON will speak, June 12th, at Utica, N. Y.; 13th, at Deansville: 14th, at Bridgewater; 15th, at West Win-field; and 16th, at Cedarville.

A. C. ROBINSON, will speak in Fall River, Mass., June 12th ; Randolph, June 19th. Address, Fall River, until further

MRS. L. S. NICKERSON will speak in the trance state at south Lancaster, June 12th. Her address is Worcester, Mass., ox 315.

M188, ROSA T. AMEDER will speak in Cambridgeport, Sun-day, June 12th ; Foxboro', Sunday, June 19th ; Providence, Sunday, June 26th.

REV. JOHN PLERFONT WIll answer calls to lecture on Spiritnalism. Address at West Medford, Mass.

MRS. AMANDA M. SPENCE will respond to invitations to ecture addressed to Jamestown, N. Y., or to New York Olty, are of G. W. Westbrook.

Miss Saman A. Macoux will answer calls to lecture in the rance state on Sundays and week day evenings. Address to 33 Winter street, East Cambridge, Mass.

H. A. TUCKER will speak in Stoughton, Sunday, June 11th. C. T. INISH, trance-speaking medlum, wishes to travel West this summer, and those Western triends who desire his ser-vices as a lecturer may address him at Woir Village, Taunnn. Mau

MIBS A. F. PEASE will lecture in Northampton and vicinity null the first of July, and has engagements till the first of entember.

II. P. FAIRFIELD, tranco speaking medium, may be ad-iressed at Greenwich Village, Mass.

H. A. TUCKER, trance-spoaking medium, may be addressed at Foxboro', Mass.

N. FASK WHITE will lecture through the month of June at 54 Louis; from there to Chicinnal; then east. Any calls for week evenings in the vicinity of 51 Louis, can be addressed to him there; calls cast of Cincinnati should be addressed to him at St. Louis, to give time for the appoint-

E. S. WHEELER, Inspirational Speaker, may be addressed at the Fountain House, Boston, Mass.

MISS EMMA HOUSTON, trance-speaking medium, will answer calls to lecture Sundays, or week evenings. Address at Fonntain House. Boston.

PROFIL E. CHURCHILL, can be addressed at No. 202 Franklin street, near Race, Philadelphia, to lecture on Reform in Re-kligion, Politics, and Socialism.

HENRY WARD BEECHER PLYMOUTH CHURCH, BROOKLYN, N.Y. Sunday Morning, May 20th, 1859.

REPORTED FOR THE BANNER OF LIGHT, BY T. J. ELLINWOOD,

TEXT:—Verasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the deati; and deliver them who through. For y death, were all their lifetime solicet to bondage. For yerily he took not on him the nature of angels; but he took on him the seed of Atgaham. Wherefore in all things it behooved him to be made like unto his brethien; that he might be a mereiful and faithful flight Friest in things perialning to God, to make reconciliation for the sins of the penile. For in that he himself hath suffered, being tempted, he is able to succor them that are, tempted, while a his to be

When Christ came, the world may be said to have When Christ came, the world may be said to have been divided into two parts—the Jew and the Gentile, both of them seeking religion, but having very differ-ent objects of search. All men have a religious nature, All men are compelled by that nature to seek some kind of gratification for their moral feelings. If they are intelligent and rightly directed, this moral nature will dovelop a true religion; if they are ignorant and wrongly directed, it will develop a superstition. Our word *religion*, is a heathen word, and its etymological meaning develops the root idea of heathen worship— Word religion, is a neutrino word, and its etymological meaning develops the root idea of heathen worship— namely, compulsion; for the word signifies to bind, or bind again, to constrain, to the up. Religion was, ac-cording to the ideas of the heathen nations, a process of tying up the mind. It was compulsion, and that, oftentimes, compulsion as the offspring of feelings the post forwarding. most tormonting. Fear, and a superstitions conscience, indeed, are the chief instruments of religion, as developed without the law of inspiration. What is called

Veloped Without the law of inspiration. What is called heathenism is fear and superstition. The Jew had received a system of worship which centemplated both a nobler divinity in Jehovah, and a higher ideal of character in man. This was not known in any other part of the world, but being adapted to the earliest forms of society and national life, it em-ployed the senses as the auxiliaries of the moral sense; and through the senses reliated by first morth to and through the senses religion was first taught to mankind. The whole ritual of the Jew addressed the sonses. The object sought then, and the object sought houses. The object sought title, and the upper sought how, are the same. That object was then approached through a worship which addressed itself primarily to a mun's bodily senses. The effect of all systems which deal largely in visible things, and sensual instrumen-talities, is, first, to help the weak, and then, to entangle the strong. Physical, material, ritualistic, and coremonial systems of religion, carry men up certainly a certain way-carry them up to a greater height than they would otherwise reach—but after having done that, they are a cumbrance. As the sepal or covering of a flower bud, which has protected it through all its earlier growth, sometimes glues itself tightly together, and refuses to bend, or become reflex, in order that the bud can blossom: so the ceremonial of the Jews carried them up to a certain degree of spiritual advancement. and then it stuck to them so closely that they could not get out of it, and therefore it retarded their in-ward growth.

In the time of our Saviour men were floundering in this system. The good were burdened with it: the had were relying merely upon its external duties, without deriving any higher interior life from it. Our Saviour therefore announced that men were at liberty to wor-ship God in any way, so that they only *worshiped*. This is the primary declaration of Christ as to liberty in this matter of religion. His distinct teaching was that neither at Jerusalem, nor at Samaria, nor in the temple, nor by the altar, nor in any other place, were men-bound to worship, as if that particular place was necessary to their worship: but that whenever a man worshiped God in spirit and in truth, his worship was acceptable to the Most High. Not only was this the teaching of Christ, but it was the teaching of his apostles after him. This was a great stride; it was a tride which carried the truth over mountain-high pre-

While Christ proposed a more attractive view of God, and a higher idea of manhood than had been held by the Jews, he revealed a way to them which was easier, and pleasanter, and freer, than that way which had been so burdensome to them. And the apostles, fully imbued with this inspiring view of Christian life as a liberty, a joy, an emancipation, never enough could set forth its beauty and attractiveness. And the New Testament is a pean all the way through: it is a song of emancipation, and of ever-rolling joy, from begin ning to end. You would scarrely expect it, from the songs of many who inherit the name of Christians, but teaching of Christ is all a broad blaze of light; in the hands of the apostles the Gospel was one prolonged proclamation of emancipation, giving to en a more adequate view of the goodness and love of God, and a more blessed hope of a heritage beyond this

We may, therefore, say that no view of religion can be right which logically leads to the narrowing of hu-man religious liberty, and which leads to a circummay declare, also, that the want of spiritual life and The freedom is prime fucie evidence of the want of true notions of religion. Where any order of religious wor-ship, where any scheme of doctrine, where any church organization, where any Christian denomination—in short, where any system, which has for its object the developing of man's interior nature, succeeds in making him less and less free in conscience, less and less free in hope, and less and less joyful, you may be sure that that is not a right system, or else that it fails to accomplish its own appropriate end; for the characteristic effect of Christian faith is to give to the soul of man, in all its range of affections, in its moral senti-ments, and in its reason, a greater development, and a greater liberty, than it could attain through any other greater interval is not a man that may do less than he instrumentality. A Christian is not a man that may do less than he did before he became a Christian. A Christian is not a man from whom has been taken away a great deal that the world calls precious, for the sake of limiting his power, and freedom, and joy. A Christian is a man who, from the day of his birth into Christ, marches with argeter and argetier nowice, and freedom, and joy. with greater and greater power, and freedom, and joy. all the way home to heaven. The very genius of Christianity is this—that men are best governed by de-velopment, not by restraint. The old heathen nations Veropment, not by restraint. The old neutrine mattens looked upon religion as a cord of God which he had put into the hands of religious teachers, that he might bind [religo], the up, men—that he might lay them on the altar, as hambs, and calves, and other sacrifices, were had upon the conserving after. The Checking were laid upon the consecrating altar. The Christian idea is that religion, instead of being a binding cord. given by Deity to religious insection of ording a offining cord, up men in respect to their power and liberty, is a golden thread which he has let down from heaven. Into a wilderness where men are unable to direct their course aright, that, taking hold of it, they may find their way out into a broader path, an opener field, and larger lib erty. It is to make more, not less, of them. The vant of largeness of liberty is the cause of error; and he cure for defect, according to the genius of Christianity, is not less, but more freedom. But it is the m and the power of the upper range of faculties and not of the lower, that are to make a man a Chris We are to control that part of the mind which tian. works for the body, and with the body, by giving more power to that part of the mind which works upward and outward toward qualities and invisible truths-toward God himself. Now there is, in our day, a great deal of religious activity. I think we may say that there never before was so much religious activity in the world as there is at the present time. This activity develops itself in evresult; and there is no man that is conversant with the interior experiences of Christian churches, who does Interior experiences of Christian charenes, who does not know that there are vast numbers of Christians who are not made happy by their faith. There are thou-sands of men that could fly, and sing, and rejoice, be-fore they became Christians, who, after they became Christians, never flew again, or sang a note. Religion has been a bondage to them ever since they came into the Church. There are a great many persons who wear the Church. There are a great many persons in order, their faith as a yoke. A great many carry it as a duty, A great many are led by it as by a fear. Not a few are A great many are led by it as by a fear. Not a few are driven by it, as they would be driven by a torment. And it is true that to this day there are thousands and f thousands of men that are subject to bondage through fear of death; and every wise pastor, wh draws his ideas as to man's needs, not from books, but from a sympathetic contact with actual want in humar life, will feel himself impelled to open up the true na-ture of Christianity over against this tendency of the human mind to yeld to the bondage of doubt and fear. I propose to open up, to some extent, the causes of I propose to open up, to some extent, the causes of bondage which are active in our time, which have come under my own notice, and which are living influences now. My remarks will be rather a discussion of what I have seen, than an abstract discussion. What, then, are some of the causes which act to produce religious distress and spiritual bondage among men? There are several of these causes which come under the general head of False Conceptions as to what Religion Is. First, a great missiake as to what Religion Is. First, a great mistake as to what religion is, is the occasion of stumbling and distress, and of spiritual bondage. There are some men who teach, and many dorstand, that religion is a sudden, an instantaneous, distinctive experience of moral power-a kind

of bolts all about him, so that when he wished to stike but I do not think that anybody that bod, supon this anyghing, with power, he had but to select a bolt, and tree will doubt that it is an oak tree, because he cannot hurd it down upon the oak. the building, or the impli-ted when the acorn was planted, and when it came up, ous man, as the case might be. So these men seem to shape of blessings; that when the proper time comes is hape of blessings; that when the proper time comes the puts blesse upon an elect sout, and takes one of these bolts, and lets it fly at that sou; that the moment the bolt has struck, the man is delaged with religion; —for they are nothing but hyperites—but there are and that from that instant he is negligible to fly out the they are nothing but hyperites—but there are and that from that instant he is negligible to fly out the flow and so from who the bolt has struck, the man is deluged with religion; --for they are nothing but hypocrites--but there are and that from that instant he is pervaded with the Holy thousands of humble Christians who cannot tell you Spirit.

I would not undervalue, or in the slightest degree lead you to ridicale the idea of sudden conversion; but I would have you understand that sudden conversion loes not constitute religion, and is not essential .o it. Although men oftentimes experience a very sudden change in their moral nature, and although, frequently, the first dawnings of spiritual light are accompanied by an overflowing tide of happy feeling, yet these are nere collateral circumstances, and are not at all im-portant elements of religion. Religion is simply this : portant elements of religion. Religion is simply this; tell exactly what that time is. the right ordering and normal development of the whole soul of man before God. It is not a quality de-rived from outside of u⁴. It is not a thing put into us. It is simply the right, voluntary action of the faculties of man's nature. Religion is only another word to de-sorbe a man acting right, in contradistinction to a man acting wrong. It is, as applied to the soul, what our word health is, as applied to the body. What if men should believe that there was, external, are diamonds and pearls, and that when a when a there were that that conversion is a golden tomb, that Christian graces What if men should believe that there was, external, are diamonds and pearls, and that when a man is born

gather together in meetings, and, ranged on anxious seats, pray that health might come down upon them, ing. But suppose men had an impression that the Lord could and would send down from heaven the blessing of health upon those who sought it at his hand, and that they should pray and wait for it to be sent and that they should play and whit for it to be sent down upon them. Suppose that men, by the thousand, should cluster about a hospital, believing that health was kept there, and that they could obtain it by ask-ing for it, and they should say, "Oh, for health! Send us ont some health." I go to one of them, and say. "What as out some nearth." I go to one of them, and say, "What do you understand by health?" He replies, "I have no distinct idea of what it is: I only know that it is something that makes a man feel well and strong," So something that makes a man feet went and strong." So I reason with him, and say, "Health is this: the nor-mal state of every nerve, and artery, and muscle, and tissue, and bone, and organ, of the whole body. Where these are all in a right condition, and perform their these are all in a right condition. functions harmoniously, there is health. Health does relations harmoniously, there is health. Health does not mean an external quality which can be given to a man: it means the right action of what God put into man when he made him." And when a man says, \cdots want religion." I say to him, \cdots what do you mean by religion? Is it some influence outside of man that is thrown upon him? or is it an influence that is exerted on a man simply to enable him to exalt his faculties so is to give him thought power, and moral power, and af. fectional power, in-order that he can control all the lower instincts of his nature, and cause them to act as God meant they should act?" If he has a right conception of what the word religion means, he will say, 91 understand it to mean the use of the whole mind through

life, according to its own prorer and original laws." Religion, then, is a word which includes in it the voluntary right action of a man's whole soul, not a divine stroke, although it comes from divine influence; not a sudden suffusion, although there is, unquestionably, in some cases, just as God pleases to administer it, a very sudden, and sometimes overwhelming flood-ing of conviction: and there is, oftentimes, an instantaeous setting a man free from sin, and making him joy; I not only do not doubt these facts, but I rejoice en. What I argue is this: you should not take a in them. What I argue is this: you should not take a certain kind of experience in conversion, and erect it into a standard, and demand that every man shall go through just that same kind of experience, and that in the same results shall flow from it.

There are a great many that meet with a sudden change, as Paul did, who was instantaneously over-whelmed with a gleam of brightness, and who received a sudden impression that shocked him, and almost took away, for the moment, it seems, all his power, so that he fell headlong to the ground. But while Paul received such a shock, John is not recorded to have had a very sublien conversion. Neither Peter, nor James, nor Matthew bad such an experience as Paul had. The phenomenon of conversion in the cases of all the twelve riginal apostles, was not at all like that in the case of Paul. And yet, thousands of persons think, because the facts connected with Paul's conversion are more impressive to the mind, and more attractive to the imagination than those of any other conversion on reeord, that that instance is the type of the mode in which religion begins in all souls, where it begins right, which is not the case. Indeed, the New Testament says much

of healthful divine sunstroke. They seem to have an Over in Flushing is a Large oak free, beneath which idea respecting religion which I can liken to nothing. Fox, the Quaker, preached, No man can tell whence except the imagination the ancients had respecting cause the above from which if gives, or when it was lightning, which represented Jupiter as having a store planted, or whee planted it, or when it began to sprout; of bolts all about him, so that when he wished to strike but I do not think that anybody that bods upon this You say, this there not an instantaneous change in a

1 for sity, "is there not an insummerous enange in a person when he gets religion ?" Yes, there necessar-ily is; but the fact that there is such a change, is one thing, and the power to recognize the precise time when that change takes place, is another thing. There is a moment, a second, when the sun begins to come is a moment, a second, when the sub-degree to come north, but you may not perhaps be able to tell when that moment or second is. There is, too, a time when it begins to recede from us, but you may not be able to tell exactly what that time is.

It is simply and the source is a grave, in succession of the source is a grave, in succession is a golden tomb, that Christian graces satisfies a samplied to the source what our satisfies a samplied to the source with the conversion is a golden tomb, that Christian graces that conversion is a golden tomb, that Christian graces that conversion is a golden tomb, that Christian graces that conversion is a golden tomb, that there was is born that conversion is a golden tomb, that there is, externally, an element called religion; and what if beauty and splendor of these things, that he cannot they should seek for it, and pray for it, and wait for it t ever had any startling religious experience: I long to be like Christ; but if I was ever converted, I do not know when it was,"—in other words, if a man can person can tell when his aspirations commenced or not. The second cause of doubt and bondage, with many persons, may be found in the discordant teaching which prevail in the church, as to what is evidence of religion. The Bible says simply that it is the begin-ning in the soul of true love. That constitutes roligion. The life of the soul in love is religion; and the evidence of it, the Bible says, is the fruit in life. I read that passage to you, this morning, where Christ gives, over and over again, the figure illustrating the truth that good cannot produce evil, and evil cannot produce good; and that we are to know men by their fruits. The evidence of religion, therefore, is in the fruits which the life brings forth. It a man lives a Christian life, he is a Christian; and if he does not live a Christian life, he is not a Christian, no matter what his avanciance may have hown. There is a creat what his experiences may have been. There is a great matter made of evidence of religion, and I shall have

to criticise this point pretty severely. The sects, while in terms they all recognize this great central fact that love is religion, go on and add a great many collateral things as indispensable evi-dences of it; and it may almost be understood that in the administration of the churches there is not only the annulation of the second evidence of religion both of which a man must have in order to be a Chris tian. It would seem from the teachings of many, that y regard this evidence of religion as no less essen I than religion itself. Now I teach, on the other tial hand, that God's sovereignty, in all cases of men'. conversion, proceeds as it will: that cases of here is no such thing as evidence preceding active Christian life; and that, according to the teachings of God himself, the only evidence of religion we have a right to require, or look for, is the fact that a man is living a godly life that he is in the exercise of Christian dispositions—in a word, that he is fiving as a Christian man should live. Such is the evidence of religion in a man according to Scripture; but men have their theories on this subject.

One school have their theory of the doctrine of conversion, and they describe their way in which a man comes up to religion, saying, . . He begins down in such a state; and then his path runs in such a direction; and then he passes through such a class of experiences; and when he arrives at a certain gate, he is obliged to ring or knock; and at last he is admitted by a porter. Af-ter he has gone through all this, he is converted, and there is evidence of his conversion." There is over against this school, another, and they describe their way by which a man comes up to religion. They tell how he goes through the Slough of Despond; how he enconnters dangers and achieves victories on the road. enumerating all the experiences he has, from first to last. And so there are ten or twenty different theo-ries, more or less modified, in respect to the mode by which a man may obtain religion, and the evidences by which he may determine whether he has it or not. One church restricts all soaring and enthusiastic emotional experiences, and looks with doubt upon the religion of any man who has a susceptible nature, and whose feelings are so strong that at times they run beso about the circumstances of the beginning of relig. ion, than of the effects of Christian life after it is he-gun; and it insists more upon right dispositions, right feelings, right emotions, than upon any particular way of beginning them. When Christ was upon earth, and men were brought projecty, they at once say, "That man is an enthusi-to him to be headed sometimes he headed them by a ast" -- and anything which sayors of enthusiasm is word; sometimes he touched them, and said, 14 will; very suspicions with them. Religion, in their view, is be thou clean;" sometimes, spitting on the ground, he an elegant morality, and Christians are men who are made a kind of elay, and anointed their eyes with it, well-educated, well-bred, and who do kindness according to rule. They have a kind of decorous and proud worship. This is the case with not a few of the sects. worship. This is the case with not a few of the sects. I think it would not be difficult to point out many hurches, to which belong good Christians, that would churches, to which belong good Christians, that would be shocked by nothing more than to have a stranger, or any other person, who had the power of God resting on him, who had large imagination, and was touched in his experiences—1 think it would not be difficult, I say, to point out many churches, with good Christian in them, that would be shocked by nothing more than to have such a person get up in one of their social meetings, unasked by minister or deacon or officer, and pour out his emotions, overflowing, perhaps, the king's English with his feelings. They would say of him, "Poor, deluded man! he is an enthusinst;" and the act on his part would really stand against him in their estimation. It would be supposed by them that the evidence of Christianity in him was not as good as it would have been if he had been more formal, if he had been more proper, if he had restrained his feelings. Such is the evidence of religion, according to the teachings of a portion of the Christian denomination Over against these are other Christian denomination who go to the opposite extreme; and they demand just Who go to the opposite extreme, and they demand just that kind of evidence which those religionists of whom we have just been speaking reject. They say, $\cdot A$ man need not talk to us about picty, if he does not manifest it. When the grace of God is in a man, it is like showers upon a mountain, which send the rain down its sides, swelling all the streams, and causing (ben to run over. Unless a man can say Glory to God' and 'Habeluiah,' and clap his hands, there is no evidence of Christianity in him. He may be a poor, drawling slave in the kingdom, but nothing more. A man who is an earnest Christian will have his feelings high up, so that they will gush forth." There are good Christians, too, among the churches that take this view of the evidence of religion; but they grow despote, and having had a certain kind of experience, they say, "All men must feel as we feel, or else they cannot be Christians." or else they cannot be Christians." Suppose a man ignorant as to what a river is, should say to the Amazon, "What is a river?" The Amazon would say, "It is a body of water thirty-two hundred miles in length, seven miles wide at its mouth, and twenty fathoms deep in the shallowest place." The Amazon is such a river, but there is not another such river in the world. Suppose a man should say to the Mississippi. "What is a river?" The Mississippi Mississippi, ... What is a river?" The Mississippi would say. ... It is a body of water which rises in the North, into which empties the Missouri on one side, and the Ohio on the other, and which pours out into the Gulf of Mexico through endless mud." There is man is selfish and mean in his dealings with his fellow-If, on the other hand, when I inquire concerning the daily life of a man, people say of him, "If there ever was a man who tried to govern himself by a law of kindness, and who revered God, and loved men, I think he is one;" and if, when I ask the man himself, "When were you converted?" he says "I do not know that I ever was converted. Sir. I never was aware of any transition point between my old darkness and un-belief, and my present hope and faith. I did not used to feel as I do not. I do not know what change has been wrought in me. It seems as though the thing had been developed in me in such a way as to be imperperience that I had. Those who do not conform to that experience, I will not acknowledge to be Christians." I do not deay the right of a man to be converted in just the way that is best adapted to his nature. Every man has that right. God has a right to make seed sprout as he pleases. I will acknowledge a man to be dily life. I receive such accounts of his character from others, and it, when I ask him about his own conver-sion, he makes such a statement respecting his experi-ence, I believe him to be a Christian, although he is unable to give the date when he became one. Let a

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sider to be the true Church, and observe its ordinance within any was converted, one of two evils will follow. When ments, he has evidence of Christianity, and has been baptized into this church, and may babe believe this to be the right of the feelings of any that believe this to be the right of the feelings of any that believe this to be the right. There is enough truth in the teachings of the Episcopal Church, to make any man who belongs to it incompared to the sourd to the world without that portion of the is not a Christian. But that portion of this church and beaptized in any that belower that the portion of the sourd to this view. That if you ask them, "Suppose a man thinks he is a Christian, but refiess to be baptized, refuses to join the church, and refuses to be baptized, refuses to join the church, and refuses to be baptized, refuses to join the church, and refuses to be baptized, refuses to join the church, and refuses to be baptized, refuses to join the church, and refuses to be baptized, refuses to join the church, and refuses to be baptized, refuses to join the church, and refuses to be baptized, and who does not conform to the ordinances of the church." Now 1 do not hesitate to say that any man is a Christian with a sourd of the bard's Supper and shall be saved, although he never worked the Lord's Supper and although he never touched t

Now Gol has sent us wagons and chariots—he has rovided us with various instrumentalities, such as Now Gol has sent us wagons and chariots—he has provided us with various instrumentalities, such as provide unity anong the church organizations and who owing to the force of duration, or some peculiarity of these things." But for me to say to that man, "You cannot give evidence of Christianity, except by conformity to these things," I should deny the Gospel which I profess to teach if 4 did. I am bound to declare that the way for a mant prove himself to be a Christian, is to manifest right dispositions, and right conduct, toward God and to ward his fellow men; and that a man whose ifo is character-ized by tenderness, kinduces, patience, and a softsneriffeing patrit, and yields continually the ever-varing fruits of bone rolence, gives numbatakable evidence that he is a Christian, whether he is in the church or bas been a habitant partaker of the Lord's Supper, or has never tasted of conse-rated bread or wine. The next thing you will read in the papers, will bo that I have declared that the Lord's Supper, and Baptism are good Christ which says, "He that hat mars to hear, lethim hear;" but I have since learned that there is only now and the envertees if all would become Episconalists. The next thing you will read in the papers, will bo that I have declared that the Lord's Supper and Baptism are good churches if all would become Episconalists. The lower divided with reference to where it should stand, on the unitster had to preach, a very strong geermi partaker of the Lord's Supper, or has never tasted of conso-crated bread or wine. The next thing you will read in the papers, will be that I have declared that the Lord's Supper and Baptism are good for nothing. I used to think that a strange expression of the churches fall would become Baptists. There is not an Episcopail bishop who would not be glad to see a union of the churches fall would become Baptists. There is not an Episcopail bishop who would not be glad to see a union of the churches fall would become Baptists. There is not an Episcopail bishop who would not be glad to see a union of the churches fall would become Baptists. When a church was nhout to be built in a certain town, the people were divided with reference to where it should stand, one—not more than one in twenty—who has ears to hear rightly. There is, therefore, great force in the injunction. "Ho that hath ears, let him hear." But there is another class of evidences of Christianity urged by the Calvinistic organization. They hold, as strongly they begin to ask him, "What are your dottical believe that it will ever exist, except by the logical method." If they want to know whether a man is sound in faith or not they hear to asked m, "What are your doctrinal beliefs?" and if they faud that he has cortain distinct elements of heights. Inchristian inventory of doctrines is made a con-dition of Christian recognition. Now i hold, farst that hore ought to be a body of truth to in the fuel was none on the sound in fault or not-ter was not a sound in fault or not-ter man live in a one-story, a three-story, or a five-story house, jugat as he pleases. Let overy one keep house, too, as in a live in a one-story, a three-story, or a five-story house, jugat as he pleases. Let overy one keep house, too, as in the lives, Lory one or. If a man is bod, low pin all the bet-Christian. A certain inventory of doctrines is made a con-ery man live in a one-story, a three-story, or a five-story dilion of Christian recognition. Now I hold, first, that there ought to be a body of truth to be taught to our children, to members of our church, and to the community. I do not object to a body of divinity—if it other toward bringing about unity in the world.

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sider to be the true Church, and observe its ordinances, certain systems of religious faith, as far as the masses of They hold that if a man has been baptized into this mankind are concerned, one of two evils will follow. When

of any church, if he yet loves the Lord his God and his fellow-men, and by his life evidences the reality of that love; for the evidence of piety is not in any out-ward form, but in the inward experience. It is the working of the inward experience in the daily life that makes you Christians---that makes you like Christ, who is your Pattern. ... Well but." you will ask, ... do you mean to say that a man may throw the church away?" No; think it is a great misfortune for a man to be separated from the church. But although I think that the church, and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the Communion of the church, such as Baptism and the communion of the church, such as Baptism and the communion of the church, such as Baptism and the communion of the church who as Baptism and spectra the such as the solution of the such as been of the second while septi-church, nor observe its ordinances, but ordi-mances are servents and helps of your Christianity des and walk there, which he could be four or five days in drive there, which he could do in about two down, and go to New Haven in either of these and wagon, and go to New Haven in either of these four ways, but some of them are casier and more expanditor the solution of the solution o

go to New Haven in either of these four ways, but some of them are easier and more expeditions than the others. Now I think it is very much so in respect to the ways of getting to heaven. The church is a road fitted up with cars, with station-houses, with all man-with rollgion, and says he does not think anybedy is a Chris-mar of anotheness to make our ionrnow there easier. The ways of getting to heaven. The church is a road fitted up with ears, with stationhouses, with all manner of appliances, to make our journey there exists at the thing and say, "I by you not believe your mother was a Chrissian ?" And if he happened to have a stat for a mothor, he mays, "I think if there ever was one, is not far the travels with an up refers to travel on foot, he mays, "I think if the happened to have a stat for a mothor, he mays, "I think if there ever was one, is was one?" And he say, "She was a most in the nurveler, and that he may reach his destination. And if he travels by himself, his journey is a lonesome one, this was one?" And he say, "She was a most if a traveler, and that he may reach his destination. And journey, 'You will find the church a help to you in the weak the nevertheless a traveler, and may arrive at the journe, 'You will find the church a help to you in the soul—that is the thing which is essential. The ordigate this was are bis only reply. Lever saw a man that ne matter how much of a skeptile hum hight he could yours, 'You will find the church a help to you in the soul—that is the thing which is essential. No outward thing whatever is essential. The ordigate this maken by every intense, narrow and mances of the church are useful. If a man does not want to walk, there are the cars which he can take, so me, however, get to sleep in the cars; but to those that need help, they are helps. But remember that while they are more distance things. I think is to see this bereformed of the church are useful. If a man does not mances of the church are useful. If a man does not helps merely, they do not belong to the category of more and that has fafter was living, and maner of conforts, to bring him down to Egypt, and the say to the search and the way down to Egypt, and the way wont to do in his younger days, and walk, as he was wont to do in his younger days, and he had traveled on foot all the way down to Egypt, and the way wont to do in his younger days, and walk, as he was wont plety in them. The union prayer-meetings of 1856–7, did more, I think, to

that they might see—this he did twice; sometimes he sent them to a pool, saying, "Oo wash." and they be-came clean, and were healed; sometimes he asked them what they would have him do, and then healed the and sometimes he anticipated their wants, and healed and sometimes he anticipated their wants, and healed them; sometimes he asked them first, and then par-doned their sin, and sometimes he pardoned their sin without asking them. In other words, he executed the sovereignty of God as the nature of the individual cases and the purposes he had in view required. Just as eir-cumstances dictated, so he proceeded. And the mode of Christ's administration to the body, is a fair index of the mode of God's administration to the soul. One man receives the Divine influence in one way, another man receives the Divine influence in one way, another man in another way, and another man in still another way. In the cases of some, this influence is accompan-ied by an overt and out-bursting experience, and in the cases of others it is accompanied by a quiet, calm experience. The Bible, therefore, says very little with reference to those romantic kinds of experience in the beginnings of religion, which are so disclosive and im pressive to the senses, and about which sectaries say

Whenever a man's soul has freed itself from the bondage of selfishness, and begun to love according to the haw of benevolence, that man has entered upon a Christian life, whether he can tell the precise time when he became a Christian or not. Sometimes men can tell you the year, the day in the year, even the hour in the day, and almost the instant, when they met with a change of heart. Now a man's ability to give the date when he became a Christian is nothing against him; and yet, when a man says to me, \cdots 1 was in the great revival of 1856, and oh, for more than a week, I was like a man hung over perdition; and one night 1 prayed, and prayed, and prayed, and was in such distress of mind that 1 could get no sleep; and Such distress of mind that I cound get no steep; and just as the clock struck twelve, there suddenly came a divine light to my soul, which deluged it with very joy, and I have been a Chistian ever since,"—when a man says this to me, and A find, on inquiry, that he is commended, and your negative very selfish, and very passionate, and very niggardly and very worldly, I do not believe that he is a Chris ian, just because he can put his finger on twelv, 'clock at night, in the month of June, in a certain tian. year, and say, "That is the time when I was convert ed." The giving of the date, and the saliency of the facts, do not have one whit of effect on my mind, if the

If, on the other hand, when I inquire concerning the had been developed in me in such a way as to be imperbeen converted, for I have not passed through any remarkable experience, by which I am enabled to fix upon the day or the hour when I met with a change in my feelings,"—if, when I inquire concerning a man's man feel every day and hour that his life is governed by a spirit of benevolence, and he need not trouble bimself to be able to give the time when he got relig-ion. The date is of no account, if the life is only right.