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THE SERMONS

Of Revs. HENRY WARD BEECHER and EDWIN H. CHAPIN are reported for us by the best Phonographers of New York, and published verbatim every week in this paper. THIRD PAGE-ROY, Dr. Chapin's Sermon, RIGHER PAGE-BOY. H. W. Beecher's Bermon

Written for the Banner of Light. TOPHANIA.

A TALE OF FRANCE AND ITALY,

BY OPHELIA MARGUERITE CLOUTMAN.

CHAPTER I.

it was toward the close of a sultry summer's day, in the year 1680, that a pair of youthful travelers might have been seen entering the smiling and stirring city of Naples, by the road leading direct from Capua. The elder of the two, a tall and melancholy-looking boy, of perhaps eighteen summers, seemed hardly fitted to assume the office of protector to the dark eyed, joyous oreature at his side, whom he frequently addressed as care serella, (dear sister.) and who, to all appearances could not have been his junior by more than a couple of course of his conversation with the cunning and years.

Across one shoulder the boy. Angelo, had slung a light goitar, whose faded ribbon and bruised case without the slightest intention of injuring, in any showed traces of long and frequent use. From beneath | way, a government to whose favor and encouragement his left arm peeped out a small sketch book and an old he had thus far owed his success and advancement portfolio, which denoted the existence of no inconsid- in life. That his simple language had been misconorable amount of artistic taste, if not genius, in the strucd by the Profect, who had doubtless been his beperson of one so young. Hand in hand the happy pair trayer in the matter, was a clearly established fact in wandered on for some distance, glancing eagerly at the the mind of the young sailor; but his Italian pride of crowds of mirth-loving Responitant that, riding or spirit would not permit his wife to sue for mercy for walking, flooded the Chinja, or, pausing occasionally his sake at the feet of the King, as she begged to be in the midst of their sight scoing expedition along the allowed to do; neither would be himself request an Capo de Monte, to watch the groups of lazy, sun explanation of the affair from the lips of his Majesty. browned lazzaroni, as they listlessly dragged their fish-note to the shore, or, chattering their teeth, to in- for a return to Corsica, the land of ber birth; but her dicate a desperate state of starvation, ran wildly after the gaily-painted vehicles of the nobility shouting and honor as to become a dependent upon the bounty of screaming at the tops of their voices, in frue maccaroni | his wife's relatives. Mariette, who was by no means glbberish . Datemi qual che cosa 12 which, being in an indifferent musician upon the guitar, and who had terpreted into plain English, signifies nothing more for two or three years provious to her marriage with nor less than the modest request, "Give me some. Antonio been looked upon as the most accomplished tifing."

past completely deluged the blue waters of the bay in upon her to good account. its own crimson light, was fast fading from view, the vision-dazzled youth, suddenly recollecting his companion's fatigue, began to look about him for a place wherein he might with safety procure, a supper and lodging for his black-eyed protege, Tophania, and himself. Through the kindness of a poor artisan, who was just returning home from his day's labor, our youthful tourists-both of them strangers in Napleswere shown to an humble inn. situated in the ontadventurers were soon regaled with an excellent dish on the morrow. of steaming maccaroni, and clean if not remarkably soft

Wishing our young friends buong notic, after their Wishing our young friends buona notic, after their some two months previous while crossing the Pontine dusty and tedious day's journey from Capua, I will Marshes, and which had at one time threatened to deembrace the present opportunity of narrating to the reader a few facts relative to the provious history of of no small import to the heart of the Corsican wife, the two humble personages thus early introduced to to whose persoverance and energy the daily sustenance public notice in the first pages of our story.

Tophania Spallanzani was born of poor but respecta- himself possessed of but slight musical qualifications. ble parents, at Caligari, on the island of Sardinia, during the latter part of the year 1664. While cruising about the coast of Corsica in his profession of a sailor in the King's service. Antonio Spallanzani, then a young man of twenty-five years, chanced to make the acquaintance of one Victor Fouray, a fisherman of Bastia, on the northwest coast of the island. The in the world's great arena so bravely and uncomplainresult of this intimacy between the old Frenchman and the gailer. Antonio Spallanzaul, was the latter falling desperately in love with the fisherman's only daughter. the lovely Mariette.

A speedy marriage followed the young Sardinian' declaration of affection for the youngest child of his newly-made friend. With tears in her lustrous black eyes. Mariette Fouray fervently embraced her widow.d father and twin brothers, Pierre and Francois, of whose brave hearts she had long been the joy and pride, and, taking the profered arm of her husband, quietly suffered herself to be led on board the vessel waiting to convey them to Sardinia.

Arriving at Caligari. Antonio had hardly succeeded in establishing his beautiful bride in a new and comfortable home, before he received orders from his sovoreign to embark at once upon a voyage to the East Indies. Antonio who had risen to the honorable position of first mate of the royal cutter-ship "Victor Lorenzo," entirely through his own industry and perseverance, was sufficiently ambitions to aspire to the rank of captain, after two or three years' more of experience should have passed over his youthful head. Accordingly the happy bridegroom set sail for Calcutta. with a light heart and many expectations for his fortune, success and welfare.

Returning to Sardinia, after a year's absence during which time the loving and devoted Marriette and Tophania and Angelo, to whom she had more had become the mother of a beauteous girl babe, which she had christened Tophania, after her own god-mother in Corsica-Antonio hastened at once to the humble yet comfortable cottage in which he had eashrined his heart's best idel, on leaving Caligari, a twelve month before. Arriving there, he found his beautiful wife, with her infant closely pressed to her bosom, in tears. The warm hearted sailor, feeling that his own cup of earthly happiness was indeed filled to overflowing, could not comprehend the nature of Mariette's sorrow, and forthwith began bantering her upon her dull spirits and tear-bedewed face, at an hour which should have been to both an equally blissful one.

A look of intense agony crossed the pale brow of the young wife, as, rising from her seat and laying her babe upon a neighboring couch, she took from her pocket a paper bearing the imperial seal, and; without uttering a single word, placed it in the hands of her astonished busband.

The seal was already broken; for the watchful eye of love bad read, at the first glance at that royal document, that all was not well with the absent one Woman's curlosity is not easily satisfied, especially when united to wifely anxiety for the wander's rafety when united to wifely anxiety for the wander's rafety o In Coraica, a weman who improvises the ballata, or and welfare, as was the case with poor Mariette. Tuneral lament, in the presence of the dead.

Tearing open the carefully-folded document, she learned what, some three hours later. Antonio himself could bardly bring his mind to fully believe-that Antonio Spallanzani, first mate of the Victor Lorenzo. was not only discharged from the royal service, but was also exiled for the space of ten years from Sardinia, on the charge of having disclosed some important facts relative to the Sardinian government while holding a business interview with the Prefect of Ajaccio, during his visit to the Island of Coreica.

Upon finishing the contents of the paper which Marriette bad handed her husband for perusal. Antonio had sunk silently into a chair completely overpowered by so unexpected and startling a revelation. In vain he endeavored to recall the exact language made use of during his interview with the Corsican Prefect a year previous. He remembered nothing particular that was done or said upon that occasion. except that the Prefect had extended to him much courtesy and hospitality, at the same time professing to feel no slight degree of interest in his Sardinian neighbors.

After reflecting closely upon the subject, Antonio came to the sensible conclusion that if he had, in the treacherous Prefect, chanced to let fall, any secret of vital importance, he had done so unwittingly and

Upon leaving Caligari, Mariette plead most warmly busband would not so far compromise his pride and seratrice o in her native village Bastia, now deter-Finding that the sun, whose rays had for some time mined to turn the talents which God had bestowed

With a heart less blighted and discouraged by misfortune than that of the exiled Sardinian, the young mother, accompanied by her infant daughter and spirit-crushed husband, bade adieu to Caligari, the scene of their mutual joys and sorrows. After some five years wandering through Northern Italy in the capacity of traveling musicians, our humble trie took lodgings for the night at a small roadside inn, in that most wretched of Neapolitan towns, Fondi, preparaakirts of the city, where the hungry and body-tired tory to a continuance of their journey toward Naples

About midnight, Mariette Spallanzani was seized of her little family were chiefly owing, Antonio being

A few days severe strain upon the already loosened cord of life in the case of the faithful Mariotte, and the chain of mortality was suddenly severed forevermore. Worn out by incessant watching and fatigue, as well as by intense grief at the loss of his poble. minded and affectionate wife, who had borne her part ingly, the once stout-framed sailor, now wasted and feeble, became an easy prey to the vulture, disease. Three weeks from the day on which Mariette Spalianzani breathed her last, Antonio was laid to his final resting-place beside the cherished companion of his life pilgrimage.

Tophania, at that time a child of six years, escaped the postlience which had lain her parents in the grave, and found a comfortable though by no means luxurions home with the kind-hearted innkeeper and his wife, who had lavished so much care and attention upon Antonio and his wife during their severe illness.

Providence having denied this honest-hearted Nonpolitan couple children of their own, they had generusly adopted the orphan child of a distant relative who still retained his family name. Angelo Martini. At the period of Tophania's introduction to the home circle, the boy Angelo was but eight years of age, and although remarkably slight and effeminate in appearance, was nevertheless noted for the precocity which he exhibited in sketching roughly the various objects around bim.

For ten years life glided calmly and happily on to this orphaned pair, whom a mutual bond of sympathy had first drawn together, and then came a change. The wife of old Torriani, the innkeeper, lay dead i than fulfilled the office of a mother, mingled their tears in common, as they stood hand in hand beside her coffin.

The old inn of Fondi passed into stranger bands: and Torriani, who felt that his earthly race was well nigh ran, proposed ending his days in a cottage near by, which he had bought with the earnings of long years' labor a short time before his wife's death, intending it, upon the occasion of his own decease, to Angelo and Tophania, whom he sincerely hoped to see united in marriage ere another year should have passed over their youthful and loving heads.

But with increasing years grew and strengthened the love for art which the boy Angelo had so plainly manifested during the earliest stages of childhood. A desire to perfect himself in the study of painting awakened a corresponding desire in Angelo's breast to behold Naples, that world of beauty, gayety and art. The love of adventure baving been, from early associations, a paramount feeling in the heart of the or han girl Tophania, she not only encouraged Angelo in his newly-conceived scheme, but also expressed a firm determination to become a copartner in all future

After the most unavailing remonstrances upon the his face. part of the aged Terriani, who looked with horror upon the undertaking of so hazardous an enterprise, the boy artist—his purse scantily filled with money accompanied by Tophania, set out for Naples, where he hoped by carnest study and industry to be soon able to furnish his beloved sister with the means of procuring an education, besides providing for them both a comfortable home. Their arrival in the Neapolitan kingdom having been duly chronicled, and ome slight ineight into the private history of the principal characters of our story having been granted my readers, I will beg their further attention to a little circumstance which occurring some three months

CHAPTER II.

minded.

ater, constituted the turning point of a life whose

earliest aspirations were essentially pure and high-

In a scantily furnished apartment of a crazed and lilapidated looking building, situate in a remote quarter of the bustling city of Naples, Angelo Marti-ni lay sick of fever. Boside his humble couch stood an casel, upon which rested a half finished pictures fancy sketch to all'appearances—in whose handsom lineaments a close observer might have traced a strong resemblance to the countenance of the heroine of our aketch, the dark eyed Tophania. Pallet and brushes were alike neglected, now that the hand of disease was pressed upon the art-student's pale brow. A step, light and hurried, rouses Angelo from the listless stu- nia received daily by singing in the streets and public por in which he has lain for the past half hour or more, and a moment later the door of the spartment her for a few hours every afternoon, afforded a comis swung open, and Tophania Spallanzani, in all her fortable support to a pair whose infancy had been rich, dark style of girlish beauty, bounds eagerly into the room.

"See I see I care Angelo!" exclaimed the delighted girl, moving toward the couch of the invalid, and hastly extracting an exquisite diamond ring from her finger. "is not this a rare gift for a stranger to bestow ipon a poor guitar player?"

The bright eyes of the sufferor, which a second before had looked so warm a welcome, grew sad and reproachful in their expression, as in trembling accents, he inquired of his handsome companion by what means she had come in possession of so valuable a trinket.

"White singing on the Chiala this afternoon, a song to his own base conduct, of which, also, which my dear mother had taught me in my infancy." Bpallanzani became the unfortunate victim. said Tophania, "a bandsome equipage drove up to the and idlers, and the next instant a dark and noble look. my song, a mournful and pathetic ballad, when the would accompany him in a short drive upon the Capo easel. de Monte, he would reveal to me a much easier way of in the public streets of Naples."

course you refused his insolent offer," interrupted the invalid, at the same time raising himself npon his couch with an expression of kindling anger leaming in every feature.

"No, indeed I did not," replied the young girl, with degree of hauteur and self-determination that quite tartled her companion, from its very unexpectedness. It is not often, now a days, that a strolling balledf the moment, Tophania stooped down and pressed a iss upon the marble brow of the fair invalid.

.But you have not told me how you procured the fine lady." continued Angelo, after a second's pause. "And who knows but what some future day may see me one," replied the young beauty, with an imperial toss of her handsome head. "But, to be frank," she continued, "this costly ring was given me on condition that I would consent to accompany the donor on even for a moment, the truth and constancy of his beils return to Paris."

.. In the name of the Virgin, who is this man, who, n the space of a few short hours, has so far ingratiated himself into your favor, as to propose an clonement ?" exclaimed Angelo Martini, with an earnest nose and warmth of manner that was truly alarming to exercise of his daily vocation, a lodger in the dwelling witness, in the person of an invalid.

Tophania was terrified. Never before since the time of their first acquaintance had the young girl known what it was to possess a secret that was not shared by her foster-brother. Even now, while she heritated disclosing the stranger's name, she felt keenly the penetrating glance of Angelo's dark blue eye. Affecting an air of composure which was quite at variance with the restless vibrations of her little heart, Tophania said, in a firm tone, "the nobleman's name, Angelo, is Mazarin, if I understood him rightly;" and the roung girl, as if conscious of the recognition which was about to follow, turned her face away to hide the emotion there expressed.

"Mazarin ! You cannot mean Cardinal Mazarin, he present prime minister of France!" exclaimed Angelo Martini, with a questioning look. "The same, care fratella," (dear brother,) replied

l'ophania, blushing deeply, "I think he is at present upon a visit to relatives raiding in Naples, where the earlier portion of his life was spent." For a moment the youngartist remained silent; then

sinking back upon his pillow, from which in a state of feverish excitement he had buconsciously raised himself. he said. In a clear, but low tone, fixing his large blue eyes steadily upon the crimson-tyed cheeks of his compan. mistress of the King of France. I trust that you have lon, "Tophania, report hath branded this same Cardinal a villain. Beware how you accept the proffered sigh the exhausted Angelo turned his face to the wall, drowsy God, Morphens.

movements and wanderings of her dear foster-brother. stranger that marred the otherwise glorious beauty of introducing me at court, presented me as his nicco

Angelo said no more to Tophania upon the subjec of her new acquaintance that night, for being greatly fatigued both in mind and body, he partook sparingly of the repast which Tophania's hands had prepared and then sank into a most refreshing slumber.

The following morning, upon the young girl's denarture for the scene of her musical labors. Angelo called her to his bedside, and said, tenderly, while the tears started involuntarily to his azure eyes:

"Care sorella, you have toiled faithfully for our support for several weeks, during which time I lay weak and helpless; but, thanks to the Holy Virgin, I am now much better. To-morrow I shall at least be able to resume my artistic studies, if not strong enough to accompany you in your customary strolls upon the Chinja and Cape de Monte."

Tophania, who still loved her foster brother with all her heart, seemed touched by the deep sense of gratitude evinced by Angelo, who, for some nine months provious to his illness, had been her main support and protector. By close application to his cherished art, be had been enabled to accomplish what, to his boy ish eyes, seemed mixicles. From a well known print seller n Naples he had obtained the loan of one or two timeworn engravings, which he succeeded so well in copying as to induce the print seller to give him an order for the painting of a small picture each week. The compensation thus received-although an exceedingly meagre one-together with the few coins which Tophacafes, where Angelo generally managed to accompany passed amid scenes of poverty and hardships.

For several weeks, owing to the severe illners of her foster-brother, Tophania had been obliged to rely entirely upon her own energies and abilities for the neans of subsistence. Her great beauty, and sweet, though by no means cultivated voice, had at once attracted the passionate gaze and admiration of Cardinal Mazarin, who was recreating for a few weeks among the scenes of his native city.

Anxious to produce the favor of Anne of Austria, the queen of Louis XIII, the artful Italian devised a plot for blinding the eyes of the unsuspecting monarch to his own base conduct, of which, also, Tophania

But to return to Angelo. Upon the departure of spot where I stood, the centre of a group of children Tophania, who had bestowed more than ordinary care and time in the preparation of her simple yet fanciful ing man, scemingly an Italian by birth, sprang out of toilette that morning, the young artist aroso refreshed the carriage, and elbowing his way rapidly through the from his couch, and after partaking of a slight repast. crowd, was soon at my side. I had but just terminated gat down to mix his colors for the completion of the fancy sketch, or rather portrait of Tophanic, which distinguished stranger whispered in my ear, that if I had stood for weeks in a half-finished state upon his

Absorbed in his work, Angelo heeded not the flight procuring a livelihood, than by singing and oplaying of time until the gathering shades of evening warned him to lay aside pencil and brushes until the light of er day should dawn upon his vision.

Darker and darker grow the night, but still Tophania came not. Thinking that some slight delay had pre vented the young girl's return home at an early hour, Angelo set about preparing supper, thinking by his own handiness to afford his beloved sister a pleasant surprise upon her arrival. Nine o'clock came, and yet the wanderer tarried abroad. Intense anxiety as to singer gets an opportunity of riding in a nobleman's the probable fate of Tophania now pervaded the breast carriago. I only withed that you were along with of the young artist. The plain but well cooked repast me, Angelo; the air from the bay, and the sight of so | which Angelo's skillful bands bad prepared, lay coolmany gay equipages upon the Capo de Monte, would ing upon the table. To eat or sleep that night, without have gladdened your beart, and made you quite well the knowledge of his fair companion's safety, was a igain, my dear brother;" and, actuated by the impulse | moral impossibility. Acting upon the impulse of the moment, the excited invalid seized his hat and rushed ont into the streets; determined to ascertain some clue to the whereabouts of the lest Tophania. After a long ing; so valuable an ornament is fit only to be worn by and unsuccessful search throughout the most frequented portions of the city, the thought that perhaps the object of his solicitude had been decoyed away by means of the cunning machinations of Cardinal Mazarin flashed suddenly across the oven-heated brain of Angelo. Never before had the art-student doubted. loved companion. The thought of Tophania's desertion was madness. Life, unchecred by her presence, would be insupportable.

Morning dawned. At an early hour, before the busy hum of the awakening city called forth man to the characterized by the artist as "bome, sweet home," passed out into the open air. Upon the lower step of the flight of rickety stairs leading to the ingrain entrance of the building, lay the apparently lifeless figure of a man. Upon nearer approach the humble artisan recognized the features of Angolo Martini-the occupant of the attle story of the bouse. Weak and exhausted after a long night's search, the poor artist had fallen prostrate upon the steps of his own dwell-

Wocks of delirium and fever followed this piece of imprudence upon the part of the invalid, who would have died had it not been for the kind care which he received from the bands of a generous hearted widow woman, who lived in the chamber beneath the apartment rented by our hero. Some three months after the above circumstance transpired, Angelo, who had again resumed his artistic labors with increased energy. received a scaled note bearing the Paris post-mark. Upon opening the document, the amezed youth read as follows:--

"Caro Angelo-You will doubtless be delighted to learn of my sudden rise to good fortune and happiness. I am no longer the humble guitar player of Naples, but the (I almost blush to speak it, care fratelial) adored so far recovered your health as to be able to resume your labors in the field of painting, which I feel conriendship of such a man;" and with a long drawn Adent you will sooner or later adorn and glorify by your pencil. Forgive me, I beseech you, the cruelty I and closed his eyes as if to woo the presence of the was guilty of in deserting you in the hour of sickness. You must believe me when I tell you that I have wept For a moment or two the young girl pondered upon long hours at a time, even at the remembrance of that the words to which her companion had so calmly given | sad yet eventful night. My great personal beauty and utterance. Now that she recalled to mind the hand. my voice—which Louis' liberality of purse is doing some features of the distinguished Italian, she could much to cultivate—are the universal ambicots of connot help acknowledging to herself that there was a versation at court. Even Queen Anne believes the cold glitter about the small and deep-set eyes of the ruse perpetrated by my friend the Çardinel, who, in

whom he had brought from Naples with him. I know you will enjoy so admirable a joke, especially when I tell you that the King is willing to remit you any specified sum of money for the purchase of the fancy sketch which I sat for a fow days previous to your sickness. Are you not proud, Angelo, of your sister's success and prosperity? Now, indeed, are my girlish dreams of glory and splendor being realised! Addio, care fratella. (you see I have not yet forgotten Italian. although in a Prench community,) write me at your carliest convenience, and do not fail to remember I am no more your simple-minded Tophania, but henceforth and forever your eternal friend and well-wisher.

MD'LLE MAZARIN," Horror stricken at the contents of the letter which l'ophania's hand had penned. Angelo sat for some time motionless in the chair into which he had dropped upon recognizing the chirography of his once dearly-beloved foeter-sister.

When he rose from his seat a look of stern determination was visible upon his pole yet handsome face. Selzing a brush from out a cup of black paint, Angelo advanced toward the half-finished portrait of Tophania. which he bad kept veiled from sight since the night of his companion's voluntary desertion, and, removing the drapery shrouding it, slowly drew the blackened brush across the face several times until nothing remained of the once brilliantly beautiful face but an unnightly daub.

From that hour, Angelo resolved to blot out from his heart the memory of one whose future existence bade fair to become as black and sin-steeped as the chon colored paint which now disfigured the once glowing CONTAS.

Three years had passed, during which time Tohpania Spallanzani, or Mademoirelle Mazarin, as she was commonly known throughout Paris, was the fair cynosure of all eyes. So great was her influence over Louis XIII, that he now but seldom visited the apartments of Anne of Austria, except to confer with her and Cardinal Mazarin. (who was now the devoted paramour of the hitherto coquettish and invincible Queen.) upon affairs of state.

Being naturally an apt scholar, and the pol of an immederate abare of ambition. Tophania, as might be expected, profited wonderfully by all the instructions which she received in the various departments of art, from the most competent masters, by whom the King joyfully surrounded her. In music and dancing she was the most thoroughly accomplished woman at court, and being the publicly acknowledged mistress of the King, was consequently at once the admiration of the courtiers, as well as the envy of the

Among the most beautiful women who graced the festivities of the Palaco of St. Germain each week, was Marjon de l'Ormo, a celebrated courtezan, whom Victor Hogo has immortalized in one of his most brilliant dramas. At that time, the office of Master of the Horse was held by Henry, Marquis of Cinq-Mars, whose and fate of death man the scaffold has been a favorite theme for poetry and remance. The latter, preferring the charms of female society to the sports of the field, used generally to leave St. Germain under cover of the night, at an hour when he supposed the King had retired to rest, for the purpose of spending several hours in the company of Marion de l'Orme. Cinq-Mars being on several occasions absent from his post, the King's currosity became excited, and upon making inquiries as to the cause of his absence, he at last succeeded in discovering the intrigue.

Marion de l'Orme was commanded to take up her residence at the Palace of St. Germain, in spite of the numerous protestations of Tophania to the contrary. and Clag-Mars was forbidden to enter ber apartments except by special permission from the King. The more delicate blonde style of beauty of the fair conrtezan, Marion, at last succeeded in rousing the admiration of royalty. For a sensualist, a new mistress, like a new toy to the eye of a child, is a novelty.

Tired of his Italian l'amour, as the King termed Tophania, Louis soon became enslaved by the powerful charm which the experienced courtezan know so well how to exert. The high favor extended to Marion de l'Orme by

Louis Xill, excited the double jenlousy of both Cinq-Mars and Tophania. How to rid berself of so beautiful a rival was a problem for Sardinian intellect to solve. In her great distress of heart, the neglected favorite applied to Mazarin to redress her wrongs; but the Cardi. nal, influenced by Anne of Austria-who had neverreally liked Tophania, but merely tolerated her because. of her supposed relationship to the Prime Ministerrefused to address the King upon so delicate a subject.

Finding herself cast off by the King, who was but. too happy in the exercise of a new affection, Tophania. at once proffered her friendship and valuable services. to Cinq-Mars, who, finding his mistress untrue to him. resolved upon snatching her from the embraces of the. King by taking the life of her he had a few months. before sworn to cherish and protect forevermore. From her mother, Tophania Spallanzani inherited the Corrican spirit of revenge, and being personally interested in the matter of Marion de l'Orme's death, she was only too willing to become the instrument of execution in the hands of the incensed Marquis.

Retiring from court for awhile, she anxiously waited an opportunity for the fulfillment of her base purpose. Fortune, or rather his Satunic Majesty, favored herwicked designs. Apprised by Cinq-Mars, (who still retained his office of Master of the Horse in the royal household.) of the sudden illness of Marlon de l'Orme. Tophania, in the disguise of a monk of St. Bernard, presented herself at the gates of the palace, as the possessor of an infallible remedy for all human Ills ... The King, anxious for the speedy recovery of him. favorite, gave orders for the monk's admission to the chamber of Marion. Having sent out of the room ber serving-maids. Tophania took from her breast a small: vial labelied "holy oil," and pouring a single drop. into a wine-glass of water, gave it to her patient to drink, with the comforting assurance that she would : soon fall into a refreshing slumber.

A half hour later, when the King entered the spartment of his mistress, he found the monk gone, and Marion de l'Orme cold and lifeless upon her couch. Medical examination at once proved the fact of the: deceased having come to her death by polion. Bus picton for a time rested upon Cinq-Mars, but the vislent grief which he exhibited upon both's informed of the death of his former mistress, as quickly mienced

From Paris. Tophania escaped to Haples, where the entered the studio of Angelo Martini, now promoted to the office of court painter, in the new disguise of a poor artsiedent. Finding hereelf alone with Angelo. the wicked woman, after first locking the door of his apartment, discovered benefit to Angelo, entreating him by the love he once bore her, to marry her, and thus save her from further disgrace. The young artist coolly informed the sill beautiful Tophania that he had found a worthy object upon which to bestow his love, in the person of Signorina Calipsi, a noted Neapolitan belle.

Vexed beyond measure at Angelo's refusal to marry her, Tophania again determined upon seeking revenge by secretly poisoning the idel of the artist's soul. A masquerade ball at the King's palace afforded Tophania a fine opportunity of debuting at court in the garb of a veiled minstrel. Perceiving Angelo in close conversation with the lovely Italian beauty, Signorina Calipsi, Tophania retired to a small room in a distant part of the palace, and having concealed herself in a closet, cent a messenger to inform Signor Martini and Bignorius Calipsi that a distinguished stranger desired to speak with them in one of the private rooms of the

palace. "Angelo and his lovely companion obeyed with alacrity, and upon entering a small but handsomely furnished apartment, were invited by the messenger to take wine, which they accepted, as both were already much exhausted with the pleasures of the night. The messenger retired, leaving the lovers alone for a few moments, when, to Angelo's surprise, the Signorina started up from the couch upon which she was seated. declaring that she had been poisoned.

In the midst of her agonies, the door of a neighboring cabinet opened, and, tearing off her veil, Tophania Bpallanzani stood before them, in all her fleudish beauty ! Divining her purpose-that of separating him by death from bis companion-Angelo drew from bis bosom a dagger, and, pointing at his breast, resolved to brave death with ber whom he loved.

Beeing Angelo's desperate determination to die, the conscience smitten woman offered to extend an antidote to the dying Calipsi, on condition that both would keep her secret inviolate. The lovers readily promised, and the innocent Signorina was restored to

Some five years later, while Angelo and his wife were passing a few weeks at Venice, they were shocked at hearing of the intended execution of Tophania Spallanzani, the beautiful female poisoner. Even then, Angelo would have outstretched a helping hand, but it was too late; the doom of the wretched woman was sealed by death. From her, a certain and speedy poison received the name of "Aqua Toffana."

REPLY TO "W. H."

DRAB BANNER-I observe, in your issue of March 10th, the "query" of one who asks me to explain why it is wright to destroy the vegetable life, and wrong to destroy the animal life, for the purpose of human food?" Please tell your correspondent that I do not think it either right or wrong to destroy life, because that is impossible. Life is an indestructible and impregnable principle. It is only the forms of life that are liable to be destroyed, and these are everywhere and constantly perishing. This is because life itself is subject to the law of perpetual progression, and cannot remain in statu quo. If "W. H." wishes to know why it is right to cat vegetables and wrong to cat animale. I am prepared to maintain-1. That vegetable substances, and these only, are

naturally fit to eat; especially for the most advanced portions of the race. 2. That animal substances are not fit to eat, both because they induce disease and hinder human de-

velopment. This intelligence dissipates all doubts and queries as to the morality of killing animals for the purpose of

cating them.

But your correspondent asks again-...Where is the mark of distinction between the higher vegetable life and the lower animal life, to serve as a guide to know which particular individual life might lawfully be destroyed or not?" To which I answer, that I do not ecognize any such "mark of distinction" as is here imagined to exist. Neither do I believe, as the question seems to imply, that "life, liberty and the pursuit of happiness"-this earth-life, a mischievous liberty and the misguided pursuit of happiness, are among the "lualicuable rights" of any animals, not even of men. Indeed, I do not understand this insinuation of my interrogator, who asks once more-

"What would prevent the animal creation, (for instance, the dog) if 'their rights' are not to be inter-fered with, to increase to such a number, as, if not to overwhelm the human race, to become an insufferable

After re-perusing what I have made public on this subject, I cannot charge myself with a printed denial of the human prerogative to exterminate any living "nulsance." But I have endeavored to turn the attention of civilized people to the quite latent fact that all animals have certain natural rights, to which many apparently benevolent persons, as well as the mass of mankind, are grossly indifferent; and as part of this endeavor. I have written among other expressions of my moral sense, that wit is criminal to cut the throats of inoffensive cattle;" that no animal can be rightfully put to death for mere sport; that wit is not lawful for a good man to forture the meanest of God's creatures. nor to treat it less mercifully than he in its stead would desire to be treated," and various other statemeats to the same effect, all of which is respectfully submitted as my conception of truth.

GEORGE STEARNS. West Acton. Mass.

> JENNY. On a sunny summer morning.
>
> Early as the dew was dry.
>
> Up the hill I went a berrying;
>
> Noed I tell you why?
>
> Farmer Davis had a daughter. And it happened that I know, On each suppy morning, Jenny Up the bill went berrying too.

Lonely work is picking berries,
So I joined her on the hill;
"Jenny, dear," said I, "your bazket's
Quite too large for one to hil." 80 we staid—we two—to fill it.

Jenny talking—I was still—

Leading where the bill was steepest.

Picking berries up the bill.

"The imp bill work," said Jenny;
"Bo is life," said I; "shall we
Climb it op alone, or, Jenny,
Will you come and climb with me?"
Redder than the blushing berries
Jenny's cheeks a moment grew,
While, without delay, she answered,
"I will come and climb with you."

BULES FOR GOOD HABITS .- 1. Have a plan laid beforehand for every day. 2. Acquire the habit of untiring industry. 3. Cultivate perseverance. 4. Cultivate the habit of punctuality. 5. Be an early riser. 6. Be in the habit of learning something from every one with whom you meet. 7. Form fixed principles on which to think and act. 8. Be simple and neat in your personal habits. 9. Acquire the habit of doing everything well. 10. Make constant efforts to be master of your temper. 11. Cultivate soundness of judgment. 12. Observe proper treatment of parents, friends and companions .- Todd.

"Goblins damned lose not all their virtue." - Millon,

Written or the Banner of Light. LOVE. Bhe said. "You offer the fore- but what kind-ah, what kind?" And he answered, "Love all fruly human." [From Zulbergs, & Trojedy.

DT 2. D. BENDOLPH.

I will love thee as the flowers love, That in the summer weather-Each standing in its own place-Lesn rooy lips together, And pour their sweet confession Through a petal's folded paim, With a breath that only deepens The agore-lidded calm Of the heavens bending o'er them, And the blue bells hung before them, All whose oder in the silence is a pealm.

I will love thee as the dows love, In chambers of a fily: Hung orb-like and unmeeting, With their flashes blending stilly; By the white shield of the petals Held a little way apart, While all the gir is sweeter For the yearning of each heart-That yet keep cool and crystal Their globed spheres celestial, While to and fro their glimmers ever dart.

I will love thee as the stars love, In sanctity enfolden; That tune in constellations Their harps divine and golden-Across the beavens greeting Their slaters from afar; The Pleisdes to Mazzaroth-Star answering to star

With a love as high and holy,

And apart from all that's lowly-

Swaying to thee like the planets without jar. I will love thee as the spirits love, Who, free of earth and heaven, Wreathe white and pale blue flowers For the brows of the forgiven: And are dear to one another For the blessings they bestow On the weary and the wasted, In our wilderness of woe; By thy good name with the angels, And the human heart's evangels. Shall my love from holy silence to thee go.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

The early Romans were kindred, in thaumaturgy. rith the Egyptians, the Greciaus, and the Jews. Like Moses, they had their divining rod, their holy stones. and bloody sacrifices; though Pythagorean Numa, and bis bighly sphered Egeria, would arge vegetable offerings instead. To these, no blood-stained altar of bowels must yearn for the return of the divine forms Abel, or Abraham's stone, but the sweetly flowing and ceremonics of the ancient days, when the purest fountain, and the fresh fruits, as they grew from the and the Lord were significant of blood! To return to ommon mother's bosom, with sweet smelling savor. breathing as the "Saban odors from the spley shore of the lees of old time be spread abroad as fit offering to Araby the blest."

Like Moses, Romulus departed this life, "but no came back, and was sworn to, as already seen, by Plu-Moses to shut out all future life, he made no manifesta tion of the spirit after he went down on this side of Jordan. He denounced death against all who should seek communion with the spirit-world, though himself claimed to have intercourse with a familiar spirit or god; and bimself claimed the mediumship, or it was claimed for him, through whom were evolved the laws and the fixing by the finger of God.

Numa was ordained by the laying on of hands. The lod, ordained Numa, by "holding in his-tight hand a carried in his right hand. The Augur, then waving dreaming away from his neighbors to his own people night till you rest on the thorough bass of carliest all the land lying between the river of Egypt and the geological frogs. So many skeletons in armor, each reat river Euphrates, of which the Hebrews never did possess but a very small part, and only became acquainted with the extensive land of Abraham's dream, by baving to till it as slaves to their many conquerors-the dream thus proving one of . horror and great darkness" to the suffering Hebrews, though Abraham drew favorable omens from the sacrifices; for, requiring a test that he should possess the land, he said, "Lord God, whereby shall I know that I shall inherit it?" He was then ordered by his familiar spirit, to offer, in sacrifice, a three year old heifer, a killeth, and not by the spirit that giveth life. Whereas &c. "Then, shifting the rod into his left band, and of Rome, display to us, we beseech thee, clear tokens of the same, within those limits which I have marked out.' He then named the particular auspices which ma was declared king, and came down from the con-

If, unwarped by education, we compare Jewish with Gentile records, how silly appears the claim of superior, divine prerogatives, as granted unto the one this "Broad Church" determines that the clouded inand refused unto the other-as if from the Supreme lancy of the dead past shall dominate the full manhood there had flowed partial love for the Hebrews, as respector of their persons. From Abraham to Moses. from Moses to the prophets, mediumistic tests are sought and proclaimed as from the familiar spirit world. The rod of God bears sway in the Roman relics, venerable exoterics, sloughed along the ages; Livus, and boly stones obtain as well on Jadan, as and now gathered up by Unitarian deism as precious on Gentile ground. Father Jupiter; as chief, is ad deposits to cover its nakedness from the bleared sight dressed by the latter, while the early Hebrew name of of orthodox beholders! What a falling off was there, God is lost, and Jehovah a modern invention; but my countrymen! The cast off cuticles in rapport "Jehovah, Jove or Lord," it matters not the name, When the Phonicians first came into Greece, JAOpater was the common name of the Palestine God- stein of Mary Shelley; and on its frontlet Inscribedequivalent to Jupiter Father, and oft applied to kings. Before the time of Moses, Cecrops, a native of Sais, In Egypt, led a colony to Attica. Says Apacharsis. of the Most High. He creeted numerous temples and altars, but probibited the shedding of the blood of victima"-so close was deemed the sacrificial offerdustry as mark the progress from the savage state.

cherish justice and protect virtue, and continually divinity. watch over our thoughts and actions. For the Greeks universally believed the immortality of the soul-That the spiritual soul, the mind, is enveloped in a that they could foretell better than their Gentile neighsensitive sool, which is no other than ashumorous and bors, nor that the Most High was the respecter of their

which it is moulded, and whose resemblance and dimensions it forever continues to retain." Apart from the Blost High, men and Gods had a common origin. The Leantiful and true of heart rose first to the kingdom of bearen-the most illustrious of mortals the first of Deml-Cods.

The Supreme Covernor of the universe is no respectes of persons. No pharmale self-righteousness of claims, wish plous trappings of exoteric rites, avail for the outpouring of the spirit, which listeth where there is receptivity to influx. The land of Judga is no more holy than other land. The spirit world opens as readily to one as to the other, according to insight, needs, and willingness to receive. If more was accorded to Gentile than to Jew, it was because the former had immortality growing with his growth, and strengthening with his strength, while the latter had no such light in his law, but limited his sphere to material life. Old Jowry was the land of the Sadducee, with his life bounded by the earthly sphere; and with misused senses he were his shroud, "for to-morrow we

Yet the afflatus upon Jew and Gentile was the same. as Josephus and Philo admit. The Gentile prophets. when speaking, were agitated by a divine inspiration. in like manner with Hebrew Bards and Seers when "the band of the Lord" was upon them, and his word came to them with a "Thus saith the Lord."

"There is a Deity in heaven," says the old Roman. Thou doet exist, great Jupiter; not without reason have we consecrated you in this mansion, as the father of Gods and men." Equivalent to the house at Jerusalem, after wandering in the ark, and equivalent to the . Father of all spirits." God appeared in dreams to the Romans as to the Jews, and is described in Livy as having "the figure of a man, of a form larger and more majestic than the human." After speaking of forms and ceremonies which are of a piece with antiquity generally. Livy says, "Although the memory of every divino and human rite has been obliterated through the preference given to everything new and foreign, above what is ancient, and the growth of our own country, yet I thought it not amiss to recite these particulars as they have been transmitted to us, and even in the very words in which they were expressed."

In great exigencies, self-immolation, to the impending crisis, became the scape goat and atonement for salvation. Such devotion saved those for whom it was offered, and opposing forces would be panic struck as by some pestilent constellation. The self-devoted, like Curtius and Decius, took the sins of multitudes unon themselves, and thus "drew down all the dangers and threats denounced by the Delties of heaven and of hell." Contemporary Jewishdom had their devoted victims of man and beast as sin offerings and atonements, and are the bases of our blood theologies to day.

How our retrograde Unitarians must sympathize with these earlier rites of excellices in blood! How their them, is to rear a "Broad Church," whereby imbecile as it rose from infinite variety of flowers, baimy plety may be strengthened, and a drivelling dotage in the Most High. Hence, in Sunday schools, are taught patriarchat ages, bloody rites, and oblique morals, as nan knoweth of his sepalebro unto this day." The appropos to young ideas shooting in Yankeedom. Uni-Roman bas the advantage of the Jew in that his soul tarlans rush down the past with light streaming after them, from which they flee as hateful to their sight. tarch, and Livy tells the same. It being the aim of and choose to grow in darkness and in the shades below -for such is the undeveloped past-and to make it the authoritative measure of the present, is like rearing veget able and animal life in the shade with sure results of weak and sickly growth, when light is needed to give strength to body and vigor to the soul. But pursue your downward flight-resuscitate whited sepulchres-make broad your phylacteries-gage your prayers to the level of the India praying machine-and then exclaim to Yankeedom. These be thy Gods, which Angar, or high priest, officiating as Aaron, the high brought you out of Egypt. Let the Puritan kies priest, or man of God, to Moses. The Roman man of and embrace the scarlet woman of Babylon. Let their beds be one-and on the canopy of meretricious upcrooked wand, free from knots, which they called holstery be inscribed, "Holiness to the Lord," Let Lituur, equivalent to the 'Rod of God,' which Moses the higher light be flouted in tinsel, in gewgaws to the uttermost stretch of Levitical tomfoolery. Let there his Rod of God, marked out the regions of the skies be apt accompaniments of music, from pumpkin vines as corresponding to the land which the Romans should and, jews-harps, in accord with the shrill treble of go in and possess, somewhat analogous to Abraham's modern steam. Sweep the chords of chaos and old ining the tune of his such borrible din as to split even the cars of the groundlings, though long been charmed to open their months and shut their eyes, and to receive, lo here! lo there! believe br be damned i

Go to, let us build this "Broad Church" after the fashion of Babel; but in reverse order of progression, or downwards, and not ap-opening to the past, and shutting to the present and the future-in other words. bottom side up, with care. Let its tower reach not toward the heavens, but downwards to the patriarchal she goat and ram of like age, and flank them with a lages. Let each sect bring a God-Stone to swear by, as turtie dove and young pigeon. But it would seem that per Jacob, Moses, Joshua, and later Hebrewdom. Let the Hebrew Augur rend the sacrifice by the letter that them inquire of God by Urimand Thummim, or through Balanm and Samuel as Seers, as to how the . Broad the Romans did reach the fullness of the horoscope cast Church" should be built. Let bloody rites be instituby their man of God apon the skies, that it might be ted, and children stoned by the command of God for fulfilled, which was spoken by their prophet, saying, picking up atones on the Sabbath. Adopt all the undeveloped stages of Hebrewdom-for Dr. Bellows says laying his right on Numa's head, he prayed in this that the church, having pronounced the bible to be the manuer: Father Jupiler, if it is thy will that this word of God, will never recall the words. That is, the Numa Pompilius, whose head I hold, should be King church will cling to darkness, however great the light that supercedes it. The bible, being thus infallible to those who sell its "riddles" and "dark sayings," and live and move and have their being in its assumed an he wished to be sent; and these having appeared, Nu. thority, must be a closed record, and opposed to any more excellent way. Being thus infallible, however much one part may contradict another, it must be the measure of action for the full outgrowth of the present as for the infantile weakness of earliest time; and so of the living present.

Such appears the "Broad Church" which the retrograde Unitarians are attempting to build-made up of exhumated disjects membra of old sepulchres, hely with the dry bones of Ezeklel, symbolizing a "Broad Church" in a creation as monstrous as the Frankin-"Broad Chunch" route to the Jordan! across the Dead Sen in Nooh's Ark-by the way of the wilderness to the land of the Jehusites. in chariots of iron; and He invoked the sovereign of the Gods under the title through the dark valley and shadow of death on the tombs of the Patriarchs, Moses and the Prophets.

Spiritualism of old time is valuable as being linked all along the ages with its counterpart of to-day; but ngs, whether the blood of bullecks or the blood of let us beware of that ignorance which is the mother man. And when Lycaon would eacrifice a child as a of devotion, and which hows us in superstition to the more acceptable offering, no ram was present to eave, dead past more than to the living present. Let us not is with Abraham; and the blood of the infant was rest on that Spiritualism which is prescriptive, inshed as a drink-offering to God. Cecrops would sacri- tolerant, and vindictive, in proportion to the darkness ace to more benignant Gods. His offerings were the in which it is shrouded. Let us prove all things, and first fruits of the harvests, and such tributes of in- hold fast what is good, from the old as from the new; but not because it is old-for only in the ignerance, or The Hesiodic conception of the Gods was, that they craft of its devotees, has it any claims of paramount

There was open vision in old time, but it was not the exclusive gift of the Hebrew prophets; nor do we see subtle matter, the faithful image of the body, on persons, and sent to them His surer word. We do not the river.

fearn that Cod, the Ster of David, was more claired. ant than fillands, the prophet, in the camp of Cyrus. This Heathen Seer, in his prophette gift, measured the time to clause before the battle of Connua, "The prophecy," says Grote, "came to para; which made each an impression on Cyrus that he rewarded him with the prodigious present of three thousand dories, or ten through prophets, omons, etc., was an especial part of the divine government, indispensable to satisfy their Hebrew believer; though each might claim his own as oudest thunders of Singl and mount Olympus.

As there were false prophets among the Jews, so were there among the Gentiles; and both open to be Attic talents," he was rather oblique in bis vision. spirit, and a haste to return to the beggarly elements, light of Xenophon, who, like the better kind of Jeweadly divined for Mammon than for the higher God.

"Historians relate," says Livy, "that Alexander. King of Epirus, being slain by a Lucapian exile, veri-distributed among them at the casinos, cafes, and in fied, in the circumstance of his end, the prediction of the streets, indited as follows:-Jupiter of Dodona'!—equivalent to a "thus saith the "The favor of your company is requested by several Lord," of the Palestine JAC pater. The ambiguous refriends, who will meet at the St. James's Restarant, sponses of the Gentile aracles were the counterpart of Regent street, to take tea and coffee together on Months "riddles" and "dark sayings" in the Hebrew or. day night, Feb. 6, at 12 o'clock precisely." acles; and a modern counterpart can be found in mesmeric and spiritual phenomena.

were spirit voices heard along the earlier ages—as discule, white numerous others thought the whole affair tinelly heard by heretic as by the assumed true believ. a boax. Such, however, it did not turn out to be; er, whether as the Lord calling Samuel, or the voice for shortly after midnight a large number of these saying, "Saul, Saul, why persecutest then me!" or as unfortunate creatures arrived at the entrance to the too, correspondent phenomena as recorded in R. D. dreds of persons. There was an abundant supply of Owen's "Footfalls upon the Boundary of Another tea and coffee, with bread and butter, toast and cake, World"-a very excellent work.

hundred miles away.

Many prophecies and oracles forewarned the Sparwas the field of an unatoned outrage to the daughters | the object of the meeting. of Scedasus, and upon the father who went to Lacede. mon for justice, and was refused. The self-immelation in an eloquent yet pathetic and affectionate discourse, of daughters and father, rather than survive the wrong, alluding to his heaters as his "dear young friends."

taught in our schools, while the same rites to the other are denounced as false, demoniac, and execrable.

"Oh, the lover may Distrust the looks that steals his heart away. The babo may cease to think that it can play. With fitation's rainbow; alchymists may doubt the shining gold their crucibles fits out. But faith, fanatic faith, once wedded fast. To some dear falschood, hugs it to the last,"

The truth is, that in worshiping the Spiritualisms of old time, we choose to remain in the very hottomless pit of darkness and superstition, the mere sport of priesteraft, and our own infantile imbecilities. Miscrable bipeds | rend your swaddling clothes, and throw away your crutches. Walk in the open, honest rout, into the holy of holles, and if a germ of truth e there, take it. plant it, nourish all its growth to atmost length and breadth of root and branch, and when white for the barvest, take its fruit to judgment, nor doubt, in brave and apright stewardship, to eco ecorded on your front, Well done, good and fuithful ervant, enter into the joy the well-wrought talent has brought to you-not by the atonement of another's bload, whether of animal or human victim, but as you conrects, have sought and grown into largest light light. Bow not down to Levitical tomfoolery of ceremontal churches, nor to Bible, nor to priest, but only what the most High reveals anto you, apart from priestcraft and superstition. Live in goodness of heart, and kingdom of heaven is within you, with accumulating worthless the warmest body of flesh and blood.

Work out your own salvation; not in fear and trem oling, but in largest love of all well-doing, as revealed and the avenging God. So much as we are in accord with the great whole, we are happy; so much as in disthe darkness of the other and live that. According to our fullness of growth, or knowledge of the right way God." and works therein, is our progress on the hither and on the thither side of Jordan. Not in ignorance or darkness is bliss to be found. Seek light from every source; for only by this we can be saved, as one by one its laws anfold, encircling the whole. Come then to the living waters all that thirst, where fount succeeding fount uprises to the eye. Why will ye die within the narrow visions of the old superstitions? where antiquated priesthoods rear their broad churches, whose breadth consists only in the extent of darkness surrounding them. To have largest light and melody of soul, there must be adaptation of parts to utmost light of all the barmonies of heaven. Each unfolding truth is winged by ever undring symphonies, and all the sciences, and all the arts, are but the eternal preludes to the anfold-C. B. P. ing light beyond.

Don't force a man to take your advice. You can advise him to take a bath without pitching him into

LETTER PROM LONDON.

A Philantheople Revenient English Latinage The Portals of Convertation under DiSculties-English Inaccorncies, Bear Bannen-I cannot help alluding to a more. ment on the part of a large number of philanthropic gentlemen connected with the different Refuges in and about London, which reflects the highest credit on all Attic talents." Says this author, "It will be observed who are engaged in it. This movement has to deal that this constant outpouring of special revelations, with the "Social Evil." and on last Tuesday morning or rather the proceedings were to have commenced at midnight on Monday—one of the most extraorideas of the benevolence of the Gods; since rational dinary meetings for years. I am told took place at and scientific prediction was so habitually at fault and the St. James's Restarant. St. James's Hall, Regent unable to fathom the phenomena of the future." The street, in connection with this important subject. splitt-world was as readily open to the heretic as to the Tho meeting was none other than that of "fallen women," for the purpose of bearing prayers and advery Lord of Lords and God of Gods, measured by dresses, and originated in this manner:-Some gentlemen connected with the Country Town's Missions. English Monthly Tract Bociety, Female Aid Society, London Female Preventive and Reformatory Instituswayed by mandane as by transmundane influx. tion, the Trinity flome, and other institutions, feeling Though the same word of prophecy came by Silanus as auxious for the welfare of the multitude of fallen by Hebrew Seer, yet after the reception of the ten women who congregate nightly in the Haymarket, Regent street, and the principal casines and cafes in There was rather a tendency to the flesh than to the the neighborhood, resolved, after mature deliberation, to attempt to convene some of those unhappy persons when not watched by the highly sphered prophetic in- in a sultable place near those localities, where judicious addresses might be given, to be followed by ish Seers, was rather shy of those prophets who more prayer. The mode which in the convenors appeared most likely to succeed, was to invite them to tea and coffee; and a neat card, enclosed in an envelop, was

Some hundreds of these were distributed, and the

experiment met with a great amount of success, not-As common upon the Gentileas upon Hebrew ground, withstanding that many treated the matter with ridirelated of Plutarch, of Marcus Cediclus who heard a St. Jamests. Here they were shown into the large voice from beaven . in accent more than numan." See, | dining room of the half, capable of holding some hunto which the strange assembly did good justice, at the The Hebrew Eijah Invoked fire from heaven upon various tables about the room, and round which they his sacrifices, and "the fire of the Lord fell and con clustered in small parties of six or eight, chatting sumed the sacrifice." He also invoked fire upon a over the peculiarity of the meeting, and wondering couple of fifties of men, unad the fire of God came what was to be the course of proceeding. The number. down and consumed them." A Roman Consul was gradually increased till there must have been at least equally successful; for while offering sacrifice, "a flash one hundred and fifty persons present, and these were of lightning," says Plutarch, "fell upon the altar, and solely composed of the unfortunate creatures whose at once consumed and consecrated the victim." There moral and social condition the meeting had been conwas this difference, however-the Roman required no vened to ameliorate, excepting some thirty or thirtyhuman victims as a test, but he egained the great five clergymen and gentlemen who had been instrubattle over Persons, and overturned the Kingdom of mental in calling the meeting. Of course the meeting Macedon"—the news whereof was immediately known was not allowed to be a public one, as far as regarded at Rome, though none could tell how, nor where, the admission of the other sex: for, had it been so, no though ...Grotius seems to Impute to Demons or Genii, doubt a very large number would have assembled ont the communication of intelligence, says the note in of carlosity, if not for any worse motive. While the Plutarch. This author cites similar instances as "con- repast was going on, the principal gentlemen present firmed by that which happened in our time," and mustered together at a conspicuous spot, for the purwhich he relates in his life of Paulus Emilius, namely, pose of addresses being delivered to the meeting. the account of a victory, which was known at Rome | Among them were the Hen, and Rev. Baptiste Noel, on the very day it was won, though more than fifteen the Rev. W. Brock, the Rev. W. O'Neil, the Rev. Mr. Haughton. John La Touche (the banker.) and others. Shortly after one o'clock, the Rev. W. Brock stepped tans to "beware of the vengeance of Leucira." Here forward, and briefly opened the proceedings by stating Rev. Baptiste Noel then addressed those assembled.

made the place memorable. The prophetic day was He commenced by drawing a picture of the history of long in coming; but in fullness of time, Sparts was a virtuous woman, from her childhood, pointing out roken and humiliated upon this very field of Leuctra. | the suspendable love of the father and mother for the At the battle of Platea, the Persian General, Mar child, the association with sisters and brothers, the donius, was slain in the manner foretold by the oracle affection of the husband, and at last the love which of Amphiaraus; and the sacrifices of thanksgivings she herself bears her own children; and then be comafter this battle, as with contemporary times and na pared that pleture with the position of those who had tions, were analogous with those of old Jewry, when erred from the path of virthe. It was quite possible, the blood of bullocks and the fat of rams, mingled however, he assured his bearers, that some of them with oil, wine, and perfomes, rose in bloody steam as might yet be happy. They might ask him how, and sweet smelling savor to the Lord; though alike the say it was difficult to become so; and so it was, he offering to the tutelary Jehovah of Israel, and the tu- admitted, but it was not impossible; for they had a telary Jupiter of Greece. The bloody rites to the one friend who was even more tender than the mother, are commended in our day as directed by the only true and stronger in his love than the father, and one who God who ever was or can be, and as worthy to be would never desert them. He was a friend who would rescae them if they trusted in his boundless confidence. That friend was Jesus their Saviour, who had died for them; he was with them in that room, as certain as possible, and just ready to be their friend; and he entreated them to turn to their Saviour. The whole fature depended upon whether they would have him or not; he could take them to glory from a life which, if persisted in, must end in perdition; could cleanse them of their sins, and bear them in his besom to God. Many loving fathers and affectionate mothers at that very moment were bending from their heavenly seats, and with all their power striving to lead a Julien child back to the paths of virtue and of peace. If they asked him when to turn, he should say, do it at once, and they would be happy for the rest of their lives; if they believed in Blm they would be saved. The Saviour bimself said. "God so loved the world that he gave his only begotten son. that whosoever believeth in him should not perish, but have everlasting life." Would they accept the offer, or not? He entreated them to accept it at once, and be happy forever, their cheeks never fading, their conscience would sleep in peace, and they would live long to enjoy the esteem of those who were good. Let that has shined unto you." Quench not this split of them take the resolution at once, and they would never regret it.

The Hon, and Rev. gentleman then read letters from several girls who had been reclaimed, stating the happinces they felt, and then went on to say that hi in cultivation of mind, and the angels of God shall young friends might ask him how could they follow lead you in loving providence, without the Interven. the course he pointed out. Of course it would require tion of priests as mediums for the "riddles" and "dark some sacrifice to be made; but they must expect that. sayings" of old Jewly. Then you will find that the and help each other; and it would not be a matter of regret, oltimately, that they had made the sacrifice. growth, till the ever-welcome day of change makes. They might think they never would be loved again, but he told them they would. Therefore let them say, as others had said, "Let us make the sacrifice;" for was it not better to be bappy forever than to walk on to your own soul without the measure of another. In to the end, which was perdition? In conclusion, he yourself, and not elsewhere, you must find the blessing exhorted them not to depart without weighing well what he had said. Might the Lord accept his prayers. and might he also accept those unfortunate young cord, we are unhappy. Now heaven-now hell-secord. creatures whom he was addressing; and to them he ing as we are in the light of the one and live it, or in said, "Give up that which is contrary to the will of Jesus, and say. I will take heart and be a child of.

> The Rev. W. Brock, Rev. Mr. Haughton, Rev. W. O'Neil and others, then offered up prayers, while many of these poor creatures dropped devoatly upon their knees, and the effect produced by the earnest and sincere appeal of the first named gentleman, delivered in a deep tone of voice, was most touching, and was responded to in many cases, by the deep, heavy sighs and audible sobs of some of those whom a cold public are too apt to regard as people hardened beyond the touch of good. It was announced that any present who repented their sins, would be received at the London Reformatory or the Trinity House, and that further arrangements would be made for the reception of others, either in the same institutions or elsewhere.

> The meeting broke up at three o'clock, the conduct of those present having been quite free from levity or contumely; and, as an experiment it may safely be regarded as auccessful, when it is stated that since that night, no less than twenty five girls have been received and provided for at the above mentioned Refuges, and

that a call for public charity in support of the more ment has been so nobly snawered, that the daily as knowledgments in the Times of money received, reach en on an average fifty pounds; while the amount for today, (Saturday 18th) is upwards of one hundred and assessed see was samua or clong ar some and coad. sixty posads, (eight hundred dollars.)

1 11

If success seems to be with such a movement as this If success seems to be with such a movement as fuls, and in a metropolis like London, what might not be the promise for a similar action on the part of the philanthropic societies of Boston and New York, where the numbers are comparatively limited, and much more casily and cortainly reached than in London? Wo can never know what great cause created such a profession; but we all do know, that, however many are lost in its infatuation, the majority are chained to such a course through want, and for the necessaries of life, which they find it difficult to obtain in any other way, show, believer in religion; second, a believer in the Christian through want, and for the necessaries of life, which they find it difficult to obtain in any other way, shunned and avoided as they are by a heartless world. Consequently let the philanthropist open for them any other means of ivelihood, and we shall soon find the haunts of not only London, but every other city in the world, we do not say entirely deserted, but fro quented by less numbers than now. quented by less numbers than now.

second for two and a half cents; in the very disagree the dictates of the religious sentiment within him, and able third at about one and a half cents per mile. The considering the affirmations of the universe around him, this must be the noble creed which would thus be affirmed: "There is a God, and God is good." I have stated the two processes by which this result is mon coach, with two doors, one on each side. This man coach, with two doors, one on each side. This might accommodate say eight and sometimes ten persons, who sit four or five on a side, facing each other. The natural unsociability of an English traveler can hardly be described. If any adventurous party design to inveige his fellow travelers into a little pleasant conversation during their ride, he must give no quarter, but begin the attack immediately on entering the car. But he has much to deter him, for he sees before him such a curious combination of gravity, dignity, and supplicion overspreading every countenance, that he may readily believe by some strange colacidence he has simbled upon a grand jury, or a bench of judges, assembled to hear some very important case argued. We have heard the very profound and original, not to say exciting remark, that the train was two minutes and quarter behind time in starting, give rise to quite an interesting and animated conversation. But let the critical moment pass, and it is to the very last degree improbable that there will be a nice opening for a young man again during the entire journey. Every minute the coolness chills—very soon it arrives at the freezing point, and bow many degrees below zero it reaches by the time of separation, we possess no means of, ascertaining. Indeed, if silence has been preserved until the first station be reached, he must be a courof ascertaining. Indeed, if silvace has been preserved until the first station be reached, he must be a courseless mortal who would thus attempt to break it. Buch an attempt would seem to argue a presumptuous confidence in one's own power of pleasing, or of combining and indigred in more denying the legitimate objects, because it confidence in one's own power of pleasing, or of combining and indigred in more denying and indigred in more denying the legitimate objects, because it confidence in one's own power of pleasing, or of combining and indigred in more denying the legitimate objects, because it confidence in one's own power of pleasing, or of combining and indigred in more denying the confidence in one's own power of pleasing. municating information that would very naturally has broken out into excesses and indufged in mon-arouse the opposition of every Englishman. And then again, what can a person say, at such a time, which shall not have the appearance of baving been studied? How can a simple observation be in any way appropriate? Should any singularly magnanimous individual. on the first starting, bezard the statement that the weather is very fine or wet, as the case may be, (though, by the way, the most wholesome advice which we can by the way, the most wholesome advice which we can give is, that whoever ventures the above remark shall life within us responding to a life beyond us—deep leave out the extensive adverb, and say merely. "The within the state of things for a moment. In Now look at the state of things for a moment. In weather is fine, sir, or madam;" the omission thus af all nature there is no waste—there is nothing factifords the person addressed the opportunity of carrying tions. What we call waste, what seems to us to exist out your idea, and of not only acquiesing, but of aimleastly, to dissolve in the idle air, to crumble back avoiding a servite agreement with 'you by adding—disinterested, especially if made at the right time, say does a thing or an atom stand isolated, aimless, use-just as you are elbowing yourself into your ceat; but less, in the whole universe of God. Everything is meant for something, and corresponds to something—the planted seed to the sunshine, the bird's wing to would seem, after one had been staring out of the would seem. after one had been staring out of the window for an half hour, to make a reflection on the weather. Of course it would sound as if you had just made the discovery, or had suddenly wakened from a pap, or had some special motive in view for speaking. would seem, after one had been staring out of the nap, or had some special motive in view ior speaking.
So, in fact, whatever idea you might venture to propound after a silence of fifteen minutes, would necestarily have such an air of sudden inspiration about it has would seem to make the utterer of it, an object of perhaps unpleasant observation for some considerable time. Then, again, to whom are you to address your salf? There seems to be comething invidious in singmelf? There seems to be something invidious in singlikely you would be impressed very forcibly with the

you to be thinking sload, or talking to yourself. I have tried all these things. I tried it from Liverpool to London. i attempted it in a ten mile run to Richmond; it failed in a three hours' ride to South ampton; and the only recollection I have of success, was when I turned to a pugnacious individual, and spoke of the similarity of some of the English scenery to that which was common in America; this touched him, and for the balance of the ride I was entertained by an Englishman's opinion of England's glorious superiority, and the expression of high hopes that one day or other America might follow her splendid ex-

I took up one of the volumes of the London Encyclopædia, an extensive work of twenty-two volumes, pronounced very excellent. I opened to C. and amongs other things found Chester, West, a county in New York, and Chester, Vt., noticed in the following manher : . . Chester, West, a county of New York; bounded on the North by Dutchess County, on the East by the State of Connecticut, on the South by Long Island Sound and New York County, on the Wost by the Hudson, which separates it from Orange County and the State of New Jersey. It is divided into twentyone townships, and contains 22,584 free inhabitants. and 1.419 sinces. Bedford is its chief town." Now for Chester, Vt. "Chester, a township of New Hampshire, Massachusetts, situated in Rockingham County, on the nouth side of a small creek. It is compactly built and has a congregational church. The town was incorprational church and the state of Landanderry. ted in 1722. It is six miles north of Londonderry. thirty W. B. W. of Portsmouth, and 394 N. E. of Phil adelphia, and has more than 1100." I make no comments on this facility of putting one of our States with Ats counties, etc., into another for the sake of describits counties, etc., into another for the sake of describ-ing one of our country towns. I've a good uncle in the above mentioned place, who will laugh heartily anything by our faculties, has no validity to take hold ing one of our country towns. I've a good uncle in when he reads of the exact locality of the little town, sleeping in Rockingham County, among the green hills Squine. of the Granite State.

London, Feb. 18, 1860.

amples.

i LAPE.—Ah I there is a touching beauty in the radiant up-look of a young girl just crossing the limits of youth, and commencing her journey through the checkered sphere of womanhood ! It is all dew-sparkle and morning-glory to her ardent, buoyant spirit, as she presses forward, exulting in blissful anticipations. Hut the withering heat of the condict of life creeps on; the dow-drops exhale; the garlands of hope, shattered and dead, strew the path; and too often, ere noontide, the clear brow and sweet smile are exchang ed for the weary look of one longing for the evening rest, the twilight, the night. Oh, may the good God give his sleep early unto these many .- Exchange,

If you would have your laws obeyed, without mutiny, see well to it that they are pieces of God Almighty's law-otherwise all the artillery in the world cannot keep down muting .- Carlyle.

EDWIN II. CHAPIN: At Droadway Church, N. Y., Sunday Morning, March 11, 1060.

TEET. "For the Lord is good; his mercy is evertasting; and his truth endureth to all generations." Pagens c, 5.

quented by less numbers than now.

Did the reader ever ride in an English railway train?

Unlike our own trains, there are three classes of carriages or cars. You may travel in the cushioned direction, and the bighest conclusion to which the reason class carriage for five cents a mile; in the uncushioned direction of man would arrive. Following the distriction of the mile that the loss of the rail religion. Standing in this world without the nile of the rail religion. Standing in this world without the nile to be received in the control of the rail religion. Standing in this is the conclusion, and the bighest conclusion to which the reason class carriage for five cents a mile; in the normal discovery the religion of the man. I say, then, that this assertion that the loss of the rail religion. Standing in this world without the said of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man. I say, then, that this assertion that the Lord is good is the testimony and the confession of the man and the confession of the man and the confession of the ma

summoned into court, to prove the validity of the primal truth of religion than superstition itself. This wide banyan tree, covering and darkening so many lands, and yielding such manifold fruits—out of what does it spring? To what does it bear witness? I it not to be the propersonal? a mysterious

ling out any particular individual to be the butt of syour wit, malice, or kindness, as your speaking stands the chance of being variously considered. While, if you were to address the entire company, it is most by were to address the entire company, it is most in all the politics of the world. This is one of the deepest, one of the broadest, of all the facts of human nature. Does any man mean to say that it is all superstition, because superstition is one of its expressions? I say, once more, that superstition itself is a testimony. To say that, because of these wild fanaticisms and absurdities, the whole mechanism of idea that every one who heard you, merely imagined is a religion is all superstition, would be to say that the white mist at Niagara indicates only a mist, tastend of bearing witness to the awful depth of the torrent sweeps that are below. So out of the soul of man come these mists of superstition; but, instead of proving that the whole is superstition, they prove the awful depth, the deep, legitimate flow of the great God-given, God-kindled love that is in the heart of

If anything then has a ground of truth, in its exist-ence and expression, then this instinct, this idea of God, this faculty of religion, call it what you will, has such a ground of truth. And therefore one of the agencies by which the idea of God is legitimated, stands valid and impossible to be contradicted. This is confirmed by what man discovers in the universe around him; for as he looks everywhere, this deep, ineradicable instinct, this conception, so universal, so powerful, is everywhere confirmed. There are a great many people, perhaps, who would not be willing to dispute the existence of religious craving, religious capacity, in man, and yet are disposed to dispute the authenticity of these faculties, when they set them selves to work supersensually upon divine objects; to dispute, not the subjective, real spiritual claims of cuspure, not the subjective, real, spiritual claims of this power and element in the soul of man, but the validity of its inferences when looking around upon the universe, it infers that there is a God. For they may say, "How can you prove that there is a God? I low can you prove that there is a God? I low can you vindicate these faculties and say that there is can you vindicate those faculties and say that there is a God?"

There is a sort of logical believing things, which, as who reasons from premises to conclusions, and he may reason narrowly and shallowly. And yet by a verbal flow of words he may perhaps confound the mind, so that we may not be able in the same terms to answer him. Yet he does not strike at the facts of history; of the demonstration of a God, but is simply a play upor words. We know that the affirmations of nature with words. We know that the altimations of nature without as respond to this deep religious faculty, that there
is a God, just as we know enyother fact. We know it;
we cannot prove it. There are a great many things in
this world we can do better than prove; we know
them. You cannot prove the existence of anything
without you. I cannot prove that I stand here to day
speaking to a congregation. I may be but an atom
facing through space, deceived by more illusions, and speaking to a congregation. I may be but an atom flying through space, deceived by mere illusions; and to each of you, the multitude of people round about you, this arched church, the whole city, this great globe itself, may be all but the film of empty illusion. At the same time, what do you say? You say, "Though i cannot prove it; though there is no logical process conceivable to demonstrate it, I know it." So I say that the soul of man, looking at this visible veil of things, from signs, and tokens, deep and innumerable, can do better than to prove there is a God. Deep answers unto deep. As the love in my heart interprets the love in another man's heart, as my faith vouches for his faith, so the religious instinct in me. preta the love in another main's heart, as my latin vouches for his faith, so the religious instinct in me, recognizing the existence of God in nature; and to the soul of the man awakened into religious life. Natura becomes the temple of the creative spirit. So then I say that as a mere apprehension and inference of natural religion.
the fact that there is a God stands proved by the
authenticity; in the first place of the religious faculties

of man's nature, and by the authenticity of the inferences which those faculties draw from the visible things in nature round about him.

But does there appear any testimony showing what that spirit is? To denonatinte the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression which that creative being is one thing; the expression of this denotes the condens of the states to the lumensity, this idea of the relation of the whole fact. While nature gives us more stopendous views of God's goodness, it becomes more remote from made, as to any lumediate personal relations with him. Man requires soft fold overwhelms us. By our find finite in its lative, it is the proposible to grasp it, as it is for the fait to take in the infinite. What it, is therefore, in its fullness, is knooncevable by us; is impossible for us to know. But what it is its character is conceived by us and possible for us to know. It is one thing to know any object intimately, thoroughly, comprehensively; and it is another thing to know what, in its spirit, intention, character, that object is. I went on them to show you that you could not completely know anything. You cannot know your own soul with thorough knowledge. You cannot know your own soul with thorough knowledge. You cannot know your own soul with thorough knowledge. You cannot know your own soul with thorough knowledge. You cannot know your own soul with thorough knowledge. You cannot know your own soul with thorough knowledge. You cannot to know. But what it is in its character is conceived by us and possible for us to know. It is one thing fulness in man, of allenation and of moral wrong. It is one thing fulness in man, of allenation and of moral wrong. It is one thing fulness in man, of allenation and of moral wrong. It man were only as an animal, without conscience, bensively; and it is another thing to know what, in its spirit, intention, character, that object is. I went on then to show you that you could not completely know of nature, it would all be well. But man sins. His anything. You cannot know your own soul with thorough knowledge. You cannot know the clamp of moss that dangles in the wind, nor the violet that will allenation; and he wants some assurance that God has by and by onen in the fresh sunlight. It is impossible mercy for him, that singer as he is, God Almichty y-and by open in the fresh sunlight. It is impossible by and by open in the fresh sunlight. It is impossible for you to know all; but you can know what is the expression of its nature and the essence of its character. And as it is impossible for us with the least thing, so it is with the greatest. It is impossible for us to comprehend God; but it is possible for us to approbe and God, to know what God in his character is, that which the human soul requires, that which nature responds to, that which is the declaration of the text—"The Lord is good;" not only that the Lord is, but that the Lord is good.

Now, my friends, this great truth, so fundamental, so full of gladness for us, when we arrive at it, is not

Now, my friends, this great truth, so fundamental, vealed-among the glittering starrs; of the stupendous so full of gladness for us, when we arrive at it, is not to be balked and refuted by any mere exceptions. All lights, redolent with all bounty. They only know that that seems to run contrary to this, all that seems to run contrary to this, all that seems to they are guilty, poor, ashamed, scarred, debased creatraverse this divine fact, is exceptional. As the rule of nature, as the rule of life, the goodness of God is the manifest principle and the manifest expression of them it is it enough for the poor wandering woman, things. Wherever you turn your even in patture, and cast houseless knows the stars, with only a sense of

that seems to run contravy to this, all this seems to Iraverse this divine fact, is exceptional. As the rule the manifest expression of the sphere of our ordinary astronomical vision, and look into the heavens above us, with more than usual dataly and with deeper inspection, we find anomalies there, to what we have been accustomed to call general lows. But those anomalies do not cause us to deny the prevalence of order, that tied is a Good So when the term or eyes to the object wight and the general manifest expression of the manifest expression expression expression of the manifest expression of the manifest expression expression expression of the manifest expression expression of the manifest expression expression of the manifest expression expression expression expression expression of the manifest expression express and the general rule of goodness appears. The most intelligent faith is the most cheerful faith. Therefore, should God make himself known to man, but as he has instead of being a mere centimental conception of through Jesus Christ? And why should not he make God, that he is good, it is a conception confirmed by this self known to man, when man's need of his merey the broadest knowledge, and by the most solid intelliging the first factor of the force of the

But I observe, in the second piace, it not in nature satisfaction that it orings to mine the nature of miracles. It is not a question of marvels. It is a which require men to go further and to think deeper question of practical experience. Does Christianity than this. If man stood now simply as a spectator in the natural world, or if his life was bound up in the to the wants of the heart and the soul of man? With the natural world, or if his life was bound up in the to the wants of the heart and the soul of man? the natural words of this life was both and the following to the wants of the heart and the soul of many with the animal, if he had no depth of life, so to speak, within him, nothing but the surface life, the sensitive that his but a corroboration of the great central fact of life, he might be perfectly content with the assurance Christianity; and on the other hand. Christianity itself he gains from these religious faculties, and which is corroborates and explains every other truth. You may confirmed by the testimony of nature, that the Lord is take that as a central point in all the universe by which good. Suffering occasionally from exceptional facts, to interpret everything, by which all things fall into suffering occasionally from individual calamities, which bear more heavily upon some than others, standing as the interpretation of it; bring it to the light of Christan more spectator, with merely animal instances and tianity, and it receives that interpretation. Christianity, and it receives that interpretation. Christianics. Loru is good. But he would rest upon the mere fact of a diffuse and universal goodness, which declares that the Lord is good to him, as he is good to the animal that basks in the sunshine, as he is good to the wild-flower which receives its proportion of the development of the truth, and of God as truth. And wild-flower which receives its proportion of the development of the truth, and of God as truth. And wild-flower which receives its proportion of the development of the truth, and of God as truth. And that hasks in the sunshine, as he is good to the development of the truth; and it receives that interpretation. Christianity in its appeal to reason, as a rational religion, there it has that God for the freedom of Christianity and it receives that interpretation. Christianity in the proportion of the truth, and of God as truth. And that hasks in the sunshine, as he is good to the animal that basks in the sunshine, as he is good to the day of the truth. And the light of Christianity is not simply a revelation of the truth, and of God as truth. And that the Lord is good to the animal that basks in the sunshine, as he is good to the animal that basks in the sunshine, as he is good to the animal that basks in the sunshine, as he is good to the animal that basks in the sunshine, as he is good to the animal that basks in the sunshine and the light of Christianity is not simply a revelation of the truth, and of God as truth. And that the Lord is good to the animal that basks in the sunshine, as he is good to the animal that basks in the sunshine and the light of Christianity is a sunsh bear more heavily upon some than others, standing as a more spectator, with merely animal instincts and emotions, he may rest upon the simple fact that the

fact, that man would know more about God in his relations to him specially, and not merely about God as he stands reflected in nature, not merely about God as he bears relations to the physical world at large. Ohmy friends, the craving of man's heart is for a personal moumenion with God. In all ages he has feit after him if haply he might find him. In all ages he has wanted to be assured of the nearness of God to him, touching him in some peculiar way, bearing upon him in some manner in which God does not bear, with this diffuse and general goodness, upon nature at large, or upon the animal world. Oh, the heights and depths there are in haman nature! We look up appalled at the solemn grandeur of the mountain, at the depths of night studded with those worlds of splendor, blazing with those ancient and ever-fixed though ever-evolving lights. But what are all these to the heights and depths, the dim shadows, the mysterious lights, the divine splendors we find in human nature? What is all the outward world but a mere symbol of the soul of man? And when they overawe him with their stupendousness, and east upon him their awful shadow, they only waken something within him which feels, "I am higher, deeper, more hasting than ell. You must shrivel up and pass away. You may be quenched and dissolved. But in me there are powers and faculties, akin bot to you but to the God that made you, to the power that holds the ocean in the hollow of his hand, that heaped these stupendous mountains by his will, the model of passion. Oh, how cold and hard viriue

mercy for bim, that sinner as he is, God Almighty cares for him and accepts of him. As he is different from animals, he requires peculiar relations to God. If he were merely an animal, then the fact that God is good, generally stated, might be enough for him. But as he stands in a relation different from the animal, he desires a resulting account of God, relation to him. desires a peculiar expression of God's relation to him.
Oh, my friends, every man knows that it is a terrible
thing to have a sense of sin upon his heart. There are
some to whom this darkens all the universe. Tell
them not of the beauty of nature; of God's glory re-

upon which it may be expected. Does it not answer This, then, is the product of man's natural religion: to what man wants? Is it not that revelation of God the result gained by the religious faculty, studying which man requires? I ask any man if there is any nature alone, without the light of any special revelation. The result is that the conception is a conviction physical fact that may be unfolded in the universe, eafin the mind and heart and soul of man, that the Lord licient to shake from his conviction the good that good.

Christianity works in his soul, and the blessing and But I observe, in the second place, if not in nature satisfaction that it brings to him? It is not a question

wild-flower which receives its proportion of the dew has inspired every effort made for liberty in all forms. and the light. A diffuse and general goodness would be the conception which man would have.

But man is not satisfied with this conception. He face every sophism that would hold human beings in is not satisfied with this goodness. Attribute this dis-slavery. It stands for the deliverance of man, every satisfied in a what you will, there stands the simple body and soul and heart of man, from all evil thought fact, that man would know more about 60d in his relandered ledged. The glory of Christianity, in the first lations to him specially, and not merely about God as place, is, that it is rational truth. Use your thought

that heaped these stupendous mountains by his will, us as a personality. It made trait, virtue, goodness, that kindled these lights by the breath of his presence."

It made trait, virtue, goodness, an object of passion. Oh, how cold and hard virtue ence."

It made trait, virtue, goodness, an object of passion. Oh, how cold and hard virtue statement, when compared with the heart of religion, that require something more than God through nature that Cold should be a statement. The present that the cold should be a statement to the cold should be a that require something more than God through nature the divine lave. Christianity did something more than to touch them; that require that God should stand in to present to us beautiful conceptions. It is something to touch them; that require that God should stand in peculiar intimacy and personal relations to them; and notice does not give us this personal relation to God. The more we know of it, the more it reveals the goodness of God, the more it removes God from us. It is the tendency of science to reduce man to a common for the intellect, but true to the heart. Let us not order, to make him fall into the great series of law, standing as the animals stand, as the stars stand, moving in particular circles, bound by certain require menls, but not to touch him with any nearness. The unless your sympathics are drawn out to it, and pensawul heavens, as astronomy reveals them, do not touch the soul and heart of man, even as they did be, which pensatronomy had any influence over human thought. Here, we are disposed sometimes to question the intellect. It is something mentional presentation to to the intellect, in mobile truth to the heart. You cannot apprehend a truth by the intellect, unless it takes hold of the heart. You cannot get hold of the care of truth, you cannot get into the core of truth unless your sympathics are drawn out to it, and pensatronomy had any influence over human thought. Here, we are disposed sometimes to question the rements, but not to touch him with any nearness. The unless your sympathies are drawn out to it, and pene-awful heavens, as astronomy reveals them, do not trate it by themselves. On the other hand, the truth touch the soul and heart of man, even as they did be; which penetrates the heart, will illuminate the interpretation of the stronomy had any influence over human thought. Hert. We are disposed sometimes to question the retrieve seemed to be near then, not far off, and to distill safe of mere feeling, and to believe that being moved influences upon the earth, to stand in a mystic relation of mere feeling, and to believe that being moved influences upon the earth, to stand in a mystic relation.

impulsed, from faciling, men sometimus come inde a religious ille Here is a man, for example, who has, per-haps, no clear conception of wilgion in theory. Fer-haps be cannot set forth one distinct doutring of thehajs be cannot set forth one distinct doutine of the ology in a logical, scientific way. But he takes hold of the root of it by his heart, and by and by it will illiminate his intellect. By and by the light burning down in his heart will shimmer up and illuminate his intellect, and bring great truths into their proper connection. To get truth into the heart is the way to enlighten the intellect. The man or woman who feels in his heart the living, truthful words of the spostle, will do more than the man upon whose intellect only the light flickers as it might flicker upon an iceberg, without warning, or lodging in the heart below.

Bo, then, if any form of Liberal Christianity is after all composed merely of correct views, correct conceptions of God's truth, it does little good. It is only the spleader of the moonlight in the everlating vanitabove us. If it goes down and becomes truth in the heart, truth that I not only think but feel, not only know but live by, then blessed is it. Otherwise it is but little worth. Christianity is not only an abstract presentation, but a life in the soul of man which enders forever. When we get a conception of God's

presentation, but a life in the soul of man which endures forever. When we get a conception of God's truth as enduring forever, not merely from statements but from our own experience, then blessed indeed is the result to us. "His truth endureth to all generations." Oh, to know that by experience; to know it by the workings of our deepest and famost life, that is the great thing. Oh, sinful man, God is over the same. His truth endureth forever. Don't take that as a mere statement. Take it as a fact in your own experience. Is it not so? If God looks wrathful and dark to you, is it not because your own soul is gloomy experience. 18 it not so? If God fooks wrathful and dark to you, is it not because your own soul is gloomy and dark? Get a nearer conception of God's unchanging trath, of his unchanging love, made manifest to you. Oh. despendent, troubled, reproveding the sen soul, you see no hope in the world around you, because the thought of God's enduring, everlasting trath is not the experience of your soul, but only a statement of the intellect. Believe it, feel it, know it, by the experiences of your own inward life, that his truth endureth forever, that above all the clouds that overshadow you, above all the storms that trouble you. shadow you, above all the storons that trouble you. God remains ever the same. Oh, what a bleaced thought that is, that his truth endureth forever; that thought that is, that his truth endureth forever; that he is the same God yet; though you have wandered far among the hosks and the swine, he is unchanged. The world is dark to you, but there are only transcient ctouds before the splendor of that fove that is ever the same. Berenvement is only the process of trial, the agency of God to bring me to feel that his truth endure the forever, that it may be a living conviction of the soul, and not a mere faith of the intellect.

It seems, then, that these come the agradual process.

It seems, then, that thus we come by a gradual process to what I said in the commencement, that this text is a grand confession of faith; and when we reach that congrand confession of faith; and when we reach that consummate statement, we not only believe in religion, but in the Christian religion, and in the essence and spirit of the Christian religion. Oh, may it be so with us! How many think that by reading the Bible through they do a religious act; and they read it through ence a year, and get all the hard names in Deuteronomy and the book of Moses by heart, and they learn this passage and that passage, so that they can quote them. What is all that but the mere letter of the Bible, mumbling the mere mages and words of \$12. the Bible, mumbling the mere pages and words of it? Be a Bible yourself. Be a living epistle yourself. When Be a Bible yourself. Be a living epistle yourself. When you get the whole Bible in you, so that it is a part of you, and an expression of you, and you want to consecrate it all in one sentence, when you want to draw from the deep Artesian well of the Bible that expression, and pour it out in one grand utterance, and confession of faith, this is what you must say, "The Lord is good; his mercy is everlasting; and his truth endureth to all generations."

AT LAST.

BY J. HOLLIN M. SQUINE.

Away, away! the light is fled, Which, trembling in those eyes of thine, Once all my wayward being led To worship at love's glittering shrine! The hopes are dead which crowned the hour-Crushed neath my Ret, to rise no more; Alas, fair syren I mourn thy power; The day has dawned, my dream is o'er.

Thy prayer is valu-it will not melt My heart again; go weep alone; I will not clasp the Summer's belt About the bleak and frozen zone. I may not learn to toon forget . That thee wert ber I leved the most; But I shall wear the coronet-

A serrow's crown, of semething lost. London, Feb. 18th, 1800.

From the N. Y. Evening Post. NEW FOOTFALLS FROM ANOTHER WORLD.

The Astor Library Visited by a Ghost-The Librarian and the Ghost have three interviews—Ghostly Tastes in Literature—Demonology and Witchcraft. For several days past there has been a bit of person-

affort up town, which, as in all similar is an gossip and a distribute a state of a small and a state of the state of the sample o and as the story has been solemnly asservated before a mixed company of some twenty persons, and after-ward retailed and repeated so much as to be almost the town talk, we are committing no impropriety, we trust, in stating the circumstances, as far as we have cen able to discover them.

The numerous literary persons and others who frequent the spacious balls of the Astor Library, will be nterested, therefore, in learning that their favorite retreat is haunted. Of course, on seeing the comforts, ble, well-lighted rooms in the day-time, when filled well-lighted rooms in the day-time, when alrea with careful readers, and enlivened often by the presence of gaily dressed lady and other visitors, nothing seems more preposterous than the idea of ghosts. But let the render imagine these wide halls as they are at night, swathed in darkness, the gloomy alcoves casting et deeper und gloomier shadows-when a footfall reerberates through the wide expanse with mysterious choes, and when the lamp borne by the startled explorer along torturous passages and among masty tomes, sends but a feeble ray, that scarcely serves to make the darkness visible, and the aspect is very different. At this time the Astor Library—and, for that matter, all large libraries at such a time—is a rather dismal place, and suggests, unpleasantly enough, to any one who may be there alone. Hood's lines:

"O'er all the world there hung a shadow and a fear,
A sense of mystery the spirit daunted,
Which said as plain as whitper in the car—
The place is haunted."

It was at such a time, in such a place, and to one lonely explorer, that the ghest of the Astor Library

appeared.
To understand the circumstances of this remarkable apparition more fully, the reader should remember hat Dr. Cogswell, the efficient librarian, has been for that Dr. Cogswell, the emeters industrial, has been for sometime engaged in the contemplation of a complete catalogue of the library. Although over a year since it was commenced, the work has only reached to the letter P. Dr. Cogswell is an unmarried man, and occupies a sleeping apartment in the upper part of the library, the janitor residing in the basement. It is the rule of the library to dismiss visitors at sunset, and during the evening and night no individual beside Dr.

during the evening and night no individual beside Dr. Cogswell and the janitor and his family remain in the building.

Against the advice of his friends, Dr. Cogswell devotes hours of night that should be given to repose, to the pursuance of his work on the catalogue. Naturally anxious to hasten forward its completion, and fired with all the enthusiasm of a professed bibliopole, his labors in this tedious and difficult task are simest incredible. At the same time the work is of that dre. credible. At the same time the work is of that dry, statistical character which is by no means suggestive of fanciful apparitions, nor is the indefatigable comiler a man easily swayed by the passing delusions of ither eye or brain. Some two weeks ago, Dr. Cogswell was at work as

usual on the catalogue. It was about 11 o'clock at night, and having occasion to refer to some books in a It was about 11 o'clock distant part of the library, he left his desk, took his candle, and, as he had often done before, pursued his course among the winding passages toward the desired course among the winding passages toward the desired spot. But before reaching it, while in an alcore in the south-west part of the older portion of the building, be was startled by seeing a man, respectably dressed in citizen's clothes, surveying a shelf of books. The doctor supposed it to be a robber who had secreted himself for the purpose of abstracting some of the valuable works in the library; after stopping back behind a partition for a moment, he again moved cautiously forward to each a climbse of the individuals for forward to catch a glimpse of the individual's face, when to his surprise he recognized in the supposed robber the features of a physician (whose name we forbear giving) who had lived in the immediate vicinity of the library, and who had died some six weeks ago! It should be borne in mind that the deceased. person was a mere casual acqueintance of fir. Cogswell, not gain intimate friend, and since his death. Dr. Cogs-

not go infinite trend, and there are death Dr. Cogswell had not thought of him.

But the appearation was in the presence of a man not readily scared. The labrarian, so far from fainting or abricking, as might reasonably be expected, calmly addressed the gheat:

"But residence the guest:
"Br. —," said he, "you reldom if over, visited this Library while living. Why do you trouble us now when dead?"

Perhaps the ghost did not like the sound of the human voice; anyway, it gave no answer, but disapteered.

The next day Mr. Cogwell thought over the matter,

The next day Mr. Cogswell thought over the matter, attributed it to some optical delusion, and in the evening proceeded with his work as usual. Again he wished to refer to some books, and again visited the south-western alcove. There again, as large as life, was the ghost, very calmy and placidly surveying the shelves. Mr. Cogswell again spoke to it:

"Dr. "said ho. "again I ask you, why you who never visited the Library while living, trouble it now when dead?"

Armin the ghost vanished, and the undanated libra-

Again the ghost vanished, and the undannted libra-rian pursued his task without interruption. The next day be examined the shelves before which the appa-rition had been seen standing, and by a singular co-incidence, found that they were filled with books de-voted to demonology, witchersit, magic, Spiritualism, etc. Some of these books are rare tomes, several centuries old, written in Latin, illustrated with quaint diagrams, and reducent of mysticism; while on the next sholves are their younger brethren, the neat, spruce works of modern Spiritualists, of Brittan, Davis, Edmonds, and others. The very titles on these mystic books are suggestive. There are the Prophecies or Prognostications of Michael Nostradamus, a folio published in London in 1072; Albamasar de Constitutions of Michael Nostradamus, as folio published in London in 1072; Albamasar de Constitution of Michael Manager de Michael Michael Manager de Michael jectionibus; Kerner's Mejikon; Godwin's Lives of the Mecromancers; Glanvil on Witches and Apparitions;

Neoromanoces; Glanvil on Witches and Apparitions; Cornelius Agrippa; Bodin's Demonomania; Lilly's Astfology and others, a perusal of any of which would effectually murder the sleep of a person of ordinary nerve for at least half a dozen nights. It was these volumes that appeared to attract the apparition.

The third night Mr. Cogswell, still determined that the shade, spirit, delusion or effect of indigestion—whatever it might be—should not interfere with his duties, again visited the various books to which he wished to refer, and when occasion demanded, did not fall to apprend the mystic alcove. There again was the apparition, dressed precisely as before, in a gentleman's usual costune, as natural as life, and with a hand raised, as if about to take down a book. Mr. Cogswell again spoke—

Cogswell again spoke—
"Dr.,—," he said holdly, "this is the third time
I have met you. Tell me if any of this class of books
now disturb you? If they do, I will have them re-

But the ungrateful ghost, without acknowledging this accommodating spirit on the part of its interrogu-tor, disappeared. Nor has it been seen since, and the librarian has continued his nightly researches since without interruption.

librarian has continued his nightly researches since without interruption.

A few days ago, at a dinner party at the house of a well known wealthy gentleman. Mr. Cogswell related the circumstances as above recorded, as nearly as we can learn. As some eighteen or twenty people were present, the remarkable story of course was room spread about. A number of literary men, including an eminent historian and others, heard the recital, and though they attribute Mr. Cogswell's ghost-seeing to the strain and tension of his nerves during his protracted labors at the catalogue, they yet confess that the story has its remarkable phases. Both Mr. Cogswell and the deceased physician were persons of a practical turn of mind, always treated the marvelous ghost-stories sometimes set alloat with deserved contempt. And, as they were not at all intimate, it will be at least a curious question for the psychologist to determine, why the idea of this deceased gentleman should come to Mr. Cogswell's brain and resolve itself into an apparition when engaged in dry/statistical labors, which should effectually banish all thoughts of the marvelous.

Acting on the advice of several friends, Mr. Cogswell is now abort for a short first to Charlestot Korcenner.

Acting on the advice of several friends, Mr. Cogswell is now absent on a short trip to Charleston to recuperate his energies. His indefatigable industry, his devo-tion to the interests of the Library, and his great effi-ciency as a librarian, render it highly desirable that he should enjoy recreation and repose, and not endanger his health by a too close application to his duties. In regard to the apparition we will make no comments, but give the story as it was related by Dr. Cogswell, as we are credibly informed, and as it has already been talked about in various literary and demestic circles in

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Bunner of Night.

BATURDAY, MARCH 24, 1860.

Herry, Colby & Co., Publishers. WILLIAM BERRY, LUTHER COLDY, J. BOLLIN M. SQUIRE

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FARMERS' FARE.

It is not our wish to be confined to commenting on

country life. ging doors, leaky roofs, shaky windows, and poor ment or progress. Taken as a class, and with no ness on the matter, our working farmers are the poorest livers, and the wretchedest calculators, for whose especial benefit the sun shines and the rains drop fatlet us, at least, get at things as they are, and not go about blindfolded with prejudices.

Most of our farmers believe in one thing, if they do not in another; and that is a dinner off of pork and potatoes. Half the time, during the winter, it is pork, pork, pork, till the wonder is that they do not turn into hogs altogether. It is pork and beans, or shape to the table. How many of them do it as it pork and cabbage, or pork and potatoes, or pork and should be done? We very well remember the commobread—pork it must be, anyhow. They pack down tion that was created, not a long while ago, by an arti-their porkers in barrels for the winter, and rely apon cle that appeared in the Tribune in relation to the greece them for a generous subsistence. Through the summer they depend upon pork again, to piece out their fow vegetables; so that this greasy sort of food stands them well in hand for a regular support. To be sure, defence of ignorance and malpractices that they scrofula and other diseases may grow out of such an unctuous diet, but who is going to change the superstitions of his appetites just to prevent a few blotches from coming out on his face?

One great fault with our friends in the country is, they pay no attention to the raising of vegetables or table to invite one to sit down to: its master may do mer.

still more solid by a due admixture and proportion of skill and thoroughness. vegetable matter. The relish is heightened, the acids are properly mingled with the sweets, all vagrant all in their own control. It is for them to insist on a humors are expelled from the localities where they better standard and style of supplies for the table, had taken lodgment, and digestion and animal spirits which they will also find a very long step toward that are improved wonderfully by the accession.

But then, in order to raise vegetables, there must be garden. Yea, of course, it will take time and room to get up these desirables, and a few hours' work will have to be taken from the farm; and the cattle, or the soon turn those who est it into something very like horse, must be given up now and then for the needful ploughing in the spring; but, if the account is but eraves, with a thimblefull of imagination, or sentifairly made up, it will be found that there is a decided profit, instead of a foss, about it. It will tell in the to set the food before those who are to eat it, in an atincreased health of the family, the whole year through. With a cellar stuffed with nice vegetables, through the winter, what is the need of so much field work to support the family? Corn and potatoes would not make such a draft upon the energies, for there would be less demand for what they are supposed to be capable of bringing-money.

A farmhouse kitchen is rarely anything more than a kind of lounging place for the neighbors-sometimes a kind of bar-room for the idlers who love to sit about. with short pipes in their mouths, gossip, and spit on the hearth or floor-as it comes handler. The picture is not without truth, and a good deal of it, too. Few indeed are the country kitchens into which a stranger or a, chance traveler can be usbered, and look around tors in just the casual way described, and are furnished table, three or four high-backed, hard-bottomed chairs, and a huge fire-place; for, as they say in Virginia, the fire is certainly a piece of furniture, and the prettiest piece in the room. These very important apartments are not apt to be inviting to the stranger; whereas, if the household is well ordered, and the food and cooking are what they ought to be, the kitchen would be the centre-piece in the whole domestic picture.

An old-fashloued farmer's kitchen is a desolation; amount of sentiment, would ever seriously think of short corner. bringing his household gods and setting them perma-

nently in a place of this description? Yet people cannot forget that as this department of your wife in her own parlor. She must needs be taken by the press of this country.

off her guard a little; you must see her when her hair is in papers-or at blue o'clock in the morning on plu's Bermons will be protected by copyright, and the Paturday-or just as she is in the heat and hurry of practice which has obtained so extensively among our fitting out for an evening party-or when she is windcofemporaries of publishing them from our reports, log a skeln of sik, or yarn, and has got everything into a singles these are the proper times in which to test a woman's quality of temper. And so it is, too, with her cooking-her aptitude for genulus housewiferyand her general demestic make-up.

Farmers are popularly supposed to live on the "fat of the land:" but they don't do it. To their shame bo it spoken. We do not question that some of them. here and there, are up to such a luxury; but the body of them are content to dender and delve along in the life of self imposed servitude; working only for others. because they give over the best of what they raise to others, and live on the poorest themselves. There is 3 1-2 Brattle St., Boston : 143 Fulton St., How York, no hallucination in Christendom exectly like it. If they were stinting themselves, for the fear of coming short at some not very distant day, or if they were putting themselves and their families on a short diet. in obedience to the positive orders of the nearest physician, they could hardly do more, or rather less, than they do in thus pinching, and skinching, and starving, their familles. 🔹

A thrifty agriculturist has his thoughts on his farm and his family early and late—morning, noon and evening. He will not carry off the money he skins from his land, to invest in railroads, flash banks, and paper lots; but he puts it into his ground, his cattle, his implements of husbandry, and his buildings, turning it over and over as a shrowd and far-sceing merchant does. Therefore he looks out for his home and family first, as he should. He will lay out a good garden, and obtain from it an abundant supply of vegetables and small fruits. He thinks that there may be something else to live on than pork and notatoes; so he raises whatever pleases the palate, refreshes the juices of the physical system, and assists digestion. His family are healthy. and of course happy. He is bothered with no doctor's bills, incurred by the skillful prolongation of little sil. ments and disaffections, for bis children have bearty aughe for his ears, their faces are ruddy, and their eyes speak a language far more eloquent than poetry. The farmer in the interior lacks for a good market.

we know. There is no other variety for him to make my particular class of topics. We look over the field. a selection from, than that which he is disposed to creand find enough, and much more than enough, to com- ate for himself, out of his own garden, yards, coops, nand our attention and attract our sympathies. In and shambles. If he wants beef, he raises it: If mutformer numbers, we have had more or less to say of ton, he gets it in the same independent way: If he will the condition of the dwellers in the country, their continue to disease himself with pork, he turns the resources, and their enjoyments. We take up the great grunters out of his own stys to be butchered; or thread again in the present issue, and talk plainly if he inclines to a more purely vegetable diet, his own upon what, from observation alone, we have found to acres supply his wants with a hountcons generosity be a crying cvil in the otherwise beautiful economy of known to no class of men but those who put faith in Providence and seed in the soil. Thus they are in a Everything depends upon the home comforts. Sag. sense insulated from all mankind, and made self-reliant in the matter of supplying his own table. He knows fare, are not calculated to advance the heart's cujoy- very well the quality of what he eats; and need have no fears that he is either going to be cheated or poisdesire to arraign anything but their utter thoughtless oned. He is truly the lord of his own lands; fills his own barns; peoples bis own stalls, and pens, and coops; supplies his own table; and there is no carthly reason why he should not do all this in the very best manner. ness out of the clouds. We are not upon a homily: It certainly cannot be for want of material; it must be either from sheer ignorance or pitiful parsimony.

A single word to our good friends in the rural settlements-formers' wives and their daughters-on the subject of the cooking. Their husbands and fathers supply the kitchens with such things as are demanded. and it is theirs to bring them in proper condition, and food and the careless cooking that prevailed in the country; and how many sharp pens were driven by sharper wits, of course belonging to the other sex, in must have known did generally exist. The Tribune was right, though its denunciations were quite sweeping. It charged home upon the wives and daughters of our farmers, that they did not know how to make a

proper cup of coffee, nor bow to cook a steak, or to reast a rib, or bring anything clse in a fairly eatable condition fruits. Here is their most lamentable deficiency, to to the table. The charge was most briskly, nay, even start with. A table well spread with vegetables, is a pepperishly rescuted, but it was not disproved. Not that our country friends are so much more in fault than our so with infinite satisfaction. But to sit and chew the city friends; but the feeling of disappointment and vexand of contemplation and salt pork and beef, is one of ation is deeper, because very different things are expected the sorriest experiences that are generally associated of them. Everything one can imagine is at their hands, with country life, and for which the country has to and yet they are lax, given to oversight or indifference, and all the time thinking more how they may get Various food is necessary; the solid may be made of their duties, than how they may perform them with

> The women-fied bless them I-have these matters refinement in the way of living which they are inwardly so desirous to apprehend and enjoy. Let them call for fruits, and the better class of vegetables, for their daily use, and the revolution is began. Pork will itself. All potatoes is hardly what any rational being ment, about him. Then greater pains should be taken tractive and appetizing form. The palate needs coax. ing a trifle; even a bit of flattery is really good for it. We are not all animals by nature; it is generally estimated that other characteristics enter, by some subtle and as yet unexplained process, into our organization.

We beg the farmers' wives, then, to put their feet down for a garden, to begin with. This point gained, the rest of the battle will go easy. Let them demand vegetables in variety and profusion, with which to garnish the solid meats, and that can be grown with very little effort indeed. Then they must secure fruits; they will come to hand in two or three years, and then they are as easy to raise as the same quantity of potatoes, or artichokes. Then let them make a study of the art of cooking-for it is an art, and the best housewife finds him with delight to feel himself wholly at home. They her certificate here-and learn to offer good dishes to are barracks of places, all ont-of-doors, entertain visi- her family, in the place of these crude and indigestible affairs that convert farmers into logs and lumps, and with an old spinning wheel, (out of use now.) an ogly keep them so by a mysterious kind of tyranny they never could find the heart of themselves.

A very little change in this direction will work a very oreat change in every other direction. A neat table is the place where a family learns at least good manners three times a day. Good cooking serves to refine, instead of to vitiate the animal tastes; and these are more closely connected with the spiritual qualities than unthinking persons are ant to suppose. The wellordered meal carries its own peculiar influence with it. the old cities of the Bible are not more so. Smoke and That influence no living man can long withstand. The ashes about the fire-place; water on the hearth; grim table either makes him a glutton, and a swine-or on the floor; the pots and kettles having an extensive it teaches him control of his appetites, the social virlook, as if business was carried on with their help for tues, and the instinctive refinements that clothe the the cattle, rather than for human beings; the windows commonest objects pertaining to a true civilization. broken and sinfied out with hats, or something; the Because farmers live among their cattle, it is no reason floor gaping, seamy, and all the white belching up the why they should be satisfied to resemble them. Such wind; the door engging on its hinges, and creaking, or an unworthy imputation we fear, however, has too suraping, every time it is opened, - where is the entice- often arisen from the very courses which they were conment in a picture like this? Who, with an ordinary tent to tolerate themselves. It is time they torned a

T. L. Harris in England.

A very interesting article from William Howittthe household is ordered and conducted, so are the with quotations from Mr. Harris's Lecture, which has meals prepared and daily set before the hungry. If we been the cause of so much discussion-will be pubwished to know what kind of a housekeeper a woman lished in our next. It will present Mr. Harris in a is, we would first of all ask to take a look into her far different light from that he at present occupies in kitchen. The disclosures offered there would very consequence of the garbled report in the London Mornsoon enable us to make up a judgment. Never choose ing Advertiser, which has been so extensively copied

THE SPIRITS IN COTHAM.

At length the pullto people up Town, have once em aution, which is so novel and startling in its nature that ulation and imposture on the part of Geo. A. Redman, it must sorre as a refreshment to those who have ex the well known medium for physical manifestations, hausted the material resources of excitement. A de- The New Orleans Delta contains an account of the ceased physician-six weeks a dwelfer in the Star modus operandl of the "Ballof Test," as performed by Land-visits our great repository of literary remains. Redman, and then notices the arrival of M. V. Bly. We copy the story as it appeared in the editorial col- and his attempts at the chicidation of these phenomena. third and fourth pages.

The mysterious visitor to the Isbrary-who was con- theman who felt imposed upon arrived at the concluscious of being alive and active-was, probably, not a sion that such was the case. Still it is conceded, by little surprised on being twice told that he was "dead;" letters we have received from Spiritualists, that Redand may have very naturally concluded that his mun- man has been practising deception. And the fact that dane inquisitor was suffering from some more serious Mr. Redman refunded money paid bim by the gentlemalady then the aforesaid neorological "strain." The man in question, and then left the city suddenly, is Spirit was evidently a polite and gentlemanly person- good circumstantial evidence of his cowardice, if not age; and the plain and pointed intimation from Dr. deception. C., that he could have no proper husiness in the Library, especially at such unseasonable hours, caused him to gently retire, without disputing that gentle thirty minutes' interview. This avaricious disposiman's opinion.

preted. The Librarian conjectured that those books such exerbitant demands of medians. disturbed the Spirit, and was quite ready to have them emoved, if his ghostly visitor desired it; (the doctor for physical manifestations, thousands who have witvas too willing.) but the spirit gave no commission. nessed the various phenomena produced in his presence Having-as we are informed-been accustomed, while will testify. That in these manifestations he has been on earth, to treat certain spiritual subjects with "de honest, as many are ready to testify. erved contempt.*" (?) he had probably discovered his mistake; and while attending to the neglected part of disposition, has been suspected of him; but this decephis own education, his appearance—under the circum tion cannot wipe out, as the school-boy wipes outshis stances—should have served as an admonition. Like sums on the slate, with a sponge, the many truthful other visitors at the Library he doubtless directed his tests which have been given through him. special attention to the class of books in which he was, appearance there-on three consecutive nights-before the shelves occapied by the works of Ancient and Modern Spiritualists, is susceptible of a rational interpretation. It appears to have been a significant hint to to us they are not worth a copper—not entitled to any Dr. Cogswell to make himself acquainted with the contents of those books, and, more especially, with the great subject New Orleans may have been imposed upon by Redman, of which they treat. A spiritually minded man would have comprehended the impressive suggestion at once, and turned It to a profitable account.

We have several questions for the material expoundanswer the following:

1. If, in this particular case, the image before the vision preceded the introduction of the Idea into the mind-in the order of time-how can the apparition be ascribed to any morbid action of the fuculties? 2. By what optical or psychological law did Dr.

Cogswell's "strain and tension of his nerves" produce the form, features, and expression, of a man of whom he had entertained no thought? 3. If the ghostly appearance resulted from that nero

ous fension, whether hypothetical or real, must we not logically infer that Or. C.'s nerves—on the occasion of avarice is so strong as to lead him to put before the each ancoceding into view-were suddenly relaxed as soon as he asked his question—as the spirit instantly be compelled to leave the field. And this the more disappeared; or, is it more reasonable to conclude that the Spirit's first lesson in the catechism so relaxed and capable of doing a vast deal of good by an honest exenfeebled his own constitution that he was, for the time being, incapable of producing a shadow?

4. It appears that the Librarian did not suspend his he may have very naturally anticipated another visit. why—supposing either the unervous tension," "ontical illusion," or "psychological ballucination" bypothesis, to be the true one-did the ghost absent himself after the third night?

Whenever a man, in these degenerate days, discerns anything spiritual, he is confidently presumed to be dangerously ill! Accordingly Dr. Cogswell-follow ing the advise of personal friends and professional brethren-makes an excursion into the palmetto coun-

mode of exorcism is certainly far more agreeable. It occurs to us that Moses and the Prophets, and

country ! to resuperate.!! ical maladies of the living from the shades of the de-

"Angels and ministers of grace defend us."

Another "Good Time Coming."

field streets, on Thursday evening, March 22d, 1860, do not wish to dance.

Tickets to both entertainments \$1 00. admitting a conflemen and ladies: for sale at the usual places, and by the Committee of Arrangements. White's celetrated Quadrille Band, of six pieces, will furnish the music. Dancing to commence at eight o'clock precisely, and the Musical Soirce at the same time. No tickets sold at the door.

For the accommodation of those residing at the North and West End, the Citizens' Line of Omntbuses will run their Conches at the close of the Party. nd leave those who desire it at their doors.

The New Volume, .

We will remind our friends whose terms of subscripion are about to expire, that prompt renewals will natorially benefit us, now that we are expending arge sums of money preparatory to the

ENLARGEMENT

of the BANKER OF LIGHT. The usual notices will be sent to such subscribers, and their immediate attention will aid us in carrying out our plans of labor. Friends, put your shoulders to the wheel, and give us is, each one of you, a new subscriber.

Ada L. Hoyt's Evoning Circles.

A very pleasant party attended Miss Hoyt's first circle on Friday evening, March 16th. They will be held every Tuesday and Friday evening. See adver-

Miss L. E. DeForce

Will lecture at the Melodeon on Sunday, March 25th. at 2:45 and 7:30 r. u. If preferred, the subjects may be selected by the audience, and opportunity will be given to propose questions to be answered by the medium, who, in this department, is not excelled by any medium now before the public.

Is Truth Dangerous? THE WORLD'S CRISIS, In referring to the BANNER OF

LIGHT, RAYS: "It is sustained by some of the most talented and

noble intellects of the day; In consequence of which it

We almost conclude, from the above, that our good brothers of the Crisis go against the light of sciencethe light of truth. How is it, Brother Crisis?

UEO. A. REDMAN IN NEW ORLEANS,

Nowapaper reports have reached us of charges of pea

mans of the Econing Post, of the 12th limit, on our We have no particulars of the especial case in which Redman is said to have been exposed, or how the gen

But by far the worst feature we see in the matter, is the fact that Redman's charges were five dollars for tion is prominent in Mr. Redman's organization, and Moreover, the Spirit's attention to the particular class has occasioned him a loss of friends in our city. We of books named, appears to have been wholly misinter. hope that Spiritualists will set their faces against all

That George A. Redman is a very wonderful medium

That he has at times deceived, led by his grasping We have in all cases cautioned people who visit me-

and now is, most deeply interested. The fact of his diums, to watch carefully the various phases of the phenomena they witness, and to let all chance for deception be counteracted. As for Mr. Bly and his expositions, we will say that

serious thought; and, however badly the people of

we feel positive that Bly will impose upon them still. more, and laugh at them for believing in his tricks. We know that the "Ballot Test," as has been performed by Redman, is far differently done by Bly, noters of such spiritual mysteries, and will thank them to withstanding he declares it is performed in the same manner; and we advise our friends and opponents to

see that they are not imposed upon by the "detective medium." We hear that Mr. Redman is in New York, and purposes to sail for England shortly. It is due to Spiritualists and to Spiritualism that he make some statement of this disgraceful affair, if indeed he can satisfactorily explain matters. Thus far, however, he bas kept silence, and we shall feel, if this silence continues, that it is our duty to place the friends in England on their guard against him. If Mr. Redman's public counterfelt manifestations, he should at once because he is undoubjedly a first class medium, and ercise of his calling.

We shall be pleased to have a candid statement of the matter from our correspondents in New Orleans, abors with the termination of the last interview; and as | and also from Mr. Redman. As jet we have not recelved, as we before stated, any succinct account of the deception practiced, from any party. We laid the matter over last week, in the hope of receiving a full exposition of the case, but do"not deem silence any longer proper.

The Boston Discussion on Spiritualism.

The discussion upon Spiritualism between Prof. J. Stanley Grimes and Leo Millor, E-q., of the opening of which we last week gave our readers a brief sketch. try for the benefit of his health. If one is only blind has closed. It was originally intended that the disas a beetle to anything really spiritual be is presumed cussion should occupy the evenings of a single week; to be in a strictly normal, and most desirable condi-but so warm was the interest excited in the progress of tion. Many doctors have attempted to expel the the debate, that, at the conclusion of the week, the Spirits by the administration of drugs, but Dr. C.'s controversy was, by mutual consent, continued for two additional evenings.

It would be impossible, in a brief sketch, to do anylesus and his Apostles—who were always having vist thing like justice to the points mised and argued in ions and seeing spirits-most have all worked on a this discussion. Our last week's abstract will convey catalogue, or otherwise produced a powerful "strain to our readers a fair impression of the general spirit in and tension of their nerves." Had they lived in this which the controversy was conducted by the respective collightened ago, they would doubtless have been sent parties. After presenting his view of the antecedent to the hospitals for medical attendance, or into the probabilities of spirit intercour e. Mr. Miller proceeded to establish the fact of such intercourse, by the evi-Let us pray! May we never sound the rayless, dence of human testimony. Prof. Grimes demurred to fathomiess, and unknown depths of apostacy, to which this, upon the ground of insufficient evidence: to learned and titled ignorance sometimes descends. Oh, which position Mr. Miller replied by a defence of the from the blindness that will not distinguish the physic credibility of human testimony, and by adducing new facts in support of his belief. Mr. Grimes denied that any manifestations had ever been produced which were not to be accounted for by the trickery or selfdelusion of the mediums, and attacked, with strong invective, the doctrines and tendencies of Spiritual-A Grand Social Levce and Musical Solree, will be ism. In reply to these positions, Mr. Miller adduced celd at Minot Hall, corner of Washington and Spring. proofs of the facts of Spiritualism, and defended its professors and doctrine from the attacks of his oppounder the direction of J. H. Conant, J. Baidwin, and nent. We shall, as we last week announced, publish P. G. Pope. Prof. E. H. Frost, with his talented a pamphlet containing a verbatim report of the entire Quartette Club, will give a Grand Musical Soirce in discussion, which we will not anticipate with what the Lower Hall, for the entertalnment of those who would necessarily be a meagre and unsatisfactory

Prof. Grimes having referred to the investigation of Spiritualism, by Professors Agassiz, Pierce, and Horsford, of Harvard College, and the report which appeared in the Boston Courier, Dr H. F. Gardner, at the close of the debate, made a statement of the facts connected with this famous investigation. This state. ment we shall give in the report, which is now in press, and will very shortly appear.

Vanity Fair.

Laura Keene has just produced a new comedy-entitled as above-written by Mr. Dion Bourcicault, and designed to expose the shallow prefences, empty heads and hollow hearts of modern society. On the whole, the new comedy furnishes an agreeable entertain ment. If the lines of character, for the most part, are not deeply drawn, it is, perhaps, because fashionable society is too superficial to admit of deep lines. As a dramatic composition. Vanity Fair is not characterized by many very strking points. The characters are neither strongly individualized, nor graphically drawn. The author rather aims at the removal of the mack an impetus which nothing can withstand, by sending from the face of our valu and corrupt social life, than at an anatomical dissection of the diseased body of modern society. Miss Keene, Agnes Robertson, and the other principal actors, are all so clever that they soldom full in an effective rendering of whatever is put on the stage at that popular establishment.

Close of the Volume.

This number completes the sixth volume of the BANNER OF LIGHT. What we have accomplished the reader already knows: what we shall ultimate in the future Time will denote.

We shall next week present to our patrons the BANNER to an enlarged form, filled with choice Liter. ature, Philosophical Essays, Reports of Lectures, Sermons. Correspondence, etc. Our list of contributors exceeds in number that of any other weekly periodical in the United States. Of the quality of the matter presented we leave all to judge for thomselves. For particulars in regard to the enlargement, eee advertisement in another column. Friends in all parts of the country are requested to lend us their aid in circu-

lating the BANNER OF LIGHT. Dr. A. B. Child

Will lecture in Lowell on Sunday, March 25th.

CHAPIN'S SERMONS.

EXTENSOR DISCOURSES, delivered in the Broadway Church, New York, by E. H. Chapin, D. D. Beported as delivered, and rowled and corrected by the author. First series. O. Butchinson, publisher, New York.

This book contains the first sixteen termons to ported for the BANNER. Mr. Chaple, in his preface. says they were collected from the reports in the "Spiritual Telegraph" and the "Banner of Light." It seems to us hardly just to put the Telegraph before the Bannen, in view of the fact that the first twelve of the sixteen sormens never were reported for, and never appeared in the Telegraph, Nor was it exactly truthful in the publisher to say that "most of these sermons were taken down by two different reportors, whose published reports have been carefully compared, and any omissions of importance on either side are embraced in the book;" because there were only four such sermons to compare-one quarter of the whole number. Nor do we discover that these four were carefully compared. The truth was, that owing to the inability of the reporters for the Telegraph, or the importunity of its proprietor, or both. Mr. Chapin was compelled to revise the reports for that paper, and hence be was saved the labor of a subsequent revision. The reports in the Banner were always considered by Mr. Chapin so correct, as not to be worth the trouble of revision; and in his preface he says, "I can especially recommend the general accuracy of Mr. Burr's re-The emission to mention Mr. Lord, who, though he had nothing to do with the first few discourses, has since, we understand, written out most of them-was, we presume, owing to the fact that Mr. Chapin was personally acquainted with Mr. Borr

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE.

Wednorday Evening, March 14th. QUESTION .- What is the Philosophy of the Soul's Growth

LORENEO G. GROSVEKER, (Shaker.) - After God had created the world, and placed every beautiful fruit and happy living thing in the Garden of Eden, he formed man out of the dust of the earth, and breathed into him a living toul. Every soul has growth as an absolute power, and every soul grows just in proportion to its communion or intercommunion with a higher power. In whatever world we start we look inatinctively for a first cause-a power by which the soul lives, moves, and has its being. Growth is receptivity to divine foliux; and in this sinful world, when we would live to God we have to die to another power. The soul's growth is as natural as the fruit on trees. Properly trained, and neutlined by intellect and epirituality, it grows; otherwise, it decays. MR. DURKLEE,-As former speakers on this subject have given the togical and the ideal, I wish to speak more of the practical, in the soul's growth. I shall assume the soul to be that part which the opener of the question calls soul, viz. "The embodied form we call body; the fundamental principle, or interior substance, we call spirit; the expressed or pjected qualities, capacities or properties, we call soul." In the individualization of himself, man has no control; but se he comes into life and commences to act, then he com mences to express, and thus to form the character of the apirit's body. The growth of the sout will be largely governed by the associations and education that curround the child or man. If associated with the selfish, it takes on selfishness; intellectual growth. All these are the received and projected qualities that show us that the development of the that God was not their maker, or the house-builder for their soul, in each of these departments, is the growth thereof. As I understand it, the soul is the covering of the spirit; ite parity or impurity is imparted by the acts of the person. I spirit in the drinking shops, and which has not only condend not say by his own control always, because he has not trolled or destroyed the elections, and thus subverted all decent also the influence we exert upon these that surround us. We are constantly imparting to others, and receiving from their lives-they carry each their advancement here-on

Mr. Von VLEOK. - Whatever lucreases the fillelicetual powers of man, or refines his feelings, colorges his coul. Those who are capable of the most passionate or intense feeling, and the greatest intellectual exertion, have the most and his consciousness is nothing more not less than his suelightly of man, enlarges the capacity of his soul. Man | cures like," for it adapted to the other parts, that there can be no clearly defined distinctions between his mind and soul, spirit and body vain. The powers of man are increased by exercise. He much derived from the heavens as well as the earth, from the realm of mind as well as of matter. Every influence exerted upon man, every trial through which he passes, inoreases his growth. There is a mutual dependency smeng mon; and every person is, whether consciously or unconsciously to himself, subject to the influence of everything that exists. It is simply the changing of his relations that adds to, and varies his thoughts and feelings. The growth of his soul is ever indiced by, and is identical with or conse quent upon, the refinement of his feelings, i.e., the increase in his susceptibility to impressions.

MR. WALCOTT.-With every class of minds this question would have a different answer. Some seem to think the growth of the soul dependent upon the hot-bed processes of the Ohrietian church, and would have prayer, prayer, nothing but constant prayer-filling up every odd mement of the day ens the surest way of the soul's development. They think there is great danger that the soul will retrograde, and, like a heavy weight going down an inclined plane, will keep on Increasing its momentum, till-unless it is stayed by a mighty power-it plunges, spinshing, into hell's boiling caultron. They say the natural tendency of the soul is to grow in ovil; and, unless a heavenly power interferes, hell is its meriter portion. Now some minds are developed by prayer; others are not. Some can expand over the pages of the libbe, while others had better never touch the book. Bome have their intuitive goodness heightened by prayer-meetings; others regard them as nonsense and twaddle. The church teaches that the soul goes down to endices perdition, and is eternally lost: but Spiritualism teaches us that such a thing is impossible. There is no such thing as going back. Every time the soul stands still, it is only unfolding more and more. Progress all things must, whether they will or not. Thus, to ultra religious circles, Unitarianism has becom respeciable; Elder Knapp has got many of his rough corners worn off; and the religious world believe and do many things now they would not bear the thought of [wenty years ago Thus we see there is soul development even there, shallow as the ground is. Outside of this class of persons, in the world at large, progress is much more rapid.

Mn. EDBON. - The individual, conscious entity of man, is the soul-all there is of the individual, progressing and un-

MR. LOVELAND. - When this question is narrowed down soul-growth, or progress, will be found to be the develop ment of the spiritual consciousness. The one who bar thought most, or felt most, is the largest man or woman There is an indestructible tendency to progression. Every succeeding thought, feeling, or emotion, adds another leaf to the book of the soul. All men cannot progress alike, because the instruments differ. What a man has done, no earthly or heavenly power can undo; the line cannot be bietied out. Every experience is useful. I make no exception. As the soul chines out through the windows, the universe chines in The soul does not grow in any sense of being extended -doe not occupy any more space. I know not, and cannot exidain, how this is, any more than I can explain how a whole landscape is painted on the retion of the eye, and preserved there for years, or how events record themselves in memory and remain forever fastened there.

Mns. Lyon,-We have always been taught that Adam was had first come under the influence of spirit inspiration, I was was a relative of mine. His communication I pronounce one day shown a vision of a glass jar filled with all colors of true."

pulverized augur. This was shown to teach me that from all he various elements to been the human form, and from the homan form springs the human soul. It grows, extands, reaches forth, and takes in all that is grand. There is no tain, but is something sided to the spirit's growth.

Ma. Unotvenen,-I thought, when this question came up that people had attended to their hodice, to the neglect of their touls, so long, that they did not know what their soul was, am not myself, I frankly admit, fully prepared to answer satisfactorily the question, what is soul; yet I think I can answer it to suit myself. [Mr. O. horo recited an original poem, on the question, "What is sout?"]

Mn. Epson.-The philosophy of life to the coul growth. If God, the Divine Vather, is the individualization of the spirit, we can well give thanks that men are bern ignorant.

MR. Lovetand, in explanation of his former remarks claimed that the soul was independent of time and of sonce. and was not governed by the surroundings of the body. As an illustration, he told of a man who was engaged felling trees. A tree fell, and he attempted to run from it, but in stend, fell under it. In the time intervening, he saw his whole former life pass before him, repeated, was forgiven, and received the good blessing of God, between the falling of the tree and the blow he received. The same experience is true of persons drowning. This man was insensible for three weeks, and then commenced life where it was broken off by the blow of the falling tree. Thus, in the first place, he lived a life-time in a second, and again, three weeks passed away in what to him was a flashing moment.

Dn. Gannaen related a parallel, in the case of one of Nelson's officers at the battle of Trafalgar. He was on the point of giving off an order, when he was struck on the head by a splinter, and broke off his command in the middle of a word. For fifteen mouths the officer was insensible; and then, when by the trepanning process the broken skull was re-adjusted, he finished the order with the broken syllable. Dr. G. asked how this was to be explained, except through the theory that the soul was independent of the body. It is a beautiful illustration of its freedom from time and space. The checked current becomes paralyzed; the obstruction removed-it complotes itself. This illustration completely overthrows the theory of the Becond Adventicts. The brain is not the mind, only its instrument. There never was an ideal in human life but had its actuality. The idea of a throne of God, and eternal hell, brimstone, etc., is the very thing that is needed. The demand is the parent of the thought. Man is his own judge. If God, Christ, or any of the saints, were to judge him, there might be some hope for him. No two souls can have the same experiences. Only new and then can they feel for each other. Dr. Ohild has got more philosophy in his ideas of good and call than most people ever thought of, The world ought to know and feel the necessity, the blessing of sin. Jesus and Judas both bad the experience they needed, and neither were made better or worse by the simple acts they were compelled to do by their inuate condition.

The question for the Conference next Wednesdey night is: Do good spirits influence us; and what do we know of their

This old and wealthy city, standing third in the list of popniation by the census of 1850, and eccupying a sort of middle ground between the north and the south, is beautifully tocated on elevated and unoven land with flug harbor and bay, and fat oyeters in great abundance (for many years one of her staples of commerce,) with broad streets, ample for car tracks, fine shade trees, and the most ample and beautiful park in process of completion that any city can beast, surrounding the city from water to water on its outer border and accessible from every through street and road. For climate and locality. with access to the capital, the ocean, New York and New or, with the social, will partake of that feeling and grow in Orleans, no city in the nation can equal it. It is an old city, that direction; if the meral and religious, will develop in that and many of its buildings show marks of age and defective direction; or, if associated with intelligence, it increases in architecture, and many of the people also show signs of promature age and defective architecture, showing me plainly epirita. . For the last five or six years the city has been blighted with a mildow of rowdylam and riot, which has found its control of circumstances that surround him. If this is the authority, and filled the beach and bar and council hall and case, it seems to me important what seciety we associate in; assembly with its own tools, but has also entered largely into the social circles, so that dances and balls and parties were often the scones of riot and fights or tragedies. This spirit them that which frede the soul and gives it growth. If the of rowdylam has become contagious and extended to the child-messages, purporting to come from spirits, are indicative of ren, even little girls partaking of the spirit as well as school their agula' condition—for we hear from them as being like boys. The better portion of the citizens saw the withering anto, or nearly so, what they were in the later portion of effects of this curse on their fair city, and at last awake to the ecosalty of its suppression; but it had control of the city whatever place it may have been-into the next, and remain authorities, and had rected itself into city railroad and other so until by proper training they progress to lighter and purer corporate pewers, through much corruption and bribery, and nany who found they could not deal with honorable powers had courted the power and secured the influence of the powers that were dominant. The necessity of law and order at inst became imperative and the honorable and respectable portion of the people applied to the state and secured a demsoul-power. Aside from his consciousness, man has no soul; ocratic legislature, which always knows how to make up for contibility to impressions—therefore, whatever increases the the principle of Hanneman or Homospathy, that "like is not a machine which can be taken to pieces and its parts cratic clubs, &c. When at last they found there were "blowe considered separately; but he must be considered as a whole to take as well as blows to give," and they were oftenest beat--as an organism so perfect, every part of which is so nicely en, they were ready to resort to law and order again. The democracy of the legislature, with much credit to itself, has passed an act catabilishing a police with ample powers in and We must consider the general economy of his being, other over the city, which is placed over and above the reach of the wise our speculations with reference to him will all be in rowdles, and by the old of all good citizens, (which it with have) will be able mainly to suppress riets and recore the feeds on everything in one sense, his sustenance being as ballet boxes and protect the people at elections and all other places of legitimate business. The railing powers of the city of course resist the new newer, and go to court with the contest, but that is only for delay with no hope of success. The lectaton is now daily expected which will put the law and order party into power. One great stop line already been taken toward it in disbanding the fire companies, which had become rather organizations of fighting companies, and manfights rother than fro-fights. The steam fire-engines are in use, and have dissipated the old companies, which for a time ncreased the force of small and single fights, as disbanding an army does, but it is at last somewhat neutralized. The legislature has also abnulled some of the old corrupt grants of the city; and under these new and encouraging prospects, there is little doubt that Baltimore will spring forward from this retarded condition, and once more show signs of prosperlty and enterprise equal to our other great cities. There certabily can be no city in the nation more desirable as a location for business, health, or pleasure, than Bultimore; and when she shall have recovered from the effects of this "reign of terror," that reforms and reformers will find a good soil here and our philosophy will find good, true and appreciative bearts, as it does in many other cities. I have been warmly greated; had a growded house at each lecture. Not a single sign of rude. ness, or rowdylam has been at our lectures, but the best of feeling and very intelligent and highly appreciative audi-

> I met many earnest and devoted friends of our cause, and one of the best mediums, in Mrs. Danskin, I have met in the nation; there is also a Mrs. Morrill, and several other good test mediums in the city, but Mrs. Danskin, whose circumstances place her above the necessity of using her powers for pay or pleasure and yields to it from conscientious and spiritual otives, is certainly one of the most remarkable instruments that our angelic visitors have gained control of. Through her. many citizens of Baltimore have returned after death and given the most perfect and unmistakenble evidence of identhey that could be given through her feeble power; and I am told by Mr. Danskin, that this has been of almost daily occurrence for years. The friends have engaged a hall here for regular meetings, and are intending to engage speakers and keep up mootlags most of the year, with the exception perhaps of three or four summer months. There is certainly an increasing intercet, and I perceive here a condition of mind well adapted to our philosophy, and expect a revival of true religion when the new order and power of moral principles shall crowd the rum and rowdyjem to the wall. One fact I notice here and suggest for thought, is, the process class of blacks I eco here look better than the same class I gaw in Philadelphia; white the poorer classes of whites here, look sorre than the same class there. The reason is for each to WARREN CHARL find out. March 10, 1860

Calvin Woodard's Mossago.

Charlotte Allen, of Plymouth, Mass., in a note to us, eage-In your paper of the 10th of this month, I read a communication in which I recognized a spirit-friend, whose name was Calvin Woodard. He belonged in Taunton, Mass. About thirteen years ago he came to Boston, and visited the navy vard at Charlestown. While there, he went up to the masthead of a vessel, and, becoming dizzy, fell to the deck, was pade out of dust, and flod gave him a living sout. After I taken up in an unconscious state, and soon after died. He

ALL CORTS OF PAUAGRAPHS.

20 Chapter XI of the now certee of " Man And irin Lieextrone." by Propesson Britras, will appear in our forth- to advise you of it. Such is my fresent purpose. A for ominu leauo.

ZO" "INHOGYALITY AND NON-INHOPTALITY," by Professor l'ayton Spence, M. D., of Riew York, is on file for publication

ZD'A communication from the pen of one of the mos listinguished apposers of Modern Spiritualism, commenting spon T. L. Harris and his London sermon, is in type.

THE ATLANTIC MONTHLY for April is a superb num or. Its contents are: The Laws of Beauty, Found and Lost, An Experience, About Thieres, The Pursuit of Knowledge inder Difficulties, The Portrait, American Magazine-Litera ture of the Last Century, Come of Chiama? Bardie Symbols Munting a Pass, Kepier, Picasure-Pain, The Professor's Story' ost Bellefs, and The Mexicans and their Country. Published by Ticknor & Fields, 135 Washington street, Boston.

The French Chambers were opened March 1st. Louis Na roleon's speech on the occasion is considered more emittaus han that which preceded the Italian war. Every paragraph is fraught with the most serious complications to Europe The Daily News, remarking upon the Imperial declaration of desire for peace, says it is the misfortune of the annua speech of the Emperor that it reads too much like one of those articles in the Moulteur, which declare war in one sontence, and proclaim eternal peace in another. The Times ays it is not what it hoped, but rather what it expected The most important and objectionable part is the declaration that he intends to annex Savey.

LITERARY ANNOUNCEMENT.-Mesers. Brown & Taggard, of eston, have in press a new and complete edition of Cartyle's to see or hear me in the month of July next, must write me Essays, rovised, enlarged and annotated by the author. The lip April at Oswego, N. Y. I spoud June in St. Louis, and ork will be in four volumes, printed at the Riverside press, Cambridge, on fine tinted paper, in the style of the Boston edition of the "Curiodities of Literature." It will have n opious index and pow portrait, and will be altogether the fluest edition of Carlylo ever issued on either aide of the At-

REV. THEODORE PARKER'S HEALTH .-- A lotter from a your losten lady in Florence, dated the 22d of February, reports having seen the Rev. Mr. Nute, who land Just returned from a southern tour in Italy. Mr. Nute, while in Rome, had me Rev. Thoodere Parker and party, and reports "that Mr. Parker looked very well, and had strong hopes for himself." Mr. Nuto was on his way to Paris.

Stevens and Hazlett were executed at-Charlestown, Va. on the 16th, at noon,

The anniversary of Saint Patrick's Birthday was colebrated n Boston on the 17th by several Irish benevelent secieties They attended corrices at Father Wiger's church in Endicot street, and were addressed by Rev. Mr. McNulty, of North Bridgewater. One of the old Irish ballads affirms what no one will deny to the tender memories of the day, that-

St. Patrick was a gentleman, And lived with decent people; In Dublin town he built a church, And on it ant a steeple.

TRIPLETS,-The wife of Rouben Butters, Ess. of Wilming ion, Mass., prosonted him with three some at a birth, on the norning of the 14th. The mother and children are all dolp

'An Ohio paper calls one of its politicians a "type of Demo

racy;" whereupon Prentice continues the metapher, observing that the "type" is considerably bettered, and does n make a fair impression. Congress having granted its permission, Commodore Sho

brick has received the sword presented him by Gon. Urquiza, President of the Argentine Confederation. The scabbard is eliver and gold, the hill tipped with diamonds, and it is rai ued at \$5000.

The eccentric Lola Moutes, whom report said a few mouth ago had hired a house in London, met with the Christian's hange of heart," settled down for a life of sobriety, has again turned up in Cleveland. Ohio, where she has been lecuring with success.

It is easier to increase our wants, be it ever so much, than reduce them, be it ever so little.

The death of Mr. Boker, the wealthy wine merchant, whose faughter a few years since married his conchman, John can, naturally revives a little chat in reference to that re mantle affair. The impression seems now to prevail that, so far as her own happiness is concerned, Miss Boker did not after all, make so poor a match. Her husband soon after the marriage, was appointed to a clerkship in the custom house, which he still holds, and the duties of which he die charges creditably to himself, and with fidelity to the Government. He is a modest, unassuming man, has a quiet but comfortable home in Williamsburg, is perfectly irrepresent able in his habits and essociations, minds his own business nd is a falthful and affectionate husband. He avoids noter cty of every sort, and pursues the way of an unright, stortin man, and a good oltizen. Wherein is the family of John Dean inferior to that of the late Mr. Boker ?

A SIMILE.
In soul, map mounts and files...
In flush, he dies... Not that he may not here Toste of the cheer: But as birds delok, and straight lift up their head So must be sip, and think.

Of better drink

He may attain to, after he le dead,-Herbert,

It was the same young woman who fainted at the sight o blooding strawberry, that asked the farmer's milkmal which one of the cows gave buttermilk, The way to marry-ring the bride's finger, and then wrin

A mother, in catechising her little child, asked her who the rat man want Adam, was the child's reply. Who was the

first woman? The child answered, Why, I think it must have been Adam's mother. The higher you rise, the wider is your horizon; so the mor you know, the more you will see to be known.

A cotemporary wants to know in what age women have con held in the highest coteem. We do n't know. But cer alnly fashionable ladics fill a larger space in the world not

than they ever did before. Roy. Dr. Peabody was, last Thursday, elected Plumme Professor and College Preacher of Harvard College, by a vol

How various his employments whom the world Oatle idlo; and who justly in return Estcome that bosy world an idlor too!—Comper.

It is a singular fact that every President of the United States, who was twice elected, had no children; and no onwho had children was more than ence elected.

A SHOCKING AFFAIR-An electro-magnetic machine. In trifles, infinitely clearer than in great things, actua aractor is displayed.

The taking of the eighth census of the United States will nmence this year, and is intended to be, if possible, more thorough and exact than heretofore.

What is called a "half holiday movement" has been started in London. It is to give merchants, mechanics, in porers and others, Saturday afternoon for leisure. Beste hould do the same. When men overlax themselves will manual labor, they often resort to stimulus "to make them feel better." The result is--intemperance.

Blessed is the memory of those who have kept themselves inspotted from the world i-yet more blessed and more dea the memory of those who have kept themselves apopotted i the world.—Mrs. Jameson.

"We see," said Swift in one of his most sarcastic moods "what God Almighty thinks of riches by the people to whom

Is the dear I see; Love beams in her oves-She's the lessle for me,-w. n. s When a toper le very nearly "broke," he comes to the firm conclusion that New England rum tastes better than any

Bhe's wild as the deer,

Olivor Ditson, 217 Washington street, has every variety ausical publications extant on his shelves for salo. Charles Sumper has contributed \$100, and Mr. Boward \$50

oward the Hornee Mann statue, which is to be placed in the Blate House yard, Boston. J. V. MARBEIBLD,-Persons wishing to write to Mr. M. hould hereafter address bim, Chelsen, Mass.

Late advices from Texas say that Gor. Houston is organizng an expedition against the Indians. Capt. Burbson is to command the expedition.

The sweetest things of earth grow and blessem in the nuddiest localities.

Little drops of rain brighton the meadows, and little acts of kindness brighten the world.

Messago through Mrs. Consut Verified.

Data Bannan-I think it incumbent on all your readers, whenever they can verify a racesage through Mrs. Count, weeks ago there appeared a short message from my son, who also bears my name. Leut it from the paper, and this morning, white sitting with Mrs. Florreit, drow it from my pocket, and, without letting her know its purport, saked my spirit con if he could tell me about it. Immediately her hand was iofluenced, and wrote:- Dean Farmen-You desire me to tell you all about the communication you received through the Danner of Light. I gave them all that I could. If you could but realize for a moment the thousands of spirits that crowd around Mrs. Conaut to communicate, you would think it marvelous that I had an opportunity to send even those few words. I will redeem my promise to you at the earliest opportunity." FRANCIS IL BRITH. Baltimore, Md., 7th Harch, 1860,

Spiritualists' Convention.

The Spiritualists of Providence, R. I., and vicinity, will hold a Convention in that city on Wednesday and Thursday, August let and 2nd, 1600; and on Friday, August 8d, they will make a grand steamboat excursion down Narraganuctt Bay, for an old-fashioned Rhode Island clambake, and a "goneral good time." A number of the best speakers in this country will address them, each day, whose names will be announced to due time. All Spiritualists and their friends throughout the country are invited to attend.

Friends in the West.

Living near the Mississippi River, above St. Louis, who wish the remainder of the year in the West, returning East in the winter.

New and old subscribers for the Bannen can have the advantage of my agency wherever I am; and I shall be ready to supply many of the books on our philosophy to the western friends. Write early, and state plainly your wants. WAUREN CUASE.

NOTICES OF MEETINGS. A Crucke for trance-speaking, &c., is held every Sunday terning, at 10 1-2 o'clock, at No. 14 Bromfield street. Ad-

mission 5 cents. — Meetings in Cambridgeport are held covery Bunday afternoon and evening, at 3 and 7.1-2 o'clock, r. m., at Washington Hall, Main street. Scats free, Lawrence.—The Spiritualists of Lawrence held regular neetings on the Sabbath, forence and afternoon, at Lawrence Hall.

ronce Hall.
Foxnono'.—The Spiritualists of Foxnono' hold free meetings in the town hall every Sunday, at half-past one, and half-past six o'clock. I', M.
LOWELL.—The Spiritualists of this city hold regular meetings on Bundays, forenoon and afternoon, in Weile's Hall Speaking, by meetiums and others.
Balem.—Meetings are held at the Spiritualists' Church, Sowalt street. Circles in the merning; speaking, afternoon and creming. and evening.

nu creuing. Woncestre.—The Spiritualisis of Worcester held regular under meetings in Washburn Hall.

DEATHS.

DEATHS.

Died'in Laconia, N. H., Fob. 12, 1860, Addix Saurella, infant daughter of A. J. and M. A. Garnon, aged ten weeks. Soon after the child passed away, one of the family was influenced and wrote the following: "Your little darling is free; do not mourn—cartil's trials are not for her. She is an angel now with us."

How consoling is the thought to bereaved parents that their little ence are taken in charge of and cared for, by the bright and pure ence, who have progressed beyond the possibility of error, and are commissioned by the Kather to watch over the unfolding of the transplanted bud, and water it with the dews of his averlanting love, that it may bloom in all its purity and perfection.

Cox. purity and perfection.

Died. In West Killingly, Gonu., Murch I, 1860, UHARLES W. BURGES.

The death of Charles Burgess affords us another striking evidence that Spiritonlism is not only good to live by; but, will stand the test of that trying hour called death. He became convinced of the existence of life beyond this present plane about a year since, and from that moment the effects of life faith were visible in all his works.

When the hour of separation came he shook hands with his friends, thanked his mother for her kind care, bade each to be good, and sweetly and cheerfully passed on.

Mrs. Fanny Felion was present at the funeral, and spoke hely words of comfort to the beroaved ones.

Thus are we left to await our sammons, when we fondly hope for a re-union of the new broken family.

Yours in the firm belief of immortality. Died. In West Killingly, Cons., March 1, 1860, CHARLES

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and the Life of John Brown, by Redpath.
Green keeps for sale a general assortment of liberal religion books, Unitarian, Spiritual, Universalist, etc., etc.
March 17.

The Messenger.

Pach message in this department of the Bauness we claim was spoken by the spirit whose name is hears, through first, it. Conner, while in a state called the Tranco State. They are not published on account of literary merit, but as ferie of spirit communion to those friends to whom they are ad-

dressed. Wa hous to show that spirits carry the characteristics of

We hope to show that beyond, and do away with the circulation of their earth-life to that beyond, and do away with the erroneous idea that they are more than symme beings. We beinvoide public should know of the spirit world as its—
should learn that there is evitas well as need in it, and not
expect that purity aloneshall now from spirits to mortals.

We sak the reader to receive no decirine put forth by
spirits, in these columns, that does not comport with his
reason. Each expresses so much of truth as he perceives—
no more. Each conseques of his own condition with truth,
while he tives opinions merely, relative to things not experioneed.

Answering of Lotters.—As one medium would in no way suffice to answer the lotters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot altempt to pay attention to lotter-addressed to spirit. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. 813 Erattle street, Boston, every Tuesday, Wednesday, Thursday, Friday and Esturday afternoon, commoncing at malf-rast Two o'clock; after which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to romain until dismissed.

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

a spirit they recognize, write us whother true or falso? From No. 1860 to No. 1883.
Friday, Jan. 6.—"Is God the Author of Evil?" E-

published in regular course. Will those who read one from

Priday, Jan. 6.—"Is God the Author of Evil?" E——n Copple; Corolli,
March 13.—Why are Spiritualists at war with the Christian Church ? William Stimpson; Heary Analey Wilds; Why do the spirits fail to produce manifestations in presence of Professor Grimes?

March 14.—I am the way, the truth, the life; Wm. H. Bancron; Patrick March y; Lucy Ann Bradford.

March 15.—Stephon Cole; Aunt Jean; Helen Wingste; Bridget Conlan.

"What is Magnetism?"

This is the question we have received and which we purpose to answer, although we do not purpose to fully elecidate

it, for time has not been given us in which to do so. Magnetlem, when properly understood, is the life of all things. 'It may be the mighty sun, source, or centre of life. Everything that lives at all, lives by magnetism? without it there would be no life.

There are four kinds of magnetism—the mineral, the vegclable, the animal, the apiritual. What is that which produces the change in the mineral particles from year to year, month to month? Magnotism, we answer-a life principle wa may call divine.

During certain conditions of youder King of Day, it is possessed of positive magnetism-positive to the earth. While this is the case the earth is negative, or recentive, capable of absorbing the rays of the sun, that it may yield forth its tronsure. In the spring time yonder sun possesses positive magnettam. The earth is then in a negative state. Then it easily yields up its treasures. When the sun sends forth its magnet lo rava the earth yields forth her fruits by the law of magnet ism. Again, during certain pertions of your sessons the animal form, and all other forms of life, are negative to the peeltive elements of nature, and receive positive life, which goes to ski them in progress. These animal forms are constantly changing, and magnetism produces it. Could you live with-out the rays of yorder sun? No; your earth would be a barren waste-you cannot exist under lawful conditions, unless you exist by the law of magnetlem; and future ages shall seknowledge the power of this law.

Some animal forms possess a large share of positive magnotism. They are peculiarly organized and capable of drawing the positive force from the sun, the earth, the moon; and they are capable of exercising their force over one less posttive. Law sanctions this course, for this is but an outgrowth of law. All media are possessed of a very large portion of negative magnetism. They are capable of drawing that, and that only, from the elements. You rarely over find them oth orwiss. They are negative and receptive, constantly capable of being used by parties communicating; enpable of being used as I would use a pencil. The pencil has magnetic life in its composition; yet it is so far negative to the animal that it can use it at will.

Let us go beyond-to, who magnatism of spirit life, that governs every oresture of God in spirit. That magnetism is made up or derived from the minerals of carth, the animal, and the vegetable kingdoms. Thus the spiritual is but an outgrowth of the lower order of magnetic forces on earth, it is however more positive, more powerful. Thus the spirit is capable of using far greater power on mottals than mortal man is capable of using over his brother.. Spirits have a greater share to diffuse over carth's people; and as as each spirit in the shadowy life has a law to guide himself, he has a perfect right to use it as he pleases. If L as a spirit know how to oso my magnetism, the law that gives me un-Gerstanding gives me full power to use it as I please. I am an agent, not a slave. I control the law, and use it for good

What is it that gives life to the monerch of the forcet? You see it in apring time put forth its bads and leaves. God gives it life, you say. Yet has he me agents in the great workshop of life? Yen, he has many, and the greatest of all is magnetien. The buds, the leaves, the flowers, all come forth at the call of magnetism.

Our questioner doubte the power of mind to control mindof one department of life being able to control another. How strange to doubt God in one of his grandest manifestations We ask our questioner if he is not able to control certain portions of the lower orders of life? He will apawer, he is. How does he control? we ask. Perhaps he will say, by a greater share of intellect. Has intelligence strength? has it power to spenk into existence the flower? No, we answer. The law of life-the magnetle power, that thrills all life-has this power. It is not found more in intellect than elsewhere; and when man shall understand it, he will know how to use it.

In years gone by a Franklin toyed with the subtle element. By his superior intuitive power he conceived a grand idea. He was like the child who takes a watch; it pleases him, yet he knows not how to use it. In after years, he learns the value of the watch, and how to use it. So it was with Franklin.

Man is imposted by Progression to scarch out the trath, and that progression is magnetic, calling for a corresponding life to that deelro in his spirit, which leads man to toy with strange mystories; and when intelligence comprehends, the man receives good thereby.

If man, the grand temple of animal life, only understood one thousandth part of his power, what a God he would be here, even ou earth. But a wise God says, "Here shall then come and no further;" when then hast understood one, ask for another, and receive it. Our God giveth to each in time, and to each his due.

If man but understood his superior magnetic power, he could at any time use that power over any subject of the animal creation, and it would quail before it. He could pay, "Go," and it would go; "Come," and it would come. It would yield implicit obedience to the superior magnet. Now the lower order of unimals frequently conquer the man. The time shall come when man shall understand this power and need. But that time is in the future-brightness and glory aurround lt.

Our questioner need not go into the past to learn what magnetism is. Every lesson God gives to man is first tranacribed on the page of man's soul, and the man has but to turn within and read. Then, wherever he goes he shall have an understanding of magnetism, or the law of lifesuch it is.

We will ask our questioner to inform us, if he can, why it is that certain plants that flourish in other climes, cannot be this? Why they yield their fragrance under certain conditions-why they withhold it under cortain conditions? Can be toll us?

The flower, born into existence in a foreign clime, flourishos in that clime far better than it can here under your condillone. It was born at the call of a magnetism peculiar to itself; or, the sun and surrounding elements were positive to the plant. Remove it, and you take it out of its sphere of netion-von strive to rear it under conditions foreign to ityou are thwarting a magnetism peculiar to itself-you have taken it from the bosom of its mother, and given it unto a stranger. It lives by a magnetism well adapted to its element. It can find it nowhere else as well as at home, under the same conditions that spoke it into existence. This law has the same power ever animal life, but to a less extent. Man agaders to a foreign clime; if his forces are moving ito tarry here long.

We will beg leave to point out some of the bright jowels are on a higher plane, because you are more natural. of megnotions that exist in your apirit. Bright buds are there, waiting to be called into existence—waiting to come forth, that man may be blessed therewith. Was no longer with truth; but render to God his due, using all things for his glory and honor. Render to the earth and the corrounddue, oh fail not to be just to yourself and to that law you o poorly undersland.

We will not censure, for ignorance is not a sin; but it is the mother of all evil. It begetteth no perfect children-il produceth no harmony. Bo, then, get Truth, and then you shall understand what magnetism is, and shall render justice to yourself, to others, and to your God.

Lucy Lee.

I wish you to write to my mother. I want her to let me talk to her. My name was Lucy Lee. I lived in Stoughton. I was most nine when I died-I guess I was-I've forgot most. My mother's name is - ; but you must n't publish it-she won't like it. I've got something to tell her, and can't go home, so I come here.

I've been dead most five years. I died of fever. I do n't want to talk much to you, but I want you to tell my mother to go where I can talk to her.

Carrio helps me-mother will know who she is. Charles icles me, too-mother knows who he is. Jan. 4. [We are unable to publish this message in full, in conse uence of having mislaid a portion of the manuscript.]

- Harriot Nichols.

I have mistaken the place, I fear. I thought when I was coming here I should most with some disappointment; I am nistaken, I think. I came here to speak with my own dear friends. I was told if I would come here, I should find a privilege of speaking to my dear friends. I cannot give you what I wish to give them. Oh, sir, I find everything so entirely different from what I expected, I

annot make my dear friends understand mo. I have not seen God-I have seen no heaven such as I expected to see; but I am very, very happy. Yet, if I could speak to my dear friends as others speak to theirs, I should be much more so, and my dear friends would be more happy, too. I know their religion is good, but not so good as that I enjoy whose I live now. My name was Harriet Nichols-they called me Hatty. I have been dead between one and two years. I died of consumption. I lived in Taunton, Mass. My brother is here. He says I must be more quiet if I wish

to control perfectly. I am so disappointed, I can't do anyhing. My brother's name is Frank. If you will just write and tell my dear parents that I came here, and oh, how anxious I am to speak of home, you will That which may seem dead to mortal sight, is not dead—it do much for me. I wish my sistor Susan would go to some is but undergoing a change, coming into a higher form of medium. I could speak to her if she would come here. I life, obeying the dictates of its life principle, its God, by do much for me. I wish my elster Susan would go to some don't know anything about the Spiritual folks in Taunton. used to hear of the Howards, the Sinclairs, the Rebinsons; but I used to think they were coary. I was fifteen years o age. I went to the Baptist Church. Mr. Pollard was the

Toll my friends that I came here to you, and how anxious I am to come to them at home. Oh, tell them I am happy, and hould be much more so, could I tell them what I know, My brother was about eighteen when he died. Do they have places in Taunton like this? I wish I could go home with this medium : but they say I can't. What makes me

feel so weak when I come here, sirt Samuel Richardson.

I suppose everybody has a reason for coming here, and everybody has his own reason. I suppose I've a father in Boston-yes, I know I have, and that father says, "Sam, go to the Banner or Light office, and communicate there, touching at some points, and I will believe in Spiritualism without a doubt."

My father gave me this thing to do, or requested me to do in one of your banks in State street. Tell my father that we are where declors' and lawyers' ser- tor. Chance, then, must be wise-intelligence must be

ut we do n't have any use for them here.

to satisfy the old gentleman, after my fashion. If he is my like the sere and yellow leaf. But God is there, and has father, he is just as good a man as walks the streets of Bos- called it to higher existence. on, but he wants a little spiritual light.

would come through this channel. You've got a mighty hot fire here, but it's all right-I can

stand it. They used to talk of a hell of fire and brimstone, and I don't know but what I shall be shown into it; if I am I could take a foretaste of it by this time, believe me. [The m was very warm.] Oh, I'm Sam, Richardson; I can't put on any Bunday-go

o-meeting clothes, for my father will say that is not Sam., or, f it is, be is mightly changed.

I intended to communicate with my father four years ago, just after I died, but somehow or other-either the mediun was not suited to me, or I was n't suited to her, and I blum dered every time. The fact is, I wanted to be a little too ico-to-day I am Sam, Richardson,

The old gentleman says, "Sam., if you go there, tell me how to make some money." . Tell him I think he has got as much as he can use, consequently I shall not tell him he o make more. It's all well enough for men to have enough to support the bodies and clothe them, but anything further

Don't understand me to say my father is in any bank as

My father has seen only the dark side of Spiritualism be suse he has seen only the fanatical side of it.

Tell the old gentleman to travel over the other side of the contain where the sun shines, and take a look at the other aide of Spiritpallam. It is in a rough state now, but it's going to be polished sometime. I suppose when it gets to b popular thing, some of my folks will take a little. I don't nean the old gentleman, for he, if he sees any good in it, he will take it, if it's clear down to the bottom of the river.

Bome of my friends whom I know, probably think I migh to a little better. They think one way, and I snother. My ather wanted me to come here, and give a manifestation that would be like me. I must n't be the Sam Richardson of abroad, but the Sam, at home. That's the trouble with some who come here. They see so many strange faces here the indertake to say nice things, and break down. I wouldn't be nice to please God even, for he don't want me to. He says, Sam. Richardson, be yourself. It makes no matter wha Mr. So-and-so says about my communication. I talk to plant myself; I am attending to my own business, and if they will tiend to theirs, they will not criticiso my words.

I suppose I should have been a lawyer-one of those de pixed set that go about seeking whom they may devour. My father's business is n't mine, and I have no right to tell what it is. I have a perfect right to give my own name and facts belonging to me, but I've no right to give his, for he is an individual, as I am.

I suppose the cause of my death was consumption: but parently atrong up to a few weeks before my death, and I went off by hemorrhage of the lungs. My general health ad been running down for some time.

When I first entered here, I really thought (when they old me I was no longer an inhabitant of earth) that I know eller than they did. Still I think I had an intuitive know! edge of these things before I left the form. I was not bound to any religious creed, and I guess the old gentleman is n't He has been under one corner of the flag of Epiritualism rell him to come under the stripes.

Yes, I recognize my friends here. Octialnty, I carry within se the same disposition and humor I had here. I have progressed in this way-have made myself master

ectually I have progressed, but morelly I stand upon the leady during my residence there. same plane I did here. I enjoy myself pretty well here. I shouldn't only myself were I transported to some higher anything about people coming back, but as I heard so much intellectual or moral plane.

I am very much pleased to come here to-day, and I know shall effect some good. I am willing to take upon myself a was Harriet. My father's name was Robert; he is dead. I form not suited to me for a time, but should not be willing suppose every spirit has a reason for wishing to commune

high ho lives there; yet, could you see the mighty change, I was very much astenished when I found everything the terrible revelution the actural passes through, and the about the or clearly corresponding to what I know was on spiritual also, you would wonder why be was not called earth, that fidld not for a time believe f had left earth. As frighter. Das man is pusseled of altonger insgnetly forces fligh as I can calculate, I suppose I am about three thousand than anything else you find in animal life. He can endore falles from the planet earth. We draw our mathematical more hardships—he can word off more arrowa from the chemy conclusions, starting from earth. I have been in very close than any other of God's creatures; and thus he can trespais connection with the moon, but not near enough to under-upon God's laws further than anything clso. But so sure as stand anything of his laws or productions. Spheres are not ho goes out of the condition ho was born under, he suffers to flecations. If you enjoy the beautiful in pature, and I cajus the beautiful of art, I am in one sphere spiritually, and you

Ant-If you had a brother who passed to the spirit world, and after a few years you die, there is a law that will attract you to him. The same law that binds you here, binds you there, If you are in different spheres, you can't dwell together, yet you can meet. If your thought is positive, and it acts upon one ing cloments their due, also, and while you give to each their who is negative, you are as sure to draw that negative spirit to you, as the sun is to shine.

Ans .- I first magnetize by the power of superior will all the organs of the form I wish to, and then I enter by absorption. I ecome at once, by will, incorporated into the organic life of the medium.

Her apirit is withdrawn by the same power. There is a willingness on the part of her spirit that is not recognized by her form. I commune with her spirit before I enter her form; yet I do not make this communion known to her natural senser. She might remember what the has passed through since I have been here, had I not magnetized her ergans of memery, so that they were in a dead state. If I were to withdraw my magnetism from her organ of memory, and give her the natural control of that and no other, she would centre all her magne le power on that, and would remember all she has seen since she has been away.

Ans .- Under the control of some spirits it is unhealthy to medium under control. Bome spirits use too little magnotic power over the muscles—this creates a nervous state of the mental power of the medium, and pervousness borns up the vitality of the medium.

Ans. - Spirite who wish to foretell any event, come with their own spirit-force, and are in perfect rapport with the medium and foreshadow the event.

Now, gentlemen and ladies, Sam. Richardson will take his CAYO. Jan. 4.

How do we know that God dwells Everywhere?

The Spiritualist tells us to see God in everything. How may we be able to see God in that pertion of his creation that is not theseed by intriligence? How may we know we have a God dwelling in overything? This question we find upon our list to-day. Bo our questioner informs us that the Spiritualist tells him be must behold God in everything. Now he sake how he shall be able so to do-how he shall know that his God

walketh here, there, and overywhere, and taketh up bla

abodo where intelligence dwelleth not. Our questioner may know where his God abides by seeking to find life: wherever he finds it there he may find his God. It matters not under what condition it has been called to an outer existence, if the outer lives, God is there. Who can prove to us or to themselves that God is not everywhere, filling and actuating every atom in the universe? which it moves into higher spheres of life.

Our questioner tells us, also, he often wanders forth in the open air, viewing the beauties of nature. He finds nothing there to tell him of a God. Nothing? "No, nothing whatscever;" so, says his spirit, " I have looked at beauty here, and in other lands; and for one, from what I can see, I have found no proof of a life beyond, or a God. Nature hath given this to us for a season, and then we pass into the grave, and know no more."

Life has eternity marked upon it, always-it never dies -no, these human forms never die. There is no such thing as death-oll is life; and if mon and women only understo the Great Author of life, they would see there is no death. When the union is dissolved between spirit and mortallyou say the body is dead. We tell you it is not dead-it has only passed through a change of life. You place it beneath the bosom of earth, and behold it lives, and brings forth new life, working continually toward its God, obeying its own nature If our questioner would but seek for spiritual food, he would at once become acquainted with God. Nature has shown her many rare gems. He has looked, and sald they are beautiful: but they come by chance—they have no other crea-

rices are not required. They are both good in their place, theirs. What is chance? Our questioner will answer, Na-but we do n't have any use for them here. the same intelli-My father wishes me to make use of what he called a gence that spoke the flowers into existence cares for you, and brase be was fond of making use of to me. I suppose he will call you on through endless changes, through an endless icans this: "Well, Sam, what are you driving at to-day?" cleralty. Eleralty is etamped upon all life. You gaze upon don't come here to give anything to please the public, but a flower at a time cold winds have blown over it, and it is

Why mourn because your friend has been called to a higher My father thinks I am a protty positive body, and that if existence? Rather rejeice because one has been called from these influences are genuine spirit influences, his son flam a lower to a higher state of life-been called to a higher place, whilst you stand waiting for God to becken you on-

Again we say, there is no death. Again we say, the body that is dead to mortal sight, is no more dead, in reality, than is this body I now speak through. We inform our questioner he has falled to look beneath the surface; he has looked at the mirror of life, and has gone straightway, and forgot what manner of man he is. Look again, by the light of the present, and know what life is. Go to the corpse of the friend who, while we now speak, lies dead to mertal sight. Go there, we say, and see not death, but life God is there, controlling that mass of clay, as much as he did when it was blessed by possession of the spirit. And when you lie on the bed of death, know that life belonge to your spirit, and none can wrest it from its grasp.

Mary Castle.

Went you let me go? I wish to go home. It was dow here in Moon street. My name was Mary Castle. My father lives in Moon street. Mother was drowned a good while ago. I want to see my father; I want to tell him my brother an employee; but he was in there, and I got his dispatch is here-my brother James. He went to see, and he's drownded-ho's lost. My father plays organ. I did, too-I got the money.

I've learned lete since I have been here, and can talk real nice now, and I want to talk to my father. Won't you ask him to come here? Ain't I sure of talking to him, if he comes here?

My brother was lost in the barque Martha, of New York, of the Cape of Good Hope. He was blown off the rigging, last November. He was over twenty-I was a good deal younger than ho. He says I was ten years old. James says, "Tel father to go somewhere where I can talk to him, and he will talk, too.

My brother says my father will get this. I was n't drownded. I had the varioloid. I died before my brother. He went away when I was dead; it's been summer once since then, Answer .-- Yes, air; the man who need to keep the apothe cary store on the corner of North street, is here. He says his name is Wilson. He says he has given me pupples. I never begged of him. He do n't know much about here; he has n't lived here long. I've been in there where he boardeddown by Robinson's alley; it's a big house-used to be men sitting there smoking. It's on Hanover street-the Webster House. My father lives next house but two to the church, I lived in Robinson's alley once.

Ans .- No, sir, I do n't want to come back-my feet used to be cold, and my hands, and I had the headache sometimes. Julia is going to belo me out. She 's somebody's Julia that's here. She isn't like you-she ain't got a body like youshe's a lady-she's got a busband here in this room; his atisfied myself upon that point. My lungs were ap name is Bruce. I'm going along with her to see some

Robert Sanderson. My friend west you be kind enough to inform me of your

This coming back to something new to me. My name was Robert Sanderson. I was born in the city of Philadelphia, I was 27 years of age. In the year 1851 I went to New York City, with the intention of engaging in trade with my uncle; but while there I had a very fair opportunity of going to California, so I changed my clans entirely, and went there. I was never so well as I had been before going there, but I lived there just about a year and ten months and then I died a great many polois I did not understand here. Intel- of disease of the bowels, that I had been affected with period-

I left a mother and one sister. I don't suppose they know about it, I thought I would see what I could do.

My slater's name is Harriet Amelia. My mother's name with his friends, and suppose there are some who do not care

sero mediant all over the country, but I knew but little I can talk to her a few minutes I shall not injure her. Bho tage often, "When Robert was alive, I had some one to depend upon, now I have no one." I want my dear mother to understand, that if she will try as hard to come in support with me as I will to speak with hor, she will soon find I can nid her as much as ever-perhaps more to. There are some facts about my death and my business matters it will be well for her to know; but I cannot give them here to the public.
This existence in spirit life, is but the next door to carth.

not reach my friends. I heard of others reaching theirs atl the subject by raps, &c., but when the novelty of the thing Now I have found an opportunity to speak to my mother and sleters, and I trust they will not turn their backs upon in New York now, but do not know. I died at San Francisco. but spent most of my time in this section of country. I traveled as far up as Auburn, and some hundred miles be-

Julia.

My dear Charles-I am here this afternoon, as I often am hen you are here. I shall be with you this evening. Don't think I am in the spirit-land always, for I love to have you think of me as here sometimes. Our little girl is with me ere. Good-by to-day.

[The above was given to a visitor.?

Written for the Banner of Light. CHILDHOOD'S SORROW.

AT FIRLET JOHRSON,

Oh, bitter is the sorrow Of childhood's carly years, Which makes the pale lip quiver, And fills the eye with tears; And when the glistening tear-drops Prom bidden fountains ruch, Tis cruel to impede them As from life's stream they gush

Oh, sad it is to witness A tourless choking grick When childleh sobs of sorrow Are burning for relief: And, oh! we should remember Our own past early years; And never to debar them The privilege of tears.

We may forbid the murmur Of discontent and sin; But never chide the weeping. Or quench the light within ; For tears that flow so quickly Shall prove an April shower: That adde but gloss and beauty, And caves unstained the flower.

Then crush that worldly wisdom Which, in its fron mood, Would teach the young heart hardness, And deem that hardness good; And learn the young this lesson-This lesson of their God-That he would not have his children Despise his chastening rod.

Rev. Mr. Harris and Spiritualism. DEAR BANKER-Will not some one of the friends of the pro-

ssors, penny-a-liners, and country editors, who are making hemselves so ridiculous in their opposition to our glorious acon-based philosophy, just whisper a few words of advice n their care? I declare it is too bad | Bave n't they any sensible filends? Mirth-provoking as their undignified sumersaults are, and much as we admire the agility they display in coming right end up before "Mrs. Grundy," pity mingles with our mirth and wonder at the awkward position which they are constantly placing themselves.

"Oh, would some power the giftle gle them," To see themselves as others see them."

For the past twelve years, the history of this opposition is history of "ground and lofty tumbling" that would furnish righ feast for the most exacting critic of the "sawdust ring;" he "little loker" of the "thimble rigger" never shifted more rapidly than they—"now you see them, now you don't." is eagorly sought after, and as engorly read by the people Will not some one interfere to save them? Their poor heads who are trying to live and walk in its hallowed light. Long pected to see clearly; but, surely, there must be discornment logic and undestable philosophy. ugh in their friends to observe that " Mrs. Grunds" hersalf is getting weary; there is too much samoness, and too little sonse, in the performance, even for her; the there we are," of professors and self-titled exposers, as they leap into the public ring to-day, is too much like the "here we are," of Buffalo M. D.'s, of years gone by, to have much newness in it. In fact, it has become quite state, and has about it a strong taint of allliness.

Another proclamation of the commencement of one down fall has been sounded over the land within a few weeks. The oporter of a London paper gives a garbled report of a disourse from T. L. Harris. Scarcely a paner, of the thousand in this country, but makes it the basis of editorials, headed, Secession from Spiritualism," "A Serious Blow," &c., &c. Editors that for years have only recognized in Mr. Harris, "the visionary," the fauntic," suddenly awake to the conciousness of his superiority; men that coupled his name ith a snear, that disparaged, as far as they were able, the thrilling inspiration atterances of his poetical soul, in their onversation now prefix to his name celebrated, eloquent, &c. Now how it may seem to those ignorant of our philosophy, ne, or ten thousand men, is a serious blow, is supremely diculous. Were our beliefs founded upon the "say-so" of my man or body of men, their secession might shake us; ut thank the powers above us t true Spiritualism is not the Sepring of pariodical revivals. It is not the rank, forced rowth of excitement hot beds, but the steady unfolding o be inherent Divinity element of each soul; an unfolding that depends not upon the belief of others, that leans no upon the withered arm of the past. Men believe as they re obliged to believe; if any man withdraws from a position hat he has occupied, and that I hold to be a correct one, i le because he does not see it as I do; he is only acting as his oculiar organism, influenced by his surroundings, compele im to act; he is only illustrating the very philosophy we are eaching. It is no serious blow to Spiritualism-it is a man catation of its power.

When we are confident we have the truth, we do not conider it any more a truth because our neighbor grasps it too; we do not consider it any the less a truth because our neighpor cannot grasp it; neither do wa tremble for it when he op oses. The garrison, secure in an invulnerable position, with food and drink, independent of their assaliors, smile at their seless attacks; only those who occupy unante fastnesses remble, rave and deprecate the enemy's approach; they nly fear desertion who have weak points to be revealed. o from our position we cannot avoid a smile at the predic lons that so knowingly emanate from the brains of the scrib lors of the country; predictions based upon calculations hat unmistakably manifest the worful ignorance of the pro dictors. But really this constant tumbling must wear seriously upon their mentalities. For the sake of the dignity I their humanity, (what is left of it,) will not some of their felonds draw the curtain and spare them the humiliation of the public hiss which is almost ready new to break? Startling es the declaration may seem, it is evident to the observing nind that the public scorn must soon come; the venerable 'Mrs. Grundy" is yawning; those state antics have no longer ny novelty to recommend them to her, and there are plenty vatching her movements, only waiting her ned to clames penly against what they have for years secretly despised. No sane, truth-loving man, dares deny the fact of the cupre edented growth of free thought for a few years. Never has that growth been more evident than the past year. I know whereof I affirm. Journeying from city to city. I recognize its growth and measure it by days; it requires very blin eyes not to see it even in the printed sermons emponting from evangelical pulpits. Those must be very deaf ears, indeed, that cannot catch the roar of the inrolling tide, who such hold and independent thoughts as Bro. Child presents thoughts so startling to the superficial reasoner, but so big

with truth to the deep diver, so full of hope and promise to

is communo in public with their friends. I heard there the sufferer, are being devource and adopted in cluost every city, town and village of the land. That noul is indeed ob shout it. Will my mother and eleter afford me the opportu- fues in its perceptions that can realize no advancement. nity of speaking to them in private as I speak to you. They | Necessity enough there is for friendly halids to draw the due of course know all the facts I have given here. I suppose it tain between the public and the self-sufficient ignorance that will be very hard for my mother to believe in this; but if the considers the diestisfied ebullitions of an Individual mind a will throw up all preconceived upinions and meat me where sufficient basis upon which to predicate the downlast of the heaven-reaching towers of Progress,

Yours for common sense.

N. FRANK WRITE. Plymouth, Mass., March 10, 1800.

CORRESPONDENCE,

DANIEL R. STORE, PLINT, GERESER Co., Mion .- I write, Mossrs, Editors, that the readers of the BANKER may learn something of the progress Spiritualism is making here, and You cast off some responsibilities and take on some. I feel the region round about. Until within the last eighteen the same interest and anxiety toward my friends that I over | months there had been but little said or done upon the subfelt, and I have suffered intensely at times because I could feet here. A few years ago, there was some stir made upon over the world, but there exemed to be no chance for me. Was over, it soon subsided, in consequence of the perseculions raised against it, and the want of some efficient persons to stand as "nursing fathers and methors in its infantite state," and sisters, and I trust they will not that make the models and to present its claims upon humanity. There were no me. He under a name is Samuel Wellman. I suppose he is papers taken that advocated its claims, no lecturers, and but few if any books in circulation, written upon the subfeet. But what do we now behold? Many spiritual books and periodicals are read, circles are beld, converte to the cause can be counted by hundreds, and investigators by theqsands; lectures are being delivered to crowded houses of enger listeners, to learn more of the (to them) new doctring, and many exclaim, "If that is Spiritualism, then we are Spiritualists." Mediums are being developed, the cick are sealed, and the poor have the gospel preached to them.

We have much opposition, but our opponents are beginning to learn a lesson from the post. The Spiritualists here practice upon the principle, that when they are reviled, not to revile again; and upon this we attribute our success; for, by so doing, we attract kindred spirits.

For the past few days we have been favored by lectures (in this place and Flushing, ten miles distant,) through the organism of Mrs. Warner, of Ohio; and much good has been done by the ministration of angels through her. Spell-bound would she hold her hearers, as they listened to the elequence and wisdom from spirit-life,

Mrs. Warner and her husband are on a lecturing tour in this State, and may visit lilinois and Wisconsin. Those wishing a good lecturer will do well to secure her corvices.

D. D. MARINER, CAPE BLIZABETH.-Many of the inhabitants in this town and violaity, on the 6th last., had the privtiege of hearing that highly gifted speaker, Miss Lizzle Daten, who delivered an address at the funeral of Mrs. Martha Howard. Mrs. H. was one of the first among us to embrace the living faith that brings life and immertality to light. She expressed the wish before her decease, that If no one could be readily found to perform the burial survice for her whole principles were in harmony with her own, to dispense with the rite usual on such occasions. But the timely presence of Miss Doton in this vicinity, was the desideratum which was highly gratifying to many of her relatives and friends. who were sensibly impressed with the soul stirring cloquence that fell from the lips of the speaker. The services were holder at the Bantlet Church, and many attended on such an occasion out of respect for the deceased, who would not probably have taken notice of anything relating to spiritunlism, had not the circumstances been autable to Justify the set in their consideration.

It is hard work here, as well as in many other places, to get the cars of those who have such deep-rooted projudices and prepossessions to contend with; and any innovation whether true or false, is always deemed heretical by those who have strictly confined themselves to tennia common to the different creeds of religion. But we must bide our time; the seed cast by the wayside may yet spring up and produce an hundred fold.

H. P. PAIRPIELD, MARGLEHBAD, MASS.—It has been a long time since I have spoken in your countries of Light, of the progress and prosperity of Spiritualism. I have been here now for about two weeks, lecturing and laboring in circles for the advancement of our glorious cause, and mover did I meet with a more carnest, investigating people. They are all anxious to know whether Spiritualism is a humbug of earth, or a divine reality of heavon. Hence they are not ashamed to be found in the lecture-room, and in the circle, trying the splitte of earth and heaven for themselves; and many, very many, of the first and most intelligent class of minds have proven a eyond a doubt-to their own satisfaction and many others also-that there is a truthful and intelligible line of communication between heaven and earth. And, as a result of these in the lightons, the dark clouds of sadness and sorrow, doubt and fear, are rolling away from the minds of the peoplo, and carrb is being bather with streams of purest light In harmony with the divine command of God, who said, "Let there be light." Then the Banner of Light is here, and it are so bewildered by their constant turning, they are not ex-

> M. R. CORGAR, WHITEWATER, WIS .- I would like to inquire of your investigating renders, through the DANKER, if any of them have over been witnesses of any phenomenon similar to that recorded by R. D. Owen's late work-The Footfalls, etc.-commencing on page 242? The Castle of Slawenstk, is the little of the story. There is only one point in the facts here recorded that I would like explained, and it is this? The narration commences by stating that the first disturbance or manifestation noticed, was the falling of small pieces of lime. New supposing spirits to have been the cause, where did they get the lime? how did they enter the room, unacen with the lime in their hands? If the epirits could not be seen, the pieces of lime could. And how could apirits get into a room with such material stuff as lime without being

I have noticed communications similar to the one recorded by Owen, but I never could understand how spirits could pass around through different rooms in a house, with doors and windows all closed, carrying books, flowers, lime, stones, and many other things, and not be seen by the investigators. It know not; but to us the proclamation that the secession of seems to me we ought to be able to see these gress material substances, if we do not the mediums that convey them,

> II. Rosesook, Milwaurin, speaks in the highest terms of the lectures of Miss Hewitt, recently delivered in that place. Miss Byrague is expected there soon to deliver a course of

A Dead Woman brought to Life,

Measure Epirtons - Thinking you would like to publish so remarkable a case of spirit newer, and as we have accombis of persons that were dead having been brought to life, in ancient times, it would not be uninteresting to your renders to hear of nearly, if not a parollel case, in their own age. D. R. Judkins (medium.) has the written cortificates of persons who were present on the occasion, testifying to the truth of the following.

A woman came to this city, last spring. Her name was Elizaboth Cordell. Boon after arriving here she was taken very sick. One night about nine o'clock, the girl who had been attending her went to the house of Mrs. D. R. Judkins. and told her the woman was dead, and asked her If she would go and help lay out the corpse. Mrs. J. said she would willingly do so. Arriving at the house, she found several persons congregated in the room. They said she had been dead about one half hour. As soon as Mrs. J. stepped into the room, she felt the power of the spirit with her, and was immediately controlled to make three passes from the head to. the feet of the inanimate form before her, then took the hands in her own for a short time, when they became lifelike and limber. The medium's hands were then raised above her head, and brought together with a quick, sharp alap, accompanying the act with the words, "Come out;" when strange and miraculous as it may seem, the eyes were thrown open, she began to breathe and talk, and from that time gradually recovered her usual health. There were some half dozen persons present, who had

examined the condition of the body, and pronounced it dead The names of three witnesses of this manifestation are: Wm Trow, A. T. Wilkins, Julia A. Trow. These persons all live in this city.

I should state that this woman was not a patient of Mrs. D. R. Judkins. Mrs. J. has been practicing five years as a healing medium. She has astenishing success and great power in healing, not having met with a failure where the

irretions have been followed. D. M. LAPHAM Yours for truth Springfield, Itt., Feb. 28, 1800.

If you went to annoy, and puzzle, and belle a man fell of trick and duplicity, you have only to practice a straightforward and simple integrily.

[Reported for the Banuar of Light.] LEO LILLER AT THU HEW MELODEON. AFTERHOON DISCOURSE.

On the afternoon and evening of Bunday, March 11th, Mr. Leo Miller addressed the Upfritunital audience at the New Melodeon. We present our readers, this week, with a report of the afternoon lecture, on the subject of "The New Dispen-

Mr. Miller is not a tranco speaker, but lectures in the

The individual is a type of the race. If we wish to learn the blitory of humanity, we can learn it by examining that of the individual.

Two disponentions have characterized the growth of hu manity,-dret, the Mosnic, second, the Christian. Why is one of these superior to the other? Man, at one period, is governed by laws which are afterward repealed and give place to higher laws. Now, let us each the listery of the race in that of the individual. The Phreuelegist says, and it is generally acknowledged, that man possesses three classes ultics—the animal, the moral, and the intellectual—separate in their nature and development. At birth only the exterpal, animal nature of the child is awakened. As the infunt is unfolded into childhood, the moral sentiments awake; and whereas he was at first governed only by selfish desires, his bosom now begins to throb with sympathy and love. As he advances, the intellectual faculties begin to unfold. Out of these grow up the second dispensation.

The animal faculties are purely selfish; the moral faculties

are purely unselfish. The moral faculties believe all thingsare impulsive and credulous. The intellectual department of our nature receives nothing but demonstration.

Now, far back in the annals of time, we find the Mo sale dispensation, where mankind first make laws and submit to their government. That dispensation is but a system of force and power. It had its birth in the animal propensitios. From this standard, man formed his ideas of religion and of life. He looked at God through his soldsh faculties, and he was, seen, through that medium, a jealous, revengeful God, who permitted them to rob the neighboring nations. Moses stood as the chief incornation of animalism He is not to be blamed for his course. It was the natural logitimate result of the animal propensities. But the world is to be blamed for attempting to represent Moses as a model man for imitation in the present day. Was not the Mosaic Law the best that could have been adopted? The Israelites were governed purely by selfishingss. If law was disoboyed, they were to be coorced into duty. Had Jesus Christ then promulgated the same moral precepts that he gave two thouaand years later, the world would not have received them; for the moral faculties of the race were not as yet developed.

But man was not always to remain in Infancy. And now he began to step upon the threshold of his childhood Prophets and seers of old had predicted the coming of that second dispensation of love. All proplicey is governed by the laws of cause and effect, and proceeds upon the known laws of cause and development. In those early times, there were beings in the land of spirits who could determine as well when the human race could outgrow its infancy and become a child, as a mother can foretell when her infant shall reach its childhood and maturity. To that dispensation, also, was needed a great teacher such as Moses was to his age. And that teacher needed to be one who could areak with authority. For, in the history of the mee, as in that of an individual, there is a time when authority is required, an individual, there is a time when authority is required.

Ninety-nine one-hundredths of all we teach our children is
so imparted. If there is a demand for such a teacher, that
lower to a higher condition of life, to withdraw from under demand will be supplied. God cannot create a demand without a number to it. He himself would descend from the throne of the universe, in order to satisfy it. That teacher needed to stand, not half a head, but head and shoulders, above the people, so as to be a pledge of the immertal nature of humanity. Can we conceive any way in which angels could accomplish this? I can go back, said the speaker, a thousand years, and see, in the spirit-world. mighty conclave of augolio beings, determined to unite and focalize their influence in a given direction. They have discovered that man is prepared to receive these moral laws. If they can only be set forth. They look upon the children of the earth, and discover in Mary an organization subject to spiritual influences—a refined and healthy physical organization. Oan they do anything to spiritualize and clovato that we now see evil, good will appear, that where all is discord, mother's mind? Can they so raiso her that she may not be subject to the low and gross conditions around her? They may throw around her their protection, that her spirit may remain quiet and peaceful. I can conceive that such things may be, and have been, daily received from the spirit-world Those spiritual beings may have concentrated and focal-"sed their influence upon the mother, until the birth of the obild, and then fixing it upon the child, they may have brought it all to beer upon him. There was no miracle. A miracle is impossible, by the laws di nature.

Jeans grew up to youth and manhood. He was a moral prodigy. The lecturor did not think him an intellectual prodigy. Zerah Colburn, when a mathematical problem was presented to him, could solve it in a moment. When a moral problem came to Christ, he solved that with the ine. The principles, indeed, that he taught, he did not create. Nothing is true because he promutgated it. But he taught them because they were true, as Newton taught the last of gravitation. That which another says, is equally true. The miser says it is more blessed to receive than to give. To him it is true-as true as, to Christ the doctrine that it is more blessed to give than to receive. The first is the language of the animal faculties, and as true, to him, as fully as, to the clevated nature of Jesus, was the contrary. Nor do the character and teachings of Christ prove that he was God manifested in the flesh. There may well, indeed, have been more of the God in him than in any other member of the race; but, in uttering his decirines, he but followed the impulse of his calightened nature. The world has believed his teachings, not because he demonstrated them, but because they were agreeable to the hope, or tdea ity—the moral sentiments—of the race. The human family looked up to Christ with childlike confidence and sincerity and the world has been willing to receive all who teach in his name. Though Christ taught nothing by anuthority, though he only declared immortality, and did not demon strate it, his dispensation was a great advance upon the past Moses did not teach the doctrine of immortality. That belongs to hope, and hope, which is one of the moral faculties was not yet developed.

But now has come another and more enlightened age. We can no longer receive upon authority the doctrines of immortality. All our science and philosophy has a tendency to absolute demonstration, and to materialism. The rule, the square, the plummet and measure, are applied to everything. The demand of the time is for more light, for more evidence of the truth of a future existence. Now, in physical science or logical demonstration, there is no evidence of immortality, and the tendency of the times is to materialism. The scientific world has been the first to reject the decirines of religion. Unless something comes in to save us, the age must drift to scepticism and infidelity. Hero, then, God has created a demand through our being, by the law of growth and development; and if he is not a mocker, we shall have additional oridence. He has always given revelations from the epirit-land, and light as we have needed it. Under the Mosale dispensation, the rays of light were few and feeble: under the Christian dispensation, they were greater; and now they lucrease. We have stepped upon the threshold of

a new dispensation. Mr. Miller spoke of men who find themselves in advance of their age, and cited as an example, Thomas Paine, upon whom he delivered a warm culogy. He was consigned by whom he delivered a warm culogy. He was consigned by the Christian world, asid the speaker, to the lowest hell.—can roam the fields of Heaven untranmeded. And as from my personal acquaintance with him, I know how his soul of his day. Had he lived now, his decirince would have been far different from what they were. But his mighty intellect need not receive them upon authority, now. For another light has damped. Reason and religion have heretofore gone is separate courses—the time has come for their union. There are to be mutual concessions; the old theological world, and the infidel and scientific world, will each come forward and make their concessions, and unity and concent forward and make their concessions, and unity and concerd will be the result. In this last glorious dispensation of wisdom, shall come the true and perfect march of region and

religion. Hereafter they shall tread the same path.

It might be acked, who is the leader under this dispensation? Mores and Christ have been those of the two preced- tion to it during their lecturing tours. Sample copies sent ing cras. In it Androw Jackson Davies is it T. L. Harrist is it Henry Ward Beecher? Not any or all of these, or any other man. There is to be no leader, because the human race have attained their majority, and are now no longer under the authority of guardian or father. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. And they shall teach no more, overy man his neighbor, saying, Know the Lord; but all shall know Him, from the least even unto the greatest."

Making an estentations display of much trade, is too often the prelude of disreputable failures.

Lotter from Calem, Mars.

Your very faloresting paper has long been a welcome measurager of glad tidlings and beautiful thoughts to met and, among the many good things that its columns have been laden with, fresh from the immerial minds of the great thinkers of the age, are the articles that have had their origin in the fruitful and expansive mind of your able corfespondent, Dr. A. B. Child.

With your permission I desire to give expression to a few thoughts in reference to the much mosted question of evil, in connection with some friendly criticism of our good Dro. Child. Bluch that he has said on this question, I can most beartify endorse, and perhaps might entirely agree with him, could I understand his true position. But, in all cander must say, there seems to be a want of harmony-if not legie and consistency—in the views advanced by him at different times. If I have understood our friend's position, he has repoatedly-and without qualification-abrogated all distinction between the higher and lower, superior and inferior laws, forces, or conditions, and affirmed that all laws, manifestations and conditions of matter, mind and spirit, are absolutely good-that evil does not exist, either in heaven earth, or hell, and that humanity is all on a lovel-all equality good, equally pure, equally divine.

If this is his true position (and if it is not, then I have not understood him.) how can be reconcile it with the following which I quote from his auswers to A. W. Benton's queries in No. 19, Vol. 0, of the BARNER OF LIGHT? In answer to question first, he says, "Evil is the effect of natural law," thereby virtually admitting the existence of avil as "the effect of natural law." To query seventh, he says, "Superior forces produce superlor results," plainly implying that inferior forces produce interior results, making a distinction between superior and inferior ferces, or laws, and, of course, con-ditions developed or produced through the operation of these laws. Does not this statement conflict with his equality doc-

trine? Again, to query third he says: "Laws not in opposition, and such opposite action makes conflict;" and might have added. Out of such conflicts come evil, or what men call evil, which, to the finite mind, is real evil; but to the infinite may be counted good. Is not just here the true platform, un which the two extremes of this question can meet and join

I believe our friend has advanced important truth in the above quotation. But will it harmonize with what he has said elsewhere? I believe there is a medium ground that is nearer the truth than either extreme. I cannot take the position that there is a principle of absolute avil in existence. neither can I accept the dectrine that, "all is well that ends well," for there is that in the experience of every child of humanity, in which finite minds can see naught but avil, and though we may call it the "effect of natural law," still that does not help the matter. But who shall say that the juffnite mind, who from his divine stand-roint sees the ultimate result of the workings of all laws and forces in the universe, the causes of all effects, and the harmonious relations exist ing between them-the end from the beginning-sees aught but good? Btill, inasmuch as the finite mind cannot grasp the infinite, we must continue to recognize destinctions be tween the higher and lower, superior and inferior laws, and the effects, manifestations, or conditions produced by the operations of those laws; and that all men recognize these distinctions practically-oven Dr. Child himself, notwithstanding his theories, as appears from the above quotationsis proved by the consciousness of every human being. Every the forces of the inferior, and to the superior laws of nature, and those laws, "acting in opposition make conflicts," which Unite minds term oril.

Is not avil the inevitable result of fullure to understand. and live in obedience to the higher laws of nature. Or, to make the definition more acceptable to our friend Ohild, is not evil "the effect of natural law, acting in opposition," the one force "slaying," or modifying the other, thereby "making conflicts;" and, although "no law is broken," yet, is not the result or condition produced real evil to the fluito mind? But when we attain to that elevated and divine condition whereby we become true and loyal subjects to the higher laws, we may partake sufficiently of the infinite that where harmony will reign, and our finite minde, be so blended in the infinite, that we can from our inmost soul say with Jeans, "I H. B. W. and my Father are one."

OBITUARIES.

Died, on Saturday, Feb. 25th, 1860 at Windham, Ct., Susan, daughto of Wm. P. and Julia Gares, aged 22 years, The lineral services were performed on the following Toesday, at the residence of the father, as the Rey, Mr. Stearns, or the Congregational Society, had refused the use of his Church on the occasion, saying his pulpit was too boly for

his Church on the occasion, saying his pulpit was too holy for an infidel to occupy.

A large number of friends and acquaintances were in attendance, and kindly discharged the last sad duty, of consigning to the beson of Muther Earth the mortal remains of the much leved and respected sister.

Though she passed away in the morning of life, the gladly received the summons from the beauteous angel, Death, and biddier her felends an affectionate farewall with a matter

ito farewell, with a smile o

bidding her friends an affectionate farewell, with a smile of Joy, quickly stopped from the frail bark of mortality, and, lovingly clasped in the arms of her angel methor, found a home upon the annuy shores of eternity.

The writer of this was called upon to offer the consolations of the gospel of angel-communion, and "spake as the spirit gave utterence."

As the last notes of the beautiful stanzas sung by the chelr floated out upon the soft morning air, like sweet incense arising from the after sof the soul's interior, there seemed to descend upon us, from the angel auditors, a hely influence, bringing the happitying assurance that "the last enemy death" was "destroyed."

Bhe passed in beauty! like a rose wn from its parent stem; She passed in beauty, like a pearl Dropped from a diadem.

She passed in beauty! like the snow On flowers dissolved away Blie passed in beauty, like the star Lost on the brow of day.

She lives in glery i like the stars, Bright-jewels of the night; She lives in glory, like the sun When at moridian height." LAURA E. A. DEFONGE.

EiDled in South Framingham, Mass., Jan, 15th, Mn. Sawver, O. Daniels, aged 40 years. He was among the first who dared declare themselves Spiritualitis. Fearloss and hold, he everywhere proclaimed the truth; and, although a man of business, yet he could always find a few moments to "sow the good seed." Externally he belonged to no church, was to no seet confined. Creation was the altar at which he bowed, God the High Pricat. His house was always a resting-place for all laborers, and with with the estimable lady, many a tired spirit has found in them good Samaritans. Much as he was opposed in the village where his beautiful home is situated, and often as epithets were heaped upon him, still his "knowledge was power," and his so called Christian friends would ofttimes pale before him, or, as has often heen the case, avoid him for very fear; but the excuse would be, "He is sick; it is not best to falk with him." True, consent pilon was for years doing its work, but his spirit was not discased, his active mind was at work day and night. His disease did not coufine him to his bed but a few days prior to his exit, for, when all medical aid failed, epirit galdes canu; and when those who did not expect he could remain from day to day, saw him walking out, they used to say, "Well, I do n't know but Daniela's 'spirits' keep him alive."

True; but at last nature became exhausted, and the "trump" sounded, but he was ready, and oven after speech failed him, when asked, "Is your mind happy and your soul calm?" as his eyes thone with spirit luste, he ruised his hand and wated it over his head most triumphantly, and soon fell assece. ADled in South Framingham, Mass., Jan. 15th, Mr. Bluver

who would not be a Spiritualist? He is free from all pain

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call atten-

Mas. Ananda M. Spence will lecture in

Mas. Anapon M. Sperker will occure in Newich, 4 Sundays of March.
Willimantic, 2 Sundays of April.—Boston, 3 Sundays of April.
N. Brookheld, April 03, 12, 12.—Woousecket, April 17, 19, 10, 20.
Newport, April 23, 23, 26, 37.—Philai'a, 4 Sundays of May.
Cambridgeport, 2 do, of June.—Fall filter, June 12, 13, 14, 15.
Tauuton, 3 Sundays of June, mol 2 Sundays of July.
Woonsooket, 2 Sundays of July.—Providence, 4 do of Ang.
Address, the above places, or Station A. New York City.
Mas. A. P. Transport will surser calls to beginn in the

Mas. A. P. Triompor will answer calls to lecture in the surrounding towns, addressed to her at Lowell, Mass., till further notice. She will speak at Perboro', Mass., March 25th; also April 8th.

Miss flora T. Amenar will fecture in Taunton, Murch 23th; Cincinnati, Ohio, April 1st and 8th; Terre Haute, Iod., April 1stin, 224 and 20th; Obiengo, Ill., the month of Mays Elliwausic, Wie., the month of June. Bloo will return Fint, fecturing in New York State during Joly and August; Bept. In Gawego, and will then return to Massachusetts to make Mail and Winter arrangements.

Marrin Onaby lectures in Syraouse, N. Y., March 25th, and in Oswego and vicioity during April; in Lioy he will pass from Oswego and vicioity during April; in Lioy he will pass from Oswego, N. Y., to St. Louis, Mo., via Buillalo, Cloresiand, and Terro Isacto. Prionts on that route, who wish lim to locture, should apply soon. Address, Oswego, N. Y., till May Jat. He will receive subscriptions for the Bannum at each purion.

John Marnew's address for the next four weeks will be adlaunpolis, ind.

Mas. Attus, a trance medium, who has heretofore with-held advertising or receiving pay for her labors, now informs the public generally, that she will, by having her expenses paid, anewer any calle that may toud to the public good, Address Mrs. E. F. Atkins, Ocdar Avenue, Jamnica Plain,

Miss M. Munson, who is in California, intends to visit the mining towns in the Spring. She is authorized to receive subscriptions for the Bannen. Address her at San Brancleso, Cal.

Miss Enna Handings will lecture, during March, in Phil adelphita; in Providence, Portland, Plymouth, Oswego, &c., &c., during the Spring months. She desires to lecture in Connecticut and adjacent places, week evenings. Address, No. 8 Bourth Avenue, New York.

CHARLES H. CROWELL, trance speaker, Boston, Mass. Address, Banner of Light office. Mas. FARRIE BURBANE FELTON Will lecture in Chicopes

Masa, four Sundays, commencing Moreh Bith; in Cambridge-port, April 8th and 15th; and in Foxboro', April 22d and 20th, Address, until April 1st, Chicopec, Mass.
Ma. H. Malville Fay, trance speaking and writing medi-um, will receive invitations for lecturing the coming spring and summer. Address, Akron, Sammit Co., Ohio.

Mins A. W. Spracus will speak at Milwaukie, Wis., the four Bundays of March; at Lyons, Mich., the first and second Sundays of April; probably ht Toledo, Onlo, the third, and at Cloveland, Ohlo, the fourth and fifth Sundays of April. Miss Beleasern Low, trancospeaker, of Leon, Cattaraugus Do., Now York, lectures at Ellington and Rugg's Corners, Cattaraugus Co., N. Y.,) overy fourth Sabbath. She will have calls to lecture in Chautauque and Cattaraugus Coun-

LINDLEY M. ANDREWS, superior lecturer, will visit the South and West this winter. Address him, either at Yellow Springs, Ohlo, or at Mendota, Ill.

oprouge, Onio, or as alreaded, Mr.
Leo Miller will speak in Portland, Me., March 25th;
Quincy, Mass., April 8th and 15th; Willimantic, Conn., May
Sih and 13th; Taunton, Mass., May 20th and 27th; Provi-lence, R. I., June 17th and 24th, Mr. M. will answor calls
to lecture week evenings. Address, Hartford, Coun., or as

Mns. E. D. Simons, trance speaker, will answer calls to lecture, after the month of January, through Conn. and Mass. Address her at Bristol, Gunn.

Mas. J. W. Curring will lecture in Oswogo, N. Y., four Bundays of March; Portland, Mo., the three first Sundays of April; Bangor, April 22d; Marbichead, April 20th and May 5th. Address Box 816, Lowell, Mars. PLymouth.—Miss Fannie Dayls speaks at Flymouth, March 25th, and April let; Mrs. Mary M. Macomber, April 8th, 18th, 22d and 29th; Miss L. E. A. Delforce, May 6th and 18th; Mrs. Towasend, May 20th and 27th; Miss Emma Hardinge, June 7th and 29th.

Mag. Maux Mania Macompun will speak, March 25th at Putnam; April 8th, 15th, 22d, and 29th, at Plymouth; May 8th and 13th, at Foxborro'. She will not receive calls ofter May 81st without further notice, as the thinks of visit-ing California the couling Summer; if she should remain, due

Miss L. E. A. De Fonce, trance speaker, of La Gresse, Win. will respond to calls to lecture in New England until April. Will locture week-day evenings and Sundays; also, to attend funerals. Address her, care of J. S. Holten, Northampton

N. S. GBERKLEAF, of Lowell, will speak at Portsmouth N.

N. PRANK WHITE lectures March 25th at Quincy.

Mas. Frances Dond, care of Mrs. Thomas C. Love, Box 2313, Buildo, N. Y. Mns. Susan Blutony, trance epcaker, Portland, Maine.

J. H. RANDALL may be addressed at Killawag, Broome Co., f. Y. CHRISTIAN LINDY, care of Benj. Tenadale, box 281, Alton

Miss Susan M. Jounson, trance speaker, may be addressed t Clinton street, Brooklyn, N. Y. Mrs. M. H. Colus, care of Bola March, 14 Bromfield street

Miss A. P. PRASS's address will be New York City, till fur-MISS SABAH A. MAGOUR, No. 33 Winter street, East Cam-

Dn. L. E. Coonley, 195 Triton Walk street, New Orleans. DR. JAMES COOPER, Bellefontaine, Oblo. REV. JOHN PIERFORT, West Medford, Mass.

Boston Adbertisements.

DR. W. L. F. VON VLECK CLAIRVOYANT PHYSICIAN, BOSTON, MASS.—May be consulted through the mail. Terms.—Diagnosis and prescription, \$1. The full name and age, and a lock of the hair of each patient, is required. Patients had better state their case as they understand it. Dr. von V. soldom fails to cure, or to relieve when a cure is impossible.

March 24. NEW ENGLAND HEALING INSTITUTION,

NEW ENGLAND HEALING INSTITUTION,
54 Essex Street, Boston, Mass.

D.R. NORMAN WILSON respectfully announces that the above-named institution has been stited up in the best possible manner, and is now open for the recoption of patients, visitors and guesta, as well as for the entification of those who seek information on the most vital interests of human life. He treats successfully all disease, but especially those pertaining to woman—being assisted in this branch by his daughters, and Mrs. Coffin—probably the most reliable female clairvoyante in America. In addition he has employed DR. P. B. RANDOLPH, the world famous seer, speaker, and reader of the human soul—its natura, qualities, powers, affections—in health and in disease, by a power premiar to himself alone. As a psychometrist his power is truly wonderful.

Medical Examinations. Prescriptions.

Medical Examinations, Prescriptions, Troatment. Diseases peculiar to the male sex treated successfully, white these that afflict woman—as woman—constitute our spratality. The seneral secures in its thousand forms: Nervous Diseases, alignents of the Stomach, Liver, Brain and Sex, are, at this institution, met and mastered wirthour group, laying on af hands, or any of the ordinary appliances, Consumption, lowness of spirita, all-goneness, and a host of other female's miseries, cured on new principles.

Consultations on private personal matters by appointment, but always at the Institution, as, the extent and magnitude of our business demand such a course.

Terms—Examinations at its house, one to three dollars. Patients treated at their homes or with us.

March 17. Diseases peculiar to the male sex treated successfully,

MISS M. BABB.

TRANCE MEDIUM. WHILE in a state of trance, Miss B. will examine invalids, and correctly locate and describe their diseases, tiving a full description of the condition of their physical and mental organism, and prescribe remedies for their cure,

at the carnest solicitation of persons who have been bene fitted by her instrumentality, she has been induced to open a room at 10 Green street, and devote berself to this great

object.

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

DREAM INTERPRETING!

DREAM INTERPRETING:

A LL PERSONS DESIROUS OF ENOWING OF COMING
A ovenis, can do so by inclosing \$1.00, with particulars of
their dream, and forwarding them to me, as I shall hold
mysolf in readiness to answer through spirit-agency all
dreams that I can come en repport with. All others will be
returned after thirty days, including money at my expense.
Please give the State, town, name and age, plainly written,
and direct,

March 10,

Ma

March 10.

MES. GRACE L. BEAN

WRITING. TRANCE AND TEST MEDIUM. No. 30 Blict

virect, Boston. Also, Clairroyant Examinations for discases.

If Dec. 8.

MRS. B. K. LITTLE MRS. B. K. LITTLE

TAB POSTPONED GOING SOUTH THIS WINTER, ow

Ing to the carniest solicilatons of her numerous friends
and patrons. Mrs. L. will continue to occupy the same
rooms—35 Beach street. Hours—from 9 to 12 a. m., 2 to 6,
and 8 to 16 s. m. Terms, per hour, for one or two porroons. Also all Mrs. French's Medicines carduly prepared and for \$1.00; clairvoyant examinations, \$1.00; examinations by
hair, \$1.00.

Mrs. E. J. French,

MLAIRVOYANT PHYSICIAN. Examinations made daily.

Also all Mrs. French's Medicines carduly prepared and for \$1.00; clairvoyant examinations, \$1.00; examinations by
hair, \$1.00.

Method reach By RUTHITION - NUTRITION (IN the Vital Forces) without medicine. Are you become the vital Forces) without medicine. Are you see a six disease, core or weat Eyest Any effection of the Lungs, btomach, Liver, Howels, illowd, or any disease whaver! Road my

"Book of Information," (Sent to you for one dime,) which explains how the Invalid may become his own best doctor, and banish forerer all "pills" and "powders," as utterly unworthy of any condidence at at all. Address. LAROY SUNDERLAND.

Feb. 21. Om Boton, Ress.

DR. L. L. FARNSWORTH, MEDICAL OLARIVOYANT, AND PSYCHOMETRIST.

Office at Dr. Main's Institute, No. 7 Davis atrect, Buston, For delineations of character, written out, \$2; oral statement, \$1—the name of the person must be cont, written by herself or himself with fuk. For medical examination and prescription, when the patient is present, \$2; when absent, by a lock of heir, \$3.

by a lock of heir, \$5. Im March S.

MRS. E. M. TIPPLE,

PHYSIO-MEDICAL AND CLAIRVOYANT PHYSICIAN

AND HEALING MEDION, has taken rooms at No. 143
Court street, Boston, where she will give examinations and
prescriptions for all diseases, particularly those of females.
Unloces a true dispussis of the diseases is given, no fee will be
required. Reliable references given, if required. Office
hours, 9 to 12 s. m., and 2 to 4 r. m. Terms,—Clairvoyant
Examinations and Prescriptions, \$1.00 each.

Jan. 14.

WILLIAM HOLLAND, CLAIRVOYANT AND ELECTROPATHIC PHYSICIAN.
Cureful and therough examinations made in every case, and the most effective Examinations side detected the remove disease.
References given, if desired Examinations \$1.00. 121 Hadson etreet, near Curve street, Reston.

11. Jan. 7.

MISS JENNIE WATERMAN. MISS JENNIK WATERMAN,
TRANCE SPEAKING AND TEST MEDIUM, at No. 8
Oliver place, from Easex street, Boston. Terms modeSmp Fob. 25. DR. E. ACKER.

HEALING MEDIUM ON CONSUMPTION, Late of Poughkeopsie, N. V.,

AS opened rooms at No. 157 Grand street, New York,
Office hours from 8 A. M. to 6 P. M.

MRS. C. A. KIRKHAM,
SEEING AND TRANCE MEDIUM, 140 Court street, Boston. Terms per bittibe, not account. i) ton. Terms per sitting, not exceeding one hour, \$1; half an hour, or less, 60 cents. Office hours from 9 to 12 a. M., and from I to 6 p. M.

DR. C. MAIN SPIRIT AND MAGNETIC PHYSICIAN No. 7 Davis street, Boston.

Bectal attention paid to the cure of Cancers of all escriptions, Deformity of Limbs, Deafness, &c.

Patients accommodated with board at this Incittute.

Bopt. 10. W. H. NUTTER, HEALING MEDIUM.

THE SICK ARE HEALED BY THE LAYING ON OF hands at 105 Pleasant street, Boston, Terms moderate. Dec. 17. PURELY VEGETABLE REMEDIES. A NTI-SCROBULA PANACEA, MOTHER'S CORDIAL,
A NTI-SCROBULA PANACEA, MOTHER'S CORDIAL,
other Compounds, which have been extensively and successfully prescribed by several of our most celebrated Mediums,
may be obtained of the sole manufacturer, O. KING, 63Washington street, Boston. copium Dec. 31.

will feeture week-day evenings and Sundays; also, to attend functule. Address her, care of J. S. Helton, Northampton, Mass.

J. H. Gunner, Lawrence, Mass. Mr. C. will speak at J. H. Gunner, March 25th.

MRS. M. S. KENNASTON

MRS. M. S. KENNASTON

MRS. M. S. KENNASTON

TRANCE TEST AND CLAIRVOYANT MEDIUM, No. 10

Lyndborough street, Charlestown. Examinations and prescriptions for diseases. Hours from 9 to 12 a. m.: from 8 to 5 o'clock, p. m.; (Mondays and Saturdays excepted.)

March 3.

SECRETS DISCLOSED.

II., April 1st.

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

F. J. Wadaworh speaks, March 25th, at Lyons, Mich.; thence East.

H. P. Farryer, trance-speaking medium, may be addressed at Greenwich Village, Mass.

Alonzo B. Hall, Rast New Sharon, Mo., will answer calls in his vicinity.

E. V. Wilson, Cholsea, Mass., will receive calls to lecture in the West up to the first of May.

E. S. Weekler will alswer calls to speak from Utlea N. E. S. Whereher will answer calls to speak from Utica, Now there his address is for the present.

A. D. Whitzher may be addressed at Brooklyn, Mich., till

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A. D. Whitzher may be addressed at

"Seek and ye shall find."

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

Office No. 7 Davis street, Desten, on Saturdays, from 9 to 4 o'clock. Full orsi examination at the office, \$1,00.

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

MR. & MRS. J. R. METTLER, Paycho-Magnotic Physicians.
(LAIRVOYANT EXAMINATIONS, with all the diagno and thempeutic suggestions required by the patient, arefully written out.

carming written out.

Mns. Mattren sits gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.

It is much preferred that the person to be examined for discase should be present, but when this is innecessible or in-

convenient, the patient may be examined at any distance by forwarding a lock of his or her hair, together with leading Trems—For examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. All subsequent examinations \$2. Deliucations of character, \$2. Terms strictly in advance, Address, Dr. J. R. METTLER, Hartford, Conn. Oct. 1.

DR. CHARLES TOBIN.

ELECTRICAL PHYSICIAN.

Room 5 and 1 Post Office Building, Hartford, Conn. N. D .- All Chronic or Nervous Diseases treated by Elec-Medicated Vapor Daths.

MISS SUSAN M. AYRES, MEDIUM FOR VERBAL Communications, 50 Thorndike street, East Cambridge, Mass. Smo Feb, 25.

Hew Hork Adbertisements.

OR. H. E. SCHOONMAKER, DENTIST,

OR. H. E. SCHOONMAKER, DENTIST,

No. 16 Enst 18th stroot, Now York.

Dr. B. respectfully informs those who need the services of a dentist, that they may consult him with the fullest confidence of his professional skill, which is buring a practice of fifteen years in the city of New York, he has established a reputation for professional skill, which is not only acknowledged by the New York public, but abroad. Two of his patients, during a recent visit to Paris—both of whom wore artificial teeth inserted by him—had occasion to call on Dr. Erans—who stands at the head of the profession in Europe, and is dentist to the Emperor of the French, Emperor of Russia, and the nobility generally—pronounced his work to be equal to any he had seen in artificial deutistry.

Dr. Schooumaker is familiar with every mode of inserting Artificial Teeth; and for adaptation, artistic finish, and natural appearance, he challenges competition. He would particularly call attention to his Yucanite base for whole sets of Artificial Teeth, which is particularly adapted to this purpose—possesses every requisited desired, and is the latest and must important improvement in artificial dentistry. It is more comfortable than gold—perfectly clean (a great desideratum.) and can be so nicely flitted to the gume as to render adhesion perfect, thereby consummating the desired objects—maxileation and articulation.

Dr. S. skillfully performs every other operation pertaining to his profession, and guarantees entire satisfaction.

N. B.—Specimens of artificial work prepared for different persons—siways on hand—will be exhibited with pleasure.

Jan. 14.

CLAIRYOYANCE AND MEDICINE.

MRS. E. C. DURMAN, MAGNETO-BOTANIC PHYSICIAN.

M By long practice and eminent success—in the application of Clairvoyance to the discovery and cure of discase—inst become so widely and favorably known, that it may suffice to notify the willic that she may be consulted daily—on very reasonable terms—at her residence, No. 12 Orchard street, Newark, N. J.

Nov. 26

Street, Newark, N. J.

Nov. 28

HOHACE M. DAY,

() FFICE AND PRINCIPAL DEPOT. 23 CORTLANDT

STREET, NEW YORK, manufacturer and importer and exclusive owner of Goodycar?s Vidennized Rubber, in the application to all Buirred Blastic, Comented, Sewed or Woven Fabrics, Stockinett Elastic or other Fabrics, Flock Price, Knit Fabrics of every kind, Threads and Sheets of Rubber by the Poind, and Combined with Cloth. All these goods for sale, and licenses granted to make, use and sell, Terms moderate, all these Articles and Goods not having the Simp and Fac Eimile of my name are infringements.

Oct. 29

Oct. 28

Oct. 25

ORIENTAL BATHS.

A T NO. 8 FOURTH AVENUE, N. Y.—Elegant Suits of A Rooms, open daily, from 7 a. m. until 10 p. m. (Sundays excepted) Ladles' Department under the special charge of Mas, Francia.

Portable Oriental Baths (a very complete article) for sale.

THE ONLY PREPARATION Maring proofs so strong and direct as to EXPEL THE DOUBTS OF ALL.

of the oldest schools as well as now, give it their unqualified canciton, and recommend it for all cases of cruptions, and discases of the scale and brain; but all who have used it, unito in testifting that it will preserve the hair from heling gray, and from falling to any age, as well as restore. Read the following:

Prov. O. J. Wood: Desr sir-Your Hair Restorative is repidly gaining popularity in this community. I have had occasion to lay prejudice aside, and give your Hair Restorative a perfect test:

During the year 1834. I was so interference. TOR STATESMEN, JUDGES, EDITORS, PHYSICIANS

During the year 1854, I was so unfortunate as to be thrown

casion to Iny prejudice aside, and give your Hair Restorative a perfect test:—

During the year 1834, I was so unfortunate as to be thrown from my suity against a rock near the readside, from which my head received a most terrible blow; causing a great deal of irritation, which communicated to the brain and externat surface of the head, from the effects of which my hair was finally destroyed over the entire surface of the head. From the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its total discovered its dropping, however, up to the time of its dropping the nature of the disease, but was finally defeated in every prescription advanced.

These and no other circumstances induced me to resort to your worthy Hair Restorative, which it have every reason to believe, produced a very happy result; two months after the first application, I had as beautiful a head of young hair as I ever saw, for which I cartainly owe you my most sincero thanks. Rest assured, dear sit, I shall recommend your remedy to all inquirers; moreover, I shall use my influence, which, I datter myself to any, is not alitie.

Yours very respectfully. M. J. WRIGHT, M. D. Office of the Joffarsonian, Philippl, Va., Lee, 12th, 1838, Dear sit—I feet it my duty as well as my pleasure, to state to you the following circumstance, which you can use as you think proper. A gentleman of this place (a lawyor), has been bald ever since his early youth; so much so a bottle of your flair Restorative, which he liked very much; and after using some two or three bottles his hair grow out the truth of this statement;

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

The Restorative is put up in bottles of three sizes, viz., large, medium and small; the small holds half a pint, and retails for one dollar per bottle; the medium holds at least twenty per cont, more in propertion that the small, retails for twe dullars per bottle; the large holds a quart, forty per cent, mere in proportion, and retails for three dollars per bottle.

bottle.

O. J. WOOD & CO., Proprietors, 444 Broadway, New York, and 114 Market street, Bt. Louis, Mo.
And sold by all good Druggists and Fancy Goods Dealers.
March 10.

And sold by all good Druggists and Fancy Goods Dealers.

March 10.

HEALTH OF AMBRICAN

WOMEN.

Woman, from the peculiar physiological functions of her organs, and from the refined and delicate sensibility of her nervous system, is subject to diseases which destroy her own. Itappiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and greatly impair her power of contributing to the happiness and care and all in a greater or less degree, are interested in the search for a prompt and efficient remedy for the various forms which the diseases alluded to assume.

The experience of many years, the severe tests of investigation by scientific medical men, the use of the medicine in the practice and in the families of physicians, and its general use in the families of clergymen and among the medicine in the families of clergymen and among the medicine in the families of clergymen and among the medicine in the families of clergymen and among the medicine in the families of clergymen and among the medicine in the families of clergymen and among the medicine in the families of clergymen and among the medicine in the practice of medicine medicine company's Malishalla was be found fully equal to representations concerning it. It is known as The Gracfenberg Company's Malishalla's UTERINE OATHOLICON.

Price \$1.60 per bottle; free bottles for \$0. Sent by express, and charges pre-paid to and of express line from New York.

Address Joshua F. Brilder, M. D., Secretary and Consulting Physician, Gracfenberg Company, No. 32 PARK BOW, NEW YORK.

ZEP Dr. Brage may be consulted at his rooms in The Gracfenberg Institution are clearly set forth in The Graefenberg Institution are clearly set forth in The Graefenberg Inst

part of the country. eeu 6m DR. I. G. ATWOOD, MENTAL AND MAGNETIC PHYSICIAN.

VILL receive or visit patients, as formerly, after the first of March next. Residence 106 East 14th street, New, York.

Now, St.

March 8.

March 8.

MR. METPLER'S CELEBRATED CLAIRVOYANT MEDICINES.—Restorative dyrup, quaria, \$200, pints \$1,00;
Pulmonaria, \$1,00 per buttle; Neutralizing Mixture, 50 cta.;
Dysontery Cordial, 50 cta.; Elistr for Cholera, 50 cta.; Liolment, \$1,00; Healing Ointment, 25 cts. For sale by 8. T.

MUNSON, Agent, 143 Fulton street, New York, tf Dec. 24.

MRS. P. A. FERGUSON TOWER, No. 65 EAST 31ST STEER, NEW YORK. CLAIRVOYANT EXAMINATIONS

And all diseases treated by Magnetism, Electricity and Water.

And all diseases treated by Magnetism, Electricity and Water.

Dec. 31.

TROY LUNG AND HYGIENIC INSTITUTE.

Established by Special Endowment.

COMBINING THE MOST ABLE OF THE ECLECTIC FACULTY AND MODERN SCHOOLS OF MEDICINE.

This tuperfor model health Institution passesses, it is conscientiously believed, superfor claims to publicconfidence to any other in the United States.

In this important particular, viz:—It has been the earness:

Lendeaver of the faculty to investigate, and theroughly understand the numerous modern Matadies, which have become so very prevalent and fatal, especially to the young, known as nervous debilly. The external manifestations of this class of diseases are Relaxation and Exhaustion; Maranus or a wasting and consumption of the vital fluids and the muscular and nerve disease; sallow countenance; pule lips; dizzinoss of the head; impaired memory; dimness of eyeeight; loss of balance in the brain; hervous deafness; paipitation of the heart; great restlessness; despendency of spirits; dreamy and restless sleep; found or bad breath; vitiated or morbid appetite; indigestion; liver complaint; diseases of the kidneys; suppressed function of the skin; spiral irritation; cole extremeties; muscular debility or lassitude; rheumatte and neuralgle pains; hurried breathing; cough; brenchitis; sercuess of the threat, calarrh and dyspeptic tubercular consumption.

Also, Instrative Dersereta, known by capricious appetito; sense of weight and fullness at the pit of the stomach; irregular howels; tongue white; severe lancinating pains daring between the shoulder-blades from the atomach; pulse quick and irritabio; duli, heavy aching pain across the loips; accessive depression of spirits, despendency so intense as ofton to excite the most painful ideas; hence this class of disorders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that had and uf-

orders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that had and undeassimilated chyle gets into the blood. I should never be forgotten, therefore, that some of the worst and most fatal diseases to which fleel is helr, commence with indigestion. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and sciontific remedies, edected with great discrimination and judgment that directly aid nature in her recuperative energies to build up, throw off, and resist morbid action. They discard all drugs and poisonous remedies—mercury, calomel, and all the old school remedies are most scrupulously discarded, both from convictions of judgment and conscientions motives. Patients shall not be drugged at this Institution.

A Word of Sciemm, Conscientions Advice to those

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

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

Statistics new show the solemn truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prostration of the vital forces and premature decay.

There cannot be an effect without its adequate cause. Thousands of the young, of both series, go down to an early grave from causes little suspected by parents or guardians, and often little easpected by the victims themselves. In view of the awful destruction of human life, caused by such debilitating diseases, such as Spermatorrhea, Seminal weakness, the vice of solf abuse, Spinal Consumption, Epilepsy, nervous spasms and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this Institution, con scientiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

Patients, for the most park, can be treated at home: On application by letter they will be furnished with printed interrogatorics, which will enable us to send them treatment by Mail or Express.

£37 All communications are regarded with exercel and conscientions diedity.

The Institution gives the most unexceptionable reference to men of standing in all parts of the early decay of American Youth Institutions, of the carry decay of American Youth Institutions of the carry decay of American Youth Institutions.

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

20 Fall not to send and obtain this book.

21 The attending Physician will be found at the Institution for consultation, from 9 A. M. to 9 P. M., of each day, Sundays, in the foreneon.

Address.

Dn. ANDREW STONE.

Physician to the Troy Long and Hygenio institute, and Physician for Diseases of the Heart, Throat and Lungs.

Bec. 17.

14 Set Fyldage, Troy, N. F.

Pearls.

And quoted odes, and jowels five words long, That on the attriched fore-finger of all time, Sparkle forever."

ANGELIC MINISTRY. And is there care in Heaven? And is there leve In heavenly spirits to these crestures less,
That may compassion of their cylis move?
There is—else much more wretched were the case of men than bonsis; but oh! the exceeding grace of highest God, that loves ills creatures so. And all lils works with mercy doth embrace, That blessed angolg lie sends to and fro, To serve to wicked man, to serve it is wicked foe ! How of do they their silver bowers leave, to come to succer us that succer want! How of do they with golden pinions cleave The flitting skies, like fixing pursuivant, Against Gul flouds to aid us milliant They for us light, they watch and duly ward, And their bright squadrous round about us plant; And all for love and nothing for reward; Oh, why should beevenly God to men have such regard?

A good man who has seen much of the world, and is not tired of it, eags: "The grand essentials to happiness in this life are something to do, comething to love, and something

Edmund Spenser.

Quilt still alarme, and conscience, ne'er asleep. Wounds with increase troke, not lond but deep; When the vexed mind her own termenter flies, A scorpion ecourge unmarked by human eyes ! Trust me no tortures that the poets feign, Can match the flores, the unutterable pain He feels, who day and night, devoid of rest, Carries his own accuser in his breast .- [Juvenal. Man like books, have at each and a blank leaf-childhe

" We that were friends, yet are not now,

We that must dally most With ready words and courteous bow, Acquaintance of the street:
We must not scorn the hely past,
We must remember still To honor feelings that outlest

Dignity is often a veil between us and the real truth of things.' Wit pierces this vell with its giltering shalts, and lote in the "inscient light."

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S SERMON,

AT PLYMOUTH CHURCH, BROOKLYN, N.Y. Sunday Evening, March 11, 1860. BY T. J. ELLINWOOD.

[Entered according to Act of Congress in the year 1860, by issay, Color & Co., in the Clerk's office of the District lours of the United States, for the District of Massachusetts.]

TEXT.-" Will thou be made whole?"-Jone v. 6.

to a class of cases. The possession of men by cvil demons in the time of Christ; the mirackes themselves of
our Saviour and of his aposites; the supernatural events
at the birth and at the death of Christ; the gifts of the
early Christian Church—tongues, prophecies, healing,
and such like—these all form a department of difficultion; and he who touches one, should be prepared to
enter upon the whole subject of the supernatural and
mysterious intrusions of Divine power. I have a different object, and shall prosecute that.

The man to whom Christ propounded this question,
had a long time, as I have said, been sick; and he was
made theroughly conscious of it. Doubtless he had
employed every known means of cure, and was willing
yet to employ others. He was here for the very purpose of getting well. Christ is willing to help the
noedy who are willing to receive help, even—certainly
who are willing to belp themselves. The man was
leafed without knowing who his benefactor was. It
was not until afterwards that he knew that it was
Ohrist who had healed him—for he appeared to him in
the temple, and revealed himself, and added some
moral cautions to the work of benefacence.

But although hidden from the eye, although ne long-

But although hidden from the eye, although no longer coming to us in the body. Christ is still going about doing good, and still healing men—and he finds men enough that need to be healed. He draws night to many persons who are soul-sick, and who do not know what to do; who have sought peace by various methods, and found none. Many persons here are like the man about whom this passage concerns itself. They know, that they are sick, they know that they have no power to heal themselves; and again, like him, they do not know that it is by his spirit of providence that God is speaking to them, saying, "Wilt thou be made whole?"

There can be nothing more important, I think, to a rational mind, I know that there can be nothing more important to a thoughtful mind, than the real conditions of the condition of his own soul, and its relations to immortality. My friends, it is one thing to talk in the language of cant, to be superserviceable in religious truisms, to have a kind of lubricity of conversation, and to deal largely in meaningless exhortations; but that does not do way with the fact that there is not another thing which can occupy the mind of a serious and houest man, so important as the moral character of his own soul. Shallow natures may be indifferent, but a deep nature cannot be indifferent, on this subject. What I am, and what I am to be—there is nothing that can transcend these inquiries.

If it be true that men are sinful; if it be true that If it be true that men are sinful; if it be true that they need a radical and spiritual change; if it be true that they have offered to them Divine beip, surely, no other trath is so momentuous as these truths, which involve character, and happiness, and destiny, not only, but honor, essential rectifude, duty. And no person can justify himself before his reason or his conscious, who allows such profound interests to go to neglect, or to be extited by a heaty, careless, and superficial consideration.

You may not feel bound to consider this subject in my way, you may not be led to my cancinsions, you

Lou may not seet bound to consider this subject in my way, you may not be led to my conclusions, you may not think it best to pursue the methods that oth-ers pursue; but one thing is certain, and that is this; by some method, every sensible man is bound to come to some conclusion on these questions—namely. What is my character? and, What destiny am I to expect in the eternal world?

One would, at first thought, suppose that there could be but one conceivable answer to such a question as that which our Saviour pat—'Witt thou be made whole?" but experience shows that it is not so. Even in cases of bodily sickness, men are not so surely desirous of health as we may suppose; for, although men prifer health and remedial measures in desperate cases, yet often and often there are conditions that are indispensable to health which men will not comply with. And, on the other hand, nothing is more common than to see men going into unhealth, sien upon sien, and refusing, in the initial stages of positive sickness, to take the steps necessary to recovery.

Let a physician enter some vast hospital, such as sprang up at liagenta or Solferino, full of all the horrors of the battle field and the caup, crowded and packed with every possible state in which the human body can be mutilated and made wretched. As he passed from ward, to ward, we would suppose there would not be found one miscrable creature in the whole wast den of suffering that would return any other an One would, at first thought, suppose that there could

vast den of suffering that would return any other answer to the question. Will thou be made whole?" than this: "Heal me!" But in erry such case there would be found some three classes, each

The same additions, who wented not have what we next the first part of the provided persons with grafts. They would not have well any find they rate. They would not have been a provided not any who well not provided persons when they were completely long confiring, or by drope, and it no exist question they would prison me a more of the provided persons when the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered to the provided persons and the provided persons are innered persons and the provided persons are innered persons and the provided persons and the provided persons are innered persons and the provided persons and the provided persons are innered persons and the pr

dard, and suppose themselves to be already good, simply because they are in accord with that standard—which is not God's, but theirs. Paul was once in that dard, and suppose themselves to be sleeady good, simply because they are in accord with that standard—which is not God's, but theirs. Panl was once in that condition. He says, "I was altro without the law was, I come. As long as I did not know what the law was, I thought I was well enough: I lived in my own concit, and was a good man. But when the commandment came—when God revealed to me the nature of the law by which I was to live, and which I was underliving and breaking—then sin revived, and I died." It is as if he had said, "When God revealed to me the itrue nature of that law by which I was to live, and which I was underliving and breaking—then sin revived, and I died." It is as if he had said, "When God revealed to me the strue nature of that law by which I was to live, it was like a voice of resurrection. It called up all my deeds out of the past. It set in order he fore me the thoughts, and feelings, and ambitions, and desires of my life; and then I sank down in despair, and died, under the sense of the wickdness of them."

A man living on an estate thinks he has a perfect title for it, believes himself to be the undoubted owner of it, and is quite content in its possession. Not far from him is a lawyer, who has been worming and exerwing into certain documents, and who has found out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out, and is clutching over, and is making arrange out on the out of the part of the part

than this 'Desirated met met met me tour name a saiso measure; the life that has flown in it is in the gayeties of this such exec there would be found some three classes, each and of course its reports are all false. If a carpenter would in the would rather have religion than to go to composed of many individuals.

Among the most desperate cases there would be those i results at which he arrives by its use must be false, experience, he does not think of religion; or ruther—

who are alient for the most part, have times when the soul ejects hot desires. But there are men who have not such desires to eject, and who go through life without the elightest consciousness that they have not depth of nature, or that they have not depth of nature, or that they have any moral need, and when Christ comes, either by his special word, or by his providence, to euch men, and says, ... Will then be made whole?" it is as if you should offer bread to a full stomach. They have no deelre for any other society, or any other health, than that which they have not electy, or any other health, than that which they have no thought for anything else. They are possessed must not hopf to mything else. They are possessed mything else. They are possessed and of their allments; but they are in such a perpetual to take hold upon their mind.

Then there are those who are morally corrupted, and who do not, by reason of the extinguishment of their meral sense, desire anything better. There are some men whose glory is in their shame! They seem to have a conscience scared as with a hot iron. To them uniquity scenus to have a peculiar kind of morbid relish. Wickedness seems to be fitnily implanted in their nature.

Then, again, there are those who have a false standard.

Then, again, there are those who have a false standard, and suppose themselves to be already good, simply because they are in a coord with that standard—with is not God's, but theirs. Paul was once in that the condensation as the proper is in their time to be already good, simply because they are in a coord with that standard—with is not God's, but theirs. Paul was once in that the condensation is a question of whether you will conduct your life; and the question is this; "Will be used to have a good their fall that no opportunity is given for any such desire time to be henced to be henced to be included upon their mind.

Then there are those who have a false standard—will be conducted the provided to the provided the provided the provided the provided t to do wrong things! A man needs no more time to be a Christian than to remain in a state of sinfulness.

ride. Ah I there are a great many men that in 1650 would Ah I there are a great many men that in 1850 would not confess how near they were to bankrupter, who are now willing to confess it, because they have got over their embarrassment. A great many men, in order to keep up appearances, and retain the confidence of their creditors, and get along, put on the boldest face, and made the utmost pretence of encess and prosperity; but when at last they had weathered the storm, and were safe sgain, they were willing to say, "I never came so near being upset before in my life." And many and many a man that has passed into the experience of Golf's grace. Is now willing to say, "Oh, what a sinner I was!" But few are willing to how down before Gol in the time of their real need and distress, and say, "I am a lost sinner I am andone! I am needy. I depend upon the grace and soverigm power of Gol for life, and breath, and eternal life."

My friends, am I speaking your experience? I am

ereign power of God for life, and breath, and oternal life."

My friends, am I speaking your experience? I am speaking mine. It was very bard for me to be a sinner and own it. It is not hard to be a sinner, but it is hard to be a sinner and own it. To take a nature that is buoyant, confident, courageous, eager, headlong for achievement, to take a nature that is stern and filled with pride, and lay it before God, so as to be utterly helpless, and able to say from the heart, "God be merelful to me a sinner"—It is hard; and I never should have done it if I had not seen the cross of Christ, and Him that hung thereon. It was the vision of God'a helpful nature, it was the thought that Christ, representing God, and being God, pitted me because I was in trouble, and came not to condemn but to save, that meltad my heart. I could submit to such a God, when I could not to a regent—to a severelgn.

social god, and being God, pitted me because I was in trouble, and came not to condemn but to save, that melted my heart. I could submit to such a God, when I could not to a regent—to a sovereign.

There are these that, having tried often to become Christians, and having failed as often, have become discouraged, so that if you were to ask them, 'Dost thou desire to be made whole?' they would reply, wistfully, it is too late. It is of no use for me to try, I have sought religion carefully and with tenrs, and found it not; and why should I weary myself, and waste my strength, in seeking it again.

I have gone down the Ohio river in times of low water, when at every conspicuous bat from Wheeling down, there were from one to six steamboats aground, most of them waiting for the water to rise and enable them to get off. Here and there was one in the heads of enterprising and ingenious men who were waiting for ne water, but, with poles, and jacks, and every appliance, were laboring to extricute themselves. One and carry them off. And there are a thousand mon within the sound of my volce, that are lying high. tail or the head of the bar, waiting for the water to rise and carry them off. And there are a thousand man within the sound of my voice, that are lying high up in the sand, who are making no effort to get off, but are waiting for a revival to come and carry thom off. Having tried, inefficiently, maintelligently, feelishly, and falled, they are scarcely willing to try again. There are others that intend to go to heaven, but intend to be their own pilots. They have taken up a system of reading, a system of explanation, of their own. Sometimes when I have attempted to talk with men. I have been answered, "Sir. I am determined to examine this matter to the very root. I am determined to far among your system."

examine this matter to the very root. I am determined to frame my own system."
I propose, for instance, to take a man from here to St. Louis by railrond—to give him a through ticket and ensure his safe arrival there; and he says to me. "Sir, there may be safety in the way you propose; but I have bought a compass, and to-morrow I am going to take an air line, and go in my own way. So he goes across streams, and morseses, and hills, and nountains, and forests, and encyplored regions, just to gratify a foolish prido of originality. Instead of taking the more convenient and expeditious route over which thousands are passing every day. And for two thousand years God has been calling sons and daughters to himselff; or two thousand years men have been been into years God has been calling sons and daughters to himselfi; or two thousand years men have been horn into the heavenly kingdom. The way is not a long and obscure way: it is a short and plain way; and it is an easy way to those that are willing to take it easily. And when a man attempts to explore the whole subject of the human mind, and the Divino mind, and God's government, and all the questions that pertain to the teaching of the Bible, as a proregulate for religion. I bid him farewell I He is on a journey that his life-time will not see ended. Whereas, the things that we are required fo do in leading a Christian life, are few, simple, obvious, and plain, so that a man though a fool need not err therein.

we simple, our loss, and plants, so that a man inough fool need not err therein. It is a long time since I have spoken to you in any soh strain as this. It is a long time since I have come to you and to your conscience, man by man, and called you by your right name of sinners, and told you that you need for the moved to come again—I suppose by the same feeling that moves awaltows to fly when summer comes—by the same feeling that makes me out of doors to know that the spring had come. There are signs in the beavens, in the nir, and in the earth. I know that God is preparing to bring lirids to sing here; I know that there are roots sprouting toward flowers here. I know that there are movements of conscience, and movements of shairs, movements of conscience, and movements of heart, in this congregation, and that one and another, not a few, are finding God's spirit speaking to the min words long unheard. I would meet you more than half way. And God grant that I may nover live to see the day when I shall hear that there is a soul desiring to be led to Christ, and my soul shall not instantly respond to that desire, and my soul shall not make haste to say the things for roosing him and galding him in the right way.

It is not to conse yon pale, it is not to throw a pall over your mind, but it is to bring you out of trouble, that I dail you and hew you with my words. I know that you are in perli not only, but in capitivity; I know that you are in perli not only, but in capitivity; I know that you are in perli not only, brink of ruin; I know that you are in perli not only, brink of ruin; I know that you are in perli not only, brink of ruin; I know that you are in perli not only, brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led to the very brink of ruin; I know that you are led t to you and to your conscience, man by man, and called you by your right name of sinners, and told you that

for I take that hack—he will not own that he does. There are many that have the deepest pangs of remove springing up in the midst of their piecasures. It is hardly possible for the clifd that has been electacted religiously, but the clifd that has been electacted religiously, and the clifd that has been electacted religiously, and the clifd that has been electated religiously, and the clifd that has been electated religiously, and the clifd that has the constitution of the clifd that has been electations entirely good that of the clifd that has the constitution of the clifd that has the clifd that has been electations entirely as a clifd of the clifd that has the clifd that has been electations entirely good that the clifd that has been electated to the clifd that has a massed relow. It is heart is et and wedded to them. There are two things that he is conscious of. The first its, that all the current has been elected to the cliff that has been elected to the many that has been elected to the many that he conscious that if he care hecomes a Christian has the cliff that has been elected to the conscious that if he care hecomes a Christian heaven me and my prespects of gain."

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