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(Entered according to Act of Congress in the year 1600, by BREET, COLDT & Co., in the Clerk's office of the Distret Court of the United States, for the District of Massachusetts.) Thus accompanied, the ohld of earth sped on, until

{BEBRY, COLBY & COMPANY, }

and clouds t

Written for the Bannor of Light, COSELLA WAYNE; OR.

WILL AND DESTINY

BT CORL WILBURN. OHAPTER VIII.

THE DREAM'S REFLY. "I called on draams and visions to disclore That which is volid from waking thought, conjured Eternity, as new constrain a gloat To appart and abswort"—Woanserverst.

She found herself before an ancient and spaclou building, that stood apart from the city's crowded thoroughfares, grey, colliary, yet inviting. Wide steps led to its massive oaken portal, which yielded warm sunshine illumined every nook and recess; bright and cheerful was the aspect of that home of waalth and elegance.

into a spacious apartment Cosella entered by the wide open door that was half concealed by the silken ourtain folds. She paused in admiration as the novel decorations there met her eye. From the ceil ing to the very floor, arranged by some artistic lifting her soul in prayer, the maiden passed swifely hand, draped most harmoniously, fell the rich folds of the finest, most gorgeously-tinted Cashmerian oloth, veiling, as with a shower of stars and flowers, gleaming there, reflecting all the varied splender so Invisibly displayed.

The wreaths and leaves upon the carpot seemed the footfall of the wondering intruder fell unheard the rare old pictures and their massive frames. porcelain there lavished with a gonerous hand.

The love of the beautiful, the poetry of art. radiance. swelled high and rapturously in Cosella's breast as she naused before the breathing canvas, the inspired work of the sculptor, the delicate textures, the rich warm colorings that adorned that beautiful and silent homo. It was silent, notwithstanding its luxuriant appointments ; no sound of life came through its hospitably open doors; no voices of grief or merriment; no sounds of childleh glee; no famillar return f " watch dog's bark ; no chirrup of a bird! But the silence was not oppressive ; it was calm and holy, as if the spirit of contemplation brooded there, by the home altar, oven 'mid case and elegance, in poetic reverie uplified to a higher world of beauty, heading not the outside tumult of the busy mart, iourney 'mid the clouds—a dream (

Cosella thought not of intrusion, but she wandered from hall to chamber, along the silent galleries and passages, meeting no living thing. Through elo. dreams. gantly-furnished apartments, where stood solitary conches draped with snowy lace and linen, and sur-Ella." sh

"Pooh, pooh ! nonsenso | " onid Manassoh, assumthe twilight neared apace, and she paused to rest ing a bantering tone. "You are a little sick and while upon the broad, white platform just above. nervous, that 's all."

She reached it, and gazed down ; beneath her lay "Manassch1" she continued ; "I feel that I must the vast and populous city, its church spires point speak, come of it what it may, Ella, my child, leave ing heavenward, its tall monuments gilded by the me alone with your father." ast beams of day. She saw the thronging prowds, With tear-filled eyes Coselia left the room, carry-

the jostling scokers of pleasuro and business, ing with her Jaspe, her mother's pet dog. She hastening from place to place with ant-like speed, in knew not why, she foll down on her knees to pray; most diminutive stature. Like playthings glistened but as she wept and supplicated for the dear one's the emblazoned equipages, the prancing steeds, the life, as, if conscious of the negation, the futility of costly robes of fashion. The frivelity of a life of that prayer, poor Jaspe whited pitifully at mention pleasure, the insignificance of earthly pomp and of his mistrees's name1

power, speke to the gazer's heart, as viewed from Meanwhile the husband and wife sat side by side. that flowery height ; and she turned from the surg- and Shina's even were lustrous with the resolve of ing city, with its bost of idlers, to the reseate clouds principle, that was formed, alas I too late. Never floating far above-to the waving, singing music of had those eyes looked so into the stern, worldthe wind amid the trees-to inhalo the fragrance of hardened face of the releatioss man. What was the pure, white flowers that lined the pathway, there in that penetrating glance so to unnervo his within reach of her outstrotchod hand. soul? to cause a nameless dread to overcome him,

On, on she eped ; and the twillght shadows deep- who long since had buried peace, and tried to stiffe ened, and the sun departed, leaving the floating memory? They burned late his very soul, these clouds to retain awhile their golden frings. From glances of appenl and determination. Unconsciously to the girl's slight touch without a sound. The the faithful toiler's sight the oity was withdrawn his voice softened as he addressed her :-"What is it you would tell me, Shina ?" -she was alone with gathering shadows, colitude

She passed her hand across her brow, as if to col-For the first time, the colm of faith departed lect her thoughts. The voice with which she spoke

from Cosolia's panting breast, for amid the stillness was firm and even, unlike her usually low and fromwas heard the tramp of heavy footsteps - a pursuer bling tones. There was selemnity and ferver, the -and her troubled heart presaged it was an avil fire of awakened soul, in the address of the stricken. thing, was on her track I Wearily, heavily, yet up wasting woman.

" Manassch 1" she said, " I know not whether my on; pausing in sheer exhaustion to recover her fail last hour approaches, whether this disease is fatal, ing strength a moment, then rushing blindly, madly but I know that the time has come for me, for you, on; feeling in every strained nerve and sinew of to repent. Start not, I mean it; I fear no more your the quaintly carved frames of the huge mirrors ber trembling frame that life, soul life and happi- anger. I know not whence this sudden change; uss, depended on her speed! For, fur above, in the but I feel as if an angel had spoken to my soul that misty rolling plouds, she beheld her journoy's ond; the time has come for explation, for atonement. she saw a little cottage, environed all by clustering Coselin is a woman. I say not that you shall humble imbued with life like brillinnoy, and truth to Nature ; reses, jasmine, and honeysuckle, overgrown with yourself before her by an avowal of the past ; but, lvy, a sweet though bumble sanctuary that beckened Manassoh, as you value peace and happiness, liston amid the mimic mess and blossoms. The swaying amid a surrounding landscape of inconceivable beau- to me this hour! Advance not in the fatat path of orystal pendants of the chandellers dispensed their ty; its hospitable door, wide opened, dispensed a dishonesty, in the orocked ways you have entered sportive rays of rainbow-tinted light; the sunlight, reseate light that illumined the steep pathway, and upon-by all that is sacred in our holy teachings, I streaming through the rosy curtains, flickered on bathed the last step of the guidding ladder. The implore you !- for it will lead to ruin. Are you light came from a reseate orb suspended, lamp-like, leading aright the soul of that innocent child, that revealed the costliness of marble, ivery, gold and in the open door-suspended there mysicriously viotim of the spare we laid for her? I have steadamid a gauzy veil that softened its intense, warm fristly endeavored to imbue her mind with the love

of trath and virtue ; you would teach her only the With arms sutstretched, with a loud cry of joy love of gold, the falseboads of the world. Oh, Munand recognition, Coselia reached the portal, fainting, asech! I forgive you all I have suffered-my sleopweary, breathless; and amid the solemn silence the less nights of remorse, my days of anguish, the pursuers' footsteps were unheard. With foot upon misery of ondless wanderings-all, all, if you will the magic threshold, with trombling hand veiling but henceforth be an honest man, a true father to her dazzled sight, Cosella was about to pass on, that poor child, so unconscious of the wobs around when a voice said, soft and tenderly, "Not yet, ther.

"Perhaps," and abs regarded her wasted hands, and east a look into the mirror by her side, " I may With a start and a monn, Cosella raised herself in soon leave this world. Oh, God I dread God of Jus

bed, to find the meenlight streaming on the floor, to lise! I cannot leave my shild ! " feel the sea breeze laden with the forcet's spicy odor. The energy and moral strength that sustained to find the beautiful ladder of ascension gone, her her, bont bonenth the recurring sway of tenderness.

She burst into tears; wildly glancing upward, she Shina listened to her child's resital with reverence orled, in piercing tones, " Have mercy, God ! oh, do and much attention. She was a firm believer in not lot me die!" Swift and varying were the emotions that swept

"But perhaps you have read of such a house, my across the sun-burnt face of her husband; anger,

interestedness, her unswerving principles to your exclamation of terror, for Shian, with dishevelled mean thirst, your vilo pursuit of gold ! Manasseh, hair and torn garments, lay, to all eceming, insenif I am called by the death-angel, and you succeed sible upon Manasseh's arm; and he with livid face, in counteracting my influence, in plunging that pure | and herrid curses, was bending over her.

" What have you been doing to my mother, sir ?" soul in sin, 1 tell you that all the fiends of Gebenimo Impulsively cried Cosella, and she grasped his upwill pursue you to your latest day I remorse, endless, fiery as the burning lake lost couls are rolling in lifted arm.

"I-I-nothing-she was excited-nervous-I-" forever, will be your portion ! Take from that white tablet the signature of God, so fairly written that it he stammered confusedly. sparkles from her eye and brow, impress upon it the "You have been maltreating her, sir1 Mother !

laokened characters of your worldly soul, the recdear mother !" she aried, bending over the now pallid ords of guilt and God will paulah you; punish you, face, and kissing the brow. " what has he done to Manasseb, until in sackcloth and in ashes you be you? Ob, mother, dearcat, speak to me !" The music of affection in that voice, never so wall, and cry, and shrick aloud in vain 12

"What has come to the woman, is she mad? intense before, aroused her from the terpor that had ried ber husband, and astonishmont for the moment succeeded the previous excitement, the faintness consequent upon her tyrant's usago. vercame even superstitious terror, and the rage Release her! give her into my arms; this is that trembled in every limb.

But the craven fear had departed from Shina's not the first time she has suffered at your hands." oul; In that hour, like one inspired she spoke, Cosella cried loudly. "Dare to touch her while I am dreading no consequences. Her true self-just to by, and, by the Heaven I believe in, I will forget womanbood, purity, and nature, vindicated its right, that you are my father, and defond, her to the rushed so long by slavish submission, and superstideath I"

Cosella stood close by him with arms folded de lou's dread. She beeded not hor husband's angry glances, sh fiantly, with eyes flashing indignation, with anger ctreated not before his monacing approach. She and command in her tones. One blow from his folded her arms, gazed unflinchingly upon his creet strong arm would have felled her to the earth ; but and stalwart frame, and still the lightning flashes of he dared not touch her 1 A gleam of Lea's spirit vindication broke from her eyes; the orimson has of was in her eye; he qualled before it. The sweet determination burned brightly upon either check. ness and imperativeness of her mother's voice speke the usually low and fultering voice, borrowed tones through her lips. Manasseh laid the form of his wife upon the bed, and like a coward fied from the of impressive strength and solemn prophery ! "Beware ! beware !" that changed voice rang loud | room.

One by one, slowly the stars of affection, that

CHAPTER IX.

BRREATRMENT.

"Thino over a last light was mino-the sent that shone increasiy, mournfully, through gathering hogs; Bid at thou hear with thee, to the abore unknown, Nought of what lived in that long, carnest gate 3 liver, hear, and asswor met

Thy voice—its low, only, ferrout, ferowell tone, Thy voice—its low, only, ferrout, ferowell tone, Thrill'a through the tampes of the parting strife, Like a faint breeze: all? from that mostle flown Beud back ons sound, if lower be quotehles his f But once, oh anower mal¹¹

HENANS.

With tears and kieses Cosella bent over the ull dear through the apartment. "Spare Percival Wayne's pure child, or dread the vengeance of offend woman, who for her sake had suffered so much. ed God 1 You are leading her from her mother's The spirit's energy was gone, the physical anguish soul's got you will not provail, for angol's guide her, usurped its place; only the girl's light touch and ou a.s., your legions cannot harm, cannot approach tender words had power to scothe. Throughout that day and night, Cosella moved not from the sufferer's o **taint her** !"

Still the bright burning eyes were fixed on his ; side, and Manassch, guilty and abashed, walked to har blanched not the countenance, no palsy of terror and fre outside, listening to every sound from within, shook the strong, brave heart ; although white and fearing, trembiling, that Shina would reveal the convulsed with passion, his face bent close to here, secret of the young girl's birth ; praying that death his strong grasp on her wrist, he cried to her to might daim her ere the revelation could be made. case her ravings, to return to the submissive mood so well belitting her. Calm and unmoved she stood, nover had beamed with intense fillal lustre for him. were extinguished in Cosella's brenst ; fear, distruct, and smilled in pity, not in mookery.

"For years," she said, " I have been the silent too indignation ; haunting shadows, vain outreachings of your will; the submissive slave. I deemed it a for a better, belier love, lavaded the lone sanctuary wife's duty to obey. I fulfilled the letter-obeyed of her thoughts. She knew not why, sleeping and you even unto wrong. I know not why I spenk to waking, she dreamed of a pair of celm and sorrowyou thus, Manasseh, but the words will come, bitter, ful blue cycs, beaming from a pale, intellectual face. cousing, bruel as they are I am urged to speak that, looking into her soul, awakened there the filini thus to you, before whom for many years I have love the stern, dark browed, cold Manasseh never trembled, by a power boyond my own; words and could call forth,

houghts como thronging, crowding, I cannot restrain. the wholming tide! I spenk unto your consolence usband] Shall I appeal in vain?"

" Until the last day you might expend your breath, and never move me from my fixed purpose," he replied; " and now, woman, as you value your health, your life, he still 1 I once more bid you coase your tirade. Utter another word of represch or monao and— -"his orucl grasp tightoned around her wrist the other hand was upraised with a threatening ges ture.

For fourteen days, and as many weary nights, Cosel. Again Shina emiled. "I feel no pain," she mur watched by Shina's bed, and hope und prayed, a "Shall I recall you to reason-to sensation ?" he stole away to weep unseen. Manasseh hovered like the strong first agony, an angel whispered, and her orled, savagely, and he shoek the feeble frame ; but an ovil shadow in the sick chamber, scarcely daring soul believed : "This is not forever !" The cold no moan of pain escaped her, not a vestige of foar to meet the searching eye of Cosella. What secret band feebly cought the young, life warm one; it was wet with the tears that hour could not control, and conferences he held with the sufferer seemed to exswept over the illumined face. " Will you not give us a home in our native land, baust the remnant of her strength ; they left her the lips of the dying scaled on, it the tender kisses where we can worship Ged in truth, and live in hon. with traces of strong agitation, with pallid face and of nocentance. Cosella started as she beard the or ? Will you not take me and the child to some safe trembling limbs. The courageous girl, determined ahunged voice : it sounded afar off-yet musical : it retreat, and so expinte for the past, your wrongs to to brave all for the sake of her she called mother. already borrowed tones no more of earth! me and her ?" demanded the clear, silvery, unfalter. boldly told Manassch that she would not leave the room while he remained ; and she was rewarded by ing tones. the grateful pressure of poor Shina's hand ; by the 'No! by the sacred tablets of the law I by the stern man's murmured acquiescence ; he dared not oath I have sworn ! by my life ! no, I will not / You openly manifest all the deformity of his character shall wander through the world forever / you shall to the child of Lea. have no fixed habitation, you shall form no friend-Shina faded slowly away; and two natures apships ! you and she shall be obedient to my will, my peared warring within her soul ; at times trembling projects; the shall know no love, no affection for one when her husband's stop was heard, shrinking from arthly thing, save where I dictate, where I bid her his eye, answering him in the subdued and faltering bow at the world's shrino of gold! She shall-" tones of yore ; then gazing upon him with a blazing " Hold, Manasseht I have done my duty, have eye and burning check ; speaking strangely of wrongs Ella, promise —" revealed to you the soul you deemed all bent beneath committed and sins unrepeuted of; a language that your will. Now, listen ! In a lonely islo, deserted appeared incohorent to Cosolia, and which Manassel and forgotten, you shall breathe your last, without a in her hearing, attributed to the effects of fover friend to moisten your lips, to wipe the death dews Sometimes, gazing upon the child of her affections right and wrong, to me, who am your bond and lord? from your brow. Alone, alone, with grinning and with all a mother's tendernoss, speaking to her of acousing fiends, valuly suing for the mercy of Henv. God and Heaven, in so appealing and solemn a en, a cold, grey, barren stone, sinking deen, deen strain, that Cosella's tears poured forth in answering sweetly. deep, into utter darkness. Manasseh, this is your tribute : then again, silent for hours, as if commun fate !" ing with her inward self, she would lie gazing up-For a moment a breathless silence reigned ; for the wards, with folded hands. Sometimes holily reyou are gone l' superstitious soul of the plotter was shaken with a signed, and patient, then pitcously imploring for life drond presentiment; ashy paleness oversprend anow and health ; her varying moods racked the young his face, his knees trembled beneath him ; he caught watcher's soul with agony ; an agony suppressed by at a chair for support. Then with a lond cry, all the the dominant will, the prayerful energy of that unevil of his naturo aroused, he rushed towards the tried heart. inspired speaker, who still endowed with a strength At last the physician gave no hope; and Manas indwelling not in lint frail and stricken form, stood ach, with real or affected norrow, clasped his knees there with eyes uplified, with outstretched hand, and and implored him again to try his skill. Perhans crimsoned check-the trembling, yielding woman, evon his callous heart was touched, perhaps when transformed into the gifted seer l truly aware that the suffering, patient victim would His heavy hand fell on the bare, while shoulders; soon be removed from his sight, he, felt a pang of e tore the covering from her head, and rent ho pity and remorse. Who shall say, that for the time, still abundant, jetty hair; she uttered no cry, offered the better angel touched not the percerted soul? no resistance, but said in a lower voice: Cosella heard the fiat, and deatbly paleness over-"I will warn Cosella-she shall know all-even spread her face ; she bowed her head, until the long, hough you kill me!" flowing ourls concealed her eyes, and cried aloud to With impious appeal to Beaven, with imprecations God for mercy. too forrible to record even on this gloomy page, the The good physician fondly stroked her head; he infurinte madman rent her robes, and plied his was a father himself, and reverently said, "God descorating hand upon the feebly shrinking form. will be merciful, my shild !" " At God's judgment-seat you will be called-to The young girl hastened from the room and in answer-murderer | -deceiver of the good [-- I shall the silence of her own chamber, she threw herself acouso you I" feebly murmured Shlan. unon the matted floor and wrung her hands; all, He would have killed her in his fury ; for his face all the wealth of love and indulgence laviabed so was that of a demon, and demons lent him strength; bountifully upon her, rashed upon her heart with but his harsh, discordant voice, his dreadful impreoverwhelming force.

know-I feel them false I yet I shall have to bend, to yield to him, as she, the loving martyr has doub through life ! Oh, mother / mother / how can I live without thee l. They say that prayer can move Thee ludge of life and death I grant to my houl this boon, my mother's life! Oh, he will drag me from place to place, the tool of fis pride and ambitian! Ho will encrifice my young affections, my holiest asnirations to his unholy thirst for gold I I detest the robes, the glittering trinkets he decks me with. I have never seen a love gleam in his eye; a meaning is there, so vaguely dark and terrible, it makes me shudder! Mother! oh, mother! do not leave me! or take me to rest with thee ! I will not-I dare not stay with him !" she cried with increasing agitation. "If she dies I will fly-away from here, far enco ! alas, where ? But woo to him fate compels no to call father ! woo to him if his sacrilegious hand dare touch her or me again in anger. I would beg my brend from door to door, before I would submit to such an indignity. Oh, forgive me, Henvenly

Father 1 I think of self while she is dying !" Subduing the uprising of her fiery temper, curbng by affection and prayer the rebellious surgings of her soul, Corella passed into her mother's chamber; her pale face composed, a smile upon her lips, giving no sign of the angulah that rent her heart. The superstitious Manasseh dared not tell his wife that the shadow of the death angel's wing was on her brow. Cosella could not unclose her lins to frame the fatal words, and the pale sufferer knew not of the impending change ; but fortured the dear shild she kissed and blost so fervently, with playful diusions to the summer skics, the mendow flowers, he winter's glory of her native land, which seen as

er health was restored she would revisit. Alas! Cosella knew that soon she would behold the immortal plains, the angel bowers, the unfading ummer glory of the heaven impressed upon her own notile soul! the heaven she dreamed of, not the

promised land of theology. The young girl had not slept for many nights; she trusted not to nurse or attendant, but with her own hand ministered to the loved one's wants. That night she watched the startled slumber, the restless, wakeful eyes, with all a daughter's tenderest soliciude; and upon her wounded, silently bleeding heart, ell sweet and soothingly the murmured thanks from hose dear, fading lips : "Gad bless my good, dear કોઇન છે.

Midnight's starry hosts looked down in solemn alm upon the elecping carth, the waking, tortured hearts. They beamed in at the open window to witness the vigil of love, the completion of sacrifice. Cosella banding tearfully above her mother's couch. now the change that once seen oan never be forgotten, the seal of death upon the lovely face. Yet there was nothing ghastly or appalling in the changed aspect of that loved countonance, though the buce of earth had left it, and the unscen mys tory was fushioning every lineament ; burning, rapt and unearthly from the tender lustre of these dying eyes, so filled with all of love's intensest depth ; beralding the high and mighty conquest of spirit over matter; speaking screnoly and solemnly conscions from brow and lip and check | Cosella saw and understood, though never before had she been in presence of the departing ; and even there; and

rounded by light-blue silken hangings; where the same gargeous luxury reigned; through chambers glittering with silver and crystal ornaments, with the wealth of painting and the triumphs of art ; the trensures of the sea she passed; ever guided by the warm, ohearing sunshine ; pausing, wondering, yet not afraid ; meeting no impeding stairway, no obstacle in form or menace; on, through the ohambers, the downy galleries of wealth and case, until the limits of that desorted house were reached, and narrow, hemming and unexpected grey walls arose, uncarpeted space that marked that home's wide boundary.

Cosella looked up; a winding stairway, torturou and wide, wound up afar into the very clouds-its steps of dean, while wood, its banisters of burnished oak. For a moment the young girl paused and thought-reflected deeply, clearly, vividly. How easy to retrace her way, through the same begutiful halls and chambers, and, passing through the opening portal, roturn to the busy world, the enstemary life. The ascent before her might be long and toilsome - wherefore attempt it? Two voices whis

pered; but that of the encouraging angel was sweetcat, though lowest; it whispered, pleadingly : purer life; wilt thou, for case and wealth, resign the noble victory born of toll? Would'st thou not behold the future, robed in emblematic garb? Ascend, then, spirit ! Come with thy heart unspotted, thy hands yet pure ; come, it is time !"

She yielded to the sweet, persuacive voice, th knowing what its language meant, yet filled with the resolve to know more of the life beyond, above case below ; and yet the angel conquered.

with hasty feet and calm, prayerful heart, ascended hope, recommended diet and repose. the first steps, then paused and took a long, long breath. Then she sped on, resting whenever her hor mother's room, and watched the perturbed slum panting breath demanded a respite from the motion bers, and administered the cooling draught. of her willing feet. The stern, grey, cold walts rays flickered o'er her path; but all was still, sol- would be without her. Alone with Manassch-her emuly calm : no sound of life stirred there.

surprize and wonder; for the grey, cold walls that | He had been away three weeks, visiting the capi on each side rose up, whichever way the tortuous tat. One starlight morning he returned; and Cosella, abundant blossoms of tall and stately trees, that, herecif into his arms with tears. decked in the fairy green of carliest summer's glory. grant flowers were of the purest white; no colors, she looked engerly up to him.

you are poetical; perhaps you have mixed your He said, in a cold, unresponsive mannerdaily thoughts with something you have read, and so produced the dream."

Cosolin smiled, and replied that she had not the needful rest." thought of anything like it.

the accomplished journey and the cottage home, jake !" with its mystorious beacon. Shina looked grave

0

when Cosolia told her of the strange dream's repeexcluding the fervid sunshine, rendering drear the tition, and she racked her brain for its interpretation. Thenceforth, for many months, that vision was presented to the young girl's sleeping eye; and

light bearted and caroless as she was, she would say in a bantering tone :----

"Good night, mother ; I am going to my dream," Manasech was not told of it ; it might have shaken his superstitious soul with terror.

spondod,

· • One evening Shina complained of headache and restlessness; the next morning she areas pale and "Child, the stairway leads to higher regions, to a haggard, and though she went about her usual avo oations there was a listlesances in her step and man. ner that betokened physical pain. To Cogella's onxious inquiries, she replied, "That she felt languid and weary, but hoped soon to regain strength."

But as day after day passed on, her face grew more sunken, her oyes more supernaturally brilliant, orimson spots burned on her checks, and the little wasted hands felt hot and feverish. For many days Not without effort was the determination made, not Cosella prepared for her the simple soothing bever without a sigh of regretful longing for the life of ages in use among the natives, but they failed in reaching the disease; then, without Shina's same

The timid girl, endowed with renewed strength, tion, she called in the physician, who gave her much Oppressed with a vague terror, Cosella slent in

Sho had known no other mother; despite of the encompassed her, shutting out the merry world, well between their souls, she loved her; now she with its varied sights and sounds. Departing sun muced painfully and thought of what the future

strange, incomprehensible father ! she shuddered Suddenly the wanderer paused, and smiled with involuntarily.

stairway wound, were covered with the leaves, the glad of the presence bor mother longed for, threw

He followed her to his wife's apartment; he entwined around and sprang from the dark, cold started back in surprise at her altered appearance. stone. The drooping clusters of the star-like, fra- A shadow of doubt and fear overspread Shina's face;

mingled there with the vivid emerald tint; life "Must I die, Manasseh? Is it written, zo soon stirred amid the dancing tenves, and whispered Am I so changed that there is no hope? Must | her soul? to confuse her moral sense, to blunt her prayerfully from the blossom's heart of incense. | ca vo Co----, my child, leave you ? "

"You are ill, and exolted, and your language is that of fover. You had better go to bed and obtain

"It has been ever so !" gried Shink : "the gurse The same week the dream repeated itself-vividly of my life has been my guilty submission to your elear and distinct in its every detail ; swerving not will. I am ill, but I am sane ; Manasseb, listen to in the least from its first portrayal; ending with mo, I implore you; if for naught else, for Lea's

Alas 1 the angel spell of that sainted name had long since departed ; perverted by his oraven soul. it invoked the domon of discord, and swelted the heart it should have calmed with bitterness and rage.

"Speak not her name again I" he almost abouted. or see, frail woman, I orush you thus !" and he selzed her with a vice like grosp, until a low mean of pain escaped her. " Idiot! Maniao! to rave to me of daty ; to speak to me of that Christian girl with-Cosolla had invoked the futuro's revelation. With in my power! I have not stolen from our people ; I maidenhood and thought came questionings of the have not violated Sabbath or festival when I could soul, to which the strange, uncalled for dream re. help it. I do not deny my religion here, even amid the Catholia unbelievers. Dare you prate to me of Obey your destiny woman, without repining, and distate to me no more. Hark, too Prever again, proounce the name of Lon. I will not hear it from your lips!"

> Shina paced the floor awhile, then with a sudden impulse she cast herself at Manasseh's feet, and with the tenderest, entreaties besought him to return to the paths of honesty and truth ; to find some hum. ble home, where they might live safe and respected. "Think of the innocent girl I was-think of the degraded thing I am, Manasseh ! faischood and deception have steeped my soul in shame. I dare not meet untremblingly a stranger's eye. I cannot gaza upon that child's face, save with a pang, that she would sparn mo if she knew I wrested her from her father's arms. Shall she live to become false and sinful as I am, or will you drag her soul into guilt through the gateway of religion ? religion, Manasseli? I feel that it is fanaticism, revenge, that you call by that saored name. Shall she live-this wronged girl-to scorn you for your treachery? Come, we believo her father surely dead ; she is ours indeed ; let us do by her as we would by a daughter heaven had sent us!"

"The Christian's ohild-my daughter !" ho flercely replied. "Woman, you know not the sweetness, the triumph, the glory of revenge! I have no love for that girl; beneath her apparent gentleness and submission she hates mel her father's spirit lives in her."

" Have you sought to win her love? have you ever spoken to her as a father, a teacher should? hear I not daily the cophistries you strive to twine around pure perceptions, to bend her noble nature, her dia-

and slow steps she passed by the chamber. The young girl entered, and drew back with an

"She alone of all on carth, has been so true, so tender !" she sobbed. "I cannot love my father.

"My shild !"-she bowed her head to listen ; her dark ourls swept the faintly pulsating breast-" I shall soon behold the scenes I long for-but it will be from above. I know-weep not, my darling ! my faithful angel, weep not ! God will guard you ; his blessed angels will shield you! Read to me the prayer of night. I die far away from home, fulfilling the curse pronounced upon our fated race-scattered to the four parts of the carth-wanderers and accurated! My childl cherish in your heart no, batred-love all; the Father, loves all his children.

She faltered ; her breath grow abort ; still her apcending, tender gaze, cought the veiled face. A shower of passionate kisses, a flood of tears fell on her brow and mingled with the death damps there-Cosella could not speak ; emotion stiffed every word, "Promise. Ella, promise !" sald Shina, low and

"What, dear mother, what shall I promise? All. all, everything; but never again to be happy when

And a wild defiance arose in her becom ; she nik lowed the loved head upon her arm, cast the other around her, and in silent and reckloss during braveds death to tear her away! In after years, when the mystery of death was divested of its terror, when a better faith had taken the place of gloomy teachings, Cosella wept in penitenco for her impious sorrow, that would have retarded a soul's ascension, and from her own lips have removed the bitter, most galutary draught of trial.

"Rebel not against God, my child! Daughter of my love-my heart!" feebly implored the material lins. "Promise, that through life-in joy or in pormw-through trial or triumph-exalted or lowwhatever fortune botides-or circumstances bring-you will-child of my soul-be ever true to your own scose of right-over obedient to what I-weak, sinful, erring as I am-bave taught yon. Ella, be ever true and pure !".

As if in presence of the Infinite Jebovah and his assembled angel hosts; with all the solemnity and fervor that marked the anoient offerings unto the Most High ; with thrilled heart, all nerved for avery earthly sacrifice, Cosella kissed the cold hand she held, and said aloud :

"I promise, mother, so help me Ged !" .

A smile of inclable peace and triumph stole over the wasted face, and the weary egailds drooped ; the I fear him ; what will be my fate when she is gone ? | sweet lips marmured gently : The perverted doctrines he strives to inculante-I | "Now read the prayers."

entions reached Cosella's car, as with awollon eyes

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BANNER OF LIGHT.

and a second second

when you awoke."

"No, dearest, let him rest. Tell him-in the morning-that I forgive him - for all-that I bid him remember his promise. There is a package of pabeid-I wrole them; they are yours; you will flud all there-that I have not strength-cannot-dare pos tell you. You will always fore me, my Eila ?" she questioned auddenly and anxiously.

" Free, ever, dear mother! who on earth has been to me like you? Who on earth shall I find like you ? Mother I I cannot pray ! I cannot take my eyes from off your face. I shall be desolute, furnaken, lost without you! Mother I you cannot-you shall not leave mel"

And cries and nobs broke from her tortured breast; but in that hour the weaker one was strong. est, and Shina's voice plead low and soft, without one shadow of reproach.

"This is sin-rebellion-my child! God is good, and unters all things wisely. My loved and cherished daughter, read to me the prayers for the night." Cosella Inid ber softly down, and kissed her lips and brow without a word, but deep sobs swelled from the stricken heart, and in low, faltering tones, blistering the page with her burning tears, she read.

The proyer was long; in many portions sublime and elevating ; unconsciously she gathered comfort from the saceed promises, and upraised her soul in the resignation born of faith. Shinn followed the prayer with her lips and heart. When Cosella closed the book, also anid :

"Repeat the Shemang, my beloved child !"

Fervently, reverentially, with upraised eyes, and hands meekly folded, she repeated the sacred asservation of God's unity :

" Hear, oh Israel I the Lord thy God, the Lord is Oae."

With pious fervor, Shina repeated it. She made a feeble sign for Cosella to draw near.

"Renomber your sacred promise!" This was said in a thrilling whisper. " Ever obedient to God's will-mid change-of joy or sorrow. Love me ever -receive my blessing-" the ice-cold hand lay on the bowed head with its clustering curls-- "when tempted, called away from duty-remember! Bo ever true and pure !" The lids closed softly over the hazy wil drawn quickly over the intense and lingering gaze that rested on Cosella's upraised face; the love light of the tendor eyes was withdrawn; one last, long, lingering pressure, and the stiffened Angers relaxed their hold ; a low sigh .-- a faint, melodiously whispered " good hight !" and with a smile upon the calm and wasted countenance, without a strugglo, the spirit passed away 1

How long Coselia stood there, enrapt in prayer or contemplation, she knew net; when she looked around the nurse was gazing upon her in speechless terror. She had awakened to find the lady dead and cold, the daughter with fixed oyes, immovable as a statue, gazing with prayerful attitude upon her mother's face !

The voluble mulatte woman, commenced ber longthy prayers and condolences, but the bereaved heart replied not; and the woman, hastening from the room, awakened the corvants and officiously aroused the master from his slumbers, to inform him of the and event.

Manasseh started from his bed with an exclama tion of herror and surprise. Hastily throwing on some garments, he rushed to his wife's room, to find his tortured victim, cold and still, and smiling in the repose of death ; Cosolin standing by with checks as pale as those of the departed, the tears of a first mighty bereavement atealing down her face, laundating hands and bosom with their briny flood !

" Dond-dead | my Shian gone !" he oried with an onthurst of sorrow that seemed real, for it startled the girl from her deep trance of grief.

"Oh, forgive, forgivo, my wife !" he sobbed, as he pressed kisses on the unresponding hand. Cossila placed her hand upon his shoulder; its

light touch thrilled him mightily, and he bowed his head upon the coverlet. "She bade me tell, you that she forgave you all. I would have called you, but the deemed you weary, and desired you to rest. She died onlimity, happy as an angel | I have delivered my mother's message. I leave you here-for I must to my chamber. I am overpowered with fatigue,"

Why was her voice so calm and stern ? She gave nonign of grief, save by the lears that unrestrained rolled down her checks and by the mortal pallor of her fine. Manasah looked upon her with reproachful cres: so calmly, coldly she delivered his dear wife's message 1. She met his eye with unquailing glance.

"Bhall I not call father in? he hads me call him | "I command you to remain," he whistered for and threateningly, for some persons yet lingered near the house.

" You have compelled me to return from my place by the departed. Am I not troubled enough that sacrilegious hands must touch her, profano eyes have seen her in her shroud ? Will you, too, submit me to annoyance? Back into the house, immediately 1"

"I will see my mother to the last I" Cosella firmly replied.

"You shall not !" he cried, tightening his hold upon her.

"I appeal to these gentlemen," he said aloud "My daughter persists in accompanying the funeral, though I tell her it is contrary to the customs of the land. The heat is excessive, the wilful girl will make hereolf 111 !"

" Your father is in the right, young lady." "Do not add to his great calumity by opposition." "Young girls must be obedient," said these around : and with a cry of mingled rage and sorrow, at one bound, freeing herself from her father's hold, she ran, tear-blinded, crushed and wounded, to the chamber that had been bullowed by the presence of her centle guardian.

She heard the retreating sound of feetsteps: then darkness environed, the desolation, vivid and pains ble, enfolded her ! With tears and sobs, she called on Juspe, the faithful dog, who slace his mistress death had refused to taste food. He was not in the house. "Her dog is permitted to follow," cried Cosella. " I, her child, am forbidden to pray upon her grave !"

Long before Manasseh returned, the good old physician sought the mourner's presence; be carried something wrapped up in a dark cloth ; it was the lifelees body of poor Jaspe, who had breathed his last upon the new-made grave! Fidelity and devotion strong unto death, beautifully manifest throughout Thy world's creations, endowing with the attributes of angels the lowliest things I

Cosella algened the faithful creature in her arms and kiesed blin reverently. With tears of earniest Therefore I do not stop to explain how a solitary man tonging the full heart cried aloud, unconscious of could hardly take care of himself; how onerous must be another's presence.

"Oh, that I were in thy place, dear Jaspe!- that I could die upon her grave, and he at rest! I envy theo, so good, so true ! thou could'st not live without her! Even her dog has left mel Ob, Jaspe, Jaspe, last, faithfut friend | I am alone, alone!"

The good man could not behold, unmoved, so deep a sorrow. He stooped down to the suffering girl, who was orouching on the floor, with the dead body of the little favorite in her arms, and with paternal tenderness he lifted to his own the pallid, tourstained face, and kissed the young, suddened brow, "Have faith in God, my daughter; in his mighty

hand he holds healing for every wound of earth !" he snid. "I am alone, alone i" was the wild, anguished

reply; and the kind comforter know that words were valu in that dark hour. In after years, Cosella, thou didst kneel to bless

God for trial, to sing thy loud thanksgiving songs in Nuremourg, though it was defeed in the constitufor every suffering past, for every pang of carthly sacrifice, that led thee to the altar's side! From the graves once enshrouding all of love and memory | prolonged isolation, that he manifested as little intelarose the angel forms that led the way to heavenly | tigence as a child whose days would not outnumber his gales-arose the invocations bringing ministering years. seraphs, power and conquest, might and glory, joy and triumph, to thy soul | But the initiation was terrible, the conflict dire'; the first draught of suffer. ing was bitter as gall, and the quivering he sheark

from the proffered cup. TO BE CONTINUED IN OUR NEXT.

> Written for the Danner of Light, . I'M LONHLY NOW.

DY NES. J. R. MARTWELL

My heart is heavy and dull to-day, For one that I love is far away; And though surrounded by suirits blest.

Yet I feel to my soul a and unrest. There are faces here that are fair and bright orms that are gay and hearts that are light; Yet on my toul is a deep'ning gloom, And home scems but a longly tomb. The can is shining bright and fuir. Love, beauly and Joy are everywhere; But a gathering cloud is o'er my brow And the "Mountain Cottage" is lonely new.

Thou art gone from us now, and a shade is cast

Original Essans. THE AOD OF VIRTUE.

By George Hiearns.

NINTH PAPER,

ITS CHARACTERISTICS-COMMUNION; THAT OF NANKIND WITH EACH OTHER. There is a more than Christian tellowship,

A greater human need than empelly, A holier challes than believers sly, To celebrate the critics of Calvary, There is a broader scope of sympathy

Than farthly philanthropes hat a hoped to reach, Yet to be reached when God's great family Shall come to understand each other's speech. And each shall all cojuy and all shall cheriel each.

The blockest of all natural uses is that of one soul to nother, and of all souls to each. Were it possible for mankind to commune naturally with all the lower or ders of creation without communing with each other. still such a predicament would be incompatible with

human happiness. Nay, it would be less auspicious then that of brutes; for, with enjoyments hardly supetion, we should be sensible of various mental privations of which they are anconscious. Human nature de mands luman society. Bo every animal seeks the company of its own species; but a dog would be less wretched than any man without a fellow. For this all grew still, and anow the sorrow fell; the utier reason, and others yet to be mentioned: the natural communion of manking with each other is a transcend

out human need. The mother of turtles lays her eggs in the sand to be hatched hy solar heat; and on creeping out of their shells, the egglings are of age and able to shift for themselves; but human infants are not so self sufficient. Like the deserted ... children of the woods." of whom we read in juvenile romance, every orphaned habe, without the bospitality of more than brutes, musi

quickly perish. For the story of Romalus and his rustic step-mother is presumed to be fabulous. A wolf might suckle a hungry boy, but would be more likely to make a meal of him at the instance of her own appeilte. But what discredits the tradition is the thought that all the wolves in wolfdom could not educate the founder of ltome. If

"The education forms the common mind,"

then nono but thinkers can teach a mind to think. could hardly take care of himself; how onerous must be his labors for subsistence; how menger his enjoyments and how intelerable his ionellaces; but I say curtly that a solitary man is impossible. Solitudo neither begets nor angiains anything. Every man h an offspring and protege of society. Out of that no child would ever become an adult; and a man thrust into solltude, it he could live alone long enough, would dwindle into less than a boy.

The condition of Alexander Selkirk, in the Island of Juan Fernandez, was more dreadfal than that of any slave that ever tolled unrowarded or died of cracity. Instead of being "the monarch of all he surveyed," according to the flippant speech of fanny, he was a desperate victim of destitution. When rescued from his lonely duress, he was nothing like the Robinson Crusos of Daniel Defos. His mental faculties had greatly deteriorated; he had forgotten much of his former knowledge, and had nearly lost the ALO of his mother tongue. For want of human associates, he was fast relepsing into a brute.

rare.

When Casper Hauser was taken out of his dungeon tion of his mind, and he was then old enough to have become a sophomore, yet, as the was the effect of his

In the early part of the settlement of New England there occurred soveral instances of colonial white children being captured by Indians, and mis-educated into invetorate envages. Such facts are natural enough, and just as explicable as the proverb that "a man is known by the company he keeps." In other terms. Commun ion is the instrument of education and the parent of Individual development.

"For its a wild, unknown is public staw, From yoush to ago a ravarand hormit grow," only in the world of fiction. In fact, it is to impose ble to five alone with comfort, and the love of society is so untural, that a recluse life has rurely been attempted, and only by such as are crazed by fulse religion or some capricious affection. Communion is a law of human nature from which no save mind has any desire to be absolved. Nevertheless, it is a progressive art which fow seem to understand, and fewer still have learned to practice with satisfactory success. Everybody plies it, but nobody finds it fully answerable to the short-sighted alm of self-promotion. And yet this very aim, illaudable as it appears. Is to be realized a housand fold, in a dexterous application of the social art. Mero popular indexterity occasions innumerable blunders which, not understood as such, are commonly resented as crimes. I wish I knew how to convince nonial auffe jostling crowds that mis communion, by which I mean the misiakes of goodnatured people who are only trying to enjoy each other. Mankind mis-commune in a great variety of wayspolitically, religiously, intellectually, industrially, commercially, convivially, conjugally, parentively and educationally. A glance at these ramifications of social error will suffice to abow their consortive connection with the most glaring cyils in society. To bring them distinctively before the reader's mind for the above purpose, I must make a brief eketch of each and this by contrast will serve to quicken our concep tions of Councerios in a better social state. I begin with a rough draught of MISCOMPHENIN IN OFFIL GOVERNMENT. That rulers everywhere mis commune with the ruled, a partial view, or, perhaps, no view at all of the sub, or such as should be ruled, is evinced by the fact that the estensible end of government is nowhere There are some people who gain knowledge by slow attained. For the professed aim of all rulers is to degrees and constant application; and others who were suppress crime, whereas orino has nover been suphave when who never fourned any ulding, simply because pressed. Now the reason of this notarious failur they knew it all before: who never what to investigate on the part of every civil power on earth, must be either political imposture or gubernatorial incompe-Now this projudice, which generally belongs to the itence-either that ralers do not aim to suppres mentioned class, is like a five rait sence across ctime, or that they are not able to suppress it. These are the only postulates. If the incumbents of civil power do not seek suppression of crime, then they are rulers only in name-are themselves criminals; but if their aim is not all pretence, then their failure to proa bar down, and let a new idea into such souls. And duce social harmony only demonstrates their political inofliciency.

have few statesmen in our Congress-few who are of reasoning is the same with us buth, and we can not association and intercommunication with each others there for a belter purpose that to help themselves to help thinking sike with reference to the same things. that which is the interest, temporarily considered, of the fullest extent that the functions and customery. Yet nothing is reemingly more at variance with men-prorugatives of office admit-very few who either think this conclusion. Instead of a perfect society and the world form their basis of right and or care for " the public good," about which all are somblance in the special coglications of two or more wrong, and give to the chosen for the protection it willing to speechtly and wrangie for a port of pustime minds, as the above argument suggests, there is always affords. It hunors the mass whose phrenological devel-or for sinisterends. Some, indeed, affect a good deal of much apparent diversity, and often a contentiety which opment instructs him how to make money success merit in their avowed purpose in serve their reconstitu- is supposed to be irreconcilable. Jint, then, what for fully; while he whose mind is not formed and whose ents," alive their electioneering partisans; after the want of a deeper segacity is generally overlooked, this brain is not planned after this fashion feels the weight same principle that a shrewd lawyer consults the pri- diversity of mental manifestation arises not from any of the curso of society-poverty-upon him; and with anne participation and a set of the set of the set of the set of the structure of individual minute, all his high hopes and tranhling apprehims crushed to be pretty fall exponents of political integrity, are but from their different degrees of development. All to earth, he is coldy and sternly compelled to seek to rather estentiations of their generosity in going for minds are progressive; and mankind represent a scale emulate the more successful, more honored members of "the greatest good of the greatest number"-a vory of intellecis, adapted to all the consecutive planes of society. He therefore seeks the "modus operand!" gracious expansion of the older maxim that rules intelligence, which are attainable only in the order of by which wealth is gained, and carries into practice are no subjects of law; that the State is the property natural growth and experience. Infant powers are the rules of life he had learned in the business world. of its managers who, if they please, may monopolize simply less than these of adults. Philosophers do not By degrees the cumning, stratagen, and fraud are all its uses. But rarer but angels from heaven are think differently from peasants, but only more compre-acquired in the school of experience, and by easy politicians who conceive that government can be so hensively. The proper distinction between a Citistian stages are put in practice in all departments of busiadministered that its benefits shall redound importially and a Rationalist is in the fact that one merely believes ness life. What is the purer man to do? Must he concerning what the other knows. Every disputation bury beneath the rabbish of congregated wrongs the occurs, not between different thinkers, but between more exsited elements of his being? His ingenuous to all.

But I have no room to extend these chalkings of polittes. From this rude picture let us turn to another, representing

MIS-COMMUNION IN DELIGIOUS LIFE.

Not accepting the interrogative assertion of Paul. "saints" with "sinners" as of light with darkness. I ndissoluble interests, and of irreiragible obligations; or social part, whereby "none of us liveth to himself. and no man dioth to himself;" a fraternal and consciantious part, which makes it impossible that you hould be happy while another for your neglect is

wretched. "I believe in the communion of saints," only as rreligious and despicable policy. Christians, like the inclent Jews, imagine themselves to be God's peculiar copie, and all the rest of munkind so naturally wicked provoke the constant wrath of Jehovah, from which note but Christ, and he only through the Church,

I have recently had a visit from my dear wife, and can save them. Some are so capilrated by this deluion as to live in continual apprehension of the world's devotion. Her presence so dividely, too, imparting a contagious wickedness. They, of course, in view of part of her noble and enduring fortitude, has loft its on the herorable (?) side of the legal line that separates their own safety, have as little to do with Satan's imper blessings with mo. It is true, it now seems but a their own safety, have as little to do with Satan's impe blessings with mo. It is true, it now seems but a a possible. Others, prompted by natural generosity dream; and yet, I would not exchange the consolution and a mistaken zeal, have seemed to jeopard their own and spiritual elevation it afforded mo. for the brightest nouls in vain attempts to save the lost. It is pitiful joys of an angel's vision May God and angels bless But there is a bigher, holier power in the tribunal of to think how many have really sacrificed the present life to this mistaken cause. But such votaries of the latted splits that guard and protect her present lenely, inflict society, unknown and unrecognized by law. It Cross are comparatively few, and their spirit is in perfect contrast with that of the great body of ecclesion tics, who care as little for the salvation of Man as for husband, friend-all to her, in this, her sorrow, grief, that of the Devil himself. The truth has been at and wool

length discovered, and the time is at hand when it will be generally discerned, that these self-styled saints are no better than the defained sinners whom they have so place anything but what it is-a receptacte of degraong misjudged, condemned, reprotehed, and persecuted, against the express precepts of Jesus, whose fictitious name only they foolishly adore-that in fact they who thus attempt to monopolize the grace of God with and enjoy their seciety. I should never again care are the very wolves in sheep's clothing, of which that to visit the world of men. Ob, could I thus live, withpre-Christian teacher counseled his followers to be out the world, whore no "deception lurks unseen." to dison the human heart, and turn the truly God-Inspir-Then the slightest knowledge of ecclesiastical history

ing soul from beavon to hell, I could live in sacred nust convince any candld mind that the so-called com munion of Christlans with each other, is no better than in the cultivation of the high and pure.

There is a power in the human heart that leads the that of believers with unbelievers; at least I do not see how anybody can have read .. The Book of Martyrs," mind to grasp the smallest sunbeams of happiness. or be otherwise conversant with Mother Church's long even when surrounded by the most painful conditions; and malignant persecution of ...berefice;" or recolled as the pupil of the eye expands to receive and concenthe infomous intolerance of the Puritons on our own trate every my of light in the darkened room, until shores-their merciless treatment of Roger Williams, surrounding objects become visible, or as the icas mag-Anne Hutchinson, George Fox, Mary Dyar, and many nifies the smallest object, so does the human heart exother good Quakers and Daptists, and their general dis pand and enlarge to magnify and enjoy each particle fellowship of heterodox believers in the same Pauling mystery of godliness," whose names now stand mong the canonized and falthful-I say I do not see how any person of good sense, in view of this old an from the world of humanity, his sun has gone down ingonian of "saints" with "entries," and the contini behind the storm-clouds of crime, and his gloomy cell haired which each living sect still manifests toward is darkened by the frowns of the race. Flashes of huavery other, can have the least respect for such a nels nanity may for a moment brighten his living tomb,

chiovous concern for the immaterial salvation of souls making the isolation, gloom, and darkness, of his To me it is evident that Christians have not begun to prison-life still more visible; and yet, as the lightenmmune with each other in the spirit of that CHARITY, without which, according to their own oracle, they ar as sounding breas or a tinkling cymbal," and accord ng to the verdict of Reason, a good deal worse. rocialm in deep volced sympathy, that the subshine

The truth is, the Communion I am arguing for is identical with the religion of Jesus: a religion as dis- and that darkness is not eternal. tinct in its doctrinal significance from that of Paul as Why, oh. why is it, that all cannot alone cultivate from that of Mahomet, and in efficacy as unlike that the exalted and sublime inculties of their higher and of any Christlan seet as the central myth of Christian- better natures ? Man does not desire to do wrong; he ity is unlike the God of Nature and Reason. This is desires to do right. Why, then, does he wrong ? is a the simple declaration of "THE MISTARE OF CONTREES. question everywhere asked, and too frequently answer

вом," which I bavo elsewhere enlarged upon. Here I ed by a fable; total depravity, fallen nature, expulsion display the toplo with merely affirming that the Church from the garden of Eden, and, over after, creation in the injury itself-to the wrongs it is silently working is bound to correct this misinke, and to acknowledge sin 1 No I And yet the error lies in misdirected man, upon humanity. I have been the victim of circumberefit to have been as irreligious hitherto as any of in Arepet and present condition, in the misdirected laws stances and physical bless beneath the bigher susceptibilipersition are casting their idols to the moles and bats, fook at his nature as he comes from the hand of God, from my high estate, and I deplore it; but the past

the encodesful business man. But he must not, cannot starvo. Shall he, too, fall into the "tricks of Not necepting the intervolution of radi. that there is and ought to be as little communion of conviction are much offener wanting that those of trade?" and receive the world's ready plaudit: "seather" with "sinuers" as of light with darkness. I visual perception; and intellectual blindness being less. "Well done, thou good and faithful servant, than bast been faithful over a few things, I will make thee contenance, every kind of religion which manifestly many who would not stop to answer an eyeless criti- ruler over many things, enter thou into the joy of thy tends to liftherality and disfellowship. "What part cizer of colors, do very commonly condescend to bela- Lord "-(society)? Dut, oh I when the cumpling is bor some metaphysical opponent, who, "wiser in his exposed, the strategern discovered, the fraud nnmasked, then it is that society is betror-struck at the magnitude of the offence, the daring crime, the damairs of triumph because he cannot be made to see. And aing wrong; and then, in language stern and uncompromising, vindictive, cruci, it hurls destruction at his soul: "Denart from mo, ye cursed, into everlasting fire, prepared for the Devil and his angele." Now, I ask, which is the most to blame-the troly unfortaante victim of this false position of the world, or society, which holds its ten thousand avenues of wrong, teaching men by example and precept to sin, and leading them on to crime? I have never yet seen the man who loved crime in its dark and more dangerous singes; and I have yet to believe I over shall. It

is true the errors and wrongs of society weaken the have been blest with many tokens of her love and moral ties to honor and virtue, in the unblushing admission and exaction of wrongs that are admitted constitute or define a crime in a legal sense, and thus establish a domarcation between legal right and wrong. my noble, self-sacrificing wife ! May the pure and ex- conscience, that will recognize the moral wrongs that suffering life, pour the balm of sweet consolution into is these crimes that break down the barrier that virtue her wounded and wiricken heart! Bo fathor, mother, and true honesty have established between right and wrong, and make it easy for the transgressor to trend his way upon the minor offences, tolerated by society Happiness is relative ! The mind constitutes the and unrecognized by law, to those more glaring erimes living world, and happiness dawns upon the soul only that draw down upon the victim the anathemas of the as fast as it is prepared to receive it; and, were this world. But society will say, this is the fault of individual wrong, and not of the mass, and that the orimidation, of sin and sorrow, and my dear wife and chill nal must be punished for the good of the whole; that dren here, without disgrace or shame, and I could live all individual business transactions must be performed honestly-i. c., so that no law of society is violated. I ask, ard all transactions honces that bring not the business man under the curse and penalty of the law? No I Indeed I might ask, are any of the business impractions of the day honces? Is there any business, nearness to the spirit world, and a rich enjoyment and trade, character or profession in which there is no moral wrong? and under a strict rule of right, a negative meyer must be given. Decontion, fraud and wrong will be found somewhere in all departments of human life, as well in the individual, as in the congregated mass. And If wrong exists, there is no power possessing the legitimate right to punish. I have said, and repeat, that run-ISHMENT, OR THE RIGHT TO FUNISH, DELONGS ALONE TO INFALLIBILITY. The only question then is, to what extent society and the law will tolerate the wrong, I pleasure, that like the sunbcam trembles in the and where shall the nice-almost, may, quite impercepdread uncertainty of the prisoner's life. And yet, he tible distinction be placed ? And let me here remark lives in darkness, in misery, and gloom. Shut out that this depends very much opon the sending, wealth and respectability of the character.

To illustrate briefly in one example. A wealthy merchant sells a poor woman a speel of cotton, warranted to contain two hundred varies, for which she pays the price demanded; on her return to her home, from ourlosity or other cause, she measures the contents ing is useful in the storm, so are those beacen lights of) of the speel, and ands it to contain less than a hushuman love necessary to the scalty of the prisoner's dred yards. She has been both deceived and defrauded, life; they come to him as messengers of hely truth and and this deception and this fraud is as much a crime in character, if not in extent, as the one by which I of human love, and brotherly kindness, still exists, am confined in this prison. Examples, however, are innumerable, and I propose hereafter to treat of this branch of the subject more fully, as well as many other things which I have barely hinted at, as among the wrongs of the system and the errors of the age in this direction.

> I would not have the kind reader to understand that l réfer to this so much on my own account, as I do to

thinkers and special non-thinkers; and the ground of naturo feels the wrong, and his soul revolis at the dispute is always the assumption of ignorance that crimes so freely tolerated by society and the world to acting is a valid substitute for thinking. The truth is, with juvenile souts, eyes of rational

do not hesitate to denounce, as falso and unworthy of conspicuous than its corresponding physical defect, sby, the whole indivisible port which Nature ordains own concelt than seven men who can render a reason." -the part of kindred wants, of mutual dependence, of is a confident poser with "I don't see," and puts op here I approach another fallacy for which such simple tons are as little responsible as their betters.

> PRISON PAPERS, BY A PRISONER. NUMBER PITE.

IMPRIBONMENT FOR ORIME. "Make yourself brother to overy map. Recomposed ne man evil for evil. He no svil with good."—BIBLE.



"What said she besides ? Peace he to her seul !" inquired Manasseh, rising not from his kneeling posture by the dead.

." She bade me be ever true and pure to roplied Cosella, firmly. "And I have sworn to do her bidding." There was so much emphasis in the words; such haughty defiance of all wrong in the solomn promise that, even in that hour, the guilty plotter felt he could not cope successfully with that hrave, true girl. He made no reply, and Cosella, kissing silent. ly the brow of the dead, passed from the room.

" Cold. haughty, unfeeling girl !" he muttered, for be could not read the refinement of sorrow that scorned external revelation in his presence.

Alone in her chamber, the angel hosts beheld the tributary offering of bereavsment. The flushing dawn and the rising sun beheld the yet unfinished conflict, the wrestling of a heart untried.

The same day, Cosella deman ded of her father the papers entrusted to his care. He answered her with indication for the unseemly basto she manifeated, he accused her of heartlesauess and self interest, so soon to break in upon his sorrow. Sho turned away with a mosking smile-with a haughty, contemptuous gesture, she left the room. Manasseh's glittering eyes followed her with deep menace in their depths.

He was compelled to disponse with the caremonics of mourning, the prayers for the dead repeated by the assembled ten, for he was not among his people. He would not permit his wife to be interred in the Protestant burial ground of the town, set apart for the use of its foreign residents. He bought the ground for Shina's grave; a lovely, sequestered nook, some miles above the port, situated between rising hills, in full view of the ocean, dense with tropical foliage, with wild flowers and willow shades.

A simple monument was created there-it recorded her name and age; it told not of her martyr life. When the funeral pageant moved down the street --when the last kiss had been impressed on the marble brow, the last look given, Cosella turned to fol low with the throng. She had been told by Manassch, that it was not the oustom of the country for women to attend funerals ; but what cared the loving heart for custom ?

There was no long line of carringes, no hearse with its appalling gloom. The coffin was carried by the friends of the departed-the dark cloth that covered it was strewn with flowers.

Wrapping a black allk scarf around her, putting on her white straw hat, Cosella was about to step into the sunshine, when her father's hand was laid upon hor arm.

Is a ray of light so pure and fair, Wo know that an angel has hevered there, There's a sect of the table, a vecant chair,

And something seems wanting overywhere; A rold in my beart, my spirit is gene, And without thes, darling, I'm all alone, Warren, FL, 1800.

~~~~ PREJUDICE. BY MRS. D. M. F. WALLER.

Pre-judging, judging beforehand, judging before one knows anything about the object, person, or opinion. Judging of a thing by one of its qualities, of a person by the style or texture of the dress, of an opinion by ect-this is prejudice.

any new ism, because their mind is already ...made up." their path to advancement, and what is wome, the rails are all wedged into the posts; and a man must stand with the axe of truth and make a great many hard knocks before he can start the wedges so as to get woo hotide them if too great a rush of ideas comes in at once; they will either put up the bars indignantly and reject the whole, or, like a forest tree when its

fellows are all cut away from it, be uprooted by a alloht wind. Their old ideas are driven out, and the soil of their

minds, from long neglect of plough and harrow, and a want of rotation of crops, has become too much ex-

hausted to sustain the new truths, and germinate and bring to maturity a fruitful crop. Hence they are unable to digest the new ideas, and apply the truth contained therein to practical life.

In this age of steam and lightning, when the mental and moral world, like the physical one, is covered with a network of railways and telegraphs; when progress is the watchword, printed on every wrapper, labeled on every bottle, stamped into every cake of soap, pasi-

Rulers, to be successful, should keep in view the ed onto every urchin's tattered banner, and enabla zoned on every flag which dans its folds from tower of dome-when progress is the sum total of every thought and action, would it not be well to postpone our de claions, and when this train of progress, comes rolling In, to meet it at the freight depot with the seive of Inthe criterion of all accountability. cestigation?

'Tis quite time we had a mental custom house, and reasonable duties imposed on some of the freight. with a judicious education, and annihilate all social evils by preventing all temptations to orime. Reason and Conscience are excellent custom boase

officers, especially if they have been well used. They But, instead of these benign principles, on arrogant are not alraid to "overhaul" packages and tranks. If relasioness is the prominent feature of all administraa box comes marked truth, they open it as soon as i tions of government, whatever may have been the marked error, and apply the test of investigation. leading purpose of its various institution. Use own Tis a great mistake that investigation will make men republic has done little to establish Its claim to a more all fools or knaves. generous polley than the oligarchies of earth. We

Though all civil powers seem to exist for no higher end than to average orinto. It is not to be inferred, from this that mankind are really ungovernable, but rather

that no nation has as yet learned the art of governing. This art, as the wise understand it, has never been applied.

Mankind are not to be governed effectively without due reference to the exigencies of human nature. Legislators have never recognized the fact that men and women bave stomache, and that appellie is stronger and more impulsive than any penal statute. It is use-

less to tell the hungry they must not steal, unless you give them brend. It is greatly unjust to leave such as have neither money nor tast to scramble for a living with such as have both, with law only as a license to these and a hamper to those.

natural wants of all, and make penury as man as the refusal to carn a competence. In other words, government must be founded in rectitude; the golden rule of benevolence must become the guide of legislation and

A just civic commution would discard the popular impression of blame, displace judicial panishment

all mankind are to turn toward each other in thospirit puro, holy, beautiful ; and yot, within his angel form cannot be recalled - the present is with us, the future f mutual concession and love; the more enlightened regioning the worship of the Pather thranch his human mage, and all learning at length to honor every soul a a very child of God. Now. observing the harshness of this second picture,

perhaps the reader will recollect my former position, and call me no dabster at depicting "the misinkes of good-natured people." But, though I know not how o soften the expression of ecclesiastical despotism, 1 think its implication will be a good deal softened by considering how much of social wrong in all its phases may be fairly imputed to

MIS-COMMUNION IN THOUGHT.

One of the most pestiferous of all illusions is the popular notion that " people do n't think alike." So mmon is this persuasion that I have heard it expressed perhaps twenty times in a day, with no question of its soul. Hence, while power and possion with all their verity and no sort of query as to why it should be so. After all, it does not seem accessary to "descend into the deep" of metaphysics, nor to some to the heavens awailing its resurrection with godlike hope. Thus of rhetoric, to expose the fallacy of this well-bred concelt. The truth may be somewhat covert: but I apprebend no difficulty in showing that, all rational heings do think precisely aliko just in so far as they really think at all. It is only in proportion as people merely supposed to think, that their correspondent thoughts appear to differ.

To make this sintement a little plainer, lot it he obcorved that all minds are constitutionally alike; the But still the world looks coldly upon the struggling enecial endowments of each person being homogeneous with the responsive endowments of every other. My ores are practically the same as your eyes; that is, both helping hand and rulse the victim of oppression and reformed in reference to the same principle, being wrong to the high standard of the true, boly, and adapted to light as the medium of sight, and therefore

medial agent of all vision, each perspective representsome shades of claritude. Though my eyes be dimmed

by age or disease, so that I see all things as through a veil, still your sight will differ from mine only in being clearer and more distinct. Some small objects may be visible through your eyes which quite clude the weaker ken of my own : but I shall see nothing contrary to what you see, and If I am sensible of my ocular de feet, I shall conclude that your visual perception is mly more accurate than mine

Now this reasoning about the eyes applies with equal force to every other sense and faculty of the soul. If NEVER TO LEARN THAT THUE HAPPINESS CONSISTS IN alike, and sensuously feel alike. Therefore all the nigar ? Is nearly nineteen hundred years, since Jesus ose of the same name in your experience; and being Chineso philosopher penned the sacred truth and gave endowed with precisely the same perceptive powersthat is, each organ and faculty of my mental constitution being homogeneous with those of the same name

in your mental constitution-all our perceptions must be generically alike. And, furthermore, perception being the outer medial agent of conception, as seasa tion is that of perception, and my rational faculties being generically homogeneous with yours, the process

and the misdirections of ages. Then look at the cuilt, lays unknown before us. Let us, then, invoke the ration that this fair. blooming spirit of the Eternal, spirit of the present, and strive to make ourselves receives from the hand of man. The very elements of worthy of the coming future. his misdirected physical and hereditory nature are at An incident, illusimityo of the spirit of kindness once made the basis of his future character. As he in the management of the prisoner, occurred a short approaches consciousness of being, the spiritual and time since in the workshop to which I belong. A muortal nowers, which, if trained and educated in a young man had been reprimanded by Mr. Hall, the prener and natural direction, would correct, from the keeper, or officer of the shop, for a fault, or some very principles of their positive influence and immortal nature, his physical and bereditery misilirection are perverted, cramped and chained to dogues that

have no living representatives in truth. Thus his culilvation under the destrines of mystery-of false and numatural religion, develop the natural and naselonal brain, to the suspension and sacrifice. If not destruction of the higher and more exalted qualities of the attending ills, are developed, the soul shrinks within itself, to live and feed upon its own innate purity, have mankind lived through the darkness of the past ages, and still the spirit sout has slumbered on.

But new boyes are now breaking upon the world I Light is beginning to dawn in the bearis of men, and darkness is receding from the mind of the race | The soul is struggling to redeem the heritage so long buried in the grave of the past, nucl the spirit, rising from efforts of its aspiring freedom; and yet there is a princlule in the human mind which desires to extend the Christ-taught principles of Charily and Love; and governed by the same optics. Light being the outer yet, when the opportunity is afforded, they fall back, fearful of the opinions and prejudices of the world. ation must be the same to all eyes. Consequently all and dare not put in practice the sublime and heavenly must see alike the same external objects, excepting precepts which, though practically condemned, they know and feel to be right,

Thos man continues in the practice of wrong, ever while he loves and cheristics the divine and holy TREORY of Right. He will tell you that the "golden rule" is beautiful, just, and right; and yet he will deay, in the practice of his daily life, the encred maxim he has admitted to be true. Why is this? Are goodness, kind. ness, brotherly love, and human sympathy an unfounded, baseless, and impracticable unity of useless developments in the human mind? OR IS WANKIND we see alike, we also hear alike, taste alike, smell LIVING UP TO THE RIGHEST STANDARD OF HUMAN

elight violation of the prison rules, which the prisoner denied to have committed. His passions became excifed, and he indignabily charged the officer with partiality and unnecessary crucity; and in his excited condition left the shap, not only without the permislon of the officer, but in direct opposition to his commands, and in violation of his authority, which, under the strict discipline of the prison, is a serious offence. In a short time, however, he returned and took his sent, and in a few minutes Judge Giddings, the deputy warden, whom I have had occasion to notice in these "napers" for his noble kindness and humano disposition in the treatment of the prisoners under his chargo, made his appearance in the shop, and inquired into the difficulty; and, I will here confess, I was astonished at the course pursued, for I exnected. in accordance with the character and discipling of the system of publishment for crime, that poor "Sam" -- the name of the prisoner -- would be burried within, seeks its native beaven and chosen purity. off to summary punishment; but, judge of my enrprise, when the Judge approached "Sam." and comnenced talking to him in the kindest and most feeling manner, as an affectionate father would an erring and tender child. He drew from "Sam," in a fow kind and well-chosen words, a true statement of the difficulty, without any appeal to the officer whatevereither did the officer volunteer a single remark upon the subject-and it really appeared that "Sam" had been to blame, from his own statement of the matter. Then in kind and soothing words of encouragement. mingled, it is true, with firmaces and authority, ret not exceeding what a parent might justly and properly

use to an erring son, during which time "Sam" was weeping like a child-he was completely conquered. The Judge left him sorry and repeatant, since which Ime "Sam's" conduct has been irrepronchable; and now, if not a favorite with the same officer, he receives a full share of his kindness and respect. I could not but think how much better was the course paraued by Judge Glildings, loward the erring "Sam." than would have been one of barshness and punishment; and I confess it clevated the man who, having the powerfor he may be regarded as the executive officer of the censations in my experience are homogeneous with taught the golden rule-or six hundred more since the prison-to punish, adopted and put in practice the only true remedy for evil and victous habits, and misto the Eastern world a maxim as eternal as the spirit directed and perverted passions - kindness, human of its nuthor-engraven upon the bearts of a bundred love and friendly sympathy. And here permit me to generations, insufficient to show the faisity of perremark, that this is by no means an isolated case, but veried practice? or do we love to do violence to the with Judge Giddings may be regarded as the raie, exsacred and divine trulbs within no? Why-ohl why cept where the system of retailation has so hardened -is it, when we know the right, that we do not prace the heart and source the mind, to the higher and tico it? Is there any rational answer to this question? purer influences of justice and right, sympathy and As society and the world are now formed, in their love, that this course, as desirable as it is, is galie Impossible, and then, and then only, are harshar means resorted to.

Here is a noble and practical work for the true re formers of the age1. Let them take this subject in hand, and the prayers of the Christian world, and the blessings of thousands, will follow in their train. Hore is a vast field of investigation | Look at it in Its moral light, as it includes the rights of the prisoner; look at it in its natural light, as it bears upon the future of the criminal-of his posterity and the world; look at it in its pecuniary light, as it includes the untold millions expended yearly on the criminal code; last, but not least, look at it in the light of the beautiful and sublime theory of Christianity, and the true principles of Godlike humanity. State Prison, Wanpun, Wie.

LOVE.

# BT WAREN OHABS.

I am disposed to follow a little further this winding stream and its zigzag course, apparently running every way through humanity. I do no not believe it In God; nor do I bellevo it is desire. I do not believe t is an emotion, or passion, nor do I believe it is lust. I'do not believe it is free, at least not more so than the magnetism of the human body, or the electricity of the thunder cloud. I have yet to discover that it is intelligent, or in any wise more reaponsible than the Od of Baron Reichenbach, or the magnetism of Galvanil. I should be extremely unwilling to believe such the nature and character of God; and I should be unwilling to believe that God is not as free as I am, or that he (or she.) could not control the elements better. I believe (even though I cannot yet demon strate.) that love is an clement, material in its nature but more subtile, more common and more powerful than Od; and perhaps equal or superior to human magnetium. How far its nature and relations may con neat it with magnetism. I cannot say. In some of its manifestations it seems quite like it, and in others quite different.

How far the human mind, or will, is fore in its can trol or use of this and other elements of our being. I leave at present for others to settle; but I have watched the operations and effects of this element for some years more closely than I have those of electricity; and Fheve found some human bearts and minds splintered and destroyed by it as effectually and almost as suddeniv as some trees are by lightning; and others slow. ly corroded and oxydised like the washing ore; and others, again, rapidly healed and invigorated by its currents as some patients or plants are by the slow electric currents from the battery or the cloud. How far individualy control and direct these shocks or gentle currents, by a will power that is free, I know not. but this I observe, as in all that I know of nature. accountability, responsibility and consequences follow to each expression or manifestation, without forgiveness or palifation from God or nature. The human heart is destroyed by love as mercilessly as the fruit tree by lightning; and often when we can find no free will, or free-love, to charge it to, unless we call it God doing his own will for his own hidden purposes. It seems to me the only safety in dealing with this

element is to discover its laws, as we have those of electricity, and put up rods to protect our homes-insulate the subject for experiments-belt the wheels and wires with non-conductors-put silk gloves (if silk is a non-conductor of love as of electricity.) on the hands, or whole bodies, of clergymen, when they send prayers, like kites, out after the fluid-provided, always, there is any danger of its coming in currents too strong.

When we seek experimentally, practically and solentifically after this element and its laws, we shall adon begin to discover facts in regard to its existence. nature and manifestations, and how far we are Voltaic piles. Leyden jars, or Galvanic batteries, with positive and negative polarities, weak or strong, harmoni ons or inharmonious, in our organization; and dis cover, also, what is needed to equalize, neutralize and harmonize the angular persons, and save the hearts and minds from lovosickness and insanity, (by that canso.) and to avoid the domestic cruptions and social convalsions that now so often disturb and distract neighborhoods, the losses and causes of which we are totally ignorant, at present, and ever shall be while we charge one class to free-love, and another class (revivals.) to God-love. Once God rode on the charlot cloud, thundered in the sky, and lightened down on earth, after expending his wrath on the tree or the spire. Man crouched in fear, and ran in ferror to the priest, as Bro. B., of Chicago, did, this winter, when be supposed he had discovered that his wife loved another better than she did him; and in both cases they had seasons of prayer: (on a similar discovery, at Washington, last year, in another circle of society. one flow to loadly weapons, and sought relief in murler.) and as others floe to the West, where laws are

### Written for the Banner of Light. "NOT AS WELL AS I BUALL BE.". To Bro. March, of Worcostor.

## BY LITA II. BARNEY,

"Not as well as I shall be," ob, friend of the past, When distress balls had little more eway. When discuse, that but brings no such unceasing pain

Bhall lay this poor body away ; For then I will mount, I will soar, I will fr. With love-bands encircled ascend to the sky, And sigh in despondence no more ; Then bear me, ye billows of Doath's swelling ses, Triumphantly onward, triumphantly free,

And rest on Eternity's abore. "Not as well as I shall bo" when seasons and times And forrows and pains fles away.

For then I shall gain a rich treasure untold, I shall bask in Eternity's day. No used the hand wreatings with gain, and with care, For Manuson's dark treasures can no'er enter there, And the loved once my Pather bath styrn Bhall bo o'crwatched by the true eye of And the spirite around, and the spirite above

Shall ald me to lead them to Heaven. "Not as woll as I shall be" when set face to face With the world I am longing to see, For then Aspiration shall nearer keep pace With the Knowledge inflowing to me.

For here I am panting and groping my way, Enshrouded in darkness ; but Infanite day Awaits me boyond the clear tide; And Wisdom, and Knowledge and Love, in their bliss, Bluil be fully received when I'm parted from this, The world full of wants ansapplied,

"Not as well as I shall be," ret, oh tender ones. This rest 'neath my family tree, Think not I am willing and cagor to part, Oh wife-and dear children-from thee Ye knew of the read that the spirits have found, With thom I will tread o'er the sanctified ground, And when shades of twilight appear, Remember, though bearts may all desolute be. The husband and father is watching o'er thes, And angello logions are near. Worcester, Mass., April 14, 1800.

Examination of two Candidates for the Minis-try-Difficulties of the old Theology-Paragaze of mortals entirely away from those who have entered upon the future life, is gently lifted, the light which shines exhibits plainly many a faise feature of erring creeds. And nothing would so please many old and unyielding theologians as to have the vell now lifted, once more dropped again into its former position, Many men, once of the largest professions of liberality in theology, are crying out in their distress on the mportance of walking in the good old ways. Can didates for the ministry are threatened with a more rigid and searching examination than formerly, that no shepherds, unsound in the faith, shall be put in charge of sectarian flocks, in quest of a shepherd. Hence the supreme Divinity of the Bible. from the first chapter in Genesis to the last in the Apocalypse, In some quarters is coming to be more rigidly asserted than over before.

Such, of course, hold themselves bound to receive with implicit faith what they flud in the Bible. We wish to present two candidates for the ministry before such an Ecclesiastical Council preparatory to ordinanation, showing the result of a rigid examination, on certain points of faith.

The Council is opened and the examination comcness as the most expert questioner proceeds with

his interregations : bis interrogations : Council, to first candidate.—It is ramored that your views of the Holy Scriptures are vague and loose. In them we are to look for all the light we have on the subject of life and jumertality beyond the grave. We hold that in olden times God did, in divers ways and at sundry times, give his people all needed light upon this all important subject. As you are disposed to explain away these passages of Scripture which most explicitly teach this fundamental desiring of the most way what the appedien you directly on some of the most explicitly teach this undealed doctring of religion, we wish to question you directly on some of the most important texts, that we may not be in the dark as to whom, or what, we are seending forth to proclaim the unsearchable riches of the gospiet. In the word of God, which you are to take, as the mat of your coun-cil, it is recorded, that in his war will the Amalekites, Suit between semewhet deleaster and we contained (cll, it is recorded, that in his war with the Analekites, Soul became somewhat disheartoned and vent to a woman at Endor, that by becassistance ho might call up departed Samuel. and obtain information from one who was an able counsellor, when in the flowh. You recollect how Samuel appeared and held converse with Saul, and even announced the near approach of death, by which he and bis sons would soon bo with him, which prediction was most exactly fulfilled. What is your colleton was most exactly fulfilled. What is your colleton was most exactly fulfilled. your opinion concerning this transaction? Was it real or not?

Candidate.-In all ages of the world human nature

### OF LIGHT. BAN NER

Com---- It is unnecessary to proceed further with yon, when the most soleton asseverations of the Hilds are denied, and that blessed volume is that this turned aver facto the builds of inthiels and scotters. Sudiy is Fire dealed, and that blessed volume is victually thread-over into the bonds of infidels and scollers. Saily is the church suffering from the influence of unrefiable men, whose dearing from the influence of unrefiable men, whose dearing distriction into the Christian ranks. May God, in much mercy, deliver you from your natural darkness into the mavelous light of his truth, as revealed in the Holy Scipture. Until then, neek not our fellowship: "For what fellowship both rightcowners with unrightcowners, and what commi-pton hath light with darkness."

At this junction the Council commences an examination of the second candidate relative to his theoretical fitness for the sacred office of a preacher of the gospel. He is suspected of unsoundness on the subject of inspiration.

spiration. Cons.-We learn, with much sorrow, that your opinions are loose relative to the matter of inspira-tion. It is reported you have asserted there is no reason why men may not as well be inspired to day, as in ancient times; that you do not know why in-pilration should begin with Mores and close with the Revelator, simply reaching to and influencing them, and the intermediate libble writers. This is exceeding loose dectrine, and if you have thus loosed from the ancient anchorage into unknown seas, God only knows where you will land; like others, doubtless, it will be in the most downrich kicenticism.

where you will land: like othern, doubifess, if will be in the most downright akepticism. *Caud.*—i admit the inspiration of the writers of the Bible. Does not this unswer the purpose? Wherein does the Confession of Falth, or the Scriptures pro-hibited me from believing inspiration has been mani-fested in all ages of the world, even in our day? How shall we judge, only as the cridence appeals to our senses. Has God interdieted himself from permitting any one to be again inspired? If not, why do you thus restrict bin?

this restrict bim? Coun.—We are told, furthermore, that you have fallen into that most delusive hereay, which affirms that our departed friends, as ministering angels, come back and communicate with their surviving friends. Do not nature and Holy. Writ both tench that the departed have gone to that bourn whence no traveler returns? and how can you believe and teach they do returns?

cauch.-Do not the Holy Scriptures, which as a pracher of the everlasting geopel. I am to take as the man of my council, teach, "When they shall rise from the dead them pather to mark one of the the particular the dead they neither marry nor are given in marriago but are as the angels of God in heaven?" Which we are to understand means, their mode of existence is like Bisreetter, Mass., April 14, 1860. A roply made by Bro. Marsh, when interrogated as to his health. He is well known to many Spiritunists ibrough the sountry, as he base been a leader in our Philosophy for a long ima, in W. A DILEEM MAA. Examplemention of two Chandidates for the Minists. Bry-Difficulties of the old Theosiogy-Para-dexical Result of the Examination. As the vell which was once supposed to shut the gaze of mortals entirely away from those who have sought the risk sation of the out of the supposed to face the source of mortals entirely away from those who have sought the risk sation of the out of the face to but the source of mortals entirely away from those who have sought the risk sation of the out of the face to but the source of mortals entirely away from those who have sought the risk of the participation of the source of the parts friends are face of the source of mortals entirely away from those who have sought the risk of the participation of the source of the parts friends are face the risk of the parts friends are face of the parts friends are face source of parts for the face of the parts friends are face source of the source of the parts friends are face the source of the parts friends are face source of the parts friends are face source of the parts friends are face of the parts friends are face source of the parts friends are face of the parts friends are face source of the parts friends are face of the parts friends are face source of parts friends are face of the parts friends are face source of parts friends are face of the parts friends are face source of the parts friends are face source

angel could converse at the temb, when the followers sought the risen Saviour, and an angel could likerate rector out of prison; and it or departed friends are in u condition like to the angels, prov why can they not communicate with these of us in the ficht? Is there any absurdity involved in the one case which is not in the other? Does not the church teach the thing has been done? If it has been done once, why not write, thrice, yes a thousand times? Are there any now prin-ciples involved in the present manifestations which were not in the accient? If not, why denut at my present position, for that which is, is that which has. I think I am sound in the full once given to the saints on this head. Couns.—These views are an innovalion upon com-monly received opinions in the church. If we are to allow these hereids doctrines of yours to rush into the fold of God unrobuted like this, then there is no end to thered a doctrines of yours to rush into the fold of God anrobuted like this, then there is no end to theredes which is referent the last book of the Escred Berlptures, which closes folds Revelations to unan. God says. "How shall we done to be wise also this which is written? May you be brought if rom nature's darkness into that marvelous light which shall free you from these errors before asking us to confer the solver is not that marvelous light which shall free you form these errors before asking us to confer the solven rite of ordination upon one so un-worthy. As both candidates were found to be unsound in the fully with and or two discenting vaices the Gounel

As both candidates were found to be unsound in the faith, with one or two dissenting voices the Council

adjourned sins die, the candidates suffering theological shipwreck in passing between Soylia and Charybdis; the Council apparently concluding if facts conflicted with their dogmas, so much the worse for the facts. CONSISTENCY.

### LETTER RFOM CALIFORNIA.

MESSRS, EDITORS-It is now spring-time in my new home, while you probably have snow. The peach trees are all in bloom, and the sweetest of wild Cana-rices are discoursing most delicious music all the day long from their leafy coverts. The valleys are covered with the greatest possible variety of wild flowers, some of them being very fragmant, so as to send their perfume for miles around. Among them I find the Ifelio. tropo, which resembles very nearly ours, cultivated in the East, both in formation and perfume. The whole earth is a flower-garden, and yet, though the flowers grow so beautiful and plentiful in the fields, the people do not forget how much more beautiful they may be made when raised by the hand of man to a more perfect state of cultivation, and no where have I seen more tastefully

I hope I will not be forgutes by them.
Description of the forgutes by them.
AT BROADWAY OFUNDIL, NEW YORG.
Strategy the forgutes by the forgut

point, it wants to be sumsed; they, as a body, are not a thinking people. I trust I have sown some seed that will take root, but thing hashe forms of matter. We should be but thing hashe forms of matter. We should be not be the same seed that will take root, but it may be months or years in doing so. Now, as the show is melting from the mountains, I am looking forward to a trip to the same; and I will then tell you what i find. I am able to fearm of my filends through your paper. I keep I will not be forgotten by them. Succements City, March 13, 1850. M. MUNSON. E D W I N FH. CHAPIN

be to us without light. La light that Gon pourts
be to us without light. So works for all the state of the thought of mark all users in a better state. In the the state of the the state of the theorem of the state of the s

thought he was doing God nervice in one thing an well as the other. It is a ferrible thing-entervice menilghtened. Conscience is the nightless function power in the world. Is lift a man above all tempo-rary considerations, into definice of all danger; shi when his conscience is uncerlightened, an enco can cal-culate the micritle he may do.

intry considerations, into definice of all danger: stid when his conscience is uncerlightened, au sub can cal-culate the affective he may do. This qualification being premised, this is the su-preme test there is no deeper test than that of a man's own conclence, upon which he can rely. For this let every man contend, not merely for his own conscience, but for his neighbor, and for all that is the concomitant of conscience. Oh, my friends, if i despise anything in this world, it is the light way in which mor's conscience. The many does not solve the itrated: in which its main of supersition or mun-mery, for instance, is hurled by many who call them-selves enlightened Protestants, upon many of the lo-man Catholic Clurch. Looking upon it as a dark abomination, they conceive that there who are in velved in it know it to be a dark abomination of ini-quity; and you hear men who boast their superior light, using the most mean, bigoted, misernibo ex-pressions when speaking of that great commusion; a commusion which I believe to stand upon the core of fubehood and wyong assumption, with which I have myself perhaps the least sympathy in the world, ex-ect the sympathy with conscience, lead it as sent forth men-tor bay any fundred years has sent forth such to the present Poece-the than sent forth coa-ling that it is the weight thas done-and nobody can cat-culate it. from the greatest insist to be actore which for so many hundred years thas sent forth coa-lessons of conscience, marryrs to conscience, desiver, which fail the evil this done-and nobody can cat-culate it. from the greatest insist be because, de-serverence. The procest lifts in the server, de-serverence. And the man who, because he is a Protestant, makes it the occasion of abose or ear-cosen, deserves in return nothing bat contempt and larsh rebuke. So everywhere, honor mon's consciences. Batter

In a Protestinut, makes it the occasion of addes of edi-cosen, deserves in return nothing but contempt and harsh rebuke. Bo everywhere, honor mon's consciences. Baitor down the Capitol with cannon, if any attempt to stop conscience and the freest atterance of speech. God's heart is in every hore conviction more than in every truth. Men may be false unknowlingly in their atter-ance: but they are false knowingly if they are antrue to their own souls. A man may stand with virius upon contemptible errors, and God respects him more than the mon who stands up and preaches the truth from the dictates of mere policy. Free atterance for free convictions! You may not defend man's lives. You may not defend their property. Defend their conscience; their eight to conscience; their right to free speech, here and everywhere, as a necessary con-comitant of conscience. The only way in which men can see clearly in the action of this world. Is to got into that region where they feel that they stand upon their own highest con-victions; and there they see light. They see how to be guided. The moment men come down among their passions, prejudices, and interests, and begin to take and flods that from his position he is loring Northern patronage. Then he swings the other way and loses the other, and ds of the new can along their may store and the swings the other way and bess the other, and ds of the new, contend be stand patronage. The use swings the other way and bess the other, and ds of the new, contend be stand who contris nothing but principle, the right, the good, the true, has no such mean, contendible attangle-ments. He sees only on thing, what to him is tight, good, true. North or South, East or Wesst, to deal justly, to love God and man, and never seeks his prin-ciples in the market, or advortises with a skulking imeanness any one of himanity.

goon, the, hold of shift, jakt of west, to deal justly, to love God and man, and never neeks his prin-ciples in the market, or advortises with a skulking meanness unworthy of humanity. No, my fielends, fall back upon abstractions for the last thing. People sneer, at abstractions. They con-demn and langh at abstractions. They are the only reality. The law of gravity is an abstraction. Light is an abstraction. The mind is an abstraction. Light is an abstraction. The mind is an abstraction, and as the highest reality, God is an abstraction. Do you stand upon your abstractions, and the world is bound to come round to you. It always does. It comes round to abstractions by and by. All you see around you to-day, churches, states, institutions, powers, are the embodiment of abstractions, all precipitated in God's course of education and progress in the world.

der.) and as others floe to the West, where laws are more liberal, and seek relief in diverce, and often, soch after, continuing still ignorant of the laws, flad themselves worse entangled than before. Speculations, experiences, prayers nor diverces will nover remove or settle these difficulties. We must come to selence—find what it is we are dealing with, or that is dealing with us—discover its laws, and adapt our feedere. eur heads against roligious cruption, and Measurements of the case of the same set was to be the set on the second secon freelore, our heads against roligious eruption, and ur hearts against love-sick distraction.

While we kindle fires of prejudice, play off religious or passional excitements in revivals, or free-loss biam pedes feed the greedy appetite of the mob, or the honory may of the cossibing and news-hunting "Mrs. Grundy," we shall waste our time and energies to no purpose, and be useless to the world and ourselves excent so far as Bro. Child's law brings good out of evil, which is sometimes true, after all, although we do not like to be the instruments. I should not like to be a shovel to put manure in the cart, nor a fork for the daug-hill; but they are useful, and good comes from their work.

I wish we had some Galvani, or Volta, or Franklin, to experiment scientifically with social and religious manifestations of love, and find its laws, so we could equalize and neutralize, by conductors and non-conductors, and harmonize life and society by natural laws, instead of keeping up continued and incessant distraction by ridioulous statutes to regulate religion and social life, when we are uttorly ignorant of the element that lies back of these expressions, and of the laws that regulate its power in nature, in spite of all our statutes, and scatter them and us, often, fato fragments.

Oewego, N. Y., April 6, 1860.

Written for the Banner of Light. THE ANGELS' VISIT. BY WALTER WILFORD.

When the coft, cool, breath of evening, Was sweeping through the grove, And the stars looked down so loving from their shining thropes abor Then I wandered, sad and thoughtful, To a leafy summer bower, And resigned my thoughts and feelings To the magic of the hour.

As I cant my eyes around me. All in deep repose was hushed And as though a spell had bound me, I was held, while on ward rushed Through my brain, in wild confusion, Half formed thoughts and fancies wild, And amidet the sweet delusion Angels all around mo smilled.

Friends, who jong ago hid left me, And had emand death's chilling flood. Hovered round mo and careased ma, Till I seemed not flesh and blood; But released from overy fotter Which could blad my thoughts to earth, Reld sweet converse with a beiter Yorid, where noble thoughts have birth. Naperville, RL, 1800.

Create not Imaginary difficulties: sufficient are the real ones we have each to encounter. In the course of our lives.

arranged flower-gardens and yards, though I have not yet seen them in their finest drovs.

While all this is around me in the Eneramento Valley. I can look off and see the mountains, within a day's ride, with three feat of snow covering their peaks, and one which just now so many weary feet are traveling over, still to the land of gold-or silver, rather.

Cand. — I do not exactly deny it, but believe that Meanactes or Od-force was what produced the plu-humanon, or scenged to converse instead of Baunet. *Comm.*—You are aware that Job most solemnity allirms, "A spirit passed before my face, the hair of my fiesh stood up. It stood still but I could not dia-corn the form Thereof." And it seems he heard a voice. How do you dispose of so pointed a case as this? The cry now is to Washee. They go full of hope, but the wise ones prophecy that, like those who left all for Frazer River about two years since, their hearts will grow weary with hope deferred. Nearly a hun dred per day are crossing the mountains to be in readi voice. How do you dispose of so pointed a case as this? Cand.—Doubtless the magnetic currents of hisbody were in some way disturked, but in reality he was do ceived in respect to what he thought was seen and felt. Coun.—You cannot be ignorant of that portion of the Divine Record which informs us that Belehazzar saw the ingers of a man's hand which wrote over against the candlestick, upon the plastor of the wall of the king's paince. This, it would seem, was a ver-itable occurrence. How will you explain it? Cand.—The same method of explanation 1 have given in the other cases will also explain this. You do not suppose there was anything real in this wippes et transaction, do you? Coun.—As you must be somewhat familiar with the Bible, it cannot have excepted your notice, that Joseph was forewarded by an angel of the Lord, in a dream, to face into Egypt, with Kary his wife, and the young child Josus, to preserve its life from the muderoon in-tentions of Herod. And you must also have read how the angels from heaven sung audibly to the isopherds of Judea, when this came Jeans was born. How can you treat God's Barclation with the respect it demands if you discard these narrations by resolving thom into the facka and antice produced by celetricity. or Od-force? Why not deny the record altogether just as well ? ness, when old Sol has done his work on the snowcrusis, to commence prospecting. The excitement here now is as great, in proportion to the number of

people, as was the excitement for gold in the East, in 1859. Sacramonto River runs through the city and supplies

it with muddy water, though they tell me it was per fectly clear till they commenced digging ulong its

banks and its tributaries, the Yuba and Feather Rivers, for gold. This alfords the means of irrigation so much needed in California, where there is no rain for at least four months in the year, and the water can be raised at comparatively little cost. By means of Irrigation they bring up their fruits and vegetables to an enormone size, and many think they love nothing in flavor.

I was particularly attracted, on landing in San Francisco, to the full stores seen on every corper, and filled with such specimens as I have dreamed of, but never thought to see, till I got on the other side; and I am well aware that their fruit season had long since passed when I came.

The apples, to mo, are particularly fine, though as yet most of them are grown in Oregon. I am told Cand.-All I have to say is. I do not believe in the ossibility of occurrences, such as you regard the large stories concerning the products of this States bossions, Cons.—We may as well make a long matter short. but as Californians are proverbial for large stories, i dare not repeat. But I shill probably be here till after the next State Fair, and can then see for myself, and will give your readers a fair report.

Cons.—We may as well make a long matter short. Is this the way you are going to dispose of the appear ance of Moscs and Elisson the mount of Transfiguration, when they held converse with those present? Is this the way you fatend to dispose of the angel who rolled away the stone from the tords? Was the angel which took the shackles off of Peter, opened his pri-door, and let him fatto the streets, nothing but animal meanatism principlicate is decould use your off The agricultural resources of California are immonse. I have often heard people say, in passing a field of grain. "That is a volunteer crop;" and on asking what that was, I was told It was solf sown. And That nagnetism practicing its deceptions upon Peter ? Was to nothing but the Aurora Bouralis, or magnetism which surrounded Paul when he declayed to his fellow when farmers had put their seed in the ground, they had been to all the expense of sowing they were to for which surrounded Failt when he decision to the leftow disciples they had come to the heavenly Jerusalem to an innumerable company of angels and the spirits of just men made perfect? Is this your method of ex-plaining God's Worl? Then we may as well ordain a disciple of Thomas Pains to proclaim the truths of the Gospiel to a sinful world. God furtial the state, heav-playing and indicate the second by a second the second second of the second second the second by a second second second second second second second second by a second seco two and sometimes three years. In gotting in their crops, as they have no rain during the season of hurvesting, they cut, throsh and put their grain in bags, ready for market, all in the field, making the expense of farming here much less than in the East, cusuring and infidel men should be solemply set apart to teach the truths of revealed religion. Cand.—Deny the grounds I have taken on this sub-feet and you will be compelled to admit the genuine-ness of Modern Spiritualism, its table tippings, trance speaking, visions of spirits, and communications in versions in the spirits. When the titles to lands can be given, so that people can feel more secure, then California will be changed; but to-day she is laboring - under a great pressure, and I think an unjust one. The propie of California, as a whole, please me, though many of them lived so long farlous forms, claiming to come from the spirit-world in the carly days, without femal; seciety and the re-

in the carly days, without femal: society and therefore deny they whole from beginning to end, on hattrail principles, in the carly days, without femal: society and the re-whole from beginning to end, on hattrail principles, in the carly days, without femal: society and the re-incoments belonging thereto, that their rough ways and not be seduced into error by the devil, who is ever seducing souls from the truth as monifested in the Gespel. I understand myself, and when any conces-sions are drawn from me which go to strengthen the assumptive claims of Splritualism, may my right hand forget its cunning and my tongue cleare to the roof of my mouth, for if yon semilt the genulneness of those contras which declare to us the will and purposes of fodd. get gold, and when the mind desires relaxation on this

quences, bound together in cause and effect. What right have we to do this? Why should not we feel that it is the primitive touch of God by which we there overy moment? that overy morning there is a fresh creation? that every epring-season is a romoval of the old wonder recorded in the first chapter of Goneski, and the nerves mus to obey the mandate of truth to do the recorded in the first chapter of Goneski, and the nerves mus to obey the mandate of truth to do the recorded in the first chapter of Goneski were not this well half a deeper monpling there is a fresh pring of this visible order and beauty, how depend of to wait until a higher power than we opens the meaning that is really contained in these words, "I have a sub-fly the static of every bleasing, there comes to us the meaning that is really contained in these words, "I benedicence, we get those bleasings which seem to the plick shall work one for him-matters of course. As all depends upon the material light flowing down from God, so do we in everything in life, in our most fulling not spontaneously, and, as matters of course, in the familiarity of taking thing same post. Such as the familiarity of the second, so things which seem to spring most spontaneously, and, as matters of course, which all our morels are made possible to us. And atthough we may have become, so to speak, sunk and morticed in the familiarity of taking shings as an tert of the necessary or is sup-depend upon God. It is the gift of God's merey by which all our morels are made possible to us. And atthough we may have become, so to speak, sunk and morticed in the familiarity of taking shings as make the outword word, and not of that which is far more important, the lunce—the animate of the text is trae, if us to full back once in a while upon this thought, that it is all cfood. Ever his were vision we have have have the more possible because God kindles the light by which we see. But we may find a deeper monning than that in the ask we uso consider it as a proposition of the text

it is nill bick one in a while upon this thologut, that i say, inch, the intermet of the text is the text in the text is the text in the set is the set is the text in the set is s

to be here we made not what is child an enlight-ened conscience. Some men are very conscientious about this thing and that thing; and that is all well enough. The question is, how many efforts they have unde to collighten conscience itself? A man is respon-sible for the kind of conscience he has. Has he taken by the ment wertile to embedde a man is the taken by that. You know that the apostle Paul, in preaching to the Athenians, referred to this great testimony; not exactly to prove that there is a flod—for this we refer to the world and all things therein. "God," he says, "who made the world and all things therein." referwe the works and all things therein. "God." he says, "who made the world and all things therein." refer-ing to the outward evidences of nature, to the out, "refer-ward forms and expressions in the material world, for the proof of that simple proposition that there is a God. But when he came to correct the false concep-tion of a God, when he would bring the nearest to human comprehension that it is possible of attaining. "It is a brut if out? Has he kept his conscience, as it the idea of God, then he we are the offspring of god, wo unght not to think that the Godhead is like fall you it? Or is his conscience, as it inflaces which material world. The heat of the near section of a God, when he would bring the nearest to human comprehension that it is possible of attaining. "It as he shut if out? Has he kept his conscience, as it he for you have the offspring of god, wo unght not to think that the Godhead is like fall you it? It is a very singular thing, that computes on

anys, "Portainition, then, is woard the outapring of infituences which might early be and guide him, to God, wo ought not to think that the Godhead is like fail upon it? anto gold, or silver, or stone, graven by art and man's device." He refers to the consciousness, the incluid, science has been the motive power of the worst evils group and, for the purpose of attaloing the nearest. The been the motive power of the worst evils the world has ever seen. The best men have been the possible conception of what God s. Here is the deepest and the last proof. God is like upote the second has a cver seen. The best men have been the worst men in the world; they have done the worst things. Their repr tenacity to conscience, their signifies the deepest of an existing God, and in his light is itself a proof of an existing God, and in his light only we are light. The very process of reasoning, the york of the goal to the grave of the world that was any more conscients and the laught in the universe preached the gospile to the Gentile world, than be was round about us. Even If it were possible to conceive

the second s

has when he chase in devotion to God. and receives the uenediction which God is sure to give him. How it, clears the mind and guides the thought, to lift the heart in prayer. You poor, weak, wan celling one. Knowing not where to turn or what to do, perplexed by doubt and fear and sorrow, go there and in that light, as sure as there is a God, you shall see light. My friends, I remark once more that our conscious-ness of God's rectitude, his wisdom, his lowe, gives us light, it sheds light upon all things. God is his own interpreter. The thought of God, the right view of God, gives us light as to all things. God is his own interpreter did don't and darkness. Pat us in the possession of another God, when is malignant, or where purposes ure bucertain, and what could we do? What is the calm conviction that flows into our souls when perplexed about public or private matters, when gor-Is the child conviction that flows into our could when perplexed about public or private matters, when sor-row is darkening our bearts, or when there is por-plexity in the minds of the nation? What is the great conviction that guides us? That there is a God; a wise God; a good God; a God where rectifued is undoubted and unshaken, and who will lead us all out to the sud. Look won this could act of this in the end. Look upon this earth and the acts of this

In the end. Look upon this earth and the acts of this world elimply as a succession of phenomenon without divine connection or divine plan, and who would be able to hear a thousand things occurring in life? But there is one whose processes go far above our attempts, whose working is way outside of our vision, and whose work is good and true, simple, sublime; and faith in that gives us light and we see light. It is like the star to the storm-lossed mariner, to whom the face of heaven has been veiled many days. When the sees that star, he rees a great deal more than that star. He rees the chart of all the wenry darkness of his voyage; the whole of his pith is opened to him by that one glimmering star shining out of heaven. So, when we get that simple faith in fod's rectifude, wisdom, goodness, it lights up a thousand things, and we see a them better. We do not see them now in nar-rownees of vision. But as there is one infinitely wise by that one gimmering star shining out of heaven. So, when we get that simpl. fails in (16d's rectified, wisdom, goodness, it lights up a thousand things, and we are altern hetter. We do not see them now in nar-rowness of vision. But as there is one infinitely wine and good at the helm, we feel it will all come roomd right; and in the light of that simple faith we kee light. Do you condern faith? Would you have nothing but right? How far can you go by right? How far can you like by that which you actually know and see ? What is your trust in your nearest friends but faith ? What is your dependence day by day upon those with whom you deal, but faith? What is every motion you take forward, but a notion of faith? If you were only to live by that there is a God, a good God, a wi-e God, at the helm of affight, who moves all things truly and well. Oh, in that light we see light; and the ani-tie day and overwhelm yon. You are oborne along simply by this, that there is a God, a good God, a wi-e God, at the helm of affight, who moves all things truly and well. Oh, in that light we see light; and the ani-werse, dark and mysile as it is, is not wholly, dark to us. We have the cleve by which it becomes explained to us, and are enabled to stand up and go alono. We shall see light: not only do see light, the shall see it more and more. In God's light we shall see light; ly-and/by we shall see it. That hope of what is to come, that assurance of a revelation to be made here-atter, of an explanation to be given that we do not now have—it is that which bears us up and coaled. What there is no anight in that world where there is no night, no lonely watcher by the slok bed, with sinking We shall see light in that world where there is no anight there. Struggle onward; hope obward. Who can the hight of God's own elements, there is an anithere is no anith when we shall see light? We shall sce it by snd-by, as sure as there is a Failer in Heavens. We shall see it when the light there; there is no anitheres, and sare as there is a

I was sitting beside my destined bride, one still, sentimental day; "How I long," said I, "but to make yeu ory, and I'd kiss the bright trans away!" Fair Cpeily blosbed, her voice grew husbed, I thought she would cry to be sure; but she lisped to me, pouling prettily, "Prevention is better than cure."

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# Banner of Night. BODTON, SATURDAY, APHIL 20, 1800. Berry, Colby & Co., Publishers. WILLTAN BERRY, LUTURN COLDY, J. ROLLIN M. SQUIRE. PUBLICATION OFFICES 8 1-2 Drattle St., Beston : 143 Fulton St., New York. EDITORS. WILLIAM BERRY, DOSTON. S. D. DEITTAN, NEW YORK, LUTHER OBLICY. J. R. M. BQUIRE, LORDON, TO- Business Letters must be addressed.

"DANNER OF LIGHT," BOSTON, MARK For terms of subscription and First Page. Borry, Colby & Co.

the end of his days !

tre furnished in the Spring.

charm unsurpassed oven by the glorious glimpses that

leaves on their way to roost in the apple-trees.

posies, scratching and poking like so many bens in

mischief. The dog has his nose in every nock there

of the new life that has suddenly dawned.

bowers of beauty without end.

Rer. Mr. Chuple,

## GARDEN WORK.

"God Almighty first planted a Garden," says Bacon; .and, indeed, it is the purcet of human pleasures; It is the greatest refreshment to the spirits of man."

"Almost all you see." said the gentle Archutshop Sancroft to his friend Hough, who was visiting him in Suffelk, "is the work of my own hands, though I am bordering on eighty years of age. My old woman does the weeding, and John mows the furf and digs for mebut all the nicer work-the sowing, grafting, budding, transplanting, and the like-I trust to no other hand but my own, so long, at least, as my health will allow me to cajoy so pleasing an occupation."

The Poots are foll of the delights of gardening; Cowley and Pope, at least, came to realize their desires in this respect. One can run over but few pages of old English verso, without, leaping hedges of allusions to gardens, and bringing away a memory stuck full with their fragrant blossoms. An ingenious writer observes that "Bacon and Milton were the prophet and the herald, Pope and Addison the reformer and the legislator, of horticulture." Old Spenser's verses abound with real garden skutches, terrace piled upon terrace, and lawn stretching out beyond lawn. The "Garder Scene" in Romeo and Juliet is a favorite.one with all. Shenstone writes from the Leasowes-"I ced my wild ducks, I water my carnations! happy enough if I could extinguish my ambition quite i" Every reader romembers Milton's description of Adam and Eve in Elen, rising with the dawn, to " dress" the alleys green,

"Their walk at noon, with branches overgrown." The gray old monks were the first genuine cultivators of flowers and fruits, and around their solltury keeps of learning slopt many a promising garden and fesitial orchard. We are their debtors for more than the wealth of learning which they preserved.

Not many farmers indulge in the pleasures of gar dening themselves, esteening it a luxury which thrift would naturally avoid; if meager strips of land thus devoted are to be seen around their doors, they will answer all your questions with an impatient wave of the hand and a hulf-sneer "that it's nothin' but the work of the wimmen folks !" Yet they are getting their eyes open in this matter; enlarging intelligence wakes them up, and they can begin to see. like other advance ing philosophere, the highest beauty in the highest use The process is slow enough: but let us think of the centuries it has taken for us to bring forth the fruit even of our present civilization,

The sincerest pleasures of the home-life are weven in with those of the gardon. We have almost made one of our own heart, from the mere habit of running over again, in our thought, the delight we used to take in digging, transplanting, weading and watering the little baif acro Elyalum where gray so tuxeriantly our cabbages and beans. We feel that beithe did not miss of the general truth, when he said that he always took the solidest delight in the simplest pleasures; and for an enduring pleasure, clear and sweet in itself and its memories, we can think of nothing before a little garden. Not so large as to task the strength, and so worry out the placid zeal; but just large enough to excite the nervous energies and show latitude to the thoughts.

We do not speak of city gardens now, or of those suborban oreations in which the proprietor is fur from being the worker, but has the whole done for him just as he gets his house uphelstered; these are beautiful estates, and the wonder of all fanciful lovers of Nature; but they have none of the savory associations of simplicity, and peace, and home. You see ine excites enough there, with a salaried gardener to look after their choice beauty; but you look in vain for simple morning glories climbing up to the window-sills; or white caps out among the bean-poles in the summer daýa.

Work before breakfast in the still garden spot is an inspiration for the rest of the day. Then you mark how your tomatoes, and cabbages, and lottuce have shot up during the night, and renew your fulth in the Nature. We fear we should scarce by ove o

### BANNER OF LIGHT.

### fring's Virst Love,

We step out from the kitchen-door through the gardens Mr. Bryant, la his terent colopy on Washington friing and his character, thus touchingly tells the sinigate. Peaches show on their walls, and blooming plans drop planip apon their incling roll, Walet pur le atory of Irving and bla First Lave, - a story that feet wander up and down their walks, and breathe au stimosphere only of the purest piezes. In gardening, will find traders and appreciators wherever the lan-funing of the world and go back to the cost buwers of was during this interval (1809 to 1910) that an event simplicity and truth. Wo peens to stand with uncov. took place which and a marked influence on Irving's ered heads in the very porch of Nature's great tepple. future ilfe, affected the character of his writings, and We smell savors as fresh as the morning dews, and as now that the death of both parties allows it to be sweet as the breath of the restling corn. There is such spoken of without reserve, gives a peculiar interest to a retired, such a cool, such a far-off look from one's his personnt history. Ho became attached to a roung self in his garden to the the outer world beyond, that lady whom he was to have married. She died unwed one deplotes the necessity that takes him away from so ded. In the flower of her age; there was a sorrowful pencoful a pursuit, and wonders if there may not come leave-taking between her and her lover, as the grave a time when he can slay at home altogether in his rus. | was about to separate them on the eve of what should the corner, and dress and keep his little garden spot to have been her bridal; and frying ever after, to the close of his illo, tenderly cherished her memory. In When the pale Autumn suns full asiant through the one of the biographical notices published immediately drying stalks, and litile flocks of birds flatter hero after irving's death, an old, well-worn copy of the and there over the grounds in quest of seeds that have Bible is spoken of, which was kept lying on the table ht his chamber, within reach of his bedside, bearing burst the thened pods, and formatees lie red and glossy among the wilted vince, and bean pode hang from the her name on the title page in a delicate female handpoles without leaves to shelter them any longer, and a relic which we may presume to have been ble conslender-walsted wasps find the decayed fruits that He slant companion. Those who are fund of reaching in here and there over the garden, not emitting, either, the blographics of eminent men for the circumstances the sliced apples that are spread to dry on cloth-car. which determined the bont of their genius, find in this poled boards near the garden wall-every object in. sad event, and the cloud it threw over the hopeful and vites the thoughts to the tender mood of contempla. cheerful period of early manhood, an explanation of tion; the very atmosphere is like a beaker filed with the transition from the unbounded playfulness of the the richest dyes, and alive with floating pictures of listoty of New York to the serious, tender, and meddreams. These particular days in the garden have a litative vein of the Sketch Book."

### The Case of Dr. Pouroy.

He who loves the home-spot then, finds employments When the circumstances attending the "fall" of Dr. after his dearest desire. To garner up and gather in- Pomroy were first given to the public through a card to pull the rich roots out of the ground, where they in the newspapers from the committee at the Mission have grown fat through a long season's dirty idleness illouse, we took occasion to reprimand the members of -to get in the beans, the puppers, the mangees, and that committee for their deeldedly unchristian con such other vegetables as grow in seed-vessels-to go duct, telling them that they judged the case as if it were just such an one as they liked to sit on. Recent from garden to barn, and barn to kitchen, and kitchen to garret, and back to the garden again-it keeps the |ly, we observe, the First Church in Banger, Me., of feelings of the domestic man in a state of contented which Dr. P. has long been a member-after a careful and anxious investigation of his case, through a period pleasure all the while, and holds him by ever new honds to the home be loves before all other spots on of nearly four months, have recently communicated to him the assurance of their cordial and cutire forgive the footstool. The poulity run in and out before him, ness-declaring him entitled to all the rights and and the season's chickens delight to wallow under the fence in the loosened dirt, thrusting out lanky yellow privileges of a momber in good and regular standing, legs to the genial warmth of the sun. Grandmother's and affectionately commending him to the symnathy and confidence and fellowship of the churches of Christ bed of marigolds awalts the clipping of her shears, looking like a shoal of bright fish, dyed in the yellow throughout the world. The final action was with en tire enanimity. Now that is more after, the true patands of Pactolus. As for the winter cabbages they tern of Christ. That shows the genuine Christian may stand out through the Fall frosts, and get powdered with the first light snows of Winter; and the spirit. We like it, and commond it. It seems to be tray the suggestion that, after all, the very best of us growing turkey-poults shall peck at the loose outside

are but human, and may err in spite of our loudesi One cannot think of the Spring house-cleaning withprofessions and our purest surroundings. These things serve to teach the great need of charity, on all sides, ont a ravived thought of the early garden-work, too. The boys are raking the rubbish from the genes and and, more still, the necessity of our having periect patience with one another. The Mission Hense folk the beds, and setting fire to it in the piles they have had, better copy the example of the brethren in heaped up; into which the old shoes of the past year Bangor. are thrown as burnt-offerings. The girls are at the

### Counting Up.

is to be found. The windows are opened, to lot in the Suppose, for a moment, that we stop to reckon up warm and genial sun. Bees drive across the yards, the races and religions that divide this world. The impatient for the time of blossoms. The robins fill entire North American continent has only fairty six millions of inhabitants, hardly as much as France or the air with their welcome calls, and are looking up, and down the premises for nice places to build their Austria. The whole of Central and South America nests. The sprouted sprays of the old cim on the has only twenty three millions-less, then, than Italy. lawn are pepcilled on the ground in the sunshine, European Russia, with its sixty millions, has as many with the utmost minuteness. All about the grounds inhabitants as America, Australia and Polynesia to gether. More people live in London than in all Ausare the signs and sounds of Spring, bringing tidings tralia and Polynesia. China Proper has more inhabliants than America, Australia and Africa together -And this is the Life of Home. Has the World nething to offer that is debased with so little alloy? and India has nearly three times as many inhabitants as the whole of the new world. The result is, that But, finest of all, and crown of all the Home glories, car planet bears one thousand two hundred and eightyre our Roses 1-clambering in wild riotousness about the porch, and thrusting in their bouquets of matchless eight millions of mankind; of which sum total five hundred and twenty-two millions belong to the Monred and white at the windows I cloudy masses of colors golian, three hundred and sixty-nine millions to the ttolen from Paradiso, mingled as in chance drifts, piled against the house like snow-heaps against the walls in winter). The little parlor, shaded and low, is filled Caucasian, two hundred millions to the Malayan, one hundred and ninety-six millions to the Æthfoplan, and one million to the American race. Divided according with the very breath of their hearts. All through to their confessions there are three hundred and thirty. June, the old home-place is a Dreamland. In the most brilliant paintings of Oriental tales, in the five millions of Christians, five millions of Jews, six requiest pictures of the islands in south seas, nohundred millions belonging to Asiatic religions, one thing so satisfies the imagination and the heart as the hundred and sixty millions to Mohammedanism, and luxuriant rose-vines, based from root to grown with two hundred millions of heathens. This is the sumlories of blossoms and buds, lavishing their lives an mary of the whole story. Only to think of it !-- the heathen are still nearly two thirds as many as the the happiness of contented dwellers at Home, and canjuring up for soul and source, through the magio of Christians; and how very few of all those Christians color and perfume, ideal scanes that line the rough are Protestants ! And, still further, what a wretched roadways of life with banks of rayishing fragrance and ity small number of those reakoned Protestanis are mbers of oburches i -THE ROES is the angel of the Garden; and one can easily understand what the post Gray meant, when he

was as full of pithy sayings as an egg is of meatnotice a mechanic, among a number of others, at work Everybody who has read the discourses of this elo- on a house a little way from my office, who always quent and liberal preacher, as reported for our columns appeared to be in a very merry humor, who had from week to week, knows something of the true worth kind word and a cheerful smille for every one he met.

## BE NOT DISCOURAGED.

Do not discouraged quite, Lay hald of God's own hand, Have faith in his own flight, And all the first withstand. Clouds may arise upon thee, Butrows may gather on thes. Pence may be going Yet, but a season so, Joy shall percunial flow, And thou, dear one, shall know

Then 'rt not forlern.

Ob. he who doth ondere. Bhail and his spirit pure And God-like grown t Vegations cares that rise But lear up to the skies The souls who have their trials known Though over every nath May seem a cloud of wrath, That cloud shall be Detter to then than light, For, from its darkest night, Trusting in God's own Right. They shall be armed with might Through all clornity. J. B. ADANS.

## Spiritual Conventions.

Bro. C. L. Patrick, of Independence, Iowa, and nany others of the friends, have advertised to hold a Spiritual Convention there on the Sist of May, 1860. In the call they say: "Come up, friends, and enjoy the tespitalities of our town; for we have a good grove to negt in, if the weather is fair; a good Court House, free of charge, if the weather is foul; and a liberal people, who delight to entertain strangers.' Good mediums and lecturers, from abroad, are expected. We therefore expect that the car of progress will get such an Impetus at this Convention as shall send it forward with Increased velocity."

Bro. S. B. Randall writes that "there will be a Convention held in Henry Co., Illinois, sometime in the month of May or June. The committee will receive sample numbers of any reform publications, and put them in a conspicuous place, under the care of a special committee, who will exhibit them to the prople, and solicit subscriptions for the same, if desired. Those wishing to avail themselves of this opportunity, can soud, care of S. B. Randall, East Cambridge, Henry Co., Illinois, who is one of the committee of strangements. The committee are making arrangements not only to have a Convention of delegates, but mass Convention."

Test received through Ada L. Hoyt. On Thursday, March 15th, 1 called at the rooms of this medium, and passed an hour, in closely investigating Spiritualism. After writing some names of departed friends on bits of paper, and closely folding hem, I handed them to the medium, when presently. raps were heard, loud and distinct, signalizing the willingness of the spirits to answer my questions.

Her hand became influenced, and the same names vers correctly written through her hand as were written in the folded papers before her. Also one was written that was in my mind, but which was not written by me on the pellets; the name of my father being signed to an affectionale communication. Soon the influence changed, and the following test was given in writing through the medium by the spirit of Charles W. Burgess: "Tell Nehemlah that I will watch over him and guard him as carefully as he did me in my last ill-

The facts in the case are these-C. W. Burgess died Feb. 16th, 1860, and his brother-in-law, Nehemlah J. Again the spirit wrote:

"Tell your husband I will go with him to California and aid him to sugged."

month. How could the madium become possessed of all its varied forms of beauty. Intuition, too, sees the these facts? These are but a portion of what was truthfully given through the hand of this modium. eing truly told, advice given, etc. My opinion is eternal as is the fact of life, that Ada L. Hoyt is the best test medium in the couniry, at present available to the public. - M. M. M.

### The Jaunuese.

tained in San Francisco. They arrived in the U.S.

Reported for the finness of Light. BROMFIELD STREET CONFERENCE.

The Boston Spiritual Conference is held at the Hall No. 11 Broudeld street, every Wednesday evening. April 18th was discussed the following QUESTION-Are all men Immortal I

tal. The last claim is in harmony with the deepest desires and the holiest longings of every human being. The immortality of no soul can be proved by any philosophy that belongs to earth. The evidence of mmortality-the only positive incontrovertible evilence is in the soul's Intuition, which intuition for a time is wisely concealed in the soul's desires. In the desire for immortality alone may we seek and find the that desire.

living souls that make up humanity belongs not to stroy." ntuition, but is repuisive to the sweetest, the deenest.

to the philosophies of earth. beauty forever and forever.

facts of all philosophics. Philosophics belong not to the soul's intuitions: they are only effects. The life of every leaf on every forest tree that ever

grew; still lives and will live forever. The life of every flower that ever bloomed on earth still lives in real spiritual existence, and will live forever. The life of every insect and every rentile can never die. but must hold, each, its place in life forever. There is room enough, for space is limitless. All suinal and vegetable existence that has ever lived, lives still, and must live forever, because life can never die.

When life goes out of matter, we say, that death has come. Death is only the separation of life from mat. withered branches, tarcs or stubble. ter. Little Hiawatha saw the rainbow in the beavens. and asked the wriakled old Nokomis who nursed his ehildheod.

What is that Nekomis? \* — What is that Nexomist And the good Nokomis answered; "Is the heaven of theorets you see there; All the wild howers of the forest, All the littles of the prairie When on earth they fails and perish Blossom in that heaven above us."

All life in the vegetable creation rises up forever with over increasing beauties, and all life in the ani mal creation must do the same, so if all life is immor tal, both in the vegetable and in the animal kingdoms the life of all men must be immortal too?

All space and matter is prognant with the elements of eternal life ; life that becomes manifest in creation, in forms that are launite in variety. So it is not occessary for the production of human life, that we call the highest life, to absorb the identity of forms of life that we call lower. My intuition repeis the thought that my life is made up of the sacrificed identity of countless forms of lower life. Creation has infinite leasty-and infinite variety constitutes this infinite beauty and must. In order to support this variety, exist forever.

All life that we have cognizance of is but spirit reaching out through matter, and all spirit is immortal. It is spirit, it is life that produces all matter and Wood, was with him through his last illness and all the various forms of matter-and matter like ald when he died. Who but the departed one could scales fall off from the real ilfe, and this falling of is when he died, who but the departer one could miss they have given, all that death is. No institer can in any possible way has made all the infidele of the world. They cannot unaided, both the names of the dead and the living? affect any life, for life is spirit brought to light in the material world. Scusuom vision by the aid of matter sees not life, but only the effects of life. Intuition

sees real life, sees the thing of life itself, sees spirit; My husband sails for California the 5th of next sees the causes that produces the material world and

indestructibility of all life, for all life is inseparably and by raps, every namo, age, and place of death identity in life have their cause in spirit and are as would be under another. The translators under King To draw a line between crazy men and men that are

not crazy: between fooliek men and men that are not foolish; between idlotic men and men that are not idiotic; between men that are bad and mon that are

The Commissioners from Japan have at last reached not bad; between men that are well organized and men our shores, and were, at last accounts, being enter-that are not well organized; between men that are matured and ripened and men that are not matured and the United States of America-to domonstrate solarsteamer Powhattan, on the 28th of March, seventy two ripened; between the bude and the biogene of human persons in all. The embassy propose to spend a month souls, and say that on one side of this line is immore discovery. Frof. Haro, of Philadelphia, an infidel, and the state state of the first man in the bally and eternal identity, and on the other side is the first man in the world who melted, plating by his Powhattan, The Reanoko is expected to be in wait-ing at Aspinwall to convey them to Washington. They are so well pleased with the Powhattan, that they ex-press a wish to have her remain at Panama to convey them back to Jopan. In San Francisco, twenty thou-them back to Jopan. In San Francisco the Jopan them b them back to Johan. In San Francisco, twenty though antonion agong for their trash, deduced from human philosophics, all of which "Science," says Michelet, "Is the tool of the working and deliars was appropriated to provide for their trash, deduced from human philosophics, all of which it never makes mistakes." It was to be killed ecomsuitable entertainment. All the corporation officers, trash with its philosophies will be consigned to nonauitable entertainment. At the corporation encours, mass when the prince optical way are a dum arten. He invented most ingenious macainery, members of the Legislature, the Governor, and entity and non-immortality by the overpowering de he applied the most difficult tests, and was startled by relopment of intuition. In the desires, in the longings of every sonl, exist budding intuition, that shall grow up and rise trium-when blinded by the presence of Christ. Construct-when blinded by the presence of Christ. Constructthem. The Atta thus describes a party of samors, bounding manners, but and its philosophies, overhell and its when blinded by the presence of Unrist. Construct-marines and officers who were on shore for a transp phone over earth and its philosophies, overhell and its important in normality in the presence of Unrist. Construct-ing new instruments by irrefragible ovidence, ha for

mortality thrust upon man? If, when life is given, its continuance is contingent, may not immortality be ontfugeut?

1.1

Most men desire life; men live. Home men do not desire life; can they die physically, and may they not morally? Some men grow worse, and if they continue in wickedness, may they not die? "What shall

Dit. Childs.-It is claimed by some that no human it prolis a man if he gala the whole world and soul is inductini; it is claimed by others that same, not loss his own soul?" ""My splitt shall not always all human souls, are immortal; it is claimed and de. strive." "The wicked shall be punished with everclared by multitudes, that all human souls are framor. [asting destruction." "The wicked are to be can sumed as tares; they are to be cut off as a branch. and be withered." Paul and Barnabus waxed bold. and said it was necessary that the Word of God should be preached; "but seeing ye put it from you, and judge yourselves unworthy of overlasting life," "He that soweth to the flesh, shall of the flesh reap corruption." [Greek, phtham, destruction, rain, perdition.] "Ener inles of the cross of Christ whose end [apolia] is de, evidence, the sure and positive evidence of its reality, struction." "Who shall be purished with evertasting and everybody has this evidence of immortality in destruction from the presence of the Lord." "The rich fall into divers lusts which drown men in destruc-

No human soul desires to lose its identity every tion." [Says Webstor, "Destruction is the annihila-desires anything short of an immortal existence. A tion of the form of anything."] "The Lord preserveth denial, or a fractional denial, of the immortality of the all those who love him, but the wicked will be de-

Paul preached about thirty years; he wrote many the holiest desires of everybody's intuition; it belongs letters, fourteen of which are published by the Dible Society. He speaks there of punishment twenty five There is room enough in the limitless area of ere. times, and nowhere or at any time do we find that he ation for all life to exist, to progress, and increase in threatened the wicked with eternal punishment. it neauty forever and forever. was annihilation. Yet he declared he taught the was annihilation. Yet he declared he taught the start any life is immortal. The whole trath, and said, "Wes to blin who teaches in philosophy of earth may call this assumption; but if any other gospel." Yet Paul taught every doctrine in It does, what matters it? Intuition transcends the the New Testament. How can any man date to preach eternal suffering, when Paul, said let bits be accursed

> who teaches other doctrine than what he taught ! . The Bibie listory is like man's early life, originating in the morning of creation, and maturing in the gospels. There may be mistakes in it, as there are in man; but who would obliterate his own childhood in consequence of its cruditles? The fruit of the Bible is in the New Testament, in the teachings of Christ and Paul, neither of whom speak of the elernal suffering of the wieked, but sternal sufficiation. In being hurned, he means not with difficulty, like gold, platina or ashestus which it is impossible to burn, but like

Anything that may be disintegrated may be corrupted, and must be mortal. Only things which cannot be dissolved or disintegrated must be immortal. Place the poles of a battery in water; decompose, remove the oxygen and hydrogen, and it is no longer water. There is a residuum of earthy matter left: but cases. oxygen and hydrogen, are primates; they cannot be destroyed, they are immortal; but the water is destroyed, it is dead. The soul is the seed, is bern with and in all bodies. The spirit enters the body at its birth, and is a part of the great sea of Deide matter. It is from God, and may return to God. Man came from the dust, is represented as a living soul; and the

Hebrew word, nephesh, found in Genesis, when applied to Adam, where God breathed in him, and he became a living soul; and the animals and whales, and they became living sculs. This word is repeated seven hundred and fifty times in the Old Testament, and In only two instances has it any other meaning. Han was made of the dust, and returneth to the dust; but the Lord formeth the spirit of man within bim;" it (runkh) returneth to God. This is the word which means spirit, and occurs three hundred and eighty five times in the Old Testament; and the corresponding word in Greek (pressua,) occurs three hundred and eighty five times in the New Testament. And it there are any present who believe the Bible, May must ac. cept a dootrino so constantly snoken of in the Old and repeated in the New Testament.

reconcile as justice eternal misory for temporal sins. But who can object to the destruction of the incorrigibly wicked or the preservation of the just?

And there is not a single passage in the original Old or New Testament that teaches otherwise. If there is, where is it ? But man translates the Bible under identified with spirit ; it sees, too, that the forms of one dynasty, as the Constitution of the United States James would be as different under Oncen Victoria an the "Dred Scott" translation of the Constitution. under Seward, would differ from that of the Supreme Court of Buchanan.

"But the original Old Testament," says an English bishop. (Warburton) -- nowhere teaches immartality," It is taught only in the New.

tifically man's future existence. It is an American

The Wife is the Item." Said Dr. Franklin, once on a time-and the Doctor

recognized by our nearest friends then, as we used to lock in that patched and shredded suit, the limp hat' few, in the most favored of countries. There is a failing down as it would about our face and eyes, and on our knees long before many others were-for bugs or cabbage worms. Or, next to the early morning work, with the scenis of the dowy earth offering their grateful exhalations to the nostrils, the twilight stroll through the grounds is full of peaceful delight, and tends to provoke contemplation. If you were the labarer in the morning, you feel yourself truly the lord at evening: going around and pulling up stray woods here and there, perhaps changing about a few roots, thinning out a row of sprouts of beets or onions, grabbing up a pestiferous plant, or planning somewhat for the industry of the next morning.

In all old-fashtoned gardens is to be found at least a double row of cutrant bushes, opening a charming HL. the alley between. They seem to be, on one slde or the other, the real metes and bounds; and, sprinkled over the green ruffles of their leaves, may be seen, all through the season, a crop of old ladles' caps, that tell grandmother whose hand planted the merning of the giories under the windows, and whose head is to be seen, now and then, between the verdurous walls of the liens vince. As well would a man think of learing a true achilment out of his heart, as of pulling up the current-bushes that are so deeply rooted in the garden. How the red tops of the bests gilsten in their long rows! What density in those carrots 1 With what a solid and Dutch-like resolutioness do the growing cabbages stand up in their ranks to the work they are set to do ! A summer bours slands at the further and of the grounds-a sort of shrine of Pomona-with a flourasbing grape-vine wearing a lattice of leaves below. and a cappy of green overhead, whose purple tributes you sit and pluck in the dreamy afternoons of September, while the yellow finches and clustering on the bushes and the poultry are wallowing in the soft garden mould.

Daybreak, in Summer, is a fresh experience in the garden. We have read and heard enough about it from river-slife and hill top, but in the reclasion of the leafy little patch beside the homestead it is apparently not so well known. If one has a garden in which the rising ena may find him, he has at least one more inducement to get out of bei in the dowy hours of the day. To be in the midst of your own growing vegetables; to hebold the gandy apphiower turning to the cast; to watch the bean-sprouls, coming up with their twin leaves out of the cleft heart of the seed; to shave down ranks of red-stemmed weeds with a single sweep of the bright hoe; to brush your peas, pole your heans, set frames for your tomatoes and encumbers, trim your young hedges, pick the bags off the squash vines, and lay out paths through hede of fruits and vegetables,this it is to seize a freeh pleasure in the very morning of its freshness, and store the heart with a harvest of memories that will never grow old.

Somehow the Poets have linked all the pleasant names with the pleasant occupations. Therein have they shown themselves Poets. The very word Garden is landed with clustors of delightful suggestions. When we talk of subduing the wildness of nature, we speak of making dt as beauti(n) as a .Garden. In garspeak c dens are bads and blossams. They lip , close to bome.

Let the day be ever so cald, gloomy, or supless, o and greatness of the man. Such nublic teachers are happy smills danced like a sunbeam on his cheerful countenance. Meeting him one moraing, I asked him power in his sermons that proceeds from something to tell me the secret of his constant happy flow of better than the mero logician's art, or the tricks and brilliant tinselry of thetorie. The New York Tribupe has recently furnished a noble tribute to his greatness, in the way of a literary citticism on the collected dia. | always has a kind word of encouragement for use, and courses that have been published in these columns; and certainly, nothing it has ever uttered was better and she is sure to be ready. And she has done so deserved. Says the Tribune critic of him: "Accustomed many things during the day to please me that I can to witnessing the immediate effect of his oratory, ho never permits the love of effect to interfere with the influence, then, hall a woman over the heart of man, love of truth. Doubtless, like other nonular sneakers. he aims at telling points; he woll knows how to introduce them to advantage; he is not without satisfaction the day are over. Smiles cost nothing, and go far

at "driving a nail in a sure place;" but he is never enticed by the desire of display into the use of paradox. or the superficial, opigrammatic turns which dazzle the imagination, without producing conviction or good sense and a healthy experience of life. With

anicita. 'No secret', Doctor,' he replied; 'I have got one of the best of wives, and when I go to work she when I go home she moots me with a smile and a kies. nut find heart to speak unkindly to anybody !" What to soften it and make it the fountain of cheerful and pure emotions 1 Speak gently, then, after the toils of toward making a home happy and peaceful."

Alone.

New Work on the Dakota Indiana,

lames W. Lynd, Erq., of that place, a gentleman of

We learn from the Renderson (Min.) Democrat, that

Herols a very pretty and very thoughtful passage from stimulating thought. His cloquence is based on sound a little book, entitled "Leisure Moments," which we can commend to our friends and readers:---- Alone? deep feeling and high aspirations, he has no morbid or | Say not I am alone | Do you not see that little sunextravagant tendencies in his nature. Ho proaches beam daucing so gracefully? It peels ever and anon not for angels, but for men. He never fancies that over my shoulder, and now shrinks back as if blushing the millenium has arrived in the middle of the place to see liself the subject of eulogism. Welcome, sun teenth century, never mistakes the Broadway Church | beauf ! for thou hast come from a world far brighter for a Jewish Synagogue, an Athenian Temple, or a than this; 'is then who gildest the angel's crown, Cathedral of the Latter-day Saints. His word is in and throwest a halo of light where'er thou dwellest. season, though he draws no fantastie or fanatic lessons | The ocean welcomes theo, and ceases for a while its from the events of the hour. He aims at reform, with, heaving; for to its bosom a sacred guest is clasped. out being a destructive, and would advance the pro-The sea nymphs woo thy gaze ; the untold wealth of society without bathing his bands in his the sea thou beholdest, while man cannot give one neighbor's blood. Though esteemed a heretic, he is glance at the many mysteries and beauties concealed no sectarian. The common interests of humanity beneath its profound depths. Thou hast come to form the great theme of his discourse, and he accordbring good tidings to the weary, and thou whisperest, ingly finds a ready and cordial response from a wide "There is rest in Heaven." And thou hast visited the ircle of heavers.". losely cell, too, where the near criminal is incarcer.

The discourse upon our third page, from the text- ated in chalas; then set kind, indeed, to think of "In thy light shall we see light"—Is one of the best bim; to wander from so bright a home to cheer the ated in chalas; thou art kind, indeed, to think of Morts of this eminent preacher. There is nothing unfortunate."

ectarian about It; and it is packed full with noble thoughts and truly Christlan sentiments. We need not urge our friends everywhere to read it.

### What People Will Say.

thorough education, has in press, and will probably mean fear that Its door might subject himself to hard issue in May next, a work on the Dakota Indians. The Many a good deed is left undone from the mere and mean for that its doer might subject himself to hard remorks in consequence of it. It is much worse than the other extreme, where a man becomes theanthing with a subject himself it is and bia doeds lose their nobleness, and are base and poor. When we once wealve to set about a thing, it is the veriest weakness of character that incites us to stop end timidly consider what others are likely to think hetter far is let it alone, though the whole world con-spired to think it the bighest possible advantage. Mars. J. W. Carrier. Mars. C. will speak in Oswego, N. Y., and Clincin null, Ohjo, the Sundays of October and November. She intends to spend the winter at the West and Bonth. Friends in that direction who desire her to visit them will please make carly application. editor says. remorks in consequence of it. It is much worse than

cillzens generally, paid their respects in person, and on the 2d inst. a grand public reception was given them. The Alter thus describes a party of sailors,

"The captain of the company, who talks English like a book, was without a bat. His head was shaven on the crown, the straight, black hair turned upward, tled togother, and the ends compacted, by virtue of much pomatum, into one solid round mass, were laid straight

ber also is found the only surve and indestructible harmore and indestructi

### Mrs. Amanda M. Spence,

This lady speaks next Sabbath at the Melodeon, a the usual hours. These will be her last lectures in Bosof her lectures on the 15th Inst., on our sixth page.

> Wellington, Dr. 9

Again, mentally, where there is no aspiration, there Formerly of Jamestown Institute, has opene a Medical Office at No 2 Harrison Avenue, corner of Essex animals that live only for the gratification of the physi. toat and branch, utterly destroy and annihilate the street. Committees wishing the Doctor to lecture can cal? Can such be immortal? Again, can there be form of the wicked-if it is something be gives and ha address as above.

Pro Britton

Will lecture in Lowell on the last Sunday in April, 29th Instant), and in Chicopee. Mass., the first Sun-

day in May.

TO THE READER .- The good things in the BANNER this week are "too numerous to mention." Read, in others and in himself. All men are not happy. Are ed us not to report his remarks, as his argument will be and judge for yourself.

one can be happy who is not virtuous. Can any one which he is preparing for the RANNER. MRS. FOX and MRS. PERKINS. test mediums, whe vere formerly in Tremont Row, have taken very eligible rooms at Dr. Wellington's, No. 2 Harrison Avenue

17 For Book Notices see eighth page.

phont over earth and its philosophies, over non-and the unsmation, over nonentity and all non immortality. The basis of a consciousness of immortality sleeps be live again?" He accepted the glotious truths of be live again?" He accepted the glotious truths of in the longings and in the desires of human souls, and here also is found the only sure and indestructible ha-Here also is found the only sure and indestructible ha-Here also is found the only sure and indestructible ha-Here also is found the only sure and indestructible ha-Here also is found the only sure and indestructible ha-Here also is found the only sure and indestructible ha-

numerical arrangement, I am indebted to my good if sincerely repentant. [See his "Warids to Come," friend Dr. Child, of Philadelphia. Here organically pages 160, 430-2].

all humanity passess these primates. The brains of As in merine life three fourths of a year are necessary some idiots have no phosphorus. Some idiots have to prepare the body for this life-and if a thousand imperfect brains; some merely deranged. An imper- years at one time, or three score years or lass now, in ton for the present. We refer our readers to a report fect brain without this thosphores, never progresses- the flesh for the next, or spiritual life, before material the deranged do improve. Is the one class without dissolution, it may be centuries, or thousands of years, Immortality? before the celestial dissolution. If etamal life is a gift of God to all those who preise

can be no progression. Are not some men like some him, and if he preserves those who love him, and will.

all men immortal? God intended immortality, but no embodied in an article in reply to Professor Spence,

be immortal without being good? Life is not forced Mn. THAYER .- This question reminds one of the opon any one. True, Its oligin with him is involun-older one: "If man die shall he live again ?" It tary. Is its continuation ? If he deprive bimself nn- seems to me that if the question is answered so as to

rightcourly of temporal life, may be not, by his own admit of the life of ane single human being, after wicked choice, deprive himself of eternal life? Is in death, the question is met in regard to all human be-

hundred years, he may and does cometimes take, by but a stern reality. sulcide or dissipation, life at twenty. God intended Mn. LovsLAND followed, touching the main points man's happiness on earth; man defeats that happiness of the subject in a skillful manner, but he has request-

nal life is a gift of God.

eternal existence without spiritual aspiration? Some takes away, and remingles with the great dreap of spirit.

men do not desire to live. There is constant struggle matter, for the reorganization of other men, then is heiween life and death. Life is a gift of man. Eter. there a great truth in preexistence. And the question nal life is a gift of God. But man defeats nature. Instead of living fity or a | and the "Concord of Ages," is nachimera of the brain,



### BANNER OF LIGHT.

ings. [Nr. T. read the twelfth chapter of flebrows, of inordinate vabity and selfadmiration. All this, they are indersed at Paris and Berlin, or until some however, was but the natural expression of his lively foreign philosopher is witting to steal and appropriate and kindred passages of scripture, to demonstrate that the immortality of men. women and children is a fixity i deallty, his delicate sense of the fitness of things, and them, and then they will be welcomed at he ula, culu: his absorbing love of beauty and harmony. He was, plineated by the press, and entertained by scientific in a most vital sense, unselfish, and generous, withat, gentlemen on this side. Our people and our filens, in the purposes of God. ]

insano person, but is immoriality to come respectively to each and overy soul? With some this may be a question, but with me it is not. I regret there is not present some champion of the views of Prof. Spence There is some time when the body possessed of the immortal germ, and differences of opinion doubtless ex-Ist as to that time. Prof. Spence, to illustrate, speaks of the seed which dies for lack portunity to grow; but it seems to no the elements of the seed do not die,

because circumstances have prevented its expanding into the tree. Mn. JAORSON,-I know this Conference is made up

of Spiritualists; but I am a Spiritualist in theory. though I have never witnessed enough of physical manifestations to warrant me in endorsing them. I would say that the question seems to be based on the idea that there had been no pre-existence of the spirit. and so the spirit which so suddenly came into existence, may as suddenly go out.

Now it is claimed that the soul is more vital than the body; that it-can exist independently of the body; that it draws the body around it, for its own defence but not as a necessary concomitant. It is well founded horror we feel when we hear men doubt the immortality of all mankind. Starting with the idea of preexistence, no soul who has breathed the breath of life. be it for seventy years or seven seconds. can over be said to die. Death can effect matter only. No one can have made up his mind within a few years concerning either side of a question which effects all equally, Sci ontific men tell us that the animal has no moral brain but man has, and the facultles which call that moral brain into use are of the immortal soul.

. MR. BURES .- What is the proof you require of the soul's immortality? Can any one explain the ques tion to a mathematical certainty ? Nothing, either in logic or science, can demonstrate it. But all men desire it, and it is the ruling desire of their souls. There was never a people found who had not the desire It was a current idea among the Greeks and Romans. and every nation on earth now clings to it, even the Hottentots and the Esquimanx. The Esquimanx did not get it from philosophy, for they have none. This universal desire is to me its greatest proof. For why do not all the nations desire any other thing, or state of life, with an equal force? Every other desire of their hearts is controlled by their temperature and olimate. It is a gift of the Great Father of Spirits to all his children. It is susceptible of Do argument. It is thrust upon, us, and we have no need to labor to obtain It.

MR. WAIT .- It seems to me wo have had so muc philosophical argument over this question, that we might be better occupied in some other way. It is clearly a question which cannot be settled by philosophy or reason. If we have the evidence that the sonte of men, women and children, who have died, do come back to hold communication with friends on earth, and bring with them the marked traits of obstactor which were thoirs on earth, we have no reason to dis believe in their immortality, or, at least, in their consoions existence after death. And if the soul goes out of the body before it had become fitted for the change, the work of unfoldment, broken off on carth, must be finished in the world beyond. I can only speak for myself, but my experience has abounded in proof of this statement. [Mr. W. related an account of an idiot girl, who appeared to a medium, and made borself manifest to him-the only one present who had ever known hor-by hor peculiar and characteris tio breathing. Also, of the appearance of his little daughter, three years old, who died two years ago, to a little boy medium, five years old, a stranger, on the day of her funeral.]

MRS. LYONS related a vision she had been favored with by the spirit of Newton, showing the relation of gravitation, the apple and the insect, to human nmortality. She said: of the truth of this thing I have no doubt; I have identified spirits who wer strangers to me. This scheme of immortality is a truth; but of the condition of all immorial souts I can not say.

The same question will be continued another week.

New york Department. 6. B. Brittan, Resident Editor. OFFICE NO. 148 FULTON STREET. M. LOUIS GEORGE JULLIEN. M. Jullien, the prince of orchestral leaders, departed

this life on the 16th of March, 1800, at Paris. He had

tion is not put as a speciality. If does not ask con-evening the immortality of the like, the infant, the envy, and uncorrupted by those petty jealoustes and be much Letter by being sent out of the country and projudices which are the common spares of parrow returned with foreign labols and Coston House marks. ulnds and unfeeling hearts. If music restrains and If any one doubts what we say let blue try the experisubdues the baser passions-if it be a great harmon- ment.

izer, that comes to banish discord from the scale of sciences in the Pog.

being-M Jullien may be regarded as an aposite of Even the scientific gentlemen of the French Acade-Harmon , where ministry may have left an enduring my, who are taken as authorities in this country, often record .n the minds and hearts and lives of thousands exhibit a strange want of discrimination in many of their observations. It requires but an ordinary mind

emperature.

to make a record of facts; but to deduce a consistant

RESEARCHES ON ANIMAL TEMPERATURE .- M. Der

All animal heat is evolved by the processes of vital

blood." as it would be to say that the stove, or the

furnace, instead of the fire, imparts the heat that con

verts water into vapor, or fuscs the metals. Heat is

volved, and these effects produced, by the process of

combustion, and diaction is only another name for vital

tus that "contributes to the calorffication of the

blood." any more than it is the engine and the boile

The diminished temperature of the arterial blood in

fountiess to be attributed to the separation of the car-

legree that this combustible element is disengaged, in

Dr. Lescarbault, who resides in an obscure rural dia-

triot in France, with only the most circumscribed

means and imperfect instruments, has recently discov-

ered another planet, of which M. Levervier had proph-

esied, but which the scientific gentiemen of the obser-

vatories, with all the skillful appliances of the most

accomplished art, had failed to discover. The poor

Doctor made his astronomical calculations on a plac

board with a piece of charcoal. Having thus deter-

mined the position of the planet, he was not long in

making the actual discovery. M. Loverrier visited the

learned but hitherte unknown physician, and has since

astonished his associates at the Institute in Paris by

an exhibition of the pine board and charcoal calcula

tions, which were carefully verified at the Observatory,

The government of the Emperor is doing more to

distinguish eminent men in the walks of Science, Lit-

orature, and Art, than any other government in the

world. That the claims of Dr. Lescarbault are being

appropriately acknowledged by the Government, the Scientific Press, and the Madical Profession, appears

from a paragraph which we extract from the Tribune's

and found to involve an error of only four seconds !

that calorifics the water.

A New Light in Science.

ubustion. It is not, therefore, the digestive appara-

SOHILLER AND CHARLOTTE.

It is said that the German poet Schiller realized his carliest public triumph on the occasion of the first stood and logically defended, requires a more subtile representation of his "Cabal and Love," at the Mann. and comprehensive mind. It appears from the sub elm theater. When the curtain foll on the closing joined paragraph, that M. Bernard is giving illustrascene, the enthusiasm of the people was intense, and tions of learned confusion and scientific blundering many voices called out for the name of the author of before the Royal Academy: the piece. The leading actor, who stood before the curtain, uttered no word of reply, but pointed signifi-cantit to a private hox more the stage. A deligate catily to a private box near the stage. A delicate youth, on whose ligh illuminated brow was thos scale of a spiritual mathood, stood there, alone—with fold-ed arms—scenningly transfixed, and surveying the ta-multuous assembly with a bewildered expression. The fellow students at Stuttgardt, recognized their school in the blood that proceeds to the blood stood to the calorification of the blood that proceeds to the blood source of the calorification in the circulatry strang the scale of the school of the blood that proceeds to the blood is owner in this apparatue in the calorification in the circulatry strang the school of the blood that proceeds to the blood in the blood stranged in the circulatory system is the blood in the blood is owner as in the hepatic veins. Third: Among the organs which of Lengefeld and her two daughters, who occupied a contribute to the calorification of the blood in the di-contribute to the calorification of the blood in the calorification to the blood the calorification of the blood in the di-contribute to the calorification of the blood in the di-contribute to the calorification of the blood in the di-contribute to the calorification of the blood in the di-contribute to the calorification of the blood in the di-contribute to the calorification of the blood in the dicantly to a private box near the stage. A delicate

Among the witnesses of his triumph was the Lady of Lengefeld and hor two daughters, who occupied a Court box from which they could see the young poet, The fair Charlotto, whon Schiller's love made immor-tal, was there arrayed in this robes of pale szure, and for the first time the beautiful maiden gazed at the ob-ject lint so excited the populace, and then the image and the spirit of the propie's idol, was enshrined in her own trembling heart.

er own trembling heart. Three years had clapsed when the Poet, who was returning from an excursion into the country, was en-treated by the friend who accompanied him to pass the the system, where the chemical process of digestion is night at the Castle of Ruolstadt. As the two young carried on by the action of electric forces, it is but natgentleman approached the castle, situated near the ural that the circulation in that region should be at a bank of the river along which they were riding, they higher temperature. Moreover, the thermoscopic do met the ladies of Lengefeld, who were out for an eve-gree will vary in different men and animals, according ning walk. And now, for the first time, Schiller be- to the strength and intensity of the vital forces, and held the sweet face of the pensive girl, whose destiny the rapidity of the consequent electro-chemical action. was mysteriously identified with his own. Together Strictly speaking, it is as improper to say that " the they walked to the Castle. When the evening repast digestive apparatus imparts constant heat to the was over, the centle Charlotte, scaled herself before a lofty window where a flood of moonlight was poured over the fair face and form, like a silvery baptism from heaven. Two hearts beat in unison while the maiden lightly swopt the strings of her harp, and sang so weetly that the poet compared the music to

"A lyrio voice from the Paradise niar, Or harp notes trembling from some gracious star." A ecrap from our portfolio contains the remainder

of the story: of the story: The next morning saw the young men on their way to the capital, from whence Wilhelm departed with his regiment-and Bohiller found himself again alone. But he did not for, get the fitre cacte of Lengdoùl, and it was with a strange yoi joyful thrill, that scemed like a premonition of the huppy in-ducness she would exert on his future, that Bohiller heard of Charlotos's arrival to Werlmar. She had como to pass the gay sceaon with a relative, Madam dei Bieln, an enthusiasite forch of Bohillor. At the house of this lady, the young poet resumed his aequalutance with the lovely girl, which soon ripened into a love, pure and clovated, as it was all-absorb-ing. bon in its passage through the lungs. In the precise the process of respiration, must the temperature of the blood be reduced, and the vital combustion must be correspondingly diminished.

ripched line a lowe, pure and crowteed, as it was an accounting. It was a gala night at the palace of the Grand Duchess Amelia. The brilliant suite of apartments leading irom the grand aslow in which Amelia, surrounded by her lutice, stood to receive her guests, was filed with jewaled women of every age, with their exvaledres, and in the dancing-hell the neusic of a chosen band gave out its glad invitation. Here there late, who was accompanied by the Baron and Madam du Stein, was joined by Schiller, who claimed her hard for the are taken which they sought her frierds in the con-versation rooms. On their way, Unsricht child Schiller that afternoon, destring her to return home the following morn-ing.

"The time of my vielt has expired," added the lovely girt. "The time of my visit has expired," indeed the devely girl. "I will be very happy to see dear wild Langerid again." "But do you is aro us without regret? Sweetest friend—" Bchillor's heart could no longer wars a mask—lis deep love found expression in cloquent, parsionato words, that called up as usawering cello lu that of the sweet creature at his alile. Long years afterward, when Loby, as helared to cull her, was his chertained wife, Schillor read her these flues, written on a culting her that heave wight. tton on quitting hor that happy night.

"What then I full, what breathed, my momery hence From that wild noment would to take hurden-It was the 216 of some discovered souse That in the hust's divine emotion spoke; That in the heat's divine emotion spoke; Long years imprisoned, and escaping thence From every chain the soul enchanted trake. And found a music in its own deep core, its holitest, deepest deep, ungreesed before. Eske melody long husical, and lost in space, Back to its home the breathing spirit earne; I looked, and saw upon that angel mee The fair love direled with the modest shame; I heard, (and heaven descended on the place) Low whispered words a charmed truth proclatm-Bave in the choral bynoms, oh spirit-shore, No'er may I hear such thritting sweeiness more i"

# SCIENTIFIC INTELLIGENCE.

They have a blind negro boy in New Orleans who is musical prodigy. Though his head and face have an diotic look, and though he is simple minded and al-

ALL SORTS OF PARAGRAPHS, -

most idiotic in general respects, his brain is a perfect cabinet of sweetest music, to which his clear and faithful cars cater continually, and which, whatever it recelves, it retains with a correctness and distincines which uticily ballies and dumbfounds all the provious ideas in regard to the faculty of memory which the auditors may have entertained. The boy's power in providential compensations which atons for deficien. Is my doctor,") to remember the name of the medicine. ies in the other organisms, at the same time that they ballie the closest researches of psychological science

theory, to form a thesis which can be easily underfor a clear solution of the mystery. Better send him this way, and have him examined by the Cambridge Professors. Perhaps they will be

blo to make a satisfactory "report." Too MUCH STURY .- The School Committee have for blidden the assignment of lessons for study out of school in the Boston schools for girls. The city physician had become convinced of the alarming orils resulting from such studies. The system of cramming the young brain, keeping up on unremitting pressure during and out of school hours is permitious, wicked and suicidal frequently resulting in broken constitutions, feeble ness, insanity and death.

The Boston Herald of the 19th inst. says :- "A gentteman in business on State street has been in s despondent mood for some days past, and this morn ing was so raving insome that he turned upon his wife and before assistance could reach her she was severely injured. The man was at last mastered and taken to the Tombs by the police. From thence he was taken into medical custody. Excitement caused by attend ance on the donunciatory preaching of Elder Knapp is the only known cause for the sad wreck of his mind." Wonder the Herald did n't say he was a Spiritualist.

17 With many thanks we acknowledge the receipt of a very beautiful, fragrant bouquot of evergreen and may flowers from Mrs. George Simmons, of Plymonth

Shocking revelations have come to light relative to the Coolie trade from the Southern ports of China. The information was derived from depositions of one hundred and five men, taken from Coolie receiving ships. An inquiry ordered by the allied commander in chief, showed that in three Coolie ships (American) and an Oldenburg bark. Coolles had been kidnapped and a nominal consent to an eight years' engagement for service in Cuba wrung from them by horrible nodes of torture.

OF Just as we were going to press we received a etter from friend Beeson, which will be attended to oxt week.

The New Orleans Picayune contains an extract from private letter, dated Mexico, March 28, stating that he British Minister has monosed a truce of six months at the utmost. during which a Congress in to be elected SPIRIT MANIFESTATIONS, by the different States of the Republic. This Congress is to be united in Jalapa, which is to be declared neg ral ground, under the protection of the English Gov. ernment, and, if necessary, of English troops. The Congress, to be voted by the nation, is to make a new constitution, which will be recognized, protocled, and enforced by Eugland. The clergy disapproved of the proposition, but if they refuse it the English Minister Cruz, where he will recognize the Juarez Government

"No wonder the ocean roars so angrily sometimes," solemnly remarked Jo Cose to Digby. "Wby?" calm of each week, commencing at 7 1-9 o'clock, until further no-y queriod the latter. "Because it has been erowed so tice. The celebrated Ballot Test, about which so much has ften," was the response. After which these eccen-

trics adjourned to Gillett's, to regule themselves with puff of his excellent regalias. A man's knowledge is his ammunition; it is his

isdom which torshes it off. The San Francisco correspondent of the Traveller says: "The Japanese ambassadors are here, and are baving a good time. They stand a good deal on rank.

and will have nothing to do with the indice." Jo Cose thinks they are too rank for the ladies to have anything to do with them. "A rotainer at the bar," as the boy said when caught

by a dog just as he was about to olimb onto the orohard ence.

town. Financial difficulties are supposed to be the

principal cause. It is singular the scoular press did n't say he was a Spiritualist. It is a remarkable fact that there was no row in Cor

gross on Thursday Inst.

mocked out.

labor of love.

Spring :-

2 3 We occasionally come across a chance and uncollected botice of some well established medical remedy which con-Yers hore than the most elaborate notice. A case in coint cours in the following extract from N. I. Willis's description of a this to Washington Irting, at Bunny Bide: "The hunof a rais to washington irring, at bunky blos: "To hud-ored isralla complaining a fitted of husespaces to bla voice, I monitored to him an alloriate i had later charced upon my-actifors afmilar trouble-sacking, accidentally, for norm belo to my hoarsebuse, hu an apothecary's shop, and gotting n lorengo with a most mysterious name, which I had alneo

found an invariable threat-deepener for three noice in the gainut. I contrived to call to memory the Osiawatamytic funertation on the box. ( Drown's Dreuchlal Treches.) and I was amused with the offertionate playfelness with which this respect scenes to be one of those natural gifts of Mr. Irving called on one of his theces (explatning solde, this

> COLDS .- Few are aware of the importance of checking a cough, or "common cold," in its first stage. That which in the beginning would yield to a mild remedy, if neglected soon attacks the lungs. " Brown's Bronchial Troches." contatoing domutcout ingredients, allay pulmonary irritation.

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> AND LEO MILLER, ESQ., AT THE

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Questions:

1. Do Spirits of departed human beings hold intercourse with men on earth, as claimed by Modern Spiritualinte l

2. Can the various phenomena known as Spirit Hani-festations be satisfuctorily and philosophically accounted for without admitting the agency of departed human beings t

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Having filled up spacions rooms on the second floor of the enforced by Eugland. The clorgy disapproved of the proposition, but if they refuse it the English Minister will immediately take his passports and leave for Yota will be given at the above rooms

ON TOESDAY AND THUBBDAY EVENINGS. been said by M. V. Bly and Prof Orimes, will be performed. N. B.-Investigators whose means are limited, or whose daily avocations proclude them from devoting the hours of day to investigating this phonomena, will derive much satis-motion at our availing meetings, as all have an opportunity of receiving satisfactory tests.

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fence. Charles J. F. Stone, Esq., a prominent inwyer of Plymouth, N. H., committed suicide. April 19th, at bis residence, by taking stryobulue. Mr. Stone was the representative elect to the Legislature from that town. Financial difficulties are supposed to be the N. Stone was consistent of pain, and continued application will consummate the way of the state of the supposed to be the N. Stone was consistent of pain, and continued application will consummate the supresentative clock to the Legislature from that the super supposed to be the N. Stone was consistent of a supposed to be the N. Stone was consistent of a supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the N. Stone was consistent of the supposed to be the supposed to b April 28.

M BS. MAY, A MEDIUM OF SUPERIOR DEALING powers, has taken rooms at No. 35 Beach street, 53 door cast from Hudson.) Beston, where she will receive those who deaire her service. Investids will be visited at their os in the city and vicinity when becemary. will 28. 130

discoveries have recently been made, of various stone MRS GRACK L. BEAN HAS REMOVED FROM NO. 50 instruments and other relies of an ancient and un-litudeen, where she will continue to give shifting as a known people, near the shores of several lakes in writing, trance and test mesium. If we April 99. Fascination,-Dy J. B. Newman, M. D. Price, 40 cents. The Sacrad Circle.--By Judgo Edmonds, Dr. Dexter, and O. G. Watren. Bound. Price, \$1,50.

OATALOGUE OF

5

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| not completed his forty-eighth year, when his ambitious    |
|------------------------------------------------------------|
| but too sensitive spirit bowed beneath the pressure of     |
| pecuniary difficulties, to recover its mortal equipoise no |
| more. While in Paris, and engaged in extensive prep-1      |
| arations for a grand musical tour through the civilized    |
| world, he was unexpectedly accested and imprisoned         |
| by some of his old creditors. The sudden destruction       |
| of his plane, and the consequent disappointment and        |
| mortification, proyed upon his mind continually. His       |
| proud but yielding and excitable nature-painfully          |
| alive to every discord in the scale of being, and of his   |
| own flokie fortune-at length gave way. He attempted        |
| suicide, as a means of escape from the rude conflict       |
| with unrelenting creditors who demanded the pound          |
| of ficah. Juillen could only answer the domand with        |
| his heart, which he did, and found repose in death.        |
| How many are doomed to write the philosophy of the         |
| world with empty pockets and stomachs, Heaven only         |
| knows.; Of this we are certified-Jullien adds another      |
| to the list of names, of such as have been required to     |
| sing the songs of the people white their hearts were       |
| -breaking. His brilliant but varied career of alternate    |
| success and failure closed abruptly and mournfully in-     |
| a Lanatic Asylum                                           |
|                                                            |

Paris. His career in that gay metropolis was short,

and not unaccompanied with and experiences. In public. He was the great interpreter-to the popular mind and heart-of the grand harmonics of the classic multitudes bad never enjoyed before-rendered in the most effective manner-and furnished on terms which placed his entertainments within the reach of all save the most indigent classes.

M. Jullion came to this country with his grand not less than seven or eight thousand persons. The ho is required to look at for fifteen or twenty minutes, tainments has left us a permanent investment of pleas- influence of the operator. ant memories. The series comprehended, in addition

dered with a fine appreciation of national characteris tics, and with masterly effect. In person and manners M. Jullien was eminently

ż

Hypnotiam no New Discovery. Many of the alleged discoveries in Science and Ar

amount to nothing more than the application of new terms to old things; or some unimportant variation in the mode of accomplishing the same results. The sev eral processes whereby the magnetic sleep is induced and claimed by the emplaies as so many seperate discoverics. Each aspirant for a name and a place in the an nals of scientific discovery, applies a name that, suits his fancy to the same subject, the essential facts and principles of which he was not the first to observe but which he has developed and illustrated by some new modification of the old process. The following paragraph from the United States Journal relates to a subject that has been discovered by a great many preidentity by the use of his mask, and the application of covery. a new aliasi:

world with empty pockels and stomachs. Heaven only knows. Of this we are certified—Jullien adds another to the list of names. of such as have been required to sing the songs of the people while their hearts were breaking. His brilliant but varied career of alternation a Leantle Asylum 1 In his childhood M. Jullien possessed a remarkable volce, and otherwise gave evidence of rare musicat genius. But the volce from which so much was an licitizated failed in his youth—in the course of the avered, porallone andy no politions will remain so, and musice the solution and the solution of the solution of the solution will remain so, and musice the sone became the maker of a naval band, and in the tacapacity was present at the battle of Navarino, where he witnessed in the start of a naval band, and in that capacity was present at the battle of Navarino where he witnessed in the start of a naval band, and in that careacity was present at the battle of Navarino where he witnessed in the start of a naval band, and in that careacity residence at Turin he returned to Parties. His career in that gay metropolis was short. After a temporary residence at Turin he returned to parts. His career in that gay metropolis was short.

Hypnotiam, as practiced by the English and French London he was more fortunate, and for nearly a quar. dectors, is only vital and mental magnetism under ter of a century he was a favorite with the English another name, and with a different process. Gazing stendily at a single point, or a particular object, calls the faculties home and concentrates the mind. From composers. He gave the million such music as the the state of abstraction thus produced, outward sensation is diminished by degrees, until sleep and consequent physical inscheibility supervene. These are but the natural results of this concentration of the

menities, and the consequent withdrawal of the nervous finid or sensational medium from the extremitles and orchestra in 1853. He was extremely popular with of the sensor nerves. It is a common practice with the musical multitudes; and his great Concerts at many psychological experimenters to place a small Castle Garden were given before assemblies numbering coin, or other object, in the hand of the subject, which

wfiler was present at nearly thirty of Jullien's Con- as a means of diminishing his powers of resistance, and obits; and the pleasure Inspired by those rare enter. with a view of rendering him more susceptible of the

The studity and cowardice exhibited by these who to the massive and imposing barmonies of the great were disposed to disregard Dr. Braid's experiments German and Italian masters, the National Airs of and testimony, are constantly illustrated very near England, France, America, and other countries, to. home. A largo majority of our scientific men and gether with the Scotch and Irish Meledies, all ren- institutions will only look at any new mental phenomena-especially if they are supposed to be subver-

sive of established metaphysical theories-when, in their estimation, the subject has been made respect- have recently been discovered in a house at Cambridge. prepossessing. His fastidious tasto, manifested even able by the attention of the foreign Savans. It is The documents are of much interest, and will add a in the amallest matters, in respect to dress and other only necessary to send our new discoveries and un- new name to the list of Transvers of the venerable personal embellishments, caused many to suspect him popular ideas to Europe, and leave them there until University.

Paris Correspondence: The government has paid to Dr. Lesentsetis an honor it idee not give its milliary herees or its distinguished men of any rank: with the decomition of the Legion of Honor, was published in the Moniteur's nucleo of holf so obumn, eigned by the Minister, solving forth the claims of the Doctor to public adminiter. The members of the Booler's called the *Press* Scientificace officier the Doctor a public dinner, but he refused because he could not leave bis pationts. The medical pro-fession of Paris renowed the edge, but he again refused; and now they are ratising by subscribtion enough money to buy him a set of astronomical instruments. The pueqie of the village of Orgeres and to M. Leverrier, "Our Doctor is a very wood man—we all love him very much; but he sciels has not you recouved a name.

### Living on One's Own Resources.

Paris Correspondence:

"Mulakoff." of the Tribune, in one of his Paris leters, says that M. Anechnier recently submitted to the Academy of Medicine a curious "exposition of the nanner to live on ono's self; or, in other words, cannihalism reduced to a civilized and humanitary institution." This consists of drawing the blood from the body in small quantities and drinking it. By this means the chemical action in the stomach is kept up, the consequent evolution of vital heat is continued, and life is prolonged. According to the Tribune's correspondent. this species of canasbalism is demontonders, each one of whom has only disgulated the old strated to involve an important lifepreserving dis-

"M. Ansolmier tried the experiment on two animals of the "A, Ansonnor trice the experiment on two Animals of the same age, and the same size and condition. If a depirted then both of all nourisiment; the one died in the usual period from starration; the other which he bled and caused to drink list own blood. Hve everal days burger than the first. From this, M. Ansolmier draws the conclusion that the system would be useful in preserving the lives of ship-wrecked individuals to such a point as to increase immonac-ly the charce of being saved."

Light Without Ment.

Du Moncel and Ruhmkorff, of Russia, who have been experimenting with a view to the production of an artificial light which may be used in the examination of the organs and cavities of the human body, have at length succeeded in developing the desired result. We extract the following from a Paris letter: "They employ the compty these of Gelsaler, which do not transmits calorio under the influence of olesaler, which do not transmits calorio under the influence of olesaler, which do not tubes are bent and interfaced into a labyrinity; and they thus obtain a viset quantity of light in a space so annil as will admit of its use even in a cavity like that of the nestrila. This light has already been used will advantage in the ex-nuluation of disease in all the cavities of the body."

MRS. HYZER'S LECTURES at Chapin's Ball are sur-passingly beautiful in style and intensely interesting in matter. We listened to her last Standay evening, and must say that we have never been obtertained more agreeably for an hour than upon that occasion. The lecturess is a very frall appearing lady, with a very beautiful; high, long and expansive head. Her voice is musical, and her manner so engaging that the vast crowd of people in the audience scemed spell-bound, so silent were they. Her style of speech is argumentative and persuasive, glittering with genus of wit and an intensely bright gliding of true sublimity—and with stentorian lungs and masculine muscle—in other words, were she at man, her powers would be unsurpassed by the orators of her age. It will be seen that she lectures again to-morrow evening, and will doubliess have the ball falled to overflowing.—Cleveland Daily Review. saved his bonce from being broken by falling upon an awning. few days ago at 11.55, went to a hotel, were married got dinner, and went whirling on their journey by the

The BANNER or Light .- This long look for paper

THE HANNER OF LEGHT.—This long look for paper has arrived at last, and is a good-sizeh, eight-paged ehect, conducted with zeal and ability, and devoted to the propagation and unfoldment of the elevating and putifying traits of Spiritual Progression. We are glad to find it among our exchanges. May its light never be dimmed, or its banner trailing in the dust.—The Rising Tide.

VALUABLE RECORDS FOUND -Some valuable records

account books, etc., belonging to Harrard College,

Switzerland and Franco. JUST PUBLISHED.

Walt. Whitman's famous poems. "Leaves of Grass." ITS TRUTHS AND ITS ERRORS." ITS TRUTHS AND ITS ERRORS." A BERMON. doitered in London, January 15, 1830. DY HEV. T. L. HARRS. New Church Publishing Association, 42 Blocker st., Now York, who will issue on May Jas, the first number of vol. 5, of the "HED AYD OF TAXANT MODERN SPIRITUALISM: complete in a 12mo, volume of 456 pages; are an ounced by Thayer & Eldridge of this city, to be pub lished the first of May, in the finest style of the art of book-making-with a steel portrait by Schoff.

Adams & Co.'s safe has been found with the bottom "HERALD OF LIGHT."

"A JOURNAL OF THE NEW CHRISTIAN AOZ," Edited by Ror. T. L. Harris. Price per your, SL.50. April 21 The lowest bids for the construction of Mr. Deecher' ow church in Brooklyn, foot up \$147,470; and \$50,-000 for "ehrinkage" and the expense is stated. For the INSTANC RELIEF and PER-MANENT CURE of this distyrating

STIMA MANENT CORP complaint, uso FRNDT'8 There is a puble organization of true women in Philadelphia, who, under the name of Rosino Association, have, during the twelve years of their exist BRONCHIAL CIGARETTS, ence, rescued and restored to their friends six hundred and eighty-four of the fallen of their own sex. This Nade by G. B. BRYMOUR & CO., 107 NASSAU ATREET, N. Y. has all been accomplished unostentatiously and as a

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HOPEDALE HOME SOHOOL. THOF BORNEY LAURING BORDOOL. THE next (Summer) Term of this Institution, thoroughly Reformatory and Progressive in its spirit and tandeucy will commence on WEDVEROX, May -cound, and continue TEN WEEKS. For full particulars see large cliculars, to be strained by addressing

bitalned by addressing WM. R. HAYWOOD, ABUE B. HEYWOOD, Hopedale, Mifford, Mass, April 14, 1660. 3#

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### 12.13 train south. These enterprising people are sup used to have made the heat time on record. Great souls are always affable. WITH US AGAIN .- We are happy to announce that ur old friend. D. C. Hall, the celebrated musician. and formerly leader of the old Doston Brass Band, has eturned to this city, after a successful tour South and West, and has formed a new band, to be known as Hall's Boston Brass Band. We trust that our friends a want of the best of music will remember him. To Correspondents. " L. O. S.," MARLEOROPOR.-You will see at once the im

Oh, busiest term of Cupid's court i Whon tendor plaintill's actions bring; Besson of froita and of sport. Ital, as aforesaid, coming Spring i

The birds aforecold, happy pairs i Love mids the aforecold boughs cashrince— In household ness, themalros, their heirs, Administrators and essigns.

A man who was cleaning windows at the Mariboro

Hotel, the other day, lost his balance, and probably

Two young and impatient travelers, A. B. Stock-

well and Kato E. Rooney, arrived in Springfield a

propriety of our printing your statement-which is impor-tant, if true-unless it be properly cudersed. Editors are bliged to be particular in these matters, you know.

have seen similar manifestations to the one you have de

crited : but such have no weight in the community unlet

"KATE MERLIN," a skoloh, is with us. We shall publish a

oon an we can find apace. "What is Carbox I" (No. I,) is on file for publication.

ropesty attested.

# The Messenger.

6

Each mentage in this department of the liannen we claim Lach means to the optartment of the partners we claim was apoken by the spirit whose barn it bear, through Mrs. J. H. Conast, while in a condition called the Tennes State. They are not published on account of literary saeris, but as tests of spirit communian to these friends who may recog hite than.

We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the ertunatheir earthenia to that beyond, which ring a bella the crouber ous iden that they are more than ring a bella. We believe the public should know of the spirit world

as it is should learn that there is avil as well as good in it. and not expect that purity alone shall flow from apirita to

We ask the reader to receive no dectrine put forth by opirite, in these columns, that does not comport with his reston. Each expresses so much of truth as he perceives-no more. Each can speak of his own condition with truth, while he gives ophions merely, relative to things not exnerfonced.

MESSAGES TO BE PUBLISHED.

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

From No. 10:14 to No. 1986.

10. St. Luuis. Saturday, March 31.—Lawrence C. Capton, Mississippi; Willin L. Board, Washington; Margaret Shay, Pemberton Mill Lawrence; Henry Sheridan, Camptown; Beteoy Waters, Destand

Fortland. Fenday, J Young Bate stor, Conco April 6-Invocation ; The Two Births ; Catherine William Flanders, Rockport ; Elizabeth Bach-

Saturday, April 7-Stophen Beardsley, Northfield, Vt.; Alleet M. Peterson,

Reet M. Peterson, Rochestor, N. Y. Turnday, April 10-Thou shalt serve the Lord thy God; anterine Mood, Millord; Nellio Atkinson, Nucleus; Alf.

Tereday, April 10-Thou shalt serve the Lord Hy God; Cutherics Mood, Milford; Nellio Atkinson, Nashua; Af. Henting, Boston, Hednarday, April 11-Michael Agin : Win, Evans, Boston, Fridey, April 13-The Kingdom of Heaven; Nathauld 7. Publick, Boston; Ella Augusta McThenou, Augusta; Fil-tinde Eckinst. Londow; John Carney. Saturday, April 14.-The first Resurrection; William La-throp; Jano Hegon; Jushal, Precent, Concord; Ellen Wil-son, Mauchester; Noah Blanchard, Boston; George Losson, Jacksonville; William Armstrong, Lawrence. Tuenday, April 17.-Spiritual Ultis; Thomas Theompson, RL Louis; Nauble Chanley, New York; Hurrist Bao, Hert-tont.

n. Wednesday, April 18.—Sally Ann Dradatreet, Boston : Mary Ionina l'ayron, New York ; Samuel Phillips, Boston ; Aunt Alive ; Samuel Jaquith ; Charles ; Iliram Thompson.

### "Are there any Idlers in the Spirit-·Land ?"

This is the question given us to-day, and an honest

This is the question given us to-day, and an honest one, to be sure. Idiencess is a feature that helongs only to the phy-sical form. The spirit is in no way allied to it, for the spirit is nover idle, but constantly active. Indeed we find more netive strength dwelling in the spirit of one commonly termed an idler, than we find any where else; for when the physical form is quiet, then the spirit is more intensely active. It kilors hard, never ceases to think, is constantly grasping at formething new, constantly asking and constantly receiving. The fills pertaining to the physical form are not spiritual— they belong alone to that form, and hence, when the form is cast off, you have done with these iffs. Idle-mess is a physical weakness. Thus we have no idlers in the spirit-land. Nothwithstanding there are many seate on earth, who of thimes, by reason of ill physical conditions, are idlers, nevertheless the spirit is never idle, but ever at work. When the spirit last enters a spiritual condition of life, it finds licelf surrounded by the now, the beauti-ful, the strange, the mysterious; and everything arround that spirit calls it into action. What is this, and what is that? how aball to crute the cave funds what is that? how shall to crute the cave funds what

life, it finds their surrounded by the new, the benuth-ful, the strange, the ensysterious; and everything around that epirit calls it into action. What is this, and what is that? how shall I potter to earth, and to whom shall I ge? are questions for its discussion. Verily, the apirit is ever editor-there is enough to keep it at work, and it labors willingly. It caunct, it would not, it does not, remain Idle. When dweiling in the physical form, the spirit is often obliged to dwell in durkness, obscurity, and may we say in heil, by reason of dark conditions periating to that form, that body of death, which for a time keeps the spirit in prison. The laboring mun tells you he is fired of his labor, that he whall rejoice when the time comes when be shall have done with work. Why is this? Because by evil conditions he is obliged to do that which is not agreeable to bis spirit. Ho is forced to it, and the spirit who is forced to dwell in conditions repay-ment to it, cannot progress. The spirit must progress ou willing wings, and if it ishors it must habor wil-lingly. And that is why spirits in thos print-like ad-vance so rapidly. They have no physical forms to retard them; there is no law of force which of these spirit is continually striving to soar higher into aome-that any spirit casts off the body of death, he al-ways pursues the sweat of labors in the spirit is not able to do so. . When the spirit casts off the body of death, he al-ways oursues the sweation pleasant to him. If he finds hencen in the study of the planets, he finds ad in it also. There are no stumbiling-blocks in the spirit from going wheresoury it will. Therefore that class of people called isles belong should be not arit. There are thus not here with us, and never can be; for, as naturo is never idle, her children cannot be. The germ of activity and hifts heo planets to the spirit from glong wheresoury it will. Therefore that class of people called isles belong along to cards. There are thus are idlers with us, and never can be; for, as na

Charlotto Drown. My name was Charlotte Brown; f died at Salets dhout hree years ogo-a little over that time. My mother ired on Easex street when I died; her name was Bert liteli year. I was horn in Bangor. Maine They did n't carry ma Into New York, 'cause they stopped us at quantaline) they carried us to a helt of a place, and ided mon after. I cause in the ship Josephino; i was they felt no Ided of consumption; but of that I do they telt no Ided of consumption; but of that I do they ten was for you know what that is, you land-lubber vos? three years ones a little over that thus. My mother lived on Essex street when I died; her name was Mary Vited on Essex street when I died; her name was Mary

If y name was Charlotte Brøwni ( died. Brømen skaper. Hins Naw Yoak, Cause Brøyteped as at titre specific and the state of the second of the state of the second state. The second state of the secon

Yes, sir, we have teachers here, and they bring you is back to earth when you want to come. No, sir, we do n't have to get a permit to come here -only from the gintleman who takes care here (spirit), and then he tells you when you can come. Purgatory is a place where you go to school. I naked when I should see the angels, and they said when I get good enough to. Angels are progressed spirits, they tell me, and that means spirits that know a good deal, and are very good-like things that are very beautiful, Yes, sir, there are bad folks here as well as there are with you. got so hear him I could n't help it. When he and in ther were together, they were in the West India goods business. I do n't know what he does now, for I do n't trouble myself to keep track of such as he. If he had n't wronged my father, he would never have died a drunkard, and I should never have taken the second the life I did. So he is the server of all working

I of a like to spake with father if I could, and my sis-I 'd like to spake with father if I could, and my sis-ter would. My mother would not believe about these things: my father would, for sister makes, him believe a good many of these things. Sho lives with a lady who believes in these things. I go there sometimes, and can see the place, and my sister, too; but I can 't tell where it is yot. March 24.

from each spirit whe comes to you speaking to his friends. My name was Georgo P. Wiswalt; I died at Balti. more about a year and six months ago. My disease of ago. I was a native of Boston, and have one broths et in trade in this place. by name of Charles. I have one sister living West—at what place I arr unable to itell you; for she moved there since I lot the earth life. I teel very anxious to open communication with my friends, as I left my offairs in a very unsoltied condi-tion, and i see my friends are having some trouble I might speedily do away with by a tw mononts' con-I was a holiever in the Swedenborgian faith; attend, at the weat the size we have been in the Swedenborgian faith; attend, at the weat the size weat the same to the size of the same sheliever in the Swedenborgian faith; attend, at the weat the time, whether my death was designed et the weat here in the Swedenborgian faith; attend, at the weat the time, whether my death was designed or acidental.

March 24.

### Estella DeJean.

Steppien Walker. Henry Walker, of New York city, writes to us in this way: He sits down in his bed.chamber, at the hour of seven at night, and encloses these words in six envelops, and bids us come to this place, giving an answar. The words are, "I eacle Master." He says, "Give but these words there, and I believe in Molern Bpritualism." I, bis unclo, come with the response. Stephen Walker, who died in Mexico in the year 1641. March 24. How unfortunate we are when we speak not in your language. Estella DeJean lives, and would speak to her mother. Was buried in Pore de la Chaise. Will my father go to the American medium? My father lives in Paris, La Rue de Pardou. March 27,

hood.

trance speaker.

### " Cody "

Dear father, don't you zeo there is a very great dlf-ference hetween the two things you speak of? You cannot zeo from my side, but will trust me. for you know I lovo to be trusted. You once told me you would never doubt. Dear father, if you will do as I told you when I last

Dear father. If you will be no fail to Cody. came to you, there will be no fail to Cody. March 28.

## Eunice B. Stovens.

Eunice B. Stovens. My dear child, my daughter, you ask why I do not tations at home. My dear, you invast tear more of the tations at home. My dear, you invast tear more of the neg why I do not, or ennot, comply with your wish, and so satisfy you and those dear filends who are with you, who are also dear to me. Listen, my child. You asked me to come here, giv. In a women and value would cannot here, giv.

with you, who are also dear to me. Listen, my child. You asked me to come here, giv, ing only my name, and you would cease to doubt. I new find conditious favorable to that wish. God help the unbelief of my dear, dear child, is the prayer of your mother. March 29. We are greatly pleased with its appearance since the enlargement. By intradict of the year of the unbelief of my dear, dear child, is the prayer of your mother. March 29. quiet growth is a healthy and a permanent growth. Our circles are largely attended, and many are inves-

before," bright spirits in the spirit-world.

"Sweet mother I my moments are rapidly speeding ; Bound am I new to the land of the blest;

Bound am I now to the philo of the best; Oh, call mo not back with by teners and thy pleading t Weary am I-let mu go to my rest. My litils feet stand on the dark river's side; But Joans is with me, I fear not the thie.

Oh, ewest is the her a construction of the test of the Estracting the visions that burst on my sight; Through periods of glory bright forms are appearing, Establingly levely, in gorments of white. And the gamien elysian—God's paralles fair, Of rainbow flowers—it is blossoming there.

But, list | for the breezes soft music are bringing; It floats down to mortals from yonder bright dom

But, list for the process soft music are pringing; It fonts down to mortals from yonder bright dome. Oh, sweedy the dear angel-children are sloging, "Come sway, sister spirit, away to thy huma, And see iloce bright scropts their golden way wing, While theaven's high scokes with moledy ring."

And would be thou from Elen in source ing. And would be thou from Elen in source ing. I go from thino arms with my Jesus to dwoll ! Good night, dearest mother I the angels now cleim me In the mercing-land bright there will breather to fu Oh, swithly these forms to the earth are dearending. And tenderly now clowe above me are bending?"

MESSES, EDITORS-MES. A. P. Thompson, of Lowell

SANNEL. CHARLES T. HANSON, JOUN W. WIEE, Standing Committee.

Sunday, April 15th, 1860.

AFTERNOON.

She said: As a body of people called Spiritualists,

we have as yet no presiding elders, no papes, pricets.

JOHN W. WINE, JOHN S. MAYO.

Lawrence, Mass., April 11, 1860.

reality.

John Brown. God rules, notwithstanding the judgments of men. March 28.

Caroline Mason.

your mother. March 28.

Caroline Masen comes writing to her husband. Willie, I left you nine years ago; six years ago I met you through a medium, now a spirit. Since ihen we have not met in any way. Como, eh, come again, that I may apeak to you to cheer you on your journey here in mortal; and eh, chide me not for this manifes-tetter. tation. March 28.

> Writton for the Banner of Light. TO A BLIND MEDIUM.

BY AMIDUS.

Though darkness shrouds the catthly sight. And voile thy mortal oye, Yet on thy vision bursts the light

Of Heaven's stornal day. Through all unseen, thy corthly friends,

Tet angel visitors you soo; The loved, the lost, the cherish'd ones, That were so dear to thee.

Let this for darknoss make smouds, And obset theo while alone : Let angels bo thy constant friends, Till thou with earth hast done.

Yet not to thee would I deay The mortal forms you love, I would they over might he nigh,

And constant comfort prove.

# CORRESPONDENCE.

"A FRIEND." SPRINGFIBLD, ILL .- Your enlarged paper, Messra. Editors, makes a very fine appearance ut we are particularly pleased with the introduction marked by the most correct, concise and profound ar-gument, and her style of diction happy and appropriof pieces that indicate an union of Christianity with Spiritualism. Coming as most Spiritualists do from ate, and highly interesting to her auditory. After the the ranks of the religiously indifferent or unbelieving close of the address she freely solicits criticism, and or from churches where oreeds and tenets and confes holds herself in readiness to answer fit questions, and sions are hold up alone as of saving efficacy, or cer elucidate obstruse points. Hor answers and expesi tainly of predominating importance to the soul's salvation, the first and ruling sentiment of the new con-vert is hostility decided and unwavering to Christitions are given with a pertinence and promptness truly admirable. We would earnestly recommend all our friends of progress, everywhere, who are in want anity-and the communications that come to them of of a public lecturer, to secure her services, as she is the crudest kind, or full of earthiness in most inevidently a lady of much merit, and very useful and stances, do but confirm this hostility. The abuses of Christianity have been its ruin; and Spiritualism, that instructive as a public speaker. has deep truth in it, will be retarded by its abases. and none of which are so formidable as this studied in the BANNBE. effort to explain away and bring contempt upon Christ and Christianity. We therefore think that the Rev Mr. Harris's sermon and Wm. Howlit's comment cannot but do great good to the cause. Christ taugh us to imblibe his spirit, to make our life conformabl to his precepts, to be like unto him, pure, peaceable MRS. A. M. SPENCE AT THE MELODEON holy, forgiving, etc., as ho was. Spiritualiam has no thing ligher than this-there can be nothing higher Christ announced-for it was but dimly understood be fore he appeared-the immortality of the soul. Spirit nalism confirms this: It is its chief mission.

Christ taught a retribution hereafter, and here we think the great body of Spiritualists err; they do not acknowledge much of a retribution to sin in the future; and yet the communications in your paper from depart-

creeds, or raling spirits in the body, whom we look that they had not gone in at the straight gate, that up to for the doctrines we are to believe, or for per-they had but little spirituality, had made no improve mission to advance our sentiments. This is a broad, ment, and that they may remain in this mane and free platform, and we are at liberty to present all

last Sabhath.

My key will receiled that I talked with him, advis-ing him with reference to some affairs material, a short furn before I left. I will say that I advised then as consigned to my best understanding. I see now I made consequences that I to will any that I advised then as consequences that I to will any that I advised then as consequences that I to will any that I advised then as consequences that I to will any the to a transfer and poetfor in and poetfor in any best and poetfor in and poetfor in and poetfor in any best and poetfor in and poetfor in a poeng man, is speaks with the fulling consequences that I to will any the say any dress, so I can talk with him. I will make things right. Things have not gone so far but they can be changed for the better. Now that I can add my sood, in my present spiritual condition, if my por has the good judgment I support into to have, he will grant use a ply lege. I have nothing more to say. I have spoken, not-withishing I was told I could not do so and to food be all the praise. March 28.

muts for a general Convention, to take into consider. condemn the usurer; but can you fad the church in ation the propriety of uniting in one common brotherthe world which does not count the nauror, and money. lender among the flock ? Is there a minister who

We have been favored with three lectures from Bliss owns money who will not put it out to interest? Scougali, of Rockford, in this State, a highly gifted The Christian church is loud in his denunciations of infidelity. In the society of superstitious and bigoted The BANNER is highly appreciated here. I take five mon there is little intelligence, and so not strength of The BANNER is highly appreciate action in reading mind there is nucle intengence, and so not strengen of other papers, but receive more satisfaction in reading mind enough to grasp a doubt; but where genius and the BANNER than all the reat. Buccess to it. May it science light up the world, you find scopicies ramever continue to spread its fair folds of light to guide pant. The genius of Prance and Germany have run into delsm and infidelity, while the simpleminded

men and women taught to renounce reason and cling to faith as the anchor of salvation, tread the read to the church by habit, as the ox his daily path, dead to the living inspiration of the soul, and conscious only of the creed on which they essay to float over the river of time to the shores of eternal rest, A clergyman of Chicago, not long ago, in a sermon, said he was "alarmed to think how infidelity was sweeping in the women of America. It was tainting the fairest of the land. Where ten years ago a female lufidel was tigating its truths, and becoming convinced of its Intellects of the country have run into scepticism."

Christianity fails to meet the wants of the people, Death has been busy in our city, and we are called and the living truths of heaven are sweeter than the upon to chronicle the demise, March 20th, of Willie old, decaying, slowly-putrifying remains of Obristian. N., only son of John B. and Lydia S. Hardy, aged ity. Yet Christianity has done its work, and a noble five years and four months. Thus in a few weeks our work it was; and now we are ready to lay it in the medium has been called to lay in the grave her two tomb of its ancestors-with old Judalsm, its parent. and only children. "They are not lost, but gone

There are many Spiritualists who do not like to hear the church lightly spoken of; who are shocked at the idea of Christ being called a man; who are as tenaclous of the Dible as of the feelings of God himself. Such Sniritualists had better not come out of the darkness of theology till their eyes are able to bear the whole light. Many seek to confirm Spiritualism through the Bible. It is needless. As Christianity took the place of Judaism. so Spiritualism will take the place of Christianity; and Christianity, having had its day, will go and lie down in the tomb beside Judaiam, and its name be recorded in the category among the things that were.

The men of the day of Jesus were men of ill-repute. Who bore a worse name than Jesus? Who suffered more persecution than Paul and Peter? Yet their suffering tended to increase their spirituality, and the world reveres them all the more for their pains and troubles. So Spiritualists are the victims of persecution to-day. But every pain added to their heart becomes a nower which aids them easier to develop into saintship and angelhood.

Spiritualism came not morely to introduce phetrance lecturer, has recently supplied our deak some eight Sabbaths, and is engaged for June 2nd and 24th. nomena, but to demonstrate eternal life. Spiritualista Sho is controlled by a high order of spirits. After her who hung with delight over the tiny raps or the tipentrancement she usually calls on some person present ping table, and went into ecstacles over the communito propose a subject as a basis of her remarks, which, cations from the dear departed ones, now seem to have their curiosity satisfied, and they neglect the means when furnished, she treats with an earnestness, clearmest nearly speakers. Her discourses are informly But Spiritualism has not done its work yet-it has

a greater one to do. It will soon have a controlling power over government. Your government will never be elevated, till your religion is revolutionized. It is now built on the laws of Moses. and so is kept from doing its mission well.

But politics is not by any manner of means its only field of labor, nor the most important. It will elevate woman. As woman is now, you have not to go into the brothel house to find the prostitute, but you find her signet on the face of respectable woman in community. Spiritualism will elevate her to a plane from which Christianity and Judaiam have exiled her, and Although unsolicited by Mrs. Thompson, you will make her assume her place in the universe, which she confer a great favor on her by inserting the proceeding merits. And Spiritualism will go into the prison houses and inits, and release the bondman's soul from the chains of despetic passion, that he may assume again the form and soul of manhood.

### EVENING.

In the evening the quartette club mang this beautiful song by Jehn B. Adams :

" Bo strong, O Soul of mine, bo strong to bear Wintower faito o'ertakes theo; strong, and know Within thy deepest conscionations that he Who hash all power dath jore and watch o'er theo. . Mrs. Spence, after an absence of several months. again made ber appearance before a Boston andience

When the night ruleth, when the moon and stars on other paths do shine, but not on thine, Trust thou in blin who made them as they are, That he will soud thed sunlight from star.

Be strong, be eaim, be tresting, and be firm i O. float that I have nourished : learn to five In him who mule the?, for thou arts part Of his great self—ito near his beating heart."

Mrs. Spence's evening effort was a continuation of the same subject she speke on in the afternoon ; "The

I was a helicyer in the Swedenborgian faith; attend-ed the new church, but was not a member. I find that all classes of spirits have the privilege of communing with all classes of mortals, a knowledge very gratifying to me. I suppose it is not necessary to enter into any lengthy discourse in order to attract the commune with them. I was toid, by coming bere and stating some facts. I might receive a call to come near er. I ask for an early call. for I aim now in a condition to communicate, and I may not be in the fature. I was a loweler by occupation. March 24.

himself. I be that a fier I have succeeded in opening communion with my father and family. I shall be better flitted to commence life anew. The attachment that existed between my friends and myself was strong, very strong; death did not even shake it, and I must return, if I would be happy at all. My father and friends are almost wholly strangers to this philosophy; but as my father is liberal-ninded and always disposed to look at all things presented to him, especially if they bear the scal of mystery. I feel quite sure I shall be received, and, after due consideration, welcomed. Mary Robinson. My dear husband and friends, when I left you I did not suppose I could return as I now dot but the way is open to all, and will you not be glad to know I am able to control a medium to tell you I am happy in my naw home, now that my weak, consemptive body is laid in the grave? Will you meet me, and let me speak to you, as I wish to, in private? I will not let you go away doubting. Marr ROBINSON, of Boston.

With your permission, I leave, hoping and expecting to meet you again. Good afternoon. March 27.

### Charley Johnson.

. March 27. I heliere it is your custom to receive certain facts James William Cabbotston.

George P. Wiswall,

rtainly am. I was a jeweler by occupation.

Mary Robinson.

Stephen Walker.

Total Depravity.

David Emorson.

I wish I had n't come. Tell my story? Well, my story is, I am dead, and I gin't dead. Where the d-I be I? In Boston? Ch. I be; but where about?

[The party being rather slow in speech, we asked

him to go on with more rapidity.]

March 24.

onward-the voice of God will speak to you in every atom, and your senses must feel that God is calling you; and as you are his child, you must oney. March 24.

## W. F. Johnson.

W. F. JOINSON. Woll, some folks may like this way of traveling over the road, but I do n't. You better teach this medium to wear different clothes, if you expect me to come. Well, what do you want of me? My name? Just as though you did n't know! Can't see ma! Oh-yes. Well, my name is UIII Johnson. De you know me now? I want my sister to go to the Indy [medium] in the back room. I may as well wait for the sun to move out of its place, as to wait to talk through this medium.

It's strange how a body will catch things; oh, pass-ing strange. When you get near earth. It's either too bot or too cold, too wet or too dry, too close or too fras. I believe the rheumatism will stick to me through all eternity

I am just the same as when I was here, only I am d to the rheunation unless I get

[We leave out some expletives which were spoken, and which gave rise to the ensuing question.]

and which gave rise to the ensuing question.] Do I swear when I am in spirit-life? No, no; nor do I want to. Only when we come in contact with these physical things, we feel just as wo did in our own. I see no difference, except in these trappings, referring to the medium's clothes.] I don't have things to annoy me when I am away. Good God, do n't you understand this? Yes, the spirit slips out of a great many ills when it same as when hero. And when I contact with a physical form, it brings out the evil in me. If you were cased up in a small box as I am. with a big fire behind you, you'd perhaps bo us I am. If you were

behind you, you 'd perhaps be as I am. If you were ine, you would be as I um; but, seeing as you are not

ue, you might not be as I am. There's a fair chance everywhere to get slong when you do n't have anything to trouble you; when there is anything to trouble you, you will fret, and perhaps

if you'd traveled round with me for the last fifteen

If you'd traveled round with me for the task lifter or seventcen years of your life on earth, you'd say i was decent now. I don't know as 1 have progressed any, for if 1 had the pains and aches I once had. I should swear as 1 need to do. My coming back here is a matter of accommodation to ny folks. If they can gain anything from me about my condition, or about theirs, I will give it to them. This giving people advice. I don't think much of. If you give it, and it does not accord with their own feel-here. I are the seven and the seven of the seven feel-here. It is the seven and the your own business?

you give it, that it does not necessary with the own feels ings, it is "D — you, mind your own business?" Everybody hus a standard of right for binnelf. Yes, 1'll explain my standard of right. It's to do as 1 please. That's my standard. Everybody has a right to do as they please. Yes, I had a religious belief before I died. It was to do ny train before radic plant to do.

to do as well as you know how; and, in chort, to do just as you d--- please. Some people who are about no, who have got ont of

their troubles, are happier than I am. I shall be hap-pier one of these long days and short nights. My object he coming here to-day is to get a chance of talking with a sister I have got on earth; and, my

no prospect of doing it, unless I come here add) i see no praspect of doing it, unless i come nerv nd ask for a chance. My God1 this company won't go to hell because I

My Goal this company won't go to hell because t swear! You are all right—you do n't choose to go to heaven on my car. Of course you can't go on mino— it's only hig enough for me. If any of the boys would like to talk with me, and will give me a chance to talk with them, I'll bo happy. Good-by, bub: good-by, sober-sides, over there. I'll' take you round when you get here. March 24.

Total Depravity. Are not a cortain portion of the human family bern totally depraved? This is the question before us this afternoon. The condition of our medium will not admit of lengthy individual control, therefore our answer will be brief. What a question for a child of God, born under the hight of the nineteenth century, to ask I How devoid of true light, true sympathy and love I God, or Na-ture, is no respecter of persons. He gives and the all illionally, and every child of God, or every member of the human family, is here unto eternal salvation; and thus he cannot be totally depraved. The very laws of blue being prohibit this, and would cry out in thunder-tones argainst it. On the contrary, we will inform our questioner that every child of God is horn pure and holy. Every Hving soul unbered into the material life is unbred in with purity and porfection. God hath set has seal upon all, and pronounced all good; where, then, is total depravity among humanity? There are no combinations or conditions of life that can produce this state. I care not how low the person may have sumb, have low his condition in life, them is no such

I'll travel now, and help those on the other aide.

A person in spirit-life who has been antagoniatio us for some months; it seems anceeded, for the first time since our circles were resumed, in his endeavois to break them up. Several spirits tried to manifest. but were not able to do so to any extent.]

### Levi Camden.

the is the other and the second it loss of life that can produce this state. I care not how low the person may have sunk, how low his condition in life, there is no such thing as total depravity; but evertasting goodness, that God-given principle all inherit; and as sura as you are a child of God, so sure will you become hely, pure, perfect. All nature proves this true; and if all proves our theory, surely there is no proof of total deprivity. While our questioner is viewing the abades on the pictures at life, we will point lim to brighter scenes. Who were the might army bearing the signet of puri-ty? They who had come up through tribulation; they who had passed through the material life in its lowest conditions; they who had wandered among the lowest can eitertain a thought like the one our My name was Levi Camden. I belonged at Augusta. Moine. I was drowned on the twenty-first of March. 1859, from the schooner Amelia. Your guide will not let me speak longer

March 28.

## Nathaniel Morton.

I will reply to the lotter sent to you for the as as conditions will admit. March

### Ebenezer Low.

Ebenezer Low. I lived seventy-one years on carth, and I don't recol-lect of ever commencing anything with a right good will, without finishing it. I was told when I first undertook to speak here to-day, that it would be impossible for me to do so, inas-much as I should be powerfully opposed. But i said, "inasmuch as I have privilego given me to-day to speak here, I shall do so by the power of Him who has enabled me to live and move over many arough path." I do not know the brother who opposes me, but if I can ald him in any way. I shall do so. But he has one lesson to learn, and that is, that man should stand on his own rights, and not ou those of others. My name was Ebenezer Low. I have a son in your elty, and I purpose to open communication with him. As God is all-wise, all good, all-charity, who of his oreatures can entertain a thought like the one our questioner has presented to us? What father, moher, brother or stater will write total, depravity upon the noni of one they love? What member of the Caristian church will east their own child into the holl they pleture? Not one. It is for those who are outside the church, and they are the totally depraved. But where are they? Not anywhere—not here, not in bell. The shades of life are given to make more brilliant the noon-fide sun. These very evils among you are shed-ding dews of punkshment upon the rout who sins, and bringing it into a more perfect condition. Every ill of life is a stepping rione to progress. Every curse excepting the lips of the proface one is a blessing to inin; it is a casting off of the evil in the spirit.—sparks from a fire, which will purify the spirit.

My name was Ebenezer Low. I have a con in your elty, and I purpose to open communication with him, if I can. He has many in the spiritchand who are anxious to communicate with him. A mother, a sis-tor, grand parents, and many others—acquaintances. Insueach as he has so many friends in the spirit-world, I am quito sure he will be willing to open communication with them when he learns he can do so. It is well enough to attend to the body—to all its wants and necessities; but it is equally well to tatend to the spirit. him; it is a casting off of the evil in the spirit-sparks from a fire, which will purify the spirit. Oh, our questioner, cultivate the God-given gift of charity, and you shall not ask if one soul is degraved. Look into your own soul, and if God there will tell you there is one totally depraved, we will resign our mis-sion; the wheels of the car of progress shall cease to revolve: fife shall cease, and midnight darkness shall settle upon the universe. No: God will tell you that none of the kuman family are as you have pletured. No: God is alt all. existing in the elements of evil as well as in those of good. Step up from the dense darkness, and thy soul shall fiel upon manus fit for angels. March 27. attend to the spirit.

It is walts and necessities; but it is equally well to attend to the spirit. My san says. "I suppose there is a hereafter, and if tied is just, as I suppose him to be, I shall receive jus-tice at his hands." That is well, as far as it goes; bat it does not go far enough. It is a hard position to be in, to stand In the spirit-world without any knowledge of your condition in life. Yet that is the position my son must stand in if he comes to spirit life as he new is-relying upon the justice of some one else. To be sure God is just, and will do just, because he cannot do wrong. But (God has opened a way by which man may know of spirit-life, and if man does not improve his opportuni-ties, it is not God's fault.

epirit-life, and if man does not improve mis opportan-tics, it is not God's fault. I will here inform my son that I have been miserably unhappy on account of my ignorance. I could take no one step, because I knew not what step to take, I was ignorant, and have been unbappy. Now I want my son William to let me have a talk with him. I am a strightforward mak, and [ care

bin to go on with more rapidity. ] Do n't hurry a hody. I was hurried into the grave, and I won't be hurried now. You attend to your busi-ness, and I 'll attend to mine. If it wasn't for the fitching I'd get along well enough: but with it. I ena't get along at all. I had the small pox before I died, and I're got it now. I know what I came here for. Because I said I would, if I died for it. Bat I would a't come again if I know-ol I'd er to beaven the next minute. 1 Now I want my son within to let no nave a taik with bim. I am a straight forward man, and I care not to dress up my language with flowery words; but I care to induce my bey to receive a knowledge of the eternal world. I can point out many difficulties in the way of his progression, which he may as well rid humself of as not. But as he does not see them in their true light, he does not attend to them as he about day ed I 'd go to heaven the next minute. Yes, i will give you my fall name-when I get ready. Well, it was David Emerson. I lived all round the should do.

Charley Johnson. How do yoa do, friend Berry? I am Charley John-son. We are having a bit of trouble on our side, and ne one can come but me, as yet. Your antigenit in spirit-life and Dr. Kittredge are having a bit of a muss here. To a half not." Now I am here, speaking, and giving him the Ho, He is a prety good fellow in his way, be will have it, or light for it. The good doctor is opposing him stoutly, and he has broken up our first circle; but that is nothing, you know. I 'li turved how, and help those on the other side. Spiritualism is not now agitating the popular mind ing of these incumbrances into the fature world would in the manner in which it first presented itself. Its She said: We have in our afternoon's discourse probe equivalent to any punishment he has announced as characteristics have changed. Its first manifestations claimed Spiritualism the Liberator of Mankind. We impending against the wicked hereafter. (Jesus Christ were of a phenomenal nature-styled miracles; and have also stated that Christianity was not to be conwas an Orientalist, and used the figure, metaphor and the world never saw such phenomens before, The tinued as the guide of human progress, but will take strong diction of the time, or he would not have been understood, or been able to have aroused the dormant, existed before, as it did then; never before was the Luther declared that God could have kept Noah and natures that he addressed; and it was all perfectly con- time when it could appeal to the intellect and to the his animals a year without food, as well as Moses. genial to such a soul, in whom sin was exceeding sinfol, and its ulterior consequences more to be deplored gave birth to an agitation such as the world never for thirty days. To believe this, he requires you to than language could express.) To be sure there are experienced before. The enemies of the new truth it have faith; it is not a place where reason can be of some gems in these communications of your paper. and are valuable as illustrating, whatever their out, ture, and if let alone, would soon become axtinct. ward may have been, a pure and loving constitution But they were not philosophern, or they would not we do believe that the wine and bread taken at the of soul-many more of these we desire to see. I think flatter themselves with a delusion so vain-for no truth, Lord's supper, are truly and corporeally the blood and again that the famillarity with which these beings immortal as God, can ever die t

approach and communicate with men, the least spiritwith the plane of mind that attracts them, is full of been treated with derision, contempt and reproach. Men have opposed it because they said it was antagoperil to the only valuable spread of Spiritualism. Its sneers upon Christianity, doubts the thrusting forward of the free thinkers of the past as our models men whose characters illustrated little that was worthy of imitation, however much on some points they may have been in advance of their time. Give us a Chri

tian Spiritualism, we say-any other will sink into oblivion, unsettle moral progress, and leave the world worse than it found it.

"CLARA," ADRIAN, APRIL 9TH, 1860 .--- I feel inellned to write you a line from this point. My mother, tion. The Christian Church has styled Spiritualism a no people in the world so well prepared to receive sister, and myself, left our home in Wisconsin for the boresy, and rent her garments and polluted her lips by East, as missionary laborers in the great field as at opposition to it, not because she has no such claims. present open to mankind, on the 21st day of March. for she stands ou the same foundation, All there ever was of Christlanity which commended

As is generally the case, so is it in Adrian-but few

and on these few falls the labor of resurrecting the Some of our first speakers wish Adrian, and the fires influence of all good nen who have lived and died, over the result of the teaching that reason should be ab.

nounce her little sister Spiritualism, who comes teachkind; my soul yearns that all other souls may see and ing similar sentiments to berself ?

Christianity bids you renounce omens, signs, dreams, earth's sphere; that markind may five, not after the isms and seisms. See whether the Christian church are would not have been God if he had not healed the lusts of the fiesh, but after the desires of the entric herself rejects isms and scisms; let her make an appli-lack, raised the dead, and turned water into wine; and that we may all be made purer, better, and holier, by cation to herself of Christ's parable of the beam and even now the man is worthined more for his miracles the mote. As for dreams and omens, they were in then for his teachings, and Paul and Peter are revered. I am at present stopping at the home of Mr. N. Do. terpreted by the elect of God in the experience of the more for what they endured, than for what they did. ano, a man whose soul is warmly alive to the wants of past-by Joseph and Daniel; and why may we not judge Spiritualism to day holds the relation to Christianity humanity, and whose little family numbers among the of the present and future by the past? They tell us which that did to the Mosaic age. that the dispensation of Mosale times has been with.

drawn, that angels in heaven had rebelled against Mr. Sibley ranks foremost. The glits in this family are seldom combined in others-the power of healing giving dreams and prophesyings to the children of under the divine influence of music; and their powers men. If the angels turned out of heaven cause people hy spiritual mediums were recorded, we tenture to say to dream dreams, it is necessary that people should the Bible could not hald them. are at present taking a new form of development.

R. H. BURDICE, SYRACUSE, N. Y .- I wish to make to teach that philosophy. If there is but one science Christians were fain to believe without examining. public through the BANNER, that Mr. John II. Jenks of dreams, then both good and had spirits have access whatever the priesthood hade them receive, whether it is an advocate and zestous defender of Spiritualian to the same principles; and it is important for man to related to the celestial or terrestrial worlds. As nat-

Mission of Spiritualism in its relation to Christianity practical utility, the necessity of Spiritualism never its place with Judnism and other forms of old religion. bearis of the people as it could then. The tiny rap Elijah and Christ could have subsisted without food advanced, suggested that it was only a freak of na- any service. If you lack fuith, you can never be a believer in the Christian religion. Again, he says, body of Christ; and he that would be a Christian must

Spiritualism has been opposed and ridicaled, and all have faith that he has in the bread partaken of the al having the greatest affinity with earth. or certainly who have chosen to rely upon the unseen monitors, have body and in the wine of the blood of Christ, and must withhold asking.

. This is the practice and the theory of all Christian Spiritualism, in its present leading aspects, repels the nistio to Christianity; and they have invoked the theologians: reason should be rejected, and faith only. Burral mind of Christendom that will not submit to power of the legislators to prevent its spread. In relied on. This degma of Lather represents the whole sponse, Alabama has lifted her puny hand against Christian Church-Roman Catholic, and Protestant, t; California would follow if she dared, and the and all.

largers and other publishers would recommend a If we look within the body of Christianity-beneath renewal of the spirit Christianity has exhibited to the deep, dark folds that wrap it so closely, we shall ward her enomies during all the past thousands of see a snark of dyinity colled Truth; and it has been the duty of Christianity to shield that truth until it

Maledictions are noured upon it from the palpit. became fully matured. Here is one of its uses which because the priesthood find it a lever which is prying we have spoken of. Christianity stands upon pheno-off the burden of ignorance and especiation which has mean, or miracles, as its foundation. When you have

crowded the people down into abjection and degrada. faith, you are prepared to admit anything. There is Spiritualism as the Christian sects. But they dislike the source from whence it comes. If it had come through the anointed priesthood, it would have made a new era in Christian glory; but when the carpenter. itself to the hearts and souls of men, was inseparably the sailor, the farmer, the helpless woman and the laterwoven with the strange miracles of Christ and illiterate man, become the prophets of the new trath, the apostles. Her creed enjoins, in connection with surely, they say, it must come of the Devil. Perhaps a bellef in the three persons of the Trinity, a faith in you think it strange that well-informed and intelligent the communion of saints, or, in other words, in the men and women should spread this cry; but it is only

The phenomenal Spiritualism of this ninetcenth cen. tary is only a continuation of the miracles of the day of Jesus, and the same bldden law governs both. Je-

Miracles are being performed under the new dispenation which far supercede those of Moses or of the God, and he tarued them out to wander on the earth. Apostles. We read of only some twenty four miracles orformed by Jesus; but if all the miracles performed

In ancient times faith seemed to bo a virine, and the

Have given a course of five lectures in this place, for which I received \$5 47.

are taking an active part in the barmonial philosophy, rest until they become weary in well doing.

are being stirred which shall kindle into overlasting mortals on carth. Then why should Christianity de jured, and faith put in its place. day. God bless that time, and haste it unto all man realize the glorious beauties of spirit-life, white in

bathing in the pure spiritual waters of eternal truth.

the gems of earth. Among the medium powers of Adrian, the family of

know the philosophy of dreams. Spiritualism comes

### BANNER OF LIGHT.

## urally as corresponding fruit will follow the planting of the most, so this blindness of faith led them into the darkness of superstition and ligotry. Bian first moule to understand the laws of his

own being. Christianity never gave life to his soul, and never was intended to do it. Lot her receive justica at my hands, for I would not dearlys her of a sluglo houor site has won. Hhe has defended the immore consider the teachings daugerous, as respects time, tai truth from profane and criticizing minds, and hus atthough they may not be so as regards efernity. not even allowed it to be reasoned upon. We would speak of Evil not as a principle colluint.

ent with truth, and as immortal as the decrees of God, but only as a surplurage of feeling in a right direction. It is like too much of a good thing, werse than none at'all. Fire, water, heat, and cold, are blessings, but more than a sufficiency of them, they become dangerous. So It is with ideas, which are called ovil.

One result of Spiritualism will be, the spreading of Reason-of reason so strong, and yet so refined and gentle, that we may not be afraid to trust overything to its keeping; that reason which will "provo all things and hold fast unto that which is good." Freedom from all restraints of a sectarian or physical nature will be another result. The knowledge of good and cvil have made men and women clamorous for the freedom that has been denied them, in politics, in morals, and In social life.

What if Spiritualism were swept away from existence. carrying with it all the teachings which it came upon earth to promulgate? Might would become the motto of the world, and right, weakened by the contest, would die for lack of support. But Spiritualism will be like the David, and slay the Gollah of wrong with the pebbles of truth, without shedding his blood. Her effect you will witness in the result of your next Presidential campaign. The Church and the State foolish virging who had not their lamps trimmed ready tation of your facultles to know your nation is in danger. Politics will rage heavier and more powerful at loss of friendly trade relations between north and south. The two sections of your common country are arrayed against each other like Cain and Abel, and one will surely destroy the other, unless a power interfores might y to okeck, and strong to mend broken con-fidence, and a fractured brotherhood. The cause is real, and tangible, though its effect is as yet a shadow. Spiritualism is the only power which can provent this diesstor. Everything else is impotent and valn.

### Written for the Bannor of Light. THE VISION. Insoribed to Mrs. Amanda M. Spence.

BY R. LOUISA MATHER

It was the midnight hour-eweet shoop had scaled The weary eyes of obliditood, and their forms Loy like the violets 'neath the midnight skies Of giorious June, embalmed with fragrant dow Earth's weary ones, in poverty's seant home, Folt the rich blessing of refreshing sloep, And in their dreams came cherished friends once more To breathe a benieve of hope and strength Into their fainting hearts, to chose them on Through earth's and mazes till they gain'd their home Their rest amid the summer bow'rs of heaven. Oh I one there was, who, at this "neen of night," Caught glorious inspiration, might and power In visions beauteous, solemn-to her sycs Appear'd a pyramid of craggy rocks Uprising high, rock piled on solid rock,-She saw horself by spirit guidance led, Herself, and one far dearer than borself. Go on securely till the tonmost rock. The dirzying height was reached. Then faintness ato Upon her spirit, but the strengthening voice Of her companion said, "lean thou on me, I will protect theo till life's latest hour; Ay, more, we'll go together to the land Of life and bloom immorial." Then the life and bloom immortal." Then there came The spirit's voice, sweet as the breath of flowers, Infraining sta moved of non-control o nga spinotes, "Here, mortal, look theo down from this proud beight, See, spread before shy gaze thy life-long work, Thy blessed mission to reclaim the lost, To breathe the size of hope through sinful hearts, To who the tears from and humanity, To take away death's sting, the grave's dense gloom, To one the prison doors to captives bound In sin's dark thrall, to bind up broken heavis, To sollo old Error's fortress, and lot in

The light of truth and hope and joy supreme.". Bhe lookod-sho saw processions dark and dim. Funercal, woird and ghastly-death in life, Tombs, unflightened by the light which glowe From immortality-remorse, doupair. She saw the batts of Pleasure, felsely called, The wreath'd and flower-crown'd volaries, licard strains of music and the dancer's feet t Kept mournful measure—hopes, that long ago, Eit hearts replate with innocance and lov: And as she gazed, the flower wreaths, blighted, fell, And, in the lone heart-chambers, memory weke With dirge-notes of the and and buried nest. Bite gazed into the secred, old domain Hold by the churches, like the errap of fite. Ob 1 what a sight 1. Tradition, learing, looked From out each dim and shadowy rocces, And, as the light of Truth poured genily in, Now fled the misis and darkness, how the bais And own of Superstition flow away, With hoot and abrick, how Error's cobwobs foll All shriveled up, from pillars moss'd with creeds, And farms, and rites, and legends dank with time. And then she gized on Fashion's performed balls. And saw this Juggernaut's releations car Grash down the high and low, the old and young, All, witting victims at its fdol-fame l Biaves, e'en to crushing out of licart and soul, Casting every their b rth-right of high thought, Aliging them to angels, caring not To read the leaves of Naturo's priceless book. "stars, which are the nestry of beaves." She saw stern Want clutching at heart-strings, yes Molodions in their utierance, though sad With life's experience of want and wrong, Whose endences of love and trust were med colduose and inharmony and hate-Yet blessed angols were their ministrants, And they would not exchange their crown of though For coally diadem of irrant kings. Bhe saw the poor were rich in wealth of love. In weslib of mind and heart and noblest faith. The rich, mast how poor in noble aims, In generous charities to brother man. What radiant glosms she had of dying beds, Where came the dwellers of the higher life. And born away the new-born soul to joy. The deep for words: and oh! the and reverse, The death-bed of removes and shame and guilt!

although they may not be no as regards eternity. Lot us analyze the saying, and see how it will stand the test. Whatever Is, or is transpiring, 1 take for granted is past, no matter how belof the period of its form in early years, in the fulleton it is and the spirit work, which give knowledge taking place. If what is past is cleavy right, there is could be no penalty attacked to any act, however helnous, nor a reward bestowed for actions which are good. Spirit revelations prove that those who have left the form, suffer for wrongs done in the body. If whatever is, is right, wherefore do they suffer? Wurther, wrong committed may leave a sting both to the perpetrator and the injured, and time, or a part of detrnity, (so long as spirit and matter are combined). Mas. Sanart A, wife of C. C. Willtaks, Norwich. Ct. died

nust hear the consequences, or balance the account If this were not so, conscience would be a blank and vir tue a chimera.

Wrong is evil done, and must remain so, until it h evercome with good, or is righted—and, cannot be called right until it is made so. One man may wrong his brother in a thousand ways, or he may be a thief,

lfar, or a murderer, but can all these deeds be counted right because eternity eventually will neutralize them No one doubts that elevalty will do so; but until wrong le righted, whatever is, cannot be always right as respects time, but may be as regards eternity.

So long as spirit is combined or linked with matter it will be clogged and subject to the laws of matter, and the combination or juxtaposition in the various will be revolutionized by it, and then society, on which faculties of the brain, produce all the varieties of mind they are based, will feel its power and bend to it. If and consequent actions for good or will, as the one or you, as Spiritualists, are luke-warm, you are like the the other predominates, is exercised or not, or infuenced or not, by circumstances, the will, or the for the coming of the bridegroom. You need no exci- judgment. Phrenologists, it is true, are enabled, as they mass through the words of a sinte prison, to tell almost to a positivo certainty what the oriminal deeds the next election than over before, and now every day of each prisoner may have been; but they also know your meetings of New England "strikers" bespeak a that if these same oriminals should reform, in the course of a few years the brain, or certain organs of a visible externally, not only in the physiognomy of the individual, but the various parts of the skull will be provided and depressed as the organs have been re-in Oswego, and will then roturn to Missanchusetta to make apectively notivo or dormant. This fact cannot be controverted, and note to find all call and will the roturn to Missanchusetta to make the second proverse and note to find all call and will be provided and note to find all call and the second provided apectively active or dormant. This fact cannot be controvorted, and puts to flight all notions that man cannot be influenced by circumstances or education.

All children are not born with the same amount of brain, nor with facultics which are aliko in size, ternperament or quality: but this does not prove that these faculties cannot be cultivated, or, by exercise and proper direction, be increased in bulk, power and quality-like the muscles of the arm, or any other part of the body. No one double that man has natural inclinations, but must he follow them? Cannot circum stances control the mind as well as shackles the body ? Circumstances may make, even those who are better disposed, criminals. God has made all, but circumstances are permitted, and may even turn a river from its legitimate channel.

Charity attaches no blame; but so long as the spirit is connected with matter, good (being positive in its) nature) must work out, or neutralize the evil committed. Every cause must have its effect, and the forther you recode from good, the greater the consequent evil. Call things by what name you please, the further you depart from one principle the nearer you approach the opposite. . All existing principles are antagonistic, opposite;

or, if you please, positive and negative-or in the sores, masculino and feminino.

God, the Great I Am-the Soul Principlo-Creator and over creating Entity. Is love. pure, harmonious and homogeneous love, and is the only individual, single, self-positive or masculine existing principle. All other created things, from light to the most ponderable substances in nature or, the universe, are matter, and compound in their natures, and negative or feminino in their relation to the all Soul Principle, or to God, the Great I Am. Love, the Soul Principle, or to God, the Great I Am. Love, the Soul Principle, or the spirit essence, is antagonistic to, or the opposite of matter or love to hatrod-good to evil -right to wrong-trail to falsehood, or wisdom to the spirit essence of the falsehood, or wisdom to the spirit essence of the falsehood of the falsehoo cipie, or to God, the Great I Am. Love, the Soul Principle, or the spirit essence, is antagonistic to, or ignorance, &c., &c. In the soxes-male and femalein inanimato nature, light and darkness, heat and cold, positive and negative electricity, magnetism and galvanism, motion and vis inertia, aitraction and reputsion, and all the other forces in nature, are qualitles possessed by and inhorent in matter, and, like all other things, are opposites, and must be neutralized efore harmony, order and perfect goodness can he at

## tained in any cash. Therefore, whatever is, may be wrong in time, but must be right in cternity. A BREKER OF TRUTH.

DIED.

On the 15th of March, Mass. Manue E. Annays, of Wenko-

MRS. BARAN A., wife of C. C. WILLTARS, Norwich, Ct., died on the mint of April after a long and patchil filmess. The beautiful truths of Spiritualian custance are through all her sufferings to the sheat, and made her happy in death. Hor beautiful spirit now rests from its earthly sufferings.

ي غير ID Lafargeville, Jafferson Co., N. Y., April 10th, Mn. Dzy. zawn N. Itoon. Ito was a firm twilover in, and faithful do-fender of, the principles of the Ifarmonial Philosophy. His nailyophan was Woodstock, Vt.

# MOVEMENTS OF LECTURERS.

Parties noticed under this hand are at liberty to receive subscriptions to the BARNER, and are requested to call attention to it during their lecturing tours. Sample copies sen

reo. Mas, Amanda M. Brence will lecture in

MRS. AMANDA M. Brzwcz will lecture in Beston, 3 Rundays of April.-Newport, April 24, 25, 20, 27, Philedia, 4 Bundays of May.- Cambridgeport, 2 do, of June, Pall River, June J2, 13, 14, 15, Tauntan, 2 Bundays of July.- Drovidence, 4 do of Aug. Address, the above places, or Station A, New York City, OHALES H. CROWELL, trance speaker, Boston, Mass. Ad-dress, BANNER OF LIGAT office. REV. JOHN PIERFORT, West Medford, Mass., will receive calle to locure on Spiriualism.

Mas, A. P. Trobuson will onesser calls to loctoro in the surrounding towns, addressed to her at Lowell, Mass., iiil further notice. Bho will speak at Lawrence, Mass., June 3d and 24ih.

Miss Rosa T. Augper will icolure in Terro Haute, Ind.

[84] 10th and 17th, Willimantic, Ct. Address accordingly, Wanken Chase spends Aprilin Oswego N. Y.; May, on the roats from Oswego to 64. Louis ; June in 64. Louis ; July at places on or near the Mieslestppi shows 64. Louis ; Augustat home, (Battle Creek, Jich.) and Soptestor in Obiorgo. Ho will receive subscriptions for the Bannes at club prices. N. FEANE Writze will speak at Dodworth Hell, Now York, April. 2015; in Providence, R. I., May 0th and 12th; in Wil-limantic CL. May 20th and 37th; Oswego, N. Y., the four Sus-days of June; calls for weak overlage must be addressed in advance. Mas Arxivs, a trance medium, who has heretofore with-loid advertising or receiving pay for her labors, new informs

held advertising or receiving pay for her labors, now informs the public generally, that she will, by having her expenses paid, answer any calls that may itend to the public good, Ackiness Mrs. E. F. Atkins, Ocdar Avenue, Jamaica Plain,

Address Mire, E. F. Atkins, Occur Avenue, Jannics Pisin, Miss M. Murseov, Clairvoyant Physician and Lecturer, Ean Francisco, Cal. Miss M. is authorized to rocoivo subscrip-lions for the Bawza. Miss Euwa Hakenswar will lecture in Providence, R. I., and silucont places, during April, and Porland, Mo., da, during May. Address, care of Capt. Henry Sinons, Providence, and N. A. Fostor, Esq., Portland, or No. 6 Fourth Avonue, New York. Mas. Example and State State of Capt. Henry Sinons, Providence, and N. A. Fostor, Esq., Portland, or No. 6 Fourth Avonue, New York. Mas. Parwis Eusenax: Ferror will lecture in Foxboro'. April 20th, and in Lowelt May 6th and 10th. Address, until May Ist, Foxboro', Mass. Lizo Mirzar will speak in North Leominstor, Mass., April 20th; Willionald, Conn., May 6th and 13th; Taunion, Mass., May 20th and 27th; Boston, June 30th and 18th; Trunton, Mass., May 20th and 27th; Boston, June 30th and 18th; Pro-ridence, R. I., 17th and 24th; Cambridgeport, July 1st and Bth. Mr. M. will newer calls to lecture week oronings. Address, Hartford, Conn., or as above. Marris F. Hurzr's post-office address is Rockford, Ill. Sthe will speak at E. Louis in April; at Milwackio in May: at Chicago in Juno; at Toledo in July; at Chichmati In August; at 8t. Louis in April; at Milwackio in May: and courgis, in October, November and Docember. Mn. II. Merviller Ray, tranco speaking and writing medi-jum, will receive lawitations for lecturing the coming spring and summer. Address, Atron. Buzmit Co., Ohio. Miss A. W. Strancours will speak at Clevelaed. Ohio, the fourth and fith Sundays of April.

ites, Mass ELLA E. GIBSON will fecture in Sk. Louis, Mo., dor-ing May uset. These in the West and North-West, desiring her services a fler May, will plense address her at St. Locis, care of James H. Blood, P. O. box 3301. MARY MARIA MACOMBER, West Rillingly, Ct., box 59, in care of William Burgess. Bhe will not at present visit Call-fornia, These wishing to engage her as a trance speaker will address her as the adove named place. Bhe will speak, April 20th, at Fymouth; May fith and 1304, at FoxNore'. Mark J. B. DEFonce will come for the fummer.

address her at the above named place. Blo will speak, April 20th, at Fymouth; May 6th and 10th, at Foxlore?.
 Miss L.E. DaFoncz will remain East during the Summer, reduring Weet in Sequember; ill tion shu will receive calls to lecture in Now Kngland and Now Yurk. Address her, caro A. G. Howari, Fall Biver, Mass. She will secture in feath filter, April 20th, 20th Pipmouth, May 6th and 19th; Cambridgeport, 20th and 37th, Mars. J. W. Comarka will locture in Marbiehead, April 20th and 30th; Milford, N. H. S7th. Address Box Eld, Lowell, Mass.
 Luppitz M. Angawa, angarda locture, will yield the

LIEDLET M. ANDREWS, Superior locturer, will visit the

NOTICES OF MEETINGS. MELODZON, BUSTON.-MAR. A. 31, SPENCE Will lecture in the Molecon Washington street, next Bunday at 2:40 and 2:50 P. M. Admitiance ten couts,

A Gracts for transe speaking, de, fa heid every Bundas morning, at 10 1-3 o'clock, at No. 16 Brotnfield street. Ad-mission 5 conta. Gambatharion. - Meetings in Gambridgeport are heid

Oramanicas in the interchange and containing opport if the hein feetry Bankday internova and avaoling, at and if M-2 belock, r. m. at City Hall, Main street, Keats free, The follow-ing speakers are engaged:--April Eult, Miss Lizzh Isolen; May 6th, Rev. John Florpont; May 2011 and 37th, Miss L. R. A. DeFurcei June 34 and 10th, Mis. Amanda Monicoj Jurne 17th and 24th, Miss. M. S. Townsend; July 1st and 8th, Leo Millor, Fast.

Millor, E.e. Lawrence The Spiritualisis of Lawrence hold regular meetings on the Spiritualist of Lawrence hold regular meetings on the Subbath, foremeon and afterneon, at Law-rence field.

rence field. Foxnoxo'.—The Spiritunilets of Foxiore' held free meet-ings in the town hall every Sunday, at hulf-past one, and helf-past six o'clock, P. M. Lowzet.—The Spiritunilets of this city held regular meet-lugs on Sundays, forenoon and afternoon, in Wells's Ital Speaking, by mellums and others.

spearing, of meaning and solvers. SALTH.-Meetings are hold at the Spiritualists' Church Sewall street. Circles in the morning; speaking, afternoor without and nd ovening,

nu oronog. Wouczszzz.—Tho Spiritualists of Worcester hold regula: Bunday meetings in Washburn Hall.

Sunday meetings in Washburn Hall, Provinkson.—A list of the ongagements of speakers in this city: —Miss Emma Hardinge, the five Sundays in April ; N. Frank White, two first Sundays in May; P. L. Wadsworth, the two lest; Susan M. Johnson. two first Hundays in June; Leo Miller, the two jast; Lizzle Dulen; five Sundays inJuly ; Mra. Amanda M. Spence, the four Bundays in August; Miss K. O. Ilyzer, the five Sundays in Soutemeter.

Draworit-Mis Mary M. Macomber, speaks at Plymouth, April 20th; Miss L. E. A. Deforce, May dil and 13th; Mrs. Townsond, May 20th and 27(b; Miss Ensuma Hardinge, June 17th and 24th.

June 1711 and 2410. WitLinkatric, Conx.-Leo Miller will sprak May 6th and 1905; N. Frank While, 20th and 27th; E. L. Wadsworth, Jone 34, 10th, and 17th; J. R. Loveland, July 22d and 23th; Miss Fondo Davis, August 6th and 12th.

Fancio Davis, August Sin and 12th.
 CLEVELAND, OHIO.—Speakers who wish to make appointments at Clevelani, are requested to address Mrs. JI. F. M.
 Drawn, who is authorized to curter with them.
 NEW YOR.—Meedings are bold at Dodworth's Hall regularly overy 6 abbath. N. Brank White, lectures April 20th.
 Meetings in hold at Lamartine Hall, on the corner of 20th street and 8th Arenue, every Sunday merning.
 Br. Louis, Mo.—Meetings are beid in Mercautilo Library Hall overy 6 unday at 10 1-2 ocinet. A. and 7 1-3 oclock r. M. Sunday at 10 1-2 ocinet. A. and 7 1-3 oclock r. M. Binekers engaged.—Andri Rise M. B. Fulett: May, Bin. E. Gibeon; June, Warron Chase; September, Miss M. P. Hulett; October, Lizzie Doten; November, Emma Hard-luga.

### Spiritualists' Convention.

The Spiritualists of Providence, R. I., and vicinity, will hold a Convention in that city on Wednesday and Thursday. August let and Ind, 1860; and on Friday, August Sd, the will make a grand steamboat excursion down Narraganset Bay, for an old-fashioned Rhodo Island clambako, and a "geu erol most time." A number of the licst socation in this country will address them, each day, whose names will be announced in due time. All Spiritualists and their frien throughout the country are invited to attend.

### Friends in the West.

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

New and old subscribers for the BAUNER can have the ad rantage of my agency whorever I am; and I shall be ready to supply many of the books on our philosophy to the was ern friends. Write sarly, and state philoly your wants,

WARLEN ONARE.

Back Numbers of the Banner of Light,

### Containing HENRY WARD BECOMEN'S and EDWIN IL ONA pin's BERMONS, may be pressured at this office. Mail orde romptly atlauded to.

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M158 M. BABB, TRANOB MEDIUM. Wisilo in a state M 188 M. BABR, TRANOE MEDIUM. While in a state of tranco. Miss B. will examine invalids, and correct-ity locate and describe their diseases, giving a full description of the condition of shoir physical and monical organism, and preseribe remedies for their cure, if carable. At the carnets solicitation of persons who have been bene-fited by her instrumentality; sho has been induced to open a root at 10 Green street, and devote heraelf to this great object. On and after March. 5th Miss B. may be found as above, where all who are suffering from discuss. or invo friends afflicted, are corneasily invited to call and see what Spiritual-ism can do for them. To pay expenses for examination and prescriptions, a small two of \$1.00 will horenfur be charged.

១៣ March 10.

BY NUTRITION - NUTRITION (IN , the Vital Porces) without medicine. Are

Constitution of the second you Scrothlons, Goneumptive, Dyspette you Scrothlons, Goneumptive, Dyspette or weak Fyes? Any affection of the Lungs, Biomach, Liver, Bowels, Blood, or any disease where? Head my

### "Book of Information."

think of, being a professional man inyedi, and, as I thoughs, understanding the nature of the discess, but was thanly de-ficated in very processing the mature of the order of the your worthy flair Restorative, which I have order yraces to believe, produced a very happy result; iwo menths nfter the first application, I has na becautiful a head of young hear as 1 ovor worthy flair Restorative, which I have order yraces in believe, produced a very happy result; iwo menths nfter the first application, I has na becautiful a head of young hear as 1 ovor eaw, for which I containly owo you my mest electro-lhanks. Rost assured, dear sir, I shall recommond your remedy to all inquirers; moreover, I shall use my linuence, which, I faster myself to say, is not a little. You can pathiels this if you think proper. Yours, very respectfully, M.J. WRIGHT, M.D. Office of the Jeiforsenian, Philippe, Va. Dec. 12th, 1258. Dear sir-i feel it my duy as well as my pleasure, to state to you the following circumstance, which you can use a you think proper. A gentlement of this place is half grew out quite low resince his carly youth; so much so, that be was compelled to wear a wig. He was induced to use a bui-tie of your "Hair Restorative," which he liked very much; and siter using some two or struct be had be a very well known in our adjoining countles, many persons can testify to the truth of the statement; I great deal of your Hear Restorative in this and the adjoining countes if you have in group regenta. THOMISON BURGINOR. De. Woop; Dear siz-Premit ne to appress the oblictione unsurpressed as a reinoly for Fernsles at certain icaions; perfectly harmless, and net unpleasant to the tasto. His Oathartie Syrup,
For Infants, Childron, and Dellento, Fennales: a perfect substitute for Calonic acting on the Liver, removing all obstitute for Calonic acting to the Liver, removing all obstitute for Calonic acting to the Liver, removing all obstitutes in the Bowels, curling Continent to its operations, and Despende. Although store, it is innecent to its operations, and an electron in the tasto that children will sty for the Calonic acting the state of the control of the Con (Bont to you for and the, which explains how the Invalid pay become his own best dector, and banieh forever all "pills" and "powders," as utcrip unworthy of any cond-done et at all. Address, LAROY SUNDERLAND, Vob. 11. Bro Boston, Mars. 
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 to 12 A. M. Stoc 6, and 8 to 10 P. M. Torms, por hore, for one
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 or two persons, \$1.00: cistroyani cashinations, \$1.00: or
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 Deamort of Concers of all<br/>of your "His Restorative" if soon recovered its original<br/>thus. Teousing trave users would call users.

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 stor, quite curcacions as well as agreeable. S. THALDERG. The Rectorative is put up in bathles of three sizes, viz. : large, medium and small; the small belie haf a plut, and totalls for one dollar per bothle; the medium holds at teast twenty per cost, more in proportion than the small; retails for two dollars per bottle; the large holds a quart, forty per cost, more in proportion, and retails for three dullars per bottle. Patients accommodated with board at this Institute. Bept, 10, MRS. A. W. DELAFOLIE, TEST AND TRANCE MEDIU I M examines and prescribes for discases. Also, Chairvoyan Examinations on business. Hours from 9 A. M. to 2 F. M. and from 4 till 0 s. M No. 6 Lagrange Place, Boston, Mass. 3m March 81. bottio O. J. WOOD & CO., Proprietors, 444 Broadway, New York, and 114 Market street, 8L Louis, Mo. And sold by all good Drugglais and Sacty Goods Deslers, Narch 10. cowSm WILLIAM HOLLAND, CLAIRVOYANT AND ELEC. TROPATINO PHYBICIAN. Carchil and therough ex-aminations mode in overy case, and the mose elliciont means adopted to remove disease. Roferences given, if desired, Examinations \$1.00. 121 Hudson street, near Curve street, Jan. 7. OR. H. E. SCHOONMAKER, DENTIST. DR. H. E. SOHOONMARLER, DENTIST, No. 16 E mat 185th atreet, New York. DR. Brengershifty informs those who need the aericles of adouted, that they may consult him with the fullest confidence of his professional ability. During a paretice of filteen years in the city of Now York. In Basestabilished a requisition for professional skill, which is not only acknow. Indiged by the New York public, but haven. Two of his patients, during a recent visit to Paris-both of whom wore artificial teech inserted by him-bal occasion to call on Dr. Extens-who stands at the bead of the profession in Europe, and is deutist to the Emperor of the Freuch, Emperor of Ruesia, and the nobility conorally-pronounced his work to be equal to any ho had seen in artificial durity. Dr. Schnonmaker is familiar with every mode of inserting Artificial Teethy, and for adaptation, activate finish, and na-tural specamece, he chilonges competition. He would par-ticularly call attention to his Vacanito these for whole sets of Artificial Teeth, and for adaptation artificial denility. It is more confortabilo than gold-perfectly clean (a great desid-erature) and can be on licely filted to this particul-ication and the on solid clean to real to the start and apportant improvement in artificial denility. It is more confortabilo than gold-perfectly clean (a great desid-erature) and can be so licely filted to the guard denility addeal perfect, hereby consummating the desired objects Mar. 7. M. R. R. H. BURT, WRITING AND TRANCE MEDIUM. N. 2 Columbia Bireet, (out of Bedford Street,) Boston; Room No. 6. "THAYBE" on the door. Hours from 10 to 1, and 2 to 7, 3m March 24, J V. MANSFIELD, MEDIUM FOR ANSWERING SEAL-ED LETTERS, Answare returnslip in thirty days after recoputon. Torms invariably \$5 and four stamps. Address, Choisea, Mass. if April 21. Motivar, Anas. H. April 21. W. B. Roled by the laying on of hands, at 103 Pleasant st. Boston. Terms moderate. B. B. C. A. KIRKHAM, SEEING AND TRANCH MEDI-MUM, 140 Court stroet, Boston. Terms per stitling, not stoceding one hour. \$1: half an hour, or less, 60 conts. Office hours from 9 to 12 A. M., and from 1 to 6 P. M. Feb, 25. M 185 JENNIE WATERMAN, TRANCE SPEAKING AND TEST MEDIUM, at No. 3 Oliver place, from Essex street, Boston, Terms modorate. Sm<sup>6</sup> Feb. 23. Mills. GRACE L. BEAN, WRITING TRANCE AND TEST MIEDIDA, No. 30 Elict street, Boston. Aleo, Chirrog-ant Examinations for discasses. If Dec. 3. eration, i and can be so inferty fitted to the gume as to remeter ablesion perfect, thereby consummating the desired objects —insettextion and articulation. Dr. 8, skillfully performs every other operation pertaining to his profession, and guarantees entre salisfaction. N. B.-Beedimens of artificial work prepared for different persons—always on hand—will be exhibited with pleasure. Jari, 14. tř. OCTAVIUS EING. 634 WASHINGTON STREET. Ine al MRS. P. A. PERQUSON TOWER, V ways on haid every variety of pure and freak Eclocil and Botonio Drugs and Medicines, which he will sell a wholesale or retail as low as can be purchased at any Sio-in Boston. cop8m<sup>o</sup> Dec, St. NO. C5 EAST SIST STREET, NEW YORK. OLAIRYOYANT EXAMINATIONS And all diseases ireated by Manuclism, Electricity and Water. Dec. Sl. ff ORIENTAŬ BATHS, MR. & MRS. J. R. METTLER, A T NO. 8 FOURTH AVENUE, N. Y.-Elegant Suits of Rooms, open disily, from 7 a. M. until 10 s. M. (Bundaya scopped.) Ladies' Department under the special charge of Psycho-Magnetic Physicians. CLAIRVOYANT EXAMINATIONS, with all the diagnostic and therapoutic suggesticos required by the patient, arofully written out. Brepret, Laure Logenser, Anno Portable Oriental Bathe (a very complete article) for sale. carofully written out. Mns. METTLES niso gives Psychometrical delineations of character by having a lotter from the person whose qualities she is required to disclose. It is much preferred that the person to be examined for discase should be present, but when this is impossible or in-convenient, the patient may be examined at any distance by forwarding a lock of bis or ber hair, together with leading symptome. Mrs. E. J. Freuch, CLAIRVOYANT FILVSICIAN. Examinations made daily, A heant percents examined by the ald of a lock of hair. Also all Mrs. French's Medicines carefully prepared and for sale at No. 8 Fourth Avenue, N. X. T. CULBERTSON. TERMS-For examinations, including prescriptions, \$5, If the patient be present; and \$10 when absent. All subse-quot examinations \$2. Delineations of character, \$2. Torms strictly in advance. 'Address, Da. J. R. METTLER, Hartford, Conn. Oct 1 If Oct, 22. 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can execute all kinds of prinking with each of prinking in Gold and Oliver, which is supposed to be very difficult and expensive, can be done upon this press without any trouble, and at about the same expense as common prinking. The press is very dimible, occupies but fitty horom, and the largest size can be easily managed by a bey ten years old; and we can refer to many persons who have earned a com-fortable living by working on these presses. The No. 1 Press has a wooten content roller, and mawers roll set of reining small jobs; all the oliferonce. All kinds of Inpur, Cards, and Canhoard formible to earned workd. A small press may be exclinated for a large on at any time within twelve moinths by paying the difference. All kinds of Inpur, Cards, and Canhoard formistio to on pathed by the cash, or the money to be collected on delivery by the express. We have but one price, and sell or cash

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 A Word of Solemin, Consciontions Advice to those who will reflect 1
 Statistics now show the soleman truth, that over 300,000 die in the United States annually, with some one of the forego-ing diseases, developing concomption, prostration of the vital forces mult premature docsy.
 There cannot be an officet without its adequate cause.
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 There of the new lide support of by jarcents or guardinan, and often little suspected by increase of the leart—and in view of the gross decepting practiced pion the community by lasso pretendors—the Director and Faculty of the litelitudin, con selectionely assure to be invalid and the Community in ther resources and facilities for successfully treating this class of maining cannot be surpassed.
 The leaves, and back increase are complexed by interment by Mall or Enginetized with a printed they interation ancetacions fidelity.
 The leaving five it he most unexceptionable reference to men of standing in all parts of the country, who have been successfully curved.
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Yet now amid these ever shifting scopes Of daily life, she moves screnely on, A comforter and blessing, sy, a guide Unto the deathless, spiritual and pure. The "undiscovered country"-may, ob, hay, It is discovered -spirits bring the news m triends and home an its all-radiant chore.

Ever. on, friend ! may'st thou all calmly walk With blessings for the needy and the po With spirit aid and guidance, till thy feet Shall trend securely in the upper home i Fast Haddam, Conn., 1860.

Mr. Gates, of N. Y., has made, during the last eighteen years, about 6,455,000,000 matches, using 1.250.-600 feet of lumber. He now makes 2.750,000 matches daily, making use of 500 feet of lumber. He uses five pounds of phosphorus daily, which is about the amount found in the banes of a single horse. He has thus used up the skeletons of about 2,300 horseshost of "matchod" teams.

Forget me not oh never let My name bo once forget ; Forget me when I thes forget-Till then forget me not.

Till then lorget me not. Many who would not for the world utter a falsehood, are yet eternally echeming to produce false impressions on the minds of others, respecting facts, characters, of Larave, we too mits for the moment webp at a change which to the material senses seems so cold and cheerless;

In Charlestown, Mess., Feb. 2d, TheoDosta A. Rowins, ageit 18 years, daughter of the Inte Dr. W. P. Rowles, of

In Charlestown, Nose, Ed. 24, TheoDosta A. Rownew aged 18 years, daughtor of the late Dr. W. F. Rowles, of Tomnesso: The subject of this brief notice was the ektest of three daughters who in carly life, bareft of paternal cro, became the sole objects of affections maternal soleluke. In the prometers mind of Theodosis the lone mother found companionship, sympathy and oncouragement, strongthen-ing her in the discharge of duty, and enabling her to life up the leasy burdens the for reading and shuber had spaced no palms in surrounding her with materials for developing her tasts for reading and shuber had spaced no palms in surrounding her with materials for developing her tasts for reading and shuber the on the transformed reading her tasts of a reading and shuber the on the start for so that an organi-zation, she devoted hereelf to the acquisition of knowledge till disease, "like a worm in the bud," hegen its alow, do-structive work. Yet with enducted at the place is not down to the reading of the start for the acquisition of knowledge till disease, "like a worm in the bard," hegen its alow, do-structive work. Yet with enducted a collinuct a source of insellmalite satinfaction to the latest hour of like. Modest and relifing in her nature, for wore a ware of the weath of intelects the ponesseed. But to the intellect along we aceribe far less that is anniable and attractive in worman inhau to he heart, from whence all true scalificant, well, betauced, sho was onabled to look quilty bounset the sur-face of things and detimate time by the gather is well and being relified starts of great suffer in the suffer ing a protinger a scheme insight in the luman that, ing, forgetful of herself is a spont contoring words to hear we atter induct alter a cleant insight in the luman clares. The beilef in spirite alter hours and draft in the best and through the reading with the sur-its spoke with gar class the spint contoring words to house and through the here alter a spont contoring words to hone dearty that spiritual work

"Over the river, the beautiful river,"

May those who is deeply deplote her loss, who miss her ever-trathful words, her kind smile and gonite manners, be comforted with fulls in a spiritual communion with the de-parted, and have of a blesful reunion where "the keen neuter sorrow" never comes. Cost,

In Momence, III., JAMES GRAMAN, nged 45 years, leaving wife, a large family, and an extensive circle of friends to egret his absonce. By presions request of the decensed, a funeral discourse, of

By previous request of the deceased, a functal discourse, of marceedingly appropriate character, was delivered as the Baptist Church by Mrs. J. R. Streeter, of Crown Point, While entranced. Another leaturer present tread suitable pieces of poetry, also appropriate selections from the Schripturez, com-monoing with, "I on the resurrection and the life." Mr. Graham was at once one of the pioneers of the conntry and of the noble cause of Spiritualiern. From our brief but pleasant sequalinance with him we'can say; that as an im-ditations and successful business man, a useful member of society, a busband and father, ho was universally respected and befored. We believe that these most built respected and befored. We believe that these most better of con-tessy defended, will cheerfully admit this statement. With facilings of sadness we now recent his departure, while is the with jay we remember that auchter soul is born to a higher life.

o a higher life. For duys provious to his last sickness he received spiritual For days provides to his last sickness he received splittual impressions respecting his approaching charge. During his sickness he frequently maked if these around him did nei-bear the doligitudi music with which his even splitt was boling southed; and at the hour of departure his splittual eyes scened to be opened, and he not only behold, but con-cersent with his splitt-futher, who doubless came to bid his earth-sick eon a glorious welcome to the henvenly home, as be gently led him through "the valley of death." no longer fart and cheeries to these which dirits, the farned son, and numberiess losser mediums, have lived and died to unfold and program.

th and West U idress him, either at Yollor Springe, Ohio, or at Mondota, Ill.

Mas. E. D. Simons, trance speaker, will answor calls to lecture through Conn. and Mass. Address for at Bristol. Ct. Mns. M. J. WILCORBOR, of Stratford, Ct., will answer calls o lecture under spirit-influence in Connecticut and adjacon ure under epirit-julle , Address as above.

Lates. Autress as nouve. EZRA WILLS, cleetric physician, developing medium and tormal speaker. Address South Reyalton, Vt.

E. S. WHIPLER will speak at Randolph, Mass., July 3th and August 12th : at Tannion, August 10th and 20th. 110 may ho addressed at Norwich, Conn., to fill opgegements in Now Eng-and, for the present.

J. H. Curntran will locture st Charlostown, Mass., April 29th; in Warwick, Mass., May 7th; Illindulo N. H., May 8th; North Dans, May 10th; Orange and Erving, May 13th; Won-dall, May 14th; Townsend, May 10th and 17th,

- N. S. GREENLEAF, Lowell, Mass. May Oth, he will spoak, at Randulph, Mass.

Mas. M. E. B. S. Awyrs will answor calls to locture in any portion of the New England Blates ; will also attend funerals Address Indiwinville, Mass.

Address inddefinition (1, Mans.
 PROF. J. E. ORTPROULL, will answer calls to speak, address ed to the Disance office, 143 Fullon street New York. Prof. C. makes no charge for his services.
 J. H. R.Nebatz, will answer calls to feature to the Liberal-late and Spiritualists in the New England States during the counting Bunmor and Fall. Address, Northfield, Muss.
 H. P. FAIRFELD, trance-speaking modium, may be addressed at Green with Willing, Mass.

ALONZO B. HALL, East New Sharon, Mo., will answer calls in his visibility.

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

Miss Banan A. Masour, No. 33 Winter sirest, East Cambridge, Mass.

A B. WRITING has changed his reskience from Brooking to Albion, Mich. All letters to him should be addressed ac-

Mas. FRANCES BOND, Care of Mrs. Thomas C. Love, Box 213, Buffalo, N. Y.

CHRISTIAN LINDY, Care of Benj. Tesadalo, box 221, Alton Illinois.

Mites Busan M. JOHNSON, trance speaker, may be addressed at Clinton street, Brocklyn, N. Y. MES. M. H. COLES, care of Bels Marsh, 14 Bromfield street

MISS A. F. PRASE's address will be Now York Oity, till fur-ther houlds.

MRS. FRANCES O. HYZER, care of J. N. Gardner, Buffalo

J. V. MANSFIELD's addrons is at Chelson, Mass. Luwrs H. Moxaor, No. 14 Bromfield streat, Boston, WM. E. Ruce. 142 Birsteion Avouus. Rothing, Mans. Mas. Gusan Strenger, tranco speakor, Portland, Maluo, Mas. Busan Strenger, tranco speakor, Portland, Maluo, WM. E. Ricz, 143 Harrison Avonus. Roxburg, Mans.
Mas. Byras Staraer, tranco specker. Fordand. Malue,
A. B. FRENCH, Chyle, Sandusky Ca., Ohio.
John C. CLUZE, No. 6 Bay street, Boston.
J. Locze. Greenwood, Mass.
Anna M. Mindhenkov, No. 6 Prince ed. Frevidence, R. I.
Mass. H. F. M. Baown, "Aglintor" office, Cloreland, Ohio.
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Dr. J. Acces. Corenew, 105 Trition Walk street, New Orleans.
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Dr. Jawes Cooren. Bolleonaino, Ohio.
Miss Lizzis Dorwa, Plymouth, Mass.
H. L. Bowkern, Nacick, Mass., or 7 Davisstreet, Boston.
Berz, Dawson, Dox 85, Quiney, Mass.
O. T. INBU, Taunton, Masa, care of John Eddy, Esq.
Mus. J. B. Banru, Manchester, N. H.
Dn. C. Yong, Boston, Mass.
J. C. Hatt, Buffulo, N. Y.
CHARLES P. RICKER, Lowell, Mass.
M. A. Coorta, Drostfonkow, Edu Have,
Mass. B. Atasta Bures, Springfold, Mass.
J. A. Coorta, Providence, R. I.
Mes. J. B. Sanrus, Grown Point, Ind.
H. A. Tucizel, Farboro', Mass.
J. K. Starzyne, Grown Point, Ind.
H. A. Tucizel, Forboro', Mass.
J. R. Starzyne, Boston, Mass.
J. G. Gana, Eduston, Mass.
J. J. Sanrus, B. Buston, Mass.
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J. K. Ganbare, 40 Easor street, Boston, Mass.
Jawa, East Buston, Mass.
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uays, in the forences. Address. Dz. ANDREW ETONE, Physician to the Troy Lung and Hygonic Institute, and Phy-eleian for Diseases of the Heart, Throat and Lungs, Dec. 17. 19 96 Fifthest, Troy. N. F.

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the medical Board of the Grachenberg Institution are clearly set forth in The GRAEFERMENG MANCAL or ILEALTH, a modi-cal work of 300 papes, published for faulty Use, and elegant-ly stabellished with colored engravings of the human system, Frace 25 CENTS—on the resolut of which it is mailed to any part of the country. config. Nov. 12.

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At BRANDON, Pridays and Saturdays, office over Brandon Donkstore. Terms for Examination --At office, free of charge: by let-ter, 21.00. When application is made by lotter the harmo pad-age of the patient is all that is necessary. In this age of Alacrialian, it is with confidence that Dr. 8. invites the sick and alliercatio "Conge and he likearen." The Dr. is a living winness of the truths of Chatroyance: has been rosivered to complete heath, after having been sick for mony years; usagivon up to die by the best medical aid in the country, including Trof. Goldamith, of Castleton Medicad Cuilege. \_\_\_\_\_ ii \_\_\_\_

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### BANNER LIGHT. $\mathbf{OF}$

Pearls.

9

And quateril often and famile its words luby, fait ou the arc-indext fore funger of all time, figst led brover."

THUS OF AT TUNNE The logged free in them may grow sarting The need naked platfar cause both froit and forer; The need naked platfar cause both froit and forer; The neutriest wight my floid release from pains; The detest putt such in some moletching slower; Thus goes by torns, and channes change by courses From foulto fair, from better hup to Worse, The rea of Fortune dells not over flow ( Bho draws her favors to the lowest ebby Her fides have equal times to count and go; Her loom doth weave the flue and connest weby No joys to great but rouneth to an end, No hap to hard but may in time amend, Not shays fall of leaf, nor over spring; Not endlers tight, for yet eternal day; The sodiest birds a secon flui to slog; The roughest storm a colm may even allay. Thus, with succeeding terms, Ood tempereth all, That man may hope to theo, yet fear to fail. A chance may win that by mischance was lost; The net that holds no great takes little fish ; In some things all, in all things pone, are crossed; Fow all they need, but none have all they wish ; Unningled joys here to no mon bofall; Who least, bath bonie; who most, bath never all.

The pleasantost things in the world are pleasant thoughte and the greatest art in life is to have as many of them as pos

> UNDER THE LEATER. Of have I walked these woodland paths, " Without the blest fore knowing That undernoath the withored leaves The fairest buds were growing. To day the South wind sweeps away The types of Autumn's sciender, we the evert ethnins flow ar-And also Spring's children, pure and tender. O prophet souls, with lips of bloom Outvicing in their beauty Wolk life's dark ways, yo seem to say, With Love's divine fore-knowing That where has sees but withered leaver, God sees the sweet flower's growing. [Albert Luighton

It is moral continent, fore of reputation, love of happiness, uble opinion, and law that must forever form the n Improvoment.

Sweet are the congsters of the Spring. And of the Sommer's sunny days, And Antumu's forthored worblers slog In rapiorous strains their sweelest lays : Lavely the congs of bower and tree, But lovellor home's eweet harmony, Ohl when dark clouds above us lower, And life's thear winter o'er us comes The then we feel your magic power, Yo soughters of our hearts and homes ; For soon the lowering clouds do fice From our dear home's sweet harmony.

An avaricious man is like a sandy desert, that nucks in all the rain, but yields no fruitful herbs to the inhabitants.

- My mother's voice | how of doth craep
- Its cadones on my lonely hours. Like healing sont on wings of sleep,
- Or dew on the unconscious flowers,
- 1 might forget hor melting prayer,
- While pleasure's pulses modly fly;
- Bulathi in the univolven ale Her gentle lonce comes stealing by,
- And years of slu and manhood flea.
- And leave me at my mother's knee.- [ 17.11is

Guiligrate the affections, and you will be as beautiful as the dew-drow of a summer's morning, as melting as the tears that glisten in the eye of sympathy.

BANNER OF LIGHT REPORT 0F

**HENRY WARD BEECHER'S** 

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

> Sunday Evening, April 15, 1860. BY T. J. BLUNWCOD.

1 will read the first nine verses of the sevenicenth

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and above that are fruths width, though not apparent to the refress, are more bleesed that may that come through the portals of the body. I am sorry, therefore, for may man that can say, "I have head no trans-flooration." These are transfigura-thate head is to transflooration." These are transfloora-thate head is to transflooration." These are transfloora-thate head is to transflooration. "These are transfloora-thate head is to transflooration." These are transfloora-thate head is to transflooration. "These are transfloora-thate head is to transflooration." These are transfloora-thate head is the hill top when we go up. There are transfloorations of trath which sorrow brings. Which pedde brings, which als and culfering brings. It which a pedde brings, which als and suffering brings. It which are the all trather head the transflooration is evolu-ing the such radiance that it impresses their imagina-tion, and impregnates their thought and heart, and leeds their life. There is also a rense in which men that are not Christians are in like namer dealt with by thed. There are inoninous boars in which great merels traths are more wivid and more impressive than they are wont to be at any other time. For instance, f sup-pose there are in the life of tree gaspel plety dawns upon him, so that he stands, as the old heathen prophet heave there are in the life of the gas there not in every man's experience-centally there are in every robus-minded man's experience-times in which he the invisite glows brightly before mer, and in the the solution from the value of money, of property, of boutes, of induces of inner, of anything that at books the world. There are hours in which the invisite glows brightly before mer; and in these hours they say. "Oh, if I could always have such a realiza-tion of the things that I cannot see as I have now, how easy it would be for me to live a true and happy its it." But such hours are transient, they are trans-tory, they are fleeting.

He is but such hours are transient, trey are transi-tory, they are flecting. I suppose that human life itself is sometimes trans-figured to men. They everbang it, as it were, and, from a higher point of view, behold its results, and meneuro its relations to the life to come, as they cannot be a superconstruction.

do in ordinary hours. Sometimes, also, there are openings and disclosures ind manifested glory of immorial things, and, perad-net manifested glory of immorial things, and, perad-renure, af God himself. Now there are hours in which we are to take our di-

venture, of God himself. Now there are hours in which we are to take our di-rection in this world, and from these moral julgments that we are to coupley in all the after periods of life. The trouble with us is, that we are perpetually quench-be trouble with us is, that we are perpetually quench-

rection in this world, and from those moral judgments that we net to comploy in all the after periods of life. The trouble with us is, that we are perpetually quench. Our First Difficulty-Our Second Cow-Our Pigs--the considered conselence: the in the great is goed normal judgments: that we are continuedly per-mitting our moral judgments: that we are continuedly per-mitting our roots is the second cow-Our Pigs--the considered conselence: that in the great is trife of life in which we are engaged, in the direct parrying of lateresis to which we give ourselves up, in the consilest of trife, and varies, which we are measuring ourselves with material forces or which we are follow men, we are all the time degrading our morni-gene. Thus we learn is form low and ignoble judg-ments, from which we take for ourselves permissions, which are low, and ignoble; and we need perpetually something that shell keep us higher. Any man who runs a trink knows that he is obliged to measure his chronometric by that of the office, the that time-piece has to be measured by the greater one that carries the standard time. Now we are all of duty-by which we can pur-that we are going according to the bearance know that we are going according to the bearance for the standard the could standard time. During their luminuous hours, hew different we have passed. After a man has recovered from sick-new, yon shall hear him laugh about the fatastes, and were these promises? As he hay trend the standard, hime-second the ben, in which he inverse the the fatastes, and the could which he inverse the fatastes, and were these promises? As he hay trend the a future in the bould would ever make." And when were these promises? As he hay trendbleg on what seens the how wold frow in that way as follows; the area in the stifts of nuch and verse of fooling promises, that no man in his right mind would ever make." And when were these promises? As he hay trendbleg on what seens the noting less than hay on line we the horizon into the strifts of the workil into the striles of the world, he looks had upon those celestial visions, and snys, "I was a fool, as other nern are when they are sick, and fell to thinking of the nonsension things that infinisters talk about. My strength was reduced, and my infiguration played strangely with me. I haugh at the heavenly visions." Yes, you lough at the heavenly visions. The hour in which you had how visions was the best hour of your life. You are like a way who fitse their of your.

which you had those visions was the best hour of your life. You are like a man who, after taking a tele-scope, and surveying a invidence, bringing distant things so near that he can clearly discern them, shuts it up, and says. When I was ploying with that fan-tastic glass I saw ever so many things that were not real. Now I see things just as they are." Yes, you limit the sphere of your vision, you ram the man back into the numal, you fold the wings of the spirit, and come down to the present, and then cangtatulate yeurself that you are in the ream of sense. Yes, exactly that: it is some—but not sensible, it is the power of the flesh, of the world, and a the devil These hours of vision are times when, in the lumi-

These heurs of vision are times when, in the lumi-nousness of your meral nature, you are touched by the divine Spirit of Goit they are times when your imagi-nation lifts itself up, and looks, and penetrates was apaces; they are times when your whole life lays map-ped and charted before you, so that you can see the whole of it, and take it comprehensively: they are times in which you cheald lay the track of your foture course, and say, "This is the way in which I am to walk--these are the virtues which I am to cheese."

# Aloston.

oil, "strike not the lyre." nt J. pollin il. Squidn.

Ob, strike not the lare, for its iones, as of old, Though avect and impractioned, they find no now cold For some on the philons of monory are hope These once thrilling notes that will never roturn. Spring kisses the fields, and also smilles in the skies,

But the Joy of the sensors 1 no longer prizes I life in a way from the guy world to moorn These ones joyous hours that will nover return.

All nature grows bright o'er the far spreading scene, In the bloch of the tore, in the depth of her green ; But sadly, for me, these delights 1 must spurn, As I image the Joys that will never return. Beam Beauty with smilles, or bowlfch with your grace,

But blind to their nower my heart given them no place No renderness in your sweet smilles I discern, When I muss on those smiles which will nover return

Quaff the neetsr of blies till old ocean in still; But for me misery mecks where her dim torches burn O'er the wreck of that peace which will never return.

Censo mem'ry your torturing empire to hold, Nor bring back again these past moments of gold; And J'll face the dark fature with proud heart and stor

LITERATURE.

OUR FARM OF FOUR ACRES. AND THE MONEY WE MADE BY 17. This elegantly printed little book, in neat paper

Sometimes, also, there are openlogs and disclosures to men of their own immortality. There come to men, ings which are to them like the overshodowing of God. Every man, then, whether Christian or not, may be split to have his mount of trabeliguration. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he is taken apart from life. There are hours in which he stands before the unvalied of it; or indeed of any book. The little brochure con-tians chapter on topics that will interest all culturlists tains chaptors on topics that will interest all culturists Our First Difficulty-Our Second Cow-Our Pigs- the article received.

The author of the present volume bridge an astute and well-disciplined mind to bear upon his task. He manifests a liberal and rational spirit in the discussion of the meaning of the Scriptures, and fears lest the Book may come to be so much exalted in human conceptions as to demean and debase God: He says-We had better confess at once that no mere writing

enn be divine, except in a qualified sense; but in such sense I am as ready as any one to regard the Serip tures as divine. They were written by holy mon of old, as they were moved by a boly spirit of trath. But when I am told to look at them as absolutely

supernatural. I am repelled from them, and am in to the close, Published by L. Bushnell, St. Louis, and for sale in

Boston by Crosby, Nichola, Lee & Co.

Miracles of Jeaus. By Prof. M. Durlas.

In this little truct are comprised efforts to determine the real worth of the Gospel miracles, considered as

facts. To this end, the learned author has carefully.

SEVENTE ANNUAL REPORT OF THE SECRETARY OF THE ends. MASSACHUSETTS BOARD OF AGRICULTURE, for 1859. This is an olegant octave volume, from the very exact anxiously awaited, notwithstanding Bly told his au-It contains, in addition to the regular annu-

ANOTHER VERSION OF THE NEW OR-LUANS EXPOSURE.

BEASON. EDITORS-I have deferred willing you about the G. A. Redman, and other affairs in this city, because I fliought others more personally interested would do so. Yet I am personally affected, as are all public mediums in a place like this, by the distances of our profession. When I arrived here, about Christman, Mr. Redman had Just began to hold seances, at 67 Dauphin street, where I saw him for the first flute, although I have many times been in places where he was stopping. I cannot say why he always hesitated to sit for mot I never witnessed much of his powers as a

At the commencement here, I was told that his charges were two dollars on hour, which were soon increased to four and five dollars an hone. First, for an wening commencing at eight o'clock ten dollars, and subsequently twonty-flyo dollars, besides the presents; evening electes at his office, commencing at half-past cight o'clock, price one dollar each person-aumber not to be less than stx-generally from eight to ten. In a fow weeks there was a most wonderful excitement at the circles; it was reported that hats, cigars, books, chairs, and other pritcles would leave their resting places, and be propelled against the heads or bodies of persons present in the dark. On one occasion, at a private residence, a plauo stool, weighing not less than twenty-five pounds, ran up the side of a physician present, and seated itself in the contro of the table.

But the most wonderfol of all the manifestations, was reported to have occurred at the meeting of, a party who were united in what was called "A Miracle Circle." In this circle, (composed of gontlemen and ladies of the kcenest reputed intellect), tangible articles, such as watches, plus, rings, penells, bracelets, gold coin, and other fancy ornaments, entered a \*\*spiritual whirlwind," and, Elijah-like, mounted from carth to the residences of spirit friends in the other world; for which, in return, the members of that circlo received some little token of mortality, said to "powers the magnetism of a thousand worlds !" Jewelers were busy making mementos thus to "go up," and housekeepers, and especially all ladles whose and also, cases to keep the presents of the spirits from tastes lead them to gardening and its accompanying mortal gaze; it always being enjoined upon the recipdelights. They are like these: Where shall we live?- ient never to let another, even of that circle, behold

."Charles Carroll, of Carrollton," was said to be one Money we made-How we cured our Hams-Our Pi-geons, &c. The style is remarkably good, and the information conveyed is just that which all beginners a miniature chest, about half an inch by three fourths in gardens and little home-spots chicily desire. After of an inch in diameter, which the acting spirit said "was an European family relie, which he had procured on "Garden Work," the reader will want to buy this in the other world, and should again claim and take to bimself, when this now earthly recipient exchanged worlds !" "It was remarkable." say some of the ini. tlated, "that whenever a choice of articles was given

Published by C. M. Saxton, Barker & Co., New to the spirit-it always took the one of the highest earthly value, (twenly dollar gold pieces) in preference to smaller." and they wished the spirits had taken that which did not cost so much, as they could not see whas use these earthly articles are in the heavenly bomes.

Redman's difficulties began to be manifest in the discharge of Mr. Loning, of Baltimore, by which many became dissatisfied. It appears that previous to their visit South they had made an arrangement. so that Mr. Laning was to receive a certain percentage of the receipts; and in this city, some time in January, that percentage amounted to about twenty dollars a day, which was considered by Redman too much for him to yield, "as he could easily get a clock for two dollars a day;" and thus on the first of February, this tried and faithful friend, in whom all had confidence. was sent home. Mr. Laning has made to himself many warm friends in this city.

I have made diligent inquiry, and I have not been able to find but one person who says he caught Mr. Redman making spurious spirit manifestations; "that he demanded back ten dollars, which was puld to him, and gave a promise that he would not expose him." This gentleman allrms that this occurred before Bly came to the city. The others first obtained their knowledge of Redman's mode of deception by paying M. V. Bly ten dollars each for the scoret mode of operation, upon which Mr. Redman was accused; and in one instance made to pay back one hundred and ten dollars, being allowed to keep a portion of what he received, in consideration of "having given come entirfactory spirit communications," Redman was then advised to leave the city immediately to save his life; and Bly left about as suddenly, after delivering a lecdanger of losing the benefits I might otherwise derive ture in Old Fellows' Hall, declaring "all spirit manifrom them." The style of thought is compact, and calculated to excite the readers' attention and hold it had continual demands on him to refund monoys that he had swindled out of his initiates. Thus passed this evential epoch in the mediumship of G. A. Redman. The general belief here is that he is a first close medium, but prostitutes his holy powers to mercenary

Mr. Mansfield bad agreed to come here, and was and tasteful press of the State Printer, Mr. William dience and the public that "he date not come, as he. too, now was exposed; and hearing that ha has re turned without filling his promise, many have lost confidence in him also. These circumstances combined, has affected my success very materially. I can-The information contained in these pages is of the first not say whether I shall remain here through the sumimportance, and is imported in a fresh and attractive mor or not. Yours truly, L. K. COONLET. New Orleans, April 2, 1860.

Threb on, oh ye bearta ! drink of joy to your all,

If the scanes of the past would but nover return. Wates, Vale of Llangollen, Feb. 18, 1800.

overshadssweit them; and beford a stoke over the origin to the term which said, this is usy belowed Son, in whom I am well pleaned; hear yo him. And whom the disciples heard it, they fell on their face, and wore sore straid. And Jesus came und touched them, and akd, Arise, and be not straid. And whom they shall liften up licht eyes, they saw no insn, are Jesus only. And as they came down from the mountain, Jesus charged tham solver and the stoke are mountain. Jeaus only. And as they came down from the mountain Jacus charged them, saying. Toll the vision to be man unti, the San of man be vision again from the dead,"

It has been generally supposed that this took place upon the summit of Neont Tabor; but it is probable that as that there an armed town occupied that sum-nit, and that it could not invo taken place there. It was, I suppose, some benarized monutaly near the sea or traition of Galilee.

Christ took with him the three disciples who were Christ took with him the fiftee disciples who were the natural lenders of the disciple band-for in every twelve mon there are some two or three lint by natu-ral gits surpass the alters. The purpose of this scene mane if it that there several witnesses should be selected, because, influencing them, it would have, through them, a powerful influence upon the other disclosed.

Going up apart, and upon this solitary mountain-top, our Savlour, as scens to have been his custom, drawing binnelf a little apart, penyed. The disciples do not seen to have gone with him: perhaps not be-cause they were not interested, but that he might be alone. But while he proyed, they, overcome by fatigue, or by that spirit which overcomes men that have little to think of, when they sit without action, fell asleep. Out of that sleep they were awakened by the most romarkable experience that ever befet them. As they looked up they saw the countenance of Christ no lon-ger as they had been wont to see it. It is declared that it shone; and not merely that it shone, but that it shope file do saw. It was that that they could not then took upon. It duzzled them. They could not Going up apart, and upon this solitary mountainuch a term as this as descriptive of a mere tukstu k too glow of devotional excitement kindled u on the Divina giow of nevotional excitement knowed upon the privile countributes. The mineral, too, partoak of the bright-ness. Patting the three accounts of Matthew, and Mark, and Luke together, it is said. "And his raiment kecame shining as the tight, exceeding white, and glistening as snow, so as no fuller on earth can white

glistening as show, so as no faller on earth can white them." Christ's face was like a beam of light, not his garments were not simply white, bat luminous; and not merely bright, but radiant. And now cane the events that fill up this scene. At once they heheld two majesite personages com-muning with the Saviour-be like a beam of solar light, and they on either side of bin in holy comma-niae. More, and Ellas were they. Why these two, of all there that the Jews held savred should Appear, are carely by dowheld, for up other two none out or all loose that the Jews held sacred should speer, can scarcely be doubtful; for ho other two nance out of the whole Jewish calendar could have so represented the establishment of their faith, and the reviral of it in later days, as Moser and Ellas. They discoursed, and the theme of their discourse is not bilden from us. It was of that event which the disciples needed

use to was of that even which the userples decled most to understand, and about which instruction had thus far availed the least—namely, the suffering, the tish, the death, the burial of their Lord and Master. The hewildering effect upon the disciples of this sudden scene, and this vision of glory, is remarkable. James and John seem to have been nen of natures upon which covered excitones to work how and which powerful excitement wrought inwardly, sorked silence and stillness; but Peter was one of and workel shence and stillness; but Peier was one of these natures on whom excitement worked outwardly; and he fell to speaking, since he had nothing to do. They were not only amazed, but frightened. They were notifyletned as to be, as it is said, out of their with. It is not needful to inquire what Peter's words mean. for it is said that he knew not what he was say-ing. It was like the things which men say when coming out of eleep, willhout also or point. "Let us build three labernocles; one for thee, and one for Hoken, and our for Eles." Burely, he wist not what he did say: for thete way no perfloence in it.

e did say; for there was no perfloence in it. But naw ion the leavenly visitning had ranished out of their sight, another part of this sublime scene

nothing as much demonstrates the for men as the viewer of the sould as stendy events of the observation of the provided statement.
Now in the Divine window it is pleased God to prepare these ments to get through this sparse and the live of God's provide. On, that they might its the second prevalue state of the observation of the provided states of the second state state of the second state state of the second state of the second state state of the second state state of the second state of the second state state of the second state state of th where persons have diremined of death and the fodg. sin-that he is sick, and sick, and sick throughout, by ment, or where persons have had borne in upon them and intimations of coming disaster, and have broken off from transgression, and turned to lives of virtue, men have long had to think that thelr reformation we inferiority in moral things, we look muto accomplished by such instrumentalities as fear and im-grination. But that which these ship, and turns him around and around, cannot be an unimpor-int power. We often dislain the things that have the might of God in them, shingly because they do not fail within our philosophy, or because our experience has not acqualined us with them. Men are oftentimes has impressions, than by reasoning greven facts them-

Insome information and pressions, then by reasoning or even facts them into information of the state in the grant would but have operated it, and shot it going upon the states in the mining of even facts them into a state in the mining of the states in the mining of the states in the state of t

diagrade to Cuvity and ging in anguist of cructivition. op-larce you out of the yopulous vold, the eternal rest of hindeu and gone.
In all this darkness they would not, however, be allo to shake off that high and heavenly vision while bad also been suspended in glory before them. While they could not but remember that be is a subsath day, and beheld its populous vold, its represent the work they could not but remember that be of a Subbath day, and beheld its populous silence. I have beloed its represent to work they could not further that being in drive you could not exceed a gravity of the vision of falth for any vision. J had alone the next the vision of the vision of falth for any vision. J had they could not the contrast it will vity was yet plainer than that. There have been that bright cloud which drew near, and overhung and encompassed them and har of the other hill trop. And when the last erry came, and the strength or any vision all the vision of falth for any vision. J had the twen the vision effort from the beaventy in placed, so insupersed. Although they from the beaventy reduced, so imposed. Although they from the beaventy in placed, so imposed. Although they for the vision of darkness into the kingdom of darkness into the kingdom of the vision of there with the reduct so imposed. Although they for the vision of alth for each with the reduct so imposed. Although they for the vision of the reduct there, whether I was the there faith in the reality of the mission of they for the vision of althere or the beaver they show althou the reduct so imposed. Altho

them, and thele hearts were utterly desolate, even then they could not keep cherishing a hope, nor cease to cling to the memory of that Divine Savionr. An when Christ afterwards walked will some of the Dis cipies to Emmaus, they soil, "We'trusted that it had been he which should have redeemed israel." They spake as men all of whose expectations were contra-tieted by outtrad events, but the root of whose of their solutions was not contradicted. They leaned on there is not in this world. Here we nee to be contesting warries to us, Our rest is not in this world. Here we nee to be contesting warries; we are to be contesting warries; we sences and the reason were no longer serviceable to them. It only remains now, that I should make some suit-able we of this history for our own good. This event is not a single deed in the bistory of

"This is the way: walk ye in it," is the consenting yoice of every man that shanks on the mountain top of transfiguration in these luminous hourn. And when a man comes down out of the experiences of mittees appointed is visit the county societies, togeth-ach hours, and stands in the midst of the low for in the valley beneath, he remembers what he saw the valley beneath, he remembers what he saw

Often when crossing the river on the ferry-boats, at Uten when crossing the river on the terry-boan, at times when the log is low, so that you are unable to discern any object shend, you shall find that the pilot, although but a short distance shave you, can look over the mist and see the city. Now which is the man most to be envied, he who stands so low that his black to be envied, he who stands so low that his state that makes it most charming reading. Some of th addresses embodied in the reports of the County Socictles are models of their kind, and deserve the special clsion is narrowed to a small sphere, or he who stand to high that he can look over the mist, and see th andmarks beyond? When a men takes his direction iesy.

so high that he can look over the mist, and see the landmarks beyond? When a must takes his direction, and trusts in his intuitions, although he may be so low that the world raises its dest about him, and deaf-ens him with its rear, God gives him such release and coulders that the can look above the troubles and couldets of life, and behold his sternal rest. THINTY TWO WONDERS: or, the Skill Displayed in the

comflicts of his, and behold his derinal rest. Do not despise these hours, these openings, these outlooks, which have so much wisdom and so much meaning in them; God sends them to you, that you may have help on your way henc; that you may rec-tify your calculations; that you may take new direc-tions; that you may pass more security across the desect and through the wilderness of life. If you take head to them God will send there are more direct eed to thom. God will send more and more of then

leeu to them, tod will send more and more of them to you. The more you employ them, the more obvious will they be to you. The man that uses them will be conscious that there are more of them. If after one has been riding, through many long days, drugging heavily toward a large town that is his home, familiar with the prairie, familiar with the irrees of the forest, familiar with everything more than with human hohistion or the fores of men he seed

irees of the forest, familiar with everything more than with human habitation or the faces of men, he sees lights downing as the twilight begins to come on, he knows that he is drawing near to the town. Here is a light, there is a light, and yonder is a light; and the lights increase as he advances, till by and by light shines into light, and he is within the precinct of the place. He knows he is there by the multitude of lights that are shining. So it is with the visions that God rends us in our functional bours. They are only accentional of first-

our table to-day. E. P. Whipple furnishes a paper on Nathaniel Hawthorne; Miss Maria Mitchell one on fundaous hours. They are only occasional at first but if we take beed to them, it pleases died, as w fourney on through 110, to multiply then; and we know that we are drawing nearer and nearer to our leavenly home, from the divine lights that we behold, which continue to increase until we stand in Zion and Mary Somerville; the author of "Sir Rohan's Ghost bas a story entitled "Circumstances;" Mrs. R. H Stoddard one called "My Own Story;" Mr. Higginson a well written essay entitled "The Marcons of Surfefore fiel. [a well written a but, on the other hand, if we give no heed to these nam," &o., &o.

But, on the other hand, if we give no heed to these hours, they diminish, and we become less and less capable of receiving the light that shares at us. Men that despise them, and refuse to be guided by them, at length lace susceptibility to them, and hecome chil-dren of darkness, and stumble over this life into the grave, out of which they come no more forever! Now any he who lifted up his Son in the bright beauty of earthly transfiguration, and who has lifted him the into the guereme beauty of his stermal chart AN ECORNTRIC WILL --- A will case has just heer AN ECCENTRIC WILL.-A will ease has just been decided after a long trial in the Superior Court at Norwich, Ct. The will of Silles Park, disposing of property to the amount of \$31,000, contained a pro-vision that none of the money should be applied in any manner whatever, directly or indirecty, to the sup-port or for the benefit of any religious teacher, socie-meter and the triangle of the superior of the socie-tion of the benefit of any religious teacher, socie-Mater 17. Just weeps for gale a generative state of the sup-back of the sock. This week of the sup-port or for the benefit of any religious teacher, socie-Mater 17. Just weeps for gale a generative state of the sup-back of the superior of the benefit of any religious teacher, socie-Mater 17. Just weeps for gale a generative state of the sup-back of the superior of the superior of the superior of the superior of the benefit of any religious teacher, socie-Mater 17. Just weeps for gale a generative state of the superior of th I property to the amount of \$31,000, contained a probenety of earthly transfiguration, and who has lifted him up into the supreme beauty of his eternal abode in heaven, cause the light of the glary of (bod shining in heaven, cause the light of the glary of (bod shining you may behold him. May you have such a vision et bim that in after hours of temptation, of grief, of doubt, of dukness, of sin, of remore, you may at least remember that there is a just in the point of the benefit of the insane in Hartford, for the benefit of the realised in the point. The validity of the will was austained.

Because he is going to try another climo !

May we experience in this world—that there is a rest which remaineth for the people of God. May God, in his infinito mercy, by these tenchings of his providence and his grace, guide you and guide me, until we greet each other with holy songs and di-vine fellowship, in the presence of our God, to go no more out former. more out forever.

Remember, also, brother, that what you call the "Why." asked a little girl. "Is Fred like a man that "nousenso" of Spiritualiam is a beautiful reality to as fallen off a tree and is determined to go up again? thousands and tens of thousands, in whose souls is developed a love for that which is abiding and eternal. De

### COURT OF DEATH.

attention of the Agriculturiet. Our thanks are due to TIR large and bentiful Guered Engravings of this Sub-the Secretary of the Masanchusetts Board for his court. This word Phinting by Rannanuz Plans are being

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dollar, As the Engraving forms a pleasing, beautiful, and instruc-tive Parler Urnamont, no family can afford to be without ik "It is a sermen on canyar," and its lessons are far more insting than the written or spoken word. Hundreds of let-tors express atmiration of the picture, white none express

facta. To this end, the learned nuttor nos careivity, concisely, and concelentionsly—as we should judge-collected those passages in the four Gospols that relate the stories of the mincles, and thrown upon them all the light of the tearning of which he is the matter the stories of the mincles, and thrown upon them all the light of the tearning of which he is the matter are merely fictions, conceived for a moral purpose, and that Christ must have done many thing similar to that that Christ must have done many thing similar to that that Christ must have done many thing similar to that that Christ must have done many thing similar to that that Christ must have done many thing similar to that that Christ must have done many thing similar to that that Christ must have done many thing similar to that that Christ must have done many thing similar to that the value octainly cannot injure the easue of track the writer has been, in his own language, "not to fa-dicate the skill of Jesus, but of the Evangelists, in inventing mincles that would suit the religious tastes of those for whom they wrote." The ATLANTIO MONTRILY FOR MAY. We find this excetlent and popular periodical upon our table to-day. E. P. Whipple furpishes a paper on

G. Q. COLTON, No. 37 Park row, New York, P. O. Box 8391. March 24.

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"Judge not. lesi ye be judged," Brother MENTOR. What you are pleased to term "nonsense" to day, you

will at some future period learn is a great trath. Wis-

dom is given to earth's people in a variety of forms