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[Entered according to Act of Congress In the year 1800, by Basey, Cotay & Co., In the Olork's affice of the District Court of the United States, for the District of Massechanetta.] patron saint, it is true, my daughter-poor, crushed lure, a thing of seaming, a false, degraded being, wart. It is the truth l²⁴ "And you all allowed me to go, to return, to be

this awakening?"

vividly bright and beautiful.

grief found yent ; and the friendly volces of consola

faithlessness, a convert to the church, her daughter

by the church's sanction, she would in time learn t-

love the handsome and agreeable Carlos, and by a

But Cosella would never learn to look upon Carlos

The young man called sometimes at the quie

quiries concerning the health of father and daugh

tor. Strange to say, Manasseh never expressed him

self bittorly concerning these visits; he seemed to

once so loudly maintained. Cosella, entirely una

necessity impelled her on, and the timid, shrinking

union with him rejoice his parents' hearts.

de Almira other than with a sister's even.

blessed and secreting mother's care.

Written for the Danner of Light, COSELLA WAYNE: WILL AND DESTINY

BY COBA WILBURN.

CHAPTER XIV. TEMPTATION AND TRIAL.

Tet was there light around her brow, A holiness in these dark eyes, Which show'd, though wand'ring earlisward now, Her spiri's home was in the skies,"—Nooms.

"Come to me, thoughts of heaven I My fainding spirit bear On your brickt wings, by morning given, Up to celestial sit.

Come in my tempted hour, Swootthuughte i and yet sgato O'er shindil wish and nomery shower Your soft, effecing salo."-Mas. Прилия.

After a few polito inquiries, concerning the Seno ra's health, Manusseh loft the room; and. Cosellar throwing aside all restraint, fell weeping on her friend's bosom. "Querida, mi hija!" (my beloved daughter,) she fondly murmured, "tell me all! Bome new griof weighs upon you ; I see it in your kissed her brow at parting, and ferrently commend altered countenance, your laggard step, your utter Indifference to life, Cosella. Will you not confide in me, your second mother, your best, your trucst friend ?"

"I will, I will !" cried Cosella ; " you shall know all, and advise me as a mother would a child. Oh, nora Teresal oh, mother ! Salvador del Monte "-Bhe covered her face with both hands, and turned aside, sobbing convulsively.

A shadow of surprise and anxiety passed over the Senora's face. It was the first time since her return that Cosella had mentioned that name. She said, with somewhat of impatience in her tone "Well, my child, tell me of him."

"You know, my friend," she sobbed, "that I have loved him, that still, for his sake, I would foreake my father's faith. On my mother's grave he vowed house, with flowers that his mother sent, with in eternal love to me; yot, since my return, not a message, not one token of remembrance, not a flow er, even, has he sent to me! How have I forfeited his affection? what have I done? why is he thus have laid aside his suspicions of the young man alienated, and I left so desolate ?"

"No, no-not desolate, not forsaken !" said Teresa ware of the searct hopes entertained by hor friend' de Almivs, folding the weeping girl to her besom ; son, whom she always called hermone, (brother) " here beats a maternal heart for theo, willing to gladly welcomed his coming, and when her father protect and cherish, to accopt thee as a daughter, for was at home acted as interpreter between them. orermore I My hueband, proud and stately as he Teresa de Almira called every day, and sought by seems, loves and esteems my Cosella; he will be a every loving artifice to revive the drooping spirits, to true father; my gons shall be thy brothers, our cheer the fainting heart of the sorrowing girl. Ea home thy resting place, dear, weary wandorer | gorly, tenderly, she besought her to seek her home's The blessed Virgin's arms are opened to receive thee, protection, the sanction of hely church for remova the, smilling Jesus beckons ! Come to the church, from her harsh father's guardianship. Still Cosells my.daughter | Forget this first, fleeting, romantic wavered, and lingured, until the thronging, urging dream-forget Salvador del Monte l"

"Forget him /" cried Cosella. " Oh, Benora Teresa spirit acted for itself, took the first great step toward have you nover loved, that you so coldly, so orusily freedom and a better life. One day young Carlos had delivered his mother's bld me forget ?"

The still beautiful and graceful matron smiled a flower-message, and silent and embarrassed he say uist and significant smile, and foully stroked the opposite the pale, abstracted Cosella, regarding he

daring all things avil for the lave of gold !" her voice was loud and shrill with the intensity of its indig. lieve him ! You left me to dream and hope so long ! hation.

You told me not of this that I might brand him a "By our blessed law-giver, girl! not so loud! desciver to his face! Oh, is this punishment for my Dare you' think yourself possessed of more honor forsaken faith? Am I indeed guilty, and justly than your father, your guardian, who is responsible decreed by God? I know not-I have none to ad for every act? As yet, you are in my power; do vise and lead me! Is it trial to crush my soul for my bidding, or, as I live, I will so einbitter your same great wrong? or is it but a passing dream. life that you will be glad to obtain peace and rest by that darkens life? For this have I crossed the sen? the means which I distate 1 Did she, the departed, have I wept and hoped and prayed for-for this, ever oppose my will ?"

"You plunged one of the purest souls into error With eyes upraised to heaven, clasped hands, and and degradation ; you steeped her pure heart in all hurried uttorance, she paced the floor, the first great the blackness of remorse ! Do not-dare not invoke shadow of a wrong lufficial by the hand she trusted, the memory of my mother ! if ever angel's surroundfalling densely on the future she had pictured so ed you, it was because she invoked them by her pa tient emiles !"

"Girl, this is enough ! your tongue's free license Teresa vainly cought to calm her, to reason her into quiet, to speak to her of hope and a better love must be limited. Silence I" he thundered : " never to come. It was in vala. In tears and sobs, in wild speak of her as a martyr, and a saint 1 She was my appeals to heaven, in outcries and reproaches, her | taol, my slave, as you shall be, by heaven !"

"No! by the God of truth and justico-never. You broke her heart, mine you shall not wither by tion were unheard amid the tempest of her soul. When Teresa at length loft her, it was in an exhaus. the blight of sin. I will not pander to your greed tion of grief; and the zonlous bellover trusted that. of gala ! I will not feign affection or friendship, to now that Balvador del Monte proved regreant to his forward one mercenary design of yours! I will not steep my soul in falsebood 1 Never, hear you, for love, the ministrations of serrow would lead the sour sake, will I step out of the path of right."

He rushed upon her in the gathering darkness his heavy hand descended on her shoulders thrico : ed her to the Saviour's holy guardianship, to the the was about to scream for help, when a loud knock at the door was heard. With an oath, Manasseh re-There was somewhat of autoplation in Donne Teresa's heart while planning for Cosella's future. cased her; with cleuched hands and loudly throbbing heart, from which at that moment every gentle Her son Carlos loved the young girl, and had oon restigo, every better feeling was swept away, Cosella fided his hones to his mother, who approved of his rushed to her chamber, orying wildly as she sped affection, and smiled encouragement upon him Once recovered from the stunning blow of Salvador's oast him....

"You are no longer my father I I soorn and deplas you, and you touch me again at your peril!" He stood for a moment overwholmed with aston ishment; then seizing his hat he left the house, in his blinded fury seeing not, caring not, who was the visitor admitted to his daughter's presence.

It was Salvador del Monte 1 tremblingly Cosella returned to meet him ; she had arranged her hair, bathed her tearful eyes, and readjusted her disorder ed dress. There was a tempest within her soul laring resolves, and half-formed, vague and recurring wishes ; wishes that bordered upon the unknown confines of sin wore nostling to her heart! She nised her eyes; the face of Salvador was sad, yet condernose was beaming from it, and the smille of joyous welcome sat on his lips. Carmela had placed the lamp of coconnut ofl with its enciroling wreath overgreens upon the table ; the liebrew volume lay close beside it.

" Welcome to Santa Lucia, Cosella 1" were the first words Salvador addressed to her; they swept way the mountain load of doubt and fear, the wild lespair so long an inmate of her heart.

Am I welcome, welcome to you, Salvador?" she falteringly demanded, and her hand was extended in greeting. "Ever welcome I over dear and welcome !" he re-

lied, as he took the extended hand within his own, and held it long. "Why have you not called before?" she ventured

this poetess; breathe with her the airs of dream. land; bend in homage, not alone to outward lovell

and condemn me not-for, Cosella, I dare not I" She understood him well. Anew the bliesful so

humbled tone of sorrow, she heard the blessed words,] his ears like fiendish give. " 🛙 love' thee 1" 🗤

leaves danced exulting to the music freighted wind's The voices of the clamoring world reached not that peaceful spot; the blissful solitudo was untrodden. save by the presence of the one beloved, the linger ing footstens of the angels. From tree, and fount,

aweetly tompting voices called : " Come from the world, the strife, the unending conflict! Come to the home of peace and love!" She stood like one entranced; and he read well the passing emotions of her soul. Athwart the melodious waves, walting her spirit to forgetfulness,

came the voice, the words so dear : " I love thee, Cosella; wilt thou not ablde with love and me? What is the world, its forms and usages, to thee?"

The world 1 what had it done for har? Solitude had epriched her mind and heart; abrond the perversions, the intelerance, the grossness of her follows repelled the loving, generous, aspiring spirit. The melil's condemnation-though young and unlaught, she knew that it rested on the purest motive and the most exalted action ; that often its crown of bays decked mercenary brows; its judicial ermine, and its robes of honor, were bestowed on plotting, worldly tricksters ; that the gorgeously woven well of fashion and conventionalism concealed the monstrons vices, the hideously repollant sins and mockeries, of society. Intuitionally, the innocent girl knew this; and love, to her, was sacred, lasting-it dreamed not of earthly descoration, or of slu against its innate

And yet he who would have tempted that pure. roung soul to error, was not wholly evil in his vacillating nature; but his spirit had not grown to the heights of sacrifico, to the glory of renunciation. Long had he struggled with the purely material bond that fettered him to Inez Montarilo; his spirit had gone forth in search of a purer, higher affection-had sought the embodiment of what his toftier faculties, his spiritual nature, eraved for in woman ; and ever tense of honor, bud led him back into the bondage

hollness.

I am not married; and yet a vow I dare not break, ence; return to Inez Montardo; I will not become binds me to her forever. I cannot tell you how all as she is. If you cannot break unboly bonds, you this came about; it was my youth and inexperience, cannot keep the hollest vow. I forgive you, Salvaby grace and beauty that englaved me. I know, dor; but come not here again. Never will look on now, that she is not my soul's ideal. I know one your face again. Yet one word more: I never who would respond to all my bighest, noblest alms, sought your love; you sent me daily gifts of flowers: my lofticat ambition ; one whose mind is a repeatery Carmela said they were the offerings of your love. for the beautiful, whose heart is the throne of poetry Deem me not so devoid of pride and feeling as to and music, an embodiment of the spiritual and the seek affection unbestowed. Ifenceforth there is one pure! I would love this child of nature; worship sanctuary only for my affections-it is in Heaven |" He would have detained her, he would have poured forth his soul in penitence for the pain inflicted, he ress, but lowly bend to mind and spirit beauty. Pity would have told her of Carmela's treachery, but she glided from the room ; he heard her swiftly retreat-

ing footsteps along the passage. With sorrow, shame, ourity of yore stole to her fluttering heart, and stilled remorse in his bosom, he fied from the house, nearly awhile its pain. Again the music breath of words, overturning Carmela at the door. To his muttered profaned, alasi too often by worldly usage, stole to malediction upon her for her falsehood, she replied her listening ear. With the sighing of regret, the with a 'mecking and exultant laugh, that rang in

When Manassoh returned home he found Cosella A vision spread before her of the scoluded, flower in her abamber, Islag on a lounge, her dark curls environed home of lovo ; the skies above it were ra | voiling her face, immovable and apparently sleeping, diant with golden light, and reseate with the reflee. He called her several times, and, receiving no an tions of soul; the air was full of melody, the flowers swer, muttered that "The girl slept like a stone," thare glistened in the diamond dows, the gemmed and left har, as he deemed, to repose and silence.

The morning sun shone on the colorless face, the request; the ocean sing its bymn of perpetual joy. pain stamped brow; the wrang heart cowered from the light of day, and longed for the darkness even of eternal aight! Undissiplined human affections, undeveloped faculties, unappreclated powers -strength ened, subdued, and spiritualized by suffering, ye and ocean, leaf and flower, sky and sun gleam, the were preparing for the future's might and glory !

CHAPTER XV. THE VIRGIN'S SURINE.

" In the deep hour of dreams, Through the dark would, and past the meaning sea, And by the starlight gleams, Mother of sorrows, lo, 1 come to thee! "

Author of sources, and the sources and sources and sources. (The treather of his imposition, and sources, and sources, Love's lightening imposition, and sources, and sources, And, worn with first and sources, take back thing own," Would fold its wings-take back, take back thing own," — HENANS, —

On the brow of a sloping hill, amid a dense grove cedars, beneath a rude canopy of stone, stands ho weather beaten, yet romantic, shrine of the "Virgin of Bolltude ; " and her image, attired in eable robes, a crown of sun-rays on her head, is decked with the daily flower offerings of her votaries. The face is sweetly pensive; a mighty inspiration of love and grief gave to the artist's soul the power to form that image of sorrowful beauty. The fierce tropical storms often rend her robes, and tear the diaden from the placid, brow; the tear drops of the storm cling to her trailing vestmonts, and gliston with a living somblance on the marble obook. Her maiden rotaries renew the faded robes, and replace, with

love and reverence, the fallen crown. The fondly superstitious believe that she performs many mircles, and the loving and sorrowing, repair to her shrine to implore her motherly intercession for the object of their affections. The flower-wealth of the surrounding gardens appears to be lavished on the place; the air is redelent of fragrance; the stream let, leaping over Its pebbly bed, bears flowery trophics to awaiting ocean ; garlands and chains of choicest blossoms hang from the stony archway ; the Virgin's the yet olinging earthly attraction, the mistaken robe sweeps showers of lilles to the ground; the

feet press on a carpeting of roses. The audioht

gleam magically brilliant on the wavelet's course;

the moon illumines with resistless charm the up

turned, pensive fuce, the small and delicately sculp-

tured hands of Mary, that, imbued with lifelike

fervency, seem raised to heaven in muto appeal.

Some cunning device of art has colored and illum

ined the upturned eye, that ever seems swimming

And there Cosella, the Jewish maiden, often kneels

in prayer, at morn and eve; escaping her father's

vigilance, and the gloom of unshared thoughts.

of young Cosella's voice, that so strangely, wildly stirred her heart?

"A fitting place of prayer, indeed," she replied, but her sweet voice faltored with its strange emotions, and to Cosella's troubled soul came southingly the love tones of that voice.

NO. 8.

She looked into the lady's face; so much of hollcas and peace was there, of strength and purity, of faith and resignation, the sorrowing one bent her seart in homoge to its spiritual powers. She said ow and engerly :

"You are a stranger here, sentra ; I never met ith you before."

But to Solita's listening soul there came the unattered thought, "You are a friend, long, long foreshadowed in my heart's best dreams." "I live in Santa Marca," replied the lady.

" I know theo and I love thee," fervonily responded anirit unto anirit.

"Will you sit down beside me ?" said Solita, moioning to the flowery seat at the foot of the rude ehrino.

She smiled assent, and placed in her hand the ily offering destined to the Virgin. Her hand lingered long in Solita's clasp; a sweet, southing inuence was upon her, as if near and living, the face of Shina beamed upon her, and the peace of by gone days returned. As if pitying augels had led her to the sanctuary of one true human heart, forgetting present woo and future dread, she sat like one enranced in paradiscan vision, blessed and favored by that one glimpso of Heaven athwart the darkness of her lot. Alas I that ruthless hands should tear her thence, that the inexorable flat yet went forth : "On -on through life and trial ; thou art not ransomed vet I".

And yet, oh blinded human forcaight I oh doubting human heart 1 the ruthless hands obeyed the angel's mandates, to themselves unknown ; the dearce of trial was the trumpet tone of Divinest love, revealed in suffering. I a

"You are in mourning, lady ?".said Cosella, softly, gazing tenderly into the face so sweet and calm.

"I have worn this garb for several years; not that mourn my friends or relatives, but because I like . My parents dwell with God long since. I am lone on earth."

The mournful melody, the lefty resignation of hone words t

"And I wear mourning for my mother," faltered Cosolla, and the quick tears started to her eves and fell upon Solita's hand.

She said no word of consolution, and made no protestations of relief or friendship, but sliently, ovingly she kissed the mourner's brow, and folded o her beating heart the sorrow-bowed young head. The long represend emotion of fosella gave way oneath these silent domonstrations of truth and love. The crushed spirit revived beneath the salutary showers of awakened feeling; abo solbed upon the stranger's breast, and with tears and kisses she asked her name.

"Solita Mendez." replied the embodied Purity and Grace. "You are not a native of our land," she continued, twining around her slendor fingers the lark brown curls of her weeping companion. "Your, accout is English, though in complexion and manner you are like the children of the sun. I speak Eng-.00, my iriend She said "my friend," in the grateful mother ongue, and Cosella, now able to converse more freely, joyfully clasped her arms around the newfound friend, and oried : "You speak my native language ?" "I do: and you speak ours well-only your secont betrave you somewhat. Now I will toll you my history, then demand in just return the narration of yours." A sweet smile accompanied her words. The glorious sun had risen, and the sea was aglow with orimson light. Scattored diamonds, life imbued, seemed dancing on its scarcely rippled surface. Full, grand, and free, varied and harmoniousy blended, arese from thicket, grove and forest, the natia song of birds. The sky's blue canopy was spread, and fleeoy, golden edged clouds peered from its depths, like sunny-locked chorub hends, heaven's infant world of beauty, keeping watch over awakened carth. The fishing boats sped swiftly across the tranquil waters, and the flagging sails of ships drooped indolently. The leaves and flowers whis. pered low unto each other, and the tall grass swayed in greeting fragrance to the morn. The' Virgin's shrine had not yet been decorated, but at her feet lay scattered the flowery tokens of the arch abave: and a garland of white roses, blushing pomegranate blossoms and dark green myrtle leaves, was also there. It was the votive offering of Solita to her patron Lady.

young girl's brow.

continued, wildly; "you have never felt the utter yot dared not, to seek her confidence. loneliness that has always been my portion. You He saw her start suddenly, color deeply, and from have been blest with affection ; how can you feel ble with sudden agitation ; she waved hor hand from aught of want in a world so beautiful as yours? the window ; Carles, rising hastily, beheld Salvado You can bid me forget the fondest hopes of my exist del Monte passing on the opposite side of the street ence, bid me cast life and glory from me. Oh, my Her secret was revealed, and the shadow of a grea mother, if she were living, would not bid me forget !" disappointment fell on his young, proud, ambitiou And she turned aside, and wrang her hands in the spirit. He heard her murmur, " He comes not!" bitterness of her repreachful mood.

and with a sudden impulse he seized her hand, kisse "You are unjust, dear girl-you wrong your it eadly, and withdrew without a word. truest friend | You comprehend me not, beloved] Cosells still sat by the window. alternate hope ap I, who, with the holy Virgin's sanction, am in the fear within her, breast, for Salvador had bowed to place of your mother now, I would not inflict the her in passing. When Manassoh returned home smallest grief upon your heart, my child ! I have "Who has been here this afternoon ?" he inquired. " Carlos de Almiva," she replied. not spoken before, because I feared to grieve, to "Cosella, I want to talk to you," continued her

offend you. I know your pride and spirit ; I know you have sorrow enough to bear, my patient one; father. "I disapprove entirely of your reserved and but now I tell theo, speaking to theo as a mother distant manner to some persons. I esteem the Senori does, he is unworthy of thy pure young love." "Unworthy?" A faint color tinged Cosella cheek-a great fear fluttered at her heart.

"Bhall I speak, Cosella ?" demanded the Senora lieve, looks on you with a favorable ere. Take my in a low, faltoring voice.

advice, and follow my bidding, and it will be well for "Yes, speak, and tell me all, for I cannot live in you ; do not cavil, and seek argument with me, it is this suspense; tell me what black waves rise be not your place; leave all responsibility to me, and

• I

Teresa, as much as my conscience permits me t

shy and distant to her son, who, I am inclined to be

tween us, what wall of separation has been placed set my will. Do you hear, Cosella ?" betwizt our hearts !" oried the tortured girl, with "I do, but oannot comprehend what you demand wildly appealing glance; of me," she replied. "Teresa de Almiva is wealthy; she loves you

With pity and tonderness Teresa gazed upon her, and sighed heavily; tears trembled in her eye as you can exercise much influence upon her. Exercise she replied: "My child, come, give me your hands; it in bahalf of your struggling, weary father. B. rest your poor, throbbing head upon my boson ! pleasant, and smile upon hor son, and so reach the Cosella, dearest, sorrow and discachantment come to mother's heart, that she may acquiesce in our plans." all with time. Salvador del Monte loves a young The twilight shadows veiled Cosella's proud anwoman | Sturt not, Cosella-let me finish my pain scornful face; only her white dress fluttered in the ful task. I had hoped you would have heard this cooling breeze, her hands moved nervously about. from other lips. Whether she is his wife or his "What is your plan ?" she asked in a calm, cold mistress none can toth. No one knows her family, determined voice. Bhe is young, and still beautiful, and is the mother "Cosella !" he replied cagerly, "I am engaged in of two children." We cannot believe him wedded; a speculation that may make my fortune, but I need for he has sought several of our wealthicst and love capital. I have not sufficient means. It is no ein t liest maidens, and after the consent of their parents take from these unbelievers, we shall not impoverial and guardians was obtained, he broke from his them, for they have riches. Liston to this Carlos promises, and returned to his first allegiance-to who I think loves you, smile upon him, fondle bl-Incz Montardo-who, I have beard, is with him now mother, and obtain from her the sum I need; I wit in town. He usually keeps her secluded in a country never, never, ask this favor of you again, Coselia, but it is not love that binds me now, and yet I cannot house some twenty miles from here, so that few have a fortune is to be won, girl a few unmeaning word. zive thee, I honor, thy fitting place. We must not seen her face. She receives fow visitors, walks out can obtain it." Sho rose and stood before him. "Would you same only with him. It is a mystery, and its weight scems to prey oven upon Salvador himsolf. This 1 tion my love for a Christian ?"

long knew, but dared not tell theo ; it is a grievous task to me to tell this to my loving child !". "It is the woman I beheld 1 She is Incz Mont-

ardo; and he vowed love to mel Oh, it is not true to make it real !" -there is some terrible mistake-it was not Salvador I" cried the pale and agitated girl. "By the blessed Virgin of Mount Carmel, by my You would make of me a vile and base deceiver, a

with respectful tendorness. His heart was troubled "You have been fortunate from your birth," she for the sorrow so legible upon her face, he longed

"Listen to me, Cosella," he replied ; "I come to our presence in fulfiliment of a duty. I owe you in explanation for my sceming neglect; it was for lave, for tenderness, for respect for you, Cosella, that I came not, that I answered not your latter from Europe, your messages to me since your arrival. [must speak to you to night, even if your father returns. I must chilm and obtain this interview. Cosella, I dreamed, I hoped, you would forget me !" She looked him in the face, without a word. He saw that it had paled, that its outlines were sharp. ened by grief and blight; he eighed for pity, with onflicting feelings.

" I know that you suffer much; that you deserve happler lot," he continued. "From the pages of our journal I have read your heart and sufferings; willingly, gladly would I lead you forth into a life of ore and peace-but, Cosella, I may not !"

He saw her blanch with terror, turn faint with suddenly departing bone. In his strangely vacillat esteem an unbeliever, and you, I have remarked, ar ing nature, the alumbering tenderness awoke again : his voice was soft and melodious, as he entreated her to forgive [

> "Yet you promised to love me, upon my mother's grave; you vowed that I alone should be the one ear and dearest to you! Do you remember, Salvaor?" How mournful sounded the reproachful acients I

"I did," he falteringly replied : "and I do love thee, Cosella; but I can never wed thee or any other #oman !"

She started from beside him : no sound escaped her uivering lips; only her mute, reproachful, and beseaching gaze, riveted upon his countenance, told of the deep agony within. He had been less than hunan had he not pitied her.

"I would not have led thee on to love me, Cosella," he said, in faltering tones; " but I knew your lone heart pined for sympathy. I thought you loved mo dret,"

"II" Surprise, Indignation, unconscious maiden pride spoke in that quickly uttered little word.

"Carmela told me so," he continued: "and for the love of one so good, I would not prove ungrate. ful. Cosella, a vow that oft has galled my spirit, shains me to another : I cannot, dare not forsake her. meet again ; or if, indeed, thy love for me be strong, we need not part. Choose for thyself. I will lead thee hence, and thou shalt be all to me-my life be ledicated to thy happiness."

"Holy father Abraham | no, girl, Why ask me such a question ? I mean that you shall only feign She had aroused from the first shock of bewilder. ment, and though her lips were bloodless, and a an affection-I would curse you forever, if you dared budder thrilled her frame, she said, in a firm voice that faltered not at all : "Are you wedded to this-"So for mercenary purposes, you would have me is Incz Montardo your wife?" lie, and simulate the boliest feelings in our nature ?

that dragged his spirit down-twined around its up | falle, quivering and subdued, athwart a mass of sparing withes the chains of sense, that left that foliage, tropical and luxuriant; the stars of heaven apirit powerless for good.

He told her that he loved her, now that he knew and appreclated her mind and heart; he drew a glowing picture of the future, all imbued with the uiviner light of heaven; no grosser flattery, no word that could have aroused her pure coul's indignation did he utter. With fervid eloquence, with respect ful tenderness, he besought her to become his saving, guiding angel. And sho?

"Oh, blame her net, if here swhile Das ned in her soul, and threw her smile D'er hours to come i "

and that, beholding only hope, and love, and free Thither, with Teress de Almira, sho wonds her way, and weeps her tears upon the flowery soil. dom, she forgot awhile the fearful cost at which these precious beens alone could be purchased. Thither, when the curtain of night enfolds the slum. bering shore, she sits and dreams, and thinks the She was alone, unaided by outward strength walled in by no home sanctities, guarded by no mysterious voices of the grove and sea give answer warning tones of love. Already the words of assent to her wordless prayer.

One early morn-stars yet twinkled faintly in the trembled on her lips; beneath the wondrous spell her vielding heart sent the rich love tide to her face, rosento mist of dawn-Cosella came to the sweet illumining its paleness with a fervid joy. Sho ad shrine alone, a fragrant offering of pure white lilles ranced to Salvador, she was about to place her hand in her hand. She started with syrprise, with wonder in his, when a low, vague sound-a note of memory. ment and admiration as she neared the spot; for struck by the passing angel of the hour-vibrated kneeling there, she saw the Virgin's living counterpart, a lady clad in mourning robes, whose pale and o Cosella's soul. The spirit aroused from the unholy enchantment; the fearful wrong stood fully beautiful countenance was uplifted in enwrapt derevealed before her-no more a rose-crowned augel, votion, whose dark eyes swam in tears, while the sweat lips moved in supplication.

"A sound, as if a spirit's wing Had struck a chord from out the string, Passed dinly drough the liushed raison, And dien away beneath the moon."

some vision of spiritual beauty thus suddenly ombodied before her in that silent and poetic spot. The

in a mist of tears.

Clear, eilvory, thrilling, with intenso solemnity the golden hair that lay in massive braids upon her words of the dying Shinn re-scheed through the scheek, the delicately molded hands, the wondrous effent room, heard only by the startled soul: "Be eyes, the girlish figure, the thought matured and ver pure and true !" There was no dread of the intellectual brow, the indescribable charm of her world's conventional score ; no fear of human inter- face and attitude-all bound Cosella with a power diction came to overcast the soul's desire for free as of enchantment, speechless, admiring, thrilled dom with a clogging pall; it was the spirit's injune. and wondering to the spot. Where had she seen tion, the mandate of the divine, the warning utterance that face, so strangely beautiful? Never to her of the juner consciousness, that aroused her from waking sight had those Madouna eyes been turned ; that dangerous dream; it was the spirit-mother's yet somewhere surely, mayhap in the land of band that broke the fascinating web; it was the dreams, their soulful glances had rested upon her, aiding angel band that strengthened the young girl's oven as now they rested on the Virgin Mothor's fainting heart in this her tempted hour l face.

She know not that guardian angels hovered near ; The lady turned and saw Cosella standing there that the air was musical with the songs of their with folded hands; a flush of vague recollection encouragement. She felt them not stroking her stole to her cheek, far back into the linked past her throbbing brow, inspiring her heart with the love of star-gazo wandered ; that dark haired, palo and nenright. But the extended hand was quickly with sive girl-where had they met before? She could drawn ; the crimson flush died out from her face ; not solve the problem-unknown, yet strangely near the pain and the sufferiog returned to hor breast; to her; unseen until that hour, and yet so familiar but with it mingled firm resolve, unshaken deter in every lineament-surely they had mot in dreams mination. Salvador caw and felt the sudden change. if not in actual life.

Her voice startled him, it was so unnaturally firm, " This is a sweet spot for prayer and contemplaso strangely it vibrated to his soul ! lion. senora."

· · · · · · · · · · · · · · · ·

"Qol" she said, and there was sorrow but not The stranger started, and the reseduah dyed her "Who told you her name?" he cried; "no, Cosolla, langer in the tones; "come not again into my pres- very brow. What was there in the plaintive melody protracted silence, during which Solita had anxious-

They sat together, hand in hand, telling each other of their lives and aspirations, of their hopes and dreams. Solita's story was soon told; and Cosalla related, with many tears that hemmed her utterance, of her joyless and solitary life, of her mother's death, of her utter loneliness and desolation in a foreign land.

"You have a father still left to you ; rejoice in the possession of that one sweet earthy tie," said Bollta. with upraised glance to heaven.

She saw not the added pallor that overspread the young girl's face; she saw not that her lips were about to unclose in a Entrowing revelation; but, rising from her seat, she said :

"Come, if you can, to morrow, at the same hour. This is a boly meeting place for friends. But to day, if you have leisure, and desire to see me, call at the first house on the hill in the Culle del Monte; you will and me at home. Or, my friend, I will call upon

Embarrassment and confusion held Cosella speechless. The Calle del Monte / It had been named so by the father of Salvador, the proud hidalgo, who onco held it as his own. How the name recalled tha poignant memories that would not slumber! She dared not invite Solita to her home, for the irritability, ill humor and suspicions of Manasseh had inreased tenfold of late.

" My friend," she said, at last, after a painful and . in langet second setting of

but a looming horror and a fearful doom ! The young girl gazed upon her as if she were

BANNER OF LIGHT.

If and tenderly seanned her blushing, troubled face, "I must be frank with you. I dare not invite a stranger-not eren you, whom I love-without my futher's previous consent. He is strange, mowly, freitable. I date not thwart him, senora." " You are not happy at home, dear child," impul-

2

sleely exclaimed the sympathising friend. "But call no Solita--call me so forever. I am many years older, but I would be your sister."

Aguin Corella folded hor arms around her, pressed grateful kisses on the placid brow, the golden hair. the lily hues, delleate hands.

" You have not yet told me your name," whispered Solita.

A sudden resolve, an impulse swift and prompting. to tell this angel all, uprose in her heart. She would not betray Manasseh; and her strange English name, so metamorphosed by its Spanish substitute. would be safe in that honorable breast.

"I have a story to tell you," she began, with faltoring voice and downcast eyes. You will not think it strange? You will not misjudge me?" Bolita's calm and stendy gaze assured her of her

earnest sympathy. "I have a friend in this town," she continued,

"one who has been as a second mother to me. But what I am about to tell you, I have not confided oven to her. My name_"

"Ella | Elia | are you up there? Call out, if you are, immediately. Who ever heand of such a freak as getting up before daylight to run into the woods? Bila-I say, Etla, are you there ?"

It was Manassch's loud and angry voice. Cosella trembled and turned palo. She gasped for breath, then called out, hastily :

"I am coming, father-coming directly."

"it is my father," she continued, breathlessly. " I will be here to morrow, though he seek to prevent me. I promise. I must see you again. I have much to tell you. Love me, pray for me. Farewell, dear alster !"

A parting, hurried embrace, a lingering pressure of the hand, and Cosolla darted down the sloping hill. and, flushed, excited, defiant, she scarce knew wherefore, she reached her father's side. Sollin, taking another path, regained her awaiting attendant. Had she met Manasseh then, she would have read all of Cosella's hidden suffering; she would, with her soul's clear intuitions, have read the treacherous dosigns, the false soul and assumed position of her friend's reputed father. Passing slowly down the mountain slope, gazing with admiring eye and prayerful spirit upon the vast and gorgeous scone. she said, in low and forvent tones, as if it were in invocation of a blessing: "Shall we ever meet again ? Oh, grant, Most Merciful, that I may meet once more with Percival." And to the sea, the wind, the whispering flowers, she told the name, still guarded, loved and obsrished, of Persival Wayne.

"What on earth or in heaven were you doing up there?" radely demanded Manassoh, as Cosolia approached.

"I mot a lady, and we enjoyed some pleasant conversation, or I should have been home before this," replied the young girl.

" Met a lady? Who is sho-any one you know? How dare you leave home without my permission ? wandering away so far, too. I forbid you over doing. so again." . .

The angry retort rose to Cosella's lips: the remembrance of Bolita rostrained its atterance. She replied to her father's questions, that the lady was a stranger, very beautiful, refined, and engaging in her manners.

" Was she richly dressed? had she any diamonds on? what is her name ?" he eagerly inquired. The daughter's lip curled with scorn as sho re-

plied to his questions, that it was not likely the Indy would display her wealth at early dawn ; but her dress and manner batakened ease and elegance ; she was a lady in the highest, noblest sense of the term.'

"What took her up there ?" he demanded. "Probably the dosire to pray to the Virgin of Solitude." snid Cosella-

"The Virgin of-what ?" oried Manasech fieroely. " Is one of their accursed images up there? And yon, a Jewish maiden, dare to go near that unboly place ? that gathering of abominations ! Jou go to look upon the stone and wooden images forbidden by our laws ! You gaze upon the face of Mary, the mother of the impostor Jesus | You, a descendant f the house of David! From this day forth you

by her description, and Bolita know not her name. There were many foreign residents in the place, coverat young motherless girls living with their fathers.

But she determined to seek for herselfs the quiet delirious, at his urgent and repeated entrensies had subject of man's future destiny. been removed from his quarters at the flotel to

Villa Par, Solita's sural home. "I had your orders, my lady," wrote the faithful

out incessantly your name, and desired your presence, I deemed it my duty to you and my own con science to fulfill his desire. Last night he was brought hither, pale, feeble and delirious; but our good doctor says he will recover with careful nurs. ing; ho is a handsome man, and his linen and his wild sayings even beiray the gentleman. The doc for says the fever was brought on hy over-evertion of mind, and that your presence may do him much good. He calls two other names, one a strange outlandish one I cannot remember; the other is Lea; that was his wife. The dector says he is a gentle-

man of talent and fortune, and his name is Percival Wayne." "Merolful Providence! my prayer is heard!"

pried Bolita, and, with a wild outburst of mingled joy and serrow, she fell upon her-knees and kissed the letter. "He will not diel I know, I feel it! He will be

restored to life, to usefulness, and I-I shall behold his face again, hear once more that voice so dear !" All thoughts of finding the young girl were aban doned. Alas I if she had known how near and dear to his heart was that lost one she would have lin gored even then.

At supdown a sloop for Sonta March here the hopeful, sorrowing, expectant and grateful Solita to her native town.

Meanwhile Manasseh, soured by disappointment his wrath upon the defenceless Cosella. With bitter sarcasm he assailed her; with threatenings and dire donunciations he ombittered her days, and he shouted his schomes of vengeance to her wakeful car at dead of night. Tried beyond the bounds of human endurance, her spirit goaded on to desperation, sho, invoking heaven's high aid, and taking counsel of her own soul's promptings, took the first great step into the world.

TO BE CONTINUED.

Written for the Banner of Light. SONG TO SPRING.

BT J. ROWIN CHUROMELL

- .. The birds sing sweetly on the bough Their main songs of Love; The preezes fan my aching brow, And I turn my thoughts above. The sup shines brightly overywhere To give to earth new light: The lilles are God's special care, The sparrows' full 's in sight.
- All living things that crawl around, In thankfolnoss and joy. Their notes of harmony resound :
- Their life has no alloy. The world to them is bright and fair. Until the storm-clouds rise; They are within life bounteout nieous care. They 're eacred in his eyes.
- The daw-drone bud the drooning fawers That deck the beauteous earth, And all around the fragrant bowers.
- With buds that burst to bitth : The humming los that roams away To seek her poplar sweet
- At opening of the new-born day, The fragrant flowers to greek.
- He man should feel, while in this life, lis, opitome of all, To live above the ills and strike That spreed o'or carth a pall ; . Dut ever onward neek the good
- Of purity and power, And in the sphere of use entoil

Original Essays.

"ETERNAL PROGRESSION."

The kies conveyed by the term sternal progression. and retired family she was visiting could give no is a very common, if not a universal one among Spirand retired family she was visiting could give no is a very common. If not a universal one among churches she would go ont and inquire, and she felt the fundients as well as amongst many others who are not of that faith. As my opinion respecting man's never-effort would not be made in vain. By her heart's ending progress does not correspond with those who strong affection she would find her friend. But when the fourth day came, a letter from the trusty the Bannen or Lastr, to give my views, with rome attendant left in charge of her house in Sanin reasons therefor: hoping; thereby, to elicit the ideas Marca, was hauded to hor by the host. It told of of others who may elluor agree or differ with me, my the arrival of a stranger, who, ill with favor, and object being to draw out the truth upon the important The fact that man is a progressive being I do not

deny. I only dissent from the idea that his progress

was anything lafinite, excepting space so-called, and Fraucisca, " that I was to do all the good I could in the matter therein contained, including also the prinyour absence; I know your tender beartedness to cipies which govern or control that matter, I should ward the poor and strungers, and when repeated then be compelled to believe that man's progressio messages were seat, that this poor foreigner called would have no end. But, let me ask, what is meant by eternal progression? Is it not the continued, never-ending sequirement of a knowledge of the universe. whether it pertains to our animal, intellectual, moral or spiritual nature, or to things external to ourselves: but a full and complete understanding whereof, though forever being sought can never be obtained? This as I understand it, is what those who believe the dectrine mean to convey by the words steinal progression.

It will be necessary, in order to sustain this view of progression, to prove that not only the power of the mind is infinite, but that the subjects of its contem plation and investigation, are infinite also I use the term infinite to mean "without limits; not circum scribed in extent or stiributes." Now will this apply to either the powers of the mind or to the subject of its investigations? I think, clearly not. Is the mind

capable of infinite expansion; or only to the extent necessary to acquire a knowledge of matter, and the principles.or powers that control it? And here lot me emark, that all the manifestations of mind are only the outworkings of the principles of nature through the montal organism, which outworkings manifest them selves in conformity with each individual organization. Houce the great diversity of animal, intellectual, and moral powers in different persons.

Well, now let me inquire, what are the objects presented to the mind to act upon, or acquire a knowl edge of? Are they anything else than the elementary materials of which all things in the universe are com posed, and the principles or powers by which all these various things are produced, and by which all the opbrations of nature are performed, whether in the tern his business speculations, vented the fullness of restrial or the celestial world? 'Can there be anything to investigate, study, or comprehend, outside of or be yond the bounds of nature; that is, outside of or heyord the materials or elementary particles of which all matter and all forms are composed, and the powers which control all things, whether in their elementary, or in their combined forms? I can have no idea of possible comprehension of anything beside these-out aide of or beyond these.

Next let me ask whether man has the capacity to acquire a perfect knowledge of all the elementary mate. rials and of the principles which control him in all the various operations and changes, either apparent or invisible, going on in the great laboratory of nature? As I view it and understand it, he has this canacity There is not a work of art but what is accomplished by employing some of these powers or principles; many of them being the result of copying nature as nearly as possible for us, with our present limited knowledge of her workings. All human operations are carried on and accomplished through the use or employment of the materials, as well as the powers farnished as by the hand of nature; and houce, the better our knowledge of these nowers and of these materials, the more rapid our advancement in machanics, in the arts, in science, in civilization-in all things that tend to elovate and ennoble humanity. Witness, for instance. the results of the last fifty years in the use of sleam for propolling machinory, our steamboats, our railroads, our telegraphs, deguerreotypes, etc., oic., all of which are the offspring of a more extended and extending

nowledge of the principles of nature. Now if we admit-as I think all most-that human knowledge is confined to an understanding of nature and her powers; and that nature includes both the ter restrial and the celestial world; and further, that man has already, even at the very dawn of the race, commenced an acquaintance with the powers of nature then, lot mo ask, when and where is this acquaintance this knowledge, to cease ? Who shall fix limits to it. and say + hitherto shalt then come, but no further; and here shall thy proud waves he stayed." Bian having nce entered upon this career of knowledge, can never stop until he has acquired a mastery of all things. Knowledge is said to be power, and bence, with this knowledge comes the power to do all things that nature does or can do, and with the possession of this ower, man becomes a God. Startle not at this, reader, for when you obtain this knowledge-this power, you become omnipotent; and here progression ceases, there is nothing beyond either to invostigate or to do sire. Here all become count in elevation, in canacity, and in nower . Here, at last, full justico is do every individual of the great human family-here all stand upon the same plane. Here, if any where, in the union of all these clevated individuals, and not in a single being resides that power ascribed by men to God, beyond which no man can go. And what if it require thousands-nay, millions of years for man to reach this summit of knowledge-of power, will he not, nevertheless attain it at last, and will not his progress then cease, and he become a stationary, intend of a progressive being? W. H.

the seat of the mind, and that different divisions of ence, their mater inability to think and act for them. not be of importance to all interested to look in this the brain correspond to different traits of character. solves | This feeling is the legitimate result of weman's neglect to searct and maintain her own individ-Observations have shown that the destruction, by vio lence, of different organs of the brain, say Firmness or Cautionsmean, causes a destruction of the correspond- thoughts her right to be considered as one of God's transmission, together with our antecedants; add to Ing mental characteristics. Now, says the materialist, creatures, and as such accountable alone to him forfuer these our education and surroundings, will not them if, by destroying a portion of the brain, you destroy a opinions, and her estimate of duty. But woman is not wholly to blamo for this state of paper than I intended, and must desist. corresponding portion of the mind, by destroying the

entire brain, you annihilate the mind. Observation thinge. When we have laws that suspend a woman's shows that in connection with robust heulth and legal existence, and incorporate it and consolidate it obdity strength, comes mental energy and power. into that of her husband, we must look to the laway wasto the physical constluction, prostrate the makers, and fix the etigina where it belongs. From ay wasto the physical constitution, prostrato the makers, and fix the stigma where it belongs. From hearts of many. The labors of Thomas fiales Porter sdy, and you have a corresponding prostration of the this false principle of woman's nonentity has grown a with us, both public and private, will tell in the long uind. The infant brain has almost no mind; the matured result sadly detrimental to the elevation and developorganism of forty years gives large mind; the feeble do. ment of woman. Public opinion is so imbaod with the ard of eighty years, has again an infant's mind. Can files that woman is an appendage to man, or an incorse not logically infer, then, that the destruction of poration into his character, that she has lost her indi-

the body annihilates the mind? "From analogy," viduality; hence, nothing from woman passes current. says the materialist, of assert that everything that unless it receives the eaaction of man. He is to decide ad a beginning must have an end; (indeed, what is whether the church, the college, the forum and the bar there, unless it be an immortal soul, that has a be are to be opened to her. Hence, we say, that woman ginning that does not have an end?) self identity had is not wholly to blame for her intellectual and moral beginning, hence it must have an end." Confine Mr. servitude. If she feels this galling yoke, let ber awaka Spence to analogy and observation alone, and think to the truth that she is individually responsible forber you he can successfully controvert the logical position own acis, and no longer permit her husband and minis of the Atheist? No. Daton D'Holbach, in his "Sys | ter to do all the thinking, preaching, writing and intem of Nature," by abstract propositions, and "n pro- vestigating for her. Let her once, sincerely believe cess of reasoning from analogy," proves as clearly as that she has powers of mind, as mighty for good of the sun at noonday, the absolute impossibility of man's [evil as man, that her intellect is as capable of expanimmortality. Nevertheless, Spiritualism, as Mr. Spence sion-as able to cope with science as is man's, and the will admit, HAS DEMONSTRATED AN ENDLESS LIVE FOR will at once feel the fanning of the latent flame with MAN. Now, since us process of reasoning from analon ber, and this flame will lead her to action. gy" in thus shown (by the demonstrations of Spiritual. sm) to be wholly fallacious, in reference to the im-SOUL-SPIRIT-PRYSICAL BODY-EX.

mortality of man, are not its deductions wholly destroyed, by this fact, when showing the mortality of the child T

Mr. Spence unconsciously admits the lameness this mode of argument. I quote: "I have said that there is a period extending from the birth of the body to the distinction between soul, spirit, mind, &c., and somewhere in adult life, perhaps, during which period, if the body dies, and the soul is born into its new home, it must perish. It is impossible to give a more definite statement of the duration of that period, when the only means of estimating its duration is by a as follows: "I think the mind is the soul. Our process of reasoning from analogy. Observation alone has enabled us to determine the earliest possible stage couls." Mr. Richardson-"I have been taught that of utero-gestation, or at which a child may be born, fille is the soul of the Individual. I think there is s and yet live after birth: and observation alone can deterand yet live after birth; and observation alone can deter-mine the entities possible stage of the soul's greating [this Thayer helieves that "man has a soul," May and italician is mine] within the body, at which time it may be orn into the spirit. Mr. Leonard thinks the "the bigher develop form into the spirit." Mr. Leonard thinks the "the bigher develop deed t Why so? If "a process of reasoning from analogy" is all-sufficient to demonstrate the impor-

tani proposition of the child's mortality, why not the mind's question of the time when "the mortal puts on immortality?" Nine months, says this writer, is the proper time to prepare the body for birth, and seventy years matures the soul; but a child may possibly live (but rarely.) that is born when it has completed twothirds of its natural course, or six months. .Honce, by "a process of reasoning from analogy," we infer that a man may be immortal (tight squeeze i) that has arrived at the forty sixth year of his age 1 Lot no one suppose that I would discard the anal-

ogous mode of reasoning. On the contrary, I aver that there is universal harmony throughout nature. and that, between things of similar organization, we can make comparisons, run parallels, and trace analogies safely. But can we compare man with God? No. because there is no comparison or analogy between the finite and the Infinite. So with the body and soul. The one is fleeting as a shadow-soon wrote, perishes, and passes" away. The other is co-otornal with time; its cycles are through eternity; on and over "it wantons through endless being." All attempts, by observa. tions upon the one, to figure out the nature and facts concerning the other, are worse than uscless.

What are the evidences of the immortality of chil. dren ? Identical with those demonstrating the immortality of anybody. All the abstract propositions that make up the probabilities of lifesafter-death, apply equally well to a child of seven as to one of seventy. The demon-stration of our immortality was reserved for modern Spiritualism; and all the facts and phenomena of the last ten years, revealing an endless life for man, DENON.

STRATS THE INNORTALITY OF THE CHILD AS WELL. .It is a well established faot that spirits do produc became and results through some unknown pro-ress of action on media, and upon cloments in the icinity of media." — Prof. Payton Spence, M. D. Will Mr. Spence, or any other lover of eccentricity nave the goodness to show wherein the word "spirits," in the above quotation, will not apply as well to chil dren as to matured men and women ?

EMMETT DENSMORE INDIVIDUALITY OF OHABACTER.

BY MRS. D. M. F. WALEER.

direction for a solution of the question before us? We have no healtancy in stating that three-fourths of uality, her right of free act, free speech, and free all the inharmony that exists is owing to hereditary make out the other fourth? I have taken up more

> Bolritualism at this place is at present making Do particular demonstrations, yet there is a sare under. current gently working its own way to the minds and years of the future, and many will bless and revere his memory in the far-off circles of apirit-life. Success to his labors wherever he goes. J. PILEINOTOR. Mendota, 11.

> > Written for the Banner of Light. SUSIE'S DEAD.

Bohly, sohly, iread ye gently Round the mourner's bed; Only whisper tenderly; "Buelo 'e deud."

Shut out every noisy murmur Made by thoughtless tongues; Lot no breath of song disturb her, Caroless ones.

None but these who love her dearly Round her bedaide stand; Angels kindly, angels boly, Join the band.

Buddenly and strangely stricken Is that household now ; All that love her deeply, darkly Plunged in woe.

1817

More her white form carefully ; Smooth her aut brown bair. With a young rose on her besom,

Bweet and fair. Lay her round arms curving softly Dock her in her shroud; Lot the whiteness hover round her

Like a cloud. On the hill top where the light plays Tin real rolned and free

Where glad nature's sweetest breath in-Melody-

Lay her frall form carefully Neath the gramy mound. Where the bright flowers lovingly

N-82 Cluster round.is finana On the bosom of Our Pather Beats the weary head ; Toll the weeping mother, Susis 1. 1. 10

أطاري والمحري أ Is not dead. γH numberet Providence, R. L. 1860. MARK

a Schwarte SPIRITUALISM IN HUNGARY.

[The following letter came to us written in .Germany... t has been translated and prepared for the BANNER by our friend Cora Wilburn.)

PABIS HILL, APRIL 9, 1600. MESSES. EDITORS-It would gratify me very much if the little that I have to communicate be found worthy of a place in your excellent journal.

The question is often put to me, "What has caused yon to become a Spirituelist? How came yon, too, to believe in these things?" I am happy to be enabled to reply to these and many other questions, that it was natural for me so to believe, for I had oberished love and faith from my infancy; love to my fellow beings. and toward the omnipresent and loving God, (whose

children we all are.) and I believed in progression. in passing from grade to grade of perfection. They replied to me: "We believe this also, but, as Christlans, cannot subscribe to the improbable." I said to them, friends, if your mothers and your Christianity had taught you a higher love for the neighbor, you would

be in possession of more faith and confidence. When I was yot a child, I heard of spirits with feelings of mingled love and awe; and I felt happy, and listened eagerly, when my mother said, "Good night, my child, thy Reavenly Father will send his guardian igels to watch over thee."

One morning, as we sat by the bedside of my sick sister, my good mother said to me. "Come, my child, sit here, and keep very still, I will pray to our Heavence to when he says, "There is a natural body, and only Father that the pains of your poor sister may be there is a spiritual body; first that which is natural, assuaged." I folded my hands, and gazed carnestly upon my mother, as with a glance of hope and faith of Paul, in this instance, we should term physical she prayed to the Eternal; and then proceeded to make posses over my sister's arm, saying, as she did so, "In the name of God the Father. the Son, and the Holy Ghost. I take away the pain from my suffering child t May the power and the blessing of God be with us all. Amen !" Then she covered up the sick girl, took me by the hand, and kissed me, saying, "Now your sister will feel botter," which, indeed, was verified.

"Mother," asked I, "has the manipulating you have d. what it would be of no sy

ments in man are the soul." The same question has been discussed in the Agita tor. In that paper of March lat, under the caption of "Pre-existence of the soul," the following language is made use of: "The words mind, soul, spirit, life, &c. are used by some as synonymous with, and meaning the immortal something existing in every human be ing; while others scom to use them differently, or in different senses. The questioner then proposes that the words soul and spirit be used synonymously. Mr. Strong, as I understand him, in the same article uses

TERNAL AURA, OR MIND.

I see in the BANNER of March 17th, as well as it

other papers, guite a variety of opinions on what is

and what is not, the soul's true state of existence

As we consider this a fundamental point as regard

connected with the true development of the harmonial

man of the future, it ought to be placed, and understood

Mr. Spooner, in the BANNER of March 17, states

intelligence, our feelings, our affections, make up ou

in the pure light of truth.

the words mind and soul, as the soul. Now, Mr. Editor, we do not look on this question as we look on many other phases of spiritual growth, which we may see different to-morrow from what we see to day. The highest snirit manifestations with which we have become acquainted, lay down this matter as follows: First, the soul; second, the spirit body;

third, the physical body; fourth, the external aura, o mind. Mark the distinction: First, The soul is a portion of God, given or impart ed at the very instant of conception. to every human being-a portion of God himsolf-consequently canno he affected by good or evil, as Dr. Child has it. This soul, being given at the moment of concention, being positive to all matter, carries on through the months of gestation, completes and brings forth the human be ing into external life. Its pext business is to operate through that body, bringing it on through the different

singes, and performing the duties allotted by the Great Father, through the present state of existence. 2. The spirit body, as we look upon it, is manufe tured from attenuated materiality. It has every moul-ty equally as complete as the physical body. It permeates every part of the physical body, as light perme-ates every part of a solid foot of transparent glass, or

electricity can permeate a piece of iron of the same di mensions. This spirit body is what St. Paul has roter then that which is spiritual." The "natural body" body. This spiritual body grows and matures with the physical body. At death, the soul and spiritual body withdraw themselves, and, breaking the connection, the spiritual body, still encasing the soul, takes its do

parture to spirit life. 8. The physical body is the machine wo now occupy. Throughout the universe of God we see this trait of and belongs to materiality. At death it returns to its character distinctly marked. The animal, vegetable native elements. We may say it has been roturning and minoral kingdoms afford us numerous examples. back over since the day of its birth, for it has not been given her done ber good?" Every star which twinkles, blazons forth this one the same body for one moment at any one time, it "Yes," she responded, "

is eternal. If I could assent to the claim that there

shall be watched, apostate girli. Think you that your hely anocators can rest even in their conseerated graves, beholding your wickedness ?"

He would have beaten her in his fury had they been at home ; as it was, he feared some loiterer upon the road might see him; but he tightly grasped her arm and bade her move quickly. Outwardly composed and stolcal, sho made no roply, hat defiance and resolve surged mightily within.

"Tomorrow, to-morrow," she thought ; " and if Solita be true, as I would stake my life she is, all this shall obango."

Manasseh led her hurriedly along the streets, smoothing his brow and composing his angry voice, as they neared their habitation.

"Go In now, my child; you must be fatigued with your long walk," he said, as a group of neighbors passed.

But when he confronted his child in the silence of her own chamber, when no earthly witnesses were by, he poured upon her such a torrent of inveotive and abuse, the tortured girl closed her ears against his volce's sound ; but when infuriate and blinded with his bigoted seeming of holy horror, he approached to strike, Cosella looking him full in the face, with one of those glauces that often made him quail, said loud and fearlessly, with folded arms. and unbianching check :

"Strike if you will, but rue it ! The moment you touch me in anger, I seek for refuge in a neighbor's house, and I accuse you before the tribunals of the land !"

Then the moral coward shrank before the resolute girl, and muttering direst improcations upon her. he fed from the room, to still the tempest of his wrath by a timely perusal of the "wise sayings of the Fathers."

Cosella murmured hopefully and longingly : "To morrow 1 ob, to morrow l'

Next day, long before suprise, Solita Mendez, auxions and expectant awaited the young girl, whose face had beamed upon her so appealingly lovely, so pensively familiar. The sun dispersed the lingering stars, the bird choir saug their matin hymn of rejoicing, the forests waved their sulutation to the sea, and yet she came not. Higher and higher rose the brilliant orb of life, until its fervid beams played 'mid the thicket freshness of the Virgin's cool retreat; and on the path beneath, the sands grew burning, and the pubbles shot forth vivid, inweled flashes of light and heat. With a sigh of diappointment, with a heavy heart, Bolita retraced her stops.

For three mornings she waited, with anylonaly expectant hope, beside the Virgin's shrine, for the young girl's returning footsteps. In vain : she came not. In tears Solits watched and longed for her. In vain she made inquiries; she could not be found

llimself a spirit flower For in this spring time of the scheme Chie rudime tal life, In loving well, he 'll have no fours, Corroc ig care of strife. But grow in purity and strength. Nor violate God's will-And every year and day and bour, Thy notifest mission fill.

Then when the Bummer's sun shell shine And Autumn's loaves shall fall, Bring thou an offering to the shrine Of Hone and Love, for all. And fruits of Charity in store-Of Patib in beavon's bigh will In confidence forevermere, . Thy earth-life mission fill.

Bast Bock, New Haven, Conn., April 25, 1980.

A Creed for Farmers.

Henry Ward Beecher takes a profound interest in agricultural matters, as indeed he could not very well elp, with such a large and many-sided nature as his is. The following is the "creed" he sets up, on the subject of farming; though it may not have the "Thirty nine Articles" in it, it is nevertheless compact and sound enough to suit all latitudes and emergencies: ...We believe in small farms and thorough cultiva

tion. We believe that soil loves to cat as well as its owner,

and ought therefore to be manured. We believe in large crops, which leave the land bet-ter than they found it-making both the farmer and

ter that they found it ministing both the isrmer and farm rich at once. We believe in going to the bettom of things, and therefore in deep plowing, and enough of it. All the better if with a sub-soil plow. We believe that every farm should own a good

armer. We believe that the best fertilizer of any soil, is a

We believe in the cost cortinger of any sole, is a spirit of industry, enterprise and intelligence-with out this, find and gypsum, bones and green manuro, mari and guano, will be of little uso. We believe in good fonces, good barns, good farm-bonses, good stock, good orchards, and children enough to extlete foult

to gathe ŕ fruit. We bellove in a clean kitchen, a neat wife in it. a spinning plane, a clean cupboard, a clean dairy, and a clean conscience.

clean conscience. We firmly disbelieve in farmers that will not im-prove; in farms that grow poorer every year; in starr-ing cattle; in farmers' boys turning into cterks and merchauts; in farmers' daughters unwilling to work; and in all farmers ashaned of their avecation, or who drink whiskey until honest men are ashamed of them ?? bem.

There are seven reasons why farmers are healthier than professional men, viz.:

1. They work more, and develop all the leading uncles of the body.

2. They take exercise in the open air, and breathe a greater amount of exvgen.

3. Their food and drinks are commonly less adul terated, and far more simple. 4. They do not overwork their brain as much as

protessionat men. 5. They take their sicep commonly during the hours of darkness, and do not try to turn day into night. 6. They are not so ambitious, and consequently do not wear themselves out so rapidly in the contest of not weer 7. Their pleasures are simple and less exhausting.

ARE CHILDREN IMMORTAL?

EDITORS BANNER-In your issue of April 14th, un der the head of "Immortality and Non-Immortality." I find the following:

I find the following: ...At this stage of its unfolding, the soul, like the embryo in utero, is so ergenized that it can (figurative-ity speaking) drink, breathe and eat the elements which are prepared and elaborated for it by the body: but it is not so organized at all stages of its connection with the body that it can go directly into the elemen-tal world in spirit-life, and appropriate to itself from that source, any more than the tadpole can breathe air before it has lungs; and therefore, if the soul is sepa-rated from the body in early life, before it is adapted to spirit-life, it must perish, as surely as the tadpole out of water."

In any investigation, it is important, at the outset, that we correctly apprehend the signification of terms. In the foregoing quotation it is difficult to determine in what sense the word soul is used. Websier defines it to mean "The spiritual, rational and immortal substance in man. The understanding; the intellectual principle." n the beginning of the article under consideration. Mr. Snence says: "We uso the term soul as a word not applicable to a principle or a power, or a combination of principles or powers, but to that organic form which merives the body, and through which, and by which, cortain principles or powers manifest themselves."

briefer words, the spirit's body, which I believe to be a better definition than Webster's. But in the same column, Mr. Spence uses the term (soul) in a very different sense: "No one expects to see a man who has not first lived in his mother's womb-who has not first slumbered in that unconscious world; • • neither should we expect to see or hear of a soul, that has not first elumbered successionely within a human body." Now, as sumber and consciousness are states or coudi-

tions of an intelligent power or principle, not of "an organic form through which, and by which certain principles manifest themselves," a "power" or "principie" is signified-not "an organic form."

In sitempling to demonstrate the mortality of children, it will be seen that Mr. Spence discards all the lights of inspiration-all testimony of spirits-and resis the demonstration on analogy alone. Will not that same mode of reasoning demonstrate the mortality of the adult as well as the child? The materialist ay sumes that intelligence is the product of the physical organization, dependent upon the body for its existence: and he resorts to apploar and observation to prove II. He will phrenologically demonstrate that the brain is

bright and glorious, each in its own sphere. The oreasing the growth. Would our old school brethren beasts of the field assort their own individuality. The think of this, and successfully account for the general norse does not feel under obligation to imitate the resurrection of the dead at the so-called general judgbraying of the ass; nor does the sheep feel out of mont, at the last day, they must present a more ingen ingalo never takes music lessons of the owl, nor does taking it for granted, as some have done, that the the batterfly propose a morning walk with the snall. body will rise again with the same body it had when The spire of grass which nods its head to the passing it died, as we philosophically look at this point, what breeze, among its thousand fellow grasses, is an indi- will compose my body at death may have been, and vidual spire, and performs its own functions. The will be, some of the component parts of more than modest spring violet has its own beauty and perfame: | one thousand different burnan bodies at death; hence. the gandy tulip revels in its own regal majesty. | can any one conceive of even one particle of matter Every leaf of the forest asserts its own individuality, being in more places than one at a time, much less in In its own direction, without consulting its next door possible with God; but even God, in order to effect

neighbor. The gold, how deep scover it may be con. this, must create something new, and if he does this caled in the mine, is gold still; its individuality is it is not the same. If my good brethron are deterstamped upon it, and no art of the chemist can change mined to hold on to this doctrine, looking by the eye

Indeed, we know of nothing in the universe which can very well afford to wait, knowing that when they ails to recognize and maintain its individuality of get ready they will believe differently. character, save woman. Woman has been taught to 4. The external sure or mind which surrounds every believe that she was a part of man, his better half, human being; and, could we see with our internal cio.; whereas, the fact is, she is no more a part of sight, we should discover that every blade of grass is man than man is a part of woman. When the great surrounded by its own surs or mind, in the ratio is a stist sculptured woman from the rib of man he left which God can manifest bimself through it. This her whole and complete-breathed into her the breath of life, and she became as much a distinct living soul zance of all external things; and this we consider, as was Adam. God does not work in fractions, but when it is properly understood, will be found to be of rather in duplicates. Everything from his hand is the utmost importance to the future harmonious con-

riduality, and seems, in many instances, to not as if developed up to the plane where the conventionalisms instructed by man-or, perhaps, it would be nearer will become their own arbitrators and self-constituted trath to say, waiting to be manufactured by him; sovereigns, then this outward aura (mind) will begin for there are thousands of women in our land who are just what and no more than some man wills them to will cease to be enveloped by art, sophistry, or, in

This falling on the part of woman to feel her own adividuality, and the consequent duties and responsibilitics which grow out of it, has cramped her energies tultified her intellect, weakened her morality, withred her ambilion, hlighted her hopes, circumscribed all the external affairs of life, and not least of all in her sphere, and left her as we now find her, weak, the all important matter of so directing that truer elpiess, and dependent on man-a slave to a thousand false customs and opinions.

This is a sad, dark picture, but the shadings are not so heavy as the original will warrant. Does not every woman, when she looks calmly and honesily into her wn heart, see this fron framed picture as it were, upo her inmost soul 7 Does she not feel the cords which bind her, silken though they be? Is the music of a olden fetter so sweet to the car as the clarlop of liber ty? What woman has not felt longing aspirations for omething higher and pobler than her sphere of every

day life could give? We think very few could be found in this land of in. telligence who will not acknowledge that there have much inharmony to be deplored ? Is there not a cause been moments when they felt the soul clogging fetters for such inharmony that exists in this direction? of their non-individuelity of character; when they Now if this external aura or mind, he a true exponent deeply felt their want of self-reliance, their depend. of natural law of attraction and repulsion, would it

word, individuality. Even the milky way, which to being all the time throwing off the worn out material without faith. We must have faith, love, and confiour short-sightedness appears but a confused mass of and taking on new, and re-appropriating it, both in dence; without them we can do nothing. Your grandmingled star-dust, is composed of individual suns, making up the waste, and, when necessary, for in- father," said she to me often, "was a truly good man; to cured a variety of the soverest diseases, when the physicians could find up remody." "Was he a doctor ?" I inquired.

"He was not: but he was a God fearing and honorfashion if she cannot bark like the dog. The night lous arrangement than we have yet seen. For, even able man, and cured the sick only by the laying on of hands. By this and prayer, he cured a number of the suffering."

Sec. Concerned

"Why could be not cure them all ?" I asked. "Because," said my mother, "be would only go to those who loved and trusted in God and Christ, He. went to those who believed that Christ had given the Godlike gift of healing to his spostles, and had distributed it among mankind. Your grandfather was When the winds play through the branches it swings a thousand at a time? But, say they, all things are often in danger on account of the good deeds he dis pensed."

> These words were not clearly understood by me then. but now I fully comprehend their meaning. At anof their strong faith, why we have no objections; we my grandfather called her, as the oldest of the chil-

the doctor cannot help me, and nothing more can be donu: It is too late."

Bo it proved: he died two days afterwards, as he had predicted, leaving a sorrowing wife and six little chil. dren, and many good Christian friends. His age was forty-six; his name George Falb; his native place Presburg, Hungary; the year of his death, 1605. My father died in the year 1825: he left seven young children, the oldest eleven years of ago. My mother mourned him deeply, and was filled with sorrow for dition of the human race. It is the basis of all our Woman alone, we have said, ignores her own indi attractions and repuisions; and so fast as the race is her bereavement, with anxious cares for the fature. A few days after the funeral had, passed, and no sleep the were yet unquarried from the, rib. waiting to be of the age cease to control individuals, and when they had visited her, she gave way to her grief and wort bitterly. She was interrupted by a deep sigh; she listened, and heard it twice again, and nearer to her

to have its designed influence on mankind, as they bed; she recognized in them my father, and also his hand, which touched her thrice, and then disappeared. She felt herself strengthened, and gave her cares and ther words, undeveloped conditions, which interfere. interrupt, and partially destroy this nover-failing griefs into the hands of the Lord, "who doath all truth-teller. It is destined hereafter to become the things well,"

constant companion. (not that it has over been other A year afterwards, the husband of my sister dewise.) an external director, being made applicable to parted. Mother and wife stood by his hedside, when suddenly my mother heard a terrible noise in the adjoining kitchen. (I must remark that the kitchen relations and better adaptedness in the choice of hus floor was naved with marble: that copper and brass bands and wives-the great question of the age, which is vessels, finely polished, adorned the walls, as is the oming up so high before all progressive minds. In custom in our country; plates and disbes arranged order that this question may appear in its increasing within a hanging sale, fornished with a wire door.) magnitude, we give an extract from a London paper The sound was as if everything had at once fallen to. Out of 91,175 married couples, 1,182 runaway wives. the ground. The dying man cast a look upon his with 2.818 ranaway husbands: divorced, 4.175; living in and his spirit left. My mother expected to find all the open warfare, 17,345; living with private misund costly chinaware broken into a thousand pieces, and atonitings, 19,360; living in mutual indifference, 55,175; her asionishment was unbounded, on entering the nearly happy, 175; perfectly happy, 13." (That this kitchen, to find overything in its accustomed place, statement may be greatly exaggerated there seems to and in the best order.

be but little doubt. But admitting one hundred per I do not feel well chough to communicate any more cent. of this to be true, is not the existence of so at this time. Should this be found worthy a place in your paper, I will gladly send you something more.

With much respect. ELIZADETH GECUNOEFL, from Presburg, Hungary.

distinctly marked with individuality.

BAN NER OF LIGHT.

GLIMPSES IN ENGLAND.

my Our Junter. NUNGER BIE.

RENILWORTH CASTLE: STRATFORD-ON-AVON;

SHAKSPEARC'S HOUSE AND TOMD. We made our exit from the village on the left by a road which, descending the hill, crosses a small stream, then, turning sharp to the right, brings the visitor on the first perilon of the buildings, scarcely visible from the deep bullow. As we turned into Clinton's Green, grim to Kenilworth within the last few years has beenby the inhabitants of that spot, who, in the most agon leing tones, beseach you either to buy or hire a guide book of the rulas, and, in default of not being able to dispose of a book, present for your consideration nuts.

be fearfully damaged, not to speak of divers Ill-shapen arms, legs, hound up heads, and equalid clothing. doubliesely regarded by the possession as able advocates for charity. "i On entering the area of the castle by this approach

the first object which attracted our notice was the Gate House. This was erected by the Earl of Luicester. It was formerly connected with the wall and ditch, and the entry to the castle was made under an arched way fanked by four turrets. This, however, on its being formed into two large spartments. One of these contains a very remarkable and elegant chimney-piece. the lower part of which is of alabaster. You pay a sixpence for a sight at it, and find it is richly gilt, and bears the inscription, " Droit et Loyal," with the initial letters R. L. on each side, the interspace being or cupled by the Lelcester arms and cognizance, encircled by the Garter. The chamber is lined with wainscot, after the fashion of olden times. This part of the building is worthy of great attention from the visitor. We left this and passed to Casar's Tower, a name which we find is not unfrequently applied to such

structures, though for what particular reason we are unable to say. It is a very large pile of buildings, and evidently the strongest and most ancient portion of the edifice, and probably served as the great stronghold of the castle in perilous times. The walls of this tower are of enormous thickness, in some places to the exi tent of sixteen feet. It seems to have formerly consisted of one vast chamber, on a floor, with numerous closets formed in the walls. Exteriorly, the windows in the upper part have been altered from dircular-headed openings to squares ones; this, however, is only to the outward look, as internally they still preserve their circular form.

in In the south angle of the building was a well, (entrance closed up, in order to prevent accidents. Its depth from the ground floor of the tower is seventy fest; to which must be added twenty more for its pasof the wall.

In the same angle of this building is still to be seen bly pointed at the hour of banquet. Bome paintings in fresco are still to be seen on the extreme high part of this turret. One remarkable neculiarity of this plie, which is sure to call your attention, especially if you have made visits to other ruins, is the absence of a mazmorea or donion keen, so constantly met with in all other Norman strongholds. No such subterranean receptacte has been found, although excavations have been carefully made to the natural bed of earth for purpose of investigation. We were pointed out, however, a spot said to have been the entrance to a subterrancan passage which led from Kenilworth Castle to Warwick Castle; but of this fact we believe there extats much doubt; and it is pretty reasonable to suppose that no such immense scheme could have been carried on in those times when war was every man's business, and when no peace was long enough to admit of its com plotton; and again, the two castles were, during those times, the strongholds of rival barons. However, at loss to imagine that there could have been no lack of places for the confinement of prisoners, as the corner turrets, with their immense thickness of wall, must have been sufficient for this.

the Witten flatt, though time and change have left YOU 'HE MY JEWEL, MY DARLIN', MY Over imperfect traces of its outling. Still its dimenvery imperfact traces of its ostiling. Still its dimen slons can be determined, being some fifty feet long by thirty wide. Its beight cannot be traced, though some idea may be glenaed from the appearance of one side of the wall still standing. The presence and privy chamber have nearly disap-

and from the spot where these stood we propeared, ceeded to the once splendld range of erections styled LEICESTER'S HUILDINGS. The name is derived from the earl by whom they were built in 1571, as appears from a tablet attached to a part of the wall. Although of a more recent data than other parts of the castle. we were vigorously assaulted-as probably every plis they are not so likely to resist so long the corrosive hand of time. The stone is less durable, and gives evidence of more aneedy decay.

The floors have all disappeared, and through the gop thus formed you can easily contemplate the successive stories of this stupendons structure. There is someoranges and ginger-bread, all of which are most likely to thing exceedingly impressive in contemplating this part of the roin-nominally identified with the ambitious and courtly earl, they not only apily symbolize, In the ruln that has overtaken them, the heartlessness of his character and the hollow evanescence of his

tame. The bioken beams, the disfigured fire-places. and the dilapidated walls have a meaning beyond what meets the eye, and preach to us a sad homily on the vanity of all greatuess which has not its foundation in truth and virtue. Between these buildings and Casar's Tower ouce stood the labby of Sir Robert Dudley, and converted into a dwelling house, was walled up and the lodgings of Henry VIII.; but there, however, are now leveled to the ground, and are only pointed at as a place where slept a king. The outer walls of the castle encompassed an area of

upwards of seven acres. Connected with these are several other lowers, which we will not attempt to describe here, but which are regarded with interest peculiar to the feelings of each visitor.

At the West angle of the North wall rises the Swan Tower: then, beyond the Gate House to the East, are Lunu's Tower, the Stables, Mortimer's Tower at the beginning of the tilt-yard, and the tilt-yard itself. Here was where the "favre bridge" was thrown across (mentioned by Lancham) from the Flood Gate or Gallery lower; little of which, however, now remains to the brays; and here Queen Elizabeth made her entrees Boyond, a little to the West, Is the Pleasance-still known as such-which has received peculiar interest, as the scene of Elizabeth's encounter with Amy Robsert, as narrated in the novel.

It may not be out of place, inasmuch as we have so frequently alluded to Amy Robsart, to give our render some little account of her unfortunate fate. She was the daughter of Sir Hugh Robsart, and by her simplicity of manner and uncommon beauty attracted the attention of Leicester, who privately married her. As

the favorite of Elizabeth, and even. It is safe to conwork of great depth. In 1810 it was emplied, and its clude, as an aspirant to her hard, he deemed it advisa-work of great depth. In 1810 it was emplied, and its clude, as an aspirant to her hard. he deemed it advisa-emitrance closed up. In order to prevent accidents. It ble to conceat their marriage; consequently Amy was kept at Cumnor Castle, receiving occasional visits from the carl, who occupied Kentlworth Castle. Boon Amy sage newards to the second floor through the thickness rebeiled against this mode of life, and maile known to Leicester her resolve to proclaim herself. This occurred about the time of the Queen's visit. The earl the niche where stood the clock to which Lanoham al-Indes, which, during Elizabeth's stay, always hospita-Elizabeth, and begged of her to come to Kenilworth, during the festivities, in the character of Richard Varney's wife, one of his unprincipled minions. This Amy, with a proud spirit, refused to do, recognizing at once that it would cut off every right for her to pro claim herself as countess. The earl then sought to poison her, and this Varney attempted to do, but he was frustrated by an attendant on the counteas. She immediately fled from Cumnor Place, and made her way to Kenliworth Castle. Here she occupied the Strong Tower while walting the carl's pleasure to see her. In the tower she was intruded on by Michael Lambourne a drunken debauches, from whom abe escaped and made her way to the Garden, where, according to Scott, the Queen, after having refused the carl. encountered her. She at once recognized hor as Amy Robsart, and having been previously informed by Leicester. In hopes of covering himself. that one Amy Robsart had deceived her father and married one Richard Varney, the accused ber of this. "What?-I, the while we remarked the absence of a keep, we were not daughter of Sir Hugh Robsari, the wife of that base wretch? No! Rather of the good Earl of Leicester !" oried Amy. The caraged Queen flow to the Great Hall, summaned the court, and cried. "Where, where is the Earl of Leicester ?" Here Leicester denied Amy, and Varney claimed her as his wife, at the same time pro-nouncing her out of her mind. The Queen, being sat-

BY J. ROLLIN M. BUUERE,

In the green isle of Krin, my kent's lost I 'm fearlo', To the fairest and wildest of Lingtick's girls; Like a basebce the started hefore my appearin', The flown is blacker her feel, the breeze torsing her curfe. b, well I remember, how my heart kopt a beatin', An Jendin' up in the threat as nevar before. An' ever elust thin it's merell's kept repeatin'--"You're me lawel, no dariln', me own heart's galerej" Oh, mayourneen, I 'm weerlu', the moustight is sweepla'. Over mountain and lake, over valley and plain, 'in dramin' about ye, whether wakin' or elsepta',

An' cannot be happy till I see ye sgain ; Oh, the air all shore me is in' s' awate foces That blend into one I can't forget nuny more.

"You 're mejewe), an darlin' me own heart's galoro!" Oh, the days they seem doublin', my peace ye are troublin' Yo mem'rics ibnt hount no like the scenes of a drame, shure me heart was yer own white I set call from Dablin, An' has ever the yours, darin', still, still the same, 'm atone now, Acustia, the world very drear is, An' soilly 1 'm tisinkin' on the glad days of yore. Au' still I repeats with a heart which never wearies, "You're melowel, me darlin', me own heart's galoral Oh. I 've roamed the world over. A sad-hearied lover. Far away from yoursilf au' the dear emernid isle. Ap' it 's no sort of aza could I lyer discover. For me thinkin' of ye, an' ser swate witchin' smile; Oh, the swift fontin' hours by the lakes o' Killarney, But faith each one's a day on this bleak barron shore, an' still I ropest as at the col of Kalo Kearney-"You 're me lewel, me darlin', me own heart's calore!" Dublin, March 0, 1800.

EDWIN H. CHAPIN

AT BROADWAY CHURCH, NEW YORK,

Sunday Morning, May 8, 1860.

ARFORTED YOR THE BARNES OF LIGHT BY BURE AND LORD

Tray.-" Be ye reconciled to God."-2 Coa., v: 20. These few words contain the substance, as least they involve the great purpose of all faithful preaching. The apostle Pant tells the members of the church of Coriant the great truth that field was in Christ recon-ciling the world unto himself, not imputing their trespasses unto them, but that to him as one of Christ's apostles had been consulted the world of reconciliations and thus he adds. "Now then we are ambassadors for Christ, as though God did bereech you by us: we pray you in Christ's stead, be ye recon-ciled to God." These are the words of Paul, ad-dressed in this instance to the members of a particular church; and in substance they no the worlds of every oracle of Christian truth. I know not, therefore, my priends, that I could select any words that would be more appropriate for the commencement of another year of my unlastry among you; for, I way once more and it the substance. TEXT .- " Be ye reconciled to God."-2 Con , v : 20.

year of my ministry amoing you; for, i way once more, here is the substance of all true preaching, the ground of all true preaching. The scope of all religious life is broad—broader than the realm of nature—as broad as the ideals and motives of spiritual being itself. And therefore the thermes of the polpit may be said to be limitless. Far be it from mo to say, in fact, that there is any limit to what are called pulpit topics. If all things are consecrated by the spirit of religion, if all things are consecrated by the spirit of religion, if all things are consecrated by the spirit of religion, if all things are consecrated by the spirit of religion, if all things are consecrated by the spirit of religion, if all things are consecrated by the spirit of religion. If all things are consecrated independent of the start of the spirit diversion, when there is nothing too small, too minute, too familiar, to come within the range of pulpit diversion, who-taine and entrenty. On the other haud, the gravest themes, topics of the deepest magnitude and impor-tance, may be so brought into the pulpit as to dese-crate the pulpit—may kindle such a spirit ss to make them ab-olitely irruliglous in their influence. Bo, I repeat, that while here is the substance of true preach-ing, in the verified ins the occasions of human aotion, as the wants of the human sout. And yet, as through all this outward nature there is one with root, one pervading cause and control, so

one vital root, one pervading cause and control, so through all the attitudes and all the occasions of man's Through all the attributes and all the occasions and control, so through all the attributes and all the occasions of man's moral and spiritual life there is one great law, one cen-tral spring and principle; and it is involved in this simple idea of reconciliation to God. A part from this, all actions, however comoly or beneficial in themselves, are superficial or fragmentary, which all the condi-tions of true life proceed, and in which they potential-ly exist. Therefore, when I say that the few words which compose the text express the substance of all preaching is confined to the simple relteration of these words; but that the files which they contain indicates the great principle; tho great purpose, which lies back of every polpit theme, which that theme recognizes and aims to realize.

Ited this stupendous pile. The North side has com-plotely disappeared; the other three sides are entries and even now, such are the strength and solidity of the work, that, but for the unreeding and other demolition of it by the solidery of the commonwealth, it possibly might have remained in entireness to day. As it is, it rises before us a marked it with its signet; the fern and the wooksine peep out from its unreeding something of, ploturesque grandour to it; its halls are silent—and where ence rang the merry volce of maid and matren, or the stars challene at the range the merry volce of maid and matren, or the stars challene at the range the merry volce of maid and matren. agrigation of green and gold. All these declars the power by which they were obtained and by which they subsist-the order out of which proceeds this wondrous harmony and prevailing and universal be-This is the teaching of nature; and if with nature alone we had to deat, or if we ourselves were simply the manifestations, the outlets, so to speak, of special forms of physical and material nature, this would be be said and all that we need to know all that need to said, and all that we need to know, But just at this point, nature pause, balls, so to speak. It stops with generals, not decending into particulars, It throws us into relations with general laws, with It intows us into features with general raws, with universal order. It throws us into groups, classes, kingdoms. At least, such is the aspect of the natural world without us, whatever we may say for the moral pature that is within uss. This is the teaching which the natural world addresses to the using of inquiring man. But the Gospel, the preached word of Christianity, But the Gospel, the preached word of Christianity, proceeds upon a deeper and more specific ground than thin. It considers us as subjects of moral as well as of natural government. It rereals to us clearly what men by their own consciousness had felt all along, that we are capable of more intimate and lasting com-nucleon with fod than all other creatures in the earth. You know that Christianity does not create this moral unture of man. Christianity does not make him a moral being. Christianity came us a revelution; not as a revolution. It came to delare facts already exist-ing; not to make new facts: It came to convince man plainly and distinctly of that moral 'nature which he bears. appearing all the while to the consciousness of something within man that is apart from and higher than the material and outward world. In the epistie of Paul, in these wonderful introduc-tory chapters of his epistle to the Gentific nations, with-out having the blaze that flowed down through the Moraic law, had a law unto themselves; and speaks of that dim moral consciousnes in speaks of the dim moral consciousnes in speaks of that dim moral consciousnes in speaks of that dia moral consciousness in every man which ele-vated him far above the law of nature. For this is the great distinction of man, that he is a moral being, un-der the sanctions of moral law, and impressed with a senament, with a hope, unhappily futile, of sinking gently to grey hairs among objects rendered incalcula-bly dear by the force of early associations. We were shown the spot where once stood the nulberry tree which Shakspearo planted with his own bands, and which in 1756 was barbarously cut down by the sacri-legions Rev. Francis Gastrell, because it subjected him to answer the frequent importunities of travelers. From this we were conducted to the Clutterh of the Hoity Trinity, into which we passed, and, having reached the North side of the church, we felt our beart the life and to the general mass of human intellect, only admowledge the same faculy as that which appears in the elepinat or the mastiff, merely intensified and the lotitest expressions of human intellect, only admowledge the same faculy as that which appears in the elepinat or the mastiff, merely intensified and the lotitest expressions of human intellect, only admowledge the same faculy as that which appears in the elepination or material form of mam may come to a being that is confersed to be an animal. Shakspeare— Goop FREND FON JENES SAKE FORBEARE, TO DIGG THE DYNE SAKE FORBEARE, Dither BELES AND THE STORDARES HIEARE; Dither BELES AND THE STORDARES HIEARES AND THE STORDARES HI beings, and the process that kindles the brain of a New-ton, or that finmes in the grains of a Shakspeare. We will not stop to do this, because it is not neces-sary. Here, I say, is the grand distinction. Here is this that I may call the awfai houndary line, of a mor-al starse Here is this deep charm of conscience, or accountability, which parts assunder all these ingen-ious analogies, and puts even the meanest, even the imost degraded man, away world-wide from the brute; yes, which state subter subter, makes him apother be. yes, which this us this motion worth, and makes man the denizen of another sphere, makes him another bo-ing. His moral sense; bis consciourners of the law within; his rense of responsibility—there is the line; there is the grand characteristic which distinguishes man from all other forms of being upon the face of this earth

Founce him as guilty: you hold him morally respondition in the response interview of the serve punchaments you inflict refate your maters theories of his being mathing more than a brate. And so, down to the lowest grades of humanify. The serve the serve of the serve of humanify the serve the serve of the serve of humanify the serve the serve of humanify. The serve the serve serve of humanify the serve to the lowest grades of humanify the serve to the serve serve of humanify the serve to the serve serve of humanify the serve to the lowest grades of humanify the serve to the serve serve serves and give near to know that the actual transaction, a fail from what he believes to be best and highest, has taken place in him; and the more he inquires into his own scall, the more he enters into the region of moral scale; the more he finds the deep meaning to they com-ing to him in this exhortation, "Be ye reconciled to the the scale he is the scale of the scale of the scale of the last of the scale of the scale of the scale of the scale of the last of the scale of

some the more he more here in the the region of moral sense, the more he finds the deep meaning to thay com-ing to him in this exhortation, "Be ye reconciled to God." But this is not merely a general truth by which Paul could go forth to the Gentile world; but it is a special could go forth to the Gentile world; but it is a special truth. It is a truth speaking of personal relations of God anto ourselves. It is not simply something which we may predicate of buinnaity at farge and in the requiring of us? That is what makes preaching cflective. That doctrino God anto ourselves, it is not simply something which we may predicate form God, it has mandered from God. It is a truth which each man feel had no peculiar ideas linking him with corparate humanity. If he was not bound up with the contines more characteristics of mandering and alignation of this own life, in the probing of his own what he knows to be right, good, and true, this sense of wondering and alignation from God. Therefore, if say, here is the ground and substance of preaching, predicated upon the fact that man is a moral being an inhabitant of a moral relation form God. Therefore, if him a moral consciousness, and that consciousness of God, of sin against God. And therefore the pulpi aspher who may expound the physical faw, different from that of the mere teacher who may present truth

is a nord is a stance of preceding.
 There is a power, there is efficiency, in that ruth the predicated upon the first much and a single thas so power excepts is a solution conscious.
 is a nord is a stance and solution of the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of Chief's love brongit to hear upon the power of the power of Chief's love brongit to hear upon the power of the power o

real. We build up a theory that is mnreal, and all the apparatus of that theory is equally unreal. All preach-ing becomes unreal to us, because it is simed at some-thing which we do not really grap. But when there is brought bone to each of us a sense of our own sin. of personal alienation from God, then the preaching which presents and arges that truth upon us becomes real to us also.

Then, again, just consider in these words, "Be yet of personal alienation from God, then the preceding which presents and urges that traits upon an becomes real to us also. Then, again, just consider in these words, "Be yet reconciled to God." how much power there is. How tender, how winning, the very word itself is—"recon-icled" to God. Reconciliation: what s word that is the opwer which makes every man realize his owp position in the matter. For does a man say, "I am reconciled to God." how much power there is. How tender, how winning, the very word itself is—"recon-icled" to God. Reconciliation: what s word that is is is to ? Is God then to you one with whom you are to some down from beaven to earth. "Be ye recon-thought of friends that have long been alienated it may be, whose friendship has heen dammened, havelonmed, cheerfully obeyed, is los? Is hought of friends that have long been alienated it may be, whose friendship has heen dammened, havelonmed, cheerfully obeyed, is low any guite deal—reconciliation. There is hop on it is not utter abandonment, is an dea that thore heart of the prodigal of whom I read this morning, and whose nurrative, as presented to us by the Saviour, as I have effen toid you, is an epitome of the gespeti liself. The thought of the possibility of recencilies and cheer with a friend with whom you are reconcelled is allow our source of sin whith is welcome every-where. Is God welcome everywhere of the is wolf on very where of the prodigal of whom I read this morning, and whose nurrative, as presented to us by the Saviour, as I have effen toid you, is an epitome of the gespeti liself. The thought of the possibility of recencil-tive the dore were where with you? Are you in any course of sin which makes the thought of God unwelcome to you noywhere? Hare you ho babit, no way of life, we can set that out of his mind wholly. heart of the prodigal of whom I read this morning, and whose nerrative, as presented to us by the Savier as J have often told you, is an epitome of the geopet itself. The had not cast that out of his mind wholly. If he had been cenvinced that there was forever a had broken off and foreir was more and the savier of sin which makes the theought of God unwelcome to you? At every moment, conscious, the bound to be sure, of your sin-barler between blm and the lather whom he had left: you are far away irom what is right atll at any mo-the bad boken cenvince that it had all been con-the the had boken cenvince that it had all been con-the the saving abandoned bis father's howe he shalb boken off and forever canceld that telation, we that atom was the great thought that kindled the hest hope that prosten and the failen children of men, to the unoxt degraded even, and say, ...By or ecconciled to God in that way? There is reconclination still possible to you. What there is brood, between whom and other hearts more retilitons hare been built up; and who cannot give? I provided for the prost the repacting his up, it is the father's theore at the saving and who cannot give? I provided and wandering and who is far off on one of the theore the save the great heart of field fore, any ... Thero i may rest, i he great heart a field fore, any ... There i provided and wandering and who is far off on one of the dearwes in the norther wand and wandering the hearts brows with whom you are and provided to the save and dear to use i provided the negative heart and dear to use i provided the negative heart and dear to use i provided the negative heart and dear to use i provided the negative heart and dear to use i provided the negative heart and dear to use i provided the negative heart and dear to use i provided the negative heart and dear to use i pro Jesus, as the apseite arys, reconciling the world unto fixenes. What right have you to go back into misty epochiations further than this, into the relations by there was the heathen world: In which men fold finally after God, in which be had within him a consciousnes; was and the first clear revelation of more allocated to God. The which section of more allocated to man, but the future. Let the hope of final harmony evolving out of the final ingathering of the matter within the influences that it may. Let the hope of the final ingathering of the more of the final ingathering of the matter within the influences that it may. Let the hope of the final harmony evolving out of the dialer of the final ingathering of the world unto himself, not getting that instate of the given which general near lost as the founde in cycle. Ingent on the which section and encline the world of the given which year on the single and evolute he harrow power postion new? I leys now receiving around the earth the single around the single at the top of a state of the single at the top of a state of the single at the top of a state of the single at the top of the single at the top of the single at the single single at the top of the MARIHAUM AND DIVOLOR.

The editor of the Tribune, who represents the ancient Jows on this subject, and flon, Robert Date Ownu, who does not, are having a little friendly discussion in that journal. We transfer Mr. Owen's last letter to our columns. It is a clear, forcible and clogaent pieentation of the argument against the laws of Mores and the claims of the Tribune r

and in claims of the Tribune: To the Hos. Honce Greeky: Big Bran Brn-You derive your arguments against divorte from two cources: 1. From Horipture. 2. From the morality of the case. 1. If your regard the Oid Testament as a portion of the Word of God, you must admit that the Jewish bill-of-divorcement har was framed, not by a failtible lass-giver, but by the Delty himself, Mozes being only the reading at firs measurement.

giver, but by the Delty himself, Motes being only two medium of its promulgation. If you accept the authority of Genolus, of Ewald, and of Luther, you must further concede to no that that bill-d-divorcement law permitted a husband to put away a fulthful wife in may care in which also be-came personally disagreenable, or in her deportment ol-noxious to him, and that he was not judge whether

These previous of this was not been incredent infert of the think of the investor of the second for the second

What follows? That there is no positive good or vyll—no absolute virtue or vice? Far from it. There ure principles permanent as the everlasting bills, im-mutable as the laws that hold the planets to their course; principles that depend not on times and sea-sons--that are the same yesterday, to day and forever, Such, to extect an eminent example, is the declaration, "Love is the fulfilling of the law." It was true from the creation; it will be true until time shall be no more.

nore. But the details of a law are one thing, and a great. eternal principle is another. Laws properly change as the world changes. But the master principles under-lying taws-the "laws of the laws." to adopt Bucon's

lying taws-the "laws of the laws." to adopt Bacon" phrase-endure while the world lasts. Beyond the general rulo, however, we have, in this particular case, the direct authority of Jesus for it, that a divorce law adapted to one ago may cease to be suitable in another. But if the doubles of a divine law three thousand

But if the double of a divine law three thousand years old were properly rejected in a later stage of so-clety, is it not ceriain that the same may he true in our age of other details put forth by Jesus as suitable for the Jews of his day?—for men so low in the social reale that they found in his teachings nothing, bat hasphemy, and rewarded them by mockings and scourgings, and a death of torture on the cross. It follows, past all denial, that while, as "Christians, we should be guided by the great principles tanght by the Author of our roligion, we are no hound by the de-tails of a law adapted for Judes in the days of Herod the King; provided our moral sense, molded and quick-ened by Christian study. leads us to the conclusion that we—less hard of heart than those who cried out "Cruoify him 1"-cau hear other laws and greater lib-

rty than they. And thus, at last, we are thrown back, for guidance. o the second source whence your arguments are doived

to the second source whence your arguments are do-rived. II. In other words: What is the true morality of the case? "The divine end of marriage." you say, "is the perpetuation and increase of the human race." Has civilization, in our day, reached no further than this? Do we find in the holiest of human relations no higher, nobler object—no end more divine...than the operation of that instinct (common to man with the lower races.) which propies the earth? God has, indeed, ordained that incidental to marriage, and in-separable from it, shall be reproduction. If, in any sense, it be true that this is the divine end of human marriage. It must be in the same sense which applies when the stag seeks his partner, or the dove submits to her mate. But just in properion as man is nobler than the bird of the air or the best of the field, is his matriage removed to fulfile distance above theirs. We to that bride, standing in her white robes before the altar, who is thought of, by the one at her side, only as the future bearer of his childrent. Wo to hor, if she have not chosen a sponse whose heart is swelled with aspirations that overmaster the nexualt in whose only as the future bearer of his children ! We to her, if she have not chosen a sponse whose heart is swelled with aspirations that overmaster the second, in whose soul there barns not a light pure enough and bright enough to quench, is such a moment as that, the burld fames of desire !

The second secon

In that higher phase of wedded life which has its In that higher phase of wodded life whiter has its origin in sentiments and aspirations such as these, not in the results of our nature's lower institucts, will a cultivated mind. In its best moments, recognize the "Divine end of marriage." If, some day, released from the daily round and deafealing whird of polities, you give to your better instituets, in quiet, fair scope and free voice. I think they will teach you this. Meanwhile, waare here at issue. You have one cor-

or the storn challenge of the man-st-arms reverborated. now only the pale ghost of the past answers to our Time as he cries. .. It is mine i it is mine i"

here, as In other parts of the castle, has attained a let them show us Shakepeare's home, which we did. most luxurious growth, and materially adds to the pic. The building is situated in Henly street. The prom-

turceque effect.

The Strong Tower comes next. But a fow fragments fortunate Amy Robsart was conveyed while wearily whiting a visit from Lelcester, during the festivities of in the garden, where she encountered the Queen, by whom, after hearing her "strange, sad tale," she was dragged into the presence of Leicester-which leads to

of the most powerful passages in the book. This part is said to have been built by John of Gaunt. wide. The portal of this spacious and splendid apartment, which is now, however, rather difficult of an parts of the castle. Its floor was supported by stone arches, the vaulted spartment below having been employed for military and domestic purposes. The only admission of light to this lower port is by several loopholes, and altogether it is very peculiar in its construction. The windows, though now sadly shorn of their heavery, are of singularly beautiful design and of very great elevation. The ariel, in particular, which con mands a view of the inner court. is of the report do sociation. The fire-places are remarkably five. On the side opposite to this is a single window placed in a ess, and a small closet which is nainted out, and we think without any concelvable reason, as Elizabeth's Invariant growth of ivy, which trails from the highest on the outside. Significant as the remaining outlines feeble ides of what it was in its days of pride, when Well, suffice it to say, when we took our sent for Longraced by the presence of the maiden Queen and her court. And we advise those of our readers who desire to obtain a more just and adequate idea, to have recourse to the splendid description by Bir Walter Scott.

frowning custle.

The next morning we went to Stonleigh Park. and nons, and we seem to hear the jeering laugh of watched the deer awhile, and contemplated the Abboy, said to be by far the finest structure in the kingdom

From this tower we passed by some stone stone into In the afternoon we reached Siratford on Avon, an open space said to have been the garden, which ac- cheerhil though not busy town, extremely well pave cording to Lancham, in its painty days, was " bighilo and extremely cleau. The different free which occurred ornamenoted," and must have formed quite a fine ap loward the close of the sixteenth century, have de panage to the castle. However, you may readily in- stroyed much of its ansient simplicity of domestic sgine nothing of this remains; it is now simply a character; and this circumstance will be soverely re-Eltahen-garden held with the farm. Next was pointed gretted by the literary examiner. who would extract a ont to us the place where stood the kitchen, and al-beasure of exquisite relish from viewing the objects shough scarcely a fragment of the principal walls re-which imparted ideas to the opening mind of Shakmains, their character may be traced by an oven and speare. On entering the town we were immediately other arrangements of a culinary nature. The ivy aurrounded by hoys and old men, who begged of us to

> ises, originally occupied as one dwelling, are now divided into two habitations: one part is used as a butch-

remain, still they are sufficient to show us that it was er's shop, and the other part is a public house, known not misnained. This is a part of the ruins of deepest by the sign of the "Swan and Maldon Head." The interest to these familiar with Scote's Kenliworth. It outer walls of the whole were formerly divided into is the Mervyn's tower of the story, into which the un. paunels by strong pieces of timber, but a brick front has been substituted in that part used as a public house, or inn, while the ancient form is preserved in the royal visit. It was here she was exposed to the the other half. The rooms are plain, somewhat gloomy, Tude insolence of Michael Lambourne, and from this and of rather limited proportions, yet we can readily that she made her escape, and retreated into the groate suppose such a building the abade of a trader of no suppose such a building the abode of a trader of no

mean description in the sixteenth century. From this we were conducted to New Place, the site of the residence of Shakepeare when he had obtained

comparative alluence, and to which he retired from the busy world, of which he was so conspicuous an Connected with it are the ruins of the GREAT HALL, a enament, with a hope, unhappily futile, of sinking room of princely dimensions and style, which meas gently to grey hairs among objects rendered incalculaured, as can be rudliy seen, ninety feet long by fity bly dear by the force of early associations. We were proach, is one of the finest and most ornato remauent which in 1756 was barbarously cut down by the sacri-

TO DIGG THE DYST ENCLOARED HEARS; DIAM DE YE, NAN YT, SPARES THE GONES, AND OVEST DE HE YT, NOVES MY BONES.

About five feet from the floor, on the North wall, is an old monument, reised by the grateful tenderness of dressing room. The entrance is crowned with a most these who did not then venture to apprchend that the part in most graceful and devious ways to the ground overy succeeding age. . We will not attempt to describe works of such a man must embalm his memory through the feelings which were uppermost with us while near and dimensions of this ball are, they can give but a the grave of-what shall we say ?-that only writer. don, we thanked a kind destiny which had brought us to a place where such feelings were awakened.

My books speak to my wind, my friends to my hear We passed next inta what was formerly known as beaven to my soul, and all the rest to my ears.

11.1

arth. That creature you term a chattel, and affect to treat as an ape or a monkey, you do not treat as an ape or a monkey. When guilty of an immoral act, you de-

Meanwhile, we are here at issue. You have one con-ception of the Divine end of Marriage, I mother. If yours be the correct idea, then ithmay be that mothing except that which casis doubt on the parentage of off-apring, should be valid cause for the dissolution of marriage. If, on the contrary. I have more justly in-terpreted the higher parposes of that institution, then whatever violates these defeats the divine end of marfactor in the second state in the state of the relation. failing in its true intent, should be discontinued. It is a sound principle in jurisprudence, that, with the ter-mination of the cause for a law the law also should

ease. I do not merely say, in cases where the hollest parposes for which the ordeland marriage are frustrated, its divinest ands defeated, and its immost esnotuary de-Bled by ovil passions, that the relation, thus outraged, may not improperly cease. I say that, for the sake of Hed by ovil passions, that the relation, thus outraged, may not improperly cesse. I say that, for the sake of virtue and for the good of mankind, in all such demor-alizing cases; it angle to cease. Household strife is immorality; domestic hatred is immorality; heartless selfshness is immorality; hhuman treatment of the weak by the strong is turrible immorality. And that condition of things, degenerate from a noble purpose, which feeters evils such as these, has become facily im-moral, and demands abatement. Why, in its vice-fostering perversion, should a life of blekoring be dragged on, till death, at last, brings ser-

moral, and demands abatement. Way, in its vice-fostering perversion, should a life of blekoring be dragged on, till denh, at last, brings sep-aration and peace? In the interests of the children, perhaps? But is that the atmosphere in which, their young lives should expand? Or, is it in order that inta intangible generality called secrety may be propit-lated and appeased? But how, I beg of you, can the true interests of Society be subserved by perpetualing immorality among its members? What sort of Molech is this Society, that demands the immolation of its own off-pring?

en offspring ? What further objection do you inferpose ? In sub-What further objection to you interpose r in sou-stance, this: that men and women about to marry, or cretising deliberation and discrimination, ought hever to relect ill; and that. If they do, "theirs is the crime, and the shame, and theirs should be the life long pea-

alty." If a lawpiver, directly or virtually, demands impos-sibilities, his laws will fall of their effect. In making his domands, theo, he should have special reference to the powers likely to be at the disposal of those of whom these demands are made. It evaluate to those of any that a thing ought to be, if, as a general rule, it

But of all requirements, the most arduous-ardpons Bit of all requirements, the most actuous-archive orea when mature thought has brought wisdont, and when age has conferred experience—is the decision whether a being, loved now, is the one of all others, whether a being, loved now, is the one of all others, incidectually, morsily, physically, to whom, in o true home, we can impart permanent happiness, and from whom we are capable of receiving it. Morial eyes, even the wiscst, never fully penetrate the brail. There may be that beyond which no foresight could matici-net.

pate. And if such be the case, with wisdom and experience And if such be the case, with wisdom and experience to guide, what shall we expect from unsaspicious faith, just entering a false world, scrench guorant' of its trachories, an utter stranger to its guile? Will ity goodness be its protection? The reverse. In such a trial it is the noblest who are the mast exposed. The better the nature, the more imminent the danger it encounters. The cold, the heartless, the calculating, have fair chance of escape; it is the warm, the trust-lag, the generous; who are the usual sufferers. What belief so blind as that of first, pure, young affection ? What so costly cheated as a fresh, and faithful, and innecent heart?

innocent heart? And by what right, according to what principle, I pray you, do we decide that there is one mistake that is nover to be corrected? one error, the most fatal of all, which, once committed, we shall never be permit-

ted to mpair? A "illolong penalty" you would inflict. And for what believes offence? Bay that an honcat mistake were a crime; say that a renial error were a career of ahamo. Even then the scaliment would be Jowich.

BANNER LIGHT. \mathbf{OF}

i just the end in view, and no more than that, and care fully abstaining from entering upon or being led into

combination of all the right conditions.

Science and the "Classics,"

ing due impression upon our popular institutions and

Don't Excite Kourself!

There is need enough of this precaution. There

not Christian. "An typ for an eye, a touth for a touth." was the rule addressed to the hand hearts. Numbers in all Christ's leachings, will you find the like. Thos in uf your brother, similar seven three, you would not forgively get, as a Christian, you ought to forgive it, eren to key entry times seven. The en-trance to the father's house you would have against the returning prodigit. His, you would declare to him, was when you, the should be "the life long penalty." No rejeteing that he was long and is in a life against no weeping for that he was long and is found.

4

Joins dismiss abstractions, and stand face to face Let us dismise abstractions, and stand lace to lace with the realities of life. The fine may come when men and women, (the eye-sight of the affections opened,) shall unfailingly distinguish and choose their own appropriate mates. I have heard enthusiasts argue that it wills and their there is a future before argue that it will; one there the coulogal separation mankind, oven on earth. In which coulogal separation the set of the mankind, over on early, in which could be replacion and diverse will be buyen win terms. God scal it But, meanwhile, it is whith the present, and its errors and he evils, and its sufferings and its temptations to sio, that we have to deal. Where we fail to core, it is our day to alleviate. If we cannot make all the mar-ried strates and bappy, let us do what we can, by hu-mend invest forevening on to reliver from immed blue. man laws of prevention, to relieve from summoral silun-tions, and thus to diminish domestic misery and attest boorchold vice. I thank you, my dear sir, for the opportunity afford-ed to discuss this subject, and am Falthfully yours. Doment Date UNEY.

Nonent Dale UWEN. New York, Tuesday, March 20th, 1860.

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WASTING ONE'S SELF.

Many people have a notion that there is nothing which they can waste but money ; wasted time counts for nothing, for it can be made up again; wasted strength may be restored by giving nature a chance to comb in and do the work; wasted sympathy and friendship is something altogether too intangible to be made any. thing of, and may therefore be set down, in a sort of reckless way, to profit-and-loss; while wasted force, wasted spiritual power, wasted personal magnetism is one of those airy and bodiless abstractions which it will, perhaps, answer very well to talk about, before ocrtain persons, but amounts to the shearest nonsense ever dreamed of when alluded to reriously, and as if it could possibly take rank with the practical matters of the day. And thus money is the great reality, the allin-all to living men and women, which every one ought to be particularly careful about wasting; while magnetism, which is, in fact, the secret and slicut correct of this our mysterious existence, is pook pooked aside as a mere voice, or otho, that is given forth is syllables but to die upon the air.

The whole universe attests the endless economy of God. There is nothing that he has created, but he has fashioned it for a purpose. Nothing was made by chance, or in vain. And the law of creation, when closely studied, will ever be found to be this-that all things are made to be sustained with the least possible waste of force, or nower. The very boundlessness of the divine resources does but impress this lesson of economy in use the more foreibly and beautifully. No one doubts that God could lavish his bounty of energy upon his creation, great and small, without imaginable Hmilt or end; but in doing so, it would not comport with our highest ideas of God. An adequate cause for a given end-that is the law; no more than is sufficient, and always enough. And by so beautiful a lesson, that is over and everywhere present, are we to live and learn. We see no more energy supplied to the tree than is sufficient to produce and sustain the tree; and so in the creation and arrangement of worlds. Nor may we reasonably suppose, all things considered. that the beneficent Creator has, in such a matter, over looked man.

Now it is asked, in what way are we to be more economical of our resources? How are we to waste ourselves less? By what secret process is it that we are to do all the work required of us in the world, and yet away this suggestion in a corner of his memory; it will not exhaust ourselves, from time to time, in the doing 7 rate, we are certain it will help to keep down the ther-The question is a direct enough one, and has as direct an answer, though reached by means of various illustrations. Let us set forth our meaning by the aid of keeping cool. such common, every-day facts as are at our hand. Here, for example, comes a person to you, his faculties all over-worn, and excited almost beyond the last limit whore health ends and disease begins, who brings into your presence of a sudden the whole list of ailments from which he is suffering. He poisons the atmosphere in which you dwell. It is little to him whether you are at peace with yourself or not, so long as he can enjoy the privilege of inflicting his disensed self upon you. It has become a habit with him whenever things go wrong-and that is generally units as often as they go right-to seek you out, and, by vehiling all the pent-up biliousness of his condition upon you, to make you, if he can do it. just as misemble as he is made himself. Naturally, your sympathy goes out from you towards bim; his words fall cuttingly on your cars; the repeated rehearsal of his woes, like the continual dropping of the rain upon the rock, at last begins to wear a holo in your heart; he impreguates the atmosphere you breathe with the disease of his own nature: he draws upon you for drafts of individual power, for which he never pretends to make return: and, in fine, despells you-it is difficult for you to say haw-of the most needful and precious forces that sustaia and energize your existence. Every one will be able to realize this picture, by drawing merely upon his memory, and not at all upon his imagination. Or you meet with a person of decidedly argumentative habit, who truly believes that unless he is engaged in potting forth his notions in a wraugling way, he is doing nething, and making no actual headway in the world, and who acts upon those he approaches with much the same influence as that of a hornet; and ho begins with such a fire of disputatious squibs upon you, disputing your very possession of self-consciousness, if need be, that your natural astonishment is succeeded by Irritation, and it is not long before you seriously wish that he and all his "quids and quiddities" were down in the depths of the bottomless sea, never more to molest you with their meaningless but miseblevous jargon. Or, to vary it a triffe, you find yourself engaged in talk, honest and hearty, with a person who is determined to take all the talk to bimself. It seems absolately necessary that you should set forth your own ideas and views at the time, in order that you and your conduct may both be better understood. But he is bent on being before you, all the while, with his business. He does not mean to hear you. He will noticiyon talk long enough to explain either your ideas or position. It is his policy to annoy you, to worry you, till he succeeds in wearying and wearing you out. And unless you are self-possessed enough to calmly collect about you all the resources that go to produce perfect patience, and a temperall the while unraffied, the chaptes are every one in his favor that he will succeed in his endcavor to waste and wear you down, and that you will come of a keen and indescribable sufferer. When, again, a man sois about a piece of work. particularly of that sort which requires the expenditure of much more spiritual-that is, megnetic-than physical energy, it is of the last importance to his sucecss, and his recovery allerwards, that he prudently husband all his resources, wasting nothing either beforchand or as he goes along, expending nothing any faster than it is wanted, kcoping steadily before him

Robert Dale Owen.

In the royless or notice of "The Footfalls," by the said issues, that would only waste ble strength, and Boston Courler, that paper initiates the method emtend to bring him out short of the goal set helors blin. ployed by the ancient and modern opporers of Uhris All these things count up, in reaching the result. It stanity. It would indiguantly discard such method as is necessary to be economical of expenditure. More futile and inadequate, as capilous and skeptical, were than enough will never be given us. We are none of it found on the pages of Holback, Voltaire, fluine, us so favored that the gift may be causidered without Paine, or even of Ceisus, Julian, and Porphyryi inend; if we waste it in the using, we must expect to deed, should it he seen in our columns, and applied to the Christian miraches or their authenticated identity. come so much short in the result striven for. There is more in these views - many might call them "flow is it." asks the skeptic, "that, in an agone orions-than is thought for. They serve to account fearned as the Augustan age, when Seneco, Filny.

for a great many misspent lives-misspent simply be, with others, and even the Jews. Jorephus and Philo, cause the native forces are dissipated-and would flourished, more than there year enter and a single teach many a person how to save himself for ends that wrought in the Roman empire, under a Roman Procu he does not now permit himself to altain. If men rater, and by Jews, too, such as healing the sick, conwould only pause to think, when in the midst of these troiling the elements, restoring sight to the blind, trials and irritations, and resolve to part with no more melaniorphosing matter, and bringing the dead to life. of their magnetism-which is their life itself-than Ac., Ac., and yot that they are not recorded as having just chough to answer the special end in view, they been examined by Roman or Jewish philosophers, that would be surprised to find how great gainers they these historians have not recognized the rumor of their would be by the prudential process, and with what a occurrence, but have enumerated so many other lass more striking effect they would put forth their ener- important matters, even alleged produces, omena. gies when they are demanded. This business of beat- and wonders; and when the same Jewish historians ing the air is trilling; no more is to be accomplished have also given us the Old Testament miracles of a without economizing the strength than without fore, somewhat similar character?" "How is it." asks the hought and calculation; except the ground is carefacetious Courier, "that such a wonderful event (as the case of Mile, Sagee.) could have been repeated fully gone over, ends clearly marked out, the forces applied at the right time and place, and concentration nincteen times, in a country like Germany; and that of effort be all the while uided by economy of strength. Humboldt, Ehrenberg, Carus, Muller, and a thousand othing can be accomplished unless by the mercal others, never heard of it? The silence of the German chanco, and even then it is not chance, but a lucky philosophers is enough to stamp the whole story as a fiction. Suppose the ekeptic should say. The silence All of us talk too much, for one thing. We need of Roman historians and philosophers, of Josephus not be as silent as the Great William, yet that is bet and Philo, is enough to stamp the whole Christian ter than this gabbing all the time about our plans, our account of the miracles as a fiction; and the silence of urposes, our ideas, and our reasons. The energies these, together with that of Matthew, Mark, Lake and wasted in talking ought to be dammed up, and poured Paul, is proof that the reanimation of fazarus is a through a proper outlet into action, making it fresh. fable. But we do not think such silence millistes, hearty and strong. Thus would it be new forever; and against the reality of occurrences whose fue similes, the world would forthwith grow young sgain. The successors, or progeny, we see enacted before us in modlongue is the saare set in the mouth by the Evil One; ern times. We think it indicates prejudice extant in and there are few indeed who are not, at some time or the age of Jesus, similar to the prejudice of the Couanother, caught in it. Wariness is necessary on the rier, erroneously deeming remarkable parratives as inpart of all. Silence is always full of golden speech. credible, or the ignorance, real or affected of these and it does not interfern with the flow of thought, bistorians as to these things, or their undervaluing the either. In that beautiful realm, as in that of sleep. Importance of such occurrences as of common, daily our spirits acquire strength. The dew is always on appearance, like their own omens and prodigies, or as them. It exposes us to no errors, makes us answerable inferior to the miracles of Jewish ancestors, of Moses. for no wrong words, and is an exhausticas reservour on Joshua, Bamuel, Elijah and Elisha. We believe that thich we may draw for strength without limit or end. the latter corroborate the former, that they interpret

and elucidate the former, that they are the arguments of Nature herself, who is uniform in her plan from The study of the languages is coming to be thought age to age, to substantiate antiquity, and to demonsecondary matter, considered by the side of the sludy strate to us her intelligent parts, her unity of action. of facts. In other words, Science is of more account. The Courier can never obliterate her constantly tranin helping on the world and the individual, than spiring proofs by the simple stroke of a pen, whether cholasticism. So many sensible people are beginning it be of goose, sicel, or gold. She engraves with an to think, and their seriously formed opinions are mak. | instrument more durable than adamant.

Thomas Starr King.

seminaries for education. These ideas are making themselves felt. likewise, not more in our literature. The Christian Freeman, in a very proper article relatwhich is the mere germ of what is to be the great ing to the above well-known gentleman, furplahes the American Literature-than in our farming, horticulfollowing interesting items concerning his early youth jural, manufacturing, and commercial operations. A and the struggles be has gone through to reach the poman who does not now understand something of the sition he at present occupies. The writer says: "When fundamental principles of science, as related to the his father. Rev. Thomas P. King, died, in Charlesordinary avocations of social life, cannot claim to be town, about twenty years ago. Thomas Starr, the eldest possessed of even the rudiments of a true education. child, was but in the fiftcenth year of his age. Though All practical life rests upon laws; what these laws are, his father was an estimable and popular elergyman, he bow they act, and what are the certain results, these had not been able to lay by any thing for his family. are questions of far more interest than anything con and this tender youth took on himself the support of tained in mere æthetics. and possess quite as much the family, consisting of the mother and several younger beauty, in their usefulness, as the fine passages we are brothers and sisters. He soon obtained a place as ble with labor and study to quarry out of the beds of usber in one of the Charlestown public schools on four ancient writings. They were sufficient for their timehundred dollars salary—and after a year or two he was let us be sufficient for ours.

employed as teacher in Medford on a salary of six hundred dollars; all of which was appropriated for the support of the family as cheerfully and solicitously as I he were the responsible head. Subsequently a berth was, obtained for him in the store of the Charlestown Navy Yard, on an increased salary, where he had much elsure for study, and from which berth he passed into the ministry. Most of his brothers and sisters have successively attained to the age of self support; but they share in Thomas Starr an unselfish brother's love which will never fail them, and the mother that of a son whose filial affection is to her a fountain of perpetthe nation, without getting so mad? Emphasis is all oul joy. And, as we have said, overy acquaintance of very well, but there is such a thing as being too em. bis childhood, who has a heart, instead of envying his phatie. The voice then grows exceedingly loud, and prosperity, will rejoice in it, and will feel strengthened in the faith of the inspired word, which pledges the blessing of God upon the son who truly honors his na rents." This is well said, and, what is better, i

do no harm, and may do a vast deal of good. At any Those would seem to be a little breeze of discussion going on at Fall River, relative to the recent lectures nometer, and perhaps carry in his favorite candidate ! in that city on Spiritualism. Several speakers have We have heard of wonderful things being done by been discoursing on the beauty and larger rational freedom of the new fallh, and the choicest minds of

Reported for the Lanner of Light.

DROMFIELD STREET CONFERENCE. The fluston Solvitual Conference is held at the fiall in, 11 firomfield streat, every Wednesday creating. lay 2th was discussed the following

Taimate Form to a coal to account the particular to the former of the fo llan I Interest in, the knowledge that is required to answer this question. What is it that is denominated intui and women to follow their example, and one lay down

tion in man? The knowledge involved in the answer of this question. Is as dear to the consciousness of the out as is the desire for eternal life.

Intuition alone is the basis on which is reared the uperstructure of a positive knowledge of immortality, story higher onto their dwellings; and it looks to me t is the philosophy and the logic of the spirit; it is gard to the aut, to consider her ways, and learn wisthe Bible of God, in which the soul of man alone can dom from her. The squirrels seem to show as much read the truths of eternal life. Intuition is conscious discretion as men, in building their bouses and storing them with nuts, &c., to live on during winter. They existence: It is thought, feeling, and device. All buman intelligence is the product of intuition; all the burrow their holes, and carry the dirt off in their knowledge of the material world is the offal of intuimouths, so that no one shall find where they live. MR. BURKE .- If animals do reason, where is the

tion. I desire immortality, and in that desire I have the intuitive evidence of immortality. I desire to cont-mune with angels, and in that desire I have the intullive evidence of the existence of angels; in that desire I do absolutely commone with them. We long and de-fire to grasp the unseen beauties of spleit-life, and in this longing is the absolute beginning of the possession of what the soul longe for; in this longing exists the intuitive perception of the reality.

"I want to talk with my mother," said a young man to me, twenty times in the course of an hour's conver-Conference. for personality, but was directed by the sation. (His mother was dead, and he loved her.) Chairman to proceed.] This young man did not. In an external conso, recog I love all animals, but yet I would not like to place nize the fact that the spontaneous desire of his soul to myself on a social equality with them. Men get their talk with his mother, was absolute communion with his mother by the positive power of intuition. dowed with It at Lirth. Some men are possessed

tion of material things grow dim, and with the per ception of her soul she will see that in her ardent soulesires she holds positive communion with her angel sister; with the yet unrecognized power of intuition she talks with her angel sister, in soul.

Everybody is intuitive. Each spontaneous thought f the soul is of intuition. Each spontaneous feeling of the soul is of intuition. I cannot but believe that the sight of angels and spirits is but the interesfied feel ng of their presence, and this feeling is intuition. Every real Spiritualist is a Spiritualist alone from

intuition, not from external evidence. Philosophy ever made a Spiritualist, and never will. The men and women who deal largely with science ing the degs on their tra ks. and philosophies are the last to recognize intution;

they call it fiction. They deal only with the product of reality-with the trash of matter and its no less rashy philosophies, that are tangible to physical eyes and physical touch, waiting awhile for the recognition of the unseen spirit, and its beautiful intuitions, that

roduce what they recognize. Language cannot define the word Intuition. The nost that can be said in an attempt to define it, can convey but a faint idea of its reality. We may say hat intuition is a conscious perception of truth that s perfectly spontaneous. Intuition is a persuasion of out into the soul, but is developed from the germ of

he soul and comes out. tents. This looks strikingly like reason. They will It is intuition alone that can take cognizance of the corry off eggs and apples, by one rat's lying on bis positive indestructibility of the soul; that can grasp to fact of the coul's immortality. It is intuition that recognizes the triumphant power

which the soul possesses over all the influences of the are emptied. A trap was once set to catch rate, by delicately balancing a cover over a hogshead of water naterial world. It is intuition that sees the cause of all material ex. and putting balt upon it. One rat ventured after the stence. In spirit; that sees spirit alone as the real bait, and was caught. After this the rats held a con-

hing of all existences. It is intuition that brings to the soul's consciousess the unutterable beauties that lie in the pathway

of its future, sternal progression. It is intuition that gives the soul a passport to the

llimitable fountain of all truth; that opens the gates of heaven, and shuts the gates of hell. It is intuition that produces philosophies, and buries bilosophics with the affections of earthly things; that makes death a pleasant incident, and all life redolent the smallest, was finally carried a long distance away rith beauty.

It is intuition that makes us good and true, trustworthy and useful; that develops the stature of true one occasion he whipped this little dog severely. He

It may be asked, by what authority thoughts have been attered that seem so opposite to the teachings of some dog, and the big dog whipped him to death, and the past. This authority is not gleaned from books or then, as though his work was done, started for home, Gaugenheim at the Museum has enabled the proprietor answer is, they came on the wings of Intuition. Dy intuition we may read the real character of human animals did reason to a certain extent. operations-of men and women; and see the beautiful cause of all the manifestations of life in the physical world, and in that cause see the finger of Infinite Goodness in overything. It is in this way that we shall juit to discover evil as a thing of existence, It is intuition alone that shall make clear to us the aving, that "Whatever Is, is right." Intuition desig with spirit; philosophy deals with matter. Intuition known to go home after the parents when accidents have befallen the children, making known their wants exists with causes; philosophy with effects. Intuition is the sunlight of truth, that shall endure throughout by their whines, and leading them to the suffering or the daytime of cternal existence; philosophy is the lost child. Only a few days ago a friend told me of a shadow of matter, that shall pass away and be lost in the light of spiritual realities. On GARDNER .- Dr. Child professes no interest in be question of instinct, but gives his attention to the to cope with the other, he runs away. It has often subject of initition. I am interested in all parts of occurred to me that a race of beings superior to man the whole question. It always seemed to me that the axiom, that like causes produce like results, is as apand say we were governed by instinct; we showed propriate when applied to animals as to man; and that the reason which guides the one guides the other. at any rate. [Br. G. read feveral extracts from an article on vin-Subject to be continued. tinct," in the May number of the Atlantic Monthlynot, as he said, because he agreed with the writer in ils premises, but to suggest thought in others.] We find in the New York Herold an interesting ac Question .- Does Dr. Gardner think that be can read count of these distinguished strangers, who are already nything from the Atlantic Monthly that is as smart at our gates. They had come to New York in the and interesting as the spontaneous utterances of the members of this Conference? Answer.-Yes, I do: if I had not, I should not have brought it in,

Garation .--- What will they live on ? Anner .-- I do n't know; probably floit will provide fattan and Roanoke, they ninused themselves most of an allocat for them.

while the other steps over?

I have had a story verified to me, of two goats who eating rice, oil hing tes, smoking, laughing, and have both at the same time entered from opposite sides of a ling a good time generally. They mend much of their stream, upon a narrow plank, to cross over. They time in reading, writing, drawing, and making sketches met in the middle, and alter putting their noses to- of everything they see. They generally lie stretched gether for a few moments, as if in convertation, one of them laid down and the other stepped over him and have any quantity of books of every description, from Du. Child. - What is that which is denominated in-passed on. I ask, now, if reason was not here exert the size of Webster's large dictionary to little pam-tines in spinals? I feel now no necessity for, nor closel? Would it not be well, for the sake of pence philos of hair a dozen pages each. Illustrated, some of In this world, among as reasoning creatures, for men them, in the most beautiful style of art.

reasoning faculty located? A flab hawk will take a

bell, fly up a hundred feet, drop the shell, and crack

t, and then go down and cat the meat it contained.

isdom by experience, but animals seem to be en

may be that there are those so humble.

for the possession of a mere hone.

Mes. R. H. Durt.

This lady, who for the last three or four years has Ms. DANFORTH,-I think that animals and insects been a test medlum in Boston, has recently been doboth make a manifestation of their reasoning power. When there is to be a freshet, the beavers put one veloped as a public trance lecturer. Her nowers in this direction are claimed by all who have heard her, Intuition is the literature and the science of the soul; that there is reason involved. Solomon sent the slug. to be truly extraordinary. She has lectured recently it is the philosophy and the logic of the spirit; it is gord to the ant, to consider her ways, and learn wise in New Bedford to overflowing houses.

The Loveland and Grant Discussion. The MSS, of this discussion are now in the hands of the printer, and we shall be able to announce the day of its nublication next week.

dry goods line. On their voyage on board the Por-

the time by sliting down in partles of six or eight.

ALL SORTS OF PARAGRAPHS.

NOT ANCIENT OLIMPSES OF THE SPIRIT-LAND, NOS. 41 and 12, have been received, and will appear in due No one claims the hawk does this from reason. What then is it ? It is simply an inherent knowledge contime.

equent upon his nature. In man you find something "THE ADE OF VIRTUE."-A continuation of the else. I know not why it is that men feel themselves nind paper will be published in our forthcoming issue. to be just on a par with the beavers, goais, etc. It 03- Our Book Notices, which are in type, were necemarily crowded out this week. We shall do our pab [Mr. B. was called to order by a member of the lishing friends full justice next week.

17-From various causes beyond our control, several f our subscribers have failed to receive their papers regularly of late. We regret this, and hope to remedy the evfl in future. Missing numbers promptly supplied, on application to us.

13-An Interesting letter from England, by our assosuch an amount of wisdom that they do things with ciste, Mr. Squire, will be found on our third page." out stopping to think why, how or when they do it;

CO-A full report of Henry C. Wright's lecture at and this they call intuition. The stories we have the Meledeon, Sunday afternoon, May 6, is on our sixth heard of precocious animals are generally so exeggerpage. Subject: "Human Destiny dependant upon Human ated that you cannot place dependence in them. While the dog has love and affection for his master, he

Timothy Hunting, writing to the Banger Spirit has none for his own species; he will kill his brother Goardian, says :- "The Spiritualists of Belfast and the towns in that vicinity will meet in the city of Belfast Mn. DANFORTH .--- It is said that a dog troubled with on the fourth of July next. It will be like the social leas will take a chip in his mouth, and back down and religious gatherings of the Spiritualists on that into a stream of water. The vermin will run toward his nose, the dry part, and off onto the chip. When and on other occasions-s Picnic. All are requested they are all off, he will drop the chip, plunge under to bring with them what may serve for the body; the the water, and come up somewhere else, and s im to spiritual, we trust, will be fed by hely aspirations the shore. Foxes also exhibit great wisdom in avoidfrom a superior fountain. All friendly to the cause are invited to attend. Speakers from abroad may be expected; those among us who, by their presence or MR. GROSTENER.-A man in England once bought voice, can add interest to the time and occasion, as

botze, and was driving along with it toward home the birth-day of civil and religious liberty, will be Another man made his appearance driving leisurely received with pleasure." along. This horse made a plunge at the stranger, and It is no wonder these people who are continually

it was difficult to keep him straight on the road: final. gulping down ale, always ale. ly he plunged headlong at a stage-coach, and came A farmer bought some ozen for \$500. Had he cot

near upsetting it. The man reasoned that his horse five more for the same sum; they would have cost him had been the former property of a highwayman, which five dollars less each. How many dil he buy? he found to be true: and he exchanged him as soon as

A Frenchman, having heard the word "press" made possible for another horse of better moral character. MR. DLANCEARD .- I have been very much interested use of, to imply persuade-press that gentleman to with developed from the soul, and forever has an in the discussion to-night. It has been noticed that take some refreshments, press him to stay, de..... biding place there. Intuition never comes from with. rais have a stange way of getting at the contents of thought he would show talent by using (what he imaglass bottles. They will drop their tails thro gh the glacd) a synonymous term; and he therefore made no neck of the boitie, and thus gradually mop up the con- scruple to cry out in company. "Pray, squeeze that lady to sing !"

> Theodore Parker was to leave Rome for Switzerland back, and holding the article under his legs, fand on the 20th inst. He expects to be at home in Sepanother drawin ; him off. In this way whole baskets tember.

A portrait of Chief Justice Shaw has been placed in the Court House at Salem, as a permanent record of the love and veneration in which the members of the Easex Bar hold this distloguished jurist.

suitation, and then the old rats went on to the upper They have what is called a "Lightning Churn" in side of the board, to keep it balanced, while the young Buffalo. It makes butter in less than no time. ones went after the bait. If reason is found in ani

The Constitutional Union Convention, at Baltimora mals, it does not follow that morals should be, too; 10th inst., nominated John Bell of Tennessee for and I do n't think man is lowered any by the declara-President, and Edward Everett for Vice-President,

Some people use half their ingenuity to get into DR. GANDNER related an anecdote of two dogs wh debt, and the other half to avoid paying it. had been brought up together on the same farm, and

Revolutions in politics, like those of governments, bad a strong attachment for each other. One of them, bewavet long the forces that produce them may be in to a new home. One of the neighbors had a dog who gathering sirength, invariably break with auddenness was a bully and tyrant to all the other dogs, and on upon the popular gaze.

Blood, under the microscope, appears to consist of a usnbood, and makes us what we all are to be-good was nursed till be was able to run around again, and multitude of small globules; these have been demonmen and good women in practical deeds, without the then he disappeared, and was gone a long time, strated to be disks, depressed in their centres, on both trush of external protoco, Philosophies build up Finally be came trotting back, looking lean and hun-sides. There is a manifest difference, between the gry, with the big dog, bis old acquaintance, at his appearance of these disks, in the blood of man, and in gry, with the big dog, his old acquaintance, at his appearance of these disks, in the blood of man, and in heels. They started right for the house of the quarrel. that of other animats,

BOSTON MUSEUM .- The engagement of Miss Joey

a great many men, who, before the summer is ended. will have sweated out all their shirts many times over, got rid of numberless wicked onths, worked themselves up to faver heat over this candidate and that, and onjoyed quite as much practical misery as it is possible for any one individual to go through. And all about Politics. What is there in politics, pray, to make it so exciting ? Why can't men talk over the affairs of the temper begins to boll. Arguments come to bet ting, and to blows. A man chiefly desires then to conquer, and of course the main object, and the proper makes a beautiful record for any man living. one, is lost sight of. Suppose every one just tucks

At Pall River.

QUESTICK:----- What is it that is denominated Instinut in minuted What is it that is denominated Intuition in

The Weather,

has a basis in fact, we are unable to say. From our mosphere. Where the morals of a person, or a comgreater extent than we wish it were, that vegetation has received heavy shocks from the untoward state of the weather. The refreshing rains that have been wiped of clean and all be begun sgain." looked for, and prayed for, so long, do not appear to have come at all. The grasses everywhere look crisp and brown, having appropried merely to wither. It may

all the scasons.

Money Wrangles.

They are fighting over a man's will, with a codicil giving a fresh stimulus in all departments. Men College. He appended a codicil to his original will, Into it. In and charge that the old gentleman was crazy ! He ing will ere long be one and the same thing.

knew enough for their purpose. It seems, to have charge of his property up to the hour of his decease, but the moment the will was opened, and the discovery made that they falled to fill their pockets' from his accumulations-oh, he was the most insane man that ever sat them having already passed the limit prescribed by the down to draw up a will i And such an exhibition is Pealmist, and got through with their practical usefulmade by persons of their traits and qualities to the ness. The persons who played parts in our blastory a world, for the sake of saving to their own use a few thousand dollars that rightly belongs elsewhere.

Mrs. M. B. Kenney, of Lawrence,

Will lecture in the unconscious trance state in the merly Governor of Virginia, and U. S. Senator from Melodeon, on Bunday. 20th inst., at 2:45 and 7:30 1824 to 1828; George Griffin, a leading lawyer of New o'clock P. x. Mrs. E. is said, by those who have York city; Hon Samuel Beardeley, a prominent law. heard her, to be one of our best and most logical yer of the same State: Horatio Gates Henshaw, of speakers. This is the only opportunity the Boston Leicester, Mass.; Hon, Benjamin Cowell, of Provi-Spiritualists will have to hear her the present season. | dence: Phineas Allen, of Philsseld, Mass., the oldest

Dr. J. W. Greenwood.

This gentleman, who formerly occupied rooms at 15 Tremont street, has removed to No. 1 Tremont Temple. they are supplied. Thus we pass along, generation by his extraordinary healing powers. We commend ken up. him to the public. See his notice in another column,

Men. Conaut the city.

i the entire population have been crowding the hall to All things considered, we have had an nusual nom. enjoy the preaching and doctrine. Whereupon a wriber of warm and fine days, this Spring, and the gen. ter. named 9, flouts the whole practice in the columns eral hope was that the crops ware going to promise of the Daily News, and calls on the people to come to correspondingly; but the complaint now is, that the the rescue of the Bible, the Church, and the morale fine weather has been in excess, and that grass and of the young! It is well if any sort of discourse grains are likely to suffer-are suffering even now, in will force some persons even to seem to care about fact, from the evils of drought. We hear sad stories morals at all. Mr. Amasa C. Robinson replies to Mr. about these matters, from furthest East to furthest Star, and to a second writer on the same side, in a West. How much comes from the selfish scheming of cundid, spiritual, and of course truly proper style. speculators in the necessaries of life, and how much There is no doubt the breeze will clear the moral at-

own observation, however, we find it true to a much munity, are in danger of death from the overthrow of false ideas. or notions, respecting a book or a form of religion, it is for the best that the slate should be

Waking up to it.

It gives us pleasure untold to be able to ascert that be safely said that, in very many pinces, grass does not a great many of the young men of the country, and look as well as it did two weeks ago. We do not wonder especially of those who call themselves veducated." that the farmers begin to feel anxious, but they must are turning their attention to agriculture. Men see not forget who sands the rain, and in whose hands are for themselves the perfect independence of it-its showers of home comforts-its uncounted satisfactions. More blind and brute labor is not farming, and that is ecoming understood. Laborsaving machinery is

attached, up in Lowell. Col. Wade died recently, begin to see and believe that, much as the hand is possessed of a hundred thousand dollars. After leav worth, and valuable as is the power of human endur ing to his particular friends and relatives as much as, ance in out-of-door occupation, it is nothing by the In his own competent judgment, he thought they fairly side of the brain; in that volume are all the secrets desorved, he bequeated the bulk of his large property and forces locked up. Farming can be made noble as to Tafis College and the New England Female Medical an occupation only by carrying intelligence and skill The deriders of book farming do nothing but all in proper form and duly attested, confirming the grumble, while they have themselves suffered all our body of the instrument, and of course making matters lands to run backward on their hands. It is one of just as fixed as they could be. But now the helrs come the good signs that book-farming and practical farm

Becent Deaths.

Death has been busy-as the stereotypod phrase goes of late, among the ranks of public men, some of quarter of a century ago, and led and shaped public opinion, have reached the earlbig goal to which all of as are tending. Among those who have more recently passed away, occor the names of L. W. Tazewell, for-

editor in the United States; and Judge Thomas Sergeant, of Philadelphia. The young men are crowding fast upon them. Their places are hardly vacant before

Dr. Greenwood has performed many wonderful cures succeeding generation, all the posts being eagerly ta-

Miss Hort Has been induced to change her hours of sitting, so Will not sit this week, as we shall be absent from as to accommodate these who wish to visit her in the afternoon. See advertisement.

MR. EDSON .- It is not supposed we can draw the exact line between reason and instinct, but it is possible that they blend together, and are a part of each ther-possessing their distinct purposes and uses.

MR: WETHERBER .- It seems to me there is no real difference between reason and instinct, except in de gree. We are impelled by instinct, apparently, some. with the Japanese mark-an arrangement made by white i'' ines, as much as animals. Liko bees we are making our Commissioner Harris. Foreign coin has never before

possess the power of reason? The general view is, road. They have fifteen boxes containing valuable on hand of \$902.80. that they do not; and the reason is, there has been presents for the President of the United States. They Is is certainly a paradox that we are naturally desirlittle pains taken to cultivate the power in animals, if have articles of their own manufacture of every dethey do possess it. Wheever has taken pains to educe scription, some of which will astonish our people when

ate animals, has been successful. I believe there was they see them. They have a beautiful specimen of a time when animals, as well as men, were under the Bharpe's rifle, one of their own manufacture; also one pecial control of the Creator, and they lived together of those presented by Commodors Perry, made by in peace and harmony; and I believe the time will Sharpe himself. The one made by the Japanese is

come when they will do so again, though in a very decided improvement upon the original, as pronounced event of a war with Great Britain; they never put pen mproved condition. Question.—Do you believe the lice and the lamb, and They have a large quantities and the large quantities quantities and the large quantities quantities quantities and the large quantities quanti improved condition.

of view?

they will not proy upon each other.

ing, but it is the deep and honest convictions of soal. perfectly satisfied. The Dr. did n't know whether this "Doors of Deville," in a style of nnequalied art. the little dog went back to his own home. to produce the plays of "The Hidden Hand," and the You ask from whence these convictions come? The was true or not, but he had known of thousands of The latter play will be continued during the coming cases equally strange. He had always claimed that week. The building was orowded every night of its performance thus far.

tion that animals recemble him in some faculties.

MR. STOONER .- We have all heard of the dog who The Bennington Banner says that John Sherman, in had a sore foot, and was cured by a doctor; and who Pownal, Vt., had bara to him, on the day he comafterwards found another dog injured in the same plated his seventieth year, a son, and he called his way, and took him to the doctor to be cured. New- name Levi; and on the same day were born unto him foundland dogs are often known to rescue children a grandson and great-grandson, the parents at the time from drowning. Dogs, trotting along with children esiding in three different States. when they wander away from home have often been

Ruman doctrines cannot cure a wound in the conscience. The remedy is too weak for the disease.

The editor of the Woonsocket Patriot makes merry over the mistakes of an old Shanghai hen of his, that cow who would open gates and let down bars with has been "altting" for five weeks upon two round stones great case and care. Dogs, when they meet, will and a piece of brick I "Her anxiety." quoth he, "is measure their strength, and if one feels he is not able no greater than ours to know what she will hatch. If

it proves a brick-yard, that hen is not for anie." Digby wishes to know if Possylam is an outgrowth would look down upon us, and judge us by our acts, of Catechism?

Mr. S. G. Goodrich, extensively known as "Peter very little sign of reason, and could not be immortal Parley." died very suddenly in New York city on Wednesday last.

It is stated that the Back Bay Commission have disposed of the made land of the Back Bay to the value of \$328,000 within the past few months. Quite a number of persons will crect first-class houses upon the now territory during the present sea on.

PRECIOUS STONES .- The hardness of precious stones is in the following order: Diamonds, ruby, sapphire. steamship Roanoke, where an order from the Secretary of the Navy intercepted them, directing their immeditopaz, emerald, garnet, amethyst, agate, torquoise, and

receive them first. The account states that the Embassy brings with it some \$80,000 cash, for the purpose of making purchases. There are two boxes of \$20,000 miles before we reached the city, the scenery changed each, one \$13,400, one \$9000, one \$15,000, and some into beautiful gardens and fine country seats. Some \$1000 of silver, supposed to be that of their own of our Wisconsin friends had traveled part of their money. Their money was all brought from Japan in journey on more shoes! You can imagine their delight Mexican dollars and American balf-dollars, stamped as the rose-bushes appeared, liveried in red and

eix+lded cells, and we do n't know what we do it for; been received in Japan till lately, except in a very de- tuted, is more uncomfortable than his neighbors, be-A courteous man in humble life, as society is constibut when we put our work beside that done by other preclated value. At Ean Francisco they exchanged cause he feels more keenly the dearth of the "small their silver for American gold, which Purser Doran of sweet courtesies of life." acticed that the horses on our street railroads, stop the Roanoke has to charge for safe keeping. This, we

MONEY MAKING BUSINESS. - The receipts of the when the hell rings, to receive a passenger, and start understand, will be deposited in the Sab-Treasury of American Tract Society during the present year were at another tap of the bell, apparently without the dl- New York, and drawn out as they want it. They bring \$67,600.86, of which \$32,234.51 is from the sales of an immense amount of baggage-over eighty tons-

MR. THATER. — Do animals, technically considered, which made four full carloads over the Panama Roll-ing the Society free from debt, and with a cash balance

ous of long life, and yet unwilling to be old.

Nine deaths from lightning have been reported from the West within four or five weeks,

An English author says .-.... A good many of the American writers would be very formidable in the to paper without murdering our English."

They have a large quantity of beautiful sliks, broca-These persons who make, property the test of excel-Question. — Do you peneve the non and the tame, and other beasts, shall lie down together, in a literal point of view? Anner.-Yes, most assuredly I do; and I beliete quire an experienced dry goods clerk to give the proper | man, and therefore the more a man is worth the

names to hundreds of articles which they have in the worthier he is." There are some people who mean

ate departure to Washington. The President will opal.

The Japanese.

OF LIGHT. BANNER

reperation than a martyr at the slake,

the compositor said, who worked on Scott's Family Bible.

A GRAVE PHILOSOPHER -The rexton.

The U. S. Senate Judiciary Committee have under resolution referred to them some time since in regard whereby men as initiate the mental and moral as well compel the attendance of witnesses. They intend to very crimes that startle and shock the uncorrupted power that the Courts possess in compelling the attendance of witnesses, which will meet all cases that Hshed? Is it not obvious that the plastle mind by demay hereafter arise.

thirty miles from Beighton, Eng., who was noted deformity is viewed with complacency? And do they for his affected pronunciation, went to a shoemaker not know that men actually become victors by becom and ordered a pair of boots to be made. A few days ing familiar with vice ? after he called and inquired if they were ready, and The objects to be secured by publishing the revolting was answered in the negative. "Will they be ready details of prize fights are sufficiently obvious to a careby next Chewsday?" asked the clergyman. "No," less observer. The enterprizing journalist must keep we may know said the shoemaker, "but you shall have them by next pace with the times. It will never do to be far behind his future occasion. Chatterday.'

The West is suffering for want of rain. A Des daily and many of the weekly journals spread out the Moines paper says it is six months since they have records of infamy with a view of securing a larger cirhad any rain, and from present appearances the Mormon prophecy, that there will be no rain for two years. is likely to be fulfilled.

The New York Observer recites the case of a young lady cured of malignant lock jaw, after the physicians had declared it incurable, by an old lady, who merely bound mashed beet roots to the wound made by a rusty nail in her foot, that had caused the difficulty, and kept changing them as often as they became dry. A remedy so simple should be remembered.

Recent excavations in the ruins of Athens bave brought to light many old curiosities. A pedestal which, as the inscription shows, supported the statue of Lycurgus Lycophron, has been found, and a decree of the domus of Athens, in honor of that distinguished civillan and orator; also a number of inscriptions be longing to the second century of the Christian era, which are to be published in the archmological papers

Whatever awalts me through life's changing scene-

- Wherever on earth I may range-
- My consists companion throughous will have been A feeling that never can obsuge. And so will I loro thee, unaitered, till death
- Bhall hid mo the passion resign. One name, foully whispord, shell claim my last breath,

And, mother I that name shall be thine,-FARMER. To marry one man while loving and loved by another is shout the most grievous fault a woman can commit. It is a sin egalast delicacy, against kindness and truth; it involves giving that to legal right which is guilty and shamefol when given to anything but reciprocal practices of others, it must follow that the further we

one who is abandoned and betrayed. The forthcoming volume of Walt Whitman's "Leaves of Grass" is kept back till the last of May, to wait for another column.

New York Department. S. B. Brittan, Resident Editor.

OFFICE, NO. 145 FULTON STREET.

MUSCLES AND MORALS.

We believe in the proper exercise and full norma development of every mental faculty and physical organ, as necessary to vigorous health, protracted usefulness, and true human happiness. We would place no obstacles in the way of those who-by rational and proper means-aim alone at the physical perfection of the race. Indeed, as the conditions of the body inevitably influence the functions of the mind, state of the affections and the exercise of the passions, it will be found that the actual benefits resulling from proper physical discipline, are not all comprehended in the increasing measure of vital force, the improved organic action, the symmetry of external form, and the poetry of voluntary motion. Whatever strengthens the vital powers and promotes organic perfection, may also advance and exait the race in

Intellectual growth and moral refinement. But the assumption that any interest of society i likely to be promoted by such brutal contests as that which recently occurred near Farnborough, in Hampperverted to respect the moral instincts of humanity. whole system. It certainly cannot be the design to promote a symmetrical and beautiful development of the face and the form, when the corporeal semblance of humanity is disfigured and mutilated, the original outline of the features being often abruptly broken, and the natural expression perhaps obliterated forever. It can only be from the promptings of base, mercenary motives, and to gratify the most brutal instincts, that the prize ring is permitted to exist in our modern divilized society. Mutilation is clearly not the proper work for the muscles; and when graceless and heartless beings-in human shape-thus dishonor their humanity, and imitate wild beasts and birds of proying fiesh-they should be caged like tigers and byenas. Amongst all the beasis of the field and the forest we do not think of one that so much needs absolute restraint as the beasts of the mollorn prize arena. They are the more mischievous as their influence over men is the more direct and the more degrading. Moreover, when the wolf and the lion rend their victims, it is to satisfy the strong appetite for blood and flesh, on "in "sheep's clothing" (broadcloth) have no such natural cause as hunger to justify or palliate their savage brutality. For a long time the Roman gladiators were mostly slaves, who fought because they were compelled to do so by their inhuman masters. When prisoners of war were freely sacrificed to the manes of the heroes who had fallen in battle; when human beings of the inferior class were offered up at the funeral of every r amusements of the people of all ranks, it is not Mind and Matter. strange that the rule and mortal contests of the giadiators were regarded as illusirations of genuine human courage. But it is surprising that such disgustand Christian civilization. But all this does not indiglorify the combatants as trao men, and worthy reprementatives of two great Christian nations 1(?) we confess that the fact excites our astonlahment, and we nations are rapidly drifting back through the derkness of the liedieval Ages. If there are journalists so deficient in their moral Derception and education as to seriously entertain the thought that there is anything honorable or manly in

by "a capital fellow" a fellow who has capital, and a But people who have loberlied higher faculties and fesses to segard the ultimata Bounca of all the forces martyr in the stocks would draw forth more of their better opportunities, and who cloim to be the conserve forms and phenomenal espects of being-all are open reneration that a martyr at the stake. On Trixin Muscha.—Is is said that several English dulnence. Their conduct should be fustly and fairly. of his creation. If in this important sense our cutemclorgymen attended the late prize fight in England, but fearlessly, they by the morat and Universitian crosseria pointy is preases in existence," his assertion is Atheims, which they profess to respect and defend. And what natural causes in existence, " his assertion is Atheims but fearlessly, teled by the moral and Chelstian criteria purary is pleased to assume that sthere are no super must be the honest judgment of reason and conscience or, at best, it is unqualified Proutheism, since he denies respecting the conduct of such professedly moral jourthe existence of any flod but Nature.

nals as are cager and swift to accept the wages of If our friend of the Mentar means to affirm or finally this unrighteonaness, by publishing-with pictorial that it is impossible for ... well-balanced mind of illustrations-the demoralizing details of such criminal strong reasoning powers" to entertain the idea, that consideration the Banborn case, together with the brutality? Are they ignorant of the presistible law the spirits of departed human beings still relain, and may therefore continue to exercise, all the powers to the same matter, and will shortly report a bill giv. at the physical elements with which they are surround. that naturally belong to them-we dispute the asing full anthority to the Benate through its officers to ed? Have they yet to learn that association with the sumption, and we affirm that the nature of the case, no less than the facts of human experience in all ages mature a bill giving them the same authority and mind and heart, is always dangerous, especially to the and countries, authorize and enforce an opposite conyoung whose characters are not yet completely establicitasion. A single remark and we have done. One eater

any hereafter atise. An Appeored OLENGTMAN. - A clergyman, not plation of foul deeds and characters, until their naked to be a wise counsellor or faithful monitor; and yet he stands in shadow and leaves us equally in the dark while he meddles with Spiritualism in his own vague and peculiar manner. If he is disposed to spatain his chilms, and be regarded as a wise and faithful instruc tor, he will perhaps clearly define his position, that we may know precisely where to find him on any

National Quarterly Review.

nal Magazine, which in the main evinced

llity, some of the brightest geniuses in American

en he had learned at once to covet and to fear.

It is not enough for the man who assumes such

cess, as extensive information and a practical experi-

ence. In the assignment of the editorial responsibility

through his very able contributions to the Westmir

colemporaries, even in going to perdition. And so the We learn from a Circular that Mesars. Padney and culation by thus ministering to the morbid appetites Russell, of this city, will issue-on or about the first of June next-the initial number of a New Literary

and deprayed passions of the multitude. The estensiblo object may be very different from the one we have Quarterly, which will doubtless take rank with th ablest of the Foreign Reviews. It will be truly catho named. It may even be a professed regard for the highest interests and the moral reformation of the comlic and eminently cosmopoliton in spirit and charac manity. This remark is justified by a recent libustrater, deriving its varied attractions from the Authors tion. If our memory is not at fault, there was a time and Books of the highest merit within the range of American, English, French, German, Italian and Span when one of our principal dailies possessed so nice a moral sense that it besitated to advertise for the thessh Literature. Some years since, Stringer and Townsend published tres; but the Tribune of the 30th ultimo devotes som five columns to discriptions of the late contest for the ian Inte decided ability. But the principal Editor was dis-qualified for the place and the duty assigned him, by championship of England and America. We will give that journal the full benefit of its own excuse for this

his strong personal and sectarion prejudices, and the publicity. Here it is: "We publish quits as much as we deem wholesome concern-ng the Bayers and Beenan "International" Arhi-we lope bough to make overy reader loathe the bles of another such untest anywhere or over on earth." feelings of rivalry and resentment which caused him ing th either to overlook or to pursue, with undisguised hos

Literature. A book has just been published to viadi If we are authorized to draw any inference from this cate the character of one whom he covertly pursued language, it is that a limited portion of the details ofwhile living, and whose name and memory he strove such brutal exhibitions_not exceeding five columns at to dishonor and to descerate when death had seeming any one time-may possibly exercise a bealthful moral ly silenced the cloquent voice and palsied the diamon influence, innumuch as it serves to produce disgust, and thus to inspire-by the recoiling action of the moral faculties-a preference for social order, a love of responsibility, to possess a large and familiar knowlpeace, and a taste for divine things generally. But we edge of the current literature of the world; he mus are assured by our own observation, not less than by the also possess liberal views, a critical taste, and a dispastestimony of an Apostle, that "Evil communications sionate judgment. These qualifications are quite as essential to a brilliant, honorable and lasting suc corrupt good manners;" and if it be true that many young and thoughtless people are constantly becoming lepraved by the influence of the base thoughts and of the new Quarterly to PROP. E. I. SEARS, the Put affection. It involves wounding the spirit, withering remove them from the presence and contemplation of the heart, perhaps blighting and solling the soul of the such examples, the more effectually shall we conserve lishers have manifested a wise discrimination. That such examples, the more effectually shall we conserve gentleman is already widely and favorably known

the moral interests of society. But, if the philosophy of the Tribune's excuse be ster Review, the Dublin University Magazine, North sound, why should it not act on the same principle in American Review, Barnard's American Journal of the engraving of the portrait. See advertisement in its efforts to suppress every other form of moral evil Education, and other similar works. His papers on and social disorder? The same logic must be equally various important subjects clearly indicate the possesgood in other cases. If partial details of the prize sion of a genial disposition. a generous heart, and ring operate as a good medicine for the moral constitu cullentened and comprehensive views of men and tion, why may not the exhibition of other forms of iniquity and beastliness-at least to a limited extenthave a splutary influence in cleansing the social sysem, and in reviving the moral bealth of the people ? We have a statute that prohibits the publication and tale of obscene books; but according to the moral phiosophy of human nature and human actions now unotherwise competent critics. ler review, it might be "wholesome" to publish a chapter, occasionally, from some laselvious author, in order to inspire a feeling of diegust for the whole book. and for all similar works; and also with a view of re straining and subduing the disor erly passions of the

It would obviously be very improper and depeople. moralizing to print all the profane language that is used in New York; but if there is any logical or moral force in the reasoning of our able and infinential cotemporary, we are left to correlude that the publication of a column of swearing, now and then, would produce a more general distasts for blasphemy , and, at the same

time, excite a rational reverence in the community.

Naturalism and Supernaturalism.

physicians were present. The unanimous decision-We copy the following paragraph from the New rendered at nine o'clock P. M .-- was, that the discase York Mentor. The writer talks vaguely when he inwas of the liver and spleen, and that the lungs terre not sists .. that there are no such phenomena an supernatural direased. At nino o'clock on the following morning. uses," etc. All natúral causes are velled and invisithe patient discharged a pint of matter from an obscene ble. In this relation the word cause is defined to be in the image, and died in thirty minutes. ebire. England, finds no natural or rational grounds of "that which produces an effect."" Phenomenon is defence. Such struggles for mestery are utterly sub. derived from the Greek, and signifies to appear. Pheinformation, it is well known that Clairvoyance comes vorsive of all human perfection in that base and un. nomena may, therefore, be defined to be the apparent or worthy sense which in either too low to regard the visible effects of such invisible courses. Wo know of no higher faculties of the rational mind, or too deeply Epiritual writer of any eminence who is so uttorly heedless of all proper distinction as to confound course The combatants cannot hope to augment their vital natural and supernatural, with their phenomenal as power when they submit to a therough course of topi. pects or effects in the manner that our neighbor has cal bleeding, and consequent rapid depiction of the done in the instance under review: done in the instance under review: "The EURENTATURAL-Though the buman mind is so dif-ferently consituted that we should nut to a soverely condemn those who hecerely boliova in what is termed supernatural acceles, manifesting themselves on earth; yot nothing is clearer to a well-balanced mind, of strong reasoning powers, than the truth loss there are no so tech phenomena as super-natural causes, or powers, in existence. Everything that occurs in Nature, every change in matter, every phonome non witcessed by morials, is perfectly natural, takes place in perfect accordances with the immunities and unchangeable taw of Nature, or of matter. If this great fast was compre-bended by the human race, what a vast amount of creating imposture, deception and error would be avoided, and how much better is would be for the world." alty. The question that relates to the existence of super natural agents and occurrences must be answered af Armatively or negatively, according to the definition strengthening their savage paws by tearing the quiver. given to the word Nature. If we understand Nature elements and forms of matter; and if we also include in the natural catagory the unseen but immutable laws which regulate all natural processes and formations, then, obviously, all is natural. On the con trary, if we decide that Nature only embraces so much of the universal economy of being as naturally falls within the sphere of sensuous observation, it will ap which they must subaist; but these wolfish fellows pear that the natural operations of the human mind and all the mysterious phenomena that point the in quirer back to the realm of invisible causes and irre istible forces, are supernaturally performed. If our neighbor includes, in his conception and definition of Nature, the soul-the invisible, vital principles of things, as well as their material forms-there is nothing supernatural; but if he does not, even the normal operations of the universe and man are supernaturally performed. In eliber case, all processes and all events porson of superior rank; and such cruely became a ato strictly united in the sense of being compatible with, or part of the religious ceremonies as well as of the popu. subject to, the essential principles and fundamental laws of Now if Man, as to his spiritual and indistructibl constitution, is not an integral part of the grand economy of the natural world, it must follow that the ing brutality should be ever tolerated amidet the su. exercise of his faculties, affections, and all his volum perior light of modern European and American science tary powers, are supernatural operations and endow monts. 'But if our definition of Nature be sufficiently cate the fearfal depths of our degradation. When we comprehensive to include the human intelligence reflect that no inconsiderable portion of the Press of then, of necessity, mind belongs to Nature, and all this country and England openly applaud such con- the, powers of body, soul, and spirit, are natura tests as bears and bull-dogs engage in, while they powers. Moreover, all the functions of the mind. whether performed in the present or the future-be fore or after the death of the body-are natural func tions. Thus all phenomenal manifestations of the can scarcely dismiss the apprehension that the existing presence and the powers of departed human spirits would inevitably be included in the comprehensive catagory of Nature. The whole controversy of Naturalism cerear Supernaturalism is thus narrowed down to a definition. Let the two parties agree as to how much they will include in the domain of Nature, and the contests of these modern gladiators, we will make the great discussion that has agitated the charch and estrong effort to excase them for giving publicity to the world so long, will terminate at once and forever. the disgusting details of the late prize fight. We All the material elements and organic forms, all (operand) of cortain facts which I am about to relate. I have would not do them the injustice of testing their acts physical phenomena, and all human events, are natural the signatures of nicety individuals, many of them our lead. All the material elements and organic forms, all and trying their moral characters by homen atom and ards. in the general sense which implies that they are gov-alocs they can only be properly smenable to such erned by established laws. But if our statement be laws as they are qualified to recognize and comprehend. predicated of primary causes, and especially, if it pro-was had or used to accomplish these phenomena. These indi-

ulfuals are so reliable as are found in the country of the world. A large malerity of the witnesses are not Sufficial

tete, nor have they any desire or proclivity that way. It has been my deales and effort to have these manifustations exhibited to the most skeptical on the point of Spiris' power-so that by a personal observation of the facts they might, if possible, discover the cause, or at idast judgo for themselves. Not one has so far, left my house without Best entirely satisfying him or herself, that no earthly touch pro-duerd the phenomena. Many of these rigid religionists have

visited no two or three times, and still have a desire for 'further light." Bo much for preliminaries. Now for the character and dotails of these manifestations. The principal feature is mu-sic. We have had a room fitted up in which, on one slife, we placed a long table, and on this table were placed various nusical instruments-guitar, bats viol, tamborine, trumpet, tamobica, bells, drum sticks, etc. Over this tablo-and harmot hung to the opper or vertical ceiling-were two draws, base and tenor. The base viol stood upon the table, with its bead

or neck realing against the perpendicular ceiling, and fastened there by a string at the top. The table on which the instruments were placed, was about three feet high and eight feet long; that round which the circle was formed, stood about three feet from the other, and was set the other way of the room. The medium look her seal at the and nearest the instruments; those sitting next her were required to place her dress under the leg of their chairs, rendering it impossible for her to rise without its being known by those boside her; and besides, her hands were placed so that two persons on either able-four in all-held them, and communicated the fact to the electe, while the music was being played, and the instruments carried round the room.

After forming a circle round the table, all are required to join hands with his and her right and left hand peighbor. prior to which, however, the room is closely examined in every part and corner, the door locked, and oftentimes sonipels placed on the outside. " to see that none pass or repass. The door is always tried after being locked, by several, wh report the perfect security in that direction; the key is put to the pocket of some noted skeplic, and then all is ready. The gas is turned down to a dim light till the medium is entranced, when the light is extinguished. A perfect quiet is sintained, or parties may indulgo in a lively chat, or join in some song. Instrumental music is soon heard, the guilar of truments come floating over our heads, playing cor, other is rectly, and in a most beautiful manner, the accompanie nont in whatever may be sung. The bass voit too, is played with a skill worthy a master hand; the drums are beat in perfect time: the bells are ming and carried to the various person around the table, as are also many of the instrume bell, or the guitar, will be placed upon the further end of the table, from the medium, at least eight feet distant, and then played upon by invisible musicians; then taken up and carried away. The base viol is often taken from its place and put upon the circle table; the harmonics is played or blown upon while you hear it scraping against the plastering overhead. Boveral of these instruments are played upon at the cameinstani, and the circle is constantly being informed that to medium's bands are connected with the four persons set ting coulignous to her, as I have before stated. Light-stands are size relieved of the drawers, then both put upon the circlo table; a dry sink standing in the room was on one occu

len put upon the table. The drums are distant from the circle table six feet, or full our feet from the medlum's head; yet the sticks are used with such rapidity as to strike the floor, table, and drum, almost at the same instant. There is never a loss of thm when drumming to music, but on the contrary a most wonlerful adherence to it. It matters not whether the time be "Old Hundred." or "Devil's Dream." On one occasion the our of the room was locked and attested to by two or more, the key put into the pants pecket of an individual who calls himseli an Adventist-does not believe in soul or opiris; and while the music was belog played, these on the outside heard the lock elick, and very soon after opened the door and walk-ed in, asserting that no one had used a key from the outer elde. The Adventist and all others oponed wide their eye All called for the key, which, of course, was soon produce from the pocket of the same individual who took it, and who wore it had not been removed. At another time the med its, on having her dress released from under the chairs-was instantly relacd with her chair and placed upon the table. In another instance—and at the request of several persons —I invited a violinist to come in and play the viol. He did too being seased back of the circle, and about eight feet dis-tant from the medium. Ou resting a moment from playing, bis viol was taken away from him, and the strings abapped

I have enveral other equally wonderful manifestations, but ink you have enough ; for if these can be satisfactorily explained, or the cause of them determined upon and settled then the rest must follow in the same line. I presume the are acquainted with a lady. who resided in Dond carned gentleman may say he will not take human testim street for several years, and being in delicate health ny. Will he take human testimony relative to the fall of the Pemberton Mill? I saw the mill standing in its place say three minutes before it fell. I saw it down. But I did not see was treated professionally, and for a long time, by one of our most distinguished allopathic physicians. While it fall. We do not see there things done, but we do see the objects both before and after. We saw the girl and chair on away from home at one time, there occurred a sudden and unfavorable change in her disease, which rendered he table ; these who sat near her felt the motion, and we ad it necessary to summon a medical council. The lady's J. C. B. heard the sound. medical adviser from this city, and two or three other

Bemarkable Spiritual Interposition.

The following narration of the facts and results at tending an extraordinary case of the interposition of a spirit, for the accomplishment of a wise and beneficent bject, may be substantially. and even circumstan tially true, notwithstanding the romantic aspects of the story. If an Angel once stood in the way of an unprincipled old man by the name of Balaam; stopped his beast and sent him home again, when he rode out to came people for his own profit, there is surely nothing impossible nor intrinsically incredible in this story which is copied from the Sandusky (Ohio) Registor: *

To Correspondents. W. If. PRATT, DAVESTORT.- The pamphlet you refer to est to had by addressing 8. T. Musson, 141 Fulton street, New York, Price 23 cents.

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REMOVAL.-JANES W. GREENWOOD, MAGNETIC HEALING MEDIUM, has taken Rooms at store No. 1 Tro-mont Temple, opposite the Tromons House. N. B.-The rooms belong on the lower floor, will be much more courselent for invalids. 15w0 May 10.

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6

SPIRIT AND MAGNETIC PRESICIAN.

This being an ago where almost an appling in the that of this being an ago where almost a printing in the that of the advertisement is considered bumbur, we dealer percent who may be afflicted to write to those who have been in the at the Boul Healing hostilute, and attain the the cond.

we could. We have taken a large, bandsome, and commodious license for the purpose of accommodating these who may come from a distance to be incated. How and Cold Water Haths in the house; also Magnetic and internet and the second second second second second second internet and the second second second second second second internet second secon

It is and Guid Water Bathain the house; nise Magnetia and Medicated Baths, sdapled to peculiar complaints. In fact, wy have made overy arrangement that is an possibly conduce is the comfort and permanent curve of those who are adilicted. The immense success we have met will a line last January prepares us to state on the statement, may depend upon great relief. If not an entire curve. Persons desirous of being admitted in the Heeling Institute, should write a day or two in advance, so we can be prepared for them. EX WIINATIONS. Those who may be addleted by writing and destribing symptoms, will be examined, disease disgnosed, and e pack-age of medicine sufficients will be fully satisfied that the contin-usition of the irreinners will curve. Terms, 55 for examina-tion and medicine. The money must in all cases a company the letter. N. R. Recipes and medicines sent by express to any part of the country on receipt of from for to ten dilars, as the case may require. Be part of the fuller and the fuller, as the case may require. Be part of the fuller of the fuller, as the case may require. Be part of the fuller of the fuller, as the case may require. Be part of the fuller of the fuller, as the case may require. Be part of the fuller of the fuller, as the

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Extract from a letter by Judge Edmonde on Bpiritualism: "John Scott, of No. 36 Bond street, New York, was origin-ally a pilot on a Missishpi stoamer, but for now over five selves has been used as a heating medium ha BL Laois. Lonis-tille, Cincinnati, Columbus and Clevelend, and in this city elsos February, 1838. He is now receiving at his houses from larty to one hundred patients a day, and is working many strange curves, principally by imposition of handa. In this way be has curved an arm of a physician, polisoned in a dissecting-room; rheumatism, inflammatory and chrom-te, even where the limbs, were drawn up and distorted; total blindness; a club foot from birth; fevere, particolariy scarlet and yellow forcer; small pick, even silve mod hard; nearly where, owing to age, the core was slow and hard; nearly is where, owing to age, the core was slow and hard; nearly is where, owing to age, the core was slow and hard; nearly is indicated and broker bones; insanity; children dumb from birth; epileptic filling of the would; piltes; dysopsis; scrouls; cancors, sometimes by absorption, some-times by removing them from the body, and restored withered limb, And all this, I repeat, by simply laying on his hands." May 6. ADA T. HOYT¹³B CIERCITURE

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ur assistance; and that, by the aid of this remarks ble power, the precise condition of each vital organ may be perceived and accurately described. The clairvoyant developments through Mrs. Mettler-published some time since in the BANNER-furnish the most monstrative evidence on this point. Mas. W. R. HATDEN is now giving daily illustrations of her clairvoyant powers-in her interesting and important exminations of invalids-at No. 1 Waverly Place, in this

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Gene to the Higher Life.

ALONZO B., Son of William A. and Louiss W. Lndden, after an illness of two weeks, departed this life from the residence of his parents, in Brooklyn, L. I., on Sunday evening, May 6th, 1860, aged fifteen years and six months.

Alonzo had recently returned from Hopedale, Mass., where he was at school. He was a genorous and no-ble boy, possessing many qualities calculated to endear him to his friends; who, notwithstanding his sceming o comprehend the invisible forces with the tangible departure and absence, still rejoice in the certain proofs of his actual presence. The last stroggle had been over but a few hours, when he returned to demon strate snew the fact that death is but a mere circumstance in a life that is far reaching and immortal.

SPIRITUAL INTELLIGENCE.

The Spirits at Lawrence.

Remarkable Spiritual Phenomena are occurring at Lawrence, Mass., as we learn from the private corre-spondence of an intelligent and influential citizen of that place, who is doubiless known to many of our readers. The letter from which the subjoined extracts are taken, was written some time since, and addressed to Mr. T. A. Denison, of Chicopee, who-with the consent of the writer-has placed it in our hands, to be disposed of as our judgment may dictate. The letter was elicited by a notice in the Chicopee Journal, that "one Spencer" was "exposing Spiritualism" in that

We may observe, in transito, that those who engage in this exposing business, seldom fall to make their igorance of the whole subject sufficiently manifest, while they as frequently expose their own unfairness by disregarding the positive testimony of the very witnesses whom they are thus instrumental in calling to the stand. As Spiritualism has already been exsed by an indefinite number of similar pretenders to a knowledge of its mysteries-all for the sake of truth and the best interests of the community-"the cause' will probably be safe for a few days, should those indefatigable preachers of truth and rightcousness take time to hear the witnesses, revise their superficial the orics, and correct their false judgments.

The witness referred to-whose direct testimony is given in the following extracts from his letter-is J. C. Bowker, Esq.:

As there have been some rather remarkable manifestations Invisible power and intelligence at my house during the past three weeks, I propose to ask the crudito genileman (Spencer) through you, to explain and expose the module operandi of cortain facts which I am about to rotate. I have

We have foceived the particulars of a recout ghostly inter-forence in the internal arrangements of a family residing on the line of the Bandusky, Dayton & Cinclunati Rallroad, which may be interesting to our renders. The names of the partice, or the exact, location of the transaction, we do not White may be next to boallon of the transaction, we do not bed at liberty to publish. A farmer was betraved of his wife some aircent years ago, as infant daughter-an only child-heing left to console bim in his afficitons. The daughter grew up a beautiful and amiable young lady, and not long einen did what mediens have done from time immemorial-fell in lore. But, unfortunately for ber, the young man upon whom she lavished the wealth of her youthful affections, was poor, although worthy of her in every other request; and when her stern "parient" discovered how mainers weres diffing, he ordered the distrated daughter to comfine her self to her room and her needlework, and coumanded the and be ordered the distrated daughter to conflos her-self to her room and her needlework, and columnadoi the young mm of poor though homes harouts never again to darkee his door. A storn, unyielding parent was he; and so intisfied of the fact was the daughter, after a rather inlimate dequaintance of about sitteen years, that she utiored not a word of remonstrance, but wont quietly into seclusion and declina, pluning away after the approved sijle of disappoint-ment and krioro maidenhood. The young man did n't pine, but took a school to teach, esthöllung a commendable degree of energy and perseverence. About this time a wealthy and miserty uid fellow in the neighborhood, who had scon the joung lady a few times, and became enamored, made known bie tame to be fasher, di-rected him to isoder to her his haod in connection with a misersho feesil he called his heart. In short, he wished to marry hor. The fasher was in ceataled with the proposed

miscreble fossil he called his heart. In short, he wished to marry her. The father was in certaines with the proposed match, as the old man, though old enough to be her grand-father, was known to be immensely fich. The girl, howeve, treated the proposition with discard, n mingles with a con-stderable quantity of disgust, and intimated that she would "dis first." The father, who was not accursomed to have his sutherly so is a magnit in the slightest particular, rared and stormed like a medman, and swore his child shauld obey him.

Bio. Ecoreal weeks passed by, in which the daughter pined more and more, atill firm in her receive, however, and her father became more and more enraged at what he termed her scheeless obstincts. At longth, one day, after a long and private interview with the wiscily old lover, the father directed bis daughter to propare horself for the caromony, as marry aho must, that very day, the hubband he had chosen-for hor. Then, scaling the command whith a big each, he threw himself upon his hore, standing at the door, and rede away for a magistrate to make the lin-secret wain one desh and blood.

throw miner upda his hore, shall as the close, and cole and blood. After the expiration of about an hour, a hore's hoof were beard coming down the road and into the yard, at a break-neck speed, and those who ran out of the house aw the farmer burriedly aligh, bis face covered with a deadly palor. As he stepped upon the threshold of his door he samt down inscensible, and was borne into the room by the sillighted aerrants. The wedding did not take place that day: for, after recov-ering from his fainting fit, the farmer was conflued to his bod death, the former or onguerok, and the old man began to re-cover. He was a changed man, however, and ond as he told his doughter the cause of his great fright on the day he rods away for the cause of his great fright on the day he rods away for the cause of his will be was dashing mady down the road leading to the village, and while pass-ing through a bit of wools, he was conclused a sum and the raws withe form of his hands, and as he looked up he asw the form of his dead wife horering shore lim. The horse wheeled auddeny, as if directed by the looked in horse wheeled auddeny, as if directed by the looked in horse wheeled auddeny, as if directed by the ghoety hands appon the bride form bit hands, and as he looked into horse wheeled auddeny, as if directed by the ghoety hands apon the bride row hor he taward home. The vision remained horering abore him, its hands upon the rices, mult the borse turned into the grant. When its unddanly vanished.

vanished.
 The story became known, and is firmly believed by all the Digbors. They think the ghost of his wile interfored to a story became known, and is firmly believed by all the pigbors. They think the ghost of his wile interfored to a save the daughter from the faste which threatoged her. It is an electra at least. for the old miter's visits are no long or received, and the young lover, of poor but honest parents, i is a welcome visitor to the farm house. The young lady has a ceased to pine, and a dressmaker is there at work on an electron the bush exceedingly. We suspect it is her wedding dress, but do n's know.

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LIGHT. BANNER \mathbf{OF}

The Messenger.

Lach measure in this department of the literare we claim was to be by the spirit whose status it hears, through Mrs. 5. H. CHARK, while it a Gauditon called the Trates State, They are also buildland to increase of literary incrit, but as easier of spirit communion to those friends who have recog-

The boot of the show that spirits carry the characteristics of We have to show that spirits carry the characteristics of their estibulistic time beyond, and de away with the errore-ant des that liver are more them remark liver. We believe the public should know of the spirits world sit is-should team that there is evilate well as good in it, and not expect that purity along shall flow from spirits to evolute.

we are the reader to receive no dustrian just forth by We are the reader to receive no dustrian just forth by reason. Each expresses so much of truth as be percuiven-a more. Each can speak of his own condition with truth, while no gives opicious merely, relative to things bet ex-

Answaring of Lotters, - As one medium would in no way suffice to answer the initers we should have sent to us, di we undertake this branch of the spiritual phenome-pa, we concle slicept to pay hickness there in ultreased to spirits. They may be sont as a menus to draw the spirit is one clefter however aur circles, however.

Visitors Admitted. — Our sittings are free to any one who may desire to sitend. They are hold at our office, No. 3 1 2 Bratile sitenet. Doston, every Tuesday, Winnesday, Thursday, Friday and Esturday afternoon, communeting at narrast Two'clock; after which line there will be ne admittance. They are closed usually at half-neat four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 1003 to No. 2003.

Saturday, April 44.-The first Resurrection; William La-throp; Jano Riegan; Jesiah Prescoti, Concord; Ellon Wil-son, Manchester; Noah Blanchard, Boston; Guerge Losson, Jecksonville; William Armstrong, Lawronce. Tueday, April 11.-Splithual Gilfo; Thomas Thompson, BL Louis; Nimule Charley, New York; Martlet Stacy, Hart-cord

Grd. Grd. April 18.—Saily Ann Bradstreel, Boslon; Mary Doulse Psyson, Now York; Bacavel Phillips, Boslon; Mary Louise Bomuol Jaquin; Charles; Hiram Thompson. TAursday, April (Darles; Hiram Thompson. TAursday, April 19. Beal, New Haven; W. F. Johnson; Dr. Wen, Balch; H. Marion Stephens; Capitain

Johnson; Dr. Win, Balch; H. Marion Stophens, Cap. Joseph Bmerson. Friday, April 20-Reliance upon God; Philip Junes; Charley Cora; John Stuart; Charles A. Vinton; Geo. At-kins; Charley Clark. Salurday. April 21-Uuman Responsibility; Audrew Jen-kiys, Portsmouth; Jackson L. Lang, Billalo; Charlotte Washburn, Rozbury; William Golby, Amesbury.

Fit is but right that we should say that the two first messages which follow this, were given the day after the publication, by the daily press, of the false rumor respecting the death of one of Jonas L. Parker's murderers, and the confession he was said to have made. We had a large attendance at our circle the day in

question, and the minds of all present were positive on the subject, expecting the same name to be given which was given in the daily papers. This positive power exercised by those present would, of itself, tinge any message received.

The message of Parker, which follows, distinctly dealared the rumors of the press false; and the afternoon papers, issued while we were in session, contained a statement to the same effect.

The slatement which follows this message is from the controlling spirit of the circle on the day following. We did not feel quile sure that the two former measages were not phantoms floating on the sea of excitoment in the public mind, and brought in contact with the medium in consequence of her susceptibility to such influences. We always look with a scrutinizing eye upon any message received after her mind has been exercised upon the subject, and when the minds of people present at the circle are all excitement upon

The mader has the whole matter before him, and each must judge of these three messages as he pleases.]

Anonymous. •

Anonymous. Yes, ready, and not ready 1 A full confession, or hell No, no! To this great God of braven-to this? No; I cannot-no! My secusor, my judge, my God! Go from me. Worse than a thousand deaths! No other atone-ment but to come hers? My God. I cannot, I will noi! I am sick and tired of life. I wish I could dlo, as I wished a thousand times the hartycar I was on carth. Death, if it was such as I hoped for, would be a bleasing; but it is a curse, for it opens a new book of jife, and brings me face to face with my necusor. Go, and torment us no more! I murdered you; but go I and come near me no more. Oh, helt, cover me from his sight. Let ma go. I have controlled your medium, now ist me go. He is my murderer, as much as I am bls. Since first his jips that were dead, were unseeled, how I have been in hell; and deity and hourly I have drawn near my death, till I am here, neither in heavon nor in hell. Goi I shall go mad. He toky you fundered him, and so I did; and that

The death, this is an here, between the heaven hor in det. Gold 1 shall go mad. He told you I murdered him, and so I did; and that is enough. Oh, God, have mercy, and let me god They are not all dead like myself, and if I speak at all, I must give you everything; and I swore by the Elernat God I would not divulge but he demands it. Descent we are departed.

Elernin God I would not invinge, not he demand I. Peacel we are strangers. I have sought it 'mid all the pleasures of earth, and it could not be found. My conscience I it was doo tender. I am here a sulcide, and I am here, too, as he is-a murdered man. I have got no name how. My body had a name: bot it is dead, and I leathe it. Go look for my body, and

would atherwise have stalled bis sent. He dare not invessed by the state in the state steps, yet he says, "It is too the split of Johns I. Farker." Yet lind knows it is more than a function for analise it. The more it is the split of Johns I. Farker would ather to be the split of Johns I. Farker would ather to be the split of Johns I. Farker would ather to be the split of Johns I. Farker would ather to be the split of Johns I. Parker would ather the might would ather to be the split of Johns I. Parker comes to you, telling you that the form of he the might is compatible name, would not be fulfilled and you were taken to be provide a second the split of the taken the might and the split of the split. The none the split is the split of the split is the split is

Falth, I do n't know what kind of a place I am setting into. It's more like a courthouse than any-thing cise. My name was Michael Agin; 1 lived in Lucas street, Boston. I do n't know whether I was twenty-seven or leventy-eight. I did most anything, sir. I was n't a lawyer or doc-tor; I sawed would wometimes, and I showled straw, I did most anything, sir. I was n't a lawyer or doc-tor; I sawed would wometimes, and I showled straw, I did most anything, sir. I was n't a lawyer or doc-tor; I sawed would wometimes, and I showled straw, I was born in Belfast, ireland. I was in the country about eight years in all. I stopped a little white for the little white in New York-then i come here. I have a brother here, I likes blin to know f can come. I likes blin know our father is dead, and our sister Cotharine is dend; she died at home, and my father died at home. I likes to got all the sense knocked out of me, when I was looking on. I fail I would not like bline to murier anybody; but here is the cable laid between herven and purgalory, and if I mardered anybody. I was booking on, I fail I would not like white herven and purgalory, and if I mardered anybody. I like i low bow I came to come here to my brother, herven and purgalory, and if I mardered anybody. I was bout chick Merview and if the area to wrother. I like i low to here is the cable laid between herven and purgalory, and if I mardered anybody. I was bolking ion. I fail I would not lift, My name was Sophronia Jacobs. I was most nine-tone? Will you writo if? My amme was Sophronia Jacobs. I was most nine-ton. I died at waterville, died at home, come to come here to my brother. I like i low to here is the cable laid between herven and purgalory, and if I mardered anybody. I would not lift mardered anybody. I was met to be the to my borther. I was met to be the to my borther. I was met to be the to my borther. I was met to book in the to be to my borther. I was book in the lift he to be to my borther. I was book in the to be there to my brother. I

SOPINIONIE JECODS. Where am I, sir? What place? Do you know any-body in Waterville, Maine? May I send a letter there? Will you with it? My nome was Sophronia Jacobs. I was most nine-teen. I died at Waterville, of consumption, most eight years ago. What time is it now? lst 1800? Then it's plane years since I died. I want to write to Samuel Jacobs, my lather.

Where an 1, sir Y What place? Do you know nay. I what has been you have and the lat habout it.
 I'll teil you back and tell all about it.
 I'll teil you back and tell all about it.
 I'll teil you back and tell all about it.
 I'll teil you back and tell all about it.
 I'll teil you back and tell all about it.
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 I'll teil you back and tell all about it.
 I'll teil you back and tell all about it.
 I'll teil you back and tell all about it.
 I'll teil you back and it all about it.
 Waite about Antichel Agin. I wants him to write a band about the will write to the priest. All the priests you meet here well it was here and a labout it.
 I died in 1568; I had some kind of a breaking cott.
 All the priests you meet here will tell you it la right for about first its right for all.
 All the priests you meet here will tell you it la right for about 2.
 All the priests you meet here will tell you it la right for about 1.
 I likes to know unce bout Jeaus Christ and the bleased Virgin Mary. but ? I'll know about them when a tell tell you how to write a very good letter but it to tell of it.
 I want to come back; and if l'z right for about 2.
 I want to believe to come. Good-by, sir. That's all.
 April 11.
 April 12.
 William Evans Burton.
 Each burnan acol is but an actor on the stage of flict each has his part to play; some the low, some the biggin, and to believe i and all the part is boror of them cancely. Such is lifted to not know is in the sage of the nore. They some in concely. Some in concely. Some in cornely. Some in tracely. Such is lifted i

need a prompler; and the great stage-manager has your company. given us one, but we do not know it. We have not the state with anybody. I always know whe they are. Well, his name is Clement. I want to talk with him. I know him. My name is Henry Bigelow. If I did have a middle name it's of no consequence. All these demission-quavers may be of service in law, but not here. Well, to be honest with you, that is all here new service in the servic given us one, but we do not know it. We have no ears for him, no eyes to see him, and we do not recog-nize him. Each is God-truly such is Gud. He is a noboly to nost of the actors, because they do not know him. But when they are called from the stage of mor-tal life, and permitted-yes, commanded-to look at all they have personated in mortal, they then under-stand the manager, the prompter, the director, the great paymaster.

htm. But when they are called from the stage of more that the distribution of the stage of more that the stage of more the stage of more that the stage of the stage o

with one seche lu life, we try to move in the next. When we need issatisfied with one seche lu life, we try to make the next more disatisfied with one seche lu life, we try to make the next more disatisfied with one seche lu life, we try to make the next more disatisfied with one seche lu life, we try to make the next more disatisfied attention. If I did read your char attentive, and that which incitient ifte bies of yester without your desire, to please myself, I to n't wait run, stribut like to read your char attentive, and that which incitent ifte bies of yester without your desire, to please myself, I should like to read your char at the world, it's the condenned feeling that some the more disatisfy is fleary C. Wright, I can withstand the opposition of God and the world; but if that one should not like on the world. It's the condenned feeling that some the more disatisfy is fleary C. Wright, I can withstand the opposition of God and the world; but if that one should not be always in the more disatisfy is fleary C. Wright, I can withstand the opposition of God and the world; but if that one should not be always in the kind. It's the condenned feeling that some the desire to drink spirit of any kind, the reason at the world is our children would not be always in the world is our children would not be always in the try for the thing. The second condenneed feeling that some the desire to drink spirit of any kind, the the reason at the world is our children would here been second and an onlying these around them better of all that with an below we do not know whin or stilly got back it up? You 're a lump?

Ella Augusta McPherson.

Ella Augusta MOPhorson. I forget most everything. My name is Ella Augusta Mcl'heron. I lived in Brooklyn, out of Now York. I was eight years old, and i died last summer. I've got come here, if I could; and my aunt Augusta-that's ihe one I was named for-she helps no. My mother dia n't ask me just to come here, but she asked mo when I was sick to come back to her, if it was God's will; and my aunt Augusta brought me hero. because my mother feelys o had about me.

was God's will; and my annt Augusta brought me hera, because my mother feels so had about me. My mother was sick when I died, and the doctor says she has got the con-umption. My father is away. J never had any brother or sister. I wish you would tell my mother that my aunt Augusta says before the flow-ors come again, next year, she and I will be together. My father is in California, and he seeds money to take care of mother. My father is an infiel, and my mother is a Christian. I'm afraid to come to him, i because he thinks I am not allve. Uh, I wish I could make him thinks I am cont of him. I was only six years of when he went away.

get it to morrow, achielline. Sho went to hr. Beecher's clurch. Don't you know my uncle in Boston? If worship aught beyond the sacredness of Mecca's tem-come to him semetime. I made up my mind sho'd get this by to morrow, and then I would be there. What do you ask for putting these latters in? In the New York Ledger they print so much for twenty-five cents-in where they ask the questions. My mo-ther asked one once.

ther asked one once. What's your name, sir? If my mother reads this, and wants me to come again, can I come? Can I come, sure? Well, good by. April 13.

Nathaniel T. Phillips.

Nathaniei T. Philips. I'm a stranger 'bout here, and if you'll have the kindness to tell me what is necessary. I'll give it. They told me before I came, but I forgot. I was lis-tening to what was said, and I fargot, and I sampness its easier to ask you than to go back and come again. My name is Nathaniei T. Phillips; I died in Boston; was a clgar maker by trade, and was nuar twenty-nine years old. If you had about two-months more time that you have n't got. I should have been dead seven years. уеотв.

I suppose I died of delirium tremens. I was born in Hartford, Ct., and I was taken sick in Roston, and I died at the Island, as you call it. In the City Institu-tion. I was carried there for being a common drunk-and and I died there

motter. aonor, 1 was teeribly struck up when I found I was dead; 1

should n't have believed it if i had a't seen the old man, my father; but I knew be had been dead thirteen or fourteen years before I died, and i knew I must be I do n't want rum, sir: but I have been so condemned

Net Statust of the status o

Sunday, May 0, 1860.

AFTERNOON.

The guartette of beautiful voices blended in Bow ring's touching and thrilling chant :

From the recesser of a lowly spirit, Our humble prayer ascends; oh rather, hear it, Upsouring on the wings of love and meckness; Forgive its woukness!

We see thy hand; it leads us, it supports us; We hear thy voice-it counsels and it courts us; And then we tern away; and still thy kindness Furgives our billounces.

Oh, how long-suffering. Lord | but thou delightest To win with love the wandering; thou invices: By smiles of mercy, no by frowns or terrors, Man from bis orrors.

None can resist thy genilo call, appealing To every gentrous thought and grateful feeling; Out more can hear the accents of thy morey, And avere love theo.

Kind Benefactor I plant within each bosom, The scoie of huliness: and hid them blosses

the Prophet stood, in thought and feeling, and nover

time of Moses. The God of vengeance and battle is exchanged for the God of love, the great, kind Father of the race; and with this change, the condition of

men and women has been elevated. One of the most sensoless and ignorant charges, is Moses, Paul or Jesus stood, with regard to God; I

have my own conception of God, and you have yours. I want you to understand this, in order that you may comprehend what I may say. We do not even stand where our forefathers stood; and those who will follow us will think us fogyish in our ideas. We think ourselves highly civilized and intelligent, as compared

with ages past; I think so too; but ages to come will think us very little advanced above barbarism.

timents, with a view to shock people; and it is as un-

manly and cowardly to neglect to say what you feel to be truth, for fear of others. I shall do neither. I do not expect to find a response in you to everything i may say. I have myself to answer to. If I obtain the approbation of Heury C. Wright, I can withstand

and the appetites. liere, again, you see how differently people are organized. We find one man whom anger is casily excited, and we see outbreaks of it every day; another is always quiet, smooth and calm. One is kindled as easily as gunpowder, and explodes like a magazine; another is unmoved by an earthquake. Is the passionate man to be blamed, and the cool, calm man to be praised ?. We see a vital difference between them; but what is the cause of it? It rests only and wholly with the organic tendencies of the man.

Some children have on appetite for tobacco and liquor born in their boncs. They are set insame by the smell of these stimulants, and cannot rest till their appetite is appeased. It seems impossible for them to keep their appetite under control. I have known thousands of such cases. We do n't know how to sympathize with those who have been corsed by thinks I am not alive. Oh. 1 wish I could make him have been could be may share the went away.
If I can go home after I leave here, 1 shall—if I can 't go right away, I shall go as soon as I can, had superface and ide hem blossom. In fagrance and ide hem blossom. In fagrance and ide hem blossom. In fagrance and in beauty bright and versat. The secies of hallness; and bloss motter thinks I can.
I don't think my mother will ever see my father bere sgala, and such finks exc. too, and site feels bad about, there is used having there is nothing to far when you de. I want my mother thought I was in such pairs that is is not him to 't three sing is and 't arail.
What mail will you send this by? Not for three were see and the set is there and the set is met. And is be in there is each at hing as progressive and stationary lices is a word, is to bave as to blame for word, is to bave as to blame for when will we to be no progression and stationary wesh? On my mother will believe it is me. And is hall feel wery untain there is such a thing as progressive and stationary lices is a word, his is the only way I can it to come, and this is the only way I can there is such a thing as progressive and stationary lices of the word' believe it is me. And is hall feel wery untain there is such a thing as torgressive and stationary lices is no come as fortight? I thought here 't wourd, is to sustain a stationary worship. There is to a stationary were have no right to compare the or will be prophet stood, in thought and feeling, and nover the were to Mr. Receiver 't bar were to Mr. Receiver 't work is a work to Mr. Receiver 't work is near the fill be there in the fill be there in the maternal condition. The fully and there were the station were to the post-falle to a stationary work is a stationary work is a stationary. There is the man or is a stationary were the a stationary wore it work is a sta

People accept the ideas of Christianity because their parents were Christians before them; so with the defenders of the Koran and the Shaster. It is a question not of reason and judgment, but of anilguity and family. Reverence for the Bible is oftener born in the only in ideas, but in worship and practice. We find a great change in the condition of things since the cal art, and people depend upon their organization for cal art, and people depend upon their organization for their conception of Delty. A man with avarice in his blood and bones, would the a conception of God according to his organized condition. Christians be-lieve in a hell for their enemics, but they do not desire

a hell for themselves. Hell is the result of their that of initiality, on any subject. I don't care how organization. It was organized into them before they more born, and whipped into them after they were born. They were in hell fire all the time before birth, and it is no wonder they believe in it afterwards. Why do others make the fabled city of the New Jerusalem, with its golden pavements, sparkling robes, fragrans flowers, and other beautiful things, their highest ideal of heaven, and a residence in it the highest ambition of their labors and prayers? I can account for it in no other way than through the organic condition.

tion. I was carried there for being a common drunk-ard, and I died there. I have got a brother here, and he is going the same way. I sint very comfortably of myself, and I don't care to have him come here the same way. I heard of verybody's coming back here, and I hought I'd come. You publish this, do you? I was going to say I have folks I don't care to have know how I died, but no folks I don't care to have know how I died, but no folks I don't care to have know how I died, but no to tright, nor maning, to use expressions or utter sen. soul.

Oh, that we could understand this great truth of organized tendencies, in selecting our companions for life 1 If we had been accustomed to sindy into the relations of men and women, and their dependence upon pre-notal influences, and counteract the svil, we

know me. Why didn't he give you my name? I was feel renough to go into hell, and 1'll be man enough to suffer. That i repeat. God knows; that I suffer, God knows; that I have been in hell. God knows. But

auffer. That I repeat. God knows; that I suffer, God knows; that I have been in hell, God knows. But can I drag him forth, who now lives 7 He asys be came to you and braved an unbelieving world. I know it, and at overy arrival of your ac-cursed paper. I have trambled lest you should over, whelm me. My ovil genius led me home to die. I dreamed of the place, and the faces here are all fa-miliar. Take them all away; they are accusing do mons to me. Keep quiet I They, too, tell me so. Keep quiet, with mountains of hell on your soul, and its billows rolling over you! I cannot do it. Bo received me as an officer of justice receives any culprit. He said. "Come with me_I demand it!" I knew it - expected it. Let me go. Oh, for rest! oh, for strength I Why could they not let me rest? Bay, why could n't they let me rest? I have been conscious five days in spirit-life, accord-ing to your time. I this is public. I will write it! I here swore I would not write it. I cannot write. Let me go. I thick I onght to give my name. and I think I onght not to. I have relatives who may suffer. I will stay here eternally before I will give any more. Areil 10

here eternally before I will give any more. April 11. <u>`</u>

1995 Jonas L. Parker.

Jonas L. Parker. You will recollect that I. Jonas J.. Parker, came to you near three years ago. 1 then gave you the trath, the whole truth, and nothing but the truth. I come here to-day to give you the same. That one of my murderers has entered the spirit-land is true; but you have not the truth through the press. Do you understand me? That is but a shadow, when bompared with the reality, which reality you will have soon. I brought any murderer here to-day. will have soon. I brought my murderer here to day, not that he might find hell, but heaven-not that I not that he might find hell, but heaven-not that I might judge him, but that he might judge himself-not that I inght make him more miscable, for that would be impossible, but that I know he must make certain confessions here, or he will never be happy. He must take his first step here, his first apritual lea-son; and, although he says 1 an his avenging angel, 1 am not such. From my inmost soul I pity him; but I pity still more his accomplice, who is living in mortal life. He, too, will soon wend his way to the Atlantic States; he, too, will soon unake a full and true con-fession. No matter if he make it through far; for the Bibie mays that for of the Lord is the beginning of wisdom; and he who begins to fear begins to be truly wiso.

destiny: and when he bids us exit at the right, and we do so at the left, it he because we do not know him or hear him. All who would become acquainted with the Prompter, must eross the bridge which divides the two scenes in life, or be without him. For, look at the past as you may, and it will never give you acquaintance with this Prompter. You must seek in the present and the future—then you shall know him. And if any from y feiends wish an introduction to this Great Prompter, het them ask of those who have passed from this lower stage to the higher, and they shall know more, shall enjoy more, and shall fear nothing. Here stop. My name? April 11. "How are we to know that those spirits who hearo us proor to maturity, do indeed hare, an estitone boyond this present state of life?" Our questioner may as well ask na how be is for thory where was eternal. All matter is constantly change h, but never dying. Nothing once created can be-come exitute. All matter is constantly change hg, but never dying. Nothing once created can be-come exited. All matter is constantly change hg, but never dying. Nothing once created can be-come exited. All matter is constantly change hg, but never dying. Nothing once created can be-come exited. All matter is constantly change has but here and is in uncersion. And is an ever the set incert. Use the shalls are se confounded the where, you have to halte alike the deril. Up where I am, we diake, and they shall are set of the adding. The store that the scole is inthered and the spirit is but where was eternal. All matter is constantly change ing, but never dying. The spirit is but the skalls are seconfounded the softs and they shall are set on the adding the shall are set on the deril. Up where I am, we diake, and that a enough to make others understand. Annel 12

Present state of life" Our questioner may as well ask na how he is to know that the soul is innuorial, that nature every-where was electual. All matter is constantly chang-ing, but never dying. Nothing once created can be-come extinct. No, not anything. The spirit is but sublimated matter. Every thought is matter in a part-field otherial form. If it was not so, it could not be brought into contact with matter, with the same re-sults it now produces. hallon like the devil. Up where I am, we that's enough to make others understand, April 12.

The Kingdom of Heaven.

"The Eingdom of Reaven, where is it? The Eingdom o Glory, who is be?" ults it now produces. If I, as a spirit, dispossessed of a mortal form.

These are the questions given to us to speak upon

If i, as a spirit, disposessed of a mortal form, which due undertake to move this article of farniture, I do so by my will, which is an active portion of my spirit, or the God by which i live. Now if that will or this fod was not matter, it could in no wise move a material Heaven is with object. Because matter in its otherial form cannot be is the domain a my will, which is an active portion of my split, of the God by which i live. Now if that will or this for a object. Decause matter in its otherial form cannot be seen by matter in mortal, you are not to suppose it is seen by matter in mortal, you are not to suppose it is seen by matter in mortal, you are not to suppose it is seen by matter is mortal. You are not to suppose it is seen by matter is mortal. You are not to suppose it constantly changing. The mind of the child is guite and quite as prefect as the spirit of one dwelling in mature age, and quite as prefect as the spirit of one dwelling in mature age, by its own haw it is constantly being purified, made by its own haw it is constantly being purified, made by from one degree of change to another. It becomes still more etherial, more spiritud. But in po sense, and in no time of life, is that spirit and in the normalia.

Integrating being bins, but that is how have that is a constantly being particle, made is particle, made is particle, made is provided by the particle is p

never accuses me for offending other people, when I tell them truth.

man is hold a slave to rum-because he feels so miser-able after drinking, he can't get along without it. I've seen the time when I'd have given all houses of a future to have had the effect produced. It is n't the body that gets drunk, but it is ihe spirit, for when you get drunk you do n't know anything; and it's the spirit that is affected-loses its consolvences by drink. I did n't toll you my brother's name, sir; but it's Charles Harris Phillips. Wonder if I could make a cigar? Could I smoke ona? Ask Charley to go to some medium, so I can

to see if you agree with me. ona? Ask Charley to go to some medium, so I can

I hate to go from here. I have seen ald Brower, the I hate to go from here. I have been used. What I clgar manufacturer—I mean he's here, dead. What I was going to ask was, how it is he is so much better off than I am? I talked with him a little while ago. off than 1 an 2 1 taked with user a little waite age, and he says he understood these things before he died. Something in that, I suppose. He said he had nover been here to talk, but was acquainted with some of the folks here who superintended this place; and I think be is, because, when I came, I did n't meet with any that is and, according to my best judgment, the soul is as soul to remain normal in its actions? How can a man bjection.

i did n't orink because i wanted to, bot because I could n't get away from it. He associated with the same class I did, for I wasn't very low till toward the last of it, and here he is comfortable, and heppy, and would n't come back here if he could, and would be might gleat to get back. I wonder if I can't get better off.

etter off. It seems to me if I was pretty happy here. I should be pretty fust to let folks know it. I should n't come tere to day, but Charley is going down hill, and I want a stop it. Some of them here, said I could n't do a with thing then to come here. body. If you would keep your soul pure, noble, and dove? a stop it. Some of them here, witer thing than to come here. nld n't do a April 13.

1.1.

Ellthadt Eckhadt.

Ellithadt Eckhadt. I would like ta speak to mine brother; his name is louis Eckhadt: he lives in Boeton. I was dead four year-four year. You vill say I was happy. I come back to you, and I vill speak to mine brother Louis, Eckhadt is my name. You vill say I was and, very sad, ven I was first bere: I vas think about all I leave; I was not at peace; I was unhappy, and I stay so a little ville; I turn about, and there is a state call, By the attributes of the soul, I mean its powers soul, By the attributes of the soul, I mean its powers soul, By the attributes of the soul, I mean its powers soul, By the attributes of the soul, I mean its powers soul, By the attributes of the soul, I mean its powers soul more than another. In one man it is will; in another, reason; in another, under, soul all the time. We classify the various elements of I was think about all I leave; I was not at peace; I was unhappy, and I stay so a little ville; I turn about, and character of the soul. Look at yourselves and a these I shalt first call your attention to the intellectual character of the soul. Look at yourselves and at these I shalt before the soul at the soul as intellectual is a soule at the soul is a soule to the soul is a soule to the soul at the soul is a soule to the soul is a soule to the soul is a soule to the soul is the soul is a soule to the soul is the soul is a soule to the soul is the soul at the soul is the before I was the soul as intellectual is a soule to the soul is the soul is the soul is the soul at the soul is the soul is the soul is the soul is the soul at the soul is the soul is the soul is the soul is the soul at the soul is the soul is

as very happy now. I did not live in Boston. nake vielin in London. I cannot tulk so straight si

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John Carney.

1.1.1.1

tices of men depend not on the Bible, not on the What I have to say will be in the form of suggestion written creed, nor church, state, or country, bat, on

rather than affirmation. I wish to give you something the organic condition; and I claim it is a matter to to think about. My own mind is unsettled. I wish think about, to talk about, and to understand, We to know more of nature. I am but a student in her must study the organic condition and constitution of school. I am here to present you my thoughts, and the individual, and treat him accordingly. Perhaps this day there will be ten thousand words spoken in My position is, that Human Destiny is the result of this city of the vicarious stonement, as necessary to Buman Organization. What do I mean by Destiny ? our salvation, when not one word is said about the Simply the experiences of life from minute to minute, necessity of making the organic tendencies of indifrom hour to hour, from day to day, as to happiness riduals and communities pure at the fountain bead. and misery, is all I mean by Destiny. What do I mean What amount of proise or blame is due men and operion. I did a't drink because I wanted to, but because I much the result of organization as the body. The be gentle and tender with a jumping tootbache, or So the soul of man should never be sacrificed for his have the meckness of a lamb, or the gentleness of a

generous, you must keep your body so as to admit of . It is our duty to look these things in the face; stop its being so. The diseases and passions of the body talking of the fictions of religion, and look to the sonis cannot fail to exert a disastrous influence over the of life. The gross features of a man's character may soul. By the attributes of the soul, I mean its powers be covered up by education and culture, but no dis

character of the soul. Look at yourselves and at those has got a commission from the law, was right before. I cannot talk so straight and minds around you in society, and see how different if it was wrong before, it was wrong after. Do you make violin hi Lendon. I cannot talk so straight and minis around you in society, and see how, different if it was wrong before, it was wrong atter. Io you fast as some of you, but I shall be understood. I live intellects manifest themselves. One man devotes him feel authorized to do that with the permission of journer of han illicen year. I suppose, I've seen him but size f do but once; I seen him here. I seen him but twice in the average the source is rallant and filted with God. Will be right for me to hang him with one? If it fit but when he touches his fingers to the piano-keys, his him, once i seen him. two-twice I seen him. You publish my letter? you print? I learn about it before I vas talking to you. You should say I would speak to him, like so I than these. Look at your little children in their play. Speak to you-you see? I would speak to him Ger-and see how their latellects differ. Do you think it speak it much: I think I would speak it, but I do not passible that condition is would or passible that condition is whell and solution the sent of the same thing. Speak it much: I think I would speak it, but I do not passible that condition is whell and solution to the same thing to manue in the speak it much: I think I would speak it, but I do not speak it much: I think I would speak it, but I do not passible that condition is whelly and solely the result of their more from the speak of the same the passible that condition is whelly and solely the result of the same the passident. For the non deed I must live speak it much: i think i would speak it, but i do not possible that outside orcanisances make them to you elect no it onder antholity of toverament, know. The guide of your circle tell mo i can speak to Their condition is wholly and solely the result of their my brother in German, alone, in German. My age not guide of your circle tell mo i can speak to Their condition is wholly and solely the result of their my brother in German, alone, in German. My age not guide of your circle tell mo i can speak to their condition. It often occurs that parents compel in a dungeon; for the other, in the White Bouse. Nor, i suppose. April 13. their children to pursue a calling in life for which Here is a man and woman who have got a license from they are totally calited. Let them alone to select the town clerk, authorizing them to live together as their trade, and they will find that best suited to har- hashand and wife. There is not a particle of love bemonize with their organization. The sailor cannot be tween them: but, for the sake of convenience, or for a

Can I go down Batterymarch street, slr. Email lot a farmer, nor the machinist a sallor. home, they live in, and try to enduce, each others' f good my own feet will do me, sir, if you'll not let I would next call your attention to the affectional or society. But let them live in the same relation to me take these. take these. If name is Johnny Carney: I was thirteen years and I died of amail pox just a little while sgo Children always differ in their objects of love. I Do you suppose you could find tweire persons in the I didn't go to school mach; I had all the wood and might multiply facts, examples and illustrations with community who would not find fault with it, and all the coal to get, and a good many things. I have a out number to prove this proposition true. In regard characterize it as immoral, and denoance the parties father here, but I have n't got any down where I want to the union of the serves in the murilage relation. as not respectable? They would make the marriage to go. I've got a mother there, and two brothers, to the union of the sexes in the marriage relation. In nother there, and two brothers, and a sister what is living out; her name is Mary Ann; We find one person the recipient of a fore which not relation depend upon the license of the town-clerk, my brothers names are William and James. I know one other in a thousand could draw forth. This at more than on the reciprocity of harmonial feelings.

BANNER LIGHT. OF

Ob, this is a horrid, a murdrous idea, not only dis can, with all due respect to their extraordinary exer. [on having them translated, to be perfectly correct and astrous to the happiness of the man and woman, but thens, safely say that their efforts have thus far been to the point, illustrative of the ideas conveyed. to the future generations been in this mistaken weil- like the heaving of stones in the brook's path, which Neither the medium nor any one else in the house unlock. I hopo the day will come when this question have made the stream but rash of with a greater force derateed anything of the language, or could form an will be affect to its bottom, when the true sanctity of them before. They actually bled-and I blush to write dide of the meaning of the phrases when we read them. marriage will be recognized as a thing, a reality, and it-a man, whose glib tongue has a miraculous way of yet all were perfect. This has continued, add at every talking about and "answering" lecturors on the Truth, not as a form.

I believe that men and women should have their who have gone a safe distance from the scene of his elethe births of their children; but not as a matter of realous excitement that the doctrine of means justi-cancilty. And in the marriage relation our organic field by ends," is incompatible with the orthodox creed,

and pure. The docirines of the church-the vicarious atone. up of white raiment, and told of the coming day of such any course of reading by which he could become ment, the redeeming blood of Christ, are useful as far "going up." naming the date with an extraordinary versed in any of the languages mentioned, except peras they tand to elevato human beings, and no further. degree of accuracy as former fulfillments (do n't) haps the French, and of that to a very limited ex-It behooves us to understand nature and her mysteri. show. Verily these good men deserve commendation tent. ous workings so far as we can; to give the bodies and for their zeal, not that ... which young and flery converts pogle of our children pure and healthy organisms. This feel." but the studied and calculative, forcible zest of on Sunday, May lat, and we hope to hear him again, trath must be the salvation of the world, and nothing the nature and well-balanced mind. We have circles here and there, very frequently: and else; the world must be redeemed by the redemption of Individuals. In proportion as we understand this it is truly encouraging to the lovers of true light, to

trath; we are eaved; in proportion as we receive it not, see how the circles of honest and truth-seeking men we are damned. At the close of the exercises, an impromptu collec-

was present, and the amount received was \$29,49. We have reported the evening lecture at such an extent that we find it impossible to print it in this i Issue. We thall reserve it for some future occasion.

CORRESPONDENCE.

Warren Chase at Newstend, Erie Co., N. Y. Switched off three miles from the iron wheel path, to one of the best farms of Eric County. I am registered

for, and enjoying, a three days' sojourn among the can testify with all the truth of grateful thankfulness, groves, meadows, orchards. grain fields, early flowers, to the healing power they possess, or rather are the cattle, sheep, and other appurienances to farming, but Instruments of. still more in the cabin with Captain Brown and his It is a community that appreciates the good of read mate, and their little crew of three boys and two pasing, too; and the libraries of some gentlemen of Daacagers, all in the cabin at night and noon. Avhat a vis', Harris'. Edmonds' and others' works, have done contrast with city life, and yet almost equally engage much in the spreading of the truth. The clear minds and unprejudiced views of our farmers fall not to tag the time of all. I thought of an our measure and unprejudiced views of our farmers and so the bleasing as we were scated around the table, freight grasp the living truths embodied in these glorious ed with breads of different molds and mixture, the purest builter, neat, eggs, fruit, vegetables - all that the Great Harmonia—while they draw a religious please to the second se heart could wish for food-and all the product of the ure and a softened enthusiasm from the inspired bean their scorn of one another." Near by is the old homestead, where my friend first breathed the air and drank the water of earth, and where a father and mother made an early breach in the forest, tore up the are situated within an area of some dozens of miles. old trees and planted new ones, removed the rocks. and scattered the grass-seed. &c. How short the years time when this great hope of our day will be extendof half a century seem when one looks backward; the ed to many regions now darkened by the cloud of refather has gone to make another home over the Jorstricted sentiment, and under despotio rule of straightdan, to another now country; even some of the old stumps have outlived him, (if staying can be called living) from which he felled the mighty pines and sorry hemiocks. The mother is still here, waiting a evince. A sun of brightness and of a new-born glory call from him to his new home, to renew social and is casting the first luminous rays of its brittlancy upon demestic life, as she hopes with less of trials and hardthe millions of the West, and the tide is swelling that ships than here. Bo we go. "One generation pass-eth, and another cometh:" "Over graves we toll to shall swcop irresistibly through this multitude of men. ours;" and yet how pleasant and happy we could be if each and all would strive to make others happy in every set, word and deed, if we could only realize that 'a' thing of beauty is a joy forover," and that "kind words can never die," that "every good deed few weeks since, a friend here kindly introduced him to my notice through the BANNER, feeling that his nobly done will repay the cost." &c.

Bofore me stands a vase of heautiful wild flowers. mosses and evergreens, tastefully arranged by the delicate fingers of Adella. Involuntary utiorances break out from the feelings of love and admiration, and sho is paid for all her labor. "Do you like it?" she says, as I gaze with almost devouring ess. "Like it more than that." I roply. Then cagera we go to the woods and see how Nature has arranged her vase. Cross and cowelips around the brooks; more and violets on the hillocks, and tall trees, almost connecting earth and heaven, standing in the midst. Thus I call it an interior concciousness, not knowledge How soon the few hours contained in three days fly away amid such scenes and society.

This evening I talk to the neighbors at the schoolhouse, and then bid adieu to the old beech tree at the door, and the dearer forms within, and soon return to scorned and sooffed at, reviled and persecuted, and the graded path, and follow its snaky course along the called all manner of evil names for belleving as I do. southern shore of Erie to Conneaut. Ohio, where many so it need not be wondered at that I rejetes in reading who know my face and feelings will, gather to great | Dr. Child's sontiments. To see one so gifted and capa me at the Sunday meeting, and to hear what I have to bie come out and advocate these beautiful though unsay of life and death, of nature and law, of God and modness, of soul and hady, and spirit, &o.

The BANNER OF LIGHT is a most welcome visitor at the, home where I am visiting; but it does not stay long-the religious neighbors borrow it to read the just risen in the East, and will assemble to worship long-ine reigious acts acts solution and the spiritual ar-the or rather the Principle, the "young Child" over

meeting he writes sentences in Latin, and has also written in French, German, Italian, and Spanish, all marriages recorded as a matter of history, the same as quence-to extinguish us; totally forgetful in their of them being, as afterwards ascertained, perfectly cor-

I send you a statement of it, because it seems a much conditions are to be followed and eleved. Unly when for their lecturer-their formidable extinguisher-was clearer test to us than many others of which we read, men and women are harmoniously, physically and nothing more nor less than a Becond Advent man, a there being no cleance for thought reading, &c. We paychically unlied, will there be children born healthy Millerite who preached and exhored, (when not en. who know him well, know that deception was out of gaged in "extlogoishing" Spiritualism.) the making the question. The medium has nover studied or pur-

Dr. Maybew gave two very interesting lectures her

The BANNER comes to us regularly, filled to over flowing with amusement and instruction.

Marridge of a Medium.

The numerous personal friends of Miss Sarah A of pen to give a fulthful description of one of our Magoon, a gifled, worthy, and acceptable trance medition was taken up for a poor and needy brother who gatherings. Most often they are in the lowly and um, of several years' public service, will be interested homely log cabins of the hard working settlers; but I to learn that she has become a wife. She and her doubt if there pervades in the meetings of the better worthy bridegroom, Mr. John W. Byrnes, solemnized in dress, and richer in pocket, a greater degree of hartheir nuntials in the midst of a few select friends, at nony, or more of the yearning after truth that springs | Mr. Robert White's, in Hopkinton, Mass., on May-day from longing and warm hearts. The believers are morning, the 1st inst. Mr. Ballon, of Hopedale, off ciated on the interesting occasion; and all the con-comitants of the ceremonial went off very pleasantly. happy and expectant, and the skeptical invariably respeciful and attentive. Of mediums, we have many n all the various stages of development, but most are May the connublal union thus consummated be replet with happiness to the young pair who have confeined trance, or as we know them, "speaking" mediums, their destinies, and to all parties sympathetically in There are several healing-mediums in the neighborhood terested in their welfare l and there are some formerly afflicted men I know, who

The late Miss Sarah A. Magona will hereafter be ad ressed as Mrs. Sarah A. Byrnes, East Cambridge, Mass. May she find a cordial welcome to many good ly audiences, and the light of her nacfulness shine forth with increasing brightness overmore t 000

Thonks, M. E. CONGAR, WHITEWATER, WIS .- I wish to exress my thanks through the BANNER to Miss Mordinge for noble sentiments expressed by her in regard to the Redman exposure at New Orleans. If more of our uediums could come out and declare their willingness to have their mediumship tested by the most scrutinizing investigations, the ory of humbug. delusion, &o., would cease, and honest investigators would soon be come convinced that the subject of spirit communior part of several fownshing. I presume the post-offices as worthy their candid attention. best known to you are Dayton, Evaneville, Monroe,

I hope Miss Hardinge will speak often through your Union, Rutland, Albany, Oregon, etc., all of which paper: the friends and subscribers like her style much If she ever travels West again, I wish to say that we We look forward with joyous anticipation to the

should be much pleased to have her visit Whitewater

Interesting and Instructive Lectures.

L. W. M., WAUKESHA, Wis .-... The citizens of our backed orthodoxy. Here, I can assure you, the new village were highly entertained, recently, in hearing light is growing brighter and brighter, and the day of three lectures from R. P. Ambior, Esq. They were in-spirational, and were well appreciated. Miss A. W. iniversal joy is not far off, as signs numistakable Sprague highly entertained a crowded audence in this illage on the 6th, 7th, and 8th of last month, and left a deep and favorable impression upon the minds of the intelligent part of our citizens. Bpiritualism is ovidently on the increase in this vicinity, notwithstanding the rabid opposition of the orthodox church mem-CHARLOTTE H. BOWEN, WAUEEGAN, ILL .- Dr. Child

Written for the Danner of Light.

bera.

WHEN AND WHERE.

To one who leads us ont beyond The world's great abadows and its sin-Unbarring the strong doors of sense, To let the loving Baviour in-

IRest ORANNING,

Greeting. Strong soldier of the light, brave living preacher.

Where shall we moot, and when ? Oh! falibful guide, I tyrn to theo in spirit—truest toucher, Then leadest to bread plains, deep waves beside

Broad plains of thought, deep swelling waves of feeling, Outcasching toward truth's everiasting bills, Magnotic motives overnare revealing, In the great good to polarize our wills.

Great minds dawn on the world like revolutions; They catch the white rays of a coming day, Untwisting their mysterious combinations,

Like prisms they cast them o'er some darkened way. Buch gifted ones may grasp each now beam's whiteness;

Theshepard's vice rings through their clear-toned pastms They only are undazzed by its brightness-It is the old commission-" Feed my tamba."

Thus on the masses evermore is failing Dantisms of nartial truth, of colored light-Each severed element for each is calling-

MOVEMENTS OF LEGTURENS. Parties porticed under this head are at Illioriy to receive subscriptions to the lianson, and are requested to call atten tion to it during their fecturing tours. Hample copies son

irea. reo. Man, Awawoa M. Brazeca will iccture in Philad's. 4 Hundars of May.--Cambridgoport, S do, of June. Attleboro, Juno ö, ö, ö nud Z.--Kall Hiver, 13, 15, 14, 16, Taunton, B Hendays of July.--Willimauto, 1 do in July. Wannockel, S Komiays of July.--Willimauto, 1 do in July. Travitonce, 4 do of Ang.--Hoaton, 4 Buutays teptember, Address, the above places, or Station A. New York City.

CHARLES II. CROWREL, ITANCO Byosker, Doston, Mass. Ad Ireas, BANNER OF LIGHT Office. Ray, John Pinnsonr, West Medford, Mass., will receive sails to lecture on Spiritualism.

Air, John Francher, Jress Record, Matte, will receive calls to lecture on Bjeristualien. Miss Ewsta Handenes will jectore in Poriland, Me. &c., dorling May. Aldress care of N. A. Bosler, Esq., Portland, er No. & Fourth Avonue, New York. Miss A. W. BRAJON's Address through Mayand Jone, will be Tymouth, Y., whore all lectors may be directed, for next winter sorvices. Miss Rosa T. ANNER, being provented by recent illness from inveling to the "Far West," will receive calls to lec-ture in Massachusette, during the month of June, connected by with the first and second Babballis to July, after which she leaves to meet hor engagements in New York State, Miss A intends passing the Jail and Winter in the Middle and Southern States. Priods wishing to secure her services at util July, 32 Allon street, Bioston, after which due notice will be given as to further arrangements.

Mas. A. P. TROMFSON will answer calls to locture in the unrounding towns, addressed to her at Lowell, Mass., thi unther potice. Bus will speak at Lawrence, Mass., June 5d

and still. F. L. WARSWORTH Speaks May 20th and 27th, at Providence t. J.; Juno Sc. 10th and 17th, Willimontic, Oi. Address ac

cordingly. WAREN CHASH Speake in St. Louis in June; July at places on or near the Mississippi above St. Louis; Augustat home, (Battle Creek, Mich...) and September in Obleago. He will receive subscriptions for the BANNER at club prices.

rective subscriptions for the BANNER at cuto prices. N. FRANK WRITE will speak in Willimonite, Ot., May 20th and 27th; Oawego, N. Y., the four fundays of June; calls for work overhings must be addressed to advance. Mns. Arxine, a transce medium, who has heretoiers with-held advertising or receiving pay for her labors, new informs the public generally, that she will, by having her exponses paid, answor any calls litat may toud to the public good. Address Mns. E. P. Atkins, Cedar Avenue, Jamsica Plain, Nexe

Geo. M. Jackson, Tranco Broaker, may be addressed at Bennolinburgh, Bohoyler Co., N. Y., until further notice, Will attend funorals.

Man M. Museow, Clairvoyant Physician and Lecturer, San Francisco, Cal. Mites M. Is authorized to recoive subscrip-tions for the BANNER. Mar. PANNER RUBACH

Ions for the BANNER. Mas. PANNIE BURDANK FRITON Will locture in Potnam. Ct., for Sundays commencing June Jar in Somersville, Ct., July stb, 8th aud 15th. Address accordingly.

LEO MILLEE will spoak in Taunion Mass., May 20th and 27th; Boston, Juno 3d and 10th : Frovidence, R. L. 17th and 28th; Cambridgeport, July lat suid 8th. Mr. Mill sn-awer calls to focture work evenings. Address, Hartford, GL.

or as above. MATTIS F. HULMIT'S post-office address is Rockford, 11, She will speak at Milwaukie in May; at Chicago in Jund at Toledo in July: at Choknaul in August; at Sh. Louis in September; in Tennessee and Georgia, in October, Nor-nuber and Decomber.

Mr. II. MELVILLE FAT, trance speaking and writing medi n, will receive invitations for locturing the coming sprin, id summor. Address, Akron, Buttmit Co., Ohio,

Mase Etazabarn Low, trabos speakor, of Leon, Cattaraugus Co, Now York, loctures at Eilington and Rugg's Corners, Colataraugus Co., N. Y., ovory fourth Babbath. Bho will answer calls to locture in Chaulaugue and Oattaraugus Coun-Muss ELLA E. GIBBOR will lecture in St. Louis, No., dur-ing May. Those in the West and North-West, desiring her services after May. will please address her at St. Louis, zare of James H. Blood, P. O. box 3001.

care of James H. Blood, P. O. box 3001. MART MARIA MACOMER, Work Killingly, CL., box 29, in care of William Burgess. Those wishing to engage her as a irance spoaker will address her as the above named piece. She will iecture the third and fourth Bondays in May, at Lowell; the month of August, at Plymouth; at New Bodford, the two first Bundays in Beptomber; the month of October, at Gambridgeport.

at Cambridgeport. Miss L. E. DeFonce will lecture in Cambridgeport May 20th and 37th; at Swanzay 10th and 18th; at Concord, N. H., June Sd; at Franklin, 5th, 6th and 7th; at Norwich, Conn., July let, Stein and 15th; at Breich, 20th and 20th; at Chaplic, 10th, 11th and 18th; Atwoodville, 17th and 18th; at Oneida, -N. Y., Sept. 2; at Toloda, Ohto, 0th and 10th; at Lyone, Mich., Bee, 20th and 30th, and 0ot, 7th and 14th; at Milwaukko, Wis., Oct, 21st and 25th; at Racico, 23d, 2tth and 25th; at La Groese, Nov. 4th and 11th. Addises as above, or Fall River, Mess., util the first of Sopt. S. P. Lasana will anoak at Middlehurr. Sammit, On, Ohio,

arses, untit too mas or cope. 8. P. LELAND will speak at Middlebury, Summit, Go., Ohio, andit the middle of June, Friends between Claveland and 8t. Louis, via Fort Wayne and Attics, who desire loctures on Spiritualism or geology, in July or August, will address as show.

above. . B. 6. WREELER will speak at Rutiand, Vi., May 201b. Will be come weeks in the neighborhood of Rutiand, and proposes to attend the Convention at Aldello Granville, Vi., on the 15th 16th and 17th of June. Speaks at Randolph, Mass., the 26 Bundays of July and August; at Faunton, the two last work: of August. He may be addressed as above, or as Norwich

Lawis B. Mownon loctures in Hopedalo and Milford, Ma 20th ; in Foxboro. May 27th Key subsequences 20th ; in Foxboro, May 27th. For subsequent spitch he may be addressed at No. 14 Brouffeld street, Bosto

he may be addressed at No. 14 prominent street, Ecctor, Mas. J. W. Ourastas will locture in Milford, N. H. May 27th Pertland, Me., June 5d and 10th; Borlington, Va., 17th; Chicopoe, Mass., 24th and July lst. Bhe will speak in Os-wege and Chichinati Bundays of October and Norember, and will probably spend the winter West and Bouth. Ap-plication should be sont in as early as as possible. Address Box 615, Lowell, Mass.

нох віз, Lowell, Andet. Mgs. M. B. Каникт, (formerly Mrs. Abboit.) of Lawrence Mss., has gain eniored the lecture field. Bhe is to speak at Bridgeport, Ct., the two first Sucdays in June.

Mas. R. H. Bunr has engagements to locture in New Box ford, the third Bunday in May; in Randolph, the fourth Sur day in May and the fourth Bunday in June.

DB. O. H. WELLINGTH, formerly of Jamostown Institute as opened a Medical Office at No. S Harrison Avenue, Bor on. Committees wishing the Dector to locture can address AS ADOTA

LIRDLEY M. ANDREWS, superior locturer, will visit the South and West this summer, Address him, olthor at Yellow

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miy. Persons having the old-fashioned presses, with wooden reliers, can have them exchanged for these with from rollers,

rolefs can have inches excitaged for under with from rolers, and the other improvements To these withing further information in regard is the prease we will send, on application, a Circular, contailing a description of it, a list of the articles cent with each office, and lotters from some of these who are now using these printing preases.

PRICES.

Printing Office No. 1. Press, 5 by 6 inches, Type, ink, and other materials for printing, \$5.00 Office complete, \$10.00 Printing Office No. 2. \$10.00 10.00 \$20.00 Office complete. . Printing Office No. 3. Press, 19 by 14 inches. \$16.00 Office complete, Printing Office No. 4, Press, 19 by 17 inches. Type, ick, and other axtures. \$30.00 \$25.00 MARY A Treatise on the causes of the carly decay of Amorr-can Youth, just published by the Institution, will be sent in a scaled envelop, to all parts of the Union, on receipt of Six cents for postage. It is a thrilling work, and should be read by every postage. It is a thrilling work, and should be read for even by the standard female. Office complete, Address LOWE PREES COMPANY, Msroh 31. coply 13 Water street, Boston, Mase. tion for consultation, from 9 A. M. to 9 F. M., of each day, Gua-deys, in the foreneon. Address, Dn. ANDREW STONE, Physicisu to the Troy Lung and Hygenie institute, and Fhy-sicisu for Discases of the Heari, Throat and Lunge, Dec. 17. 19 06 Fifth-st., Troy, N. X.

March 31. copy 13. Baler street, Boston, Matt. Mills M. BADB, TRANCE MEDIUM. While in a state of thance, Miss B. will examine invalidie, and correct-ly locate and describe their diseases, giving a full description of the condition of their physical and mental organizm, and prescribe remedies for their core, if curable. At the earnest solicitation of persons who have been beno-field by hor instrumentality, sho has been induced to open a room at 10 Green street, and devote bersolf to this great object. On and after March StA Miss B. may be found as a boro, where all who are soliciting from disease, or have friends

where all who are soffering from discase, or have friends afflicted, are connectly invited to call and eco what Bpiritual ison can do for them.

ism can do for them. To pay expenses for examinations and prescriptions, a small fee of \$1.00 will liveration be charged. Sm March 10.

BY NUTRITIONI - NUTRITION (IN ME THOU AND Un file Normanni (In Stration) - Normanni (In file you Scronloue, Consumptive, Dysnopile, or Norvous I Have you skin diesese, sore or weak Byee 7 Any affection of the Lungs, Stommeb, Liver, Boweis, Blood, or any disease where T licad my

"Book of Information,"

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WILLIAM HOLLAND, OLAIBYOYANT AND ELEC-TROPATHIO FIISBOLAN. Careful and thorough ex-nominations muck in zerey case, and the most officient means adopted to remevo disesse. References given, if desired. Examinations \$1.00. 121 Hindson street, near Ource street, Boeten. tf Jan 7.

Oct. 39 Oct. 39 Oct. 39 Ch. 50 Ch. MIS. J. BATES, OLAIRYOYANT PHYSICIAN AND BUBINESS MEDIUM, formerly of the "Bothesda In-stitute," is now located at 13 Tecment Row, room No. 4. Mrs. B. has been very successful in hor advice to business men, P. B.-A lock of hair, with one deliver and two pertoge tamps, will insure a correct examination of disc May 6. 18.

THE D. K. LITTLE HAS POSTFONED GOING SOUTH THIS WINTER, owing to the carnet solicitatons of bar humerous friends and pairons. Mrs. L. will continue to occupy the same rooms-35 Basch street. Hours-from 6 to 18 4. M. 24 to 6, and 5 to 10 s. M. Terms, por hour, for one or two persons, \$1.00; clsirvoyant oxamicatious, \$1.00; cx-aminations by hair, \$1.00. If Dec. 94.

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THOY LUNG AND HYGIENIGUTIGTICUTICIES. Established by Eposial Endowment. Committing Thile Up Thile CLEOTINE FAC-ULTY AND MUDERIN SCHOOLS OF MEDICATINE FAC-ULTY AND MUDERIN SCHOOLS OF MEDICATINE reliance of the Mail of the School of the

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

A Word of Solemn, Conscientious Advice to those who will reflect t Biatistics new show the solemn truth, that over 100,000 dis to United States annually, will some one of the forego-ing discuss, developing consumption, prestration of the virial forces and premature decay. Thore cannot be an effect without its adequate cause. Thousands of the young, of both acces, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the working the model. In view of the awhil destruction of homan life, caused by such doblicating discuss, such as Boernatorrhom, Benihal weakness, the vice of self abuse, Bpinst Consumption, Epi lopsy, nervous spasms and discuster of the heart-and in view of the grave docention practiced upon the community by base proiseniers--the Directors and Faculty of this Institution, con scientically assure the Jurice and be upon the community that their resources and facilities for successfully treating this class of maindles cannot be surpassed. Tatients, for the most part, can be treated at homes in arguincation by letter they will be furnished with printed in-terrogatories, which will enable us to send them treatments by Mail or Express.

torrogatories, which will be a serie and the secred and by Mail of Express. See All communications are regarded with sacred and considentious delity. The institution gives the most unexceptionable reference to men of standing in all parts of the country, who have been

secondfully cured.

OBLENTAL BATHS.

AT NO. 8 FOURTH AVENUE, N. X.-Elegant Builts of Roome open daily, from 7 a. M. until 10 r. M. (Bundays excepted.) Ladice Department under the special charge of

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

CLATBYOYANT PILTSICIAN. Examinations made daily. Alsoni persons examined by the aid of a lock of hair. Also all firs, Fronch's Medicines carofully prograved and for sole at No. 8 Fourth Avenue, N. Y. T. OULDEBTBON.

CCL 27. HORACE H. DAY, OFFICE AND PRINCIPAL DEPOT. 23 CORTLANDI STREET, NEW YORK, manufacturer and importor and orclusire owner of Goodyren? A Vulcanized Ranbber, in its application to all Shirred Elssile, Commidd, Sowed of Woven Fabrics, Slockinett Finalite or other Fabrica, Flock Clotha auf Patrics, Elsaile Colubs of every kind, Braided Fab-rics, Enit Fabrics of every kind, Threads and Shoots of Rub-ber by the Found, and Combined with Cloth. All these joods for sals, and Ilconese granted to make, use and soil. Terms mederate. All check Articles and Goods not havin-the Stamp and Fab Sindle of my name are intringomunet. Oct. 29 Cart. L. GOPE'N OF GOUPTLAND, VIIIAGE N. Y. WITH.

Mrs. E. J. French,

Oct. 22.

gion books. March 17.

ticles) and it gets well worn out. If they only dared much more they would learn of the next life; but us shrink from the advocacy of truth, when we becom such changes are slow as well as sure, and we must "lend for the borrower's sake," until they are ready to buy.

It is surprising to see how our philosophy is creeping over the country in the most intelligent districts: and no one agency is more potent and faithful than your paper, and I can assure you my Editor Brothers. and your many contributors, that your labors are apprecisied by thousands whom you never see or hear from, but who soud heart-pulsings of thanks for your words in the Banner. Eyes long accustomed to ortho dox darkness are catching rays of light from your torohes, that may some day make them shipe them WARBEN CHARE. selves. May 3, 1860.

Mrs. J. B. Smith's Lootures.

J. P. N., RALBIGH, N. C., APAIL 21 .--- We have been favored with a visit to the capital of our State by Mrs. J. B. Smith, of Manchester, N. H., who entertained large and attentive audiences with her lestures on Spiritualism. Dr. J. B. Hinton, an agod minister of A Contrast. the Christian church, freely granted us the use of his telligent and investigating community. So far she pose Spiritualism, thinking they are doing God's eer-

faith we cling to and love, as here in this township and its vicinity. The development of mediums among the members of the most prejudiced, has brought conviction to many of the skeptical and stubborn of heart, and many other instrumentalities which our apiritual friends have seen fit to employ in their wisdom, have wrought a joyful change in the feelings of many.

wrought a joyful change in the feelings of many. In spite of the opposition and discouragement which here as everywhere it has met, this great and good knowledge has been steadily extending its away, until it numbers its lovers and disciples in many a farm-house-the rough log cabins and the pretty white houses slike. A number of bigoted and misled men, some of whom I renture to assert are endeavoring food and Mammon,") with all the entimizem of divided affec-tion, have songht every opportunity to turn the tide of our honest, popular feeling, and have left no stone un-turned that might serve to throw ridiced upon our beads, and obstacles in the path of our progress; but I house that realized to the number, a youth of eighteen, torse the state of the state of

which it siands. So say on, my brother: truth will stop some old fogy sectarian papers, and take it, how make you strong, bold and free. Nothing should make fully conscious of list omninotence.

Whatever is, is Right."

the depth of my heart.

have never scentor heard of until quite recently. A

beautiful but unpopular and almost unbeard of ideas

of what is called will, might find a response in my

soul. And in this, my friend was not mistaken, for

the response came as spontaneously as two drops of

water mingle into one. I thank him (my friend) from

I have carnekily advocated the principle that "What-ever is, is right," for many years. I did not learn it

from Pope, nor did 1 understand it when reading him.

But when I began to unfold interiorly, this, with

many other beautiful ideas, were born within me

of the intellect: for it seemed entirely now to me-a

though I had never read or heard of it. The influence

of these convictions has made me cease condemning

any person or action, however victous. I have been

popular traths so fearlossly, melts my heart with emo-

tions of joy and gratitude, not only to him, but to the

"powers that be." There are a few "wise men" who have seen the star

In some points I widely differ from Dr. C., but no in regard to ceil. There I am with him in overy re spect. In the BANNER, he says that "There surely I me power that created the soul." I cannot see It thus; I cannot see the creation of anything, much less the creation of an otornal, solf-existing principle. which the soul or epirit possesses; for if the soul had a creation, it sceme to me now, that it would not exist throughout an elemity. / I know Davis says that When once we enter into existence, we can never set out." But I must say that if we cannot get out, w never came in. I feel that there is no power in the Universe that can either bring as into or strike us out of existence, and that every identity is self-existent. hence eternal.

Will my brother C., if he finds points in this worthy an answer, respond, either through the BANNER, or privately? A few lines from such a source would be a great satisfaction to mo in my loneliness.

S. W. C., FREMONT, IND., writes that the Bromfield church for the occasion. Mrs. Smith is guite a pleas. Street Conference is throwing the New York Conference ant speaker, and is well calculated to entertain an in- once into the shade somewhat, for the former reaches causes, while the latter dabbles with effects; the former has had very large andiances, and has given general throws up hidden treasures of tich thought, while the satisfaction. It is here, as in other places-some op- latter measures and compares the products of the past. If the stream cannot rise above the fountain, would vice; they are opposed to progression on the other it not become stagnant unless fed by a superior foun-

at the truth?

The whole, a bow of prot life, for clear sight.

Some couls may set one ray, and some another Bome grasp one clement and some its mate; Oh I many unknown hearis, dear older brother, Shall bear thy teachings through the goldon gate.

• . . ٠ • . Prophetia harmonies thrill through my spirit, Birange visions of intenset joy I see ; The land of God's sure word, thou dost inherit, Bursts through the horizon of time on me.

Great apult the immortality is glowing With the still rad'ance of protoun lost posce ; Thy holinose of character is flowing.

Like a deep gulf-stream, through thy yearless scan

I see the hely greetings-recognitions Scarce droamed by fulth upon this "stranger shares"

I see the land of infinite fruition Fear, doubt, mortality-thy reign is o'or.

Bafe on the other skie the fearful river."

I hear thy voice among the glorified ; shepherd of Christ, I go. One can deliver There shall we most, and then, strong faithful guide, Waukegan, 312., 1860.

Sniritualists' Convention.

Epiritualists Gonvention. The Epiritualists of Providence, R. I., and visinity, will hold a Convention in that city on Wednesday and Thureday, August is and 2nd, 1860; and on Friday, August 3d, they will make a grant steanbest ascursion down Narraganeous Bay, for an old Assionced Rodol stand elambake, and a "gon-ment time." A number of the best speakers in this call good time." A number of sho best spackers in this country will address them, each day, whose names will be announced in des time. All Spiritualites and their friend throughout the country are invited to stland.

DIED.

actives to him. But a few weeks bofore his departure, he said, to a friend, when speaking of the chen dreaded passage to the unknown **Development of a New Medium. II.** P., DAVENPORT. IOWA, MAY 3-Editors Banner, supposing you will feel some interest in the progress of the Harmonial Philosophy here as elsewhere, and that you will therefore like to receive accounts of manifes the interest in the progress of the interest in each of the interest in the progress of the interest interest

Mus. M. J. Witcourson, of Siratford, Ok. will auswer calls bio lecture under spirit-influence in Counceticut and adjacent States. Address as above. Da. P. B. RANDOLFH'S services as a lecturor on Sabbathe and week days, can be had by addressing him at the Banner

"Mas, CLARA B. F. DANISLS, UNDOS Speaker, Will answes alls to locture. Address, Westfield, Medina Co., Ohio, care

G. W. HOLLISTON, NORMAI SPEAKER, Will receive calls to loc-taro from the friends in Minusota and Northern Wisconsin, during the spring and summer months. Address, Now Ber-lin, Wisconsin.

May, Whetherd State, S., Kinossour will ensure calls to lecture in the State of New York and the New England States, during the months of July and August. Address her as carly as proci-cable as 1028 Oatharine street, Philadelphia. Mas. M. E. B. Sawras will answer calls to lociure in any portion of the New Bugiand States; will also attond funerals. Address Baldwinville, Mass.

Address Balawinving, mass, PRov. J. E. OURBAUSLL will answer calls to Speak, address ed to the Bahner office, 143 Fulton street New York. Pro-G, makes up charge for bis services.

U. makes to charge for the service. J. H. RANDALE will snawor calls to lecture to the Libora fais and Spiritualists in the New England States during th coming Summor and Fall. Address, Northfield, Mass.

A D. WHITING has changed his residence from Brooki o Albion, Mich. All letters to him should be addressed a JOHN MAYRRW'S BIGCOS Will be Delphi, Indiana, to Ma Joh; Momence, Kaukakee Co., lil., to June Sih.

97th: M H. P. PATRPIKLD, trance-speaking medium, may be ressed at Greenwich Village, Mass.

Erna Witts, electric physician, developing modium and ormal speaker. Address Bouth Royalton, Vi. ALONZO B. HALL, East New Sharon, Mo., will answer calls

N. S. GREENLEAN, Lowell, Mass. will speak at Mariboro Mass., May 27th.

lans, day 21co. Mrs. Sarau A. Branze, (talo Magoun,) No. 83 Winto trad. Rast Cambridgo, Mass. Mas, E. D. Sixons, trance speaker, will answer calls to locture through Conn. and Mass. Address her at Bristol, CL Mas, Fasters Boun, care of Mrs. Thomas C. Love, Box 2213, Duffalo, N. Y.

QUALITIAN LINDY, CARD of Bonj, Tensdale, box 221, Alton

M165 SUBAR M. JOHNSON, trance speakor, may be address Lefinton struct. Brooklyn, N. Y.

J. II. Connign will lecture in Townsond, May 16th and 17th

ther notice. J. H. Gunnien will lecture in Townsond, May 16th and 17th L. Jupp PARORE may be addressed at Providence, R. I. Due, L. K. Coonzer. 105 Triton Walk streed, New Orleans, H. L. Bower, Natick, Mase., or 1 Daviestreed, Boston. Mas. Burar, Stationir, trance speaker, Fortland, Maine. Dawner, W. Swetz, Mo. O Prince at, Providence, R. I. O. T. Isteir, Taunlon, Mass., care of John Eddy, Rsq. Awa M. Mindikaneoer, Box 429 Bridgeport, Onna. Da. H. F. Garbwer, 46 Essex street, Boston, Mass. J. V. MARSFIELD's address le at Chôleca, Mass. A. D. Parker, Olyde, Sandneky Co., Ohlo. John O. Cruze, No. 6 Bay street, Boston, Mass. A. D. Taursen, Clyde, Gandneky Co., Ohlo. John O. Cruze, No. 6 Bay street, Boston, Mas, J. B. Strastrag, Crown Folni, Ind. Muss. J. B. Strastrag, Reingföld (Mass. Mus, J. B. Barren, Manchester, N. H. E. R. Youno, box 33, Quincy, Mass. Darra, Dawa, East Boston, Mass. Jonn H. JERAS, Jonkey Mich. Ortause P. Ricky, Lesilo, Mich. Darw, H. JERAS, Jonky Mass. J. J. Locza, Greenwood, Mass. J. J. Locza, Greenwood, Mass. J. J. Locza, Creenwood, Mass. J. J. Locza, Greenwood, Mass. J. J. Locza, Greenwood, Mass. J. J. Locza, Creenwood, Mass. J. J. Locza, Greenwood, Mass. J. J. Locza, Creenwood, Mass. J. J. Locza, Providence, R. J. J. Jane, J. Way, J. J. Johne, J. J. Jane, P. T. LAWR, LAWFEDCO, Mass. WE. R. RICE, Roxbury, Mass. J. C. Hall, Buffalo, N. Y.

Autinations by nair, \$1.00.* B Dec. 34. M. RS. M. J. HARRINGTON, A MEDIUM OF SUPERIOR M HEALING powers, has taken roome at No. 33 Beach street, (3d door cast from Hudson,) floston, where she will re-ceive those who. dosire bar sorvice. Invalids will be visit-ed at their homes in the city and vicinity whon necessary. April 28. 137

DR. O. MAIN, SPIRIT AND MAGNETIC PUYSICIAN, No. 7 Davis Street, Boston. No. 7 Davis Street, Boston. Ber Bpetial attorition path to the cure of Cancers of all descriptions, Deformity of Limbs, Deamess, Ac. Patients seconomodated with board at this Institute. Bept 10.

MRS. GRAOR L. BEAN HAS REMOVED FROM NO. 30 Ellot street to 37 Winter Market Of Street M ro, unava L. DEAN HAD KENDY ISD FRUER NO. 30 ML Ellot street to 37 Winter street, where she will con-tinue to give skilloge as a writing, trance and test medium. April 28.

April 26. 13w J. WANEFIGLD, MEDIUM FOR ANSWERTING SEAL-reception. Terms lowers roturnable in thirty days after reception. Terms lowersably \$3 and four stamps. Address, Cholson, Mass. tf April 21.

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eleeste er retail as low as can be purchased at any flore Boston. eopenso Dec. \$1. n Boston.



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A sure remedy for Liver Complein, Costiveness, and Dys-pepsia-also for the Piles-and as a Calimrito for family uso, are far preferable to Pills. They are a mild but sure purga-live, picasant to the tesic avere produce Nausca, perfectly innocent in their operation, and particularly desirable for bildren. alldrea,

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LONG STANDING CHRONIC DISEASES. For sale by all Druggists, and by B. T. Thompson, Agont, 632 Broadway, New Tork.

April f. 185

IN PRESS, AND TO BE ISSUED IMMEDIATELY. ECHOES OF HARPER'S FERRY.

13w

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Hay 12. ISW Burlington, Vt. HOPIEDALE HOME BOHOOL. THE BOXISTIMMENT FOR the Institution, theroughly Rofermetory and Frogressive in its spirit and tendency will commence on WEDMENDAY. May iccond, and couldons TEM WEEK. For full particulars see large circulars, to be obtained by addressing

Abialood by addressing WM. 6. HAYWOOD, ABBIE B. HEYWOOD, Hopedals, Müßrd, Mass, April 14, 1860, Sw

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cubics, as well as all Diseases pertaining to the Genital Or-gans. 1 have in my possession the means of restoring new hele upon hald heads, and have now in my house two persons who are having their hair restored. Last, but not least I would say that Remain Diseaser, Weaknesses, dc., are cured without the least indeticate cz-posure of the julient. Terms for treatment and board, reasonable. I make exampl-nations for disease without any irretions knowledge of pa-tion or symptoms, where at my of unc. Sup output For major April 28.

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BANNER LIGHT. OF

Penrls.

Arti quotei odea and jowels the words long. This on the stretched fore-fluger of all time, Bysakle Lorever."

THE PROWINED LAND.

8

The provinge LAND. We all have stored in some direction of youth, On the secret mount of with. And a storemised land for us bas becamed in the mortaling's spectrols and gold. Oht how fair were its whiteneed fields f How sweet were its scentrick gales i And its rivers run over andia of gold, Through becautiful, blomming vales. Through Deautiful, blanning vul-s. pat wowbo would win that heritage On the mountain bughts revealed. To the Present's store, relaxiess call, The brightness of hope must yield: Most turn with a willing heart and strong From the Futore's charmed beams, For the work, we have to do to-day is worth an age of dreams.

is worth on her of dreams. We must wake to infinon, wake to tolk, And bids deep, deep within, Of the least full vision that charmed our youth, Of the least is source to win; Wo must tread with chorriess and ilreless fool The dreary wilderness way— Must follow the plitar of fire by night, The plitar of cloud by day. The pillar of cloud by day, For the light is gone out from yestarday, To-moriow is far, away, Bat close at hand, with a living roice, Breaks the angel of to day— "Let the work which the presents hour demands, Thy hands and thy iterit employ, And the future, unscough, shall come with a crown Of victory and of joy t".

The iranallon from sorrow to joy le castest in pure minds a the frue dismond, when metetened by thebreath, recover is lastic sooner than the fulse.

WITH BEBR. Oh 1 there was one I used to know, A they take when witching smiles, Bet sweet affection all aglow; Who won me with her simple wiles. And there was one I used to know, A stitle midd with sumy heir, And with a brow as white as snow And with a heart as light as air. And with a heart as light as air. And where was one I used to know, A dankel full of life and grace; Who walked the grach world in and fro, With smgel light upon hor face. And there was one I used to know, With used to liss the old and port; And once I saw with bitter woo Tbat death was inselling at her door. There is a tomb that now I know. "The steel' with how routs fart and frail; And to that tomb in vain 1 go. In hope to poer "bolied the veil." (James Smart Li WITHEBERD.

Thought is like clornity, in that we neither com commencement, nor anticipate its end.

Ohi blost is true and tearloss love i Ohi blost is true and tearloss love i For whom the past has no regret. The sit to come no care i Still from the summer far away, To the worn heart ye bring Its carly store of lovo and hopo-Swoot prophet-birds of spring i

Memory is not so briting as hope, but it is almost as head titul, and a thousand times as true.

To pappot still the throbbing Te cannot still the throbbing Of the good and generous heart; Nor bid the fulntest germ of thought From out the mino depart. Ye cannot bar the glorious light Of truth within the sont;— O'er ell the real good of life Ye cannot hold control.

Great minds have purposes; others have only wishes.

BANNER OF LIGHT REPORT . 0.

HENRY WARD BEECHER'S

SERMON. AT PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Morning, February 26, 1860.

BY T. J. ELLINWOOD.

[Entered according to Act of Congress in the year 1860, by Banar, Coisy & Co., in the Oleru's office of the District Court of the United States, for the District of Massaolausotts.

TEXT .- " As yo have therefore received Christ Josus the Tury.—"As yo have therefore received Christ Jeaus the Lord, so walk yo in him; rooted and built up in him, and es-tabilished in the failt, as yo have been taught, abounding thereis with thus kegiving. Beware lest any man spoil you through philosoph and rain ducit, after the trutision of men, after the rodiments of the world, and not after Christ. For in him dwelicth all the fullness of the Godines bodies And yo are complete in him, which is the head of all princi-pality and power."—Cor. 31, 4-10.

The figure which is imbedded in this passage, is mainly architectural. It is so, notwithstanding the torm room, which is, strictly, a word derived from the orchard or the forest. But the apostle's mind worked, as

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Joint Josef J. which is, still by, a word derived from the orchard or the forest. But the apostle's unitd worked, as intense and emotive minks often do, and concentrated upon a thought all the expressions derived from differ-ent and unlike processes, which carry the same central meaning. He is endeavoring to express Christian stability. Now in a building, the foundation, but in a tree, the root, gives this stability; and to bis mind, although house and tree were unlike, they became silke, and simest the same, by this counted element that was in them. His mind, select only so much of each figure as would convey this iden of immoreable-ness. For bis figures did not overlay his thoughts as an ivy vine evenings the structure on which it grows; his ideas shone through his figures as a lamp shites through the shade that is figured for it. Paul's was a mind that hud focing strongest, reason next, and imagination only third in rank. Hence he Greates by his heart, rather than by his imagination. His conceptions and bis figures are always subled by the strong the shing in them that carries not us not and eaches the thing in them that carries not us and or mate shows here and his figures at these figures are only mosses there and his mich or those, then by his introgenetics of his train of thosyfit, and by one and catches the thing in them that carries some and and eaches the thing in them that carries not us and of no it single line, he condense three or four simillies. Often they are rather indicated by a single work that wrought out. Indeed, in many caves the fillustration of the aposties is an subte that it scems rather to thred in the verse like a pulse, its of the upon the surface like rainent or origament. His finest figures, like of the apostic is no subite that it seems futher to throw in the verse like a pulse, than to lie upon the surface like rainents or orisament. It is finest figures, like beanty in woman, glow in the check, sparkle in the eye, and ne seen in the graceful inflection of the thought, and its dignified motions, rather than in the putting on of rings, or robes, or ribbons. It is made a part of the thing itself, and not something to overlay it.

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toing itself, and not something to overlay it. In this passage there are two coordinate ideas-first, that Carist is the comprehensive power of all spiritual life in the soul. "Yo are complete in him." The context shows that this is pointed at the value accom-pliabments of philosophy. "Beware lest any man spell you through philosophy and vain deceit, after the tradition of men." tradition of men

Paul does not undertake to say that natural philoso Faul does not undertake to say that natural philoso-phy rightly and properly so called, has no use. It was of the philosophy which prevailed in his time, that he was speaking. It was during the deciline and degra-dation of the Grecian schools of philosophy, that he lived; and it was to their chatter and jargen that he alluded. He says, "You cannot make a true Christian by any use of this kind of jastr"mentality. Christ is the nume measurements for each a work?"

having spolled pinelpalities and powers, ho made a show of this kind of instrumentality. Christ is the power necessary for such a work." He also set them froe from wain dependence upon the religious usages, customs and ordinances of the age. Liston to what he says in this connection: "You being dead in your sins and the uncircum-cision of your fiesh, he"—that is, Christ—"baft quick-ened together with him, having forgiven you all tres-passes; lotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spolled principalities and powers, ho made a show of them openly, triumphing over them in him-self"—or "in it," as it is translated. "Let no man therefore judge you in meat, or in drink, or in respect of a hely day, or of the use mean, ur of the subhath-days, which are a shadow of things to come: but the body is Christ."

body is Christ." The direct power of Christ upon the soul was that which was to be sought and expected as the procuring cause of Christian life. Christian religion does not ask anything as an offering to God, except the affec-tions in a pare and noble growth. A man planted, come as have The horizon of the set of the se

. . . .

Diversity pervises creation. It was that which ied to another, and so diverse are they in their nature and appearates, that the aimple beacher could not help attributing each to a special God or Goding. Men final fine, also, that is a connection with this back at the beginning in spiritual things. We shall fine chore the spin of the spirate the extended for the spirate of the spirate of the spirate the spirates of the spirates of the spirates. We shall the expressions of husbandry, spirates the spirates the spirates of the spirates of the spirates of the spirates of the spirates the spirates of the spirates the spirates of the spirates the spirates of the spirat gine that God might say to the sunflower. "Spring work of God. I will not say that this innal perfection np !" and that obcelent to this command the sum. But he does not say so: he says to the sunflower seed, "Go to bed, and die!" It goes to bed and dies and seen so far below that is a high and perfect that he bed, and die!" It goes to bed and dies and seen so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far below that is a high and perfect that we are so far bud and the and the process is required would hardly be fit to judgo of the menit of the pro-ductions of such nrists as Corregio and Caracci. And would hardly be fit to uodgo and in moral atianment, that it is scarcely safe for us to speculate upon what a for its growth: God will not let it grow by any other. God sags to every vegetable, "Do you want to be born?" and if it does, he sys. "Come forth it" And then then it has to work for its life. The root has to draw poorishment from the earth, and every leaf has to sock food from the breast of the atmosphere. The sun thelps, the water helps, man helps-everyibing is mu-tually helpful; but the vegetable has to work up, sien by step, through varigns stages of growt

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