THE RIGHTS OF MIRTH.

A Sermon for the Hot Weather, by B. H. Nadal, D. D. Preached in | Trinity M. E. Church Yesterday. ESPECIAL REPORT FOR THE EVENING TELEGRAPH.

"A time to laugh."-Eccler These words plainly declare that gravity is mot to shide forever on the face or in the heart.

As man was made for toll, both of body and mind, as he was made to encounter the trials of life, so also was he made for its joy and mirth. The very fact that man is a laughing animal is an ample refutation of everything which would make amusement or recreation in itself sinfail. How frequently does the New Testament refer to little children, and call upon us to imitate them! The traits of childhood which we ought especially to cherish are innocence, guilelessness, and simplicity, and these are closely linked

mess, and simplicity, and these are closely linked with laughter. The smile of infancy is one of the brightest glimpses which earth is afforded of heaven, and its crow and laugh, especially when seen as well as heard, are sweeter than all

tunes, whether from voice or instrument.

Now, is that which constitutes the chief charm
of childhood to be laid aside as childhood
departs? Must we not rather strive to carry
the innocent mirthfulness of childhood with us to and through our riper life? Indeed, every smile of infancy, every laugh of happy boyhood and girlhood, bids us watch against the corro-sion of care, against the stiffening and stupify-ing effect of unrelaxing labor, and against any ory that would rob us of our birthright of

smiles and laughter.

Kindred to the lesson of nature within us is that of the same teacher without and around us, Who can look on the world — the infinitely diversified world of flowers-without a glow of the heart threatening to break on the face in a smile? What colors, what odors, what variety of both! We are lost in the thought of the ingenuity and luxury of divine bliss which thus uttered itself—of the infinite and eternal smile which actualized itself to the creaturely sense in a wilderness of flowers. The flowers, with the birds, their brethren in beauty, and the gorgeous landscapes, which repose sublimely under the glorious cope of heaven, proclaim man's right and duty to be cheerful, exultant, gay, and to express these feelings in smites and laughter. If the world is strong, if it is sad, it is also beautiful and gay. If its brow is damp with the sweat of work, and its cheek furrowed by tears, the smile vindicates its right

by drying up both with its ray. Yes, there is a time to laugh, and as we time expressly to labor, and to learn how it is to be best done, so we are to give time to mirth, and to understanding how it may best be en-

Our theme for the morning is, "The Rights of Mirth." These rights, as we have seen, are founded in nature. As there is a time to laugh, so there is in our nature a laughing department. Indeed, laughter is often a powerful weapon against an antagonist. When the keenest arguments, enforced by the noblest eloquence, have unfrequently has he been driven from the field in utter confusion by turning the laugh upon

This, however, is not the aspect of the subject at which we would look. This is a serious form of mirth, in which we may be pleased at the expense of opposers. It is sport to some, but often the keenest pain to others. We refer now to that innocent sort of mirth which is harmless to all. Wit and humor are parts of our nature, and may be the sources of a purely inoffensive pleasure. Wit is a keen perception of the curious and striking aspects of a subject, and such an expression of them as will produce a pleasant surprise. Humor is more a matter of feeling than a form of thought. It is a fresh, droll view of things, accompanied by a rich glow of playful mirth. These traits of mind are just as matural as the gravity of reason or the flow of matural as the gravity of reason or the flow of tears. The rights of wit and humor may be secured without violating the sanctity of religion. Nay, they may enter the service of re-ligion, and add to its attractiveness. We have innumerable illustrations and proofs

of this in the history of the Church and pulpit. Some of the ablest and most devout preachers

been full of wit or humor, or of both.

Rowland Hill was a most distinguished saint, and yet so overflowing with sacred humor were his discourses, that his audiences most fre-quently have alternated between tears and Said he on one occasion, "I would give nothing for a man's religion whose dog and cat are not the better for it." There, too, is the inhave been in the pulpit, in his Pilgrim he is full of humor, droll, until his very gravity excites a smile. The ingots of truth under his pen are shaped into odd conceits. If we come down to our own times, we find that some of the most successful preachers are the wittiest. How do the bold reproofs of Spurgeon feather themselves with wit, and melt their way into the soul by the electrical heat of humori And look at Beecher, full of beauty, fertile as a tropical garden, mercilessly as a tropical garden, mercilessi lashing whatever he holds to be wrong, while yet he does many a thing which makes me doubt his wisdom. Yet it is not beauty alone, nor beauty joined to boldness, good ractoric, and striking elecution that makes him popular. To these are added the tree play of his wit and humor. He is moved by his own keen sense of the Indicrous, and yields to the emotions and thoughts it inspires. He smiles and acts and speaks his feeling, and the people that wept a moment before laugh aloud the moment after. One of the finest preachers I have known was the Rev. James Sewell, now no more. His exs were rich in the extreme. play of his humor seemed to stir his imagina. on to creative power. The scenes of Scripture eamed, under his hand, to live again. True, he ometimes carried matters too far, and excitable aditors lost their self-control; but still it was his sacred humor which, so long as it was controlled, gave effect to his sermons. George G. Cookman possessed the same power, but with him it never interrupted the flow of feeling. It

manalways elevated into the spiritual region by the intensity of his religious emotions. Indeed, in the church, in authorship, everywhere in public life, this element or mirth has contributed to success because it has ministered to enjoyment, and opened the heart to

Nor, indeed, is mirth foreign to the nature of religion itself. It not only helps the pulpit by alliances with wit and humor, in its best and highest sense, it joins itself also to the deepest enjoyments of the religious life. The children Israel, returning from their captivity in Babylon, and catching a distant prospect of Mount Zion, break out in the song:—"When the Lord turned the captivity of his people, we were like them that dream. Then was our mouth filled with laughter and our singing." The meaning of which seems to be that gratitude to God for His mercies sometimes becomes so intense that it can only find adequate expression

in bursts of laughter. We have the same idea where it is said:-"Then hast turned for me my mourning into dancing; Thou hast taken off my sackcloth, and girded me with gladness." When a soul has seen bowed down for many days under conas guilt, and a sense of divine favor con relief, the natural expression of the is a smile.

as their thoughts their joys come on, By not half so swift away; calm as summer evenings be

The natural expression of all these quickcoming joys is a series of smiles, sometimes growing audible. Now a smile of jow, now of triumph, now of beaming, yearning love, now of de, and now of wondering, transported on, What is the appearance of the face in a shout? The answer is that the soul, when it shouts—when it calls on all with n to bless the Lord, and lift high His Holy Name—is in a state of transport; it is all radiant and glowing; its power of bliss becomes explosive, and blazes out in words of the greatest fullness of energy and meaning; sud while the shout resounds, the face shines with a smile at which a hundred kindred souls might light their candles. Or, schold a holy soul in the closet, in deep comon with God. Recall your own best hours

bu wept to think of your unfaithfulness—you eaded for pardon—you sat in the suckcloth of anest, saddest humiliation. But whea the cau-

dle of the Lord shone upon your head, chasing sway the clouds of doubt and the damps of sor-row, and when you rested firmly and sweetly on row, and when you reated firmly and sweetly on the promise, your prostrate form erected itself on its knees, and your upturned face rayed back the light of God's countenance in a smile. We do not identify the sacred smiles of devotion with ordinary mirth. The difference is like that between eating an ordinary meal and partaking of the Lord's Supper. We use the same mouth in eating and drinking in both cases, but the meaning is different. But the smile of innocent mirth is still a smile, none the loss natural and general when it is transfigured in sacred rapture. The work of God is as real in a lily as in the conversion of a soul; a smile is the blossom of joy in nature and in grace, natural in both.

of joy in nature and in grace, natural in both.

But not only is mirth rooted in our nature,
not only are wit and humor included in the
sphere of the Caurch and the pulpit, not only s a smile the appropriate and natural expression of religious cheerfulness and joy-mirth vindicates its rights still further. It is also Intely demanded by labor. "Recreation," says one, "is a second creation when wearness hath almost annihilated one's spirit." Toil, whether of body or mind, sets upon us like a burden. We cannot bear it long without sinking under it. When the pack is lifted from the back of the horse, he first rests and then romps. But the burdens of men are not so easily gotten rid of. The calculations of the counting-room, the cares of the household, the toils of the study, the condition of the crops, the state of the work in the factory and the like, will not always be dismissed at a word. Unlike the borse, man has the burden on his mind; it becomes tangled with his feelings and thoughts; and to get himself off, he must se up some competitor to work. It may be a book, conversation with his family or triends, play with his children, music, a walk or a ride in the country—almost anything to get the burrs of business out of his hair—to get the pack and harness from his galled and weary back. For the want of such relief, so that the soul and face may smile again, thousands of people perish every year. It is business, business, until the long-bent bow no longer has power to spring back. The soul and the face alike grow cadaverous.

The same necessity exists of counterworking sorrow. There is indeed a godly sorrow which worketh repentance unto life, but even that is sure to be followed by a smile. It begins in "Thou wast angry with me," and it ends in "Thine anger is turned away, and Thou com-fortest me," The afflictions that come upon us in the course of life contain precious lessons. They are discipline for us. We are not to deal lightly with them, but to "let patience have its perject work." But even here there comes a time to laugh; a time when the upset vessel will right herself; when beauty will be beauty again, when humor and wit will reassert their power. This is a necessity founded in nature and

equally in religion.

Some people, when they have met with severe misfortunes in the loss of friends or estate, make the mistake of secluding themselves, even stay-ing away from church. A severe blow may, in-deed, prostrate us to the earth, but surely we ought to stay there no longer than we must. Let us make no convent for ourselves in the open world. Let us welcome the hour of reaction, accept the first pure smile, and even go

where such are produced.

But let us not forget that if mirth is natural, like every other attribute of nature, it is liable to abuse. Love, which ought to be heavenly, may be earthly and sensual; and so mirth which ought to be a bright rill from the foun-tain of pure humor, may be only a stream of dirty water from the engines of prurience and obscenity. The words "gentleman" and "lady" are in the whole world's mouth, but with very different meanings. Only give people these titles, and in many cases you may mean by them what you please. A gentleman, in the lowest definition, is a well-dressed man, with a genteel look, and a good bow. He may be as wicked as Judas, and his conversation may be obscene and profane. To a pure mind mirth ceases to be mirth, laughter turns into grief and anger, when it meets with impurity or profanty. For a laughter stained with an oath, or with an obscene jest or allusion, there is no time. Wretches that swear and utter impurity to amuse, ought to be dressed in the skins of wild beasts, and go on all fours, though this would be the grossest injustice to the brutes. Books, papers, places of amusements, that are disfigured with impurity or profanity, ought to be shunned as the gateway to death and perdition. s enough that

Sprely there are sor there are decent words enough in the English language; there are stories enough untarnished by lust and brutality. Why should we touch pitch? Why should we pollute ourselves in speech or in hearing?
Another thought needful here is, that even

where mirth is spotless it must not be out of proportion. There is, indeed, a time to laugh, but there is also a time for other things. Laughter must keep within its own limits. If it be comes pervading, it turns the man or woman into a mere clown. How many people, some of them in the Church, have degenerated into mere jokers! Mirth is light, and those who know nothing but mirth are empty. Some men give themselves up to the invention of jokes for the world. They are by trade manufacturers of mirth. Such a man was the late so-called Artemus Ward. These persons abuse their own facul-ties and fatten on the weaker portions of society.

In our view they are worse than useless. Wit and humor sufficient for all the purposes of life are furnished in the ordinary course of things. God made these poor creatures men; they are disattlefied until they make themselves are sufficient to the course of the cours selves apes. The same holds of the newspapers exclusively devoted to jests. If such papers as the Police Gazette are sources of direct corruption, these would-be funny papers are breeders of dearth and vanity, of street-corner and barroom clowns. Pure, genuine, healthful mirth is not promoted, but perverted, by such sorry professional tokers, by such vapid, slekly papers, and all shows that correspond with such papers and with such men. Life, indeed, as we have seen, has its mirthful side, but the mirth must be tributary to earnestness; it must whet the scytne for work; it must be such as not to invade purity; such as will not unut, but fit for labor; such as can dwell comfortably by the side of religion. Indeed, all the amuse-ments, all the recreations, all the mirth, all the laughter of life, ought to be simply outgrowths of Christian cheerfulness. There are special times to laugh, particular manifesta-tions of mirth, hours when wit and humor will make special demands upon our attention; but mirth or laughter, in the sense of Chris-tian cheerfulness, should go with us through the current of life.

The Apostle means this when he says, "Re joice evermore;" and again, when he says, "Be careful for nothing;" and still again, when he says, "That he has learned in whatsoever state he is therewith to be content;" and yet once more, when he says. "He is sorrowful, yet always rejoicing." This is a state of perpetual cheerfulness. When there is no wit gleaming, no humor playing, no story telling, no pranks going on, the smile still lingers and alternates on the face, and in the actions with the serious on the face, and in the actions with the serious

Do you not know people, precisely the most pious of your acquaintances, who wear an almost perpetual smile, and whose smile is conbreaking away into a sweet musical The wicked world wears a veil of smiles; these wear the smile rather as the mirror of the bright soul within. It is at once an expression of purity and joy. It is not the same in all who have it. It varies with the natural temperament, the health, the circumstances. With one it shoots its threads of light across countenance naturally stern and hard; with others over an expression of gravity, as when the sun shines on the face of a heavy cloud; with others over features indicating a great mass of intellect, as when a brilliant light falls suddenly on a casket of jewels just un-covered. In hours of labor this smile retires within. The soul wants it there to warm and illume the heart's altar. But when discourse commences it darts to the windows, it rushes to the points of intercourse with the outer world it tingles in the voice, it gleams in the eye, it wreather itself about the mouth, expressing a cheerful spirit, and vindicating the natural, the

sacred, the Christian rights of mirth. call on you, brethren, not to have your smile ready for the occasion; but to have a well of smiles within you, ever ready to pour out refreshment and beauty.

These thoughts are presented now as appropriate to the season. The smallness of the attendance here will soon tell those who remain

that many of you are gone in pursuit of rest and recreation. Let us throw out a farther thought or two that may be useful to you. Where should you go for recreation? Of course, Where should you go for recreation? Of course, you must determine for yourselves. But if I were your doctor, I should bid you avoid the crowd and find some quiet, rural nook—some spot amid hills or mountains, by some beautiful stream, among all the lovely forms of nature. We have surely, during the long year, heard enough of the confused voice of the crowd, have seen enough of fashion and pomp and show. Will we now go to a so-called fashionable resort, where we shall be compelled to see the tiny wealth, the strutting poverty of fashionable resort, where we shall be compelled to see the tiny wealth, the strutting poverty of men, vieing with the grandeur of the ocean, or with the sublimity of the landscape? How does the costlest equipage look by the sea-side, or at the foot of a forest-clad mountain? Oh, how sweet is the stillness of the country! and the evening song of the katydid and the morning carol of the robin only present that stillness in tenderer, sweeter relief!

But am I told that even the fashionable watering places are in the country. True, but the

ing places are in the country. True, but the visitors try to unmake it. They carry with them all the pomp of city millinery and of jeweller's window; they move half the night in the hot and dusty mazes of the dance, and test their stomachs to the utmost capacity with daintier than city diet. Is this rest? Is it recreation? Is it rational mirth? Is it enjoying country life?
We think it is carrying the spirit of the city into
the country, and piling on its excitements
thicker and heavier, and more expensively than

We say shup the crowd. First of all, before you leave home, gather up your thoughts. Remember the meaning of recreation, namely, to create anew by pleasant relaxation. Make up your minds to be patient and amiable, whatever may be the vexations of your lot. At the rail-way stations make due allowance for surly ticket and baggage men. Be steeled against the lordly pride of hotel clerks. Remember that there is one country where travellers are the helpless victims of railroad and hotel insolence, Remember the hot weather, and, keeping cool, pocket your injuries.

Wherever you are, keep clear of excitement, If you wish to avoid having your modesty painfully shocked, keep out of the ball-rooms, or else wear a very thick veil, and keep it down. Have a mind upon your health while at the table, and beware lest you lay the foundation for dyspepsis, or aggravate it where it already exists. Do not forget courtesy to the stranger that sits near you, for rudeness is still rudeness, though offered to a person not of your accountries.

quaintance. Be sure to enjoy the scenery. Let it be in your thoughts that God made the country. Let its quiet majesty, full of green and stately life, as it is, grow into your soul. And above all, resolutely cleave to your habits as a Christian. Find, on the Sabbath, a place of public worship; set up your altar of prayer in your room, and read your accustomed scripture lessons. Recreation thus guarded and seasoned, thus hedged in from evil, will promote health of body and and you will return more cheerful, prepared to shed fresh light upon your family and

renewed energy upon the church. After all, laughter is largely the vocal bloom of health. Even virtue in a sickly, nervous frame smiles languidly. The laughter of the sick has in it but little music, though it may be fragrant with celestial piety. If ye keep your heart's diligently, and return with renewed frames, then shall be the time to laugh. The woods and streams and sky, and sweet air, will smile in your renewed activity on all about you But, finally, I seem to hear some one inquire what shall those do whose fortune it will be to remain at home? We answer, they too must do their best to recreate. And, perhaps, the first thing for them will be to reconcile themselves to their lot. Instead of envying those who are away, let them diligently get up, and enjoy the arguments in favor of being at home. Let them remember that home, be it ever so homely and hot, is still home, with comforts not to be found anywhere else. It is the opinion of many of the ost sensible people, that for comfort in hot weather there is no such place as one's own house. Let the stayers at home think of the dust and the beaming heat of the cars, of the cavalier treatment of conductors, ticket men, and hotel cierks, and of the danger of being sick saved by remaining in the city. Let them remember the difference between a little ten-by-twelve room in a crowded hotel, and a roomy use of their own, over every part of which they may wander to avoid the sun, and find and enjoy the coolest spot.

Let them recollect, too, that Fairmount and the beautiful Schuylkill are only separated from us by half an hour and the cost of a few pennies; while the shades and glens of the Wissahickon, equal to the finest reserts of travel, are within an hour of our homes. Let the stayers at home also relax their labors, walk on the shady side of the street, and at proper hours; let them be patient, keep in a good humor, secure their nights against the mosquitoes, and the dog-star will not only do them no harm, but afford them a season of comparative rest, which will show favorably as to its effects on mind and body. with the bard and hot labor of summering

Besides, those who stay at home are exposed to none of the special temptations of fashion-able sin and foliy; they will enjoy church ser-vice, prayer-meeting, and Sunday School at home, will have the satisfaction of watching the remnant of the flock in the absence of the other part, and of welcoming the wanderers upor their return.

In a word, to stayers and goers, we say recreate -recreate wisely, purely. Rest yourselves into strength, into quietness of nerves, into radiance of countenance-a fitting light to throw on a pure Christian life.

### SPIRITUALISM.

Address by Hon. Robert Dale Owen, Delivered in Washington Hall, Eighth and Spring Garden Streets, Last Evening.

SPECIAL REPORT FOR THE EVENING THLEGRAPH.] Mr. Owen, after being introduced by Isaac Wren, Esq., President of the Spiritualist Association, spoke as follows:-

Some earnest friends of religion and enemies of intolerance held a meeting on Thursday of Anniversary week at Boston. It was called for the purpose of taking into consideration the condition, the needs, and the prospects of liberal Christianity in America. Their Committee of Arrangements, through its Chairman, the Rev. Mr. Frothingham, invited me to address them on Spiritualism, as a phase of the religious sentiment of the day. I complied with their request, hoping to say a few words on the subect that has been so much misrepresented. I felt that it was a great responsibility I was assuming to declare the opinion of millions, because the Spiritualists of the United States nowadays are counted by millions; and feeling deeply that responsibility, I decided to put what I had to say on paper, so that I might be the more sure of stating the matter as accurately as I could. It is that same address which I propose to read

The term "Spiritualism," in modern days, has come to be taken in a partial, contracted sense. In the minds of many it has been restricted to a class of phenomena very curious and very in-teresting. Spiritualism is as old as the oldest records of haman history, and important as anything that can engage the attention of man. anything that can engage the attention of man-Man cannot live by bread alone. By nourish-ing the body he may, indeed, maintain animal life. The spiritual nature is as necessary as the physical to a worthy and happy human existence. Among the cultivated and intelli-gent of this world there are two classes. In one of these the spiritual consciousness is dormant. Some of these desire to believe, and sigh because they cannot. Others assert their belief, espe-cially on the first day of the week. Yet the spirit within them is dead. It is not a living, moving element in their daily actions: it is but the faith of that father moved by the anguish for the fate of his child, when he cried out with

tears, "Lord, I believe; help thou mine unbelief," Like these doubters and unbelievers, I seek the positive and hold to the practical. Enlightened spiritualists—if I may assume to speak for them—neither deny nor disparage the teachings of a future life which are derived from analogy, nor many of those which come to us from self-styled orthodox sources.

I met last summer at a watering place one of the dignituries of the Church. He introduced the subject of Spiritualism, and we dropped into a quiet conversation. At the outset i begged him, if he felt tree so to do, to tell me in what light he had been led to regard Spiritualism and spiritual phenomens. He answered frankly, "I see around me evidence of infidelity widely spread and steadily increasing," As an illustration, he added, "In a recept conversation with a Professor of Harvard, that gentleman expressed an opinion that of all the principal scientific men in our country, three-fourths or more; are unbelievers—not outspoken infidels, but men who see no sufficient evidence for any existence beyond the present. Even in our own profession," proceeded my clerical friend, profession." proceeded my clerical friend, 'skepticism prevals. A few weeks ago I was called to the death-bed of a brother minister, who had devoted a long lile, with rare faithful-ness, to the interests of religion. As we spoke of the evidences of Christianity, he said, 'Ah, Bishop, the proof! the proof!—if we only had

"The spirit of materialism is even more evident in Europe than among us. It prevails throughout the civilized world. The evidences of orthodoxy which sufficed to satisfy our an-cestors are deemed insufficient to-day by many cestors are deemed insufficient to-day by many of the most honest of their descendants. Saddened by such a state of things, I have been looking around for a remedy. I have concluded to look to Spiritualism and its phenomena for an answer." As I listened to this common-sense view of the case, I regretted that some of those who are in the habit of saying: "What possible good can spiritualism do?" were but there to hear our conversation. It has been the normals. hear our conversation. It has been the popular objection that the phenomena referred to by my friend, which are called physical manifestations, are devoid of dignity. But we must bear in mind that the noblest superstructures ever erected by science have been based upon the rudest facts and the simplest observations—so rude and simple that for ages the world has passed them by, not knowing their improve-

God's ways are not as our ways. He does not sound a trumpet before His doings. For the greatest work He sometimes selects the humblest instruments. Unlettered fishermen first spread the great truths of Christianity. The value of these phenomena, if they be genuine, consists in this—that they furnish an absolute solution of the great problem in regard to another world, with proof stronger than any which historical evidence can supply. Stronger than it (to use Tennyson's words), because "Things seen are greater than things heard."

Spiritualists do not altege or believe that any phenomena in which they find proof of immor-tality are miraculous. They believe in the uni-versality of law. They do not regard the wondrous things that took place in Jesus' days as exceptions to natural laws, but as phenomena which occurred under laws then in force, and with which we are but imperfectly acquainted. They see reproduced under their eyes modern types of some of these signs and wonders; and they find in such reproduction one of the strongest arguments to sustain the general truth of the New Testament narrative. Intelli-gent spiritualists reject the doctrine of infalli-bility. They have no belief in plenary inspiration. They accept the advice of one of Oxford's essayists (Dr. Temple), who said, "If Scripture ap-pears before they, it behooves us to consider in the first place whether we are not incorrectly interpreting the phenomena, and in the second, whether the message may not have come to us more or less perverted from the messenger.'
This is what orthodoxy must come to if she
would save the credentials of her creed. We believe that there are some varieties of character in the next world, as in this. We believe that when we cast off the natural body there is a new and potent change; yet not instantaneous. Moral, social, and intellectual qualities which may have distinguished us in this world will be with us in another. So with the evil that is

While there is life there is hope, and there is life beyond the vale. We believe that the Christian world has been and still is blighted with false conceptions of death. Death is, as Plato taught, the enemy of lite. He is life's best friend—a friend through whose agency life is ennobled and perpetuated. Orthodoxy has us to think the contrary of Spiritualists find that the enfranchised spirit rejoices in the change, and would not, if it could, on any condition, return to its earthly bendage. Grief is caused by death; but a mother grieves when she parts with a beloved daughter who is about to visit a foreign land, though she be satisfied that she will be happy with the husband of her choice and retur

How many desolate friends and lovers, how many bereaved parents, has Spiritualism, with its living evidences, comforted! Spiritualism opens up to us a heaven such as the best and wisest may earnestly desire. The heart of the Christian is not reached by the prospect of eternal life commonly presented to him. The Spiritualists believe that when we pass into the next world we shall not be restricted to one occupation, nor inspired exclusively with one as manifold, and our enjoyments as various, as here upon earth. How numerous and distinguishing are the virtues that now move the heart of man, promoting acts of benevolence, and deeds of good-will, courage, perseverance resignation, devotion, and the yearnings of com-passion! What a varied list is here! Are these

passion! What a varied list is not? Are these to perish with the body? or, at best, slumber there, eternally inactive, unemployed?

Spiritualists believe that he who strives for self-culture, morally and intellectually, on this earth, will be allowed to perfect his task where there is no flesh. They believe that the philanthropist, whose life has been one long series of benefactions to the race, will not be called upon to surrender at death the good that he has done. They believe that he whose days have been spent in exploring the secrets of na-ture will not be compelled to relinquish, with his earthly body, the pursuit of that science to which his heart is wedded. They look forward to a better world—but to a world, still.

They believe that there is a spiritual as well as a natural body. They believe that friends recognize each other as they arrive, and that the day of death, with its sad parting on this side, is also a day of happy reunion on the other. There is another belief universally accepted in the spiritual creed. We believe that human afflictions and sympathy, stronger than death, sometimes attract back to earth the disembodied spirit—the mother yearning after her helpless child; the lover separated from his betrothed; the husband still longing to cherish his widowed partner. We believe that, under certain conditions, spiritual guardianship can be exerted, and that it is exercised by spirits. They visit this world to warn and protect those, perhaps, with whom they are unattached or unknown.

The speaker continued at some length, and concluded by thanking his hearers for their close

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AND COUNTY OF PHILADELPHIA.

Estate of LEWIS BREMER, deceased,
The Auditor appointed by the Court to audit, settle,
and adjust the account of GEORGE W. RREMER and
CATRARINE BREMER. Executors of the last will
and testament of LEWIS BREMER, deceased, and to
report distribution of the balance in the hands of the
accountant, will meet the parties interested for the
purpose of his appointment, on FRIDAY, July 12,
1857, at 40 chock P. M., at his office, No. 1425 South
FOURTH Street, in the City of Philadelphia.

6 28 fmwst. JOSHUA SPERING, Auditor.

TN THE ORPHANS' COURT FOR THE CITY
AND COUNTY OF PHILADELPHIA.

Exacte of LEWIS H. DUNGAN, deceased,
The Auditor appointed by the Court to audit, settle.
and adjust the first account of BENJAMIN M.
DUNGAN, Administrator of LEWIS H. DUNGAN, deceased, and to report distribution of the
balance in the hands of the accountant, will meet
the parties interested for the purpose of his appointment, on TUESDAY, July 2, A. D. 187, at 11 o'clock
A. M., at his office, No. 402 WALNUT Street, in the
City of Philadelphia, W. D. BAKER,
621 fmw81\*

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