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THE SUNDAY MORNING SERMONS Of Roya HENRY WARD REECHER and EDWIN H. OHAPIN are reported for us by the best Phonographers of New York, and published vorbatim every week in this paper. EIGHTH PAGE-H. W. Beecher's Sermon. TRIED PAGE-Cora Hatch's Discourse.

Written for the Banner of Light.

ERFINEST;

THE SMUGGLER'S SECRET. A STORY OF THE PAST.

BY ORO. P. BURNHAM.

CHAPTER XXVI.

Later Ber Birt THE DEPARTURE. A NEW PACE.

It was a proud day for Louis Dumont, and s prouder one for his worthy old mother, when he stood upon the quarter deck of the gallant " Queen." trumpet in hand, giving his orders for weighing anchor, and preparing to depart from the English shores.

The final "good by" had been uttered; the final shaking of the hands of scores of friends had taken place': the final parting tear had dropped; the final good wishes and "God-speed" had been given. The anchors were hove; the jib and topsails were flung out to the wind; sail after sail was quickly set; the fresh breeze whistled cheerily through the glistening rigging; and the " Queen " was abroad upon her element, verily like a thing of life. The white ker chiefs still waved upon the shore; and the youthful captain still lingered over the stern-rail glass in hand, to catch a last glimpse of those he loved, and from whom he was now to be separated for many long months. But the good ship stood gallantly on her course. As she disappeared in the far off distance, a fervent "God bless and prosper him!" fell from the mother's lips, and an inaudible but earnest " Amen!" succeeded it from the heart of Eugenie as they turned away in silence and reentered their carriage.

A fortnight passed away, and the family had become somewhat reconciled again to the son's and lover's absence. In the meanwhile, the "Queen" was ploughing her way across the ocean in splendid style, with all sail set; and, wafted on by prosperous gales, she made admirable headway upon her eastern voyage. The more he saw of her performance at sea, the more Captain Dumont was confirmed in the opinion he had formed of the good qualities of the "Queen" upon his first visit to her. He found that she carried an enormous spread of canvas, with the greatest case; she was as readily And Eugenic herself had never informed either Lumanaged as a yacht, and everything connected with cie or her mother of the pledges that had passed bebreeze, and return awhile to the friends he left behind him at Yarmouth.

It was about two weeks after the sailing of the " Queen," that Mr. Leighton waited upon the family again, and enjoyed a pleasant teleatete with Eugenie, during which he discovered in her more grace and good sense than he had hitherto had the opportunity to meet with when in her society. The conversation turned upon the subject uppermost in her thoughts, and she inquired if Mr. Leighton had seen the fine new ship which the Brothers Ellington had latterly sent out to China. In common with the people of the town, he had visited the "Queen," and

much admired her. "I have a friend on board her," said Eugenie, modestly.

"Indeed!" replied Mr. Leighton; "so have I My brother in law goes out as her supercarge. He is a relative, I think, of the Ellingtons. Who is

your friend, madame?" "Captain Dumont."

"The master, eh?"

"Yes. Did you ever meet him?"

"No. Is he related to the Mr. Dumont I have once or twice seen here, madame? I think the name is similar."

"He is the same person," said Eugenie. a Ahl But I think we never heard him addressed

except as Mr. Dumont, here, and hence my query." "No; he is master, now, on his first voyage in that capacity."

"I never had the pleasure of making his acquaintance. If I remember rightly, he was diffident in posiety."

"Something so, among strangers. He is a very excellent young man."

"I do not doubt that, madame, since he is the acknowledged friend of Ma'am'selle Erfinest," responded Leighton, politely. "He is on his way to China, you say?"

"Yes. sir. He will be absent a year or more." Leighton reflected. He had resolved to present himself as a suitor for Eugenie's hand. His position and rank in society, his wealth, his reputation. rendered him her equal in all respects. He was polished in his address, good looking, well educated, rich | hour that shall again unite us! of good connections, and in every way worthy of Eugenie Erfinest, or any other lady to whom he would genie Ersinest, or any other saily to whom he would to you. Eugenic, I feel I cannot express. I think of propose himself. He knew what his pretensions were, and he carried himself with a grace and modwith you, very often; and I question, does she so esty that drew around him myriads of friends, who lovingly and constantly remember Louis? And

He reflected upon his course before he undertook to work it out. Resolved upon it, he did not know you, dear Eugene! Be constant, and accept the what it was to turn back, until compelled to do so. Ordinary obstacles were of no account in his calculations. Impossibilities he did not pretend to sur-

mount. But his temperament was so constituted that he went forward, in all his enterprises, until he had accomplished his ai n, or was defeated beyond the shadow of hope. Such was the man-Charles Leighton. He had been struck with the graces and beauty of Eugenie Erfinest, and not being aware that he had a living, bona fide rival, (who might be preferred by the lady, possibly,) he laid out his plans to win her, if he could!

His ardor was in no wise checked when he heard Eugenie speak of Captain Dumont as her "friend." Indeed, he did not give this man a second thought. At the moment it was suggested to him that perhaps the cantain might have been well treated by Eugenie, and very likely, at some future time, he would, peradventure, promise himself a further acquaintauce. But he was gone to the further end of creation, to be absent a year or more. He, surely, would n't be in his way, if he ever returned at all; and so he should not waste his time in thinking of Captain Dumont. The bird was worth the caging! She was now free; and he would make the most of the present time and opportunity.

Weeks expired, and still young Leighton was a continual visitor at the dwelling of Eugenie; dividing his attentions and disposing his favors between that lady and the pretty Lucie-but with a single aim, to wit, the conquest of Madame Erfinest. In the meantime Lucie became attached to him, and he found himself most zealously busy with his own scheme and the entertainment of young Lucie at the same time-the latter being so continuously in Eugenie's society. As his loving star would have it. he soon came to be very fond of Lucie, too!

Now, as Charles Leighton was really a sensible and upright man, he saw at once that he could not marry both the young ladies, very conveniently; so he made up his mind only to "esteem Lucie as a very good friend," (the more especially as she was so very intimate with Eugenie.) and to make love direct to the other. She might aid him in his enterprise, too! A capital idea, truly-he thought.

The fickle god, Cupid, would unquestionably be a very excellent servant, if it were possible for a lover to subject him, at his will; but, as this little fellow usually "rides a bigh horse," and is excessively head-trong in his way, he manages, ordinarily, to direct his votaries; and a mighty poor master he makes! Young Leighton was now at the mercy of this urchin-loving one object, and beloved by another quite as strongly and devotedly.

He soon ascertained that the captain was Lucie's own brother. She had never informed him that any attachment existed between Dumont and Eugenie, because she did not know how far matters had gone. the ship promised most creditably and satisfactorily. tween them. Thus, comparatively in the dark, We will leave him, speeding on before a twelve knot | Leighton followed up his suit, until he could bear suspense no longer, when he suddenly committed himself. He threw the dice, and lost !

CHAPTER XXVII. .

CHARLES LEIGHTON'S MISTARR.

Five months, almost, had expired since Captain Dumont had sailed from Yarmouth, and the family had been afixiously looking for some news from him-when a parcel reached the residence of his mother, from the house of Ellington Brother, enclosing letters to herself, and Lucie, and Eugenie. The package had come to hand by a return ship, which had spoken the "Queen" two months out of port-reporting all well and prosperous.

In all his letters, Dumont spoke in terms of high praise of the ship he commanded; which had proved herself an extraordinary sailer, staunch in all weather, and admirably constructed for her business. To his lady love, he wrote-

"You cannot imagine, dear Eugenie, how more than pleased I am in my new position. Only that I am far from the society of her whose image I worship, constantly, I should realize the extreme of mortal happiness. The sailor's life—though you can never bring your mind to agree with me-is so continuously novel, so eminently inspiring, so constantly diversified with changing pleasures, and startling scenes—that I marvel, often, why it is that the profession is shunned, or condemned. Perhaps my heart is in it 'too deeply; yet I confess to you, that when I cannot be at your side, Eugenie, I would only be abroad upon the open, beautiful blue sea!

Up to the date of this letter, (which, with others that I shall forward to my dear mother and Lucie, by the first opportunity.) we have gone on swim mingly. Everything has worked well, just as I would have had it. Our crew is a good one, the wenther has been propitious, the ship is a very excellent performer, and we shall make a speedy

voyage, undoubtedly. Bear my constant remembrance to my family, Eugenie. For yourself—shall I write what I would say to you? I cannot do that. For all that I am indebted to you, how can you ever expect to be remunerated? I know your answer is ready. Trust me, then, I am unchanged, unchangeable in my heart's devotion, Eugenie. We shall meet again, right soon. Will the days and weeks be leng that separate us? Remember, then, that I too, shall be weary with watching for the coming of the joyous

I think, decidedly, that there are grades in loving. as in many other matters. How dearly I am devoted valued him for himself rather than for his rank or then I answer, yes ! For I know full well, your heart.

We have just spoken the ship 'Edmund Burke,'

On the evening following the receipt of this letter,

and presumptuous barristers!

In the present instance, young Leighton fancied that Fortune favored him; for Lucie was absent from home, and he found his inamorata alone. After lawyer unmasked himself, and commenced the work of his own present demolishment, in carnest!

"I have deferred. Eugenie, until this hour to speak to you," said Leighton at length, "upon a subject which is so intimately connected with my happiness, that I can no longer delay it, because I desired to give you the opportunity to see and know me, before I intruded upon your confidence and your indulgence."

"I beseech you, Mr. Leighton," said Eugenie. quickly, (fearing that he was about to importune her, when she did not feel that she had ever encouraged it.) "I pray you, do not forget yourself."

"No, Eugenie, I cannot forget that you have charmed me-that you have enslaved me. But i must tell you of it, and know my doom."

"Mr. Leighton!"

" Permit me to speak, Eugenie ----

"Briefly, then; and spare me the pain of saying to you that you comport yourself rashly. I do not know what you are contemplating; but, I fear, that you may have misconstrued my attentions to you; I hope you have not misunderstood me, for I am really your friend; and would not wound your feel-

"Do not use that cold epithet, Eugenie, at this late hour; but, if I tell you that for months I have watched your kindnesses toward me, if I assure you that I have construed them into the results of a warmer disposition than merely friendship for me, if I dans to tell you I have loved you, as men do not always love, if I swear to you that you, Eugenie Erfinest are the idol of my hopes, and my dreams, will you not respond to my ardent devotions, and crown my

wishes with your emiles 215 and harmanit has a see . " Mr. Leighton," she said, "if I have done aught that you have so plainly misconceived, I crave your forgiveness. But in all honesty and candor. pledge you that you have deceived yourself. I can not respond to your feelings-1 can only receive you as a friend. You will not, I think, on reflection, de prive me-deprive us-of this privilege? In one

word, then, my honor is concerned !" " How, Eugenie?"

"I am already affianced." "Affianced, Eugenie!"

"Yes-Mr. Leighton-to the man of my own free choice, who loves me fondly, and to whom I am devoted heart and soul, believe me!"

A long explanation followed this announcement. Eugenie had good reason for the course she chose to ment afterwards. adopt, inasmuch as she was aware that Lucie was toward/him into anything that should savor of undue partiality to himself.

Eugenie carried herself bravely, however, in this Dumont! interview. She aimed so to comport herself as that she should be at once ridded of further importunity on the part of Leighton, and at the same time retain Erfinest, was given by her in good carnest, to the his respect and esteem-in order that she might eventually aid in influencing a turn of his attach ful intimucy that existed between the young barrisment in Lucie's favor, if possible; for all who were acquainted with him, knew Leighton to be a worthy and highly honorable gentleman, and Eugenic would have been very happy to know that her sister (that was to be) should be fortunate enough to please the man whom sho so seriously favored.

This was a delicate business to be managed, how ver, without compromising somebody! Neverthe less, what a clever and pretty woman don't know about the arrangement of such little affairs, is n't worth being known! And so Eugenie thought. She applied herself at once to the retrieval of any ground that she might have lost with Leighton, in the onset. and thus continued-

"Do me the justice, Mr. Leighton, to believe that I would for no reasonable consideration, disoblige one whom I have learned, from a long and pleasur able intercourse, to esteem so highly as I do your self. And you surely know me well enough to re ceive my assurance, in good faith, when I tell you that it would cause me the deepest pain to know that I had been the innocent cause of discomfiture to you in any way. If you will accept it, then, let me smile. reassure you of my continued friendship; and let me trust that the result of this evening's interview may never mar or interrupt that friendly relation which I have so long enjoyed, and which, on my part, certainly I will rejoice to continue."

Leighton was entirely disarmed, but he loved this pretty speech! He saw his mistake, however, ing. He now know that he had come with his offer am confident will be entirely your own." ing too late for its acceptance. Eugenie had pledged her troth and her honor, and he thought he knew broken, through any influence he possessed, or by lest I fall to the earth entirely !" means of any arguments or protestations he could advance.

He had dreamed, in his blindness, that he had a I am not her mouthpiece, of course; but I will not good cause! His evidence was all in—he had argued suffer this opportunity now to pass without advising | get up from your rest, Lucie."

so gratefully acceptable to Eugenie. Mr. Leighton eloquence—he had enjoyed the benefits of a patient found himself at the residence of the ladies, re- and impartial hearing-but the judge had decided solved upon a free confession of his feelings and in against him—the flat had gone forth adverse to his tentions toward Eugenie Erfinest. "Love laughs at interests and wishes, and he was too good a lawyer locksmiths;" so he does, occasionally, at youthful to appeal to any higher court, when it was, unfortunately for him, so apparent that the original judgment would surely be confirmed!

Eugenie deemed the present occasion no fit time for the urging of her plan to favor Lucie's claim a few minutes of common place chat, the young upon Leighton's notice. He thanked her for her good wishes, and rose to retire.

"You will come to see us often, Mr. Leighton?" she said, "will you not?"

"I have not the power to avoid it, if I would, madame," he answered.

"But you cannot permit this disappointment-if it be such-to interfere with your good intentions, after what I have so frankly said to you, Mr. Leighton. I feel certain."

"No, Eugenie-I will not complain. I would it were-I would to God it could be-otherwise. After your confession of this evening, I will not murmur. I embrace the offer of your continued favor and friendship, and will endeavor to deserve your good oninion of me. Make my regards to madame, and Miss Lucie, whose absence I regret to night. I will call again. Adieu!"

Eugenie permitted him to take her hand, and Leighton retired honorably, but sorrowfully, from the field.

CHAPTER XXVIII. A PRESH PROPOSAL.

When young Leighton stood ready to take his leave of the ludy to whom he had so frankly but so rushly committed himself, he hesitated a moment on the threshold, as if he had not yet said all that he desired to say. He halted, because he knew that the lady possessed a highly honorable and judicious perception in such matters, and he did not wish to offend her nice souse and judgment. But still he lingered.

"Can I assist you, Mr. Leighton?" inquired In genie, who observed his embartassment.

"I don't know whether to suggest it, or not-for I think I can rely on your discretion in the premises, and the proposal may prove offensive to that delicate sense of honorable conduct which is a characteristic of your daily life, Eugenie. But-if you agree with me that the subject of this evening's interview shall be kept a secret, strictly between ourselves, I shall feel grateful to you for the permission."

"There is no possible need that it should ever be referred to again, Mr. Leighton; and I fully appreciate the motives which have suggested this hint on your part. I assure you, I do agree with you in this particular, and you may rely on my silence."

The proposal originally made by Leighton Madame Erfinest, was never heard of from that mo-

After the lapse of a little time subsequently to warmly attached to Leighton; and, while she knew this meeting and frank explanation, the visits of that the fair sister of her lover was fully worthy of Leighton were renewed once more, and he became a him, she also felt, that it was a desirable match for constant caller again at the residence of Mrs. Du-Leighton. She had supposed, also, that the visits of mont. During these pleasant visits, he was per-Mr. L. were directed in that quarter; never sus mitted to enjoy the uninterrupted society of Eugenie pecting that he would torture her late civilities and Lucie, and scarcely another month had elapsed when his attentions were directed more especially than hitherto, toward the pretty and agreeable Lucie

Every possible encouragement that friendship and courtesy could suggest to the quick mind of Eugenie furtherance of the now plainly growing and health ter and the sister of Captain Louis. Rides and walks, and excursions and parties innumerable, were got up for the purpose of keeping the youthful pair in continual association with each other; and Eugenie watched the progress of this attachment with the highest and most satisfactory enjoyment.

Three months after the interview that had terminated so unfavorably with Leighton, in Eugenie's case, the young lawyer found himself once more alone with her, and in confidential friendly inter-

"I have reason to believe," said Leighton, "that my attentions to little Lucie are not disagreeable to her, Eugenie."

"And so have I, Mr. Leighton," said Eugenie. quickly.

"But you will not have forgotten, too, that on another certain occasion, (which I need hardly hint at) I was quite as sure that my companionship would be as acceptable to another lady. In that instance, you remember, I committed an egregious mistake, though!" he continued, with a friendly

"We will not go back, if you please," said Eugenie. Let the past be forgotten. I am certain that Lucie favors you, Leighton, and she is worthy of all your thoughts and your favor, in return. She is well educated, sound in heart, refined in her sentiments. and respects you for your moral worth. She would Eugenic none the less ardently after listening to make you a more fitting companion than I could have been, because she has that to bestow on you He saw that her affections were in another's keep- which I had long since parted with-a heart, that I

"So I have believed, Eugenie." But I had made one unfortunate mis-step on the ladder of prospective her too well to believe that her pledge could be happiness, and I have feared to move again, as yet,

"You need entertain no such fears, I think, Leighton. Lucie is of age, and she can answer for herself. his case with his best rhetoric and his most ferrent you that it would be a source of genuine happiness

to me to know that you could appreciate her, and that you should love her as she deserves to be loved; If you can win the hand of Lucie Dumont, my word for it, Mr. Leighton, she will prove a brighter jewel in your casket than you have yet conceived of. I am your friend in this matter, believe me; and I repeat it, Lucie is worthy of your best devotion."

"And Lucie has no other friend, whom she will introduce to me, when I may ask her to acknowledge me her suitor, Eugenie?"

The lady smiled, and answered that she knew of no such rival.

Charles Leighton resolved to try his fortune with Lucie Dumont: and he went to his lodgings with the determination to make a fresh proposal in that quarter at an early day.

Eugenie had kept the subject matter of her own affair with Leighton honorably secret. Lucie never suspected that the man she so honored had ever been a suitor for Eugenie's hand, at all. On the contrary, she had always appropriated his attentions to herself; while Eugenie had been constant in her endeavors to turn all this over to Lucie's account, and the latter had made the most of her opportunities.

Charles Leighton embraced a moment, when he afterwards found it convenient and timely, to inform Lucie that he had long entertained a passion for here He told her how he was pecuniarily circumstanced, what were his prospects, how eincorely he loved her, and asked her if she would marry him, at a proper time.

Lucie blushed and encouraged his hopes. She consulted with her mother and with Eugenie, both of whom were highly gratified with this very respectable and apparently fitting offer for Lucie's hand; and three months before the return of Louis from China. his sister Lucie was the affianced bride of Charles Leighton, Esq., barrister, and counsellor at law.

Thus terminated all further fear of importunity" from Leighton, on the part of Eugenie, who under stood the youthful attorney's character thoroughly, and who had effected the accomplishment of two important objects, through the same means. She had: secured the preliminaries to a substantial match bo tween Leighton and Lucie, and she still retained the valued and valuable friendship of a gentleman of family and repute, whom she had respected very highly, from her earliest acquaintance with him, in England.

Lucie Dumont stepped with a prouder step than had been her wont. She loved Leighton warmly, and she was too happy to feel that she had won him over to herself. And he soon found that this choice: was a good one. Lucie was a sweet girl-ardent. graceful, affectionate, winning in her deportment and manners; and the happiness of herself and her for ture husband was lasting and sincere.

Mrs. Dumont had cause, indeed, to bless the hone at brought Eugenie Erfinest to Through her influence, Lucie had secured a good husband; by means of her liberality, the family, had come to be respected and beloved by those with whom't they could never otherwise have associated; her interest in Louis had, unquestionably, been the cause of his late important promotion; and she new! looked forward, with confident, assurance-from the circumstances that had transpired within her own; observation-to the hour when her loved and only son should be united in marriage with her beautiful; benefactor and constant friend.

Other letters had been received by the family, of late, from Captain Dumont. He had been highly successful, and the time approached when he would return again to England. - He had now been absent: eleven months, nearly; and the Ellingtons would look for the arrival of the "Queen" in a few weeks, if nothing untoward should intervene to prevent.

Eleven months is a long period of time; and when the parties thus separated begin to count the weeks. and the days, and the hours, that pass by, anticipating, constantly, the return of those in whom they are thus interested, time lingers tediously.

CHAPTER XXIX. NEWS PROM ABBOAD.

The family of Mrs. Dumont-herself, Eugenie and Lucie-in company with Charles Leighton, who had now become an acknowledged intimate of the home circle, and who passed most of his time in their society, were sitting together at dinner, one beautiful. clear day, late in November, 17-, conversing upon the subject of the absence of Louis, and speculating upon the probabilities when he would be with them

"The Ellingtons informed me," said Charles, that he would certainly arrive within a fortnight. now."

"That will be too early to expect him, I think," remarked his mother. "You know I keep an account of his ramblings, and he cannot well be here, I think, much before Christmas time."

"He was to leave Calcutta, homeward bound," added Eugenie, "less than ninety days ago. He would stop at St. Helena, and I suppose that the average voyage home is some four months—is it "remother?"

"You are correct, Eugenic. I shall not look for him much before the end of December; though, in his nice, new ship, he may make better time than

ordinary." "I think," added Lucie, happily, "I guess he will be here in a very few days, now. I am famous for my dreams, you know, mother."

"Yes; but the result of your dreams is generally just the reverse of what you prognosticate after you

"Well, I am now about to prophecy once more. I

dreamed that Louis had been gone from us a great while-"

"That is astonishing, truly," cried Leighton, "considering that he has been absent little short of a year."

"Now do you keep quiet, Charley, and let me tell my story,"

"Go on, then."

"Well, I dreamed that Louis had been gone a long while, and had got back with a fortune, and had given up the business of a sailor, and had got married to our Eugenie, here, and-"

"That will do, I think," exclaimed Miss Erfinest. at this point. "No doubt your dream must all be verified, very shortly," she added, ironically. " I wonder you do not set up for a secress, Lucie."

"Well, now, you see if this dream goes contrary. my lady. I will guarantee-"

At this juncture the servant entered suddenly, with a letter that had just been left at the door, with orders to deliver it to the family, in haste.

Lucie seized it, broke the seal, devoured its contents at a glance, and springing up, shouted merrily: "Joy, mother! joy, Eugenie! Joy, joy, joy!"

"What is it?" oried all. "He's come-Louis has come! What did I tell

you? My dream is out. Here, read, read!" The note was from the Ellingtons, as follows:

" MADAME DUMONT-Very unexpectedly, the ship "Queen," but seventy eight days from Hong Kong, via Calcutta, has this moment been signalized in the harbor. As the tide is now at the early flood, the vessel will be up in a short time; and we take pleasure in inviting you to our lookout, if agreeable to yourself—and the young ladies at home—to see your son's ship as she enters port, after a very highly successful, and extraordinary quick voyage from China. Respectfully, &c.,

ELLINGTON BROTHERS: Tuesday noon. "Order the carriage, instantly," said Eugenie, as

the servant tarried for a reply.

"Send our respects to Messrs. Ellington, and say that we accept their invitation with great pleasure. and will attend them directly," added Mrs. Dumont.

And within half an hour the mother, the sister, and the betrothed of Captain Dumont, attended by Leighton, were seated in Eugenie's private carriage, on the way to the pier, where, within a twelvementh, they had bid adieu to the son and lover.

The "Queen" had hove in sight but a few minutes before they reached the dock. The Ellingtons were expecting them, and they were immediately shown into the observatory of the merchants, where a fine view of the harbor could be had from the cone. The company were furnished with glasses, and a sight that went to the hearts of that happy trio of ladies, was presented them in the still, far-off distance.

The breeze was gentle but steady from the southward, and the ship came up before it with all sail set, from deck to truck. It was a glorious sight in itself. But, ah! how full of joy and promise and gladness was that scene to the fond hearts of those who now watched the progress of that vessel to the shore, on board of which was the object in which were centred all the future hopes of the mother, the lover, and the sisser.

In the last year, or less, Captain Dumont had visited China, where his outward cargo, to Calcutta and Hong Kong, had met with a ready and profitable sale. In addition to the freight he took from England, he had a plentiful supply of specie, for the purchase of a return cargo; and he found his facilities such, through the credit of the Ellingtons, and as partial owner of the "Queen," that he was enabled to procure a full return freight, of teas, and silks, and gunny bags, and opium, and spices, and shawls, amounting to an immense value, making in the aggregate, by far the choicest and most desirable return shipment that was ever brought safely into the port of Yarmouth. The market was quite ready for his arrival, too. Prices of teas and silks were then at the highest ruling rates known for many years; and no accident, no injury of any kind, had occurred to qualify the value, or impair the excellence of the merchandize with which the "Queen" was so heavily laden.

From the hour he left port, to the moment when the order was given to "let go the anchor" in the stream'off Yarmouth again, not a spar had been sprung not a rope had been parted, not a sail had been torn. He had been eminently prospered by wind and weather, and his health, and that of his orew, generally, had been remarkably good. With such good fortune, with such a freight, and with a grateful heart, Captain Dumont now stood again upon the quarter deck of his noble ship, as she came onward steadily and gallantly to the long wished for haven of his hopes and his ambition.

The "Queen" approached, and sail after sail disappeared at the word. As she passed up to her moorings, through the large fleet of merchantmen and coasters that were at anchor in the harbor of Yarmouth, cheers upon cheers rang out from the sturdy lungs of the various crews who beheld her in her dashing sea dress, with streaming flags and flowing tail, moving on to her temporary anchorage once more, before the gentle breeze that presssed her

The telescopes of the ladies were turned steadfastly upon the ship's movements, and every eye in that loving party sought for a glimpse of the form of the gallant captain. Dumont had improved in his personal appearance during his absence, and he had already donned his best shore dress for the occasion-for he determined to proceed to his home directly, the moment the ship came to anchor. But, as yet, he was not to be discovered.

A mile from the shore, the jib and foresail suddenly went down, the bows of the "Queen" turned shoroward, a sharp order was given, a splash was seen, and the ship rounded up safely and firmly, at anchor. The captain's boat was immediately lowered away, and a cry from Eugenie, "There he is! That is Louis!" told the rest.

In a few minutes the boat arrived. The ladies had been escorted to the end of the pier, to receive him, and Louis Dumont landed-in the arms of his mother, his sister, and his betrothed.

They instantly entered the carriage; the crowd of friends who witnessed this exciting scene sent up these ringing cheers of congratulation, and they were driven at once to the residence of Madame . Dumont.

CHAPTER XXX.

BUSINESS AND PLEASURE.

As soon as the first outpourings of joy and gratuclation had passed over-when Louis had asked and _ answered a hundred questions about the past and present—when he had pressed to his warm heart the object of his constant veneration, his dear mother, and had kissed away the tears of joy that the ship, for the benefit of Dumont, was now ex- two couples-Louis and Eugenie, with Charles and

tons, his partners and friends.

return, but they gave him an hour or two to the en- nic for this favor, but until she now gave him the dearments of his family associations. As soon as details of her plan to serve him, he was not certain he appeared, they greeted him cordially, and then to whom he ewed so much. proceeded at once to business.

sell you a share in the ship."

"I appreciated your proposal, Captain Ellington, I remember, but I had not the means of purchasing at that time, you recollect. I now have to thank you of her happiness. She had seen worse days than for the preference you then gave me, and I indulge misplaced.

"You are right, Dument. So good a voyage has never before been made from this port; and the marriages of the four persons who had so curiously cargo you have returned with, could not come in a been brought together, and all was joy and prospecmore auspicious time, at least within my remem- tive happiness at the widow's dwelling.

"I am happy to know this, gentlemen."

Yes, the price of teas is now at the maximum that has been known for years; and your supercargo purchased them low, we notice by your invoices. In silks the market is just now active, and the supply very limited; we shall do admirably well on these. Your gunnies are also in excellent demand, and the opium alone will yield us a very handsome sum. Be assured, we are more than satisfied with your trip, and your excellent good management; and we shall insist upon your remaining in charge of the "Queen" as long as you continue to follow the sea as a profession."

"Thank you, thank you. But, upon this latter point, we may as well understand each other: I shall go to sea no more."

"What!"

"No-gentlemen; my sailor-days are done. promised this before I ventured upon my last voyage, and there are those here to whom I am under obligations, and who will insist upon the redemption of this pledge."

"But, really-Dumont-"

"Well, we won't waste time now on this subject. The "Queen" will be hauled into the pier to-morrow; and, as soon as may be, we will have her discharged. I want an inventory taken of ship and effects, and I desire to have the details put in such a shape that I may know exactly wh re we all stand, and how much we shall realize by the voyage."

"We will have all these attended to, duly, captain. The sales of the entire cargo may be made in Her disposition suited his own temperament to a a very few days after she is cleared, as we have customers anxiously awaiting most of the goods. And do we understand you to say that you are desirous and that he intended it should be bestowed upon to dispose of your one-third interest in the 'Queen,'

"That is immaterial to me, at present. Perhaps yes-probably not, however. If a good master can grapes, in connection with his assumptions! be found to take charge of her, I may leave my money where it is. Of this I will determine here. after. Her freight list and present cargo valuation. according to my reckoning, is something like a hun-dred and twenty thousand pounds sterling."

More than this, captain. The prices we shall realize upon the opium and silks is considerably in advance of your estimates, probably. But, we great pleasure."

"The 'Queen' is a magnificent sailer, gentlemen, and is really a credit to her constructors.

"Yes, your voyage out and back demonstrates this fact, captain; and we could sell her, to day, at a very handsome advance upon cost and interest, notwithstanding the year's wear she has experienced."

"I will see about this, then, in a few days. I have now to go on board, if will you please signalize my boat, and give directions as to having her hauled into dock. We can get the Customs officers on board to morrow, and break hatches, at once."

"The sooner, the better, for us all," said Ellington; and a few minutes afterwards, the boat arrived from the ship, and took Captain Dumont destiny was thus being carried out, and though she back, aboard. The necessary orders were now given. and the "Queen" was put into dock. The next matters turned out as they did, in reference to her morning they commenced to discharge her splendid cargo, and within a week everything was in store; agreeably to Dumont's wishes. Her spars were then aken down, and she was forthwith put into the hands of the mechanics, for refitting, painting, etc., preparatory for another voyage, before the season should get too late for her to start profitably.

Louis now turned his attention to a little enjoyment with the ladies, and to relaxation from his common duties. He had been unable, hitherto, when temporarily at home-between his voyages-for lack of means, to enjoy much of shore life. He was now rich-rich, in his own right-far beyond the limits said nothing of his belief, felt sure that he had run of his most sanguine previous calculations; and he away with the girl he had abducted; and that he determined to look at the world as it exhibited itself on the land side, hereafter. He had now had an ample sufficiency of sailor-experience, he thought, and his mother and sister, and he would still have an ample sum left for his own wants. .

· He soon learned that Lucie had been betrothed for He was acquainted with Leighton's family connections, and knew his position in society.

Eugenie," he said, one evening, "we must n't permit sister—that soon was to be. her to get ahead of us, surely. So put on all sail, now; and let us get into the haven as soon as they of the "Queen" to Eugenie, or to dispose of it, as can report themselves. Whet say you, Eugenie, shall we not all be married on the same day?"

ried? Upon my word, you are in exceeding haste, 1

"I have waited patiently; and now I have the means to propose this with a becoming grace, I do so the more confidently, Eugenie. So, if you are disposed, I offer you my hand and fortune. Shall we and proved a most valuable and profitable concern to marry upon Lucie's wedding day?"

"If you so elect, dear Louis, I am content," said

Eugenie, more soberly. "Be it thus, then, Eugenie-and we will all go to surrounded by her children and their children-

church together." The matter of the secret purchase of a portion of

sparkled in the eyes of his Lucio and his Eugenie- plained to him, fully. Eugenie had taken this he shook the hand of Charles Leighton kindly, and course to aid him, when she found him fully rethen excused himself, as he had a duty to perform solved again to try his luck at sea; and it turned (at the earliest reasonable moment,) with the Eiling out a judicious movement, that secured to him a name and a competency for life, subsequently. Louis The old gentlemen were anxiously looking for his had always suspected that he was indebted to Euge-

A series of pleasant parties were now given at the "You have done famously, captain," said the hospitable residence of Madame Dumont, and Louis elder partner, "and you now see the truth of what began to enjoy life at home right heartily. As he I asserted to you a year ago, when I proposed first to became more intimately acquaintel with Leighton, he grew to esteem him proportionately to his true worth, and they became fast fri nds.

The good old lady Dumont was now at the zenith those she was now in the midst of; but her prosthe hope that you are satisfied that your confidence pects were now bright, and she was cheered by the in my scamanship and business abilities were not promise of the future continued companionship of all that was left her in life to love.

Preprations were being made for the approaching

CHAPTER XXXI.

THE DENOUEMENT.

The account of the "Queen's" first voyage was made up, after a few weeks' delay, and the goods were all profitably engaged, or disposed of. The value of Louis's third part of the ship was credited in his account at eight thousand pounds. His salary amounted to six hundred pounds. His share of the profits on the outward and return freight and cargo, (minus his debit of interest account,) reached the handsome sum of three and twenty thousand four hundred pounds! So that he now found himself safely harbored, at home, in command of over thirty-two thousand sterling-which would yield him, at the current rate of interest at the time, an income of nearly two thousand pounds per annum. This was ample for his needs, and, added to the wealth of Eugenic, (which she still held in her own right,) their joint fortune was a very handsome and sufficient property.

Lieutenant Mo'Leish had been called to quarters in another part of the kingdom; and Eugenie never thought it worth her while again to repeat to Dumont the details of that showy gentleman's adventure with her.

Young Leighton found that the exchange he had made, or rather the transfer he had made of his affections, from Eugenie to Lucie, was a very fortunate arrangement, ultimately. Lucie proved all that he could desire in a loving, faithful, devoted woman. charm; and he always contended, in his later experience, that his love belonged to her, originallyher, however he might have "flirted" with Eugenie! This was just as well on his part as any other declaration; and no one was disposed to allude to acid

The unfortunate history of Eugenie's father was never brought up, because she saw no occasion to explain it. The fact of her having been wrecked at sea, while in his company, then on her way to France and England, she often spoke of, and the particulars of that fatal scene were well known to Louis, who, it will be remembered, was at that time a sailor on board the "Raven;" and beyond this, will see to it all, and you shall shall have a detailed none knew, or cared to know, who or what she had account ourrent of the ship and ventures of the been. Her education had been well attended to, and voyage, within a month, at the furthest. In the she was an apt scholar. She spoke English excelmeantime, we shall honor your drafts for any lently well, on her arrival at Yarmouth; and since amounts of money that you may want to use, with that time, she had aimed to improve herself, so that she would now very readily pass for a native of the country, in ordinary conversation.

Mulech continued to preside over the smuggler band that remained yet in the passes of the Sierra d'Estrella, where heaps of, merchandise and hoards of riches were constantly being accumulated. The Abbe Dugarre returned to his "mission" at the castle, where he still dwelt, the terror of the menials and the tool of the lord of Esilrone-the same scoundrel at heart that he always was, and always would continue to be, there or elsewhere.

Antonio Erfinest had gone the way of all the earth. Eugenic sometimes became shocked as she dwelt upon the singular fate that caused them to be brought together, as lovers, but she saw how her mourned his loss, she deemed herself fortunate that. father's fate.

The "Raven," or her crew, were never afterwards heard of. The associates that "Ostrello ! left behind him at the Eyrie, believed that he had either been lost at sea, (which was the most probable hypothesis,) or that his vessel had been seized, and himself and crew assissinated, or taken into port as prisoners-in which latter case, they knew his schooner and property would of course have been confiscated to the government; and either supposition precluded the probability of his ever returning again to his camp. Malech, however, though he was still alive and safe, somewhere!

Among the effects which Eugenie reserved to her own use, after securing the two chests of merchanhis promise to his sweet Eugenie he was now willing dise from the wreck, were several pieces of choice to redeem. His present means would enable him to silks and satins, which were now brought into reprovide for the future certain comfort and case of quisition for the bridal dresses. Herself and Lucie were both to be attired alike, on the occasion of their nuptials, which were soon to take place at the residence of Madame Dumont. In the little box that some months, and he quickly approved the match, she had also preserved at that time, were several superb jewels of high value. A portion of these were wrought up and set in tiaras, necklaces and "But, if Lucie is about to slip off in this way, bracelets, and Eugenie divided them with her new

Louis proposed a transfer of the portion he owned he could at a profit, and pay her over the proceeds: but she declined it, on any terms. She had enough "Married. Louis!" screamed Eugenie, "me mar without this, she declared, and he was at liberty to do what he pleased with it. He finally sold it, and placed the funds at interest.

A new master was found for the ship, and she soon afterwards sailed for the east again. The Queen was kept in the China trade for several years. her owners.

joyment of all the comforts of life, and died at last amidst happiness and plenty.

Mrs. Dumont lived to a green old age, in the en-

Agreeably to the arrangements finally made, the

Lucie-met their friends at the dwelling of the mother, where the rites of matrimony were performed, and where the fortunes of the lovers were thus permanently united. A joyous gathering convened on this brilliant occasion. There were none who were acquainted with the parties most directly interested in this finale, who did not most sincerely "give them joy" on the conclusion of this ceremony: for rarely had it been the lot of men and women to be more appropriately matched than were the fortunate and happy brides and bridegrooms.

A tour to the north had, previously to the weddings, been arranged, and immediately after the ceremony, the newly-wedded people, with a brace of servants, departed for London, with a view to visiting Scotland and Ireland before they returned.

This trip was duly accomplished. They were absent from home some four weeks, when they at last returned and settled down, in separate establishments, in and near Yarmouth.

Mr. Leighton continued in the practice of the law, by which profession he rose to eminence. He never had cause to regret the course he took. As a wife and mother, Lucie Dumont proved all and more than he had anticipated; and there were no clouds to mar their future peace and prosperity.

After a few months of leisure, Louis became uneasy, and sighed for his old business again. Eugenie rallied him upon his forgetfulness of his promise. But still he longed to try it "only once more."

"What did you promise me, Louis," she asked, when you last returned from China?"

"I remember it, perfectly."

"What was it, then?"

"That I would not leave you again, without your permission."

"Without my free permission, was n't it, Louis?"

"I think you are right."

"Well, then, I assure you I shall never consent to it, under any circumstances. We have sufficient of this world's goods—we are happy and safe, on the land. You will never have my free consent that you shall again leave me, to go upon the water."

dedly.

And he never did. They remained in the enjoyment of their wealth, content in each other's society. And the happy and beloved Eugenie Erfinest long School, and lastly and samely as the bold champion had cause to bless the hour when was entrusted to of Cleveland's able clergy.

The second discourse, same as the first, was delivered to be second discourse, same as the first, was delivered to be second discourse.

Written for the Banner of Light. ON BABBATH MORN.

BY GEO. S. JONES.

Mothinks the meadows look more fair, And gayer tints the hills adorn, And flowers, more free, their perfumes spare Upon the still and fragrant air, On Sabbath morn!

It is the birthday of the week, And now creation, thed and lorn, Would seem a day of peace to seek, And Nature wears a rosy cheek, On Sabbath morn !

The forest birds more sweetly sing, In every tree, and bush, and thorn; The swallows circle twittering-The insects float with brighter wing, On Sabbath morn i

Then why not man, from troubles vilo. Relieve his mind, while joy is born-And let his spirit breathe awhile, And catch the glow of Nature's smile On Babbath morn I

Falmouth, Mass., 1859.

LITERARY PIRACY.

It sometimes becomes our duty to chronicle the adent of a "character" in the field of literature who evidently believes in the truth of that profound Western editor-"Facts is EVERY man's property!" Whether in a high and exalted position or in a comparatively low one in the intellectual arena, a disposition on the faculty "as the grand key stone to his expose, alpart of a person to appropriate the thoughts of others though we are at a great loss to know what it is, to his own "glory" is decidedly contemptible. Some- and where its locality, or what its nature. But, times men are deceived into it in their writing, by an nevertheless, this is his position—this the pivotal involuntary action of the memory; but even on that point and hinge upon which the whole philosophy ground how can we account for the fact the Frank rests. Now, granting that his "medial faculty" Lee, of Norway, Mo., remembered and wrote out involun tarily a piece like the following. We received from this individual, the piece below-purporting to be

Written for the Banner of Light. THE SPIRIT-LAND.

BY FRANK LEE.

There is a land mine eye hath seen, In visions of enraptured thought, So bright that all which spreads between, Is with its radiant glory traught.

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again. Its skies are not like earthly skies, With varying hues of shade and light; It hath no need of suns to rise, To dissipate the gluom of night.

There sweeps no desolating wind,
Athwart that calm, serene abode;
The wanderer there a home shall find,
Within the Paradise of God.

Norway, Me., Sunday, May 29th, 1859.

Now what we have to say of the above is, that whoever of our readers will take the trouble to turn to the 370 page of the collection of "Hymns for Christian Devotion—especially adapted for the Universalist Denomination. Edited by J. G. Adams and E. H. Chapin. Boston: Abel Tompkins, 1854"-will find the 564th hymn, under the head "The Better Land," to be the same as this, word for word! How are we to account for this-Frank's was written on "Sunday, May 29th, faculty" he is to account for everything, while in 1859;" the other-which is the same-was published five years before? Oh, fie! for shame! Frank, how could you "steal" from a hymn-book, of all things! Let us give you a piece of advice: The broad ocean of Hymn-books is sailed over by the men-of-war of all nations—there is n't the slightest chance for a gentleman with buccaneering proclivities to succeed-neither would we recommend you to try the more modern poets; but spread your sail, and speed off into the sea of the Elizabethan cra-there, amid some of the minor poets, you may reap a rich harvest.

We take occasion to say to our readers that we exhibit this specimen for the "good of the press" in general-as the police of our cities hang up the portraits of great rogues—for verily there is a man among us who not only depends upon the vignorance and stupidity of his readers," but also on that of the edi-

Go forward, Frank, like a bold disciple of Dampier and Morgan-let your banner stream from the mast, and with your port-fires blazing with poetic frenzy, sweep forth upon your prey-as the old song (which we humbly hope you may not at some future time take occasion to purloin) hath it:

"Then said the rover to his gallant crew— Up with the black flag—down with the 'blue' Fire on the main deck—fire on the bow— Fire on the gun-deck—and fire down below!"

WIT AND HUMOR .- "Ah!" cried Rabelais, with an hones

Written for the Banner of Light. THE SONG OF THE SPIRITS.

Pure is our peaceful land, Bestrewn with flowers, Thrown from a geutle hand To cheer the hours; We have no slient tears To mar our summer spheres, But oft in thought we listen to the song That from sweet cherubs doth itself prolong.

From amber fountains flow Waters that blend With pearls that lie below And lustre lend, And music soft breathes forth Of some fair spirit's birth-Or tells some tale, yet causeth not a sigb, Or wasts where cooling zephyrs with it fly.

We float where cascades fall. Sparkling and bright: Or where good shepherds call Their flocks at night; Or where pure children sleep, To soothe them if they weep, Or give them of that saving light a gleam Through soft pictures which mortals call a dream.

We impress the mortal In all bis sin, Showing him the portal To enter in, Where hope forever lives-Where peace her mantle gives-Where fields of truth before his eyes are spread, Lucing him on her flowery paths to tread.

Wo still our progress keep, Through spheres above. Bowing good, thence to reap His boundless love. Our mansions bright do loom-The entrance is the tombi Come! come then, mortals, and with one second We'll praise our Maker, mighty God, our Lord.

SPIRITUALISM.

The following is from the pen of Mr. E. G. Folsom, published in the Cleveland Plain Dealer, in answer to two lectures by Dr. Douglas, who made an effort "Then I will not go, Eugenie," said Louis. deci. to show that the phenomena of modern Spiritualism were of mundane origin :--

Twice now have we heard Dr. Douglas in his two public attempts at solving the mysteries of modern Spiritualism—once before the Teachers of our High

ered in the usual gentlemanly, gentle, and dignified manner. His cool and dispassionate style may be proportionate to the certitude of his newly discovered key, with which he, as he supposes, unlocks all modern, and of course all ancient mysteries, which have and still are holding spell-bound the deceived and

the deceiving.

He remarked, at the outset, that not until now have the minds of the world sufficiently ripened to receive the true exposition, and on this account has it been withheld, although he had been repeatedly advised to publish it.

We have most intently, and honestly, we trust, listened to what Mr. Douglas and others regard a complete expose of the whole thing. None, we trust, would more readily accept a rational explanation of this most interesting and important subject than ourselves; for! there can be no advantage to the immortal mind to be ensphered in the mists of error and ignorance.

As an object of inquiry none can be more intensely interesting, none of greater importance, than these phenomena of the nineteenth century, termed

Upon the threshold of our inquiry we are met with the two grand contending elements of aggressive thought, viz., Truth and Error, one or the other of which is to have the ascendency. Let us investi-gate, then, this as all other objects of inquiry, with great candor, manifest honesty, and a desire to know what is truth and what is error in the premises.

We will now state, as far as we are able, Dr. Donglas's explanation, what are his positions, and what his conclusions. He gave to Mesmer the credit of presenting him the key with which he claims to unlook the mystery. The doctor then brings forward a new faculty of the human intelligence—a "medial for the alleged phenomena of Spiritualism? As far as the argument is concerned, we are willing to call impressibility or susceptibility of mediums a "medial faculty," if it be wished, and proceed at once to

The doctor said that a theory to be of any value must cover all the phenomena. He also claimed for the "medial faculty" infallibility, and that by means of this faculty the medium could only echo back the ideas and thoughts of the inquirer. He went even further, and admitted that the mysterious mediumistic faculty could be exercised between parties however far removed from each other. Quite sufficient this: it sounds a little spiritualistie: at least it tends that way, and is all we want to prove the whole colossal theory of spiritual intercom munion between the two worlds. We greatly wonder, indeed, that the doctor should thus concede so much; but it may be accounted for on his theory of homeopathic medicine, which rests upon the great cardinal principle of "Similia similibus curanter" like cures like. So to upset Spiritualism he takes "similia" phenomena, thinking, perhaps, it would prove an effectual cure, but unfortunately we think in this case the "similia" implies the "similibus, the very thing which he has sought in his blunderbuss argument to overthrow.

apply the principle to the phenomena.

We will in the first place argue the question in a pure metaphysical point of view, and see whether the doctor's theory is true, and covers the whole sub ject, without calling to his aid spiritual intelligences, for be it remembered that by means of this " medial fact he never touched upon raps, tips, playing upon musical instruments, &c., at all. We felt a little curious to know how he could, on any "medial faoulty" theory merely, even approach a plausible explanation of one single "tup," to say nothing of other astounding demonstrations all over the world.

He affirms that this " medial faculty " cannot give us any phenomenon whatsoever, except that which is mundane, echoing and re echoing only the stale and prevalent ideas already possessed as the capital stock of human knowledge. Let us see how this philosophy will work. On his theory, where is the possibility of the world's progress? Then again, we are inquisitive to know how came immortality and eternal life to light as a part of human know. ledge? How, in short, has the idea of spiritual existence obtained in the minds of the entire human race? The idea itself is a living, inspiring, and omnipresent resident within every human breast: is constantly glowing and prompting to a higher and nobler life. Blot it out, and we are as the beast that perishes; but how comes it a universality with the race and the world?

Right here the doctor's theory failed, or rather. his principle of "medial faculty" was misapplied, for he had only to make right use of his key to have unlocked the vast storehouse of mind, wealth in the vast universeliums of thought and intelligence.

The doctor may have overlooked the fact, that the very idea of immortality was first lodged in the human intelligence, and is now constantly being recognized in the present as in the past experience and oride, as his friends were weeping round his death-bed, "if I history of the race, on the very principle which he were to die ten times over, I should never make you cry half claims to make use of the "medial faculty," which as I have made you laugh." is only man's centerstantial consciousness, upon which break the nighty waves of material and spiritual truths, remote or near, as dash the feaming waters upon the rock bound coast.

Does not every person recognize the fact of the real hereafter, as the baris of the ideal, resident in all minds of the world? But all ideals are copies of the real; and how could this have been imprinted, paint ed or pictured upon human consciousness, but by the beautiful, all perfect, and all Divine law of impressibility? or-in the language of Dr. Douglas, if it be er to him, - by the use of the " medial faculty?" for all that constitutes the difference between minds. in their more ready apprehension of human or spiritual knowledge, is owing to the greater or less sus coptibility to impression from all and any sources whatsoever.

Then, in a purely metaphysical point of view, we could not attain any positive assurance of the glorious future, except by the great fundamental principles of mediumship. The existence of the ideal in our minds, does but argue the real as a copy; and this most certainly implies visual contact, or sensing, which would inevitably lend to spirit intercourse between this and the world of our departed friends.

> From God through minds according to their state.
> There's no finality in highest heaven.
> More truth more light, more life, more blessedness,
> Grows, multiplies, unfolds, or is revealed With every change of state, with every new Consociation of accordant minds. Or split-union of love-blended hearts."

Again, we should object to Dr. Douglas's limita tion of the "medial faculty" to things purely mundane, for it would upset all Divine Revelation, demolish all religious of earth, make Christianity a farce, and all preaching vain. But no; his key works no eless beautifully and favorably, if rightly applied, to simply a record of the varied experiences of men in the exercise of their " medial faculties," whereby the curtain of immortal life has been frequently raised, and the glories of the future state allowed to burst in upon earth's enraptured and astonished vision. This is true of all Bibles and all religious under the whole heavens. It is seen in Fetischism, bowing down to "stocks and stones," it is recognized in Brahminism, where over 300,000,000 of intelligences are supposed o to mingle in human affairs : also in Mahometanism. where it is a part of their faith to believe in the at tendance of two guardian spirits upon every individual soul from its birth to its grave.
The Pagans, too, worshiped their heroes and sages

and constantly recognized their intercourse and pres ence. Same is true of the Jewish and Christian religion, which has always been a part of their be lief, if the records themselves are reliable; for one "angel appeared to Higar. three to Abraham, two to Lot, one to Jacob, one to Moses; one spake to Gideon, one talked with Zuchariab, one appeared to the two Marys at the sepulchre; one also to the virgin Mary; two were seen on the Mount of transfiguration, by Jesus, Peter, James and John; one spake to John the Evangelist, on the Isle of Patmos, &c.

How does the Doctor account for all these mani festations, on the philosophy of his "medial faculty," echoing only mundane thing. He does not, did not, and can not do it. Now, either these spirits, and other ers, before and since did appear, or did not. There can be but two alternatives, two horns to the dilem ma. Which will the Doctor and our brave clergy take? Will the Professor call this vast array of biblical testimony hallucination? Will he indeed say, that the millions of witnesses, contemporaneous with himself, are all deceived and infatuated? that human faculties are deceiving, unreliable, uncertain We should sooner say of the doctor, that it takes a great man to make a great mistake; and although his scalpel may lay bare lurking disease in the human organism, yet has it signally failed to reach the seat of difficulty, in his attempt to reveal the true diagnosis of Spiritualism. No; the subtlety of the soul's essence is too refined for the Doctor's chemicals, retorts, compound blow pipes, or minutest dis sections of the body; for the receding mind elements

"The soul is full
Of eyes, and hath more faculties of sight
Than day bath sunbeams or the night hath stars;
That it inth telescople powers whereby
To bring remotest worlds within the field
Of its keen vision, and a skill not loss
To amplify a dow drop, till it shines
Yaster than widest landscape seen below."

ever clude all such presumptuous efforts.

How absurd, then, to limit the gifts and powers of the human soul, which has yet but just begun to flash into action upon earthly planes. Why. too. attempt a resistance of mind-forces in supernal atmospheres, where thought flushes are, to clair voyant vision, quite as apparent as are the forked light nings' play athwart the material heavens, to outward eight?

We would again ask, in view of overwhelming We would again ask, in view of overwhelming period; but for man, the absolute type and epitome of array of truths and facts in Biblical history and the whole arcana of oreated existence, they have no present experience Infidel and Christian: upon such solution as to his origin. And for each separate which horn of the dilemma will Dr. Douglas and division and subdivision of animal life they have no the Rev. Clergy bang? They must come out and either subscribe to this most beautiful and sublime philosophy of spirit intercourse, or reject as spurious and absurb the so called word of God, or, at least such portions as relate to angelic and spirit com

Either these things are, or are not, manifestations from the other world. Who and what shall we believe? Shall we take the position that all this is mere hypothetical vagary? This would be infidelic. This is a question that God and the angel world are rapidly astening on for a decision, and it will not do to resist, for many a poor clergyman already have, and others soon will yield, to the sweet ministry of angels and their inspirational forces, when will come to pass a renewal of pentecostal days, and all hearts shall draw fresh enkindling thoughts and truths from vast fountains above.

How can these positions be cluded? Will the Doctor and the allied Clery claim that the Spiritual ism of the Bible is different in kind, and ceased with the days of Christ and the apostles? Healing, spiritual visions, trances, speaking in unknown tongues, visitations of angels, etc., were signs in those days, and the same is true of the present. To whom do these signs the better apply? to the minis ters of our Orthodox church? or to the humble me diums traveling as did the apostles of old, the length and breadth of the land, "taking no thought what they shall say, for it is given unto them the selfand carpenters, were the chosen weak ones to confound the wisdom and folly of the wise, and even so is it now: ignorant journeyman tailors and carnenters; young, delicate and unlettered females are called to the rostrum, out of whose mouths is ordained strength in the wisdom, knowledge, and lofty sentiments thus poured forth.

The clergy and all theologians now teach that "these signs" no more follow those who believe, belying the very Christ whom they worship and revere as the veretible God. It is true, we are sorry to say, that our churches have no more the "signs," but it by no means follows that "these signs" not exist and are as potent to-day as ever, because they are not seen in Orthodox pulpits. This may be the reason why the ministers, of whom we should expect better things, so stoutly oppose the outpouring of the spirit in these latter days-according to promise. We shall expect soon a new translation and exegesis of the Scriptures to accord and har monize with the new and wonderful theory of Dr. Donolas's "Medial Faculty," and all spiritual manifestations on the sacred pages of the Bible will be regarded merely the "visible forms of ideas" with no corresponding reality, and blank Atheism the saddening result. We beg simply to ask, in conclu-

"Is God asleep that he should cease to be
All that he was to Prophets of the past?
All that he was to Procts of old time?
All that he was to Hero-souls, who clad
Their sun-bright minds in adamantine mail
Of constancy, and walked the world with Him,
And spake with His deep music on their tongue,
And acted with His pulse within the heart,
And did or separet to outward sight to die. And died, or seemed to outward sight to die. Evanishing in light, as if the sur Gathered its image back into itself?

CORA L. V. HATCH At Dodworth's Hall, New York, Sunday Evening. Juno 19th, 1859.

[The Eighth of a Series of Ten Discourses by Mrs. Hatch on "The Beiences and their Philosophy." Reported for the Banner of Light by E. F. Underbill and A. Bowman.]

GEOLOGY.

We have chosen for our theme, on this occasion, Geology. We announced at the commencement of this series of scientific lectures that each especial department would have reference also to mental philosophy, that being the basis and source of the whole. We have endeavored to trace as fully as possible the exact rela-tions which each science has to the mind, or to men-tal philosophy; and also its origin in mental philosophy. One lecture on geology, is like one beam from the sunshine, and calling it a sun. It is no more pos-sible to give any conception of what geology is, of its various departments, of all its wondrous subdivisions and perfect harmony, in one discourse, than it is possible for you to conceive from one ray of light what the splender of the full sunshine is. Therefore, you must not expect too much. Our time is limited, and consequently we must be brief, and probably our lecture will not be so interesting in consequence of its being confined to one discourse.

Geology is taken from geo, signifying the earth; logos, the science of the earth; or geology, signifying the science or theory of the earth. This applies not only to the physiological construction of the surface of the earth, not only to such portions of the earth as are visible to the eye, not only to such as exist in the present, but all that appertains to the past. All that belongs to the history of the earth belong to geology. The Paleantological system is a biography of the earth, as history is a biography of the nations, and thus contains a distinct and positive outline of all that has occurred beneath the surface of the earth since the

morning of the creation.

Geology is that science, or that department of chemistry, which not only analyzes the different qualities and primates connected with matter, but also their construction; also such periods and points as they com-bine together to form the vast stratifications beneath bine together to form the vast stratifications beneath the surface of the earth; and all that constitutes that portion of the earth which is inhabited, the "land," is known by geology; and all that exists beneath the water, the unknown inhabited realms beyond the deep, where life is redolent with perfect benuty, and crystaline caves and coral palaces are builded, and deep forests and green bowers live—all these belong to geology. Though natural history and botany, and all the different departments of science claim these as their own, geology, in its strictest and truest sense, includes them all. It is then utterly impossible to conceive of the vast wonders and subdivisions connected with this science. We can only treat of it as a general thing, and confine ourselves to such illustrations as are absolutely necessary in pointing out and tracing perfectly the origin of the science of geology.

Chemistry was known in ancient days under the name of alchemy as a secret art, known but to the few and practiced in secret, with much mystery and ceremony.

and practiced in secret, with much mystery and ceremony. Astronomy was known to the ancient Egyptians under the name of astrology. But geology has had its birth within a half century, and even now is not fully established in the positive sciences. It does not belong to the world of fact, as astronomy does, nor does it belong to the world of positive experiment, as natural history does, but it belongs to the world of speculation to some degree. And the various theories of geological construction, and the various geological histories connected with the earth, are always subject to new changes from the sudden developments which are being made from fossil remains that from time to time are being discovered. Therefore, no fully established science of geology at present can possibly be known—from this fact that the various classifications of geologists and the various forms, divisions and stratifica tions, are always subjected to new changes; but the practical subdivisions of all those which are visible appear always the same, and can be classified and arranged in the sphere of facts. This may be done not alone, and not at all by what you read, for Goldsmith who was not a century ago the standard as a naturalist, now is known to have been in error. Lindley is the only and latest perfect botanist known. Cuvier, the French naturalist, has taken the place as the standard author in that department, and his experiments and discoveries are now quoted by all classes of scientific men; still many of his discoveries and invesscientific men; still many of his discoveries and investigations, through geologic and through various other investigations, have been proven to be erroneous. How, then, can it be possible, with the science yet in its infancy, to arrive at that degree of perfection where any positive rule or law can be laid down as governing the deductions of geology? There is something yet to be discovered, something yet to be unfolded in the world of science, so beautiful, so perfect, so consecutive in arrangement, that all the pages of the past history of the earth, and of the animals that have lived upon the carth, and even the origin of man himself, will yet be understood. will yet be understood.

Geologists profess to be able to trace through the various subdivisions and analogies connected with organized matter, the origin of animated nature; they profess to have discovered the exact period when the buman race originated; they profess to have discovered and classified all the various animals that exist in this period, and even that have existed from time immemorial: they have referred to each separate stratifica tion or division or system of geological development, some especial form of animated nature peculiar to that special origin; for it is proven by the absolute experiments and discoveries of geologists, that animated nature always accompanies the peculiar formations of soil which are found to exist, and that each and every age or period of geological development is accompanie by its own production of animated and organized life.

The first condition of matter is assumed by geolo gists, and by the latest and most reliable experiments to have been chaotic; and all the primitive gases which chemistry discovered are said to have been primarily in a choatic state; but atoms, as such, were unknown—atoms as organized substances, but primitive elements, or gases, in their own natural and inherent

The history of creation, as rendered in the Mosalo dispensation, gives to you no adequate idea of what creation is. Hugh Miller, whose imagination so far overlooked his reason that the two could not go hand in hand, whose thought so far transcended his earthly life that he could no longer remain when that burst th parriers that separated him from the invisible world he attempted to prove and in that attempt lost his life, that the history of creation, as given by Moses, and all the earlier developments connected with the understanding of natural history by Moses, and by Job, as recorded in the Book of Job in the Old Testament, as recorded in the Book of Job in the Old Testament, were in strict accordance with positive developments of geological science. And whether this can, or cannot be proven, remains yet to be decided. Hugh Miller's is the latest and greatest work in that distinctive department of geology. Others equally as eminent, probably more proficient in the science of geology, attempt to prove its inconsistency with early creation, and believe that the history of creation, as recorded in the Old Testament, was six literal days of twenty-four hours each; whilst Hugh Miller believed that there were long each; whilst Hugh inflier believed that there were one periods of time, whose hours might not be enumerated, yet which are recorded in the great book of created existence. This is a great idea. He divides the seven days and nights into seven periods of time, and makes his geological investigations correspond to the history of creation in the Bible. But this is not geology. The or oreation in the Billot. But this shot geology. In science itself, or the conception of the science, is yet but a thought. There are no standards of geologic investigation; there is no criterion through which to judge of truth and error; there is no perfected platform of geologic investigation; we have only the various

of geologic investigation, we have only the various subdivisions or systems, which are as follows:

First, the Silurian system, which is the first structure or system connected with the earth from its chaotic condition; next, the old red, known as the old red sandstone; next, the carboniferous; next, the Paleon oslitic; and thus on, up to the present, through various divisions connected with these separate departments. Yet these are all so subdivided and so changed, that each new discovery of fossil remains subjects them to being suddenly rearranged and arranged again, un-til geologists are themselves unable to understand which part of creation commenced first, and which was

last.
Goldsmith's order of creation, if reversed, would be true. Cuvier's order of creation, in his department as a naturalist. If reversed, would be true. Thus we have some, commencing from cause to effect, and trynave some, commencing from cause to effect, and try-ing to work outward to where creation ends; and other ers commencing from effect to cause, and constantly swimming over a surface of facts, without ever arriving at the cause of the facts or the conditions of their de-velopment. Both are equally in error, for to attempt to commence at the cause of creation, would be to go back to Deity, to infinite eternity, unknown, incapa-ble of being comprehended. To commence with the present, and attempt to reason from effect, where the whole earth and the whole structure of the earth is but a vast sea of facts, of results, and not the causes, is

by the absolute conceptions of the senses, can be de-monstrated; but such portions as cannot be reached by the senses, such portions as the mind alone is left to conjecture what they are, what the qualities that exist beneath must be disposed of by absolute reasoning. The theories of the formation and structure of soils, the stratification of rock, the various places all the stratifications of rock, the various minerals, all that is known of plants, all the productions of the sea, all the poetical construction of the coral caves, and th

The science of geology or chemistry, or the positive experiments of individuals, may classify and arrange such portions as are feasible, upon the surface, but the mind alone can penetrate beneath it—first, to understand the cause of construction of the matter; secondly, its adaptation to organization; thirdly, the first conscious conception of life; fourthly, the absolute origin of life; fifthly, each separate department and distinction of creation as traced to their origin. For we are of the opinion that each separate organization man, every one of the animals, each separate system in the floral kingdom—had a separate, distinctive and positive origin in the primitive elements which compose the carth.

The confusion which exists in all geological experithrough man, all that is known of geology. Though man contains each and all of the primitive elements, and though he feeds upon the kingdoms that are be-neath him, and his life is sustained by them: though the plants and animals assist in his growth and perfec-tion, the animals and man, or the animals and plants, can nover be joined together. There is no period of gelogic development, and no experiment, and no demonstration, which can ever prove it to the conscious, perceptive mind, who reasons not only from experiment, not only from facts, but from absolute causes in his own mind. Who can ever suppose that man is a composition of the animal and vegetable kingdoms existing beneath him? It can never be done. There must have been a positive, separate and self-existent principle, which caused each and every subdivision that exists in nature; something in the structure, something in the life-principles themselves, some absolute flat which belonged to the primitive elements, that caused all these various constructions. And as Hugh Miller attempts to prove, all good of the primitive telements, that the first cycles of creation as illo, exists in the form of plants, and the lowest order of animals; until, through successive ages and centuries, and ages of centuries, organized life might have been seen created. This is believed, in a degree is true; but geology by no means makes it clear at present.

If the world was so constructed, atom by atom, and if there was ever a time when the soparate, distinctive atoms of your earth were not your earth, there will be a

Geology claims not to measure time, but the periods of existence through which the earth has been formed, of existence through which the earth has been formed, and thus professes to reveal the composition and structure beneath you, and the conceptions of animated nature, and all the perfected beauty which exists around you; claims to trace it back to its first primitive condition and organization, and reveal the period of time when no thing of beauty or life, no vegetable, no flower, no animated life, could exist upon the earth, and it was a chaotic and burning mass, attempting to organizations of the provided into a negative. Figure thing, where health life and harmony might be proclaimed. We do not be lieve it. We do not think geology has ever proven it.

and do not think it ever can prove it.
Our theory of creation and that of Hugh Miller is entirely different. Our history of creation and that of Moses, as a theological geologist, is entirely different. We believe not in creation. We believe there is no we here not in creation. We believe there is no such word legitimately in the science of language. We believe creation never was, but always is. We believe that whatever exists now, has always existed, or, at least, its types have always existed. We believe that least, its types have always existed. We believe that it man exists now upon the surface of the earth, there was never a time that man did not exist. We believe, the birthplace of humanity; that Palestine or the Holy and we think through absolute reason we can were. and we think through absolute reason we can prove notwithstanding the professed discoveries of geologists, that each separate, distinctive order of animated creation that now exists upon the surface of the earth, had its type, or its absolute symbol, or counterpart, from the earliest periods from which geology can date. We believe that no fossilites have ever been found which do not distinctly prove that, to the earliest of the organization of the earth, there were some forms of life, and that, although the present geologic forms which exist upon the earth may show a distinctive commencement, rise, progress and perfection of all that exists now, other discoveries prove that still beyond these, and interlaced with them, were separate and distinctive

Therefore, to render geology a science, and a science which can have for its basis absolute, fundamental prin-Therefore, to render geology a science, and a science which can have for its basis absolute, fundamental principles of organized life, it must not profess to deal with creation; it must not profess to deal with something which it knows not of, but must confine itself strictly to the perfection of experiments and investigations; must confine itself to the classification of such things as belong to the world of the senses, or it can never be a science predicated upon true mental philosophy. If the monstrosities that were formerly connected a science predicated upon true mental philosophy. If the monstrosities that were formerly connected a science predicated upon true mental philosophy. If the monstrosities that were formerly connected with the lower order of the present era of creation, have now become modified, perfected and harmonized, until a wondrous symmetry exists between every order of creation, from man in the animal kingdom, down to attendance to the lower order of the name of creation, from man in the animal kingdom, down to attendance the lower order of the present era of creation, from man in the animal kingdom, down to be the world of the kingdom spieces. that belongs to the sphere of mind, to mathematics, to astronomy, to the deep workings of the higher sciences; but geology belongs to the world of fact. A geologist cannot tell you, and make you believe—if you are a theologian—that long previous to the so-called commencement of creation, to the day of the Mosaic era. millions of centuries had passed away, and myriads of human beings had lived and died upon the earth. telling you so, you will not believe it. But go with him; go to yonder rock, and tear that away that is mod-ern, delve beneath it, tear away the structure, see the different stratifications, colitic and Peruvian, all that

is the neath—go even to the carboniferous.

In the structure of the universe you find a massive skeleton, huge in proportion, yet perfect in preserva-tion, fossilite. You know that since history, or the pe riod of creation, there could not have been a being thu perfected. Though the ancients recorded in the Bible in stances of gigantic forms, great properties of life, per fected symmetry; yet that records back to a period which Moses never dreamed of. You begin to doubt, but still you are not convinced. You must try for yourself—not physically, not to see it again, but attempt to analyze the structure which exists upon its surface. You find that the stratifications there are absence with the geologist cannot understand for surface. You find that the stratifications there are absolutely older than any period of time which is known. You find that still beneath that are more antiquated pe riods. And thus, by the absolute conception of thought, aided with material substances, you fashion,

thought, anded with material substances, you lashion for ages, the framework of creation. The difficulty with all geologists, in their respective, separate departments, is this: They confine them selves too strictly to one distinct department of natu ral history, or science, or geology. Prof. Agassiz knows nothing but fossils all his life; every thought which he has, every conception of creation, is based upon the specific department to which he has devoted his life. If he is called upon to reason upon a subject, he must fook on the shelf to see if the fossil is there. If he is called upon to think of creation, he must look in the catalogue to see if the scientific name is there. or the fossil is there. And thus his own soul, or thought, which is the originator of all science, be comes absolutely an encyclopedia of fossils, not of life. How can life be traced from death? and how can the author analyze or infuse them with greater thought, unless his own mind absolutely originates something, and puts it to these remains, and makes of them living, breathing, organized things? How can

wondrous and greater power.

Thus, even in the structure of science, the most minute and accurate details are essential upon which to predicate the first conception of the thought. So it is with all men in their distinctive departments, and geology has so many departments that differ in their respective organization and construction, and whose investigations many penetrate much deeper than the others, and with them absolutely form a vast science, containing theories, none of which can be relied upon because none are perfect, because each and every one are subject to a new change, with each new discovery

We must commence at the most central position try, but also that which is known under the absolute which divides the two, to attain the mental power organization of matter. But creation, as we have said either to progress or regress into the mysteries of creation, is attempted to be proven by geologic science. either to progress or regress into the mysteries of crea-ted existencies. Therefore, the central structure of the earth, or such portion of the earth as can be analyzed when creation commenced, what its especial qualities, periods and developments were; when mon leave crea-tion, and couling themselves to the investigation of things which always have been created, then the sci-

once of geology will be perfected.

Ind Hugh Miller, instead of endeavoring to reconcile science with theology, let theology reconcile itself, and gone on with science, he would have had no necessity of committing suicide. There would have been no thought too large for his brain to hold; there would and the poetical construction of the coral caves, and the no thought too large for his brain to hold; there would crystalline palaces beneath the ocean wave, all the nountains that tower high above the earth and scent to creeds to the large capacities of the universe. The crown the very heavens with their beauty—all these belong to the world of positive thought. or did not understand its principles, is not a matter of moment to scientific men. Theirs is the now, the world of present facts, the absolute revealments of a material book—a book of nature—which speaks londer in its revealments than any ancient record can do. Why, the universe itself is the embodiment of in-

struction; and your own earth, your own town, the seashore which laves your own continent, presents to you a greater book of revelation, a more perfect con-ception of the order of created existences, a higher degree of thought and wisdom, and perfectness of Deity, than Moses and all the prophets and ancient philosophers have done. And yet geology is in its infancy. Though all the crystalline formations in the depths of the sea can be read; and though all the in-habitants which dwell beneath the waters can be clasments, arises from the attempt to trace in man, and sified and caffed by their names; though all the plants through man, all that is known of geology. Though which grow there, and have their origin deep in the man contains each and all of the primitive elements, bed of the sea, can be classified and named; though all the grass which you tread beneath your feet, and all the construction of the various trees, and all the beautified structure of the earth, and all the strata of precious stones and ores—though all these can be un-derstood, still there is a greater depth, and a more perfeet construction of science, which shall make geology as bright, as perfect, and as true, as mathematics is; which will lead you, not to the world of speculation. where you suppose such and such must have been the case in the order of creation, but to the world of knowledge, where you know it must have been so

Mathematics is so positive, that there can never be a mistake in anything that belongs to it. Geology is so uncertain, that every hasis upon which it now rests may, by some new revealment, be torn down, and all the splendid structures which spendid intellects have created in its sustainance, may totter and fall to the structions. And as Hugh Miller attempts to prove, all geologists believe, that the first orders of creation, as that it will not longer be confined to the world of exemplified in the primitive elements, have, through a long series of successive ages, advanced, progressed, and been perfected, and more or less beautified; until at last, the first, smallest conceptions of animated or organic life, exists in the form of plants, and the lowest order of animals; until, through successive ages and centuries, and ages of centuries, organized life might have been seen created. This is believed, in a degree is true; but geology by no means makes it clear at present.

If the world was so constructed, atom by atom, and will all the separate and distinct species of the animal will all the separate and distinct species of the animal. earth. When geology is perfected, therefore, we say oms of your earth were not your earth, there will be a then alone, will the structure of the earth be underpose your earth will be destroyed. It is a structure of the carth be underpose your earth will be destroyed. time when the separate, distinctive atoms which compose your earth will be destroyed. If there was ever a stime when, as an organization, as a positive world, as a self-revolving planet, your earth was created, there must also be a time when, as a self-revolving and perfecting planet, it will not exist.

The will be at the structure of the earth be underposed, until all its various formations, all its beauty and symmetry, all the interweaving of perfect laws which are not inconsistent with each other, but absolute and positive, and capable of being domonstrated, be known, understood, and as familiar as household words. If you have over made as a supplied to the property of the earth be underposed to the property, all the interweaving of perfect laws which are not inconsistent with each other, but also self-revolving and perfecting planet, it will not exist. mistry, if you have ever understood one department of natural history, if you have seen the birds, the fishes, the fowls, all the forms of animated life, remember the towns, at the forms of animated life, remember that they are each and every one but living in the vast book of nature; each containing not only what is living in the present, but a record of all the past.

And geologists need not dive down into the depths of the earth and read what the fossils say; they need

not tear up the various formations and structures, and see what the stratifications say; they need not venture into the sea to hear what its inhabitants say; they need not dive down into coral caves and palaces where fairies seem to dwell, to understand the perfected beauty of the sea and its organization. But upon every leaf which is presented to the eye, and in every form which is visible in animated nature, and in all things which live upon the surface of the earth, you have the written embodiment of the past history of nations.

Land was not first consecrated to the foot of man. It will be ascertained by geological science that the earth, or something which resembled your earth and had occupied its place, was never created, never had a com-mencement, and never will have an end.

Some metaphysical geologists, who reason always from speculation, and are endeavoring to make merit of geology, by which they may prophecy, have foretold that in time the human race would become extinct, and that is was gradually deteriorating, and that with the growth of intellect and thought, the physical must necessarily decay. History proves to the contray; geology proves to the contrary; for, notwithstanding the monstrous fessils that are discovered of giants, which existed in days gone by, the number of the human family, its universal power and physical strength,

the lowest creeping thing, and from the shrub or forest tree, down to the lowest form of created planetary ex-istence. And thus we find that in each separate divi-sion, and with each separate subdivision of the order of creation, there is always preserved a distinctive and

positive harmony.

The world, therefore, is not deteriorating, as regards its specific and positive developments, but always advancing, yet, in that advancement, forever adding in beauty, in power, in perfectness, in its atomic conditions. And though all the structure which is beneath you, and the geological forms which are at present dis-covered as belonging to the present vista or order of creation, may be said to be superior to those which existed previously, the geologist can never know what has existed in the primeval ages. He can only understand what belongs to the present absolute era in the formation of the earth, from the fact that the earth is undergoing constant changes. Volcanic changes and earthquakes, which are the safety-valves of this earth, exist, and there is no reason, no philosophy, no science

The geologist, therefore, is not the historian of the arth. The geologist cannot understand from his present atandpoint, any more of its construction, any more of its beauty, than those who know nothing of geology. He can only give you the facts of his investigation; he can only classify the various material structures; but as to its life, its consistency, its everlasting beauty or perfectness. lasting beauty or perfectness, he can give you no adequate idea. He is venturing too far when he attempts to predicate upon any known basis of the present science of geology what the future will be; when he attempts to tell, from any known basis of geology,

attempts to tell, from any known basis of geology, what the past has been.

Therefore, let geology be perfected. As we have said before, it is a science in its infancy; it is possessed of wondrous powers; it promises to be one of the greatest and brightest sciences yet known. It must be trained carefully. Men must avoid too minutely the distinctive details connected with it. They must avoid the separate departments as being preserved in themselves, that make of the whole science a grand and separate philosophy, wherein each separate division shall be philosophy, wherein each separate division shall be made to harmonize with the whole. And when some knotty question, or new problem which seemingly cannot be solved under a basis of general philosophy sents itself, then, having for their foundation abso them living, breathing, organized things? How can he ever understand what geology means, what science means, what natural philosophy means, what the history of the earth means? How can he ever conceive of all the vast structure beneath him? Through the aids of others in his experiments; for other minds, like Hugh Miller, grasp, upon the specific things and the minute details, which he has given, and endow it with philosophy of the science be not founded in truth, the resource and grasp reports.

We venture to prophecy that before another century has passed away, the present system of geology, as a science, will be absolutely overthrown, and in its stead a structure builded, predicated not only upon geology, but upon astronomy, and upon all the various sub-divisions of natural philosophy, and upon whatever is known of the chemical science. These will all be em-bodied in one system of perfected science—that science not only to embody the geological construction of the earth, but also the astronomical construction of the universe; also the chemical construction of atoms, and their relations to each other; and also the perfected Again; we have as the basis of geologic science not embodiment of life, and of its relations to every disalone that which is known under the head of chemis- tinct department of organized matter. Such a science

and such a philosophy will have for its predication not the present errors that exist, but mathematics, in which every atom, and every organization of atoms, can be traced by positive mathematics to their legitmate

source and origin.

We have given but an inadequate idea of what we intended to give on this occasion. We designed to refer more particularly to that distinctive department of geology which belongs to the construction of plants and animals, but we have not time. Therefore, at our next discourse we will continue to present the subject of which this evening's has been but a preliminary. and give a history, or our idea of it, upon the forma-tion of plants and animals, as harmonizing with geo-

IN THE SOUL'S TEMPLE.

BY WILLIAM WINTER.

logical investigation.

The star I worship shines alono— In silent grandour set apart; Its light, its beauty all my own, And imaged only in my heart.

The flower I love lifts not its face For other eyes than mine to see; For, having lost that enered grace. 'T would have no other charm for ma-

The hopes I bear, the joys I feel Are silent, secret and serone: Pure is the shrine at which I kneel, And purity herself my queen.

I would not have an implous gaze
Profanc the altar where are laid
My hopes of nobler, grander days,
By Heaven inspired, by Earth betrayed? I would not have the noon-tide sky Pour down its bold, obtrusive light, Where all the cho ds of feeling lie.

Deep in the soul's celestial night. Far from the weary strife and noise. The tumult of the great To-day. I guard my own serener joys

And keep my own sequestered way. For all the world is cursed with care; Has nothing sacred, nothing dear; No light, no music anywhere;— It will not see, it will not hear.

But thou, sweet Spirit, viewless Power, Whom I have loved and trusted long—in pleasure's day, in sorrow's hour—Muse of my life and of my song,

Breathe softly still with gentle voice,
In my soul's temple vast and dim;
In thine own secret joy rejelee,
With morning and with evening hymni

And though my hopes around me fall Like rain-drops in the boundless sea. I will not think I lose them all While yet I keep my trust in thee!

Written for the Banner of Light: 100 127-19 POETRY. Preparational Police Sugar 1811

BY PLOBIA. ... WING WE SEE

Poetry can no more be defined than can the breath of life. It can be felt, realized, but not fully expressed. It is that sublimated, ethereal essence that pervades the universe, that fills it with beauty, and makes it to smile as if in gladness. May we not go still further, and call Poetry the breath of the Infinite God? What but his breath, pervading the universe, could wake it to such glorious beauty? What but the breathings of Divinity could impart to our souls that keen perception of the Beautiful which brings to us such joy, that we feel, we know it is heaven-born?

Poetry is eternal, its origin divine-and blessed. thrice blessed is that soul that can recognize it in its beauty, and acknowledge its power. Pervading all things, it can yet be perceived but by those whose eyes have gazed toward Heaven till its light has flowed down into the spirit, those who never have wandered far from the Home of the Soul, from the innocence of childhood.

The Poet may wander far into the mazes of sin and earthliness, but he may not carry there the divine gift bestowed on him. From his pen may still flow words of beauty in faultless rhythm, but it is the body without the soul-Poetry is not there, and the spirit receives therefrom no holy inspiration. And yet I believe that no human soul is without a spark of this heavenly gift. In oh! how many hearts it slumbers and smoulders; but the time may yet come when a breath from Heaven will awaken it to life and beauty.

Behold the Artist-how his thoughts glow upon the canvas! The harmonious blending of colors, the forms of leveliness and grace, the scenes of beauty and of power there painted, how calm, how stillyet eloquent in their silence! The picture lives, it moves, it speaks to your soul, and finds there a awaet response, a glance of recognition as from an old friend, while you gaze upon it, reading it as a Poein.

Listen to the Musician! To his skillful touch the keys reply, clothing in sweet sounds the spiritstirring melodies gushing up from his soul, till the air seems like a sea of liquid music—and you wonder if the gates of Heaven have not been left ajar, so that the harmonies from the Unseen Land may steal down to our earth-home, a bright promise of future bliss. The Musician recognizes in his high gift the all-pervading power of Poetry-for Poetry and Music are twin born.

Oh, great and holy is the Poet's mission! If he would be faithful to his high calling, he must be "not of the world." He must dwell in the serene atmosphere of Christian faith, if he would catch these out breathings of the All Holy, and reach them down to earth. He must live so near to Heaven that its divine melodies can steal upon his soul, and its holy radiance rest upon his spirit. Then will his soul be draped in richest imagery, which will wave to and fro at every breath of Inspiration, and from his pen will flow the thoughts of angels.

But earth has many a Poet on whose brow no laurel wreath of Fame will rest, from whose pen no. words of rhythm flow, but who lives out the Poetry in his soul. To such an one, more precious than the wreath of worldly fame will be the "Well done" which he will hear when his earthly vesture is laid . aside, and he takes up the robes he has been weaving for himself in his daily life on earth.

The universe is full of grand, unwritten Poetry: it glows in every scene of Nature, and flows out in rhythmic numbers in the lives of the great and good. These Life poems, read of God and the angels in Heaven, will be read by all men when the veil of mortality shall be lifted from all faces, and in the light of eternity we shall be truly known.

Oh, reader ! if you would be a true Poet, a child of the skies, place as your model over before your soul that divinest of Poems, written out eighteen hundred years ago-the Life of Christ!

East Medway, Mass., 1859.

He who possesses the divine powers of the soul is great being, be his place whatever it may. You may clothe him with rags, may immure him in a dungeon, may chain him to slavish tasks; but he is still great. You may shut him out of your houses, but God opens to him heavenly mansions.

A retired schoolmaster excuses his passion for angling by saying that, from constant habit he never feels quite himself unless he's handling the rod.

"WHAT IS CARBON!"

Masses. Epirons-I will assent that carbon (possibly, yet doubtfully.) may be a compound, but not of oxygen, hydrogen and nitrogen, for reasons I have already sufficiently explained.

If "Philadelphia" abandons the field of facts, and goes into the field of speculation. I shall not follow him, but content myself with facts, even though they be the property of science (or knowledge), which he apparently ignores.

··Philadelphia'' amuses himself, and perhaps his readers, by making a curious suggestion about "talking learnedly." His paper upon the composition of carbon is doubtlessly intended for readers who like to hear men "talk learnedly." A portion of these would probably prefer to hear of the elements of water as oxygen and hydrogen, instead of "that 'ere stuff what water is made out on." With this belief, I spoke of "chemical equivalents," &c., &c., in terms to suit this class of readers. Indeed, I cannot suggest any form of expression which would convey my ideas more understandingly; and if "Philadelphia" will condescend to instruct me in this particular, I will endeavor to avoid his singular aversion to talking learnedly upon a subject which cannot well be spoken of in any other way, except by a person who does not know anything about it.

In "Philadelphia's" second article, in your paper of this week, are a few questions, which he addresses to me. Some of them do not have that importance which requires that they should be used in connection with the main question, (which is already answered.) but I will try to answer them.

*Doth matter motion give, or motion take?" Can motion be conceived of, independent of matter? Is not motion a function of matter and space, an inherent property of matter?

.Tell us what disposition plants make of the nitrogen In the air they breathe, and what becomes of the carbon contained in the vegetable food of animals?"

Plants absorb from the atmosphere only an inappreciable quantity of uncombined nitrogen, but may take up an apreciable quantity combined with hydrogen. in the form of ammonia, producing various nitrogenized compounds, some of which perform important functions as the future food of animals, while others possess peculiar properties, which give them value as remedial agents for the treatment of diseases. Nitrogen does not enter extensively into the structure of plants generally, but, under certain circumstances, it acts as a powerful stimulant to their growth; and of these cirfumstances the farmer takes advantage when he places the accumulations of his barn-yard around the roots of his growing crop; and the chemical agriculturalist, who understands the nature of these circumstances, concentrates in a bushel the power that the farm-yard

The peculiar functions of plants, as they relate to the atmosphere, are the removal of the carbonic acid which it contains, treasuring it up either as woody fibre, al-Dumen, starch, sugar, &c., &c.

The carbon in the vegetable food of animals is variously disposed of in its progress through the animal organization.

A very large portion of the vegetable food of many animals consists of indigestible woody fibre. This is rejected as excrementitious matter, and, favored by moisture, it soon undergoes the process of decay, assisted by the efforts of numerous minute flies and beetles. that seem to live for no other useful purpose; and in this process of decay, a very considerable portion of the carbon becomes carbonic acid, the part not so converted having entered into the forms of insects, or possibly of vegetables, through their roots.

The digestible portion of the vegetable food of anisnals, presents carbon in various combinations with oxygen and hydrogen, forming non-azotized compounds, such as starch and sugar, and also combined with nitrogen in the .. nitrogenized vegetable principles," a familiar example of which is the gluten of wheat. In this connection, permit me to say that it has been ascertained by experiment that any animal that is entirely deprived of nurogenized food for a few days, dies, though it be provided with abundance of the most nutritious non azotized food.

The carbon which enters into the circulation of animals, in vegetable food, is variously disposed of-a portion to renew structures whose elements are constantly changing, and a portion is oxydized (or burned up) to keep up the animal heat, and thrown off by the lungs, to become again the food of plants in the form of carbonic acid. We go a little further. The animal dies." The same changes occur in the dead body as e occurred in the living, with these exceptions Effete matter is not removed, and structures are not renewed; and the carbonic acid resulting from oxydimation of carbon escapes, incontinently, perhaps, in the pure gaseous form, or as carbonate of ammonia, inatead of being secreted from the blood by the lungs.

"Philadelphia" speaks of three constituents of water. Chemists generally recognize two. A certain Mr. P., of Worcester, Massachusetts, a few years ago proposed a theory, in which water was regarded as a simple element, and oxygen and hydrogen were regarded as water, combined with positive and negative electricity. I will not review Mr. P.'s theory in detail, for I presume he has abandoned it.

If water is presumed by "Philadelphia" to embrace three elements, he infers the third from the manner in which the union is effected between oxygen and hydrogen, or from the circumstances which effect their sepa-

We have other instances of the union of two substances, which, placed beside the above, would in most minds suggest a little different conclusion. Oxygen and hydrogen may be made to unite by a disturbance produced among their particles, by an electric spark, or by a blaze. The union may be also effected by means of a peculiar action some metals exhibit when brought in contact with mixed gases having an affinity for each other-and which is more markedly exhibited by platinum than by any other metal.

Affinities between other substances are developed in other ways. Thus the affinity between chlorine and hydrogen is brought into action by the disturbing influence of light, and the affinity of oxygen and potassium require only that the two substance be permitted to approach each other, under the ordinary conditions of matter, in order to effect their union. It is not necessary to bring forward a third element to account for the union of any two, when the inherent forces of matter are sufficient to determine its affinities.

This subject might be further extended under the question, .. Doth matter motion give, or motion take?" But I have no desire to develop impracticable ideas. I will only say that what I might offer in relation to the various manifestations of chemical affinity, where only two elements are recognized, uniting with each other through the agency of inherent forces, would certainly not favor the views that "Philadelphia" entertains of the constitution of water.

Se long as man cannot resolve matter into its PRI-MATES, and so long as he cannot with all his ingenuity and skill, devise any methods of separating from those primates what the Rev. Mr. Harris calls the "spirits of the primates." everything which man can originate or suggest as to the interior organization of matter, is speculation of the most unsatisfactory character, offering nothing practical or useful.

If "Philadelphia" bases his views of "clements" upon the doctrine of primates, and proposes to base the study of chemisty upon an analysis of the spirits of the primates, he will probably draw the thread of his subject so fine that it will present nothing tangible in this sphere of existence, and therefore it can only be clucidated in some of the "higher spheres," where it properly belongs.

But it is not necessary to tear down the whole structure, because here and there a more fitting stone needs to be inserted in the building. I will now take leave of "Philadelphia," he to pursue his speculations, while I content myself with the practical and useful.

JAMES LINES. Yours, Mohawk, N. Y. July 22d, 1859.

P. S .- In closing the above paper, in reply to "Philadelphia" and his theory of the interior organization of carbon. I thought it would be all I cared to write; but a few more thoughts occur to me which may be useful to "Philadelphia." and I will not withhold them from him, to indulge any false notions of consistency.

I wish to call his attention to one fact, or train of facts—the instability of all those compounds in which nitrogen is an element, especially when those compounds are ultimates of the animal or vegetable kingdoms. Analogy would certainly be as useful in teaching us to expect a similar unstable character in carbon (if an ultimate in the vegetable kingdom, embracing nitrogen in its interior organization.) as it would be in following his view of the subject. But carbon is one of the most intractible substances known, especially when not associated with other substances.

I do not at this moment recollect but one substance or compound among the artificial compounds of the chemist, that contains .. Philadelphia's" three hypo thetical elements of carbon, and this compound is known as nitrate of ammonia. Any person who has any knowledge of chemistry can easily ascertain that it is a very unstable compound, being resolved by a comparatively moderate heat into water and nitrous oxide, or other compounds of nitrogen and hydrogen, illustrating the truth of the general law, that all termary or quatermary compounds in which nitrogen exists as base, are remarkable for their instability, a character quite out of keeping with the character of carbon.

At this point I wish to make a suggestion to .. Philadelphia." which I thought of embodying in my first paper-and that is, "to demonstrate" his theory in a practical manner, and then give the result to the world. Many very excellent men who have preceded him in scientific investigations, have found by experience that we cannot always truly anticipate results, and in this case, it is quite probable, he places too much value upon his anticipations.

I will also suggest, without going into details, the manner in which he may practically demonstrate his theory in the laboratory, (for it must be so demonstrated before his theory will rank higher than the dreams of a speculative theorist.)

Provide a glass case, with suitable openings, which

may be hermetically sealed. Introduce within it a quantity of soil, containing the seed of some vigorous. rapidly growing plant. Provide the plant, in its progress of development, with such elements as are necessary for its subsistence, and when it has arrived at a suitable stage of growth, submit it to chemical analysis. The results of this analysis, together with the results previously obtained of the soil in which the plant was germinated, of the food with which it was supplied. and of the air or other substances rejected by the plant. will afford data for verifying the new theory, if true. This experiment may have to be repeated, with a variety of plants, before satisfactory results will be obtained: but the results will demonstrate whatever there may be of truth in the new theory of carbon.

"Philadelphia" has thus far treated his subject, as if the carnest, practical chemist were so devoid of expedients that he could not follow out in the laboratory cortain workings of nature in her laboratory; but in the present instance the proper expedient is offered him. and it is his duty to accept and adopt it in the further development of his theory, if he expects or hopes to accomplish anything lasting, practical, or useful, I can hatred of religion itself; but even if their hasty deassure him-and perhaps he knows it already—that in no other way is his theory susceptible of any satisfactory solution to those who have an interest in securing nor vittate the force or weaken the directness of that the highest and most incontrovertible evidences of a

I hope he will not seek to evade the responsibilities | quarelling with fate never will change it. he has assumed as a theorist, and that no difficulties. however vexatious, will be permitted to remain between him and a practical demonstration of his theory. If world has a right to demand the practical, not the theofacts which have any bearing upon the subject.

Written for the Banner of Light, FAITH AND KNOWLEDGE BY GEORGE STEARNS.

Much is being said in these days of free inquiry, in ridicule of such "articles of faith" as ultimate in theer assumption. Yet I opine that our disgust attaches only to the abuses of this word, and that its interior signification is not to be discarded from any rational mind.

Since dogmatism has usurped the place of rational demonstration for ages in the Church, and men have been urged to believe, as the only alternative of being damned." it is no wonder that the consequent disuse of evidence should occasion the intellects of many to sway at length from one extreme to another, and that such as were first emancipated from the yoke of eccleness; and, in this predicament, Faith is the only any man who suffers himself to listen.

saviour from despair. Some have betrayed their misunderstanding of the nature and conditions of Faith, by denouncing belief without evidence, and contending for something in the name of rational belief. Now evidence, if we do not misapply the word, signifies the form of Knowledge. and has no concern whatever with belief. The latter is not sustained, but rather superseded, by the former. To know is more than to believe. Knowledge is an irresistible conviction; whereas belief is a mere suasion. and may be either natural or artificial. In the latter must be true. This last is the condition of Faith: that fulness in belief, therefore, one has only to consider hether or not its motive be natural; fo whatever is natural is of Divine Authority, which, as will presently appear, is also the ultimate of human knowledge. To be rationally assured. I say; and when this point is

gained, we no longer believe, but know, The desire of happiness after death, is as natural as the love of present life; but to seek escape from Hell by means of the Christian Atonement, or that of imputed righteousness, is as unnatural as unreasonable, is the cause of all this? Why do the body of men cease and as unreasonable as to expect security from disease by wearing an amulet. Tell me why the newborn infant clings to its mother's breast for food and affection, and I will explain why every soul yearns for God and Heaven, long before it conceives any evidence of just like ourselves, and in no sense whatever any more their existence. This instinctive Faith is a Divine divine, or defiled? Why do men now allow themselves Inspiration, and so is the power of Intelligence.

of faculties whose efficiency we take for granted? Who of an inference? Yet the whole use of logic is exem- It is manifestly because of some good and sufficient plified in reducing a complex proposition to a simple underlying cause; some radical change in the structure edfevident, only because we have no power to question or at least in the popular mode of looking at things.

Bo far as his desires are to build up the temple of it. Every such truism is an element of Natural Faith, science upon a larger basis, I wish him every success. which Faith is the substratum of Knowledge; and Knowledge is perfected by this conception.

The proper rationale of instinct is Divine Tuition. Hence every element of Natural Faith is an Inspiration. or Divine impress, and all human Knowledge is founded in God's Testimony. But we cannot accept the testimony of a being whose existence we deny. Therefore, he who presumes to ignore God, should not pretend to know anything. Falth is the root of the tree of Knowledge.

West Acton, Mass.

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PULPIT INFLUENCES.

We read a remarkably sensible and direct article in the Boston Transcript, about ten days ago, on the manifest waning of the power of the pulpit in these days, and the reasons there were to be given for such a phenomenon in our social history. In our judgment, the facts were well and truly stated, and supported likewise by the most convincing parallel reasonings. In fact, the truth is no other than the same one so recently promulgated by Dr. Bellows of New York, at the anniversary of the Cambridge Divinity School; for which he accounted by stating that the press and society at large had taken into their own hands the real work which the liberal and truly humanitarian pulpits originally set about performing, but which the bald creedists never could or would perform. Hence, the latter are of necessity left out of account altogether; when a power, or a force, is no longer wanted. it manifestly ceases to be the power, or force, it might

That the power of the pulpit is on the wane, we think any candid mind, at all addicted to careful observation, must concede, however reluctantly. Sectarians and bigoted people will at once think to make their side good-for it is not much more than taking sides, in their view, at least-by declaring that we make such a statement, simply because we are glad of the chance of making it, and, perhaps, out of even a claration should happen to prove true to the letter, it does not in any way affect the truth of the statement, logic by which such a statement is supported. They. as well as we, must needs accept things as they are

once have been considered.

We have no better proof of the state of things, with reference to the pulpit, to which we allude, than what the pulpit itself confesses. The burden of its comhis theory be true, it can be demonstrated, and the plaint, in these latter days, is, that there is so lamentable a falling off of public interest in its own peculiar retical, demonstration, and a full recognizance of all the endeavor; that its efficiency is impaired at this point and that; that men do not now heed its ministrations as they used to do in the olden time; that the world is consequently growing more and more wicked every year; and that, in good time, it is quite safe to conclude it will be utterly delivered over to the pleasure of the evil Adversary himself. This is no pleasing picture to contemplate, certainly; yet it is a necessary product of the seed sown by the insufficient and unsatisfactory creed of rigid Orthodoxy. Confessions of this character, too, only betray the bad spirit of the creed itself, since they show that unless the creed can have the credit of the whole, and can have control of the whole, too, it will not deign to take up even with half. They show that the advocates of such creeds would be proselytes first, whether they did a worthy

work or not afterwards. Then, again, the "religious" papers-so called to distinguish them from papers purely "secular," as if everything in life was not deeply and truly religiousthe "religious" papers, we say, are counting over stastical authority, should glory in a bald infidelity, their losses numerically, in attendants on church serwhich, with one fell swoop, demolished both Hell and vices, or subscribers to their own columns, and serious-Heaven. But human nature recoils from this error; ly fall to lamenting the fearful backsliding with which for the soul conserves an inkling of its destiny, and the time is afflicted, idly wondering to what specific the heart cherishes an innate longing for what is cause it can be owing, and if the day of general convaguely termed . The Beautiful Hercafter;" though till | flagration and ruin has not at length come. The strain Reason can penetrate the mystery of Life, all is dark is a lugubrious one, enough to challenge the pity of

So that from both pulpit and press we have the sad story repeated, in all possible inflictions of melancholy, and with all imaginable terminations in the character and style of woe. If we were obliged to believe them, it would be a great deal better for us that we were removed from the reach of danger to-day, even at the risk of going out of the wicked world altogether. Some affect not to heed these notes of warning at all; not being able to explain the causes of this rapidly working change, they prefer to face the story at once, without qualling, and deny that there is anycase, bolief is likely to be false; but in the former it thing in it, or likely to be. But much the larger part understand its significance. It has a mysterious, an is, belief in Truth. To be rationally assured of truth- ominous meaning for them. It is the handwriting on the wall for all hollow and lifeless creeds, and that they begin to know; but where to go when they shall abandon their creed-that is the question !

Now what are the reasons for this rapidly diminishing power of the pulpit, and its ordinary accessories. over the minds of the people? This change could not begin and go on as it has done, and still is doing. without a good and sufficient cause; there is never a fruit, unless a seed has first been planted. Then what to attach to the Sabbath that superstitious reverence with which they were taught in their early years to contemplate it? Why is there not so much blind worblip, too, of "the minister." as if he were not a man the blessed solace of smiling, and talking pleasantly, Natural Faith, indeed, is the basis of all finite even on Sundays-when the custom was not to relax a Knowledge. For what do we know, except by means | single line of those rigid muscles that made the face of a religious man such an extremely flinty study-a will demonstrate a first principle, or prove the validity study, in truth, coming under the head of geology? one, or in making it as evident as something we call of men's faith; some revolution in popular sentiment,

It can be nothing less than these. Let us look at it CONVENTION OF SPIRITUALISTS AT thoughtfully,

The great want, or shortcoming, of the pulpit for the present times, lies in the fact that the preachers are not men of the time in which they live; they draw their sustenauce and inspiration alike from a dead past, and not from the living, throbbing, seething, and ever-restless present; they are behind the actual requirements of their day and generation; they full to keep abreast with their age; and, not choosing to take an interest in the signs of advancement and amelloration all around them, they go off groping and poking in the twilight of other days and far-back generations, and absolutely lose their temper because people now-a-days are not content with what barely sufficed for the men of a dozen or two

generations ago. We know that preachers and teachers suffer them selves to pooh-pooh at these charges against their progressiveness, and willingly ascribe them to the restlessness that is inseparable from any actual advancement whatever. But no matter for that. If they had any better argument to advance against these charges, they would be very certain to offer it. And the very fact that they are as yet not sensible to their own falling behind in the march of progress, furnishes conclusive proof that they are much further in the rear even than they thought it possible under any circumstances.

What men really want-when they know how much ministers fail to supply the spiritual food for which their developing natures hunger, they will not hesitate long to resort to new ones. All experience teaches that this is the way with human nature everywhere Hence, while the great majority of the Protestant pulpits have lost a good part of that influence which they are well aware belonged to them not many years ago, of the present day, who partake of its sympathics, interest themselves in its activities, keep up with the expanding movements that are going on all around them, and throw their lives heartily into the great stream of the present century. Such men are called the Chapins, the Beechers, and the Bellowses of the present generation of preachers. They are doing a noble work, because they are doing just what needs to be done by of their churches being empty. No fear of the echoes ceilings. The word they preach is the living word. The bread they break is the bread of life. The teachings they dispense enlarge the capacities of the human and thirsting. This country, and this age, need just such men, valiant workers in the vineyard. The peo ple want such men to teach them what is life, what is spiritual health and growth, and what is abiding peace and happiness for the human heart. There will always be help for the world, so long as hearts like these dispense so generously of their large and noble sympathies o those who are needy.

If the body of the clergy would but take the hint that is folded up in the success of these really efficient ministers, and in some similar degree endeavor to reach out and take hold of the sympathies of the masses, for would be little complaint of the meagreness of congregutions, or of the inefficiency and increasing uselessness of the clergy at large. We do not argue for vulgarity in preaching, or for dramatic effect in any way: but we ask that the men who attempt to instruct and limit themselves in their labors to attainments less taught or received, can with any propriety be considered a than these, ought to make up their minds at once that part of Spiritualism. preaching is in no sense their true and instinctive vocation. They would do more effective work at some-

These lamentations, confessions that they are also, are nothing less than proper and natural complaints, from the pulpit itself, that there is a lack which mere lamentations can never supply. The age requires new ries and bigots, and it may naturally be expected that liberalized people will flee from their preaching as rats desert a sinking ship; and they will do so, not because they are averse to the preaching of truth, but because for such preaching as they really want?

Celebration at Plymouth.

Last week, on Tuesday, the corner-stone of the proposed onument to the Forciathers was laid at Plymouth with imposing coremonics. A very large number of persons was complished with the aid of Masonic coremonies. Dinner was colored caterer, with which the twenty-five hundred persons who partook were altogether satisfied. Excellent speeches mark by our own Governor, N. P. Banks. It is estimated that at least five thousand people were on the ground during the day. Letters were likewise read at the table from the tending to clevate and spiritualize mankind. President of the United States, Edward Everett, Senator Douglas, and others. The latter gentleman alluded to the open assertion of the genuine principle of Popular Sovereigny in the little cabin of the May-Flower.

This memorial monument to the Pilgrim Fathers is designed by Hammatt Billings, the distinguished artist, of Boston, whose name will thus ever be honorably associated with the noble undertaking. We understand that profer committees will at once take in hand the business of collecting contributions in aid of the completion' of the monument, and that it vill be creeted just as rapidly as the funds thus collected will allow. The structure is to be entirely of Quincy granite, and ornamented at its angles with the statues of four or more of the more renowned of the Pilgrim worthles.

The People and the Churches.

In a discourse recently delivered by Dr. Kirk, in New York, in aid of the Boston Tract Society, after stating in general terms the condition of the masses in this country in relation to their religious advancement, he remarked that, out of a neaus of grace, and thirteen millions who could attend, but are living like heathens. In Maine, three-fourths are neglectors of public worship; In Vermont, four-fifths; in Con-necticut, one-half; in Massachusetts it is no better. Thus in New England, a section of the land as religious as any other, one half of the people are not worshipers of God, and do not icar His law or His Gospel. In the city of New York, If you should fill every house of worship, you would still leave two hundred and seventy-five thousand souls on the outside.

Next, he goes to work to show that what the great body of the people really want is truth; likewise, that truth is chiefly to be dispensed with the aid of the press. This is sensible. It has got to be admitted yet, even by those who get fat livings by preaching special creeds from pulpits, that the press is, in our day, the most powerful of all preachers. The people need to have the truth brought home to them-brought beore their own eyes, on the printed page. That will go where preached sermons might never flud their way.

Cora L. V. Hatch.

Mrs. Hatch did not speak at Music Hall last Sabbath, as our last paper announced she would. On arriving at Brooklyn, her place of residence, she was threatened with typhoid ever, and it was necessary for her to postpone her visit to Boston. It is expected she will be here next Sabbath, and fue notice will be given in the daily papers and by posters, we presume. We cannot speak with certainty on the matter at this time of writing.

22 We learn that Miss M. Munson, a well known medium of this city, will visit our friends in California next December. dane origin, why should we deny that they are what they

PLYMOUTH.

FIRST DAT.

The Convention assembled on the fifth instant in Davis's ifall. Plymouth. There was a very good attendance at the

opening. Dr. Gardner, the president, was absent, being indisposed; Mr. J. S. Loveland was therefore appointed prosident protom, of the Convention, or until the arrival of Dr. Gardner. Henry C. Wright, B. P. Shilliber and Hon. John M. Kinney were chosen vice presidents; A. B. Child, John Johnson, and B. H. Crandon, secretaries; A. E. Newton, B B. Brittan, J. C. Woodnian, Jacob Edson, Daniel F. Goddard, Henry C. Wright, committee on resolutions. This committee reported the following, which was accepted by the Convention:

DECLARATION OF SENTIMENTS. - While the Convention claim no authority to construct a creed for Spiritualists, or to adopt tests of fellowship for any sectarian purpose, yet in view of the manifold mistakes and persistent; misrepresentstions of anti-Spiritualists, both in public and in private, in press and in pulpit, its members feel called upon to exercise the manifest right of defining their own position, and setting forth their own sentiments, in so far as they profess to have any agreement. We therefore adopt the following statement as representing the views of this Convention on the topics therein specified: Finar. Who are Spiritualists? We recognize as Spirits.

ualists, according to the now common use of the term, all who hold to the one fact that human spirits have a conscious personal existence after the death of their physical bodies. they want it—they will be sure to have. If their old and can and do manifest themselves, and do communicate to those in the body, under suitable conditions. Beyond this on questions of philosophy, morals, thoology, reform, etc., we profess no full agreement and take no responsibility for each other's opinion or acts. We expect to see alike in these matters only as we arrive at like states of mental and sniribual growth. Nevertheless, we regard ourselves entitled to the name of Spiritualists in its full sense, only as we adopt and practice sentiments which are truly spiritual in their there are still a few whose teachers are thoroughly men | nature and tendency—that is, reflued, purifying and clevating. SECOND. What is Spiritualism? In its modern and re-

stricted sense, Spiritualism may mean nothing more than

the mere fact of spirit existence and intercourse. But it is

also often applied to a system of philosophy, or religion, based upon this cardinal fact. When thus applied, we would define the term as follows: It embraces all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny; also, all that is known, or to be known, relative to other spiritual beings, and to the occult forces and laws of nomebody—if not by one, then by another. No danger the universe. It is thus catholic and all-comprehensive. We deem this department of truth to be but partially understood by making sad-sounding music against their floors and even the most capacious minds on earth; and hence wide differonces of opinion exist among Spiritualists as to its details. Each individual is expected to form his or her own conclusions according to the evidences presented to the individual mind. In accepting modern evidences bearing on this subsoul, and never send away sorrowful ones hungering ject, we do not necessarily reject the ancient. Hence it is no part of Spiritualism to dony the truth or authority of the Rib'e-each Spiritualist being at liberty to place his own estimate upon the value of that, and of all other ancient records, Spiritualism, therefore, should not be confounded with the Harmonial Philosophy, so-called, of Andrew Jackson Davis; nor with the Delam of Dr. Hare; nor with the individual theories of any other writer, however prominent among Spirityalists; nor even with the teachings of disembedied spirits themselves, inasmuch as these appear to differ as widely in their opinions as do the spirits in the body. None of these are recognized by us as authoritative teachers, though each may have some truth, and that truth belong to Spiritualism. But while we undertake not to define Spiritualism in all its whom and to whom alone they profess to preach, there details, we yet agree in affirming that its grand, practical aim, is the quickening and unfolding of the spiritual or divine nature in man, to the end that the animal and selfish nature shall be overcome, and all evil and disorderly affections rooted out-in other words, that the work of the flesh may be supplanted in each individual by the fruits of the spirit, and thus humanity become a brotherhood, and God's will be done on awaken their fellow-men, shall be infused and informed the earth as it is in the heavens. Hence we emphatically dewith living ideas, with deep inspirations, with a lofty clare that no theory or practice which tends to abrogate devotion to divine principles for their own sake alone, moral distinctions, to weaken the souse of personal responsiand a never-dying love for humanity. And they who bility, or to give a loose rein to animal desire, by whomseever

Since man's Spiritual welfare, in this and the after life, is intimately connected with his conduct, his habits, his occupation and surroundings, as well as his beliefs and motives of life, we recognize all questions of Human Development and Practical Reform, as legitimately embraced in Spiritualism. flence, as carnest and consistent Spiritualists, we cannot full to take well directed efforts for such objects as the following:men, even in setting forth the application of old and lat, physiological reform in general-including temperance, everlasting truths. Give us such men, and the church. dietetics, anti-tobacco, and dress reform—to the end that our es will all be filled. But educate young men as secta- bodies may be made the most fit and useful habitations and instruments for the spirit. 2d. educational reform-that body, mind and spirit may be unfolded, healthfully and harmoniously, in accordance with their own laws, and by the use of the most enlightened methods. Sd. parentage reform -that every child may be secured its right to a healthful they want real truth, naked, undisguised, and not its and well balanced organism, and an introduction to life under mere simulation and counterpart. How long will it be favorable conditions. 4th, the emancipation of women from before the people will resolve, once for all, to pay only all legal and social disabilities—that she may fulfill her noblest mission, and be fitted to become the mother of noble offspring, as she cannot while a menial or a slave. 5th, th sholition of all slavery-whether chattel, civil, mental, or spiritual-because freedom is the birthright of man, and the indispensable condition of his best development. 6th, the establishment of universal peace-because contention, vioonce and bloodshed are the offspring of animalism, contrary posing coremonics. A very targe transfer of the Union assembled, and even the most distant States of the Union to the dictates of brotherhood, and opposed to man's spiritual were represented. The laying of the corner-stone was according to the dictates of brotherhood, and opposed to man's spiritual progress. 7th, theological and ecolosisational reform—because belief in error, and subject to authority, are unfriendly to provided in a mammoth tent by Mr. J. B. Smith, the famous human progress. 8th, social reform and reorganization on the principles of a brothen hood-because the present antagonistic and selfish relations of society are averse to man's were made by several Governors present, including one of highest welfare, and fall to meet the wants of his unfolding spiritual nature. Oth, in every other flort, general and specific, which commends itself to our individual judgments as

THIND. Relation of Spiritualism to Specific Reforms.

FOURTH. Organization. While we would carefully avoid combinations for any improper purpose—such as that of limiting individual freedom, controlling each other's opinion, or avoiding personal responsibility—vot we affirm the propricty and the desirableness of association on the part of those who agree for the promotion of any proper object in which they feel mutually interested. Among the more proper objects which may be named, are those of affording mutual aid and encouragement in the true life, promoting friendly and fraternal intercourse, and interest in each other's wolfare, and co-operating for the support of public meetings.

Remarks were made during the day by Mr. Loveland, Mr. J. Morton, D. F. Goddard, J. O. Cluer, Henry C. Wright, Mr. Durfee, Mr. Robbins, Mr. Benner, A. E. Newton, Mr. Lincoln and Jacob Edson.

At the evening session, Mr. A. E. Newton delivered a very xeolient, philosophical lecture, in which he gave reasons why he was a Spiritualist. He said that the evidences of the truth of Spiritualism should be treated the same as the evipopulation of thirty-four millions in the United States, it is dences of any other truth. The question of Spiritualism computer that five millions are in regular attendance on the should be treated precisely as other questions. There are reasons why evil persons love darkness rather than light on this subject. To the pure and good nothing can be received with greater joy and hosannas of thanksgiving.

If Spiritualism be a fact, it is not new; it goes back as far as the history of the human race. It is a fashion of the Christian world to ignore and oppose the whole subject of spirit intercourse.

Skepticism is the high road to positive knowledge. It is a prominent fact that those who have become convinced of Spiritualism, and have been the most powerful skeptics. now give their testimony in favor of Spiritualium as more valuable.

He spoke of the development and growth of mankind as manifested in the great improvements of the present agoand with the present advance in progress, it is not strange that at the present time begins to be recognized the unseen power of spirit and spiritual manifestation. He gave a very interesting scientific exposition, quoting the authority of Prof. Hitchcock and others, of the transmission of thought from mind to mind, whether in the human body or in spiris life-taking the ground that no individual thought in the universe exists without effecting the electric chain of thought throughout the universe. We cannot take leaps in knowledge-we can never leap into omniscienco-but we must

Phenomena of spirit-communion have transpired that claim for themselves the fact of spirit-communion. These phenomena have sprung up in a little town in New York, and have spread all over Christendom. Some of these phenomena cannot be of human origin; they claim in themselves to be spiritual; and, if it cannot be proved that they are of mundisim to be? He took the ground that the philosophy used in the denial of the truth of Spiritualism was far more absurd and improbable than the real philosophy of Spiritual-

Miss Susic Cluer rend in a very affective and very beautiful manner a poem written by John Pierpont, "Passing Away." She siso read from the pon of Mrs. Hemans the beautiful appeal to the spirits of departed friends, "Answer me, oh answer me."

TO BE CONCLUDED IN OUR NEXT.

Sharp Rebuke from a Sharp Source.

The Springfield Republican says that shallow reasoners, the Christian miracles, jump at once to the conclusion that the means necessary to produce in the ultimate the greatest M. Jobert's experiments in France and Dexter's hat-dancing amount of good. in New York, exhaust the whole subject of Spiritualism, and explode it forever among all sensible people. No mistake Orthodox, is good, charitable, kind and liberal; he is kind to could be greater. These instances do not meet the conditions of one-hundredth part of the spiritual phenomena that are now common, and many exhibitions which occur among freedom to the prisoners; he trusts them, and they are faith-Individuals and in circumstances that preclude all idea of machinery or imposture. What they may be we cannot tell, prison, and takes these prisoners he knows he can trust to but they are something more than mere trick and charlatanry, as most people have the means of knowing.

Lizzie Doten.

This lady is not without honor in her own country, though she be a Spiritualist. She is speaking for the present every Sunday in Plymouth, her native town, to full houses.

Lecturers.

T. FRANK WHITE will lecture through the month of September, October and November, in Connecticut, Massachusetta, Rhode Islaud and Maiue. Those desiring his services in these localities can address him, through the month of August, at Seymour, Conn. An immediate response is desirable, so that he can arrange his appointments to advantage.

J. H. RANDALL will answer calls to lecture in New York and the New England States during the fall and winter months. Those desirous of engaging him will address, until further notice, Upper Lisie, Broome County, N. Y., as all communications will reach him from that point.

TO-DAY'S BABY.

He oped his eyes this summer day, As fine a lad as e'er was known, And in his infant features' play A hero's lineaments were shown; In every line command was seen Enthroned among his August charms, And his warlike paternal, e'en. And his warine paternal, e on,
At his command presented arms,
Bloss the fond home wherein he reigns,
Beloved by parents, aunt, and cousin,
Till such an ecstacy obtains
Thoy'll deem him quite a Baker's dozen. Gazette.7

Bracing the Brethren.

It must be confessed that those who support their feebler fellows are engaged in a very benevolent work, and if they are not adequately and properly sustained in their praiseworthy and charitable enterprise, the effort to sustain others is certainly not less commendable. Our imperfect humanity is supposed to embrace many delapidated brothers and a few weak sisters. Some are troubled with physical debility, others are weak above the shoulders, while others still have a kind of prolapsus moralis. All such people must be braced ep, and for this purpose the race needs a great number and variety of supporters.

Young ministers, who have no ideas of their own, must lean on the accredited authorities in the church, or brace themselves up, as well as they can, with theological supporters. Without such sustaining instrumentalities they could not reasonably be expected to sustain themselves, much less the cause, which is presumed to rest on their Heaven, leaving our toiling brothers and sisters unbeeded, shoulders. But there is one general and serious objection to all the theological supporters, based on the well-known fact that, while they may sustain and uphold the weaker brethron -as baby-jumpers assist the children before they can go alone-they impose many arbitrary restraints on the free, normal action and the complete development of the strong.

The Calvinistic supporters are simple enough in construction, but the materials are luflexible and the whole instrument extremely unyielding, giving an appearance of mechanical precision and stiffness to the mauner and movement of the whole man. Some of the other instruments are thought to be full of grace, and they certainly do admit of far greater freedom on the part of those who wear them. For example, the Episcopal theological supporters are re the individual, and they were never known to press hard over the gastric region. The Universalist theological supporter were once made after a larger pattern than any other; and so long as they were loose enough for all practical purposes, they were in fair demand. But sometime since several of the old houses undertook to monopolize the business, and, at the same time, determined to make them all of one size, regardless of the respective developments of their customers, since which the inquiry, in this direction, has greatly dimin-

Supporters must be large or small, according to the neces sities of those who require to be supported. Moreover, they must be of various kinds to suit the peculiar weaknesses and wants of the people. If a man be destitute of food, and is and salvation be attained by all. weak at the stomach, a barrel of flour is an excellent supporter. Those who are inclined to give up when disappointment comes, will find a great sustaining power in the "bright side of the picture" of human life; people who give in, and all who give out, before the contest with the powers of evil fairly begins, will flud the examples of greater men and their own strong resolutions excellent supporters. Those who are alone in the world need matrimonial braces, and such as have empty pockets are presumed to require the " Almighty Dollar" supporters. All who "cave in" when the administration changes, want political supporters, which like fancy stocks, are chiefly created and employed by speculators,

Now it is a plain case that one establishment cannot furnish all the required supporters; nor is it wise to patronize all the old concerns without respect to the quality and fitness of their goods. Those who want supporting with a moral spinal column, are cordially recommended to apply to Theodore Parker or Henry Ward Beecher; those who would possess the vital support of a living gospel, may make applieation to the Spiritualists; (Spiritualism is the great Soul-" Expanding Brace" of the age;) but all who would have -room enough to perform the work of their own hearts-who aspire to respire freely, and who are determined to develop straight, majestic and graceful forms, are advised to procure Dr. Cutter's CHEST-EXPANDING SUSPENDER AND SHOULDER BRACE, with the Belt and Skirt attachment, if it be for the use of a Lady. All who are unwilling to be cooped up in a rickety and miserable tenement should go to work with all the aids and supports at their command to build up an elegant mansion for their own souls.

Note.—The Dector's Braces, etc., etc.—which are said to be the best new in use—are manufactured by Outter & Walker, at Lowell, Mass.

The Davenport Boys.

MESSES. EDITORS-Spiritualism at present appears to be on the stand-still in this vicinity. We have not means to employ speakers as often as we could wish; still we hope the times will improve soon, so that we may be able to have our meetings oftener.

Since the Davenport Boys served out their time in the jail at Oswego, they have been giving private circles in Phoenix. I attended one last Friday evening at the house of Brother Richard Frolick. There were some twenty persons present, who witnessed the manifestations, which were truly astound ing! I never attended one of their circles before; but it was said by those who had, that the manifestations on that evening rather surpassed anything they had witnessed. The Boys were not confined in their box, [their instruments were laid on the table,] and they were to all appearance securely tled by a committee of two, who were chosen from among the andlence. We had the ringing of a large dinner bell over our heads, speaking through the trumpet, together with a lond thrumming of the guitar and violin; but the most interesting part was the playing of the tamborine, in perfect time with a tune played on the violin by one of the audiench The tamborine was played with tremendous power, and moved with lightning speed around the room over our heads and, I should judge, out of the reach of any one. On pro ducing a light, the mediums were found bound securely in their chairs. It was an impossibility for them to have done what I have described, had they been at liberty and exercised their utmost ability.

If it were not spirits who did these things, will our savant of the present age tell us how they were done? How long

will the truth be crucified? Thine in haste, ORRIS BARRES. Clay, N. Y., July 24th, 1859.

House of Correction in Plymouth. Mrs. Gardner, of Hingham, who is sentenced for life, for

the murder of her husband, is still unreconciled to her hard lot. The idea of prison bondage for the remainder of her earthly life makes her perfectly wretched. She says, "I cannot, I cannot stay in this prison." I watch her case with a deep interest, for I regard it as one of the worst cases of normal obsession, so many of which afflict humanity. When her soul does yield to the stern, inflexible, unseen power of chastisement; when it becomes passive and child-like to all government it will be beautiful, and far better prepared for the influx of divine truth and the enjoyment of the perennial beauties of heaven that await it, than it would have Ike the philosophers of the Boston Courier, who would sup- been before it passed the awful ordeal. This case of normal pose that the tricks of an animal magnetiser afford a key to obsession, though it produces much apparent cvil, is precisely

> Mr. Thomas, the chaplain of the prison, though he is an the prisoners, and seems to love averybody. Mr. Goddard, the superintendent, is uncommonly generous in granting ful to his confidence. He has a farm in the vicinity of the work on his farm, and pays into the treasury for what they

> do. This is a praiseworthy and beautiful feature of reform in prison "discipline." Mr. Goddard has the perfect confidence of the officers of the law, and the love and respect of the prisoners. Mr. Bagnell, the turnkéy, says, when it is practicable, he trusts to the honor of the prisoners, and they always prove true to his trust.

There is not, perhaps, a prison in the world where prisoners are blessed with more humane treatment. The government of love and kindness is creeping in, notwithstanding the law that makes prisons and prisoners is the law of retallation and hatred.

Three prisoners are in Plymouth House of Correction, for keeping dogs without a license." Had they have had a little money to pay the small fine which the law imposes, they would not have been imprisoned. I am inclined to believe that John C. Cluer was surely half right when he said that "it is not sin the world goes against, but poverty." Poor men, rather than sinful men, receive the lash.

Mr. Spear, the prisoner's friend, and his good wife, spoke kindly to the prisoners last Sunday. Mr. Spear said, "The prison is my church; and I urge men by good behaviour to go out and keep out of my church, while other preachers urgo men to go in and keep in their churches." He said. "You are no worse for being in this prison; it is only the perverted eyes of society that soo you, and make you appear worse

Mr. and Mrs. Spear admonished the prisoners to set an ex ample of true Christianity, by practical goodness for those to follow who had shut them up in prison,

R. P. Ambler's last Lecture at Salem.

DEAR BARRER-R. P. Ambler gave his concluding lecture for this season, at the Lyceum Hall, and gave his eloquent and truth-startling discourse to an audience larger than was usual. His theme was "Salvation:" that word of momentous importance to human souls; that, proclaimed from every altar in the land, led man to think of the future; but led him to think in fear and trembling; led him to cast his sins upon the innocent, to seek for escape from the just and unfailing consequences of wrong-doing, by wordy penitence and prayer, by the meditation of the promised Atonement. The scheme of Salvation, as taught by theology, implied the failure of the Delty in the formation of man; for, had he been perfect, he could not have fallen into temptation; for perfection implies exemption from all power of sin. The idea of salvation through the blood of Christ, appeals to the selfishness of human nature only; not to one noble impulse or aspiration of the soul. It is to be exempted from the consequences of sin in the hereafter; to ride safely and triumphantly to caring only for ourselves—this is the idea taught. And that arrived at that golden heaven of ease and slothful enjoyment, we should live inactive lives, and listen with steeled hearts to the walls of despair that arise from the depths below. where the souls of the doomed cry in eternal terment; this is the promised joy of heaven, from which all human feeling has departed, where selfishness religns supreme.

"Tell me, my friends, is this religion?" asked the lecturer: and doubtless some souls, although the lips were mute, cried "No!" He then proceeded to say that the teachings and example of Jesus were valuable, not because he died, but because he had lived; that the spirit indwelling in those sublime and simple teachings, lived still would live on for over, for it was the spirit of immortal truth; as clearly visible, markuble illustrations of adaptability to the peculiarities of as felt by man, in the present as in the past. To redeem man from selfishness, to teach him that there was no escane possible from the infringement of right; that the natural and unavoidable consequences of obedience to God's laws were peace and harmony; this was what the spiritual un foldment of the present brought to man. To aid each other along the pathway of life, on earth and in the continued worlds, ever actively employed for each other's good; this was the mission of each one; this is what reason teaches of religiou, making no scapegoat of the innocent, but every one explating his own wrongs; by effort and progression achieving his own salvation. In the reformation of soif, in the unceusing aspiration and endeavor for a wider usefulnessand a higher spirituality, would this saving truth be gained'

thought and feeling; with a poetic lustre and a genuino fervor of truth, that must be heard to be appreciated.

Bro. Ambler returns to Salem in October, to strengthen the routh of the immortal flowers implanted by his eloquent discourses in appreciative and receptive souls. Hoping for a "good time" at the dedication of the Spiritual

Hall, built expressly for the worship of the one true God, and the exposition of his truths, by the liberality of Mr. Bassettat Marblehead, I bid your readers adleu awhile, and am, Yours for Truth, CORA WILBURN.

Salem Mass., August 2d. 1859.

Spirit Messages.

C. M. HENDRICK, MARSHFIELD, Mo .- "While reading the messages given by spirits through your columns to their friends on earth, I have wondered if we who live in the Par West cannot have communications addressed to us as well as those who reside further East. There are certainly numbers in the West who would take a deep interest in Spiritualism could they have convincing evidence of its truth. But, living so far away from those places where the facilities for investigation are to be obtained, they are deprived of the happy privilege of believing in the glorious truths of the new philosophy. For myself I ask no additional evidence, for I have long cherished the belief that the spirits of our departed friends can return to earth and tell us of the beauties of their celestial home: but of late I have been doubly convinced of that consoling fact, and that they exercise a guardian care over us, and by their influence direct our weary steps as we journey through this vale of tears.

If spirits can communicate to their distant friends in this manner, voluntarily, why can they not do the same from solicitation! Why cannot we, when we feel that our spirit friends are nigh, ask them to go to Boston, New York, or any other place where there are good and reliable mediums, and through them communicate with us? I have often wondered why this has not been done frequently, and without solicitation. Perhaps there may be something necessary to bring the medium en rapport with the spirit and the person to be addressed. If so, why cannot my letter serve for that purnose, and I receive an answer from my spirit friends or relatives through your medium and paper? If you feel disposed to try the experiment, you will oblige a sincere seeker for

[Letters are often answered in this wav.]

A Voice from Canada. LIDERATIS, YARMOUTH, C. W .- "In this part of God's mor-

al vinoyard the BANNER is yielding a magnificent harvest. Its extensive circulation is a token of the interest with which it is read-even by the professors of that theology whose pillars, as they say, it is fast undermining. Those who appear to walk most straightly in the "paths of their forefathers" may be seen secretly entering the newsman's; and, having procured the "pearl of great price," regale their hungry souls with the Spiritual food which it so richly supplics-carefully concealing it from those who dreaf it, hate it, and yet love it, (the clergy) lest they be anathamatized from the society of the brethren, or, like myself, draw down the vilest vituperations from the fast falling ranks of an iron-bound theology.

Though not a believer in the Harmonial Philosophy, I am styled "a deluded Spirisualist," because I do not unite in the most scurritous denunciation of the doctrines—denunciations hat I have not investigated.

The Progressive Friends are up and doing-lecturing with success, and not unfrequently drawing to "God's vast tem-ple in the open air" the Orthodox congregation. en masse, leaving their poor pastor alone in his glory to meurn over the backsliding of the brethren."

An Appeal to the Gifted and Kind-hearted. paper about three years, I have felt a deep interest in all the set understand what Miss if, said. The first speaker replied, cures of healing that have been given, as one of the strongest 'That Miss Hulett did most womerfully in producing such evidences of the truth of the spiritual philosophy you have discourses, but it would be too much to expect her, besides, been aiming to establish, as well as giving a foundation of to furnish brains for any one of her auditors!" hope for the roller of auffering humanity. At first they

whelming to be resisted. Soon after making my residence here, about two years since, I became acquainted in a family where there was a young and levely daughter who had been prestrated for some years by disease in the hips, and for whose relief her father,

made; as some impostor might like to come into this white mountain region, if it might be done at another's expense.

May I not hope that this may be an appeal to some one who has the precious gift of healing, and the means of defraying the expense, to risk a journey on this urrand of nercy? And now if any one should made a journey here for the purpose above named, for reasons that may be well understood by all who understand human nature, the whole nust be kept a secret, if the attempt should fail; and, in order to accomplish that let the one who comes-if any should-stop at the "American House," kept at a corner in the village, a few rods distant from where I reside, and send ENOCH HAZBLTINE.

Lancaster, N. H.

ALL SORTS OF PARAGRAPHS.

The eighth chapter of Prof. Brittan's series on "Man and his Relations "arrived too late for publication this week Its subject is "The Renovating Powers of the Human Mind." Men and women often frot about trifles until they magnify them into giants, and so make themselves, and others with whom they come in contact, miserable. Let all such read Mr. Beecher's sermon on this subject, which will be found on the eighth page of this paper.

NAHAHT.—We know of no more agreeable place of resort during these hot days than this well known peninsula-and of no better way of getting there than to step on board the steamer "Nelly Baker," which plys daily between Boston

The shafts of malice fall harmless at the feet of the good.

FROM VERA CRUZ AND MEXICO.—By the steamer Hubana, which arrived at New Orleans August 6th, dates from Vera Cruz to the 28th, and from Mexico to the 19th ult., have been received. Miramon had issued a manifesto, in which he promises to protect the clergy in their power and wealth; done, under his speaking. We hope that he may be sustained favors the plan of adictatorial government, and declares it to be the traditional reclayer. the traditional policy of Mexico to guard against the encroach ments of the United States. General Zuzzua was approach ing San Luis Potosi with 5000 men, and Miramon's troops were concentrating at Pegenator. It was reported that some grand movement was afoot. He who possesses the divine powers of the soul is a great

being, be his place whatever it may. You may clothe him with rags, may immure him in a dungeon, may chain him to slavish tasks; but he is still great. You may shut him out of your houses, but God opens to him heavenly mansions. CORTLAND VILLAGE, N. Y .- H. L. Green keeps the BANNER

or Light for sale at this place. Our friends in Cortland are requested to purchase it of him. The following "take off" will do. A physician enters an apothecary shop, and accosts the boy thus: "John, did Mrs.

Green get the medicine I ordered?" "I guess so," replied John, "for I saw crape on the door the next morning." "The editor of the Eastport Sentinel is a Nutt," said Digby to lke. "Well, what of it?" replied Ike. "Oh, nothingonly on reading his editorials, it occurred to me that if the

bark of this Nutt is so palutable, it must be very agreeable

SUBSCRIBE FOR IT .- The BANNER OF LIGHT, a literary and Subscribe for it.—The Barner of Light, a literary and religious paper published in Boston, among a great variety of other matters, gives verbaim reports of the sermons of Henry Ward Beecher and E. H. Chajin, every week. The paper gets to La Crosse post office every Suturday, and offers such a trent, in the way of religious reading, on Sunday morning, as makes the matter of our common sermonizers seem poor and unprofitable. Think of it: for two dollars, one can read the sermons of Beccher and Chapin every Sunday in the year.—National Democrat, La Crosse, Wis.

Hon. Richard Rush, of Philadelphia, died on Monday week, of the verdict and costs obtained by her in the Supreme the mediums of this city. Mr. N. is very courteous, and all Court—\$24.788.

Dr. George B. Loring, of Salem, is the orator of the Barn. stable Agricultural Society at its fair in October.

"Why do they have key-notes in music?" asked Ike o Digby, yesterday. "Don't know," replied Dig. mournfully, except that they unlock suddened hearts." He had lost his

A terrible railroad accident occurred on the Northern Railroad, near Schagticoke, on Tuesday night—a train being precipitated into the creek below the bridge which spans the Tomhannock, a distance of twenty to twenty five feet. Thirteen lives were lost, and many were wounded,

The papers say there were thirteen men in the last Texas legislature who could not write their names.

The battle of Kohn, fought between the Austrians and Prussians, was lost by the latter. Their king, immediately after his defeat, meeting with a Prussian soldier who had received a wound in the face, inquired, "In what beer-shop did you get that scar?" "In one," replied the soldier, "where your majesty paid the reckoning."

THOMAS PAINE.—The many noble qualities of this here ADDAS FAIR.—TOE many node qualities of this here of the Revolution, are now mere fully appreciated by the American people. We noticed with pleasure—for we admire Paine's political sentiments—that his name was associated with that of the immortal Washington on the American flag on the morning of the Fourth, in Edinburgh. May the time soon come when Paine's patriotism will be honored and respected more fully than religious projudice has formerly permitted.—
Edinburgh (Ind.) Visitor.

Music on Boston Common, - The city authorities have com leted their arrangements for concerts by our various Bostor Bands on Wednesday and Saturday afternoons. A very stupid arrangement it is, too, in our opinion. Why don't they have the music in the evening, so that all our citizens can have the privilege of hearing it?

A QUESTION FOR THE SAVANS TO SOLVE.-It is a well at tested fact that two bricks, from the same mould-one baked hard, and the other not-differ materially in weight, the one "hard-baked" being the heaviest. Who can satisfactorily solve the mystery?

Life is a globe, upon which, while it is ever moving, the sun of prosperity is continually pouring its rays. Progression s our watchword in all things. If we stand quiescent, in its ceaseless revolution the sun will leave us in shadow; but if we keep on untiring in our course, we shall ever be in its light, and ever be in prosperity.

"" God made the country, man made the town." God made both. The country we have direct from the hand of Godthe town we have second-hand, given through the hands of

PLEASANT EXCURSION.—The lake excursion to Little Sodus, on sriday, under the direction of the Spatikadista is spoken of as au exceedingly pleasant sfair. Some three hundred ladies and gentlemen participated. The elements were highly propitions and the company enjoyed the passange up and back in social-conversation, singleg and dancing. Disembarking at Sodus in a pleasant grove, the company partock of refreshments of which there was great abundance, and those who were dedictent were amply supplied by others, burling the stay on the grounds. Miss Sprague delivered a very eloquent discourse, which was predicated upon a bird's nest, picked up and presented to just before she spoke. The beautiful and practical thoughts the uttered upon the simple object are said to have been touckingly interesting.—Oswego Palladium. PLEASANT EXCURSION .- The lake excursion to Little Sedus Look of forcementator which there was great abundance, and those who were dedictant were amply supplied by others.

During the stay on the grounds, Miss Sprague delivered a very cloquent discourse, which was predicated upon a bird's neat, picked up and presented very last before the spice. The beautiful and practical thoughts his others due to the simple object are said to have been touchingly interesting.—Oswego [Pulladium].

A correspondent says:—"Which Miss Hulett was lecturing recently, in Terre Haute, Ind., fith so much cloquence and powerful effect, a number of citizens were gathered together.

Waldo: Reprinting Name-Rodward's Name-Rodwa

did talents and fine acquirements, a lawyer, pronounced WISCONSIN-MILWAUKIE. W. ELLIS; J. SIGERSON & Co.

Miss II.'s discourse most beautiful and logical; and, another Massas, Europs-Having been a constant reader of your person, speaking disparagingly of it, declared that he could

The Hartford County Agricultural Society will hold their seemed incredable to me, but the evidence became too over- annual fair at Hartford on the 27th, 28th, 29th and 30th of September.

> Mr. Burlingame's speech at Plymouth, on Tuesday week, was a very fine effort. We have room only for a brief specimen: "If my language rises to exultant euloglum, pardon it to

years by disease in the hips, and for whose relief her father, being a wealthy man, had appropriated large sums of money in the employment of physicians, but without effect; and whenever I have read of a case of healing, my heart has yearned for the recovery of that lovely creature. But this place is so remote and so unknown to mediums and lecturers, that the case seemed hopeless, although one day's ride might bring a medium from Boston to this place.

At length I resolved to make an effort, and accordingly had an interview with the family recently, and they expressed a willingness to have a trial made, if any one would undertake it at there own expense. Having little confidence in the spiritual theory, they do, not feel inclined to make themselves liable for an expense that seems probable of no benefit to them; but giving assurance that if the healing should be done, the medium shall be given as large a roward in monor as any consclentious person would be willing to take; and, besides, it would not be wisdom to make a promise of defraying the expense of a journey, not knowing to whom it is made; as some impostor might like to come into this white

"If my language rises to exultant eulogium, pardon it to the time and place. We stand by the first altars of liberty, the then then and place. We stand by the first altars of liberty. We feel as Scotchmen feel by the birthplace of Robert Burns, and as Switzers feel by the springs of Grutii We would not measure our praise, but pour our feelings freely and fully in measure our praise, but pour our feelings freely and fully in measure our praise, but pour our feelings freely and fully in hone of those who honered human nature in their lives. It is true, their theology was fierce, and they freely and fully in the very and transit on the fully funce, they found for the springs of Grutii We would not measure our praise, but pour our feelings freely the springs of Grutii We measure our praise, but pour our feelings freely and fully in the springs of Grutii We measure our pr

"Speaking of shaving," said a pretty girl to an obdurate old bachelor, "I should think that a pair of handsome eyes would be the best mirror to shave by." "Yes, many a foo has been shaved by them," he replied.

Conversing one day with a fashionable and pretty belle the facetious Mr. Spriggs observed that "Ladies that lisped wished to be kissed," The young lady had before spoken unaffectedly, but now replied, "Tho I've heard thay."

The Siesta.—We may learn something from every nation and most inividuals. Spanlards, and their descendants in america, instead of working through all the heat of the day, quit from eleven or twelve o'clock, until four, and take thoir siesta, or afternoon sleep, making it up by working earlier mornings and later evenings. In Madrid everybody is wide awake until midnight. In Buenos Ayres it is a popular saying that none but dogs and Englishmen are seen in the streets at midday. Except by farmers in harvest time, we think the adoption of this principle in the hot summer months would be a decided practical REFORM.—Vanguard.

To our Readers.

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

A CARD.

DEAR BANKER—We have been listening to the soul-stirring elequence of John Henry Randall in this place, for some two months, and we feel that we are made better and wiser. We consider him to be one of our best mediums for trance-speaking, although an unsophisticated youth. We recommend him to all the friends of Spiritualism, as an honest-hearted

Monror Harris, MARIETTE HOUGHTON. MRS. SALLY HARRIS. FERDERICK LEROMER
DOROTHY LEROMER
100 Aug. 15

Somerav. Ue. Ct., July 31st. 1859.

Answers to Correspondents. ELIBHA CHASE, NEW YORK.—Send the work to Bela Marsh. 14 Bromfield street-if you have not already. We should

be pleased to assist you in this particular; but we do not deal in books. C. Norwood, Pontiac.—Thank you for posting us. In the hurry of business we cannot always give that close attention to such matters as we should. You will see an article in another column upon the same subject.

BUSINESS NOTICES.

[Business notices, set in leaded nonpariel type, will be interted under this head at twenty-five cents per line.]

MESSES. EDITORS-Through your paper I wish to call the attention of the public generally, and the afflicted in particular, to the wonderful mediumistic faculties of a worthy and well-developed medium, now residing in this city, at No. 103 Pleasant street. Mr. William Nutter, of whom I speak, is uncommonly gifted in the faculty of curing diseases by tho laying on of hands. His powers have been tested in numerous instances to the patients' miraculous recovery, where physicians and friends had lost all hope of amendment. Besides his ability of healing, Mr. N. possesses many other astonishing gifts. And the writer takes the liberty of calling The Boston and Worcester Railroad Company have finally the attention of the sick, the seeker after truth, and the settled with Mrs. Shaw of Needham, by, paying her the total curious, to one who is destined to hold a high rank among will find him able and instructive. His charges are moderate. For other particulars apply at his office, at No. 105 Pleasant street.

Boston, August 13th, 1859.

SPIRITUALISTS' CONVENTION.

The Spiritualists of Adrian, Michigan, will hold a Convention on the 2d, 3d and 4th days of September, 1859. All those friendly to the cause from all parts of the country, are cordially invited to attend. It is hoped that all will be presistSept11 ent that can. Aug. 13

ADA L. COAN, the well-known rapping and writing test modium, has assumed her profession, and will continue to give sittings at No. 45 Carver street, daily, from 9 A. M. to 5 P. M. Terms for private sittings one dollar per hour, for one or two persons.

NOTICES OF MEETINGS.

CHRISTIAN SPIRITUALISTS will commence meetings of religious worchip in Opera Hall, No. 13 School street, Boston, August 7th, commencing at half-past 10 A. M., and 3 P. M., to be continued Sundays till further notice.

A CROLLE for trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock, at No. 14 Bromfield street. Admission Scapes. mission 5 cents.

MEETINGS IN CHELSEA, on Sundays, morning and evening

at Guild Hall, Windsimmet street. D. F. Goddard, reg-ular speaker. Seats free.

LAWRENCE.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forenced and afternoon, at Law-rence Hall.

FOXBORO.—The Spiritualists of Foxboro' hold free meet-lings in the town bull over Sunday at helf-mat one and free

ings in the town hali every Sunday, at half-past one, and five clock P. M.
PLYMOUTH.—The Spiritualists of this town hold regular

reproduct.—In Spiritualists of this twin nod regular meetings overy Sunday afternoon and evening at Leyden Hall, commencing at 2 and 7 o'clock.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Well's Hall Speaking, by mediums and others.

SUNDAY MEETINGS IN NEW YORK. Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning. Preaching by Rev. Mr. Jones. Afternoon: Conference or Lecture. Evening: Circles for trance-speakers. There are at all times Donawonth's Hall.-Meetings are held at this Hall every

THE BANNER OF LIGHT MAY BE PURCHASED OF THE POLLOWING

Wholesale & Retail Dealers in Books & Newspapers. Our friends will confer a favor on us by purchasing the Banker at the Naws Deror in the towns where they restic, if one is kept there, thereby encouraging the Paper Denier to keep the Banker or Liont on his counter. NEW YORK-Ross & Tousey, 121 Nassau street; S. T. Mun-

son, 5 Great Jones street.

PHILADELPHIA—SAMUEL BARRY, southwest cor. of Chestnut and Sourth streets; F. A. Desvin, 107 South Third

street. POUGHKEEPSIE—KENWORTHY'S NEWS-ROOM.

one morning on a street corner, discussing the merits of the west side.

West side.

LOUISIANA — NEW ORLEANS — A. DAPPERMONT — C. H. SCHWANKER, 59 and 61 Exchange Alley.

ADVERTISEMENTS.

TERMS .- A limited number of advertisements will be inserted in this paper at the following rates :- First insertion, fifteen cents per line; second, and all subsequent, ten cents per line. No departure will be made from this rule until further notice.

Notice.-We cannot be perfectly posted in reference to the claims of our advertisers. A small portion of our paper is set apart for those who desire it, to acquaint the people with their powers, or to notice their wares. Those who are in need of such services or wares, must investigate for themselves, and not suppose that we endorse any claims herein set forth. We have no time for such investigation, nor is it proper for us to decide for another man what is meet for him. We never advertise for any person or business that we know to be dishonest, or an imposition upon the public.

GRAEFENBERG WATER CURE,

Kinesipathic Institute, near Utica, N. Y.

THIS Establishment has been in successful operation for
the last twelve years, and has been under the control of
the present physician for the whole time, which is a longer

the present physician for the whole time, which is a longify period than any similar institution in this country has been conducted by the same individual.

ELECTRICITY, Mineral and Animal, is our greatest agent in curing the ills which flesh is heir to, but experience has demonstrated that it is necessary to understand the properuse of water for its most successful application.

We will add, for those that believe in the cure by the laying on of hands, that we have had considerable experience in that way with (to the ignorant) almost marvolous results.

For particulars, address

R. HOLLAND, M. D.,

Aug. 13 New Graefenberg, N. T. Aug. 13

How organizer, Nr. 1.

Tolloway's Pills and ointment.— Materuily has many cares, and the child's health must depend upon the mother's; there should therefore be double care employed. If the mother is dyspeptic, the child will pine; if the mother has sore breasts, that happy office becomes an agony. Be advised then, and use these remedies, which will give health to both. Sold at the manufactory, No. 80 Maides Lane, New York, and by all druggless, at 25c, 63c, and \$1 per box or not. islp "Freely give and freely receive."

"Freely give and freely receive."

A THE ABOVE HAB BEEN SO STRONGLY ADvocated by Spiritualists, as the only basis for mediumistic compensation, I have resolved to test its practicability. The readers of the Bannar may send me such compensation as they choose, and shall receive in return a corresponding amount of my time and effort in writing such psychometric and intuitive impressions as may be had from their handwriting, relating to their looks, parentage, mental and physical condition, mediumship, conjugri influences, business, or whatever may come up.

al condition, measurements whatever may come up.
Office No. 7 Davis street, Boston, on Saturdays.
Address II. L. BOWKER, Natick, Hass.
Aug. 13 istf

DODD'S NERVINE!

Boiltes Enlarged.—Price as Before.

THE extensive sale and universal favor which this great specific remedy has everywhere met with, warrant the proprietors in enlarging the size of boilte, without increasing the price. For all affections of the Norvous System, coming r the general term of Nervousness, Dodd's Nervine has

unnor the general term of Nervousness, Dodd's Nervine has no equal.

The Nervine allays 'irritation, promotes repose, induces quiet and refreshing sieen, and equalizes the circulation of the Nervous Fluid. It contains no Optims or other stupitying drug, but is always sure and mild. For all nervous affections—debility, spasm, or general restlessness of mind and body—it is unequalied. It is a well-known fact that Constipation or Costiveness usually attends the use of all Nerve Tonice—preparations of Opium, Valerian, ect.—but the use of Dodd's Nervine, while it allays irritation, restlessness and spasmodic action of the Nervous System, also induces uniform action of the Bowels, and the secretive organs. Both in private practice, and for popular use, the Nervine is adapted to meet a general demand.

Nervous Suppresens are carnestly advised to abandon the

general demand.

Nenvous Supperents are carneally advised to abandon the use of Opium in any form, which must inevitably injure the system, and by a thorough use of the Norvine, not merely palliate their disease, but remove it by inducing natural action, and equalizing the circulation.

\$1.00 per bottle. Sold

by Druggists generally.

WILSON, FAIRBANKS & CO., Boston, Sole Agents for United States. GEO. C. GOO!) WIN, Wholesale Agents for New England.

May 28

BOOKSELLERS' AND NEWS-VENDERS' AGENCY

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

121 Nassau Street, New York, General Agents for the BANNER OF LIGHT,
Would respectfully invite the attention of Booksellers. Desiers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in their
iline to all parts of the Union, with the utmost promptitude and
dispatch. All goods packed with the utmost care, and forwarded, in all instances, by the very earliest conveyance following the receipt of the orders, sending by special arrangement with Passenger Trains. Dealers will find it convenient
to have all their Orders jacked at this Establishment, particularly with regard to Newspapers and Periodicals. Small
parcels from the Trade, back numbers of Serials, and single
numbers of Books, &c., also procured, promptly packed and
forwarded, with Papers and Magazines—thus saving time and
extra expense. Orders solicited.

THE WORKING FARMER, DEVOTED TO AGRICULTURE, THE WORKING FARMER, DEVOTED TO AGRICULTURE, embracing Horticulture, Floriculture, Market Gardening, etc. A large Agricultural Monthly Magazine, at the low price of \$1.00 a year, devoted to the dissemination of ineful and practical information on agriculture, horticulture, fruits, etc. This Journal is now in its eleventh year, and the back volumes comprise an entire work, in numbers, on the following subjects:—Manuers and their application, Scientific Course of Reading for Farmer, Vegetable or Kitchen Garden, Fruits and Fruit Trees of America, etc. Back volumes, bound in paper, for sale; vol. 1, 50 conts; vol. 2 to 11, \$1 cach, Editor, Prof. J. J. Mapes, assisted by Henry O. Vall, Geo. B. Waring, Jr., Henry S. Olcott and J. Payne Lowe. The Senior Editor and the four Assistant Editors are practically ongaged Editor and the four Assistant Editors are practically engaged in Agriculture, and they will give the results of their experi-ence, for the benefit of their readers, from month to month.

The BANKER OF LIGHT and WORKING FARMER will both be applied to new subscribers for \$2.00 per annum from the dice of either paper.

CHARLES V. MAPES, Publisher,

Mapes's Agriculture Implement and Seed Warehouse, Whitlock Building, 132 and 134 Nassau, and 11 Beekman streets, N. Y. may 28.

MESTORE done P" "NERVOUS" AND "FEMALE COMPLAINTS," SCRO-"NERVOUS" AND "FEMALE COMPLAINTS," SORC-PULOUS Himors, (Canker, Sala Rhoum.) and Dyspepsia with its attendant horrors, curren without medicine; also, sorca, films, and affections of the Eyes! Read my "Book of Infor-mation respecting the Nutritive Cure," (sent to you for one dime,) and learn how these things are done.

LA ROY SUNDERLAND, Boston, Mass.

THE MISTAKE OF CHRISTENDOM: OR JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. By George Stranns. Bella Marsh, publisher. This book demonstrates that the religion of the Church originated with Paul, and not Jesus, who is found to have been a Rationalist. Paul, and not Jesus, who is found to have been a Rationalist, and whose Gospel as deduced from the writings of Matthew, Mark, Luke and John, is a perfect refutation of Christianity. It contains 312 pages of good print, well bound, and will be sent by mail on receipt of one dollar. Address

West Acton, Mass.

GEORGE STEARNS,

SITUATION WANTED.

D's a respectable, middle-aged lady, (age 38 years,) near the salt water, with a Physician, or some person in need of an

A sait water, with a Physician, or some person in need of an resistant, to make Clairvotant Examinations and prescribe for disease; is a Psychometric Medium, and can give intelligence concerning business affairs, or sit in circles if desired, and examine persons at a distance; has examined and prescribed for over four thousand patients within six years past. Address,

July 30 Miss C. B. M. COFRAN, Manchester, N. H.

MUNSON'S BOOK STORE.

MUNSON'S BOOK STORES.

T. MUNSON, No. 5 GREAT JONES STREET, keeps of the sale all the Spiritual and Reform Publications of the day, as well as all the popular Magazines, Periodicals and Newspapers. Orders by mall attended to promptly. Henry Ward Beecher's Works; Theodore Parker's Works; A.J. Davis's Works; Judgo Edmonda's Works, and Swedenborg's Works, constantly on hand, and sent by mall to those who order. Catalogues sent on application.

If July ?

order. Catalogues sent on application. If July 3

A CARD.

M. RS. STOWE, TEST AND HEALING MEDIUM, SECOND house from State street, west door, Smith's Hill, Providence, R. I., can be consulted every day, (Saturdays and Sundays excepted.) from 9 A. M. until 3 P. M. Will visit private families by request. Terms given on application. Mrs. S. is Agent for Dr. Bronse is Prefarative for the cure of diseases.

CHARLES H. DEMARAY, (formerly of J. S. Wilhur & Oo.)

News and Distributing Agent, Nos. 115 and 117 Nassay street, New York: General Agent, Merchant's Record, dec.; Distributing Agent for the Bannen of Light, Waverly, Boston Olive Branch, U. S. Police Graetic, Century, Saturday Press, The Musical Guest, Romanciet, &c.; Agent for all the Weekly Papers, Magazines, Cheap Publications, &c.

5000 AGENTS WANTED TO INTRODUCE AN ARticle of universal utility into every household in the land. For particulars enclose one red postage stamp and address S. B. NICHOLS, General Agent, No. 23 Wincook Avenue Burlington V.

J. T. GILMAN PIKE.

ECLECTIC PHYSICIAN AND MEDICAL ELECTRICIAN, No. 17 Tremont street, (opposite Museum) Boston. 123 He will give special attention to the cure of all forms of Acute and Chronic Diseases.

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

RS. R. B. DANFORTH, M. D., TRANCE-SPEAT

ivi Medium, Clairvoyant Examiner, and l Sick. Address 64 Kneeland street, Boston,

The Messenger.

Each article in this department of the Bannen we claim

Each article in this department of the Banner we claim was given by the spirit whose mame it bears, through Mrs. J. H. Coranz, Trance Medium. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are addressed.

We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the erroneous idea that they are more than rinite beings. We believe the public should know of the spirit world as it is should learn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to mortals. We ask the reader to receive no doctrine put forth by spirits, a those columns, that does not comport with his reason. Each expresses so much of truth as he perceives—no more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office every mosday, Wednesday, Thursday, Friday and Saturday after-moon, commencing at HALF-PAST Two o'clock; after which time there will be no admittance. They are closed usually at half-past 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?

July 7-Stephen Marden, Hallowell, Me.; John Dean, Bos-

July 7—Stephen Martice, Indicates, and the stephen and the ste

Sota; Jonathan Ladd, (to his soul; Whitam Blockway, Samuel Pope.

July 18—John Tucker, Marblehead; Henry Woodbury, to Samuel Woodbury, Chelsea, Vt.
July 14—Wm. Follet, Boston; Stephen Ridgley, White-hall, N. X.; Wm. Falls, to Rev. J. V. Ilimes; Albert Haddock,

tow York. July 15—Mary Ushaine, New York; Betsey Maleon, New-matle, Maine; Wm. Hallock, New Orleans; Wm. Dyer;

July 15.—Mary Ushaine, New York; Botsey Maloon, New-castle, Maine; Wm. Hallock, New Orleans; Wm. Dyer; Mary Edgewood, New York, New York; Wm. Parsons (lost at sea); James Lucas, Charlestown; Evil Influences of Spirits over Mortals.

July 10.—Wm. Rundlett, Exeter, N. H.; John Henry Wilson and Albert Wilson, Cincinnati; Capt. Wm. Elliott, Machias, Me.; Charlotte D. Tileston, Boston; Charles Gould, Bangor, Me.; Joseph Young.

Me.; Charlotte D. Theston, Boston, Charles
Me.; Joseph Young.
July 20—F. G. Welch; Elizabeth Campbell, Boston; Thomas
Lang, Providence; "Who are God's Elect?"
July 21—John Waters; Nehemiah Hudson, Lynn; Maria
Ellinwood; Charles Jenness, Boston.
July 22—Henry Stovens, Boston; Daniel Rhoades, Boston;
Margaret Wilmot, New York; Aloxis Friedman, Pittaburgh;

July 22—11011 Storonov Margaret Wilmot, New York; Aloxie Friedman, Pittaburgh; Charles L. Hayes, Cleveland.

July 23—Ben Morgan, Boston; Lucy (servant), Boston; Joseph Chipman; William Laws, New York: Jonathan, to

Joseph.
July 29—Thomas Latta, Cal.; Mary Eaton, Boston; Daniel
Hobbs, Kensington, N. H.; Grisulda, Alabama; Michael

Leary, New York.

July 30.—Emcline L. Swazey, New York; Preston S.

Brooks; Timethy Gulid, Michigan; Mary Vesheldt, New
York.

August 2—Lemuel Rycburg; Nathaniel Morton, Taunton; Sarah L. Hale, Boston; W. F. Johnson, (actor).

August 3—A. Rose, Block Island; Mary Williams; Pat Murphy, Dover; Laws in Spirit-Life.

Sarah J. Sargent.

My dear husband—De not be surprised to hear from me, now that I am no longer with you in a form of clay. But rather say that you are glad to know that I can meet you in this way. My dear husband, the past four months in spiritifie have been filled with many gome, or blessings, such as it is not the lot of mortals to enjoy.

My dear, I come to tell you to bring up the little one, not in the fear of the Lord, but in the love of all that is good and beautiful in life. Oh, teach it of its mother, and of the coming of the angels, who will at all times care for it and seek to lead it from temptation in all its various forms. Oh, tell

lead it from temptation in all its various forms. Oh, tell that little one to fear not the coming of spirits, for they will give of that which mortals cannot.

give of that which mortals cannot.

My dear husband, why do you mourn for me, when all around me is full of love, light and beauty in my home, which is not so far from you as you have been taught to believe? I have much to tell you when I shall be sole to speak to you.

July 1.

SAEAH J. SAEGENT.

John Watson.

You allow every one to do as they please who come here? Well, I have a very strong desire to commune with some of the people of earth. My desire is not so atrong as to wish to come here to give a history of my life, and suffer that history to be made public, atthough I know of no reason why i should not do this, except that I was always retiring, and did not care to be brought before the public in any way.

I wish to commune with one Charles Watson, whose home is in Rast Cambridge. I am not going to say here what I wish to say to him. It is a matter I desire to speak with him in private about. He has relatives living near the public institutions in East Cambridge.

My name is John Watson. I know what I am talking about; although I do not see fit to give as much as some spirits who come here, yet I have given you truth. I have something at stake in coming here to-day, and I hope you have the names correct—have you?

David Cilboot. You allow every one to do as they please who come here?

David Gilbert,

I'm in a kind of a funny place In the first place, there do n't anybody know that I can come back? In the second place I'm not used to coming; and in the third place I've got to come and see how it takes. Do you ever have anybody like me?

body like me?

If I 'aint a good deal mistaken this is Boston; and I claim this as my native place. I lived here till I was twenty-four years of age—after that I lived most anywhere. My name was David Gilbert, and a good looking chap I was, too; and if you don't believe it, come here and I'll show myself to

I 've got a brother in Boston. I wonder if he would like to hear from me. He's a boiler maker by trade, and I was n't
—there's a difference. I went to sea, I wish you would
just ask him to come round here—I want to speak to him.
It's no use for me to undertake to tell about the place I'm

in; but I want to talk to him about some money I had Now I guess he'll come; that will fetch anybody when noth ing else will. He know that I had it, but he does not know ing clas will. He knew that I had it, but he does not know where I left it. Gold is a good balt to put on a hook; it will catch them when nothing clas will; and he would n't come, perhaps, without it any more than the rest of the world. My money was not much, but it is something to him. It was a little short of a hundred dollars; and the person who has got it do n't know I have a soul on earth; but they are going to give it up if anybody comes to claim it.

give it up if anybody comes to claim it.

I was drowned—that's an easy death; it's like salling away—like sleeping after a dose of opinm. I was drowned just outside of Boston Light. If you can find my body you'll do more than I can: I haven't tried to. I have been here a pratty good length of time. What year is it now? Then I haven't been here so long as I thought. I was drowned in 1851.

1851. The man's name is Brown who has the money; he was upwards of sixty then, and as good an old man as ever lived; he belongs in Martha's Vineyard. July 1.

Jonas Chickering. "I had an appointment here this afternoon, but cannot con trol your medium to speak. July 2.

John Robinson. I wish to commune with my son John. My name is John

John Edson.

The son calls upon the father, and the father will come in answer to this note.

John Edson.

July 2: Look bourable of William H. Wing.

There seems to be a trouble here which most of the friends cannot overcome; but I can—at least so as to be able to give what I wish to. My name was William H. Wing. I was born down here on Cape Cod—at Dennis. I have been trying to come here some time, but there was always a something in the way; and I should n't have come here to-day, if anybody else could have come. For my part, I like a good fight before doing anything; then I am sure to get all straight and right. i at sea on the 24th of June, 1839. I have got rela-

tions scattered all over the country. I have a son, now in California, and I have been told he thinks of talking with me. I wish he would do something else, and get me a chance to I was fifty-two years old when I died, or went away—died,

that is the best. Folks will want to know what was the mat-ter with me. I suppose it was in part an affection of the liv-er, and in part a disease of the heart—so they told me. This

or, and in part a disease of the heart—so they told me. This is the say-so of somebody else—do n't take my word for it.

Your stmosphere is decidedly bad. [The heat was oppressive.] I used to breathe in tobaccco smoke, and all kinds of smoke, but I can't breathe this atmosphere. If we can make sail against the head wind and tide, we will; but if not, we leave and come again when the air is botter. I followed the sea about cleven years, stendy; off and on before that. I have a good deal to say to my friends about the country, but not here.

My son is mining down at Placer County, Cal. I go there

occasionally.

I suppose my fellow-men desire to know what kind of religion is most popular here. Go ahead and do the best you can, seems to be the religion here. Go ahead seems to be the wheel that moves things here, and do the best you can is al-

whose this many ways current.

"If I come here to-day and do the best I can nobedy has any right to find fault with me. The best I can do is to tell the July 2. July 2.

Charles Atwood.

These few lines are intended for these dear ones who are waiting for intelligence from me in the home that was once mine in mortal. My donr, very dear friends, to tell you that the spirit-world is as real as the natural, would but be telling you what is a real as the natural, would but be telling you what your wan intuitive perceptions must fully realize, even while

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contact, remembering that they who are content with the sorrows as well as the pleasures of earth will be well fitted to enjoy the glories of these bright spheres of existence, where sickness cannot dwell, nor the spirit wrap itself up in shadows. So then be content with all given you, and seek only to make that better which has been given for you to improve upon—vour suirit. improve upon—your spirit.

I will come again and tell you much more when I shall

find opportunity. CHARLES ATWOOD.

William Holbrook.

My name was William Holbrook. I lived in Boston, and died in Boston in the year 1849. I was a ship carpenter by occupation, and my body lies in Dorchester. I was in my fiftieth year. I left a wife, two sons, and one daughter. One of my boys has settled in Ganada; he left here since I died. My daughter is also narried, and is living in New York State since that event transpired. I believe you called for my disease. In the first place I took cold, was then seized with inflammation of the lungs, which proved to be lung fever; again there was a change, and I passed away of congestion of the lungs.

My object in coming to you to-day is to reach my friends.

My object in coming to you to-day is to reach my friends If possible. There were some matters pertaining to business which remained unsettled. If I could have the privilege of speaking with any member of my family as I do to you, I might have the power to set them right, and thus benefit them said area.

hem and myself.

May I ask through your paper that some of my family will
meet me at some place where I can speak with them? I
been no more to give.

July 5. have no more to give.

Mary Eliza Washburn, New York.

MBTY EIIZE WESHOUTH, New YOTK.

On the 14th of February, 1852, my spirit left earth and went home to enjoy the realities of a spirit home in a new existence. At the time of my change, or death, I was stopping with friends at Charleston, S. O.

My father, my mother, my brothers and sisters were then and are now living in New York city, so I shall call that place my earthly home. I hope, oh how carnestly I hope, that the words I give to-day may reach that home, and not only that home but the hearts of the loved ones there.

My disease was communitien. I was attended by one De-

only that home but the hearts of the loved ones there.

My disease was consumption. I was attended by one Dr. Hartley, of New York. He advised the journey South; I went, but never returned alive. The friends I have in spiritification know how much I have desired to meet my friends on earth. I do not expect to make myself happy; but I do expect to benefit them. For this I come here to-day; for, should I go nearer home, they would say 't is but folly, or the emanation of some mind present who knows her. I was twenty-seven years of age, and my name Mary Eliza Washburn.

I am very auxious to give some little fact, which may be of great service in carrying proof to the minds of my friends that I am here to-day. Perhaps it may be well for me to give you a portion of the last letter I wrote to my friends— will it not be well? The letter was intended for my mother. 1

will it not be well? The letter was intended for my mother. 1 said,
"Mother dear, a something which I cannot divine tells me I shall never see you again on earth. That I shall soon go to that home from whence no traveler can return. Dear Mother, in case I should not see you again on earth, you will please dispose of all articles of wearing apparel, jewelry, &c., as I directed before leaving. I have not chunged in that respect, and shall pass on, knowing you will carry out my wishes. I wish to be buried at Greenwood, that sweet, such ever so accord to me. Lay me, heside my little sweet, such ever so accord to me. Lay me, heside my little weet spot ever so sacred to me. Lay me beside my little slater, for the spot is beautiful, and you know I always loved it so well. I suppose I need not ask you to do this, for what else could you do, what else would you do? I am going peacefully and happy across the river of death, for that same something, I cannot tell what, gives me to know that I shall be happy after death."
I can now toll that does not be something to the same to know that I shall be happy after death."

I can now tell that dear mother I was a medium, and my

I can now tell that dear mother I was a medium, and my intuitive perceptions were gradually opened as the things of this life faded from my view, and I received impressions from my guardian spirits, one of whom was the little sister by the side of whom my body now reposes.

The same night that I passed on to the higher life, and before my friends had been made acquainted with the change. I visited my old earth home; and my mother will recollect of hearing sounds on the plane after the friends were all gone to their rooms. I need not tell my dear mother that these sounds were made by myself; I was so very anxious to make myself known, that I drew to myself all the power I could, in order to direct her attention to me.

My mother said something must have fallen upon the keys. Two days later, when my mother received the news of my death, she said she felt that something must have happened, for she heard atrange noises that night all dwer the house. I cannot say I made any other noise than that I have men-

cannot say I made any other noise than that I have mor

ioned. Oh, but for five minutes' time and a welcome home, with Oh, but for five minutes' time and a welcome home, with the privilege of speaking that five minutes with one of the dear ones I have left on earth! I would ask for no higher attainment, nor more perfect bliss; but until I receive it, I shall not be willing to leave the home of my childhood. I cannot be willing to soar away to realms of more perfect bliss, while these words remain with me.

I am under many obligations to you for thus attending to me. I hope I shall be able to meet my friends by coming. Then I may see you again; until that time, adicu. July 5.

Why do Spirits Commune in this Public Manner P

after truth, have seen fit to send us the following interroga-

tory:
"Provided the spirits of men, wemen and children, do have the power to return and commune with the friends they have left on earth, why do a great portion of them see fit to com-mune in the public way we find them communing in, by com-ing to a certain circle at Boston, Mass., and sending their

messages all over the country?"

In reply, we will say that the greater part of the friends, or spirits, who commune through your medium and your paper, do so from necessity, or because they cannot reach their friends in any other way. These friends have virtually closed the doors, not only of the outer temple, but the inner temple of their souls, against those who love them so well; and they can only stand afar off, and send messages to those who purport to love them, but who possess not that true love which belongs to the switch. cesages all over the country?"

longs to the spirit. True, a portion of those coming here, come at the reques of their friends, to prove that they have power to commun without coming in contact with their friends, and can sen

without coming in contact with their friends, and can send them thought after thought from across lands between which oceans roll, and all communication of material nature is entirely cut off.

But a majority of those coming here, do so from necessity, and cast seed which may be likened to one of olden time, which, being the smallest of seed, groweth anon into a great tree. And the friends say, "In this I behold a familiar face, and I will go nearer, and see this tree." And, behold, they come within its shadow, and in time become convinced that their friends have come here, and they also commune with their friends have come here, and they also commune with

them in time.

Many of the spirits coming here, have a great dread of coming before the public. They who retired from the public eye on earth, would gladly retire from it now, and not speak to the thousands who now read their messages; but the love of their friends is so strong that it overcomes this dread, and they labor for months to learn how to control the medium and they talk you.

ney labor for months to be a local and then visit you.

Behold, the light which shines through one individual shines for all, and all may be benefited. spirit who comes here, shines for all, and all may be benefited by their coming, for all have the privilege of proving them true or false; and we will here say that the guide of this cir-cle will be glad to have any one test these communications; and when one is found false, let him not fall to speak of its for it giveth strength to the spirits whose eyes are draw

for it groun strength we can spirite where you are annu-lither.

Fully one-third of the messages which are given here, re-main locked in the chambers of the souls they are given to; but all shall know of these things hereafter, for the time com-eth when the secret of all shall be manifest.

So, then, the multitudes visiting this place do not come for naught. There is wisdom in all; and as the star of divinity shines for each individual in earth-life, the multitude will soon see, not only why we come here, but why they should not shut their own doors to their friends, saying, "We have enough in the Bible;" when that they have in that book is nothing for them, and will avail them nothing in the great future.

inture. They who come here, seek to bring their friends proof o immortality, which will be to them a foundation for time and

etternity.

But they are not willing to open their minds, and lot in the tender plant, that it may bloom here and hereafter. Yet the time is coming when this which now floats upon the silent brook of humility, shall float upon the broad occan of popular than those same uponle shall come forth freely prinion, and then these same people shall come forth freely with their offerings, and lay them upon the alter of God's

Nathaniel Morton.

A portion of time has been set spart for me this afternoon, but I regret to say I am unable to eccupy it, on account on what appears to be a sickness of the medium. She appears to have a difficulty of the throat and lungs, and as I labored under that difficulty when on earth, I do not care to control medium in this public manner while she has this featur In her organism. I am Nathaniel Morton, son of Ex-Gov Morton. You will say that I called here, and will return a a future day, when permitted to do so by the guido of thes circles, and at a time when this difficulty has been overcome n her organism

you hold communion within a natural body. You wish to know what we have in the spirithems. Just what you have in earth-life to make it beautiful, do we have in this life, and nothing more. You also desire to be informed in regard to what I am intending to do in my present state, or condition. That I cannot tell, but suppose I shall continue to pursue that alone which was pleasant to me when I was with you. My dear father, I am very desirous to give you something to make glad your spirit, and enable you to bear well the cares and storms of your condition; I cannot as yet tell wins I may be able to do, but think I shall seen be able to do something, you will be able to receive with pleasure, and with pleasure impart to others who may not misunderstand you. My dear father, I am not strong enough to do a great deal by way of controlling mediums, but shall receive new strength as I may continue to come, and particularly If I get good control.

At d now a word to the many, many I love, who are left on earth. You have no conception of the home and the comforts of home while you remain in mortal, so do not lay up too much, or too many treasures on earth, for they will only serve to cast a gloom over your spirit when you shall be called upon to leave the material, and enter the spiritual. But rather let your whole dim be to do your whole duty to God, yourself, and to all with whom you may be brought in contact, remembering that they who are content with the sorrows as well as the pleasures of earth will be well fitted to sorrows as well as the pleasures of earth will be well fitted to along and after that I begged. Well, when the week came round the landlord thought I had no money, and he wanted to turn me out, but he could not seen you from the I not strong the content with the sorrows as well as the pleasures of earth will be well fitted to a fail and money. I went up Tremont street and sa

had no money, and he wanted to turn me out, but he could n't as long as I had money. I went up Tremont street and sat down by a place where a man kept tropical fruit, and he gave down by a place where a man kept tropical fruit, and he gave me an orange. I was then taken with the shakes and a man came along and asked me if I had no thicker coat. I told him no, and he gave me a very good coat and a hulf dollar, I then wanted twenty-five cents, and I went into a place where I saw this very body I now hold control of, and asked a man there to give me a quarter of a dollar, and he gave it to me. This woman also gave me some money, and I had enough then to pay my lodgings for two weeks.

An incident similar to this occurred last spring at the office of Dr. J. T. G. Pike, on Tremont street.

of Dr. J. T. G. Pike, on Trement street.

I got cold a few days after this, and grew worse, and I determined to make a bold push to get home, and went up to the Old Colony Railroad, and here I saw a man, the depotmaster there, to whom I told my story, and he told me to come the next day. I went and he passed me on to Albany. I stayed there a few days, and then I found a man who knew me in New York city; he owned a part of the vessel I sailed in as first officer. He interested himself for me, and got me, some money. He gave me a writing, but it was not called for, as one conductor passed me after another, and so I got home at last. I died there three days after. Oh, I should have been in hell if I had not got home, I wanted to see my friends once more.

rlends once more.

Just before I died I saw my wife's mother, my father, and my little daughter, who were dead. Just before leaving Albany I leard something about spirits coming back, and I told my wife that if I could come back I would, but I didn't bany I heard something about spirits coming back, and I told my wife that if I could come back I would, but I didn't know anything about it. I now wish to tell her if she will go to any medium she hears of, I will come to her and tell her about the place here. I want to tell that man who sold my clothes in New Bodford, that I hope the money did him more good than it would have done me; and that all I wish him is a high seat in glory hereafter; I do not think he served me right, but this is all the harm I wish him. My name is William Barnes, Lewisville, Illinois. I always called it Louisville.

James Finlayter.

James Filliay ter.

I have visited you before. My name was James Finlayter, of London. I am still auxious to carry conviction and conversion to those I love. May I beg your assistance again? My wife has learned that I have come—that I have spoken here; she doubts, she fears, she asks "how shall I know it is my husband—how shall I know?"

I wish to speak with my wife, and I find I can do so sometime during the month of September. A needlum will be there nigh my house, through whom I can speak. If my wife will go to the medium, I will speak to her; his name is Charles liarris. there high my house, through whom I can speak. If my wife will go be the medium, I will speak to her; his name is Charles liartis.

I need not give you anything in proof more than I have given you before; that which I have told will avail nothing should I repeat it.

Little you to send to Madame James Kinlavier London.

I wish you to send to Madame James Finlayter, London,

Eng.
You will recollect I told you to write to a certain office in London; I am satisfied they did not receive the letter. Suppose you should write again; I think you would receive an answer, if the party should get your letter. Good after-

Billy George, Wheeling, Va.

Hal General delivery—headquarters—stopping place !-is that it, or what is it? Well, what about this business—

what do you want?
You want the name I used to go by? Well, then, call me Billy George, Wheeling, Virginia. I used to drive niggers son climes. Nine years ago—oh, I didn't exactly break my neck, but came pretty near it—I was thrown from a horse, about four o'clock, and died about six.

Who shall I talk to—the niggers, or the old folks? Confound it, I came here before I knew what to say. Tell them I'm luying off—cooling at the North—just about the same as wer.
Whose plantation was I on? The devil! I was on my

Whose plantation was I on? The devil! I was on my own—I owned a piece of it. I was a pretty good follow, only get on the right side of me. Father did live there once; he lives round where I do now Tho old nunt is there now. I should like to say semething to stir her up a little. She'll think the devil is in me as much as ever. Say I'm sobered down, sometimes; but that sometimes is only once a year, and that do n't happen to be just now. Ask her if she do n't want to go to Quebec with me. I was a little ashamed of that. Confound it, I got drunk, and she had to go home

alone.

My mother left when I was small. That accounts for my had habits. I was n't born out there—oh, no; I was born in New York State. What year? Do your own reckening; I told you what year I died in, and how old I was; now figure when I was horn.

told you what year I died in, and how old I was; now figure up when I was born.

Tell me what you have written, because I don't want too many lies in this letter; they 'll say it is too much like me. Wonder what the old niggers will say? I used to like them pretty well; but I did n't like to have them follow in my tracks so close as they did sometimes when I got drunk.

I'll tell you the old woman's name—It's Wilkins—or that is the mun she married. I had between thirty and forty niggers. Confound their skins, they would die sometimes, and not got their heads broke either.

Do I like sheery Y Of course I like it. Do n't talk about slavery's being a curse. A nigger is better off in slavery than at the North, and I've seen them beg to be taken back to their old quarters. I would n't object to being a nigger myself, and a blave too, provided I could be taken care of as well as must of them are. Educate a nigger? You can't do it.

as most of them are. Educate a nigger You can't do it. Farewell, and pleasant dreams until I see you again.

David Bascom.

Idon't like to be finding fault with any of my fellow creatures, but I must say this much: If the South could boast of no better men than the one who has just departed, I should plty her very much. When I was on earth, I was opposed to slavery in all its forms, and I am so now. He spoke of not being able to educate the slave. I do not agree with him. Personal experimental knowledge gives no positive proof that he has not told the truth there. It may be true to him, but it proves him to be ignorant about these things in the outset. I did not intend to speak upon the subject of slavery by coming here to-day, nor did I intend to oppose any one in his bellef; but I could not be silent, after hearing what I was compelled to hear.

ompelled to hear. My name was David Bascom. I was a native of Philadel-I died in that city in the year 1837. A portion of m phila. I died in that they in the year agos. A person of melatives are living there now, and I design to speak to thei and tell them of a new light by coming here to-day. I fethat they have sat in darkness quite long enough—that the time has now come when they may receive higher light, and thus be able to praise God for another gift while they dwell

thus be able to praise God for another gift while they dwell here.

Speaking of having a knowledge of what the slave is capable of receiving, perhaps it will be well for me to state that one of my personal friends took it upon himself to educate a fugitive slave in the year 1830, and I had the blessed privilege of seeing that slave improve day by day, and I think I never saw a mind more capable of receiving more blessed truth than that one was, though he had been cramped by elavery all his life. And now that mind is a bright star in spirit-life; all the brighter that it was polished on earth. The spirit of man, as I anderstand it, is ushered into this rudimental sphere that it may acquire a certain amount of knowledge; some are capable of acquiring more, some less; but you cannot form any estimate of what a mind is capable of being made, until you try to give it wisdom: then you may form an estimate of what it is capable of receiving while here.

vhile here. It is unjust, and inhuman also to say that the slave is in-

It is unjust, and inhuman also to say that the slave is incapable of receiving that which the white man is capable of receiving. The Great Father has made both the white and the black—the color is different, but the brightest tems may be found in the black race as well as the white. I know this—for the slave, of whom I have spoken, was a poor soul, who could scarcely tell his own name or the name of his master; but when the key of love was thrust into the door of that temple, oh, how quick those rusty hinges flew open, proving that the wealth of mind was there, and that love was only needed to make a mine of wealth in that image of his God. I hold that no man or woman has a right to govern his or

her brother or sister. I hold that all men are free and equal, and that no man should deprive another of that God-given right, and no one should deprive a brother of this gift of God. rigut, and no one should deprive a brother of this gift of God. By coming here to-day I do not desire to drive my friends into a new field of labor, but I simply ask them to come and see for themselves; to test these things for themselves. If they find truth here, then surely there can no harm happen to them; if they find error, surely they should know its existence, for it is their duty to aid the higher intelligences in crushing out avil.

crushing out evil.

Some of my kindred have been watching the star of Spiritualism in the distance, and they fear to come near lest they shall be brought under its influence. I here tell them they need not fear, for the same one who has given them life, need not fear, for the same one who has given them life, has given them the power to control themselves; and if they go forth with this shield, they need not fear getting scorched. So then I ask them to come forth and seek, for if the Great Father of all people hath seen fit to open the doors of spirit-communion, so that their friends can commune with them, surely they should enjoy the blessed privilege.

"It is not my duly to point out a path for them to tread, in order that they may receive this new light; it is for them to seek the path. And I can assure them that when their feet hath once trodden the path, they can desire to return no more.

July 6.

William Barnes, Illinois.

I don't know as you will write for such a poor body as I be, but I wish you would. I've just been looking into these things and thinking of coming back. I've been dead since May, 1859. I died of liver complaint and consumption of the blood, I guess. About seven months ago I came into New all.' I swallowed my own scruples, and the doctor's also,"

Written for the Banner of Light. THOUGHTS ON SELF.

In deeds, not words, we live! Our lives are books upon whose page we leave The impress of our thought, by morning's hour, At noon, or in the selemn hush of night. In scenes of busy life-in the great mart Of human strife and toll, we pass along With brow serene, in outward seeming true To all around, and to ourselves: we fill The measure of our days-men call us good. And write upon our tombs-" An honest man!" But the All Wise upon our souls has writ A law which all must render homage due-The law of Love-love to our fellow-men, Free from all stain, binding the human race In one eternal bond, as angels know In their bright spheres. To it we all must tend, To it aspire, ere we shall know that life

To which the race must come!

Belf rules the passing hour!

Our souls are bound upon its leaden car. We grope our darkling way, nor can we rise To fairer skies, till we forget our joys-Learn the great lesson all mankind should learn-That in another's good is bound our own! All seek in self for pleasure, poinp and pride; The monarch on his throne strengthens his state With force, to satiate his love of power. The miser hoards his glittering dust, and counts It o'er and o'er that nothing be purloined-And anxious nights and days are passed in foar That some be lost, and thus his appetite For gold be all unfed. Ambition leads Her votaries in the path of self, and up The steps of Fame points her aspiring son To laurels wreathed around the victor's brow! While pleasure's luring charms and gilded toys Lead willing captives; at her shrine they bow, And spare no sacrifice to win her smile. Thus all, in every walk of life, make self The chiefest good, and so lose that pure joy That knowledge brings, first to love self aright. Then all God's children! Learn thyself to bring In harmony with the great world without, And the great world within; thy senses bring Under the guidance of the spirit's truth, And to its crucible and lens subject Thine every act. Then shall the tide of life Flow peaceful as the murmuring stream; mountain And valley, verdant plains, ocean and stars, And all the orbs that gem the brow of night. Shall swell in grandest harmony, attuned To the soul's gushing music-all will speak To thee a lesson, and thine ave shall read From that great volume that alone is writ By God's own hand; the way thou then shalt learn To crucify the flesh, its pride and lusts. And thus more truly live in loving deeds, And bless thyself. And when the God upon The judgment-seat within shalt say "Well done!" 'T will be that yo have blessed your fellow-men.

And thus exalted Him! Beek then, within, oh soul ! To solve the problem of thy life, for thou Wilt treasures find unthought of-priceless gems That wait th' exploring hand to bring them forth To usefulness and worth !

Portland, Me., 1859.

Correspondence.

Mansfield's Powers. There are but few persons, before whom this will come, wh ave not heard something of the remarkable powers of Mr. J. V. Mansfield, whose office is at No. 8 Winter street, Boston: and yet but little, comparatively, is known by the public generally of the powers which are possessed by this we derfully gifted man. Skepticism, which prevents investigation with many; prejudice against any innovation upon old, estab lished theories and forms; sectarianism, in its blind zeal to uphold creeds, stops not at disbelief, without investigation, but grasps with avidity at every floating rumor, which in any way is calculated to injure the character of the man, or orejudice the public mind with regard to the powers of which he s possessed—all have had their influence to keep the public n ignorance in relation to the simple but actual facts in the

Mr. Mansfield professes simply to be a medium through whom the spirits of persons who once inhabited this world. are enabled to answer letters of inquiry, or to give information to the relative, friend, or even stranger, who may send it, the medium himself having no knowledge of the contents of s this; Does Mr. Mansfield answer such letters pertinently, giving clear and specific replies, without any knowledge of their contents, or volition on his part? Some of the enemies of the cause in which Mr. Mansfield claims to be but an huminstrument dispose of the whole matter by humbug; others assert that by some ingenious contrivance he learns the contents of these letters, and then writes out the answers; and still others, and perhaps a larger propor tion, at this day, believe that he does really answer these leters, without a knowledge of their contents, but have no defi nite belief or interest in the matter. But those who are intimately acquainted with Mr. Mansfield, believe him to be, so far as the writer's knowledge goes, just what he professesmedium for the transmission of intelligence outside and in dependent of himself. He is always gentlemanly and kind in his demeanor; indeed, he seems to possess a transparency o character which roveals, even to the stranger, his inmost thoughts; and everything in his manner is the very opposite f concealment; indeed, one can hardly avoid the conclusion that he is an honest man.

But what is the evidence that he possesses these peculiar and remarkable powers of mediumship? No hasty newspaper article can do justice to this, the main point in our sublect. Ministers of the Gospel, of nearly every denomintation statesmen, judges, lawyers, physicians, tradesmen, persons of every calling and profession, from every city, State and Terri tory in the Union, and some from Europe, and not a few eminent for learning, have either written or called upon him to thousand different communications given to scaled inquiries. addressed to the spirits of persons' once the inhabitants of to address interrogatories to some deceased friend, and to scal them as securely as possible from human sight, using the various means which the skill of each writer may suggest. Indeed, every method which human ingenuity is capable of, is used to keep the medium from reading the contents, and to letect him in case he should attempt to unseal, or in any way remove the envelop. Some enclose the letter in three or four different envelops, scaling or pasting each as firmly and securely as possible. Various opaque substances are used to conceal the contents. Some sew the package with peculiar thread and stitch, while others will make the letter and enrelops a solid mass by the application of paste; and still others place in the inside of the covering some minute object, ac that the package cannot be opened without disturbing it.

Some of the most ingenious devices have been resorted to; ndeed, it would seem as if nearly every person who attempted o test this matter, believed he alone was capable of detectng the medium in his wiles, and giving an explanation of the whole affair, notwithstanding all that has been published relating to his strange powers. And yet, to Mr. Mansfield, it is all the same, whether the letter to be answered comes in a single or double envelop; whether it is filled with traps dots and marks, or pasted into one solid mass. He submits each to the same process as its turn comes. He lays the envelop containing the interrogatories, on the desk before him—and these letters often come to him without any address, being enclosed in an envelop addressed to the medim-and, placing his left hand upon it, sits patiently awaiting the influence which shall move his right hand to write the reply. Perhaps about one in five receive no reply; the generally satisfactory; and often intelligence is given in this way which is not asked for by the writer of the letter-not infrequently a reply to some thought on the writer's mind at or about the time the letter was written.

The writer's name, though frequently unknown to the medium, the name of the spirit addressed, and the relation- the name of one of the States, and very much more general ship, if any, to the writer, are given correctly, almost without exception. These letters are very often answered in the particular test. Now, for anything that I knew, all this might presence of his friends. "But," says the skeptic, "though be either true or false; and, as to Mr. Mansfield, I knew this seems very strange, I yet believe there is some collusion positively that he had no means of any knowledge in the about this matter. I should like to try him myself. I will

write a letter and close it up to my own antisfaction, and take a seat beside him, and see if he can answer it."

Now, my friend, you are the very man Mr. Manafield wants to see. Write your letter in your own way, taking no man's advice but your own, go to Mr. Mansfield's rooms and watch every movement, and see for yourself whether he deceives you. Be your own judge, and no one class will be to blame for your belief or your skepticism. I will inform my friend that a large proportion of the letters which Mr. Mansfield answers is done in the presence and under the searching scrutiny of the writer, who frequently comes incog., and holds the letter constantly in his own hand. In this way he has answered thousands of letters, the presence of the writer being no hindrance in obtaining responses. Many persons occupying ominent positions in Boston and vicinity, have received answers in this way from Mr. Mansfield, whose names in this connection have never come before the public. In these replies, the writer of the questions, whether present or not, is addressed by name, the inquiries replied to, which however are often accompanied by many pertinent remarks, extending sometimes to many pages. In those remarks which are not specially elicited by the interrogatories, the investigator often receives the best evidence of spirit power and presence, insemuch as many circumstances are referred to which could not be within the knowledge of the medium, and often were only known to the writer of the letter and the spirit addressed. When the spirit controls the medium easily, these communications are written with wonderful rapidity. At other times, when the control is imperfect, they are written very slow. The handwriting is occasionally. a good fac simile of that of the spirit which controls, but I think, more generally a blending of the two-that is, the medium's and the spirit's.

But there are other phases to Mr. Mansfield's medlumship still more remarkable. One is that of answering letters at a distance, and, in some instances, when the letter has never been in his possession. I will instance the case of a certain Judge, living in the vicinity of Boston, who, hearing of this medium's powers, wrote a letter to the spirit of a departed friend; but, on hearing some one say that the whole thing was a humbug, he threw the letter into a drawer and thought no more of it, until a few weeks afterwards he received through the mail from Mr. Mansfield a distinct reply to the letter in his drawer, which was signed in the name of the spirit he had addressed. On Inquiring of Mr. Mansfuld, he was informed that a strange spirit came and influenced him to write the letter, and gave him the name and direction, as suring the medium that it would all be right.

Another instance is that of a lady, well known to the writer-intelligent, and of spotless reputation, and a member of high standing in the Congregational Church-who had suffered much from the loss of a son in a foreign land. Contemplating a visit to Boston, this lady prepared a well written letter, eloquent in the deep, impassioned language of the heart, and addressed to her dear child in heaven. With this letter closely scaled, she went a perfect stranger to the rooms of Mr. Mausfield. The medium was soon controlled. and addressed the party, commencing with "Dear Mother," and writing a short communication with some difficulty, but in fitting and appropriate terms; and, answering a few of the first questions, the spirit requested his mother to take the letter home and keep it securely, and in a few weeks he would be enabled to control the medium to answer the rest of the interrogatories. The mother did as requested, and you may imagine her surprise at receiving, in the course of some three weeks, a communication ten feet in length, dictated in a beautiful spirit of tenderness and filial affection, answering unequivocally some twelve more inquiries embedied in the letter in her possession at home, and properly addressed and signed. And be it remembered that this letter was not a noment in Mr. Mansfield's possession, except in the presence of the mother, and that the questions were answered with a directness which were impossible, if their import were not known to the intelligence which dictated the answer.

A Mr. Richardson, of Buffalo, N. Y., addressed a letter to his deceased wife, sealing it up closely, placed it in his vest pocket, called on Mr. Mansfield, and without giving him any information in relation to himself or family, received a prompt and explicit reply to the letter in his pocket, addressing him by his proper name, and giving the full name of his leccased wife. A Mr. 8-, of Andover, N. H., a gentleman of much re-

spectability and intelligence, addressed a letter to a near relative in spirit-life, and sealing it securely, went with a friend to Mr. Mansfield's office; but the medium being engaged, the letter was loft to be answered at a subsequent time. The friend, however, was somewhat acquainted with the subject of mesmerism, and believing it was through that phenomenon that Mr. Mansfield answered letters, urged Mr. 8. to go back and take his letter from the medium, saying it was all a humbog, that spirits had nothing to do with it &c. Mr. B., according to his friend's wish, returned and received back the letter, it having been in the medium's posession but a few minutes. The friend now says to Mr. S., "Let us take your letter and keep it, while I prepare another." Accordingly, the friend received the letter and rotired to an adjoining room. After an absence of about thirty minutes, he returned with a scaled package, without super_ scription, saying, "I have prepared a letter with which I will these letters. Now the main, practical point in this matter try the medium-powers of Mr. Mansfield." They now repaired to the office of the medium, and sat in his presence, while he wrote out and read the reply. The answer was received with much surprise by Mr. 8, who broke the silence by saying that the roply was a full and direct answer to the letter which he had brought to Mr. Mansfield an hour before and finally took back and gave to his friend. The friend then confessed that, instead of writing a letter, as he had prowriting a letter, as he had pretended, he had enclosed the one received from Mr. S. in the envelop then before Mr. Mansfield, though he had not read a word of its contents. Believing, as he did, that the medium answered letters by reading their contents in the writer's mind, he had reserted to this little deception in order to test, to his own satisfaction, this point. Like a true gentleman, he yielded the palm, stating that nothing short of spirit-intelligence could have answored the letter.

On the 28th day of April last, the writer called on Mr.

Mansfield, with the intention of giving his powers a new

test, and, accordingly, laid before him a note, closely folded

and scaled, and without any superscription. The enclosed note was addressed to the spirit of a gentleman with whom the writer had formed a slight acquaintance in a Southern city many years since, the gentleman, also, being many hundred miles from his own residence. This man's personal apcarance was marked and peculiar, so much so, that I reomber his looks well to this day, though our acquaintance was limited by the ordinary courtesles of strangers. I knew the State in which he resided, but not even his P. O. address, and nothing of his family. The note lay upon the desk as test his powers, making, in the aggregate, about twenty-five. near myself as the medium, and constantly in my sight. Not a word or action nassed which could convey to the medium the slightest knowledge of the contents of the note before this world. The usual course of those who send by mail is, him; and yet but a few minutes had passed when the pencil in the right hand of the medium moved and sketched in profile, the likeness of a man, representing a tall, thin head with bushy hair. He now remarked, "I see a tall, straight man standing before me; his hair is quite gray and stands up straight all over his head. His bearing is noble and imposing." Notwithstanding I had been convinced of the lower of spirits to communicate by proof which, it seems to me, would convince any living, sane man, under similar circumstances, yet I was not quite prepared for such a proof of the power of mortals under any circumstances to "perselve the spirits." The description so far was perfect. The medium was soon influenced, and wrote a lengthy communication in a very rapid, strong and bold hand, It treated mainly of the profession which had been the spirit's study in mortal life. In my note, before the medlum, I had simply requested the spirit to "Write me a word as a test," and new, at the time of this writing, I first open that note, and find it was folded over fourteen times and firmly pasted. Near the close the spirit wrote as follows:

"Now one thing I want you to take the trouble to find out. I tell it you as a test, that my son has bought the homestead of my wife, his mother, and mother (meaning his wife) has left. I was in hopes my wife would have passed her natural life on that dear spot, the homestead. But if she s happy, then I should be content. I desire you to ascertain I am correct in the above. I give it you as a test of my dentity.'

In looking over the communication, I felt at a loss to know how I should ascertain the truth or falsity of these statements, and finally enclosed a question to that effect, saying to the medium that there was one point on which I desired other four-fifths receiving responses which are pertinent and further information. Placing this note before the medium, I received not only what purported to be the name of the spirit's late residence in one county, but his proper postoffice address in another county, the Christian name of the son, who purchased the homestead, and that of his mother and wife, the latter a very peculiar one, being the same as information respecting the family; but which afforded no whole matter. I addressed a series of interrogatories to the postmaster, as directed by the spirit, and on the 20th of May acknowledged to me before his exit, with tears in his eyes, received an intelligent reply to every inquiry, except one. asking the name of the spirit's mother, which was unknown attributed such a character to his Heavenly Father, that he to that functionary. This reply confirmed all the other statements in relation to facts, localities and names, in whole and particular, excepting a slight variation in the spelling of the middle hame of the son.

Hundreds, if not thousands, of the tests which spirits have given through Mr. Mansfield, have gone into hands which will withhold them, if not forever, for a long time from the publicsome of those holding high social and official positions, who are not willing to make themselves the butt of ignorance and superstition. Many, too, have gone into the bosom of the church, where, for various reasons, they will not soon be heard from. But these are fulfilling their mission as fully and completely as those which have been published to the

It would be a pleasure to the writer to be able to give the names and residences of the different persons connected with these tests; but that he cannot do without an unwarrantable interference with private family relations. However, they can be known by addressing the editors of the Banner or LIGHT, or the subscriber, D. GILCHRIST.

Franklin, N. H., July 28th, 1859.

The Hon. Gerrit Smith.

MESORS EDITORS-I have just arisen from the perusal of s discourse from the pen of the Hon. Gerrit Smith, of Peter- tions before we get through with our present writing, and borough, on the "Religion of Reason." It is published in the last week's Tribune, of New York city. I have read it with interest and profit—with interest, because it is published in the Tribune, a paper having so wide a circulation indeed, I wish Mr. Greeley had as many millions of subscribers to his paper as he now has thousands, that all might have the benefit of that discourse; not that there is any thing new, or new ideas advanced, other than that we have received from our angel friends, for the past ten years, but that the world may know what are the teachings of those friends. It is a wide departure from modern Orthodoxy We have asked the thinking, liberal mind if he has read it. His reply is, "Yes, yes, and with interest;" and he adds, "If the church, or Christendom, (so called) could peruso it with reason, it would come to the same reasonable concinsion." I have asked the Orthodox the same question, "What do you think of it?" They say he is "an infidel-a wicked man-au infidel!" We reminded these same ones that they least, that like attracts like, as in the moral and physical had heretofore maintained that Mr. Smith was a Christian Well, well," say they, "so he used to be; but he has got to be an infidel." "But, dear sir, what is he infidel to ?-- any preciation, of such as are like unto themselves. The good of the Ohristian virtues?" "Yos," say they, "he ignores appreciate and enjoy the good, and those less good naturally the Bible and everything that is sacred. He has got to be a the lible and everything that is section. In as got to be a proved, assected with that of the control of the co to confess on all occasions. The epithet, infidel, will not frighten a mind of his calibre. He is willing to own up that most Orthodox character can communicate to mortals? The he is infidel to Orthodox creeds and confessions of faith; but good and well informed know that angels and other spirits that he is infidel to any of the Christian virtues, he will not who are "a little lower than the angels," can and do bring admit. Neither does he ignore the Bible. He only looks at good or indifferent tidings, (according as the spirits are capait just as it is, and just as it should be looked at from a reasonable and rational standpoint—athling our Orthodox brethren dare not do, being tied to a sect and fettered by its cruel mit-sometimes not very pleasantly-that only the devil can greed-being willing slaves to both. But Mr. Smith is no do it. These very commonplace reflections we might have slave, neither does he pander to either slavery of mind or We advise every one to read his discourse-read it without

prejudice. Let them take an hour's time for the purpose, and read it carefully and attentively. Don't say you have no time, and cannot attend to it now. Read it on a Sunday. It will not be a profanation of the Sabbath. Leave your favor ite mooting, if necessary, and read it through, with an unbi- that of others; but that it has varied, in some particulars, ased, unprejudiced mind, and I think you will be ready to endorse nine-tenths of it.

We do not suppose the Orthodox will endorse his repudiation of an "eternal hell." No, no, not at all. This is their sus; yet, on that account, we would not desire for ourselves darling theme-the true foundation of all their religion. Could they give it up? Never! Why, Mr. Smith, what do you mean? You cannot intend that part of the discourse for them. No, never. But friend Smith is so cruel to them as to say, "No one believes in an eternal hell." He ought to remember that what is bred in the bone, or, in other words. that whatever a man is educated in he will maintain, be it ever so absurd-that is, with few exceptions. There are about one in a thousand that will think for themselves. The great mass incline "just as the twig is bent." It is true, also, that "just as the tree is bent the twig's inclined," with here and there an exception. If the tree bend to an absurdity, the twig cannot see its absurdity.

Mr. Smith is sincere, no doubt, in the following remarks, however insincere he may be deemed to be by the professed believers in an eternal hell:-

"Eternal hell! No man does, and no man can believe it. It is untrue, if only because human nature is incapable of bolieving it. Moreover, were such a belief possible, it would be fatal. Let the American people waka up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their holds, and none to their shops, and none would care for their holds, and none would care for their holds. All interest in the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even the beginnings of such a belief are too much for the safety of the brain, and every step in that direction is a stop toward the mad-house. The Orthodox preacher of an eternal hell would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his insincerity. To be sincere in his preached as mere assertion, or assumption, "Eternal hell! No man does, and no man can believe !

This may be regarded as mere assertion, or assumption. which has no foundation in truth; but let it be borne in olergy to meet Miss H. in debate upon any theological or scimind that the assumption is susceptible of the clearest proof ontific subject they might choose, proposing to give them one and demonstration, which probably Mr. Smith well knew. Take, for example, a case in point from those who profess formed of the nature of the subject chosen, only "in that such a belief. Take the Rev. Dr. Albert Barnes, of Philadelphia, who comes as near to believing in the eternal hell as any one. In a sermon delivered to his congregation on that subject he holds forth as follows :-

"I have never seen a particle of light thrown on these subjects that has given a moment's case to my tortured mind, nor have I an explanation to offer, or a thought to suggest, nor have I an explanation to offer, or a thought to suggest, which would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the angulsh of spirit which I have; but I confess, when I look on a world of sinners and of sufferers, upon death-beds and graveyards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens—when I look upon a whole race, all involved in this sin and danger; and when I say the great mass of them whells unconcerned and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not It is all dark, dark

and I cannot disguise it."—Barnes's Practical Sermon Take another case. Mr. Saurin, a celebrated preacher of Holland, said, when dwelling on the subject of an eternal

hell-"I sink under the weight of this subject, and I declare, when I see my friends, my relations, the people of my charge—this whole congregation; when I think that I, that you, that we are all threatened with those torments; when I see in the lukewarmness of my devotions, in the languer of my loved in the levity of my resolutions and designs, the least evidence, though it be only probable or presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuses itself into every period of my life, rendering society tiresorfie. Nourishment inslight, pleasure disgustruit, and life itself a cruel bitter. I cause to wonder that a fear of heil Itself a cruel bitter. I cease to wonder that a feathes made some melancholy and others mad." &c. &c.

Enough is here cited to prove Mr. Smith's position-that ann man does, and no man can believe it;" and that "ever the beginnings of such a belief are too much for the safety

Our Orthodox friends say an endless hell is true, and that they believe it; nay, more they excommunicate those members of their churches who say they do not believe it. This shows that they think they believe it. The writer of this supposed he once believed it. He united with the Congregational Church under this impression-endorsed the creed But why? He had been so educated. As soon as he began to investigate he received a copy of the following complaint: . To the First Congregational Church in Camillus (now El-

I am under the necessity of preferring a complaint to you against Brother Ashley Clark, for heresy, in that he denies the perpetuity of future punishment; and maintains that all men will finally be saved, contrary to the express testimony of the Scriptures, and to the confession of faith of this church. Is has for some time given occasion, by his observations an conduct, for us to suspect that this was his sentiment, and being the has avowed it openly. I have accordingly labored with him as the Gospel directs, both in the first and second steps; and not being able to reclaim, I now tell it to the church.

(Signed.) SIMZON R. CURTIS.

Witness: GIDEON WILCOXON.

JACOB CAMPBELL. ABRAM ROGERS.

I certify the above to be a true copy.

JABEZ CHADWICK, Moderator.

Elbridge, July 23, 1822."

It will be seen from the above that that church suppose

notwithstanding our friend Smith calls in question their sin-Two of the above signers-Curtis and Rogers-are still liv- him to offer his fur-fetched and awful question, in these

It believed an "eternal hell" for somebody, if not for herself,

ing, and as rigid professed teternal hell" believers as ever; words: "What are the results of the present state of ethnog-

that he has wondered again and again how he "could have would inflict on his offspring endless misery !"

Yours truly,

Spiritualism at Terra Haute, Indiana. MESSES. EDITORS-As this is a point in the great Western Valley, that, so far as spiritual matters are concerned, is seldom heard from, it is thought best to make to you, and, with your permission, to the public, through the BANNER, a brief report of our condition, hopes, &c., as Spiritualists; albeit, we can't quite yet adopt for our motto any such words of one verboso Saint, as the following: "Believeth all things, hopeth all things, endureth all things;" still our hope is large, our belief is reasonable, and our endurance tolerable.

The truth is, we have had some very exciting and very interesting experiences in this locality during the present year-and in return, (poor return, some may say,) for the valuable communications given us weekly, from so many quarters, through your excellent paper, we wish to tell our story. It may interest some persons. Through various media we have had, at different times, the influence of good apirits, as well as of indifferent or less developed spiritsand, last, if not least, yet more emphatically and boldly than ever before among us-"Batan came also." Of this last coming we may have occasion to make some pointed suggesmerely add here, that old theology is particularly fond of the devil-can't do without him.

It is somewhat difficult for some people to see good in anything, and whether it be owing to the too common teachings of total depravity and man's fallen nature, or not, I leave for those to judge who choose to do so. Happily for man's progression, there are many-and the number is rapidly increasing in these latter days—who see good in all the works of creation. They are those, who, not only

"Find tongues in trees, books in the running brooks,

Bermons in stones." &c., but who, also, find what is good, true and godlike, though, perchance, like the encrusted and unpolished diamond, in noor humanity, and who do not believe his Satanic Majesty is quite equal to Nature's God. We cannot now enter into the consideration of the causes of things-but we may remark upon the well established fact in the social world at world like begets like; and it is acknowledged that those, of course, judge more easily, more naturally, and with truer anapprove, associate with and sustain those who approach, in pious folks) cannot conceive how anything but a devil of the ble of communicating, the one or the other,) to their eartily friends; whilst the ignorant, the prejudiced and bigoted adomitted, since they are of very general application. It remains to be seen whether we can make them apposite to the particular visitation which brought us so strong a representation of horns, hoofs and sulpurous breath, connected mysteriously and theologically with omniscence, omnipresence and omnipotence.

Probably our experience has been, for the most part, like from what is common, we do most sincerely hope, though we are taught that progression and development are aided by opposition and persecution. A crucifixion helped to delfy a Jehere, or for our friends elsewhere, anything like, or even a little short of martyrdom, in order to hasten that full development of man's better nature, which is sure to come.

Our beginning for this year, in January, with the presence and teachings of Mr. A. J. Davis and Mrs. Mary F. Davis, was exceedingly good and profitable. They lectured for us to larger audiences than we had been able before to gather to-gether. These good people tarried with us a week, (much too short a time.) and the work they did has had an important influence. A foundation was laid upon which will be builded a goodly superstructure for the benefit of our humanity; and we were enabled to keep up such an interest, in consequence of their lectures, as has been attended with satisfactory results. We organized an "Investigating Association" directly, which proved to be beneficial, particularly and generally, though old theology kicked a good deal at it. What we got, however, after Mr. and Mrs. Davis left us, except from our home mediums, was not so satissactory, till Warren Chase came; and then, some weeks afterwards, came that glorious apostie, so young and yet so powerful, Miss Mattie F. Hulett, of Rockford, Ill, under whose remarkable ministrations area such a storm of excitement as made Spiritualism, Miss Hulett and her lectures, the only topics of conversation and discussion, for many weeks, among all classes. She remained with us a month, lecturing four or five times a week, with such eloquence and power as surprised and delighted the reasonable and the learned, confounded and maddened the bigoted and dogmatical, and instructed all whose minds were capable of

receiving instruction. Though we publicly, through the papers, challenged the month or more for proparation, and that she should not be insame hour" appointed for the discussion, yet no one dared to come up; but they endeavored to put forward those who were expected to annoy, falsify, brow-beat and slander; and their efforts, and those of their agents, were attended with such revulsive effects as carried everything against them, in contrasting their arrogance, ignorance and intolerance, with the quiet, beautiful, eloquent and angelic conduct and teachings of the interesting girl. On one occasion, at the time of her lectures, and before she had finished her discourse, a man who had been put forward as the champion of religion and the churches, (a card, signed by clergy, and a few of the laity instigating some of his efforts, was published in all of our daily papers,) hurried down through the crowded alsie of the packed lecture-room, mounted the stand, endeavored to usurp it, and stop Miss Hulett's speaking further. When she remonstrated with him, and asked him to wait till she had finished, he said he would not, though he yielded for a few moments; and again, when, keeping her standing, with the most impudent persistence he was proceeding to speak at great length, and she asked for the privilege of explaining, he replied, with ungentlemanly gosticulation and scornful expression, "Hush! I wont be interrupted!" And then (do you wonder at it, Messrs. Editors?) such an uproar arose as only the calm, firm, heavenly influence, acting through the medium, could have restrained. Had it been otherwise, there is no telling what would have been the effects of the threatening voices, the rushing to the stand, and the uplified ands and canes. But above all, and controlling all, was heard the voice of an angel, asking for, and obtaining, that forbearance and peace which goodness and truth required, In a little time quietness was restored, and the medium procceded, with such overwhelming force, elequence and logic, as left the champion of religion in a sad condition—his arrorance and presumption drooping, his ignorance, sophistry and perversions exposed, and his religion-like that of those who cried "crucify him i"-the worse, indeed, for his unmanly and shameful exemplifications of it.

He undertook, after Miss Hulett's coming hither, to lecture against Spiritualism. He got large handbills, (twice as large as were required to announce Miss H.'s lecture.) had all the papers to puff him, and the clergy and the followers to "beg" for him, and yet, after all, people would not go and listen to him in such numbers as suited his approbative propensities. Thin houses didn't please him, especially as when Miss Hulett lectured such immense crowds attended as not only filled every seat in the largest room in this city, but every square foot of space where one could stand was occupied and the doors and windows were crowded, and many could not get near at all, so our Christian gentleman thought he would take advantage (and so, with unheard of audacity he declared) of so large a gathering of mortals who came to hear Miss H., and repeat his speech; and, hence, his contemptible effort to push the young lady from the stand and hold it him-

Previous to one of her lectures, another gentlemen, who calls himself professor, was appointed by the audience one of the committee to select a subject for the evening's discourse As it afterwards was proved, he and his wife had labored all day to prepare something that should be too much for spirits, if not for mortals, (it proved rather too much for himself before he got through with it,) and the other members of the committee yielded to the soi-disant professor, and permitted the other two have changed the form. Chadwick, the pastor, raphy?" But the medium quietly asked what branch of the

subject he would have spoken upon, as the matter embraced principal room well filled. There were three circles round was too extensive for one lecture. The professor replied, the table; so I determined to become a speciator, or watcher, "The origin of the races and their relations," to which a of the proceedings. The medium was occupied by two rather most beautiful and appropriate discourse was spoken. Jut violent skeptics, who had commanded his attention for some our learned individual was disappointed. He declared that time. He was writing, and the table tipped in response also. the subject had not been touched at att." The fact was, I took my station at some distance in the outer circle, carehis stupidity and want of honesty so confused him that, as fully watching. He did not observe me particularly. Sudwe soon came to learn, he expected a history of nationalities denly his hand moved by a new impulse, and he seemed puzof the French, Swiss, Spanjards, Greeks, etc. Such, at last | zled with the communication. The two gentlemen laughed he insisted was his question, and had it not been for the in ridicule at it, when the medium replied, "It is not for well-directed exertions on the part of the friends, he would you," and the table responded by tipping. It was suggested have succeeded, by the perversion, in carrying his point to by some one to inquire round the circle, when negative anthe satisfaction of the opposition, who, in the end, became swers were returned to half a dozen. The medium turning ashamed of him; and said oven that "he had made a fool of round, saw me, and remarked, "I have an impression that himself." The fact is, a proper exposition of the matter this communication is for you, sir." I replied, "Indeed! let placed the man in no very enviable position; and Spiritual- me come into the circle and I will inquire." The table tipism was in no degree damaged! In short, all efforts of the ped thrice immediately, when I requested him to read the opposition, especially in reference to the lectures of Miss Hulett, were of such an uncharitable and illiberal characterso contrary to the teachings of him who should, in reality' be the great exemplar of the churches, whose name they have adopted and whose precepts they pretend to follow, that they have have greatly suffered in the conflicts which they have entered into for the purpose of putting down the cause of Truth.

So much excitement existed during Miss Hulett's stay mong us, and such multitudes crowded to listen to her discourses, that, as it is suspected, it occurred to some of the religious world that they might speculate thereon. At any rate, some weeks ago, the papers of our city.began to ention that the "big gun," of St. Louis, was coming hither to lecture on or against Spiritualism, and they commenced to puff the Rev. Father Smarlus, of the St. Louis University. Well, he did n't come when it was announced, at first, that he would be here, and that gave occasion for further mention and more puffing; and, at last, he came sure enough, and lectured two nights of the present week-the first night, to less than one hundred auditors, and the second, to one hun dred and five, or, (as one of our daily papers remarked,) to

He did not deny the manifestations of modern Spiritualsm, and said that the only difference between him and Spiritists" was, that they believe that angels produce all he phenomena aforesaid, and he believes the devil does.

Thus you will see that with the reverend father "Sata came also "-and is it to be wondered at when we consider the history of the church, whose path, from the earlies period, is pointed out, as if by mile posts, in awful, bloods ilgion? Gibbets, the stake, pools of blood of innocent victims, the rack, the inquisition, and every brutal infliction most merciless flend could impose upon poor mortality, have characterized in footprints at almost every step. Spirit of Bervetus I help us to regard with moderation the multitudes of such evidences that the devil has traveled with the church and has ever been its congenial companion and active agen-We trace its pathway and the cruel indents which indelibly point it out, not only back to the beginning, but down to the time in our country when Quakers were sacrificed, as well as the witches (so called); and even up to the latest dates when we see so many exhibitions of diabolical passion and intolerance in church people-professing Chiristians-who would yet, if they could, hang, burn, drown and smother those who are infidel to their Satanic belief and conduct, and who teach that God does not hate and destroy; that he is not wrathful and revengeful, but that as our Heavenly Father he oves his children, and that, as a brotherhood, manking should love one another.

I send you, Messrs, Editors, herewith, extracts from our papers that may interest you in relation to the lectures of Miss Hulett, who, by the way, will probably visit the Eastern States in the course of the present or the next year, when you may have an opportunity "to try the spirits" that control and speak through her. She is a remarkable young lady, the "dally beauty" of whose life charms all who make her acquaintance.

Please give notice for us, in such a way as may seem best to you, that we want very much the presence here of testmediums, such as we suppose Mrs. Coan and Mrs. Currier, and Dr. Redman and Mr. Conklin to be. The great West would pay well such persons if they would traverse it and teach, in all the principal places, by their demonstrations, the truth of spirit communion. You recollect the maxim, and you know its force—"Longum est via per præcepta, breve et efficax per exemptum"—lectures interest and instruct, but emonstrations convince at once. The way by the one is comparatively long, while by the other it is short and effect tual. Those who may address our "Investigating Association." will get satisfactory responses.

Some of us have made some effort to extend the circulation of the BANNER. We wish a copy could go into every family. The number of its readers is increasing.

J. W. HITCHCOCK, M. D.

July 16th, 1859.

Experiences of an Investigator .- No. 5. MESSES. EDITORS-In my last letter I intimated that the xperiences I was receiving at the Society's rooms in Broadway, and with other mediums, compelled me to reflect more scriously than ever upon the subject of man's condition on earth, and his future prospects. The examinations I had made into the religious of the day, would not convey to my mind the consolation it required. I had arrived at that period through, he found he had raised a breeze, for a number of the of life where I questioned, Am I prepared to give an account sionally a believer in Jesus Christ as an atonement for the sins of the world, as proclaimed by the various sects with which I associated, the examination of this important question was startling; the profession and practice were at variance, as stated in my first letter. I had adopted a theory I did not practice or comprehend; nor could I see from the evidences in the lives of the clergy and church members, that patient forbearance and thoughtful consideration for your neighbor, that is the basis of that faith. The profession that Christ died for the sins of all, and that through faith in him we are saved, is, as practiced in this our day, a very convenient with, indescribably convenient. We may tremble to contem plate the true worldly practice of that faith. We follow no ils principles, but claim, as inheritors through faith the benefits of his deeds; the classification of awards and nunishments of eternal duration, for a limited period of a life of error, occasioned by causes not fully understood, consigned the majority of the world to an endless existence of torture. and gives to evil an existence equal with good in durationcross absurdity—a fate that the teachers would most undoubt ally carefully avoid incurring, by leading lives in exemplification of their theory, that would entitle them to the enjoy nent of the good, through being called to receive the benefits of the atonement by the Supreme Good. "None can come unto me, unless my father bring him." Its mystification was too bewildering for my limited capacity. The life of Jesus Christ is too pure and beautiful for me to accept the interpretation of its application by such theories. I therefore ame to the conclusion that Jesus of Nazareth was and is what he announced himself to be-a being too pure and per fect for any error to have been proclaimed by him during his ninistry. If the translation of the Bible requires revision, he sooner it is set about the better, for in the discussion of opinions regarding this wonderful, and powerful, and bene icent personage and his office, more discord, unhappiness and misery is prouced, than is necessary to fill the hells and mpty the heavens.

The Spiritualists' explanation is equally embarrassing, though in a philosophical point of view more intelligible. therefore consider that we have on earth no authority he which we can comprehend the true nature of this teacher. That he was a peculiar and high character is undenlable, and he is entitled to the honor due to his life. No mortal can comprehend his Creator, and next to his Creator this high personage, if we are solely guided by the Bible; and where else and to whom are we to go? All interpretations are ideas of a mortal possessing limited existence and limited powers. and no two human beings alike; and we pretend to teach one the other what neither can comprehend. I forbear give ing my communications upon this perplexing question, adopting the intimation of one who has gone before, Leave all things untollim who has done all things well. "Wait the great teacher, death, and God adore," is the wisest and safest rule of life, and so I declined uniting myself with any form of man. I feel I have very imperfectly expressed my ideas upon this point, but I wish to convey the assurance given in my introductory letter. I support no creeds. I believe Jesus Christ to be what he himself proclaimed, and worship him accordingly, regarding him as the highest form of the divine embodiment, linking the Creator with his works. Many months classed before I came to this conclusion, and many questions were asked, but I found the spirits as diversified in opinion as man on the important subject.

I continued to write my various questions in examination receiving written replies of singular accuracy, and often of an astounding nature. For example: I called one day at the Society's rooms, to see what was going on, when I found the

communication. It was as follows :--

"It is uscless, my dear brother. I am here. Yes. I did. All shall be revealed to you in time. Your sister, Jane."

I was astounded, and looked my feelings. The medium (Mr. Conklin) inquired if I understood it, I said, "Yes; they are answers to questions I have in my pocket;" which questions I had prepared at a distance, and brought to the room, in order to place them on the table, if circumstances permitted. No such opportunity occurred; and thus unexpectedly I received the most important evidence I had been favored with, producing in my mind a conviction that I was dealing with a powerful intelligence; for the questions were very important to me, as an investigator; they referred to my vision, or dream:

1st Ques.—Did you appear to me on a certain morning?

Ans.—Yes. 2d.—Did you give me a number? Ans.—I did.
3d.—If so, what does the number signify? Ans.—All shall be
revealed to you in time. Your sister,

I took the memorandum from the medium, and retired to

reflect thereon. I had received another nut to crack, and was far from inclined to answer the questions they fain would have put to me; for I was and continued in what is vulgarly termed a "brown study" for some days after. n audience "some larger" than that of the previous night! There was no denying the truth of this anticipation; it was beyond the occupied medium's abilities to tell what I had in my pocket, or select from many papers one possessing questions upon a dream-an experiment I had mentally prided myself upon as a most powerful test. And my vain hopes and imaginations were thus unexpectedly shattered by answers in anticipation. Where is ingenuity in man, or secrecy in the mind? This intelligence might as easily have laid before the audience the entire contents of my pockets, or cruel marks of evil deeds done in the name of God and re- the thoughts of my heart. I was awe-struck, and valuly tried to find an excuse to reject the evidence. But no; I was self-convicted. I wished to catch, and I caught the Tarwhich the most demoniac nature could conceive of, or the tar, mercifully and kindly given, like the true character of the spirits, and I received and cherished the lesson.

My next letter will convey the particulars of another dream, or vision, connected therewith, and also the proof I have of identification, and my reasons for placing implicit confidence therein. The incidents I have given are but a few of many proofs that I was favored with during this period of skeptical inquiry into modern Spiritualism.

New York, July, 1850.

Newburyport Matters.

The papers have commented on the liberality shown by Mr. Spaulding, (Universalist,) in allowing Prof. Emerson to occupy his pulpit. It was an unusual occurrence; but the liberality, to me, does not appear. There is not, to my mind, much liberality in allowing an advocate of such extreme Orthodox views a chance to express them in a Universalist pulpit, and yet refusing Spiritualists the same privilege. The views of Prof. Emerson are—tacitly, at leastacknowledged, or admitted to be true by a large body; but allowing him to go into a Universalist pulpit, was not doing anything which required any true courage or liberality. But when the Universalists, or any of the old creedists, will allow the Spiritualists to use their churches-even on such occasions as now frequently occur, by reason of having the churches closed to allow the ministers a vacation-then, according to my mind, liberality will be a thing to be talked about. The Spiritualists in this city receive as much opposition from the Universalists as from any other society; and certainly, we more nearly agree with them, in sentiment, than does Prof. Emer-

The statement in my last letter, of Rev. Dr. Dimmick's attending the circus, caused a good deal of talk. Another circus soon after visited our city, and the example of Dr. Dimmick was imitated by Rev. Mr. Spaulding and other of our Orthodox clergymen; which fact being known, one more pious than the rest, took the opportunity of preaching a sermo few Sundays since, on the enormity of the sin. As another evidence of the change of sentiment in the believers in Orthodoxy, I will relate a circumstance that occurred the Sunday previous to the Fourth of July. An Orthodox teacher in the Sunday School carried a large number of bunches of Chineso fire crackers to school, and divided them amongst his scholars, not deeming the act as being contrary to the Orthodox observance of the day.

At an evening conference meeting in one of the churches, lately, the clergyman-who is getting a little tinctured with Spiritualism, as he reads on the matter, and has even attended a few circles-in the course of some remarks, expressed the opinion that we could and should progress after leaving this world, and other views of the same nature, which fully agreed with the spiritual philosophy. As soon as he got young converts immediately opposed him-one even going so far as to tell him that he did not know what he was talking about any more than a "Fiatfoot Indian."

A missionary recently preached at the First Baptist Church, who has been stationed in the East; and in his sermon he took occasion to rub the Spiritualists. He said the delusion had been practiced in China for over two thousand years; that the mediums could be seen on the corners of the streets, &c., and that the mediums and believers in this country were as much heathen as those of China. This may be. I have no doubt the Chinese have had this gift; and not only this, but we shall find, the more we become acquainted with them, that in many other matters they are as much shead of us as

in the matter of religion. I recently, by chance, read "Notes on America," by Dickens. published in 1842, after his tour. I was much struck with his account, on page 31, of a visit to an insane asylum. He goes on to say, after enumerating some of the points of notice, that "A well-dressed lady, of quiet and composed manners, came up and begged that he would oblige her with his autograph." He complied, and remarked, 'I think I remember of having a few interviews like that with ladies out of doors. I hope the is not mad.' 'Yes,' is the reply. 'On what subject? Autographs? 'No—the hears voices in the air.'" Now here, undoubtedly, was a medium who, hearing spirit voices, and probably persistently saying so, was sent to an insane asylum. This, it will be noticed, was some six or eight years before the Rochester Knockings. It shows to us the great need of circumspection before determining on matters of such a nature. Who can estimate the feelings which that person experienced? How much more mad must she have known her friends to be, than they ever imagined her to be? How many such instances have occurred is only known to a higher nower. I stated in my last that I would relate a case of speech

restoring by spirit power. The subject was a lady belonging to Portsmouth, N. H., but a native of this city. She had lost her voice for four years, speaking only in a slight whisper. She has a sister here who is a superior medium, and through her she was induced to try their power. At the first sitting the patient was partially influenced, but no effect produced At the second sitting she became unconscious. The spirits then commenced operations. A seeing medium was present, who described the modus operandi. Drs. Warren and Gall, and one other, performed the operation. The medium described the instruments used, (which were similar to those used by medical practitioners with us.) A number of operations were performed, the patient apparently experiencing the sensations which would be expected if performed on the body. After the surgical operation, spirit medicine was administered with a spoon, the patient showing plainly the nausenting effect. Then Indians were introduced, apparent ly to terrify her and cause her to speak; she became frightened, and attempted to do so. After a few efforts she spoke, and was then induced to cry louder, until she was enabled to speak as well as ever. The spirit influence then left her, to speak as well as ever. The spirit influence tuen left her, having had her under control for some hours. She complained of feeling sore around the threat, as though a surgical operation had been performed. She could speak loud, and has continued to ever since. This occurred year and a half ago, and the cure is permanent. Mr. Asa Fitts, a promient traveling Spiritualist, was present. The lady has been unwilling to have the case published, but it is well known here, as well as in Portsmouth; and any one desirous of any information, can have it by inquiring of any Spiritualist in that place. that place. nat place. We have recently parted, by death, with one of our best tediums, Mr. George W. Griffin. Mr. G. was developed

we have recently parted, by detection, which of both who have recently parted, by defining the first mediums, Mr. George W. Griffin, Mr. G. was developed about two-years ago. He has given some of the best tests we have ever witnessed.

Our decetings have been discontinued for the present.

July 20th, 1859.

VERITAS.

Spirit Manifestations.

Connessondent, Augusta, Ma .-- "Our circles are, at present, much refreshed by some interesting spirit-manifestations, through the mediumship of Mr. J. L. Lovell, of Yarmouth, Mo. At his scances he is entranced and different spirits speak through him; raps are heard, sometimes very loud and of peculiar character, and the table, around which the circle are scated, is lifted by an Indian spirit, often nearly a foot from the floor, as easily, too, with the joined hands held over, as in contact with it. This is done in a welllighted room, and ample opportunity given to all, to know that none but invisible agency is the cause. The quietness of the medium is sufficient evidence that he uses no exertion to effect it. But, with many, there is nothing too marvelous to conceive, of human powers, when the alternative is the admission that disembodied spirits can move material things. and otherwise manifest themselves to mortals. It is not well to take much pains to remove the subterfuges of such per-

A spirit wisely said, through this medium, 'That he would not force conviction on the mind of any one.' Mr. L. told us that he once met a party of shrewd persons, who made a great ado of investigating himself and the table. One man eat under the latter, with a light. The rest then thought he lifted it; and he had equal reason to suspect them. They nade a box, and enclosed the legs of the table, and then tore t to pieces to make sure there was no machinery introduced nto it.

That incredulity which demands so much more evidence of hese new phenomena, than is required to establish any other facts, produces such a confusion of ideas, that it is idle o address any argument to a mind in this state.

Mr. Lovell is also a healing medium and clairvoyant phyician. He related his experience, one evening, which was feeply interesting. He has had the gift of second sight since is carliest remembrance."

H. T. C., PHILADELPHIA .- "We have had Gov. Talmadge, f Fondulac, Wisconsin, in our city for a few weeks past, He is one of the true men of the age-n man of splendid intellectual powers, and at the same time of moral courage to wow his sentiments before the world, without fear of sacriicing his position or influence. The governor is one of the most genial men in social company I have ever met-full of inecdote and brilliant repartee.

He remarked the other day, that one evening in conversaion with a number of friends, the subject of moral courage was snoken of and allusion was made to sir David Brewster. who thought it necessary to make a public denial that he was a Spiritualist—and in reply to an assertion that a table had been lifted from the floor in his presence, without contact of any person-Mrs. Hayden being the medium-he said seemed to be moved. Prof. Gregory, who was present, remarked lokingly, 'Bir David seemed to eat his dinner.'

In the course of the night, after this conversation, the Govrnor awoke with a very clear and vivid impression on his mind, and he rose and wrote the following lines:-

'Hail, moral courage, of innate virtue borul Thou mightly lever of the human heart, That lifts the spirit of low passions shorn, Sublime above the grossor, mortal part."

We have but little news stirring here. The weather is delightfully pleasant, though hundreds of our citizens are away roaming over the country seeking pleasure—crowding homeelves into narrow and uncomfortable apartments, and iving upon poor fare, and with poorer company, to worship at Fashion's 'shrine,' and spend their own or other folks' money under the assumed name of getting health. Perhaps you will say this is sour grapes, as your humble correspondent cannot go; but, seriously, if men would seek rational enjoyment in the quiet of some rural retreat, where they could have plain, wholesome diet, and spend a portion of their time apart from man with God alone in nature's temple." they would not only grow better physically, but spiritually,"

From the West.

ENOS GAY, MILWAURIE, WIS .- "I am happy to inform you that the friends of Spiritualism here have leased a new half for the use of lecturers, and we would be pleased to have some of your best trance and other speakers make arrangements to come out here. We have had Mrs. C. M. Stowe. good trance speaker, with us for the last two Sabbaths. The hall was filled with appreciative audiences to listen to the truths of immortal life which flowed so fluently through her organism. I think she will long be remembered by these who heard her, and many will be led to investigate who have hitherto neglected these great phenomena,

Our clerical brethren will sometimes enlighten their an diences on the subject. It is really amusing to go and hear what they have to say. A reverend Presbyterian preached a sermon a few, weeks since against Spiritualism, and I believe repeated it three times in different places, and in the course of his remarks he said, 'When God had any great truth to give to the world, he invariably employed men, but when the Devil had anything to be done, he always employed vomen.' Such is a specimen of their arguments, generally,

Rosa T. Amedey at Franklin, N. H.

D. GILCHRIST, FRANKLIN, N. H .- Miss Ross T. Amodey ectured at the Town Hall in this place on the 28th ult. The ouse was well filled with an intelligent audience, who listened with the closest attention to one of the most logical and eloquent addresses which has ever been given in this own. Miss Amedey, during her short visit to this made many friends, who await her next coming with pleas-

The cause is taking a deeper root, and enlisting the care ful and candid attention of the public, to a greater extent, in this community, than at any former period."

L. K. Coonley, Knightstown, Ind .- "We left Maysville. Ky., June 24th, and have averaged about one lecture a day since that time, besides spending considerable time at healing. Although the weather has been so hot and the farmers so busy harvesting, the meetings have been more largely attended. I am told, than ever before in this part of the country. I find the people everywhere anxious to hear lectures, in which abuse is not so prominent as reason and good will. Most of the Spiritualists here are practical in daily life, possessing much religious feeling and culture. We expect to leave here on Monday for Bloomington and La Prairie Centre, III. I regret that my hopes of attending the Con rention at Plymouth cannot be realized."

LECTURERS.

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

WARREN CHASE'S address for September will be Lewell,
Mass.; from Aug. 14th to Sept. 1st, Newport, N. H.
Mass. A P. Thompson, Cambridge, Vo.
Mas. FANNIE BURBANK FELTON. Address, until September
1st, Willard Barnos Felton, Northampton, Mass.

J. H. CURRIER, LAWrence, Mass. H. P. Fainpield. Address at Lowell, Mass., tll August

It. T. V. ADBWONTH. Address at Utica, N. Y. Mrs. Ananda M. Spence will lecture at Williamtic, Conn., on the 7th and 14th of August.

Mrs. J. W. Currer. Address at Lowell: box 815.

Mrss M. Munson. Letters may be addressed to her at this

MISS ROBA T. AMEDEY. Address at No. 32 Allen street.

Boston, Mass.

ANNA M. MIDDLEBROOK. (formerly Mrs. Henderson.) Address, during August and September, Box 422, Bridgeport, Ct.

H. A. Tucken. Address at Foxboro', Mass.

Miss A. W. Spradur, after hor engagement closes in Oswego, N. Y., will'remain in that State a fow weeks; after which she will go West.

George Atkins. Address Boston, Mass.

Rev. John Plempont will answor calls to lecture on Spiritualism. Address at West Modford, Mass.

Miss Barah A. Magoun. Address No. 33 Winter street, East Cambridge, Mass.

East Cambridge, Mass.
Dr. John Mannew will attend to the wishes of various friends, on the Michigan route, from Grand Haven to Detroit, will Angust 21st

friends, on the Michigan route, from Grand Haven to Detroit, until August 31st.

Mis. Mary Macomen, Providence, R. I.

Miss Luzie Doten may be addressed at Plymouth, Mass.

Miss Esma Houston, No. 6 Edgerly place, Boston, (out of South Cedur street.)

Miss Esma Hardinge. Address till October to No. 8

Fourth Avenue, New York.

H. L. Bowker. Address at Natick, Mass., or 7 Davis street.

losion. BENJ. DANFORTH. Address Boston, Mass. ELIJAH WOODWORTH. Address at Leslie, Mich., till further

olice.
C. T. Inian wishes to travel West this summer. Address

C. T. Inish wishes to three west time summer. Address at Taunton, Mass, care of John Eddy, Eeg.

A. B. Whitino. Address at Lyona, Mich., till August 15th.
Charles W. Bungess. Address at West Killingly, Conn.
Mrs. Bertha B. Chase. Address at West Harwich, Mass.
E. R. Young. Address box 85, Quincy, Mass.
George M. Jackson. Address at Prattsburg, N. Y., until
forther neitice.

irther notice.
N. PRANK WHITE. Address, during the month of August,

L. K. COONLEY. Address at La Prairie Centre, Ill., till

Lovell Beene. Address North Ridgeville, Ohio.

HENRY WARD BEECHER

PLYMOUTH CHURCH, DROOKLYN. H. Y. Sunday Morning, July 24th, 1859.

REPURTED FOR THE BANKER OF LIGHT, DY T. J. BLLINWOOD.

TEXT.—"Cosse from anger, and forsake wrath: fret not thyself in anywise to do evil."—Psalms, xxxvii, 8. Great crilis, bringing great suffering, are regarded by all men alike. They are dreaded; they are avoided. When men are overtaken by them, they rid themselves of them as soon as possible. Great troubles are apt to bring great virtues with them. Little troubles fritate, bring great virtues with them. Little troubles irritate, as it were, the skin. Great troubles seem to call forth the nobler sentiments of the soul. They not unfrequently bring self-possession. They oftentimes crown men with unexpected dignity. They develop a certain noble wisdom which common times have not known. After the first shock is passed, men in great sorrows are apt to stand up with more true nobleness than under any other circumstances. But it is in regard to little troubles that men are the most foolish. Although little troubles that men are the most foolish. Although no man can be truly said to love pain, yet there are a great many persons who act as if they did. There are a great many persons who act as if they thought petty troubles were a luxury; and they seem never to be stelled without them. satisfied without them. You can see that they take no pains to avoid trouble. They act, sometimes, as if they meant to be troubled. They refuse the known remedies for their petty vexations. They nurse their annoyances, and dandle them, as it were, on their knee, seeming determined to bring out of them all they have in them. Many persons who avoid great troubles are quite heedless of falling upon small ones. Just as many men are careful to keep clear of precipiess, but are careless of driving over the stones lying in their way, which, although they never endanger life, yet joit the feelings, and occasion bodily discomfort; so many men are wise enough to keep themselves fort; so many men are wise enough to keep themselves from deadly troubles, but seem to have no wit nor wisdom to keep themselves from common trouble, such as annoy, but are not deadly. There are many who know how to meet becomingly evils which descend upon them like night upon the hemisphere—like storms upon the summer—who are very foolish about common troubles and petty vexations. Thunderous rains are nothing to them: it is gentle dews that seem to make them catch cold. And yet, it may be said that only he who knows how to manage troubles knows how to manage life. Great joys and great sorrows, like great manage life. Great joys and great sorrows, like great harvests and great fumines, only come seldom; but as the grass grows moderately, and unheed, in summer, continually. There are a million things that are called common because they are so uniform and regular in their development; and it is wisdom in these common things that are there things-there things that are most immediate-which makes uncommon men. Uncommon men are not the men who know how to deal with the great circum-stances of life, but who know how daily to deal with the common things of experience. The few who make much of the things that many make little of are the uncommon. There is nobody so common, so familiar, so trite, as the most original and uncommon men; for it is not the things that lie far beyond our general sphere of life which go to make the manhood of men; it is the things that are in us, and upon us, and around

This disposition of men to vex themselves: this disposition of men to run needlessly into little annoy-ances, and, by nursing them, to render them more aggravating, more stinging, than they would other-wise be; in short, this disposition of men to fume and fret, to be as unquiet and gently miscrable as it is consistent to be with a tolerable degree of comfort, is not only recognized all the way through the Bible, but is there strongly condemned as a sin. It is a serious sin for a man to go through life with an endless murmuring, as if God were a poor provider for his creatures. It is a serious sin for a man to be selfish all his days, and to neglect to think of any but himself, on account of the petty annoyances of his daily and hourly life.

of the petty annoyances of his daily and hourly life. It would seem extravagant to say that men love misery; that they are addicted to tormenting themselves; that they love vexations to such a degree that it is needful that there should be set up the Divine command, "Fret not thyself in anywise." But there is the command; and it is aimed at something—for God never shoots unless there is good game. And all the way down through the Bible, from the beginning to the end, there is the iteration and reiteration of just such a command, as if there was a necessity for it—and

there is. Let us see.

First: Men, though sagacious enough in avoiding great troubles, are apt to produce petty ones by a resolute heedlessness as to their known causes and effects. Mon, for instance, indulge their bodily appetites long after they know that they are the cause of inconvenience, of suffering, of a hundred times more pain, in the aggregate, than the pleasure derived from the moment's indulgence. The body was meant to be, and is, a source of great enjoyment; and men mean to make the most out of the enjoyment of the body; and make the most out of the enjoyment of the body; and yot, they are so foolish that, in point of fact, thousands of persons all around us—perhaps ourselves among the number—are using their body in a way which their own experience tells them will defeat the very object which they seek to attain. In other words, we use our body in a way which, although it gives us a little pleasure, we know will cause us inconvenience ten times more than enough to balance that pleasure. We cheat ourselves in this respect. There are many men who know, every day, when they are gratifying their palate to excess, with food, as to kinds and quantity, that for every moment's pleasing sensation derived from indulgence they will experience hours of sufferfrom indulgence they will experience hours of suffer-ing. They know that a whole train of horrors will result from every transgression of the law of their stomach. They know that the excessive indulgence of their appetite will be followed by sleepless nights, horrid dreams, depressed spirits, and all that succes-sion of painful experiences which is attendant upon

the ill-usage of the digestive organs.

That a man should make this mistake once is not surprising, but that he should continually repeat it. onco. twice, three times a day, is a little singular. That a man should conduct himself in regard to the matter of cating, so that he will feel all through the matter of cating, so that he will feel all through the forencon, "I was a fool for indulging in so great an amount of food at breakfast;" and all the afterncon, "I am not half a business man. How foolish I was to take such a hearty dinner, after having taken so much breakfast;" and all night, as he walks through perdition, in torment, "What folly it was for me, after having taken such a breakfast, and such a dinner, to take such a hearty support"—that a man should know. take such a hearty supper"—that a man should know-ingly subject himself to such an experience as this. is singular, 'the stomach of a gluttonous man may be likened to the old witches' caldron of which we read, which had ingredients from the lower regions ferment-ing in it, and around which the witches danced, hav-

ing infernal sprites to fiddle for them.

And this practice of overloading the stomach is not very uncommon: it is very common; so much so that in almost every household there are instances of it. In every community there are thousands of persons who know perfectly well that by strict and absolute temperance they may secure a reasonable degree of comfort, while the least transgression is attended by a hundred strokes of pain, and who, notwithstanding, go on and sin by over-indulgence every day, and every day have their life imbittered by unsettled nerves, and wakeful nights, and cloudy mornings, and headaches, and all manner of other troubles. They know that this experience is the inevitable consequence of every transgression of the law of the stomach, and yet they go on transgressing it week in and week out, and month in

and month out, the year through.

Another form of abuse of the body, the final results of which are even more apparent than those of gluttony, but which, perhaps, is not so common, is the in-dulgence in drinking ardent spirits. While the over-indulgence in food seems to adumbrate the mind, and indulgence in food seems to adumbrate the mind, and finally derange the whole structure of the body, the indulgence in intoxicating drinks seems to aim at the nervous system, and work serious mischiefs upon that most sensitive part of our being. And yet, if you look among men, you shall find that there are thousands that are afflicted by the sharp ills and harrowing troubles which arise from intemperance, who persist in pursuing day after day, and week after week, and pursuing, day after day, and week after week, and month after month, and year after year, a course of in-dulgence in alcoholic drinks which is destroying their dalgence in alcoholic drinks which is destroying their mind and body, as if they had found, by experience, that such a course was wholesome for them. They are perpetually being punished for this gross abuse of themselves, and yet they continue to indulge in it. as if they really desired to be unbappy—and they certainly have their wish if they do. There are a thousand degrees of nervous sensibility that open the way for things to trouble men, which are solely consequent upon indulgence in stimulating drinks. There are numerous stupifying influences attendant on habits of intemperance which are followed by discontent, and ten thousand abphyling interness attendant on napts of intemperance which are followed by discontent, and ten thousand abnormal states, which are incompatible with either happiness or bodily comfort. The men who are guilty of such indulgence know this perfectly well, and yet they will continue in the work of self-destruction.

I am not alluding to the last and worse stages of in-temperance, but to the earliest stages of it, when men make use of stimulating drinks for the sake of increasmake use of stimulating draks for the sake of increasing their bodily vigor—and I suppose that it is to increase their physical power, that nine out of ten of in-

temperate men begin to drink. I do not think that at draft they drink because there is anything about the tast of the liquor which they like. I think most people fit in induge in intoxicating drinks, do so in the beginning because they wish to do two days' work in one. They are as ready to employ that part which leads to pleasing drinks, do so in the beginning because they wish to do two days' work in one. They are as ready to employ that part which leads to discontent and unhappiness, as that part which leads to happiness and contentment. And those which they extra fuel under the boiler, in order to raise the steam so that he can run the cars sixty miles an hour, when hour, And intoxicating drink is extra fuel, with which men unduly stimulate their powers, and thereby create a thou-and side influences, which are gradually producing mischiefs and evil. They know full well that such will be the result; they know that where they receive one thrill of pleasure, or receive one benefit, they will have to endure a hundred feelings of remorse, lessly in their suicidal course.

The same is true of another form of abuse of the body, in our time. I refer to the wastefulness of converged.

and a hundred throbs of pain; and yet they go on reck-lessly in their suicidal course.

The same is true of another form of abuse of the body. The same is true of another form of abuse of the body, peace and disquiet, and between good sense and folly. In our time. I refer to the wastefulness of over-work But is only by a comprehensive living that we can conand under-sleep. It is the nature of the excited nerve trol the mind aright. In order to do this, a man must in our time. I refer to the wastefulness of over-work and under-sleep. It is the nature of the excited nerve to impart, for a time, unusual vigor to the physical structure. There is nothing more marked than the fact that when the nervous system is driven up beyond the line of health, the person at first feels able to accomplish more work than when it is exercised in strict obedience to hygienic laws. Where the day is prolonged, and the night is abridged, by incessant toil, the brain becomes inflamed, and every part of the body is made unnaturally to tingle. Men do not understand these signals of nature, and because while these conditions exist they feel well, they suppose that all is well with them. But by-and-by the disasters attendant upon this abuse of themselves—upon this violation of the laws of their being—will overtake them. And how laws of their being—will overtake them. And how the day, but I can consult the weather-cock, and adapt many do we now see among us who are dragging them-my clothing to the state of the atmosphere. If it is selves along through life, reaping the inevitable conse-March, and the heavens scowl, and a fierce wind is

yet, although we learn these things, we seldom employ what we learn as ethics. We are seldom guided by the

which there is more general assent in the public mind than about this. And yet, how many men can you find, who make it a part of their daily business to suppress all malign feelings, and to manifest generous ones? How many can you find who say to themselves, them. They have a certain kind of pride which makes them. They have a c

ing, and misconduct, rendered everything by which he was surrounded troublous, and turbid, and distasteful, so that there was no part of his experience during the whole day upon which his memory could dwell with composure, he would never go through another such a day again. If a man, while out on a pleasure drive, takes a road that leads him through low grounds, which are beautiful, to be sure, but which consist of forests and morasses filled with gad-like and mosquitos, that and morasses filled with gad-files and mosquitos, that sting him and vex him almost beyond endurance, you say, "He wont go that road again." No, he wont, bodily. If the ride is a real body-ride, and the morass is a real morass, and the insects are real insects, he will not be found subjecting himself to such an experience the second time. But a man may go down into life, and may drive through a morass of trouble, where gadflies and mosquitos of vexation come about him, and sting him, and torment him—and wont he go that way again? The old stupid fellow will whip his horse right down that same road the very next day. He travels the same road day after day, and never learns to avoid it. Men go down that old insect-stinging path night and day for forty years, and at the end of that time they are just as stupid, and are stung just as much, as they were at the beginning. Their troubles were as great as they could be on the start, so that there was

great as they could be on the no increasing them.

People almost learn nothing in these things by experience. One would suppose that when a man had carried his mind in a certain way, and found that carried his mind in a certain way, and the certain way way. carried his mind in a certain way, and found that carrying it in that way was productive of naught but unhappiness and dissatisfaction, he would carry it differently. If a boy, by crawling through a fence between two rails, bruises his head, he never goes through between those same rails again. If in going through a hole in a hedge he gets his hands and face severely scratched, he may go through the hedge again, but he will not go through it again in the same place. We learn by apperions to agaid what is discussed by the learn by experience to avoid what is disagreeable to the body; but we seldom learn by experience to protect our minds from the ten thousand vexations to which they are liable in this world. If a man lost all day yesterday in consequence of his bad temper, he will lose to-day and to-morrow in consequence of his bad temper. If a man's soul was stung and rankled by envy yesterday, it will be stung and rankled by envy to-day and to-morrow. If you leave a man to-day bound up in selfishness and groaning under its effects fyou return to him a year hence, you will find him still bound up in selfishness and groaning under its ffects. Are not men fools?—not so much because

still bound up in selfishness and groaning under its effects. Are not men fools?—not so much because they do not know anything, as because they think they do not know anything, as because they think they do when they do not!

What if men were as indifferent in respect to other things as they are in respect to the services of the faculties within them? We set up Intelligence Offices, that we may get good servants. We take a world of pains to get them; and if, when hiring them for the farm, or the house, or the store, or any other vocation in life, we find, on the one side, that they are ill-national chamorous, we give them the go-by at once. if, on the other side, we find them good-natured, and honest, and faithful, and respectable, and well-work ing, we are anxious to employ them. We never seek for those of the former class, but always for those of the forme servant that is noisy, that is quarrelsome, that never does good work, that is always cheating you if he can, that lies habitually, and that is forever filling you with disturbances, you rid yourself of him as soon as possible; but if you are so fortunate as to get one that is quiet, that is peaceable, that is up early and works late, and that does everything in such a way as to please you, you are desirons of keeping him as long as

many do we now see among us who are dragging themselves along through life, reaping the inevitable consequences of an overtaxed body, because they esteem business and profits above health and comfort. They take the stope of the strongly because they esteem business and profits above health and comfort. They take the stope of the

way they nourish it, the way they refuse to control it and subdue it, the way they heedlessly bring it upon themselves, and the way they conduct themselves under it, would seem to show that they really love it. They live in bondage to a thousand little influences that yex them, without an effort to throw them off. I what we learn as ethics. We are seldom guided by the knowledge we gain by experience.

For instance, we learn by experience that malign feelings, and selfish feelings, and other lower feelings, if indulged in, are, first or last, painful; and yet we continue to indulge in them. Men find by experience that tritableness of temper, and supersensitiveness of pride, and envies, and hatreds, and jealousies, and extravagant desires for self, are always getting them into trouble; and they find that their consequences are invariably painful. There is no other thing about this. And yet, how many men can you

dominant over my lower feelings?"

Now, whether we are benevolont or selfish, humble or proud, amiable or hateful, depends very much upon what is the prow which we set in the morning. If we put the lower passions ahead, the result will be unhappiness and dissatisfaction. If, on the other hand, we put the nobler faculties ahead, the result will be happiness and satisfaction. How many men who say, "In my nature I desire happiness, and happiness is the end and object which I seek in this life." ever learn that one cannot attain happiness without being clothed with virtuous feelings—without possessing a peaceful. one cannot attain happiness without being clothed with virtuous feelings—without possessing a peaceful, genial, unselfish, benevolent mind? How many look at these things and say, "They carry a grateful balm with them, and are the only means placed within my reach of obtaining happiness; and as happiness is the chief object of my life, I voluntarily clothe myself with them?"

Men in general, in spite of all their experience, take little pains to secure those states of mind which inure to happiness. They act as if happiness were a matter of indifference to them. You would naturally suppose that after a man had, by his peevishness, and fault-inding, and misconduct, rendered everything by which he ing, and misconduct, rendered everything by which he in the sea, or have his body mangled at some railroad disaster, every adventure is going to turn out badly, the person that is well is going to turn out badly, the person that is well is going to turn out badly, the person that is well is going to turn out badly, the person that is well is going to turn out badly, the person that is well is going to turn out badly, the person that is well is going to turn out badly, the person that is well is going to turn out badly, the person that is well

pathy upon them. It they were to have a coat or arms, nothing could be more appropriate than for them to have a raven, ill-owened, perhed upon their shield I The mental condition of such persons may in some cases be a disease, but in most instances it is vincible by simple faith in God, and by determined resolutions. by simple fatts in God, and by determined resolutions, it is as easy to say that a thing which has not yet happened is going to happen right, as that it is going to happen wrong. If you have five thousand dollars involved in stores in New York, and men are breaking down all about you, you can take your choice: you can say, "My money is going;" or you can say, "My money is going;" or you can say, "My money is not going." It is as easy to say the one thing as the other, and there is a great deal more comthing as the other, and there is a great deal more com-fort in saying that it will not go, than in saying that it will go. Whether it goes or does not go, it will do you no good to fret in advance for fear that it will go. If it goes, there will be time enough for you to fret about it after it is gone. If your child is sick, it is as easy for you to say, "It will get well," as to say, "It is going to die." Whether it dies or gets well, it is better that you should take a hopeful view of its case. Where a question is one of more mental integratation. better that you should take a hopeful view of its case. Where a question is one of mere mental interpretation, it is as easy to look on the bright side of it as on the dark side, and a great deal pleasanter. Our experiences are like many plants, which are sweet in the fruit but bitter in the root. You can pull up a plant, and taste the sweet or the bitter, just as you like. Some men always taste the bitter. I prefer always to taste the sweet.

taste the sweet.

You smile; you look around; you have some in your own families, then, who are of this disposition! It is not you, though! I perceive that it is your neighbor! Preach the sermon to him, then; and if, when doing so, some of it sticks to your own hand, do not refuse to anuronriate it. to appropriate it.

There are many persons, however, of whom the op posite is true—who, instead of vexing themselves by false prophecies concerning the future, are always groping in the past. They are always mourning to think that they were born as they were and when they were. They are always mourning to think that they were. They are always mourning to think that they were born in this or that age. They are always mourning to think that they lost certain special privileges in youth or manhood. They are always regretting that they took such and such steps. They are always saying. "If I had only known." They are like the farmer who having lost his crop from want of dilling, "If I had only known." They are like the farmer who, having lost his crop from want of diligence in the spring, went to harrowing and hoeing in November, to regain what he had lost, but who, fail

to go ahead of us and mark out the path in which we should tread. But many men make conscience a judge upon their past conduct. I do not say that it should not throw light back upon our conduct, so far as it is necessary that this should be done in order that we may rectify our congo in the future; but our life is in the Now, and in the Hereafter that lies beyond the Now. The past has nothing in it that is valuable to us, except so far as it can reach an arm over to sow benefits please you, you are desirons of keeping uim as long to contain. But men act very differently when they come to choose their servants from among their faculties, in the future. No good can arise from our looking they would as soon get bad ones as good ones. They back upon the troubles and misfortunes of past years, and they can teach us how better to perform present They would as soon get bad ones as good ones. They back upon the troubles and misfortunes of past years, take no pains to get the right kind of servants to unless they can teach us how better to perform present

and coming duties. It is right and proper that we should review our past experience for the purpose of preparing conselves to meet the experiences through which we're passing, and which await us hereafter; but for no other purpose. When men are conducting ships out of port, they look both ways—toward the port, and toward the bows; but they only look back for the sake of facilitating their getting forward. And we may with profit take sights at that which we have left behind us, to the extent that our doing so will facilitate our onward progress; but no further. Our concience is not so much to torment us by holding up our conduct of last week, or last month, or last year, as it is to sit in the prow and tell us where to go.

"Forgetting those things which are behind, and reach, the forth unto those things which are before," we are lits thorns, yields blossoms and fruits.

conscience is not so much to torment us by holding up our conduct of last week, or last month, or last year, as it is to sit in the prow and tell us where to go.

"Forgetting those things which are behind, and reaching forth unto those things which are before," we are to "pass toward the mark for the prize of the high calling of God in Christ Jesus."

How many persons there are whose consciences, like searching sherliffs and spying constables, continually hold petty inquisitions upon their past conduct, bringing back reports of time misspent and wrongs committed, which render their lives cloudy and sad. And the state of mind of such persons is said to be moral. I say it is demoralized. We are not to dwell upon our past lives. We may, however, for the sake of throwing light upon our present and future duties, glance at

past tives. We may, nowever, for the sake of throwing light upon our present and future duties, giance at them: but when we have done this, we must dismiss them from our minds, and pass on.

There are many persons who live in a state of vexation and fretfulness on account of the power of superstition upon them—and all vague religious influences that come to may through the regulation of fore without that come to men through the medium of fear, without the report of reason, may be regarded as superstition. There are thousands of persons that allow themselves to be frightened out of the satisfaction of their lives, by the blind, fretting influences of superstition. In

some other congregations I should think it my duty to enlarge upon this point, but not in this. Many others vex themselves by considering common duties as grievances. There are many persons to whom daily labors and daily cares, and the daily restraints of business, are irksome. In other words, many persons magnify and regard as peculiar hardships, those man-ly duties that belong to our state and necessities in life, and which every one should cheerfully perform; and they go repining and whining all their lives long about things that others would scarcely recognize as troubles at all. Life, in one way of looking at it, is an endless scene of trouble; and it is, in another way of looking at it, a continuous round of pleasure.

Many others think their lot is a peculiar lot; and as to that matter, I suppose they are right. I never knew to that matter, suppose they are right. I never knew
a man whose experience was not peculiar in some respects. I suppose God meant that the experiences of
men should dilier. But there are a great many who
think that their lot is a great deal harder than that of
anybody else. They think that if other people only a man whose experience was not peculiar in some respects. I suppose God meant that the experiences of men should differ. But there are a great many who think that their lot is a great deal harder than that of anybody else. They think that if other people only knew their feelings, they should get more sympathy. Most persons suppose that their pains are keener and more unendurable than other people's. They think that obody stooth can ache as their tooth aches; that nobody can be afflicted with such rheumatism as they are afflicted with; that there never was another case of gout like theirs; and that no fever was ever known which would compare with that which they have. They are actually proud of their maladies. There are which would compare with that which they have. They are actually proud of their maladies. There are persons who think no one else ever was so extremely sensitive as they are, and that no one else never suffered as they suffer. You greatly offend them if you tell them that you suppose other people have probably suffered as much as they do, and even more. Many persons' lives are embittered by morbid and irritable feelings arising from inordinate self-esteem, which causes them to look upon their troubles and responsibilities as arising from inordinate self-esteem, which causes them to look upon their troubles and responsibilities as greater than other people's. How many there are who you would suppose, by the look of despair which they carry, and the tale of woe which they oft rehearse, were picked out by grim misfortune as its special victims; whereas the only trouble with them is, that they sneak out of the common burdens of life, and whine about manly duties. They lack nobility of nature.

What if, when a commany of soldiers had sat down

What if, when a company of soldiers had sat down in a bivouac to pin yarns of long marches cheerfully performed, of flerce battles bravely fought, and of in performed, or hereo battles blavely lought, and or in-tense suffering patiently borne, one professing to have passed throught horrible experiences in his military life, should go on and tell them that he had to get up at the call of the drum before daylight in the morning; that he had to rub up his gun every day; that he had that he had to rub up his gun every day; that he had to keep his whole soldier's kit in order; and that he had regularly to go through with drill exercises on the parade ground? When they found that such had been his experience—that instead of having endured anything worthy of the name of hardships, he had only been obliged to go through with the common soldier's drill, and that it was this that he was making such an ado about, they would say, "You dastard! you poltroon! got away from here! You have no business in the camp!"

the camp!"
Now there are many who are perpetually filling themselves and those about them with trouble by shrinking from the discharge of duties which God puts upon all alike. Their shoulders are so tender that they bend down under the necessary cares and puts upon all alike. Their shoulders are so tender that they bend down under the necessary cares and labors of the world. The services due from one man to his fellow men are a burden to them. They are almost crushed by having to bear their part of the load of humanity. They think they are great martyrs. The fact is simply this; they cannot manfully wear their harness—the common harness of life.

There are thousands of persons who seem to think it is their duty to feel had. If a man, when a strategies is an attended in Melbourne, in 1853, in which there were over three thousand yards of sewing done with one of Grover & Baker's Machines, and a single seam of that has outstood all the double seams sewed by sallors with a needle and twine."

"I had a tent made in Melbourne, in 1853, in which there were over three thousand yards of sewing done with one of Grover & Baker's Machines, and a single seam of that has outstood all the double seams sewed by sallors with a needle and twine."

"I flower could be called up from his murky hades, he would sing the advent of Grover & Baker as a more bendgiant wince."

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"I had a tent made in Melbourne, in 1853, in which there were over three thousand saids of sewing done with one of Grover & Baker's Machines, and a single seam of that has outstood all the double seams sewed by sallors with a needle wince."

"If Homer could be called up from his murky hades, he would single the double seams sewed by sallors with a needle wince."

"If Homer could be called up from his murky hades, he would single the double seams of that has outstood all the double seams of that has outstood all the double seams sewed by sallors with a needle winder."

to his follow men are a burden to them. They are almost crushed by having to hear their part of the load of humanity. They think they are great martyrs. The fact is simply this: they cannot manfully wear their harness—the common harness of life.

There are thousands of persons who seem to think it is their duty to feel bad. If a man, when a stroke of trouble comes upon him, rises and shields himself from it, as he betakes himself to a thicket when overtaken by a storm—if a man does not, when troubles beast him, lay himself out, and let them fall full upon him, and let them soak in—they suppose he lacks sensibiliand with him and let them soak in—they suppose he lacks sensibiliand with him and let them soak in—they suppose he lacks sensibiliand with him and let them soak in—they suppose he lacks sensibiliand. by a stornt—if a man does not, when troubles beset him, lay himself out, and let them fall full upon him, and let them soak in-they suppose he lacks sensibility. They think that a man ought to take trouble as he would take a bath. They think that when troubles meet a man, he ought to remain in them till he is thoroughly saturated with them, as it is necessary fo fabrics when being dyed a certain color, to remain in the liquid till it has done its work. They think that a man almost defies God, if, when troubles overtake him,

man almost define God, if, when troubles overtake him, he throws them off, instead of nursing them and making more of them. Many like to have troubles for the sake of talking about them, and having others talk about them. Persons oftentimes carry themselves as if they considered it a duty to God to feel trouble, and a Christian virtue to descant upon it.

There is one other remark that I desire to make, which is, that there are multitudes of persons who think it to be wicked for men to have any other resources when troubles fall upon them, than those in the faculty where the trouble centres. Men sometimes wrestle bravely with trouble, but cannot throw it off. As a noble steed struggles with the tigger that has buried his claws deep in his hide, and cannot throw to fit the monister, so sometimes noble men strive with troubles that seize upon them, and cannot throw them. As a noble steed struggles with the tiger that has buried his claws deep in his hide, and cannot throw off the monster, so sometimes noble men strive with troubles that seize upon them, and cannot throw then bearing patiently and silently great troubles of which he cannot rid himself. But where a man, having trouble, seems to think it is trouble, and that it will call forth sympathy from those about him—where a man seems to feel, "Now I have got trouble, and people will talk about me and sympathize with me"—then the spectacle is of quite a different character.

There are many men that will not get away from trouble when they can. If there is trouble in one room they will not so much as go into another room to avoid it. A wise man, when he finds himself in a room where there is trouble, goes out of it as soon as possible. Now God has put at least thirty rooms in a man's mind, and if there is trouble in one, he can go up to the next one, and if the trouble comes into that. up to the next one, and if the trouble comes into that, he can go up to the next, and, if necessary, he can keep going up stairs till he gets upon the roof; and the higher he goes, the more tired will troubles get of flying up after him. Troubles are not apt to stay long with a man, if he does not make them welcome guests. But sometimes you shall find that what you thought to be a trouble, was, after all, an angel. Many of our troubles, when not too much nursed or dwell upon, and especially when we go a God, and get instructed.

and especially when we go to God and get instructed about them, are real blessings. There is a story told of a certain queen, to this effect: She one day, in the absence of the king, found a miserable beggar's brat in the street, and being moved with divine compassion by its pitiful condition, she most humanuly picked it by its pitiful condition, she most humanely picked it up, and carried it to her palace, and laid it on her own couch. When the king returned, and the servants told him what she had done, he was full of fury, and reproved her, and declared that the brat should not remain in the palace. He went with quickened step to the couch where it lay, and hastily threw down the covering, when, lot he beheld a glorious Christ-child. It shone one moment upon them, and then disappeared: one one moment upon them, and then disappeared and they then thought it was Christ that she had picked

Although this is a legend, it is an exquisite emblem of the truth I am endeavoring to illustrate. There are ten thousand things that we meet with in our passage through life which look like beggars' brats, but which, if we will but take them and carry them home with us, and lay them on our own couch, and then look at them, we shall find to be angels, or Christ-children.

In closing, let me say that nine out of ten of all our troubles are made troubles. They would not be troubles if we did not make them such—if we did not take them as such. Many of our troubles may be cured or avoided by ordinary obedience to law; many others may be oured by simple manliness; and all of them are very vincible by faith in Divino Providence, by a hope Although this is a legend, it is an exquisite emblem

its thorus, yields blossoms and fruits.

If any of you suppose it is a part of your religious duty to live in a state of annoyance and iretfulness, remember that the Word of God to you is. "Fret not in any wise to do evil"—"fret not in any wise."

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"Your Sowing Machine has been in uses in my family the past two years, and the laddes request me to give you their testimonials to its perfect adaptedness, as well as lacor-raving qualities in the performance of family and household sewing."—Robert Boorman, New York.

"For several months we have used Grover & Baker's Sewing Machine, and have come to the conclusion that every lady who desires her sowing beautifully and quickly done,

"For several months we have used Grover & Baker's Sewing Machine, and have come to the conclusion that every lady who desires her sewing beautifully and quickly done, would be most fortunate in possessing the of these reliable and indefatigable 'from novelle-women,' whose combined qualities of beauty, strength and simplicity, are invaluable."—

J. W. Morris, daughter of Gen. Geo. P. Morris, Editor of the Home Journal,

Extract of a letter from Thos. R. Leavitt, Esq., an American gentleman, now resident in Sydney, New South Wales, dated January 12, 1858:

"I had a tent made in Melbourne, in 1853, in which there were ever three thousand yards of sewing done with one of

"My wife has had one of Grover & Bakor's Family Sewing Machines for some time, and I am satisfied it is one of the best labor-saving machines that has been inverted. I take much pleasure in recommending it to the public."—J. Q. Harris, Governor of Tennessee.

"It is a beautiful thing, and puts everybody into an excitement-of good humor. Were I a Catholic, I should insist upon Saints Grover & Baker having an eternal holiday in commemoration of their good deeds for humanity."—Cassies M. Clay.

troubles that seize upon them, and cannot throw them off. There is no spectacle more noble, or one which is more calculated to awaken real pity, than that of a man beautiful that ever was made."—Maggie Aimison, Nashville, beautiful that ever was made."—Maggie Aimison, Nashville,

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