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"What can it mean ?" said I to Lilian. "Oh, I don't know," she replied; "something or other about one of your husband's sermons, I suppose, that I overheard Mrs. Green and the gardener, this THE SERMONS

had never occurred to me before that we might be ob-liged to leave Vernon. I knew we had often been told that ministers' houses should be set on wheels, but I

thad looked upon my home as permanent. I had settled there very reluctantly, but now I had taken root, and like a vino, my heart had sent out its tendrils, and

Of Revs. HENRY WARD BEECHER and EDWIN H. CHAPIN are reported for us by the best Phonographers of New York, and pu lished verbatim every week in this paper. . FOURTH PAGE-Rev. H. W. Beecher's Bermon. EIGHTH PAGE-Rev. Dr. Chapin's Sermon, write all the sermous he had ever heard him preach, and they had better find something worse than that about him, before they talked of dismissing him." My heart was suddenly filled with apprehension. It had near account for an information that he about

Writton for the Banner of Light. BERTHA LEE: . MARRIAGE

To the Memory of my Husband this tale is dedicated

BY ANN E. PORTER. Author of "Dora Moore," "Country Neighbors," &c., &c.

The CHAPTER XXVII

TARENTAL DISCIPLINE.

"Coming events cast their shadows before." I learned, the next day, through a letter from my mother, the cause of Mr. Gray's trouble. My father's estate was much involved; he had speculated in railroad stocks, and there was little left, only a pittance for his widow. I did not feel this trial as sensibly as

Mr. Gray; he sold it was because I had no proper sense of the value of money. My father had always given him to understand that he should leave us a competence at his death, and, however I might view it, the future would probably show that it was a loss for me, as well as for others I

It was this anxiety for others, that had troubled my father so much. Now I understood the larging step and anxious look. Oh, how I regretted that I could not have eased his anxiety by telling him how much more precious was one day of his life, than money to

Auntic Paul laughed, really laughed a merry laugh;

when she heard the cause of Mr. Gray's trouble. "Well, I'll give him a text," said she, "for next Sunday; 'Riches take to themselves wings, and fly away;' and I shall a prudent of cigars!'' and I shall add, that he must be a little more

Helen's marriage and this disappointment, must have affected my husband's temper; for after Auntie Paul, went away, he became more and more morese. Her presence had been a restraint upon him, and now there was a reaction upon myself. I was more sensi-tive and irritable, and had it not been for Lily, I should have made home unhappy. But her smile, and the very sight of the darling, made me better and happier. But here I made a great mistake; instead of trying to soften Mr. Gray, and win him from his study, I sought to be happy without his society. There was always a welcome for me at Elmwood. Mr. Gomez fancied that Lillan was better when I was there, and I would glady have remained with them more, had my home duties permitted; but I could lend Lily, and that made sun-shine for them. Mr. Gray was right when he said they would pet her too much, and had she been older, I should have feared the result, but she was a baby yet; when she got older I would have it different.

One day when I went in, Lilian, with a great air of mystery, took me to her own little boudoir, and ac-quainted ne with a bit of information that elicited my sympathy and joy. ••Now, do n't you think, Bertha, this is the reason o

my cough, and what Mrs. Green calls my *illnese* ?? Yes, I did, seriously; and my own fears were quieted. But when Mrs. Green was informed of it, she shook her head, and looked dubiously wise. "It's death or life now," she said, "and the chances

are all against us."

Summer came in with its fullness of life, and its gar refreshed my

ed to have forgotten the spoon, and kept holding out morning, talking about. I thought they said your husband did n't write his own sermons, but father said that could n't be, for Mr. Gray had talent enough to ber arms to me.

The window was open. He reached out his hand and cut a stick from a free near by. ••Oh, don't, Mr. Gray, please don't! wait a little while, till she gets quiet, and I think she will obey

you.' "I shall subdue the child, and at once !" was his reply.

Come, Lily, pick the spoon up and hand it to pa

"Come, Lify, pick the spon of the second sec

twined around the people and the spot, till it would be like tearing my heart strings to leave them. I wanted to hasten home to ask Mr. Gray what it all meant. "Not if she minds me." He again commanded her to pick up the spoon; but I was impatient for tea-time to come, and as soon as I had poured out his cup, I asked him if he had been she did not move from her position, nor did she seem to know what he said, but was more and more alarmed accused of preaching other people's sermons. He started, colored, looked at me searchingly, and then at his voice and manner. Her arms were held out in mute appeal to me. 'He seized her roughly and applied the stick; her ories distressed me, and [begged him to started, control, solution, said-said-"People are often accused of things of which they are not guilty." "I 'm sure," I added, "they would not say so if they "" how much time you spent in your study." wait awhile. At this he took me by the arm and put

me out of the room; locking the door after me. I went away, thinking at first I would go where I would not hear my child's voice, but I could not stay away, and returned, crouching down on the floor. It was alter-nate blow and commands, the child I truly believe, be-"I m sure." I added, "they would not say so It mey knew how much time you spent in your study." "You need give yourself no uncasiness about it." said he; "I can defend my own cause." If you will con-fine yourself to your domestic duties, and let gossip-ping alono, you may save some trouble." "I do hope, Mr. Gray, that nothing will happen to make us leave Vernon I hove the pince too will now ing so excited and frightened, that she had no idea of what she was required to do. One minute I would stop my cars, and go to the further end of the room, then I would return and beg of him to stop a little while. His own feelings were so wrought up that he was not aware how thick his blow's fell on the tender child. make us leave Vernon. I love the place too well now to wish to leave it." "As well as you would India, I suppose i?" This was cruel, but I had no reply to make, for my eyes were half open to the fact that my missionary fe-My own agony was so great that I longed for strength to burst the door open. At last her cries ceased. I thought she was subdued, as he would term it, and had banded him the spoon. I tried the door, but his hand was opening it from the other side, at the same instant. ver was not, after all, the true self-denying spirit re-quired by the Saviour of his followers. The next morning Lilian came in to have a frolic I caught a glance of his face—he was very pale—he went to the pump for water. I rushed to my baby— she lay on the floor motionless, pale as a snow-drop, and apparently lifeless. I caught her in my arms, she fell back like a dead obiid. Her father sprinkled water with the baby. It was a rainy day and we could not be out of doors, but the two children, as I called them, never minded the weather if they could be together. Now they were sitting on the floor, rolling a ball, then perhaps dressing a doll and rocking her to sleep, and now playing horse in the rocking chair. Lilian had no more idea of the serious duties of life than hor little pet; she ignored all care. Mrs. Green was housekeeper, and she filled her place admirably;

on her head and face—in a second she gasped. I then turned to him, and it seemed to me that no words could express the deep, bitter, concentrated hate of my heart, for that man.

"God may forgive yon," I said, "but I cannot !" and with my poor, bruised babe in my arms, I sought my chamber. I bathed her and gave her a little wine and water, but she was so weak and exhausted that she took no notice of anything, only once, when I raised her in my lap for an instant, she tried to put her little arms around my neck, but she had no strength to do it, and her head fell on my bosom. I held her in my arms and rocked her, singing low, because she seemed to like to hear my voice, though God knows the music was only throat deep—there was no harmony in my heart. The bitter waters were welling up in a full, strong tide. It reined without a strong down withing much he

It rained without, a steady, dreary, pitiless rain; be-low stairs the dining-table, half cleared, stood in the middle of the room, and the unwashed dishes in the unswept kitchen. What cared 1? At last Lily slept; but I still held her in my arms, for it was a troubled, restless sleep, and the little lips still quivered, and the little hear arown par and the hear hear of a side.

Ittle heart overy now and then heaved a sigh. My poor heart—there was no forgiveness, and of course no peace within it! I was glad Lillan could n't come over—she would be so pained, and so indignant, that I feared the effect upon her; and yet I was so loney-no comforter to turn to. But God was more mer ciful to me than I descrived.

the use was of reading about pictures when we have them all around us? No, no-I'll not mope over books, though (and here, for a moment, an expression When I had been sitting there perhaps two hours, who should come in but Auntie Paul! I burst into tears. She laid aside her bonnet at once, and sat down in a low chair. She thought Lily was sick.

"I have dried and warmed myself below, by the kitchen fire," she said: but she warmed a blanket and laid it in her lan, and then I placed Lily on it. She examined her carefully—the marks of Mr. Gray's heavy band was yet visible on the side of her head and face. I drew up her night dress and showed her little body all covered with black and blue marks, while in two or three places the skin was broken. A untie Paul exam-ined the child carefully—her pulse, her skin, and her mouth, where the gums were red and swollen, from the irritation of her double teeth, which were just coming

stand, or was too frightened to ery, but held out her to the eyes that now only the outer form, to me, who arms imploringly to me, crying "Mamma, mafama !" looked through a glass that revealed the inner and true "Pick up that spoon !" said Mr. Gray; but she seem woman, she was lovely, and I was sad to see her leaved to her formation of the second to her and ther and ther ing. She stood at the door. Mr. Gray had a newspa-per in his hand, and was looking up, a little impatient.

ber in his hand, and was looking up, a little impatient per in his hand, and was looking up, a little impatient ly I thought, for her to say good evening. She fixed her keen, dark eyes upon him. "Now, Mr. Gray," she said, "I have one word to say about your child; I am an old woman, and a nurse, and I believe, too, that children should be taught to obey; but I am sorry to tell you, that this time you have not tempered instice with mercy. Your baby will suffer, and tempered justice with mercy. Your baby will suffer, and the utmost care may not prevent sorious consequences. She has been suffering for some days with initamma-tion produced by teething, and might have been ill. even without this excitement, but this will increase it output to be active and the for the source it. very much. Let me entreat of you to be forhearing and gentle. Good night. Good night, Mrs. Gray; I will call and see Lily to morrow." Every word sank like lead in my heart. I sat for a

moment like one stunned. I had not thought so seri-ously of Lily's condition, and supposed that rest and quiet would make all right. Mr. Gray made no remark, and turned to his paper; but he had not read long when Mrs. Green came in, as I supposed, with the baby, for

She had something in her arms. "No, no, this is not Lily," she said, as I held out my hands, "only a water-proof cloak that Mr. Gomez sont over for you. We think the baby ought not to be brought out to-night, and we want you to come over. She seems a little feverish, and Lillan is of course much element. much alarmed; but I guess it's only her teething-children always have such times."

I was not long in getting ready; but as I was putting on my bonnet Mr. Gray said, "I will go with you," We found the baby very feverish; her head was burn. ing both the baby very leveral, her near was both the baby very reversing about, very restless, and suffering greatly. Mr. Gray put his hand upon her head, and feit her pulse; the one was very hot, and the other traveled at fever pace. He said nothing, but 1 thought he was alarmed, and consented readily to call a physician.

All that night my darling was meaning and tessing with fever. 1 remembered what Dr. Cameron had said, "Be careful of excitement for awhile—the consequences may be sad I" Lilian was greatly distressed, but the doctor said he would lance her teeth, and he hoped the doctor said he would lance her teeth, and he hoped to give relief in this way. She could not even see this operation performed, and I insisted that she should go to bed, which, however, she would not do, till I prom-ised to leave Lily with her the next day. Mr. Gray re-turned when the doctor left, and Mrs. Green and myself watched with Lily. We dared not give her opiates, and husbed her to sleep by walking and singing to her. But she slept only a few minutes at a time, and that an uneasy sleep, from which she would start, crying. In the morning the doctor came early. He ordered ice for her head, and poultices for her feet, and said that she required careful nursing. She was too ill now to she required careful nursing. She was too ill now to be moved, and I remained with hor. "My precious one," Lillan said, "if you must be sick, I am glad that you came as you did; I could not be away from you at such a time." I think I was calmer than Lillan, for there was noth-ing that I could uit do for the abild fit worm processory

ing that I could not do for the child, if it were necessary to be done. Foould apply the blister that pained her to be done. Boold apply the blister that pained her so much, and give her the nauscous draught. I knew neither weariness nor sleepiness; day and night were allke to me, and only once during the two weeks that she was ill, did I falter and faint. It was when the doctor said to Lilian, "The child has water on the brain; there is great danger." He said this in the fur-ther part of the room in a whisper, uot intended for my car, but I did hear it and fainted. I was perhaps weak from watching and anxiety. It was then that Lilian roused herself and appeared as she had once be-fore in my sick room. It was astonishing what power of endurance this little frail girl-wife had, when those she loved needed her care. She was a most loving wife—she would have been a devoted, self-sacrificing mother. nother

But no nursing or skill could save the baby. For three weeks we watched hy her side day and night

cious music. Auntie Paul came in while she was sing-

NO. 10

ing, and went directly to the child. "She is better," I said; "oh, Auntie Paul, she will live! She smiles, and seems like herself again !"

She made no reply, but took the 'baby's feet in her hands, then felt her pulse, then her temples. "Heat some flannels," she said, "her feet are cold." "Why, Auntie, isn't she better?" "No, no, my dearfriend; don't you know the candle always gives out one flicker of brightness before it sinks into the societ? Quick cond heat the flannels while I into the socket? Ouick, and heat the flannels, while I give her a little stimulant. See, she is sinking, ready the little hands hung down at her side, and the head was thrown back, while the pale lips parted, "Let me take her, Mrs. Herbert, and lay her in the crib; she will be easier there."

Poor Lilian was deathly pale, and trembled violently. I had courage given me to wait upon Auntie Paul, who left nothing undone to make the last moments of the sufferer easy.

Mr. Gray came in just as the last struggle ceased. It Mr. Gray came in just as the last struggle ceased. It was hard to see her suffer as she did for a short time. Children always die hard; life is for them, and the spirit clings with great tenacity to the body. The old man passes away often without a struggle, but the babe fights hard for the new life that has just been given it. I stood by Mr. Gray when Auntie Paul closed Lily's eyes. He shuddered, and then I saw him tremble as if a cold chill had struck him. I had thought that if my baby died I could never more feel kindly toward Mr.

baby died, I could never more feel kindly toward Mr. Gray; but just then my bitter, hard feeling, left me for a moment, and I felt only sorrow as I thought how a moment, and I feit only sorrow as I thought now much his own heart must reproach him. Anutie Paul had told me that Mr. Gray's treatment of Lily had, perhaps, been only the exciting cause of her illness; she had all along feared this disease, and she might have had it under ordinary circumstances. We must not, she said, blame him more severely than he deserves.

The whipping was known only to Auntie Paul and myself. I was thankful that Lilian was spared those feelings of resentment which agitated me. They came upon me in full power when Auntic and myself robed our darling for the grave, and saw the marks, some of them still unhealed, upon her little body. I bowed my

head in agony. "Oh, Aunie !" I said, "I can't forgive! I hope that God will send some terrible judgment upon the father, who could thus murder his own child."

"Hush! hush, my child !" replied Auntic Paul; "be patient with yourself awhile. You need n't think about forgiveness now; only remember that every crea-ture is that to us which God makes him to be. You had no power to save this child's suffering, and you have done all that a mother could do, for its recovery, and its comfort. Now look up, and see God's chasten-ing hand in this trial. He has sent it for some wise purpose-no matter through whom it comes-it is a part of the discipline by which you are to be made purer, and better itted for heaven."

We found many kind friends in this hour of trouble; many a mother who had haid her own child in the grave, wept with me, and it was indeed a comfort to hear them say-

"I cannot console you, but God will, in his own good time.'

Some kind friend had provided-I know not how or when—a little casket for Lily, and I was spared the old gloomy association of a coffin. Mr. Gomez begged me to let her remain in his house till she was borne to the grave; and he, too, had kindly selected the spot for her burial.

She lay in the library, in her fair white robes, with rare, fragrant flowers all around her-myrtle and white flowers-her little hands folded on her breast, her brown curls, and the long, dark eye-lashes relieving the pale-ness of her face. I had stolen in there all alone one evening. Mrs. Green had lighted a hanging lamp, so that its light fell softly on the little sleeper. I stood; not we ping, no; my agony was too great for that; but call it not biasphemy, reader---my father was no more--and he to whom I ought to have looked for sympathy was in his study, with no word of kindness for me. And could I have received consolation from that source if it had been offered? No, no; for a moment my sor-row was greater than I could bear, and in my agony I exclaimed aloud—

own spirit health was better, and though Auntie Paul was gone, yet Lily was so well nursed and cared for at Elmwood, that my domestic duties were light. True, a country minister's wife has many perplexities, but the unex pected arrival of brother ministers and agents did no annoy me as it seems to have done some "shady side" pastors' wives. If there is a class of patient, self-deny-ing, hard working men in the world, it is Vermont ministers. With small salaries and large families they struggle on, having little treasure here, and look ing forward for rest and reward.

There were, perhaps, half a dozen ministers in the association to which Mr. Gray belonged. I had become familiar with their families, and had made some preclous friends among them. This summer they seemed to have more kinduess and sympathy for me than usual One old gentleman, the oldest in the association, and a venerable father in Isreal, said to me-"My daughter, we all have our trials in this world.

and must learn that it is our Heavenly Father who sends them to us in love." Thinking he referred to the loss of my father, I re

plied: "I have thought, sir, that these trials are gentle cords, that draw us nearer to our home in heaven. I am sure the spi ritual world seems nearer. to me now than ever before in my life." "That is it, that is it, my daughter; thank God that

you are not losing the benefit of trials." He said this as he was about leaving, his horse being

at the door.

"Come and see us," he added; "you know you will "Come and see us," he added: "you know you will always be welcome at Westford; and we would like to have you come in August, at our next association meeting; but no, on second thought, it might not be as agreeable *then*—come and bring the baby, when there is no one but my wife and myself there; my good wo-man will be a mother to you, and give you love and semnethy." sympathy.'

I thanked him from my heart; and I was glad, as he left, that I had tried to make his visit pleasant. I had cooked my fattest chicken, and had made a nice dish of ginger tea for his cold when he went to bed, and had mended, with my greatest skill, a rent in his well-worr overcoat. In return, he had prescribed for Lily's car-ache, and hushed her to sleep in his arms when she was suffering from the pnin. The dear, good man ! Silver and gold had he none, but such as he had he gave

to me. About this time I noticed that many of the parish ioners did not call on me as formerly; some of my most precious friends kept aloof, and I feared I was remiss in iny duty. I was too timid to ride much after Prince; for notwithstanding his truant disposition, Mr. Gray had retained him, but in the spring, having a good offer, he sold him, and we were now without a horse. Lilian's carriage was at my service daily, if I wished, but I sel-dom availed myself, of the privilege, though I had the pleasure of seeing my darling Lily's bright face peep-ing from it every morning, and her little hand waving a kiss as an adicu. Lilian was never happier than when she could dress the baby according to her own bright fancy, and ride out in their open landan, and the old family conchman divided his admiration between his pretty freicht and his fine lorses. At such times I my duty. I was too timid to ride much after Prince: his protive regular round of visco and administration between bis protive freight and his fine horses. At such times I busied myself in the kitchen, proparing our dinner, happy in thinking of my loved ones. Now I resolved to accept one of Lilian's invitations and make a regular round of visits upon the congrega.

tion. I was disappointed in my reception; in some places I was met with decided coolness—in others with an appearance of sympathy amounting almost to pity, which annoyed me as much as the coolness. Among other places, we called at the milliner's shop where there was a room full of girls serving. As we left and

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books, though (and here, for a moment, an expression of sadness and regret passed over her pretty face, I do wish I knew more on Charles's account. I cannot talk with his visitors, I cannot talk with him, only just to tell him I love him with all my heart, and ask him to sing with me. We can sing together—he has a glorious bass voice, and I enjoy music when he's there. But, Bertha, (and she lowered her voice, I 'm afraid I do n't even love Charles well enough to do what you do." "What do you mean, Lillan "" "Why, ain't you mending stockings?"

Was housekeeper, and sae filed her piece huminaly; the other servants had been long in the family and were thoroughly trained. Mr. Gomez had always shielded his child from every rough wind, and guarded her fect from all rude paths. Since her marriage she had double watch and ward. Every luxury of land and sea that she

could desire, was brought to her, and it never entered her little head that anything more was required of her than love, as indeed there was not. She worshiped

her husband, but even that was not sufficient to induce her to cultivate her mind, that she might be a companion as well as wife. She could sing like a bird, and her sweet voice was warbling delicious music half the time, and now and then she would read a story, a bit of

"But, oh dear !" she would say, "Bertha, how can

You find any pleasure in reading such solemn books? Let me see, Jeremy Taylor's Holy Living and Dying. What's the use of putting that last word on? if we live well, won't we die well? Wordsworth's Excur-sion; I tried to read that once to please Charles, and

fell asleep over the tenth line. Ruskin's Works-that's another of my husband's books, but I asked him what

"To be sure.

poetry, or a romance.

"Well, I would n't like to mend stockings."

"Why, it's nothing more than one kind of embroid ery stitch.

Bah 1 I don't fancy it; and then, do n't you cook all the meals?

Yes, now I do."

"Well, I should get fired of working like that for my own noble husband, I know I should ! Oh, Bertha l just think of it—cooking three meals a day for a hus-band! That would be a stronger test of love than to be a martyr l'

I smiled as I thought of the bright world in which she had always lived. Could I ask such for my own l child ?

Lily was sitting on Lilian's knee, and trying to pull out her brooch, a delicate and rare mosaic: "No, no, out her brooch, a delicate and rare mosale: "No, no," said Lilian, laughing, and placing her own little white hand on the forbidden object. The child still tried to gain it, drawing Lilian's hand away. "No, no, Peti" she said again, shaking her curls, and looking demuro as possible. The little thing put her own hands down and pursed up her little lips, and reached them up to

ed, gave it to her.

I thought nothing of the incident at the time, though I recalled it vividly enough afterwards. When Mr. Gray came down to dinner that day, he looked weary and depressed. He threw himself in the rocking chair, after eating much less than usual, and sat as if absorbed in thought, while I was clearing the table and washing the dishes. Lily was playing on the carpet. The salt spoon dropped on the floor, and she

carpet. The salt spoon dropped on the floor, and she picked it up to play with. "She must not have that," said Mr. Gray, "she will spoil it. Here, Lily, give it to me." Lily looked up, still holding it in her hand. "I say, give it to me." he added sternly. She still held it, and putting up her lips as I had seen her do to Lilian, as if wishing to kiss him. "She wants to kiss you," I said. "I cannot help what she wants; I intend that she shall obey."

"I cannot help what she wants; I intend that she shall obey." "Well, let her kiss you, and take it from her; she will yield it." "No; I wish to make her understand that she must

bring it to me." He then took it from her and laid it on the carpet.

He then took it from her and haid if on the carpet. "Bring me that spoon." said he in a loud voice, and with a stamp of his foot. The child opened her eyes wonderingly at him, then crept toward me, and hiding her face in my dress, burst into tears.

her face in my dress, burst into tears. "Put her back," said Mr. Gray. I did so, saying, "Lily, darling, give the spoon to papa—that's a good girl." My voice reassured her, and she was picking it up, when Mr. Gray said— "I can enforce my own commands !" and laid the spoon back upon the carpet." "Now bring that spoon to me !" he exclaimed, in a voice that mada my own heart tremble.

voice that made my own heart tremble. The little thing was, by this time, thoroughly con-fused, and I sincerely believe did not understand what was required. Her father's manner and voice frighten-ed her. She sat still, looking from one to another with a troubled look.

there was a room full of girls serving. As we left and a troubled look. were passing along a porch which run past the windows, "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "Bring it to me !" repeated Mr. Gray, at the same "It was the first time she had ever been struck." It ex-cited and alarmed her. "Stop crying!" said her fa-ther, as he struck her again. She scened to under-

through. "How long has she been asleep?"

"Over an hour?" "Did you give her any paragoric?" "Yes, a little."

"I am sorry; we must wake her soon." "Why, Auntic, is there any danger ?"

"There would not have been, at any other time, per-haps, but her head is already affected by the irritation of her teeth, and I am afraid she will suffer a little from his undue excitement of the brain. Come, Lily dar ing !" and she stood her upon her feet in her lap. The this undue excisement of the upon her feet in her lap. The ling !" and she stood her upon her feet in her lap. The child opened her eyes and seeing Auntie Paul, hid her head on her shoulder, but I observed she did not smile. She wanted to sleep, "Where is Lillian ?" asked Auntie. "At home; it is too rainy for her to come over, and then we must not tell her of this it will almost kill her—I am afraid it will me. I could n't live through another such scene."

her—I am atraid it with me. another such scene." "My poor child!" shid she, looking at me gravely; "this is but the beginning of trouble. I have foreseen it, and I have prayed for you, that your faith fail not!" "Faith I. Auntie. I 've no faith, scarce none at all!" "It's dark now," she replied, "but you 'll find light by and by. Come, wrap the baby up very karefully, and I 'll take her over to Lillan; she 'll be the best nuese this afternoon,"

nurse this afternoon." "But you 'll not tell her—say she is n't fvell." "I shall tell the truth, that is, all I know of it. Ro-member that you have not told me the particulars, and you need not till I return." ou need not till I return." Auntie was gone but a few minutes, and on her re-

Auntie was gone but a few minutes, and on her re-turn the house was put in order, and we sat down to-gother for a few minutes, neither of us, however, feel-ing inclined to talk much. I could not sit still long for thinking of Lily, and ran over to see how she was. I found her asleep in the Fairy Room, and Lilian sitting by her side, looking very grave and thoughtfal. I. thought the child looked better her cheeks were red now, and she lay quiet while we sat by her. Lilian did not understand what was the matter; in her delight at having Lily brought to her, she had taken her from at having Lily brought to her, she had taken her from Auntie Paul's arms, and ran directly up stairs with her. But her paleness and her bruiked face, led her to sup-pose that she had met with an accident. "Only think !" said she, "I could n't make her smile; she was n't like herself, poor darling ! I kept her

awake awhile, as Auntic Paul said I must, but it was cruch to do so longer. See how pretty she looks with those red cheeks !"

CHAPTER XXVIII.

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DEATH SCENES.

"I look for ghosts, but none will force Their way to me. "Jin failsely said. That ever there was threecourse Between the living and the deal; For surely then, I slicould have sight of these I wait for, day and night. With love and longing infinite."

Auntie Paul was just leaving to return to her son's very pleasing. But unattractive as she might appear it became firmer, till her song floated out in soft, deli-

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Auntie Paul came, and her experience was a more effi-cient aid than the council of doctors; but it was all in vain. After the fever passed away the little patient lay much of the time in a stuper, and I think did not know us; but the soft touch of Lilian's hand, and her voice singing low seemed to soothe her, and Lilian nev er was weary of nursing. It was all the comfort she had, she said.

I have said that the baby had not smiled since she was taken ill; there was something strange in the sweet gravity of that baby face; once in awhile she would open her blue eyes and turn them from Lilian to me and then from me to her, with a wondering, bewildered

and then from me to her, with a wondering, bewildered expression, that was painful to witness. But one morning we sat watching her at early dawn, as she lay in a beautiful little rosewood crib which Lillian had provided for her, with a white muslin dra-pery above it, suspended from a gilded circlet or wreath of flowers; and looped back by a heavy white silk cord and tassel, while the softed linen and a silken quilt made by Lillian wrapped the sufferer. The loving heart of her friend had sought to make the sick-room pleas-ant to the over row flowers in delicate Robemin and ant to the eye; rare flowers in delicate Bohemin alabaster vases, were on the mantels; the most delicate performes and fragrant pastilles were there—and the choicest little pictures hung on the walls. A dish of choice fruits stood on a little marble table, for the baby would sometimes hold an orange in her little hand, and when propped up by pillows would try to roll it, and liked to see Lillian rell it for her on the blue silk quit. The morning of which I spoke, we sat watching her as she slept. She had been resuless and in great dis-tress till after midnight; then Auntie Paul had carried her in her arms ground the room, and by a sort of low crooning noise, had quieted her to sleep. Then they all retired to rest but myself, and I sat in a low chair with my head resting on the side of the crib. I did

not know how to take my eyes from my treasure. As I sat thus, the first light of day stole into one of the east windows; it was the only one that was not darkened-this was behind the crib, and was shaded by a muslin curtain. I was looking eagerly to see the baby's face by this light, when I heard a light step be-hind me. Lillan was there in her white night dress, ber curls falling over her shoulders, and her eyes turned full of hope to the little sleeper. It is not strange if I thought of angels—and these words came into my mind—"The Lord hath sent his angel !"

Mind-"The Lord nath sent his angel !" At that moment the sunlight streamed through the window and fell on the face of the little sleeper, light-ing up the soft brown curls, and touching the pale face with new beauty. She opened her eyes, and they fell with new beauty. She opened her eyes, and they fel first on Lilian who stood in the same sunlight, directly before the crib, like an angel ready to bear the little one to a brighter home. The haby looked up and, smiled, and held out her little hands for Lilian to take. her. The latter sprang forward with a cry of Joy-"She smiles! she smiles! did you not see it. Ber-tha? She will live! Come, my darling!" and she lifted her in her arms, and sat down in a low chair, and

sung the old nursery song-

"Hush, my babe, lie still and slumber-Holy augels guard thy bed."

The baby looked up in her face, and pursed up her little lips as she used to do, for a kiss. Lilian's voice was hushed; she bowed her face and received the kiss,

but I noticed that tears were falling. ••Oh, Berthal'' she said, as soon as she could com-mand her voice, ••God has given her back to us—see, she knows us !''

I knelt down by her side, and the baby turned its house, which she was making her home for awhile. oyes to me and smiled too, and reached out its little She wore a black bonnet/without bow or ornament on hands. I kissed her, and she returned it. Then she the outside, or a ruche within, and a plain black shawl, looked up to Lilian and smiled again, and laid her head upon her bosom, as she always did when she wanted her

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••My God, why hast thou forsaken me !'' The words had hardly escaped my lips, when a voice

near me, said-"The Lord loveth whom he chasteneth !" I turned, and Charles Herbert stood at the foot of the casket 1 For a moment years were forgotten, and I was carried back to the days of my childbood, when every sorrow was shared with this friend. ...Oh. Charles 1 can't see God's hand in this; why should be have given me this child, and then taken it

away almost as soon as it had learned to love me?"

"There are some spirits," said he, "that may not need the discipline of earth life, and yet must pass through the change. It was so with your child. Only look upon this earth as one of the changes through look upon this earth as one of the changes through which we must all pass, in our progress from a lower to a higher existence—and view death, only as a door of release from this state to a higher, and you will find consolation. You are going onward to meet your child —and that you will meet, both revelation and reason, I think, teach us. Socrates, by the light of the latter, taught this doetrine, and Jesus Christ said to. his dis-ciples, 'I go, that I may prepare a place for you.' In one sense, our departed friends are all doing this for us; those little hands folded so meekly now; or rather the spiritual hands of which these are the type, will help adorn your heavenly mansion, and this voice—sessilent dorn your heavenly mansion, and this voice-so silent now-will give you a welcome home, when you shall exchange earth for heaven !"

exchange earth for heaven !" "And me, will she not welcome me, too?" said the low, sweet voice of Lillin, who, missing her husband, had glided in here in search of him, and stood leaning her head upon his breast, while his arm was thrown around her.

He looked down tenderly into her sorrow stricken face, as a father would look upon a suffering child. "Yes, my love; your attachment to this child, has

been a blessed heart-purifier. 'Af such is the kingdom of heaven,' said our Saviour, of children, and instead of repining that she has been removed, let us thank God that you have been permitted the gift a little while. Come, let us go into the other room awhile, and I will give you some music;" and he led us into the drawing room, where he scatced us together on the couch. There was a fine toned organ there, and his hand had skill to draw from thence rich music. Mo-zart's Requiem, and Handel's Messiah, were given with a power and tenderness which thrilled our hearts, and raised them at least for a few minutes from earth. Obside hed continued were reacted if that day. Littles

Charles had arrived unexpectedly that day. Lilian was looking for him about this time, and hoping that the vessel would reach Boston that week, had sent letthe vessel would reach Bostin that week, had seat lef-ters to meet him. These letters informed him of Lily's death, and he came on at once. He was encouraged to find Lilian so much better than he had dared to hope, and he left in a few days with the intention of return-ing soon to remain with his wife until they left for the Blands in the fall. Mrs. Green shook her head and looked doubtful when-

Mrs. Green shook her head and looked doubthy when-ever anything was said about Lilian's health and hopes. "Do n't be too sanggine," she would say. "I have seen too many such cases; it is death for mother or child, and in this case, the disappointment and regret for the loss of the latter would be fatal to the mother. No, Mrs. Gray; either way I look at it, I see trouble. Your baby's death was only a warning." TO BE CONTINUED IN OUR NEXT.

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THE two celebrated divines and scholars, Doctors South and Sherlock, were once disputing on some re-ligious subject, when the latter accused his opponent of using his wit in the controversy. "Well," said South, "suppose it had pleased God to give you wit, what would you have done?" biaa ·

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HAN AND HIS RELATIONS.

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BY S. B. BRITTAN, BECOND SERIES.

CHAPTER III. ANIMAL AND HUMAN MAGNETISM.

Among the pretenders to a knowledge of the Magnetic Mysteries of the living world, very few have pursued the investigation of the subject in a truly scientific spirit. Even those who set up the most imposing claims to public confidence, often expose themselves and the subject to derision, by their large faith in the infallibility of their own desultory speculations and impressions. With such pretended philosophers the observation of a new class of phenomena is at once presumed to confer something more than a hypothetical existence on a hitherto undiscovered imponderable. Some animal "magnetic fluid," "ethereum," or "od force," is alleged to exist and to be the operative cause in the production of the newly classified phenomena. Vain and superficial investigators are quick to herald their discoveries and slow to learn that they were only imaginary. Such men are accustomed to treat the whole ideal family of auras as if they belonged to the caté. gory of demonstrated realities. If one cannot derive instruction from such weakness and credulity, he may at least be amused to see with what readiness certain grave and distinguished persons mistake a specious hypothesis for a scientific deduction, and promptly pay their respects to the whole retinue of imaginary agents, at the same time they inderse the paper of every last discoverer of a "new fluid" until it passes current with the people.

If in order to avoid a too frequent repetition of the same words in similar relations, different terms are employed in the same general sense-or to denote the same thing-it may be all very well, and the only question likely to arise would relate merely to the proprieties of speech; but if each separate term be understood to represent some new principle or force in Nature, distinguished, by essential qualities, from the one agent on which the phenomena of life, sensation and motion are known to depend, the error assumes a graver character. and should be exposed. Not only do the experiments of Galvani. Mattencei, Reymond, Humboldt, Buff, Smee, and others demonstrate that the vital, sensational, and voluntary functions of human and animal bodies are electrically produced; but other distinguished electricians, chemists and physiologists-without pursuing a similar course of experiment-have adopted their conclusions. To the list of scientific authorities-already referred to for confirmation of the writer's views-I will only add the name and testimony of the late Dr. Gregory, for many years Professor of Electricity and Chemistry in the University of Edinburgh. I extract the following passage from his chemical science:

"The existence in all parts of the body of an alkaline liquid, the blood, and an acid liquid, the juice of the flesh, separated by a very thin membrane, and in contact with muscle and nerve, seems to have some relation to the fact, now established, of the existence of electric currents in the body, and particularly to these which occur when the muscles contract. The animal body may therefore be re-garded as a galvanic engine for the production of mechanical force. Survey as a working man, it has been calculated, produces in twenty-four hours an amount of heating or thermal effect equal to the demand in raising nearly fourteen millions of pounds to the height of one foot... But from causes connected with the range of tempera-ture, he can only produce, in the form of actual work done, about as much mechanical effect as would raise three million, five hundred. thousand pounds the height of one foot in twenty-four hours.'

If vital and voluntary motion and sensation thus depend on the presence and motion of a subtile fluid known as animal electricitythe actual existence of which no scientific observer pretends to dispute-it must be obvious that the various chemical, physiological, and psychological changes which result from the magnetic manipulations directly depend on the influence exerted over this known and acknowledged agent of feeling, thought and action. If the excitation of the electric fluid that pervades the sensories occasions sensation, there is no valid reason for presuming that some other agentnot absolutely known to exist-is acted upon when the avenues of sensation are closed, as in the magnetic sleep, or opened to the phantom throng of psycho-sensational illusions. It must be obvious that whenever feeling is either increased, diminished or suspended, the effects must be produced through the unequal distribution or abnormal action of the very agent on which sensation, in all its phases, proximately depends. Moreover, the medium of vital motion must be the subtile principle through which we operate when the organic functions are accelerated, retarded, or otherwise influenced by the manipulations of the magnetizer or the will of the psychologist. The assumption that a fluid, distinct from vital electricity, is either imparted or withdrawn from the subject in the production of the effects, derives no confirmation from the record of scientific discovery. Nor is it logical to infer, from the facts themselves, the existence and action of some undiscovered imponderable, so long as an agent already known to exist will suffice to account for all the phenomena

Certain undisciplined minds are extremely liable to mistake a peculiar looseness of statement for remarkable freedom of thought. Such men discover only uscless landmarks and arbitrary restraints in the ordinary demonstrations of science, while the best evidence that they are independent thinkers is to be found in their mental recklessness and irresponsibility. We have teachers who insist that Magnetism is a subtile fluid; that it exists essentially as well as phenomenally; that Magnetism is warm whilst Electricity is cold; that the one is the agent of sensation in animal and human bodies, while muscular motion directly depends on the other: that Magnetism is the positive force in the vital constitution, and Electricity the negative force; that in producing the magnetic state we must withdraw the positive force from the subject by the still more positive power of the overator. In the name of Philosophy all this and much more is very freely offered and as promptly rejected. The foregoing assumptions, taken together, do not constitute a comprehensible thesis, but an unintelligible jargon, with no better foundation than the erratic and lawless speculations of the uneducated mind. I may be pardoned if I do not understand true mental freedom to consist in a total indifference to natural law, in the absence of rational restraints, and in ignorance of scientific discoveries. It is quite natural for those who have been enfranchised to this unlimited extent, to feel that they are entitled to "the largest liberty." They may permit the imagination to "take a spree" in the new realms of thought; the nobler faculties-for want of more serious, orderly, and profitable employment-may each in turn play the harlequin; and even Reason-intoxicated with self-love-be allowed to appear in perpetual masquerade. But instead of a mere repetition of this species of "ground and lofty tumbling" (for the further enter tainment of those who are, for the most part, convinced and inter ested by the mere prestige of certain proper names,) an indestructible basis-natural forces, accredited facts, and discovered laws-is here offered as the foundation of a rational philosophy. By logical deductions from such premises we shall proceed to the final conclusion. leaving such speculators in fancy stocks as are determined to build the whole temple of Science on visions and impressions, to

LIGHT. BANNER OF

batteries.º But I have not done. That the nervous medium of consulton if essentially distinct from the agent of vital and voluntary motion, is not even supported by a remote probability. We are not authorized to infer that the nervous fluid is one thing, when it is excited at the papillary terminations-by outward elements and external objects-and something essentially different, when it is disturbed at the source of the motors, or at the nervous centers-by some involuntary emotion, or the action of the will. Nor is this all. The notion that, in order to produce a state of coma, the magnetle or positive force of the body is withdrawn by the still more positive power of the magnetizer, does not appear to be according to the natural law; for since positive and negative objects and forces, only, exhibit attraction, it would follow that if the positive force of the subject is extracted at all, it would seek and find its equilibrium alone in a union with what is negative in the operator. †

The nervous system of man is a most delicate, complicated and beautiful electro-telegraphic machine. The intelligent operator-the SFIRIT-has his chief residence and principal station in the physical sensorium, from which the lines of communication diverge to all points. He has one large and many smaller batteries with corresponding reservoirs, together with suitable machinery, alkalies, acids, etc., for the generation of the electric force required on all the lines of communication, and for numerous other important purnoves. The whole realm covered by the infinite ramifications of the nervo-telegraphic network, is one splendid workshop, and the property of the same individual. The proprietor employs electro-hydraulio and caloric engines of small dimensions but of great power. Beside a force-estimated at fifty tons-expended in blowing the vital fires, in driving the engines, working the forcing-pumps in the transportation of liquid and solid substances to every part of the industrial domain, and in frequently moving the whole concern from place to place, the owner-under favorable circumstances-is sure to have a surplus electro-thermal power-applicable to mechanical purposeswhich, (according to the calculation of Dr. Gregory and other scientific authorities) is sufficient to annually carry seventeen hundred tons from the foundation to the top of St. Paul's in London ! Such parts of the business as do not require a constant, intelligent supervision, proceed uninterruptedly through the night. The whole business of the establishment is prosecuted, on an average, some sixteen hours in twenty-four, during which time the superintendent keeps his office doors and all the windows open; but generally he drops his curtains at regular intervals, bars the doors, and, retiring to an inner chamber, rests for several hours without interruption.

When sleep is induced by magnetic manipulations, the avenues leading from the outer world to the soul are closed; the process of telegraphic communication is suspended, and the physical and mental functions-so far as they depend on voluntary effort-are temporarily arrested. These effects can only be produced by the direct influence exerted over the known and accredited agent of sensation and action. By the concentration of that agent at certain points, and by the wide diffusion of the subtile principle; by its equal and unequal distribution; by its sudden disspation from particular organs and the centers of electro-nervous energy; by alternately interrupting and restoring the electrical equilibrium of the brain and other vital parts, and by changing the polarity of the organs-all of which effects the skillful operator may develop, agreeably to certain physical and psycho-electrical laws-we produce all the mysterious changes in the processes of animal chemistry; in the varying phenomena of sensation; and in the organic action of the whole body, which are known to occur under the hand, the eye, and the will of any one skilled in vital magnetics.

The condition of the magnetic sleeper is usually one of serene and profound repose. He gradually becomes unconscious of time and pace, and, in a greater or less degree, regardless of his relations to external objects. When all the outward avenues, through which the soul is wont to receive its impressions, are thus closed, a temporary paralysis rests on the physical medium and instruments of sensation. A leaden slumber weighs down the eyelids; the car is dull and insenible;' and the delicate "nerve spirit," that like a fleet courier ran through and along each sensitive fiber, and every nerve of motionkeeping the soul in correspondence with the external world-like a weary traveler rests by the way. Thus the portals of our mortal tabernacle are closed for a season; the conscious and voluntary faculties of the mind are held in subjection by a spell that finds its most striking analogy in death; while the immortal dweller in the tomple retires alone-to the inner sanctuary-for the sweet solace of calm repose and silent communion.

See Wabster's Elements of Physics, London edition, page 470.
 † The reader is referred to the Great Harmonia, vol. ill, lecture xl.

Written or the Banner of Light. THE AGE OF VIRTUE. BY GEORGE STEARNS. Sixth Paper. ITS CHARAOTERISTICS-SOCIAL ORDER.

Legislation, make the best of it, cannot be reckoned otherwise do anything which is not useful, nor what one is incapable of doing than a neccessary ovil. It is expensive; and, what is worse, in so far well. Therefore each will work only in the sphere of attraction, and as it comes short of the highest conceptions of Natural Law, it dis, this will promote a perfect Order of Industry. allows of Solf government, which is the sphere of Freedom. Social ... But when now work for wages, what will become of monetary

wise permitted to look for an orderly social state.

will then be useless. Even now, some of the special ends of legisla- and this will constitute the natural Order of Commerce. tion are better attained without laws than with. Formerly the Church deemed it expedient to maintain her doctrines by the arm of that all arbitrary authorities are bound to succumb at last to the rising powers of Reason and Conscience. Our fathers had less confiarising from the animal and selfish propensities of men; and thereto hear "the gospel" of those days, was subjected to a most hateful tax in favor of such as appropriated all its benefits. To us such a method of proselyting seems quite ridiculous, and nobody wonders now that the Puritans soon lost their reputation for genuine purity, and that their notions of a "standing order" developed into a general distraction of the popular mind.

A similar picture represents the doings of Church and State everywhere. Both have been always accused of a disposition to govern too nuch, and this fact is sufficiently explained by the doctrine of Progression; for the common repugnance to constraint increases with growth of character, and men repudiate authority in propertion as they are able to govern themselves. Moreover, "the powers that be" by Church or State. When the State has so far improved as to become the proper exponent of Reason, and the Church has come into harmony with Conscience, mankind will have so far progressed as to absorb the use of each, and the two powers will be incorporated in every human form. Every man will then become "a law unto himself." In plainer terms, Nature will take the place of both the Bible and the Statute book, and all human codes and creeds will be supplanted, as each reads alike the higher laws of God.

It is a puerile fancy that the present partial order in society is the effect of legislation. That is as much as to say that the sexes marry because the State approves the ceremony; that in New England many are content with one wife because they are not allowed to have more: that parents are made guardians of their children by arbitrary rather thinking men. On the contrary, it is observable that legislators conserve the most cherished habitudes of individuals; from which it ought to be inferred that society grows out of individual development, just as Virtue is the fruit of character; and that Church and State are the conventional head and heart of their respective constituents. But a day of human judgment is coming, when the touchstone of conceptive use will cause these proud structures to crumble and perish. Conscience will then become high priest and Reason the sole sovereign. Humanity will be "our church," and "our country" the Universe.

As to the traits of Social Order as it will then unfold, we can learn only as we consult the living charts of Human Nature. We may be well assured that every one will be and act oneself. Whatever is unnatural in the present social state, will be disused, and the divinely conceived head and heart of Humanity alone will dominate. Fashion. Custom, Law-the trinity of old idolatry, will each like Dagon fall literal laws will be the laws of God, the only customs those of rectitude, and the only fashions those of various choice. Further than this, we can divine nothing as to the order of Self-government and the special traits of society, but what we predicate upon the immutable Constitution of Man; for which I offer no living example. but appeal to the reader's phrenological intelligence, merely adding that every cranial organ now in a germal state is bound to mature, and the partial excellencies of character at present designated by the term Genius, are so many distinctive prophecies of what a ripened

Order is not, and never can be, a result of human legislation. It commerce?" It will be exploded; for much as business men decry can proceed only from individual rectitude, the cause of which is "the credit system." it is not credit which they disparage, but the Character-a thing of natural birth and growth. Not therefore till want of it. It is easy to see that " cash-dealings" are a vace substicivil government is entirely superseded by Self-government; in other tuto for mental confidence.) With a just self-love, I should not sell at words, nowhere this side of the prospective Age of Virtue, are the any price what were needful to my own welfare; and with an equal benevolence, I should not withhold anything which would enhance Thus I deduce again what I have formerly maintained upon other the enjoyment of another without diminishing my own. Nay, if it premises, that the application and use of political authority are tem- is indeed "more blessed to give than to receive," I concelve that a porary and dependent on the prime imperfections of human nature. wise man, who had grown into a sensibility of this truth, would be If Man is really progressive and destined to outgrow these imper- as providential of the real wants of his associates as the unwise and fections, it follows that an era of voluntary rectitude is approaching, selfish are of their supposed interests. If so, then in the Age of Virwherein all the living are to be sufficiently discerning and benignant the there will be no money changers, and no barter of favors, but only to embrace Truth and Right without compulsion; and penal statutes the reciprocities of love without even the feeling of condescension;

.. But you do n't say there will be any . free-lovers ' in the good time to come?" I do say that society will consist of nothing else; only nhysical force; but the hunted heresies survived the most terrific the free-lovers of that day will not be the moral slip-shods of this. agencies of fire and sword, and the event proves that codes and pen- Every man will have his own wife, and every woman will have her alties are no effective weapons either for or against conviction, but own husband, as the choicest species of "personal property," not only as the golden treasure of Acquisitiveness, and the pearly keepsake of love, but as the most usable instrument of self-culture which dence in the natural workings of religious principle than in motives Reason can devise, and of a conversation so intimate and natural, that without it every soul is lonely. It is only mis-marriage that anyfore they sought to insure the worship of God after their way, by a body dislikes, the bitter fruits of which have sickened all who have mutual imposition of fines and scourging. A man who wished not tasted them; whereas NATURAL MARRIAGE-a mystery which few seem to have penetrated, and which I will not now attempt to explain-is a boon that all are seeking; and when found, so satisfies the heart as puts an end to all erratic loves. Do you seek a proof of this statement? Then recollect that every man wants a schole wife, and every woman wants a whole husband-nobody wants a fraction of either; and this natural want can be universally supplied in no other but the monogamic order.

From the universal fact of parental affection, it appears also that THE FAMILY is an institution of Nature, subject to improvement as man progresses; but never to be displaced by the phalansterian order, or any other artificial scheme of "socialism." Marriage is the mother of Home, and this determines the Order of Domestic Relations. So are progressive as well as individuals; and the principle just stated long as Inhabitiveness, Amativeness, Philoprogenitiveness, and kinapplies with double force in cases wherein authorities err. It is dred organs, continue to be elements of Human Nature, the externatural that such as excel in wisdom should refuse to be mis-governed nal form of society, so far as unaffected by Church and State, will vary little from the present; but only be softened more and more, and enlivened with the soul of harmony, till Humanity is born. West Acton, Mass.

Written for the Banner of Light. ORGANIZATION AND ITS USES.

BY H. CLAY PREUSS.

It, has been said with as much truth as poetry, that "God's thoughts blossom into flowers." The Divine Spirit is ever externalizing itself in material forms. Man, the image of the Divine, and the ultimate of the universe, manifests, in a marked degree, this than natural law; in short, that society is a mere contrivance of tendency to externalization. While in the earth-form, the external is our normal plane of existence, and its language our vernacular. rarely meddle with the customs of a community, while they carefally The external translates the internal, and through our external consciousness we awaken to our higher spiritual consciousness. The human soul-that child of light, born of the Central Sun, and im prisoned in these dark, cold elements of matter-a poor exiled stranger, speaking the unknown language of the stars-goes mourning and sobbing through its earth-life, like a helpless, dumb creature, unable to articulate its great wants, and ever seeking to embody in outward types and symbols its sublime thoughts and aspirations. And it is this tendency in the soul to externalize-an inherited attribute of Deity, and its natural necessity-which forms the basic element of all external formulæ, ceremonies, rituals and organizations. In an earlier and more imperfect period of human development, when man's interior consciousness was hardly yet awakened, this tendency to externalize manifested itself in an extreme degree. Unable to comprehend the more remote truths of the spirit-realm, man naturally resorted to outward symbols to familiarize those prone and be cast out of the temple of human worship. The only truths to his understanding, and as naturally mistook those symbols for their substance; and hence arose the old Idolatries and Hierarchica which, substituting a dead formula for a living faith, and infallible authority for individual sovereignty, generated a thick crust of materialism around the religious element-crowding out the natural inspirations of the soul-until man became a mere automaton amid the ponderous machinery of church-organization.

The great reaction of individualism against organizationism began with the Protestant Reformation, and has progressed, more or less, to the present day; and, judging from the "signs of the times," the brain will be. There can be no error in this ideal of a perfect head, great danger to be apprehended now is, that the human soul, after as the endowment of every man and woman of some future genera- having been cramped and crippled for ages by church-machinery, and now breathing the exhilerating atmosphere of spiritual freedom, is It is pretty generally understood that like developments of brain inclined to take too rapid a rebound to an opposite extreme, and entirely ignore the more external uses of organization in facilitating ally evident that like character, in like conditions, begets like con- the development of interior principles. One of the most important problems to be solved by the best philosophy of our age is, how far man may avail himself of the uses of organization without compro-Individualism, although one of the noblest attributes of true manhood, yet when developed to excess, degenerates into mere pride of opinion and intellectual egoism; if not egotism, which inclines us to ignore the accumulated wisdom of the past, of which all present and future reforms must be predicated. "It is not well for man to be alone" intellectually or religiously, as well as conjugally. Some of the as the organ of Acquisitiveness lives and grows. The opinions of men, finest elements of our nature, are eliminated only by attrition. The however, as to what constitutes property, are liable to perish. It reciprocal action of mind upon mind is the surest means of a healthy, would be ridiculous to say that in the Age of Virtue a man will not harmonic development. When a mind isolates itself from surroundown the clothes he wears. So long as we are canable of using ma ing humanity, its ideas become angular, and starve for sympathy. terial things, we shall own, as the free gift of our Creator, all that The extreme individualist, morbidly conscious of his own selfhood, on which physical life depends, in the same sense that we own life translates the entire universe by a single letter of the alphabet_I_ itself. But this property in material things is attainable only within and the most transparent truths become discolored by the muddy hue From the above views, if correct, it is evident that individualism wofully ignored; but it is yet to be recognized as one of the rules of has its attendant evils as well as organizationism; and true wisdom Self-government. Then the soil of Earth will be as free as air, and dictates that we should reject neither, but that we should extract the good elements of both, and combine them into a more perfect sys. But men will have done with laying up treasures on Earth. We tem, to meet the wants of the present age. In regard to religious are spiritual beings; and when we come to realize a home abovo, and worship, why may not a clear, dividing line be drawn between individualism and organizationism, by reserving the former original erty will vanish. There can be no "real estate" in that which per- jursidiction over the entire realm of conscience, faith and doctrine. and appropriating to the latter jurisdiction over mere matters of external form and discipline? Why may we not combine in harthat which the soul cherishes and may cherish forever. There is a mony the internal church of faith with the external church of form, sense in which all is the property of each; but enjoyment is the only and thus enrich our souls with the uses of both? There is too much of the external in our nature to permit us to live upon pure abstractions. We have a sensuous, esthetic, as well as spiritual nature. whose religious wants are to be ministered to. God has evidently given us our senses as avenues to our souls: through these avenues inflow all the thrilling inspirations-all the gorgeous art-forms of music, painting and sculpture. Shall these refining influences be entirely excluded from the enlightened theology of this age, and conconsequence; for Paul was not far from the truth in saying that in his tinue to be monopolized by the old hierarchies-forming one of the What have we to give in return to a young, generous mind, cherishing an intense love of the beautiful, who sees God reflected in Art, social disorder. When, therefore, money comes to be disused, as it and whose soul has been steeped in all the rich poetry of the Roman surely will when people generally perceive that there is no such thing Catholic worship? Unlike our own blank and cheerless lecturerooms, the walls of his church become transfigured into living forms of artistic beauty-which tell a thrilling tale of the old saints and martyrs-while the rich, harmonic sounds that flood the atmosphere. bear to his inmost soul "sweet whispers of Heaven." Shall we acease, when each shall be allowed to take whatever of earthly good is cuse this young soul of hankering after the "flesh pots of Egypt," wanted for gratification ?" No; but there will be much working for when he feels within himself that this yearning for the beautiful is a God-ordained want of his higher nature? For the truth of these most covetable property is to be acquired. Now there is a great deal closing sentiments. I frankly appeal to the interior experience of any one of my spiritual readers who has been educated in the Roman Catholic Church.

"Divo at stars and fasten in the mud."

While there may be no such "magnetic fluid, universally diffused" in Nature, as is presumed to exist in the thesis of Anthony Mesmer, and in the faith of his willing disciples, still the phenomena under discussion are neither nareal nor unimportant. In respect to animated nature, therefore, the term Magnetism may properly represent a variety of curious and instructive phenomena, all depending on certain electro-physiological conditions and changes in animal and human bodies.

The popular notion that the so-called magnetic phenomena depend on the agency of a fluid, distinct from the animal electricity evolved in the processes of vital chemistry, and disengaged in the organic functions of the system. rests on nothing better than a very common assumption. It is neither sustained by a single principle nor illustrated by a solitary fact in science. Moreover, it will be time to consider the temperature of Magnetism when it is fairly demonstrated that such a fluid has anything more substantial than an imaginary .existence. The kindred assertion that ... clectricity is cold," is not Illustrated in a very clear and convincing manner by the results of its action, as seen in the sudden combustion of buildings, in the fusion of metals and solid rocks, and in the evidences of intense heat found on the barren plains of Silesia and Persia, where the sands are often melted and formed into vitreous tubes of several yards in length, by the disruptive electrical discharges from atmospherio.

"The law is good. if one use it lawfully: knowing this that the law is no made for a righteous man, but for the lawless and disobedient."-PAUL,

I nity the multitude that look on the farce of government in every nation, and call it Social Order; when, in fact, nothing makes legislation needful, and adjudication possible, but social disorder. Rulers are mere political doctors; and the art of governing, as practiced the world over, is about as normal as the allopathic healing art. "Punitive justice" is as good against crime as calomel against disease. What we want in the one case is not medicine, but temperance; and what we want in the other case is not punishment, but benign restraint and guidance. But why want even these? Simply because individuals want character.

Law is doubtless the antecedent of Order, but only in the highest ense of these words. The above scripture is quoted as a good example of a plain difference in principle, without a literal distinction. I do not stop to inquire whether Paul's remark points to the Mosaic or Roman law, or whether his thought was not more comprehensive than either. It is ovident that he meant human rather than Divine law, which is made, not for a righteous man, but for the lawless or unrighteous, and which is good only when lawfully used, or rightfully applied. The strictly rightcous man has the law of God in his own mind-that is, he has sufficient knowledge and love of truth to nsure his rectitude. None of "the powers that he" in the political vill of majorities. can govern him better than he governs himself. Human statutes, therefore, do not apply to him, but only to such as do not know, or knowing do not love, the Right.

But even in this restricted application of law to the lawless, there s a deal of misapprehension as to its effective use. The highest hypothetic use of the State, is to secure to every member of society the free enjoyment of all natural rights. This no political power has yet attempted, nor ever will attempt, with success, in the capacity of governing men, but only in that of educating them. When's the master" turns teacher-drops his ferule, and takes up the slate and pencil-then the boys begin to learn arithmetic. So when the State turns all the court-houses into school-houses, and all the jails and penitentiaries into asylums of reformation, then the work of adult education will commence. This implies a complete revolution of all "the powers that be"-an entire disuse of arbitrary codes, and an honest endeavor to enact the laws of God. Then, when all men and women are fairly educated, all but the young will be constituted selfgovernors; and, parents being the natural governors of their own children, the State will have served its ultimate use, and become obsolete. Then will follow such a state of Social Order as will constitute the genuine "public good" at which rulers pretend to aim. but of which all attempts at governing hitherto have proved abortive. Yet I do not decry political authority as a thing altogether useless; I only wish men to let it go for what it is worth. "The law is good f we use it lawfully." The only practical use of legislation seems to be that of restraining such as need restraint, though only with respect to social relations. The best statesmen have asserted that lawmakers should seek only to prevent crime, and that no more ought to be expected of the best administrations of law. But, appealing to history, we find that no government has ever quite reached this end, and. if "history is philosophy teaching by example," probably none ever will. The fact. however, that all crime has not been provented, is consistent with the admission that much crime has been prevented, by means of good laws wisely administered; and this manifest tendency of the civil power is the only test and measure of its utility.

tion; else the notion of an Age of Virtue is also fanciful.

constitute a likeness of character; and perhaps it is still more generluct. If bad brains occasion disorderly conduct to-day, we can expect nothing better of like cranial imperfections in time to come; but, otherwise, if certain cerebral conformations have always mani- mising his primary individual rights. fested a virtuous tendency hitherto, we may rationally conclude that the perfect brain which the law of progress insures to some future

age of mankind, will become the natural guaranty of an orderly Selfgovernment. Do you ask if the ordinance of private property is likely to survive

national authorities I answer, that men will hold property so long natural limits. Appropriation can never rightfully exceed what is of his jaundiced organism.

needful for happy subsistence. At present this moral principle is very man will have his homestead.

take this life for its transitory worth, the illusion of sublunary propshes with its using-in lands which we cultivate but for a season, and in houses wherein we only tabernacle. "The true riches" is mode of possession, and therefore he owns most who knows best how to use whatever God has made. There is a special sense in which souls may own each other, and some, even now, have a tact for acquiring this kind of property, which I dare say is the most real and valuable of all; unless I except that which every one has in God who has learned to call him FATHER.

I have introduced this question of property because of its social time "the love of money was the root of all evil." I think it would grandest elements of their power over the human soul? adt be difficult to show that in these later times it is "the bone of contention" among men, which furnishes the principal occasions of as dovert or exclusive property, the present apparent selfishness of mankind will disappear, and with it the greatest hindrance to Social

But will anybody work for a living in those days of puspicious love's sake, when it is found that this is the only means by which the of u teless labor, an enormous waste of material in some of the mechankic arts, and an endless drudging of such as work for wages with no lowe of their vocation. This men and women will never do when they learn to govern themselves. Then there will be no attempt to

Virtue and happiness are mother and daughter.

BANNER LIGHT. \mathbf{OF}

Written for the Banner of Light. GOD WITHIN.

To thy spirit's low appealings For the right, the good, the true, Listen, and its soft rovenilnus Will draw angels unto you.

From thy inner templo holy Count its warnings deep and true. Pointing to the perfect only, And the good that thou canst do.

Turn not from this inward montor-It will never load astray ; But if heeded, thou shalt enter

Paths whose beauties no'er decay. 'T is the spark of God within thee, Fixed and steadfast in thy soul; Thou canst have an heaven within thee,

Following its sweet control.

REMINISCENCE OF ELDER LELAND. The subjoined spirit-manifestation-it undoubtedly was such-we copy from one of the Boston dailies of a late date. The editor prefaces the statement in this wise:----

"We should hardly copy the following story, if it did not bear the endorsement of two such men as Rev. Dr. Sprague and Ex-Gov. Briggs."

In the volume of Dr. Sprague, on the Baptist pulpit, Gov. Briggs communicates a very interesting letter on John Leland, which contains a fuller account of his per-sonal habits and manner of preaching than we have

and four children. One evening, all the family being together, their attention was attracted by a noise, which very much resembled the faint groans of a per-son in pain. It was distinct, and repeated at intervals of a few seconds. It seemed to be under the sill of the window, and between the clapboards and the ceiling. They paid very little attention to it, and in a short time it ceased. But, afterwards, it returned in the same way—sometimes every night, and sometimes not so frequently—and always in the same place, and of the same character. It continued for some months. He said it excited their curiasity, and annoyed them,

He said it excited their curiasity, and annoyed them, but they were not alarmed by it. During its continuance they had the siding and casing removed from the place where it appeared to be, but found nothing to account for it; and the sound continued the same. He consulted his friends, especi-ally some of his ministerial brethren, about it. I think he said it was never heard by any except himself and his family; but it was heard by them when he was absent from home. Mrs. Leland said, that often, when she was alone with the children, and while they were playing about the room, and nothing being said, it would come; and they would leave their play, and gather about her person. They had a place, fifty or sixty rods from the house, by the side of a brook, where the family did their washing. One day, while she was at that place, it met her there precisely as it had in the house. L.

After the house. L. After the noise had been heard, at brief intervals, for, I think, six or eight months, they removed their lodgings to quite an opposite and distant part of the old locality. One night, after they had retired, they observed, by the sound, that it had left the spot from which it had newtinger. which it had previously proceeded, and seemed to be advancing, in a direct line, toward their bed, and was

becoming constantly louder and more distinct. At each interval it advanced toward them, and gath-ered strength and fullness, until it entered the room ered strength and fullness, until it entered the room where they were, and approached the bed, and came along on the front side of the bed, when the groan be-came deep and appalling. "Then," said he, "for the first time since it begau, I felt the emotion of fear: I turned upon my face, and if 1 ever prayed in my life, I prayed then. I asked the Lord to deliver me and my family from that annoyance, and that, if it were a message from Heaven, it might be explained to us, and depart; that if it were an evil spirit, permitted to disturb and disquiet me and my family, it might be re-baked and sent away; or if there was anything for me baked and sent away; or if there was anything for me to do, to make it depart. I might be instructed what it was, so that I could do it."

was, so that I could do it." This exercise restored his tranquility of mind, and he resumed his usual position in the bed. Then, he said, it uttered a grean too loud and startling to be imitated by the human voice. The next grean was not so loud, and it receded a step or two from the front of the head to near his two. It continued to recede in the the bod, near his face. It continued to recede in the direction from which it came, and grew less and less, until it reached its old station, when it died away to

until it reached its old station, when it ded away to the faintest sound, and entirely and forever ceased. "No explanation was ever found. "I have given you," said he, "a simple and true history of the facts, and you can form your own opinion. I give none." His wife confirmed all he said. I think I can say that I nover knew a person loss given to the marvelous than Elder Leland.

Origin of Some Proverbs. With the se [Translated from the French for the Banner of Light.]

A LITTLE ROHANCE. - A singular meeting took place in a fashionable locality up-town, the other day, rays the New York correspondent of the New Orleans Delter. between two parties who procured a divorce from incompatibility of temper, or a penchant experienced by the gentleman for a young girl raised in the family, then residing out west. The only child remained with her mother, who has since made New York her home, having married a respectable and wealthy widower, the husband also marrying the innocent cause of all this trouble. Time passed on, when the gentleman experiencing a strange desire to see his child, made a trip to Now York, and called at her stylish residence in a brown stone-front, up-town. Lingering in the charming society of his first-born, time passed unheeded, until the dinner hour approached, the invitation to stay accepted, and over the hospitable board of his successor, the husband number one exchanged the polite observances of tablo etiquette and a general flow of conversation with his former wife and husband number two, surrounded by a merry group of children. Time had passed lightly over the forms and heads of each, yet were those hearts as tranquil as the brows? Was there no quickening of the pulse as the hands calmly met? Really, there is more romance than we dream

THE WATER-WREEL .-... There," cried Jemmy, run-

of in the realities of life around us.

ning down to the brook, and not finding his waterwheel where he had set it going, "my water-wheel has gone, and Joe Cilley has stolen it."

His little sister came running after him, and they hunted around and found the wheel hid under a willow. "I am so glad," said Jenny. Treading on something hard in the grass, Jenny stooped down and picked up a knife. It had Joe Cilley's name scratched on the

"I told you so," said Jemmy, " and I wish I had a stick to beat him with. I wish I had a gun. I do n't know but I'd shoot him."

"Jemmy, Jemmy," said his sister; "do n't you know wishing to kill folks is really killing folks in your heart? God sets it down so."

"Well," said Jemmy, " I'd give him a good beating. He shan't touch my things so."

In a little while they met Joe Cilley. Jenny gave him his knife, and said she found it by the brook. He looked ashamed, for it was he who hid Jemmy's waterwheel.

The next day he brought Jemmy and Jenny a pockfull of chestnuts, and said he would help Jemmy set up his water-wheel. Is it not best to return evil with good?

OFIUM AND LIQUOR.-Sir John Browning, Governor of Hong Kong, in an address before the British Association, presented some views in regard to the morality of the opium trade very much out of the common run. He said there was no interdiction of the opium trade in any of the treaties with England. He admitted that the use of the article was most deleterious, but the evils resulting from it were not to be compared with the evils produced by the use of intoxicating liquors in England. Some in China used it to excess, and all consumed it; yet the deaths from the use of it only amounted to four a year out of ninety thousand. In England the deaths from delirium tremens were four times as great. Opium does not lead to crime or acts of violence. The habit of intoxication has become extirpated in China. Formerly the Chinese were greatly addicted to intoxication. The opium smoker dreams, and fancies delightful visions, while the man intoxicated with drink becomes a perfect ruffian. If opium were excluded from China, land now devoted to the growth of rice would be used for the cultivation of the poppy.

FUN AT HOME .- Don't be afraid of a little fun at home, good people! Don't shut up your houses lest the sun should fade your carpets; and your hearts, lest a hearty laugh should shake down some of the musty old cobwebs there !. If you want to ruin your sons, let them think that all mirth and enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling-houses and reckless degradation. Young peoplo must have fun and relaxation somewhere; if they do not find it at their own hearth-stones, it will be sought in other, and perhaps less profitable places. Therefore, let the fire burn brightly at night, and make the home nest delightful with all those little arts that parents so perfectly understand. Do n't repress the buoyant spirits of your children; half an hour of merriment around the lamp and firelight of home blots on

the remembrance of many a care and annoyance during he day, and the best safeguard they can take with th into the world is the unseen influence of a bright little

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NOTICES OF MEETINGS.

MERTING IN DESTOR.-MIR. Amanda M. Sponco, of New York, will lecture in Ordway Hail next Sunday afternoon at 3-4 o'clock, and in the evening at 71-2 o'clock. A CInctz for trance-speaking, &o, is hold every Sunday norming, at 101-2 o'clock, at No, 14 Bromfield stroot. Ad-

morning, at 10 1-2 o'clock, at No. 14 Bromfield stroot. Adminision 5 conts.
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OAMININDEFORT. — Meetings in Cambridgeport are held every Sunday afternoon and evening, at 3 and 7 1-2 o'clock, P. N., at Washington Hall, Main street. Suats free. The following Tranco Speakers are engaged: Dec. 10th, Miss Lizzio Duten; Dec. 17th, Miss R. T. Amedey.
LAWRENCE.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forenoon and afternoon, at Lawrence infall.
#OXDONO'.—The Spiritualists of Foxboro' hold free meetings one.

Boxuono',—The Spiritualists of Foxboro' hold free meet-ings in the town hall every Sunday, at half-past one, and half-past six o'clock, P. M. PLYMOUTH,—Mrs. Mary M. Macomber will lecture Dec. 4th and 11th; Miss Lizzlo Dotes. Dec. 18th and 25th; Miss Fannio Davis, Jan. 1st and 8th. LowELL.—The Spiritualists of this city hold regular meet-ings on Sundays, forenoon and afternoon, in Welle's Hall. Speaking, by mediums and others. SALEM.—Meetings have commenced at the Spiritualists' Church, Sowall street. Circles in the morning; speaking, afternoon and evening.

formoon and evening. Worcestren.—The Spiritualists of Worcester hold regular

Sunday meetings in Washburn Hall.

SUNDAY MEETINGS IN NEW YORK.

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To have the devil in one's purse .- This expression dates from the time when all money was stamped with domestic sanctum .- Life Illustrated. the sign of the cross, showing the great fear of the devil in olden times; and that which gave the idea, that if the devil wished to get into a purse, it was necessary that it contained neither sous nor maille. 1 To be of the Regiment of Champagne.-That is to say, to laugh at a command. At a ball in the palace of it may be safely asserted that a healthy community, Versailles, at the time of the marriage of the dauphin, and none other, can be virtuous and happy. If we son of Louis XV., in 1747, an unknown seated himself could look intelligently into the hearts of criminals of in a reserved seat, and wished to remain there, not every grade, we would find that much of these wrong withstanding his being commanded to leave. The doings is the result of a diseased body, so operating invitation becoming at length rather imperious, he upon their mental powers as to cause the commission responded, "I care not if it displeases you, sir; I am, of crime. To teach men to preserve their health, is to in fact, Colonel of the Regiment of Champagne." A cause them to live moral lives. In this view of the lady near by on a seat, intended for another, receiving | case, the subject of human health is one of vast importthe same order, said, "I shall not stir; I am also of the ance in a moral point of view. Regiment of Champagne." People laughed, and the words became a proverb. Following the wisdom of nations, it is not necessary

to lend one's money. "Friend to the lender-enemy to the payer: to the lender, God; to the payer, Devil," say two French proverbs. The English say: "He who lends money to a friend, loses double;" that is to say, loses both friend and money.

The Turks say. "Friendship measures by tons, and commerce by grains." The Spanish say, "He who lends recovers not, if he recovers not at all, or if by so doing he makes an enemy.

'AN INDIAN TRADITION .- Here is a singular, and, in many respects, striking tradition, which may serve as an indication of the serious obstacles which impede the diffusion of Christianity among the Indian tribes :----"An Indian told us that there was a tradition in his tribe of one of them having become a good Christian, who was very good, and did all that he ought, and that when he died he was taken up to the white man's heaven, where everything was very good and very beautiful, and all were happy amongst their friends and relatives who had gone before them, and where they have everything that the white man loves and longs for; but the Indian could not share their joy and pleasure, for all way strange to him, and he met none of the spirits of his ancestors, and there was none to welcome him, no hunting nor fishing, nor any of those welcome him, no hunting nor fishing, nor any of those joys in which he used to delight, and his spirit grew sad. Then the great Manitou called him and asked him, Why art thou sad in this beautiful heaven which I have made for thy joy and happiness?' and the Byirits of his dead relations, and that he felt low and sorrowful. So the Great Monitou told him be could not send him to the Indian heaven, as he had, whilst on earth, chosen this one, but that, as he had been a very good man, he would send him back to earth and give him another chance.''

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CARRIE. I have a little Cousin,

f nave a little Gousin, Bio's scarcely fivo years old, Her eyes are blue as heaven, And her locks are shinleg gold. Her brow's a lity petal, And her check a dannsk roso, She's a winsome little cousin— And this, sho almost knows.

Her glad blue oyes are beaming The grad ble of yes are banning Like sumbline on the earth; And she laughs away the shadows, With her effervescing mirth, She dances like a fairy, With footstops light and free, As bright as any *angel* This Carrie is to me.

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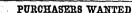
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BANNER LIGHT. OF

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Sunday Evening, Nov. 20th, 1859.

REPORTED FOR THE BANNER OF LIGHT, BY T. J. ELLINWOOD.

TEXT .- "There is a way that seemeth right unto a man, but the end thereof are the ways of death."-Paov. xvi, 23. This exact declaration had already been inserted in the 14th chapter of Proyerbs, and the 12th verse. It might, for that matter, have been put in three times, ronce in every chapter, and not have been too often inserted.

inserted. If, in this world, men could go back upon their path, and begin again, when they find that they have made a mistake, as men can in a fourney; if they could treat character as school-boys treat a slate, and, when the example was found to be full of errors, rub it all out, and begin again; then it would not be so important to make right beginnings in moral matters. But it is only to a limited extent that we change moral courses, when once we have advanced far upon them. It is neasible to change them. There is a provision made when once we have divideed the upon them. It is possible to change them. There is a provision made for this change. There are in nature, in human soci-ty, and in human experience, fore-hadowings of the very recomperative power of God, through Christ, in the dionement. Nevertheless, it is true, as a matter of fact, that as men begin in if a true, as a initial of fact, that as men begin in life so they are very apt to conlinue. As in water cement, the form very soon hardens almost to a stone, so any moral habit very soon gives a set to conduct, and then it is almost like breaking fiint to change that conduct. Men, too, are involved in outward connections that hanner and conalways possible, yet it is always difficult; and often so difficult that men refuse to suffer all that they will be required to suffer in order to reform. It is; therefore, very important that men should not make a mistake in the beginning; and that they may not make a mistake in the beginning, it is very important that they should know how to discriminate between ways that are right, and ways that only seem right.

Experience shows us, every day, that a man may Experience shows us, every day, that a man may throw away his whole chance in life, in a very few hours even. He may destroy his bodily health by a single act, and with that his whole prospect in this world. The problem of existence, so far as a single man is concerned, may be solved by the taking of a wrong step; that is, by inadvertence, as well as by a wrong etc. A may may hy an act done through ignowrong act. A man may, by an act done through igno rance of affairs or through weakness, even with the best of motives, not only go wrong, but go wrong to such a degree that he will never get right again, in all his life. And everybody has to take this risk. Your his life. And everybody has to take this fisk. Four children must take it: my children must take it. You take it: I take it. If, by the grace of God, we have come through life to the present hoar, with compara-tive safety, it makes no difference: our children have got to try the same terrible pass, and run the same gantlet, which we have so narrowly escaped. We can do something for them, but after the best has been done that can be done, life is an experiment still. However hopeful and courageous we may be about our children—and it is best that we should be hopeful and courageous about them, and expect that they will turn out well-nevertheless, there are none of us who do not feel better about them, when at last they have grown up, so that they can be their own pilot, and spread their own sails, and when they have the whole sea to steer in. It is a part of God's plan to have the young brooded as long as possible—to have them hang on the parental bough as long as the stem will hold them—to have them under the influence of home, till they gain some controlling force from the develop ment of their moral nature; till some of the passionate ment of their moral nature; till some of the passionate elements of their nature are brought into subjection; till some experience is gathered; till they have formed ~, connections which shall lead them along ascertained ways. It is also a part of this system of Divine wis-dom, to bring around the young the warnings and the instructions of religion; and to-night I shall endeavor 'to discharge my duty toward this portion of my flock. I cannot be a father as your father was to you. I can-not set the next of parents to you, excent in this way: I cannot be a father as your father was to you. I can-not act the part of parents to you, except in this way: I can remind you of things that you are in danger from, which, now that you are separated from your father's family, you are liable to forgot. I can ratify, perhaps, the influence for good which is losing effect in your mind, and put upon you again, at least for the hour, the pressure of that wisdom which, for so long a time, has been removed from you. It is not, of course, my purpose to argue the question of secular enterprise my purpose to argue the question of secular enterprise my purpose to argue the question of securar enterprise and success—though that is a subject well worthy of an hour's consideration: I propose only to put the young upon their guard against the deceptions of courses that are morally wrong, to excite your vigilance, to rouse your moral feeling.

I. There are many things which conspire to make wrong courses in this life seem safe beforehand.

I. To the young, that seems safe which appears bril-1. To the young, that seems sate which appears bril-liant and prosperous. They have had no experience by which to judge of the remote workings of any course that seems to begin fairly and purely. They have put hope in the place of experience. It is a part of the wise ordinance of nature that the young shall be more endowed with hopefulness than those in middle are, or old are, simply because they have more need age, or old age, simply because they have more need of it than those who are advanced in life. They have their way to make. Their future is to be en-gineered, and they need to live in the things to come, in order that they may bring themselves up to, a state in which they will have faith in what is before them. But the they choose which is so honeficial has this

But that hopefulness which is so beneficial, has this

Though they may not discriminate this difference them selves, others will. We very seldom find out ourselves as fast as other people find us out. Men are not apt to be conscious of moral changes which take place in them. A man's character often deteriorates for years and years, without his knowing it; and when he finds that there is a rumor to that effect, he thinks it is an except of ble promotion. that there is a runner to that elect, he thinks it is an assault of his enemies. He does not believe that any change has taken place in him. There is not one man in ten thousand that knows how to gage himself, or how to form a just estimate of his own standing. Our rathbase find more those how to find oursely.cour neighbors find us out long before we find ourselves out. Our condition in life is like that of persons who are in a house that is on fire: the smoke drugs them, and they must be awakened from without, or else they will be

burned up within. 4. There are always many things that work out their results quicker than others. Some poisons prove fatal at once, and others work disorganization in the system for weeks, and months, and even years, before they prove fatal. And so it is with moral courses. Many of them make haste and leap toward judgment; while many others hide themselves for a longer or shorter time, and then re-appear in new forms, so that men do not trace the connection between the beginning and tho end. There are a thousand things that change their form, and yet maintain their connection with cause and effect—and nowhere more than in morals nowhere more than in those things which turn on in-tegrity of character.

There are always many things which do not di-5. There are always many things which do not di-rectly injure men, but which do prepare the way for other things to do it. They get the man ready for assault and defeat, rendering him accessible, putting him off his guard, weakening his moral stamina, and predisposing him to temptation. Ten thousand things there are, of which the young say, "is there any harm in this, itself considered?" There may not be any harm in a certain thing, itself considered, and yet that thing, if not avoiled, may bring a man within the artillery range of other things in which there is harm. There is no harm in the act itself, oftentimes, of removing a fence; and yet, if that fence happens to stand by the side of a precipice, the removing it leaves the way open for people to fall in, and be dashed to pieces. And there are thousands of courses that run pieces. And there are thousands of coarses that ran along the edge of perilons things, to which it is best for men to give a broad margin. There are many per-nicious things that the young see in high society—we have a trick of calling that high society which is near-est bell—which the young are ever seeking to imitate —not so much from a morbid physical appetite for wrong-doing, as from a yearning to do things that people do who seem to be above them. There are times when the dungther nleads with the mother for properties to who seem to be noted them. There are times when the daughter pleads with the mother for permissions that a Christian mother does not feel at liberty to give. There are times when the father has to reason with the son, to dissuade him from courses to reason with the son, to dissuade him from courses which he desires to follow. Sometimes he does not know how to reason, but feels a moral intuition that those courses are wrong, and feels bound to use restraint. Not unfrequently, in such cases, the son rrows impatient under this restraint, discovered pater al authority, and rushes headlong to do the which are innocent, he says, in themselves considered but which experience shows expose him to other things, which carry him away, and destroy him. One thing is certain, in this world, where there is so much such a magazine of passions, ready to be inflamed by the slightest contact with evil, and that is, that no the signless contact with evil, and that is that he man will injure himself by being over-rigorous and over-careful. The higher up a road lies, the less chances there are that the overswelling freshet will sweep it away; and the lower down a road lies, the more chances there are that it will be flooded and destroyed. And it seems to no that no young man ought to be asking himself, "How low can I go and not be mean? How near can I approach dishonesty not be mean? How near can I approach dishonesty and not. be dishonest? How far can I go toward bestiality and not he a beast?' It seem to me that every man ought, on the other hand, to feel, "How high is it possible for me to live and maintain myself in this life?'' Not, "How far may I go to the left?'' but, "How high can I climb to the right?'' There ought to be a moral heroism. There ought to be a sense of the becomingness of things that are above all events of the becomingness of things that are above all events of the becomingness of the sense of the sen suspicion. We ought to lift up every young man, and make him feel that it is not enough not to be wrong merely, but that he must be glowingly, radiantly right. Avoid the very appearance of evid, is the Divine command. 6. There are a great many men in a great many kinds

of business, to whose interests it is that the young should not be over-scrupulous. There are men in ev-ery profession, that hold up the dignity, and nobleness, and moral excellence of the profession. Then there are men in every profession that tend to lower its tone. Then there are In all the professions may be found worldly men, withdown the consciences of those who come under their influence. They tell the young aspirants in those pro-fossions that they must not bar up their own way by too many scruples, and that manhood is an obstacle to

too many scruples, and that manhood is an obstacle to success. There are worse men than these-men that seem to take delight in dissolving the pearl of purity in the solute, if I did not see the workings of it. Yes, there are men of great wit, great reasoning prover, and near the delight is a see the workings of it. Yes, there is the great of the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the workings of it. Yes, there is the see the sec the workings of it. Yes, there is the sec the sec the workings of it. Yes, there is the sec the sec the workings of it. Yes, there is the sec the sec the workings of it. Yes, there is the sec the se are men of great wit, great reasoning power, and pecu-liar fuscination, that seem to take an infernal pleasure And this is pre-eminently a sin; for it is a sin which in charming the young away from their moral teachers, demoralizing their higher impulses and feelings, and preparing them for all manner of mischief. They would ompass the sea and land to make one proselvte, that they might make him twofold more a child of hell than themselves, if possible. But besides, there are those who, though they do not

as it is modified by the permissions of business. Both sion, there comes another mood-the mighty reaction-bass for honest men, and it may seem, for a time, that ary mood. He now feels entirely different from what the course of one is as well as that of the other; but he did before. A man that wants to steal, and a man the course of one is as well as that of the other; but he did before. A man that wants to steal, and a man after the lapse of ten or filteen years, the difference in "that has stolen, are very different kinds of men. And their moral integrity is very, apparent. It is impossi in respect to every part of a man's nature, in the mood bie that two men should start in life, one with a high and unadulterated scale of conduct, and the other with a low and permissive one, without becoming very diff-ferent in respect to purity of life and character. Though they may not discriminate this difference them-selves, others will. We very seldom find out ourselves that see other needed out on the other with the same integrity as before. If it is vanity selves, others will. We very seldom find out ourselves that see ther needed out on the other the same integrity is in thousands of case-senters, others will. We very seldom find out ourselves that see ther needed out on the other that he of a man's moral sense, and tells him lies. If it is vanity be that see ther needed out on the vanity lies to a man, and make thin the other the other the selves other sould that we out. Men are not on the thin the sould be other the sould be vanity lies to a man, and makes him lie about his own affairs. If it be avarice and greediness-that live in the same house-how do they mislead men, and pervort their judgment respecting things that are right, and things that are wrong | Hatred, and revenge, and all the lusts—how do they mislead and pervert men.

II. With these remarks, I drop the first part of this discourse, and proceed, more briefly, to make out of this adjustications; for although all specifications ought to be based on principles, all principles, on the other hand, ought to end in specifications, or else they will be profitless, practically.

1. I will say to the young then, that I desire to con-It is that if y to the young then, that I desire to con-firm, to raifly, to bring back to your minds, the instruc-tions of your parents on the subject of profanity. I think there may be worse things than profanity; but that has nothing to do with the sinfolness of it, with the disgracefulness of it, or with the dangers of it. Every man on earth is bound to have a reverent spirit, both toward God and toward sacred things. If there were no other reason, this is enough—that it is becoming in manhood. It is a degradation for a man to be irreverent toward things sacred: but it is simply brutal for us to be irreverent toward things that are sacred in the sight of those whom we love. If I walked in a heathen temple, where heathens were worshiping, I would do nothing to wound their feelings. If I did not believe in their mode of worship, I would reason with them; but I never would treat them with disesteem. Now, there is no man that indulges in habits of pro-fanity in the community, who does not injure the feel-ings of every person of God with whom he comes in contact—and the more humble such persons are, the contact—and the more humble such persons are, the more susceptible they are of having their feelings injared by the irreverence of profine men. Therefore, no man can be profine without the violation of the first principles of gentlemanly conduct. Frequently pro-fanity is indulged in on purpose to annoy those to whom it is painful. I have had men swear in my presencethough not offen-simply because I was a minister, and they thought that would be a rare way to hit me, and show how bold and independent they were. If being wicked is the way to show one's boldness and inde-pendence, it is an easy way. I have yet to learn, how-ever, that any man makes himself nobler or more ad-mired, by wounding the feelings of others for the sake of augmenting his own apparent importance. It is mean-simply mean. But no man has a right to complain of this, who in-

But no man has a right to complain of this, who in-dulges in the use of expletives which trench on the ground of profanity. I know innocent men who do not hesitate to take the name of God in vain. They never would say, "Damn it!" but they do not hesitate to say, "Oh Lord !" which is no better. They will not say, "I swear," but they use the terms of religion in-reverently. They would be shocked to have their children swear; and yet they teach them to swear by thele own example. their own example.

And worse than that, I know women who indulge in And worse than that, I know women who indulge in this kind of profanity—women, too, who are in many respects refined, and in all respects educated, and ought to know better. I have nothing to say on this point. A swearing woman is quite beyond the reach of any remarks of mine !

But this is a habit which, once begun, ends we know not where. I think a man that swears is like a man that fires a gun in the street without seeing where the charge is going to strike. When a person uses profane language, he does not know what or whom it is going to language, he does not know what or whom it is going to injure. It is a habit which steals upon a man gradual-ly, but grows rapidly. It demoralizes a man's con-science, wounds his honor, injures his own soul, and hurts the feelings of others. It is profitable in noth-ing, and mischievous in almost everything. I searcely know of anything for which there is so little excuse. If you say that you indulge in it only when you are any other. angry, I reply that it is worse then than at any other

2. I apply all the remarks of this discourse to the 2. I apply all the remarks of this discourse to the subject of drinking. I think that temporarily there is a reactionary state in the public mind with reference to temperance. I think that to a certain extent there is a going back in this cause. I do not think the great cause itself, with the last thirty years of discussion, has lost ground, but I think that as in filling any great tank, the waters rush in in such a way that, as they rise up on works of the surface there are acciliations so in up, on parts of the surface there are oscillations, so in the progress of any great cause there are reactionary in-fluences which produce oscillations, as it were, in certain departments of that cause. And it seems to me that we are at a time in which the young are drinking again, if not as much as before the temperance movement was started, yet a great deal more than they were ten or fifteen years ago. That is, at least, the result of my own observation. And on this whole subject. I have this to say—that of all the evils among us, drinking is the most dangerous; and if any man thinks it is not, it is probably more dangerous in his case than in that of other persons. The men that are timid, and cautious, and stingy, and cold withal, are usually the men who

them. When they have lost their power to atimulate you, you will want something stronger, and you will go to brandy; and from brandy-if such a thing rego to brandy and here brandy-if shen a thing re-mails except in legends you will go to drugged brandy and spices. You will be a drunkard then, and there is no use of tracing you further. A man that drinks for the sake of the drink, is no drunkard, whether he reels or not. Thus the beginnings of the ways of intemperance may seem right, but the ends thereof are the ways of death. are the ways of death.

are the ways of death. I will here repeat what I believe I have said to you aforetime. There is an asylum being built in Bing-hanton, under the auspices of Dr. Turner, for inebri-ates. There ought to have been one long ago. I thank food for the springing up of this one. It will be the pioneer of others. We need many such insti-tutions. I am informed that although the building is net wat completed, and although the building is not yet completed, and although it is gaged to ac-commodate only three hundred patients, more than twenty-eight hundred applications for admissions have already been made, and that four hundred of them were made in behalf of women. Now such facts as these ought to make men pause.

If any of you are gradually going back to the old cus-tonis; if you are beginning to put wine on your dinner table again, and are beginning to put whe on your dimer table again, and are beginning to olfer whe to your friends again, as they step in day by day, and are be-ginning to drink brandy again, I most carnestly, I most solemnly, warn you of the mischief you are do-ing to others and yourselves; and I beseech you, by every motive that is sacred in the eye of a man and a Christian, to stop, and take the safer ground.

3. There are no amusements that seem more harmless to the young than games of chance. There are no amusements that are more apt to bewitch and bejuggle the young than these very games. And in the propor-tion that the element of chance or skill exists in a game, it is dangerous, Almost any game can be used for gambling. Cards, backgammon, cless, and check-ers can all be used for this purpose. Anything can. Betting can be applied to anything in the world. But there are some games that are provocative of gam-bling and it is mealling the period of the source of the source games that are provided to game. bling; and it is peculiarly the nature of those games which partake largely of the element of chance or skill, to promote it. Such games tend to bring persons who indulge in them in contact with those who gam ble, so that they are almost perpetually tempted to gamble themselves.

I will not go at large into the subject of games. I do not think that, under ordinary circumstances, there is harm in playing checkers, or backgammon, or chess —that noble game—unless it is allowed to consume too much time. There is danger in regard to all these games, that they will take too much time—time that ought to be devoted to sleep, exercise, study, and la-bor. This is to be guarded against. And if your teachers or guardians find fault with you for spending too much time with games, do not be impatient. In-

dulge in them with great moderation. They are not wrong when so indulged in. In respect to the playing of cards, I do not think it is in all cases harnful. 1 can conceive of persons be-ing in circumstances where it would not harm them. As for myself, I have not learned to tell one card from As for mysell, 1 have not learned to tell one card from another, although I have seen a great deal of gambling on the Western rivers. I would not be willing that my children should learn to play cards; and for this reason: it is a game that brings those who play it into circumstances where they will be tempted to gamble circumstances where they will be tempted to gamble-and if there is anything that grows on a man like the secret rotting of timber, it is this lust of gambling; and if there is anything on which gamblers themselves are unanimous, it is that no man gambles who does not cheat. *Cheeting* and gambling are spronymous terms; and I never would trust a man that would gam-ble. A violat theorem all server that that the form ble. Avoid, therefore, all games that tend to gam-bling. If you do this, you are certainly safe, and if you do not do it, you are not safe. The beginnings of this practice may seem perfectly safe, but the ends thereof are the ways of death.

4. All forms of commercial dishonesty, little pilfering, larger peculation, scheming, financiering, and all those elements that end in sudden outbreak and disaster-these things begin in ways that seem snug and safe, and sometimes in ways that seem right. I shall

cally to places of night social pleasure, is to be looked upon with great jealousy, and to be indulged in with great care. I believe in pleasure, and in those kinds of pleasure that are pursued in the day-time. Sunlight is healthy. I would dissuade you from engaging in none of those manly recreations that develop bone and muscle, and that take men out into the open air in think we are, in our time, in danger of becoming mervated. I think a man with a healthy body has a better chance of being a good man, than one with a broken-down body. There is vice engendered by mor-bid conditions of the body. I would therefore encour-age a manly, open enjoyment of things that are lawful and right. And I would say to every young man who would like me to be his friend, be cautious and absti-nent in placeures that take you away from bome and nent in pleasures that take you away from home and friends at night. Above all things, do not go near those places that are called haunts of pleasure. They are the houses of pleasure on the outside, and the houses of damnation on the inside! No man can be gin to visit them with any sort of presumption that he will do other than end in rottenness and perdition i When a man is sequestered, night after night, away from ordinary influonces and restraints, and where there is glitter, and stimulant, and novelty, and temptation he cannot but be contaminated. Though he may main-tain a sort of stag sering integrity for a time, it can tain a sort of stag gering integrity for a time, it can could? Or, that you incorporate all experience-fair scarcely be hoped that he will end otherwise than in and foul, high and low-into your entity, so that not isaster. Do not, then, sneak through the ways of go out at night may expect them to be brought home on a litter, or not at all 1 Such parents need not be on a littler, or not at all Sitch parents need not be surprised to see their children go down through ways of loathsomeness into a dishonored grave 1 Blessed ho God, for the harbor of home 1 It is the gate of heaven. 6. I must say, before I close, that the thing which is delay ways by the the set of the set of the set of the set. doing more mischlef than any other, and which breeds death in ten thousand ways, is one which is almost ut-terly ignored, and of which men, are the least taught. The father and the mother, from a false delicacy, will not teach the child respecting his illicit appetites and pleasures. The pulpit, from false refinement and delicacy, dare not speak of things that are shaking human life to its very foundation. And races are being con-taminated because men are ignorant of the things that are affecting them, and almost disorganizing them. I only allude to this subject now, but I purpose, one day, to discuss it mere thermalin. Let use not this here only hinde to this subject now, but I purpose, one day, to discuss it more thoroughly. Let me say this, how-ever—that as God has made man, the way of purity and chastity is a safe way, and every deviation from it, by thought, by imagination, and still more by the slight-est practice, is a way of peril, and one than which there is nothing of which it can be more solemnly said, it the beginning of it may be heaviful, and one was "The beginnings of it may be beautiful, and scem safe but its ends are the ways of death." It is a good thing for a young man to ask himself, in overy step of indulgence in life, "What would my mother say if she should see where I am? What would my brothers and sisters say if they knew what I am doing?" Bring around about you all these higher and doing?" Bring around about you all these higher and nobler thoughts, and listen to the voice of your con-science when it is awakened and instructed by them, and you can scarcely fail to go right. My dear young friends, pardon me for speaking to you so plainly. Who will instruct you in these things, if your pastor does not? The newspapers will not. Those that tempt you will not. You are strangers in a strange city. There are thousands that will do you harm, where there is one that will do you good. If I have spoken but little, let that little act as leaven in your thoughts, and produce its legitimate results in your thoughts, and produce its legitimate results in your lives. And, above all, believe mo, when I refer you to the solemn Word of God. Allow me to read in your presence a portion of the 119th Psalm:

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YOU.

Did you ever stop to ask yourself, reader, who you are /

It is a question, which, if fairly put, would prove a poser to many a man that now thinks he is thoroughly acquainted with himself. On the sole strength of this empty assumption it is that a man displays his vanity. egotism, pride, and selfishness; as if, confident of his superiority over all others, he took the readiest means of so expressing it to them !

And there follows another question close upon this: Do you know where you are! That is, have you any distinct idea of life for yourself? of how much it is worth to you, and in what particular mode and direct tion ? of what you are pushing at? of what stuff your purpose is made of? and of whether, above all, it is worthy of your immortal capacities?

In the first place, Who are you? Perhaps it is of no consequence to anybody but yourself what your name is, for that will sooner or later be rubbed out altogether; but what is your nature ? of what sort are thoss secret but all-powerful instincts that give an impulse to your conduct, and a regularity to your life? In the atmosphere of what kind of thoughts do you prefer to live? Are you generally looking forward, with a sort

not dwell on this part of my subject, because it is a of animal lickerishness to the gratification of your matter of more frequent preaching with me. 5. All resort to places of night anusement, and espedo you confess to yourself that such thoughts do not continually swim to the surface, but that a deeper, tenderer, more powerful spiritual yearning possess your soul, continually inciting you to the discovery of pure spiritual enjoyment in your labors and relaxations, or at least to the determination that the spirit. ual and ebnobling element shall predominate at all times, and that even lust itself shall never make its appearance, except it be regenerated into love?

> Do you, in truth, feel very sure of an acquaintance with yourself? Can you introvert your mind's eye, and, looking steadily at the motives of your actions, answer to your own close questionings, that you generally hold on your own way, rather than be led by the blind impulses of passion and prejudice? Or answer, either, that when a good and a bad course present themselves, you possess the power to choose and follow only the former? Or, that you are on such familiar terms with your own noble instincts and generous aspirations, that you could not in any sense outrage and disgrace them if you would, and would not if you could? Or, that you incorporate all experience-fair

but that hopertuness which is so beneficial, has this disadvantage: it makes men presumptuous, and leads them to rely too much upon that vague expectation— that all-covering *somehoue*—by which they set aside the threat of wrong courses, and make themselves feel that although a certain line of conduct has been pernicious, to others, if they adopt it they will be in better luck. It leads them to think that some wise and beneficient turn will give them the advantage of tampering with wrong, and yet reaping right as a result. So that hopefulness, which is set as a light—a benign light to the path, oftentimes becomes so pervented as to make the young confident in wrong courses. They see not what the end will be, but they hope that it will be good

2. Youth unites courage and self-confidence, often, 2. Youth unites courage and self-confidence, often, in an unwise fellowship. Confidence and courage are very good things, but they may be so united as to amount to presumption. Men may be sure, simply from a blind feeling, that they are adequate to their circumstances. Men feel very strong till they have had some rough handling in life. It is very common for the young, when they begin life, to think that they can bear whatever may be put upon them; that they can do whatever it is necessary that they should do; and that if they are not as shrewd as the shrewdest, at least they are a great deal shrewder than the rest. least they are a great deal shrewder than the rest. There is a feeling among the young, oftentimes, that there cannot be much taught to them; that father does there cannot be much taught to them; that father does not know how smart his boy is; that the teacher has no ided of the resources in his pupil: and when they are told that certain courses are dangerous, they rise up with a feeling that their ability is underrated, if not with a feeling that their dignity is insulted 1 They say to the mselves, "Others may have stumbled; but it rots ofters, not me. I have not stumbled, and I do not intend to stumble 1" I do not suppose there is any-body that sets out to do it; but there are multitudes of confident young men that drink without intending to body that sets out to do it; but there are multitudes of confident young men that drink without intending to bicome drunkards, who do become drunkards; there "are multitudes that play games of chance without in-tending to become gamblers, who do become gamblers; there are multitudes who indulge in wrong courses without intending that their moral integrity shall be-come debauched, whose moral integrity does become debauched. The art of using a man's conscience for the working of injustiv without solling it. has never

debauched. The art of using a man's conscience for the working of iniquity without soiling it, has never been learned in this world, though the devil has made a great many men believe that he could teach the art ! 3. The beginnings of evil are almost identical with good—almost, not quite. There is, frequently, in ad-dition to this hopefulness, and this presumption, a difficulty in discerning the distinction between a right course and a wrong course, at the beginning. The be-ginnings are so near together—they are so nearly parallel—that you cannot easily discern the difference in them. in them.

Two lines may seem to be parallel, and may be so Two times may seem to be parallel, and may be so nearly parallel that the eye cannot detect that they diverge in the slightest degree—the divergence may not exceed the ten thousandth part of an inch, at the starting point; and yet, at a distance of a thousand miles from this point, the divergence is very plain; and if they extend around the globe, the opposite onts are almost at right angles.

ends are almost at right angles. And there are moral courses that seem to be paral-lelisms. It takes time for their difference to develop itself. The space of a year, two years, five years, eight years, or ten years, oftentimes makes the result of courses very different, whose beginnings seemed almost identical. Therefore it is that oftentimes, in the heringing. a way seems right whose one the beginning, a way seems right whose ends are death.

death. Two men go into business. One resolves that he will be immutably honest. He takes the law of God for his scale of honesty. What he would that others should do to him, that he is determined to do to them. This is his golden rule of procedure. The other greens to be honest, too, but he takes the golden rule

desire to destroy men, yet desire to draw them down so far that their appetites shall come into market. They far that their appetites shall come into market. They depend for their livelihood upon the vices of men. They like to have men buy largely, but not so largely as to destroy themselves. They would like to make all men customers, and then hold them as long as possible. Therefore you hear them say, "Men ought to indulge in these things in moderation." What they mean by moderation, is that they want a man to pay a good while! What they mean by *moderation*, is that they yoars! The man that drinks six times a day for sixty years ! The man that drinks six times a day the first in the third year, does not pay half so well as if he drank more moderately. Then they want to secure a certain amount of respectability in their customers, because re-spectable customers draw others, while beastly customspectable customers draw others, while beastly custom-ers drive others away. Therefore you see them leaning across the counter, and talking about morals, and saying such things as that a man ought to have self-respec

begin to keep himself up in society. Al, when men begin to tamper with appetites, the less they say about self-respect the better l

self-respect the better I Now when in professions men confuse the moral eye, and when out of professions men seek their own selfish profits by tampering with young appetites and con-sciences, is it strange that the ways of wickedness are sciences, is it strange that the ways of whetedness are made guileful? Is it strange that the gates of that gar-den in which there is deadly fruit are covered with flowers? Is it strange that the sweet sounds of music are employed in a thousand ways to wile men to de-terment of the sweet wheted were the back struction? Is it strange that wicked men hide the beginnings of the way that leads to death, that they may the more effectually hide the ends thereof?

7. There are a great many things in man's own heart that favor these unworted circumstances, and give power to these temptations, and help these bad men to confuse the enumerator of confuse the appearances of things, and to destroy the apparent distinctions between right and wrong. Al most every one of the passions, when inflamed, and seeking its appropriate gratification, becomes a false

prophet. One of the most remarkable historical instances is One of the most remarkable historical instances is that recorded in Matthew and the Acts respectively. In Matthew, when our Saviour was arraigned and brought to trial, and the more humane governor sought to set him free, the chief priests, the elders, and the people, cried out, "On us and on our children be his blood. Crucify him—crucify him I only kill him, and we will take all risks!" That was when they had blood in their eye and murder in their heart. Thedeed was done; and when, months afterward, it was set house to their consciences that they had crucified him. home to their consciences that they had crucified him, they were stang to the very quick. They arrested the men who accused them of this deed, and brought them men who accused them of this deed, and brought them before the civil tribunal; and what was their plea? "These men are disturbing the people, and seeking to bring the blood of that man on us." Ah, they have got the other side to deal with now 1 Before, they had it all their own way. They were very bold then, and quite willing to take the risks; but when, after the thing was done and they had grown coal they loaded quite willing to take the risks; but when, there the thing was done, and they had grown cool, they looked back, and saw the enormity of their crime, they lifted themselves up with fear; and the attempt of men to bring home upon them the responsibility of that crime, they made the cause of persecution, even unto death.

which pleads long precedent, pleads secret example and permission, pleads custom in the highest and most respectable circles—pleads everything except fact and expediency. The beginnings of it are festal, convivial, beautiful even; but if there be one thing of which it may be said, with ends therefore the wave of death?

may be said, "The ends thereof are the ways of death,

this is it. I speak as a pastor—I speak as a citizen—I speak do see so much of it. I see that it is so easy to let it do see so much of it. I see that it is so easy to let it alone before meddling with it, and so hard afterward, that I feel bound to warn you against it, again and again. And I am speaking what I do thoroughly be-lieve, when I say that unless a man has occasion to use the various alcoholic stimulants for real bona fide medical purposes, he had better let them entirely alone; because the beginnings of this habit seem right, and the ends thereof are death.

One thing is certain—you do not need to drink. It does not do you any good. It is expensive and dan-gerous. The more you do it, the more you want to do it, and therefore the more dangerous it becomes in your

I am not wholly faithless with regard to the reforma tion of men who are addicted to drinking; but I think that except by means of institutions, it is almost im-possible to reform them. Instituted help, long con-finement, and regimen, may eradicate the taint from them.

One word more under this head. There is a habit of recommending the substitution of milder beverages in the place of the stronger ones. Now men may talk as much as they please about lager beer, and native American wing and shout these which define much as they plead about lager beer, and native American wine, and about those who drink being satisfied with these; but what is it that makes men drink in this country? Do they drink because they love the taste of liquor? Do they do it, as a general rule, for any oth r reason than this—that they have two weeks' work to do in one, and they want double strength? You drink because you have got to do ten hours' work in a day, and you have strength to do only eight; you drink because you have got to do fif-teen hours' work in a day, and you have strength to do

teen hours' work in a day, and you have strength to do only twelve; you drink because you have got to do eighteen hours' work in a day, and you have strength to do only sixteen! You want steam, and therefore you drink that which will make steam! The French-man and the Italian may drink for the tongue, but you drink for the nervel

Talk about people in foreign countries where the habit of drinking is universal being peaceful! They are a thousand times more quarrelsome than we are. The people in those countries where there is beer-drink. The people in those countries where there is beer-drink-ing in fauilies, are the most quarrelsome people in the world. They may not get drunk, but you will find in them the preliminary tendencies to drunkenness. They drink enough to make them irritable, perpe-tually. We drink, not to gratify the palate, but for a business purpose. That being the case, we may begin with the milder beverages, just as we begin our fires with pine shavings, not only because we can light them so easily, but also because we want them to set on fire something solider. And wine is scientene to on fire something solider. And wine is stepsione to brandy. Beer is stepsione the other way. It does not lead up to brandy, but it leads down to drunk-and beastly drunk.

I would not sneak with indiscrimination. I would they made the cause of persecution, even unto death. Before wrong-doing, a man's heart lifts itself up with great courage, will see no danger, and will not listen rages for the sake of doing two men's work. I say, to any plea of peril; but after the satisfaction of pas- yon can begin with these, but you will not stop with

"I will keep thy statutes: Oh forsake me not utterly. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Whether the Bible be a book that teaches this, or that, or the other theological truth, one thing is cer-tain—that the code of morals in the Word of God is such as will make every young man who follows it virtuous and honorable.

"With my whole heart have I sought thee: Oh let me not wander from thy commandments. 'Thy word have I bid in mine heart, that I might not sin against thee.'' Take the Word of God, and hide it in your heart, and let it be the man of your counsel and your guide; and in heaven, when we meet, you shall bless me for these instructions and this fidelity.

"Exposures" Waning.

The Louisville Daily Democrat, in speaking of a course of lectures against Spiritualism in that place by "Professor" Frazer, says that the exposure "has proved to be a gigantic fizzle on a small and bigoted oundation, and one of the most complete shams over given support to by a class of men claiming to be inteligent lovers of truth." Mr. E. V. Wright, in an article more than a column long, handsomely and ably defends the beautiful philosophy of Spiritualism, before which the pretence of "professors" and "reverends' appear to be of little moment.

a stroke of fate that falls upon you is ever lost for your good, and not a ray of light comes out of the heavens but finds its welcome way into your heart?

Think again: Do you comprehend the relationships with which your being is, in this sphere, intertwined? -relationships with objects, with persons, with time, with seasons, with fate? Know you, if not from logical demonstration, then, what is better, from profound insight, that you are the universe-that all created essence, elements, principles, and laws, concentrate in you, run through your being, hold you to the earth." lift you to the skies, make you finite and infinite at the same moment, subject you to death, yet raise you to: immortality? Are you, in any sense, aware of the vast cosmic forces that play in your nature, and that a whole world-nay, that an entire eternity-is enfolded within your existence? Can you get so much as a glimpse-for the full vision would assuredly blind yon -of the closeness of the alliance between yourself and the great God who is the first and last-the beginning and the end of the universe?

Perhaps little of this ever occurred to you, in the form of the questions we are here putting; but these, and countless more inquiries may be put, must be put, ere the soul of man sounds its own deeps, or aspiration scales the walls that form the mere outworks of eternity.

You say to yourself-"Yes, here I am; this is my occupation; there is my little brood, all allied to me by blood, which I call my family: I labor so many hours each day, and sleep so many hours each night; I attend public worship one day in every seven, and think I speak to what I then hear with sincerity and truth; I have accumulated so much, and am striving to get together just as much more; I hope to do my duty faithfully while I live, and, dying, leave a name behind me

of which my children shall not be ashamed." Far better than no plan at all, this: but alas, how mechanical. at least! How calculatingly does the whole life thus seem ruled in with parallel lines ! What a hard, dry, dispiriting idea oppresses the soul, of duty-either performed or unperformed, of a tyrannic law that has no root or origin in the nature, of a burdensome set of customs that must be followed and obeyed ! We are not to be thus cramped with any rules, or customs, or laws. No sense of duty is a living sense, that, instead of springing from one's own instincts and desires, rather catches its cue from others' plans, and waits upon the laws and suggestions others shall impose. For if this were indeed so, we could never hope for individual regeneration at all; always should we remain secondary, abject, and the sport or mean instruments of others with whom we are not related by any sympathy.

So that when we claim, with ever so much satisfaction, that we are perfectly acquainted with ourselves, on our own showing we may be as far away from a state of familiarity with ourselves as we are from the most distant planet and those who people it. If assumption were fact, then we might all become wise in a day; but as wisdom is not obtained by so easy a process, it must needs be long before the most of us are what we would wish to be thought. It is a vastly differ-

BANNER OF LIGHT.

ent matter to suy we know, and really to know. No favored with a perusal of the diary, and a taste of the knowledge is assumption, nor yet definition. And the preserves, may suspect fint this remarkable corroboramoment one and another begin to cry out with over. | tion needs to be corroborated. Of this fact, however, flowing joy-"Eureka ! Eureka !!"-he is checked by we are fully assured-the unusual sagacity manifested the low voice of the very wisdom into whose silent by the writer in the English journal-in finding evicourt he has just arrived. We are such profound mys-teries, even to ourselves. We are past even our own equalled by a case said to have recently occurred in finding out. There is always a deep that we shall find we have not yet sounded. There always will be a with the name of the victorious Roman, JULIUS CASAR. residuum, past all analysis. And still the secret motive eludes the grasp of definition, nay, even of apprehension. After we have done studying nature's secrets there are volumes untold of our own, that will occupy us through the endless cycles of eternity.

But when you think soberly of your organization, dear reader,-that divine compound of spiritual and sensual, that combination of elements and qualities such as enter into no other created being in our own sphere, has it occurred to you that there must ever be a special providence within and around you, to preserve that happy accord and balance of all the faculties which alone allows harmony of action and consistency of character ?--which, in fact, remains the first condition of a symmetrical development of the nature, and its final apprehension of happiness? Do you know that by no possible practice of your own skill can you re-adjust a single faculty, if perchance it should jar with the rest? and that all you can do, and the best you can do, is to employ what you have after the Brown. He thought that if John Brown was mad, highest methods, trusting only to right action for the preservation of the balance and the harmony? Well may we say, when reflecting upon ourselves and our destiny-....What a sublime creation is man 1. He can little. We should not live by bread alone but by the indeed be not less divine than Divinity itself, for he is the most profound and gracious work of Divinity !"

But after coming to attain some knowledge of our. selves, though dimly and speculatively at most, how little still know we of the thousand relations, subtle and momently undergoing modifications, which we sustain to others. Here is as great a mystery as ever, stretching away in directions which, for extent and on others, no one can exactly tell. When we make the exertion, we oftener fail than succeed; but when we suffer nature alone to play through us, rendering ourselves as transparent as possible to her light, the personal victories we achieve are as many and various as they are wonderful. And the extent and character of circumstances, over which we never could hope to have any control, that, like the play of clouds in passing over the landscape, variegating it after laws that apnear to be the merest combinations of chance, our lives our true natures give forth the expression that is genuinely theirs.

The relation of a man to his fellow-men is quite as vast and yet curious a study, as that of a man's rela tion to himself. There are so many combinations and modifications about it. There is such an infinitude of the same breath. exceptions to any rule that may be regularly laid down. We are so often there when we suppose ourselves to be here. We think we must have vanquished, when we only excited to opposition but the more. We take credit to ourselves for having put forth power, when we have never shown ourselves to be weaker; and, on the other hand, we have accomplished the most where we had taken no pains at all, and where, indeed, we expected and thought to accomplish nothing. So perfect a puzzle is every man's relation to every other man. So new is an act every moment, such fresh force has a word with its continued reverbrations. Life makes an indescribable network; and each one's subtle, yet potent, connection with every other one forms a subject on which speculation may busy itself without limit.

Oh, reader, can you, indeed, tell us who you are! Is it so easy a question to answer? Have you ever en-tered into the arcana of that indesoribable nature of yours, and brought away mysteries and sacred secrets, whose very handling would seem to be profanation? Do you know so much and so accurately of yourself. that even you may not expect to know more? Turning that there are abysses into which your most daring thought has not yet plunged, fair meadows of living that there are abysses into which your most daring green over which it has not lovingly roved, deeplyi shaded woods, with labyrinthine windings, where it never found its way, and perennial fountains, with it so easy a question to answer? Have you ever en never found its way, and perennial fountains, with shifting sands below, at whose brink it has not learned to sit? Do you imagine that you begin to have a knowledge of yourself, either aggregate and compre-

dence where others do not suspect its existence-is only Vermont. Some one found a dog's collar, inscribed Many of the simple-minded people really believe that the collar belonged to some republican animal of the canine species that lived long since the modern settlement of this country. Those who dissent from this judgment-who, like the correspondent of the Ensign,

can always find strong corroborative proofs of their own independent opinion-maintain, in view of this discovery, that the hills which upheld "the Eternal City" were the Green Mountains; that the canine cravat is a genuine classic relic; and that the identical dog that wore that collar was the property of the illustrious Roman whose proper name it bears. We may as well stop here, for logic is too scarce to be wasted on incorrigible skeptics.

Reverends-Thanksgiving Day.

Rev. Nehemiah Adams talked eloquently about the beauties of our country and the material world. Rev. A. L. Stone preached about slavery and John his madness was at least very instructive.

Rev. James Freeman Clarke thought that in the present day we sought society too much and home too word of God also; three things for which we should be thankful-viz., knowledge, work and love.

Rev. A. A. Miner began about the oppression of the noor. and preached about the curses of slavery.

Prof. F. D. Huntington was on the subject of religion. Notwithstanding the mutability of outward things, our faith may be fixed and abiding. Christ is the head of the church, and the chambers of his taberminuteness, we need not try to follow. How we act | nacle are sure and steadfast. God has given a pledge and surety that he will abide with his people, and let our thanksgiving be offered up for that assurance of peace and good will to men.

Rev. Dr. Bartol said, though there were existing among us a little variance, all could say, "God bless our Commonwealth of Massachusetts," But temporal our influence upon others are so modified by shifting things are not enough for us; sweet as society is, it does not satisfy the desires of the human soul. Spirit ualism, whatever may be said of it, is nothing but the earnest, natural, unappeasable curiosity of man about the other world. The heart aches for something more perform, daily, parts we do not know or dream of, and than it has here, and the question of the dead and the future thrills every cord of the human heart. He that guides us over the sea of life will show us beyond the tomb.

> Rev. Dr. Kirk breathed forth a solemn dirge on the sins of humanity; said that God could love and hate in

Rev. Dr. Belcher preached from the beautiful text-"Oh, sing unto the Lord a new song, for he hath done marvelous things."

J. H. W. Toohey and Dr. A. Morron.

The Yates (Pen Yann, N. Y.,) Ohronicle says that Mr. J. H. W. Toohey addressed the Spiritualists there, recently, with much satisfaction to his hearers. We are gratified that the secular press is beginning to appreciate our lecturers. We give the concluding sentence of the editor's remarks:----

"Mr. Toohey is a man of comprehensive acquirements, and great ability as a lecturer Whatever oplian may be enter-tained of his ideas, all must concede to him great mental culture, profound power of analysis, and uncommon cogency in the use of language."

In a subsequent number (Nov. 17,) we find the following:-

Paying for Health instead of Sickness.

Dr. Lœwendahl and his associate in professional hensive, or minute and elementary? Do you suppose practice, Dr. Wieseeke, Homeopathic and Magnetothat at the end of this life all possibility of a larger electric Physicians, have opened a Healing Institute at and profounder experience for you is exhausted, and 398 Broome street, Now York, (see advertisement in that this world would have nothing newer or better to another column) on a plan which perhaps realizes-for offer you if it were permitted you to stay a good while the first time, in this country, so far as we know-an idea long since entertained and reduced to practice in some parts of Europe. The individual who desires to you can say that you are well enough satisfied of what avail himself of the advantages of the Institute subyou are, would it remain as easy a matter for you to sit scribes a sum mutually agreed upon-for professional down, and, looking thoughtfully forward and back- counsel and treatment for himself (and family, if he has one.) through the year. It is, therefore, for the interest of the practitioner to keep his patients well, as their illness only increases his labor without adding to the compensation.

Reported for the Banner of Light. RALPH WALDO EMERSON AT THE MU-SIC HALL.

Sunday, November 13, 1859.

Mr. Ralph Waldo Emerson delivered the lecture before the congregation at the Music Hall, on Sunday, Nov. 13th. His topic was "Domestic Life."

objects of inquiry are near and famillar. Usual things are educated. The lecturer described the intellectual are strangest of all to the wise man. Can any topic ake precedence, in a reasonable mind, of domestic that holds them staunch? It is the iron hand of povlife? Man is born into a home. The same care which covers the seed of the tree with husks and stones, provides the mother's breast and the father's arms. The child has persuasion such as Pericles nor Chatham had in their manhood. His body is all animated by soul. From morning to night he is all alive. When he fasts. the little Pharisee fails not to sound his trumpet before him. As he grows older, his activity only takes on more intelligent and more charming forms. He builds that go to the borders of the universe, let them proceed houses out of blocks: but, with the genius of his countrymen, he chiefly studies means of conveyance. He which the household is created, and the roof-tree must seek to ride on the shoulders of all his acquaintances. He is supreme. He pulls the hair of laureled labor of many for one will cease. Let these be our heads. The child enables us to live over again, consciously, the unconscious life of childhood. Fastalmost too fast for his parents' wish-he grows up to a boy. He walks daily among wonders. The blowing rose is new; the garden full of flowers is Eden over again, to the young Adam. The first frost, the first the impression of an Epaminondas, or of a Confucius, grass, the first snow, make holidays in life. What art can paint or gild any object in after-life with the glow to live a clean, handsome, and heroic life. He who

Peter's cannot have the magic power over us that the

red and gold covers of our first picture-books possess. But the lecturer would not follow the picture further He designed to suggest, only, the matrix of the gem the soil where virtue grows; he would not insist that the child is alone wise, and all our after-life mis-learn ing. The household is the life of the man as well as of the child. The things that take place there affect us more than those which take place in Senates and Academics. If a man wishes to acquaint himself with the history of the world, the spirit of the age, he must not go first to the State House or the court room. It is what is seen in the house. in the constitution, in the temperament, in the personal history, that has the profoundest interest for us. Fact is better than fiction, if we could only get pure fact. Could any romance get your ear from the wise Gipsey who could tell straight home the real fortunes of man, who could explain your misfortunes, your habits? It is, indeed, easier to count the census or to compute the square extent of a territory, to criticize its books and arts, than to go to persons and dwellings and read men's characters. Yet we are always hovering around this better knowledge. The interest felt in Phrenology, in Physiognomy, betrays our instinctive conviction of the deep significance of the form of man. These systems of to-day are rash and mechanical systems enough; but they rest upon everlasting foundations. We are sure that the real character of man is not hid in these miserable masks that we meet in the thoroughfares. We live ruins amidst ruins. The form of the body has its origin in the mind. The history of your fortunes is written first in your life. Let us, then, come out of the public square and enter the domestic precinct. Does the household obey an idea? In economy there should be the genius of the living man so conspicuously seen in all his estate that a man who knew him should see his character in his every expense. A man's money should represent the things he would willingliest do with it. We ask the price of many things, but some things each man buys without hesitation; as letters at the post-office, means of conveyance, ctc. Let him never buy anything else than what he wants. Never give unwillingly. Do not ask the scholar to help, with his savings, young grocers to set up their shops, or cager agents to lobby in the Legislature. These are also things to be done, but not by such as he. How could such a book as Plato's Dialogue have come down to us, but for the savings of scholars, and their fantastic---if you please---appropriation of them? Another has another foundation-and another, another; and the same rule holds allke for all. So considered, our domestic life would not bear looking into. Our ways of living are not homogeneous. What character predominates in our houses? Thrift first, then convenience and pleasure. The progress of

domestic life has been in cleanliness and convenience. Our homes are arranged for low benefits. Those of the rich are confectioners' shops; those of the poor, imitations of these. With these ends, housekeeping is not beautiful. It cheers and raises neither husband, wife, nor child. A house kept for prudence is without joy; a few women, and their success is dearly bought. Either something in our houses is neglected, or the master and mistress must be careful of particulars at the expense of better things. This difficulty can be overcome only by the arrangement of the household to higher end than those to which our houses are usually built and furnished. What sadder than to go from chamber to chamber and find no beauty, to find no in vitation to what is good in . us, and no reception for what is wise? This is a great price to pay for sweet bread and warm lodging-to be deprived of affinity, of culture, and of the inmost presence of Beauty. Our idea of domestic welfare, now, needs wealth to execute it. The love of wealth, indeed, seems to grow chiefly out of the root of the love of the beautiful. The desire of gold is not for gold. It is the means of freedom and benefit. We scorn shifts; we desire the elegancy of munificence. But this is a very inglorious solution of the problem, and therefore not a solution. Few have wealth, but all must have a home. Men are not born rich, and in getting wealth the man is generally sacrificed. Generosity does not consist in giving money These so-called goods are only shadowy goods. The man should be visited in his prison with love; what he asks of you is good sense, heroism, purity, and faith. To offer a man money in lieu of these, is to do him the same wrong as when the bridegroom offers his betrothed a sum of money to release him from his engagement The best natures are like gold and gems, plain-set. The greatest man in history was the poorest. How was it with Socrates. Enaminondas, and Aristideshow with Cato? What kind of house was kept by

With the change of aim has come a change of the whole scale by which things are measured. It begins to be seen that the poor are only those who feel poorin which poverty consists. The great make us feel the indifferency of circumstances. Let a man, then, say, "My house is here for the culture of the neighborhood. It shall be an eating and sleeping-house for travelers, but much more," There was never a country in which In proportion to the intelligence of the inquirer, the this plan was so easy as it may be in ours. The poor life of the boys of a poor family. What is the hoop erty-the necessity which excludes them from the sensual enforments that make other boys too early oldand has attracted their activity into other channels, and made them, spite of themselves, lovers of what is grand, and beautiful, and true. The common law says, "Every man's house is his castle." . The progress of Truth will make every man's house a shrine. Let the man stand on his feet. The pulses of thought, from the household. These better ends are the ends to stands. If these are sought in any good degree, the aims, and Society is weak, and the State is an intrusion. Friendship is secret; she hides in the crowd, and under the half-brute forms of institutions.

But this is no theme for description, but for action. The heroism which at this day would make upon us must be that of a domestic hero who will show us how which Nature gives to the baubles of childhood? Salut does this will restore the life of man to splendor, and make his own name dear to the world.

Randolph's Lectures.

Mr. R. seems to be doing a good work since his arrival in the East, having already delivered some sixteen lectures in Waltham, Randolph, Quincy, Cohasset, Stoughton, Boston, Cambridgeport, Charlestown, and Chelsea; and in every place has not only given satisfaction, but has astonished his hearers by the scone and character of the thoughts uttered through his lips, and the marvelous eloquence and pathos of expression.

We wish him all possible success, and feel that our friends, wherever he may go, will do the same, and assist him in his chosen work of well-doing. Those desiring to hear this remarkable medium, would do well to make arrangements for week day evenings and invite him to speak during his sojourn amongst us. Friends can make arrangements and take a small fee at the door, to remunerate the speaker, who needs not merely all human sympathy, but material aid also. Address him care of this office.

"God in His Providences."

W. N. Fernald, a minister of the Swedenborgian Church, and a man respected for his ability and his character, has written and published a book with the above title, which demands a reading of all thinkers. We intend to give the work an extended notice. Meanwhile we will inform our readers that it can be purchased of Utis Ciapp. and Crosby & Nichols, in Boston, and of S. T. Munson, at our office, 143 Fulton street, New York, and at the office of the Herald of Light, No. 42 Bleecker street, in the latter city. Price \$1,00. We will also send it by mail on receipt of the above sum and ten cents postage.

"Thou Shalt not Kill."

A friend in Warren, Mass., in renewing his subscription for the BANNER, declares:--

"We have sworn vengeance on the woodcock destroyer and his dog if not on the woodcock enter. We think it high time the woodcock eater had a change of diet, to say the least of him, and woodcock destroyer a change of cocupation. We can give the woodcock ester a diet of worms or animal-culz, and the woodcock hunter may gather it for him; but his dog he will not need, which we purpose to banish from tho land."

"Comfort the Sick."

Mr. M. E. Dunn, of Battle Creek, Mich., writes us that he intends to spend the months of December and January in Oswego, N. Y., for the purpose of healing the sick in that region. He is said to possess great healing powers.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THE BANNER OF LIGHT,-First page-A continuation of Mrs Porter's thrilling story, "Bertha Lee." Second page-Third chapter of "Man and his Relations," by Mr. Brittan: nor child. A house kept for prudence is without joy; a house kept to the end of display is impossible but to by Henry Clay Preuss, Esq., of Washington, D. C. Third page-Reminiscence of Elder Leland--- a record of mysterious manifestations in the house of a well known Baptist clergyman; Poetry, "God Within;" miscellaneout items, etc.

the charge of the military arrangements for the execution of ohn Drown. Becretary Floyd tendered Major B. any amount farms and ammunition he may deem necessary. Gov. Wise has ordered 500 additional troops to be present

at the execution of Brown on Wriday next.

Rumors are current that the California steamship interests are about to be consolidated, making common stock of the soveral steamers, and running a weekly line to and from Ban Francisco.

LATE AND IMPORTANT FROM SONORA .- The Arizona correspondence of the St. Louis Republican gives the following information from Sonora. Capt. Porter, with the U. S. sloopof-war St. Mary, had entered Guaymas Harbor. On finding that Col. Alden, the acting U. S. Consul, in the absence of Judge Rose, was not recognized and not permitted to heist the American colors over the consulate, Capt. Porter insisted on the prefect respecting his authority. Meeting with opposition, he ordered a flag-staff to be erected over the consular office, and ran up the stars and stripes. He then informed the prefect that it should not be taken down without a fight. and it was left undisturbed. Gov. Pesquiers arrived a few days after, when Capt. Porter waited upon him, but not understanding Spanish and Pesquiera not speaking English, the interview was very unsatisfactory. Porter entered a protest against the treatment received by Capt. Stone's party, and would probably be present to aid Capt. Elwell in adjusting the difficulties with Pesquiera. Despatches containing the above information arrived at Fort Buchanan, 10th inst., en route to Washington.

Well done, Mr. SUNDEAM. You are bound to win in the ace, sure. The article we copied from the Welcome Guest was "leaded," and placed under its editorial head-and not having seen the Sunbeam containing the aforesaid article wo of course gave credit to the Guest. Many of our own articles are "appropriated" in the same way by our cotemporaries-even the daily press throughout the country steal from our columns without the least compunctions of conscience. Never mind, brother Sunbeam ; the devil will catch he sinners in the end.

We received an exchange the other day printed only on ne side, which Jo Cose pronounced a "one-sided affair."

We are pleased to know that our cotemporary, the Waverley (Iowa) Republican, appreciates our humble efforts to make a good paper; i.e., we judge he considers it readable, otherwise he would not have expressed himself as he has in the following, which we clip from his issue of Nov. 8th :---

"Some rascelly Postniaster stole our Banner of Light, last week. We cannot see how such a sinner can read even one number of the Banner, and not do as Judas did, 'go away and hang himself, being convinced of his unfitness to live.'" Pref. Felton's lectures on Greece, before the Lowell Instiute, draw very lean audiences.

A country exchange says :-- "Senator Douglas has been seriously ill in Washington by an attack of goat in the stomach." Probably the compositor was the "goat" in this case; it should have been printed gout.

Lord Brougham's mind and body seem to bid equal defiance to the torpid advances of great age. He is verging on eighty, and yet his physical and mental vigor show no symptoms of decay.

Why would a printer make a good lawyer? Because he would always be sure to understand the "case,"

Man is like a snow-ball. Leave him lying in idleness against the sunny face of prosperity, and all that's good in him melts like butter; but kick him around, and he gathers strength with every revolution, until he grows into an avaanche. To succeed, you must keep moving.

The Provincetown Banner lays sermons, so it says. If they prove as good as other matters its editor lays before his readers, he's bound to hatch with profit. Do n't brood over this. There were lots of turkeys round town on Thanksgiving night. Soveral were "extended" upon the sidewalks; but were finally stored in the lockups for safe-keeping.

"Wife," said a man, looking for a boot-jack, "I have places where I keep my things, and you ought to know it." "Yes.' said she, "I ought to know where you keep your late hoursbut I don't.

Notices to Correspondents. H. HUMPHREY, PORTLAND, ME .- Cannot give you the in-

formation you desire. L. K. COONLEY, MEMPHIS, TENN .--- Send in what you please, and whenevor you please. Do you understand?

N. P. B. SEARSHONT, ME .- Hudson Tuttle's "Aroina of

Nature" will be published in two weeks, when your order shall be attended to.

Lecturers.

MRS, FANNIE BURLANK FELTON will lecture in Putnam, Ct., the first two Sundays of December; in New York the third; and in Philadelphia the fourth Sunday of December and first two of January. Address, until Dec. Joth, Putnam, Ct.; un-til Dec. 20th. No. 12 Lamartine Place, 29th street, New York; and until January 10th, No. 510 Arch street, Philadelphia. F. T. LANE lectures at Norton, Mass. on Saturday and Sun-day, Dec. 11th and 12th. Mr. L is a normal speaker, and is highly spoken of by those who have listened to him. L. K. COONLEY'S address during December will be Mem-phis, Tenn., care of J. E. Chadwick.

A Noble Purpose,

AND THE GLORIOUS RESULT.

longer?

And if all this is now accurately known to yon, and ward, and then all around you, tell us where you are?

Foreign and Imported Evidence.

The following paragraph is from the editorial columns of the London Weekly Times :

of the London Weekly Times: NEUCOLADNEZZAR'S HUNTING DIARY.—A correspondent of the Northern Enelon says book is shortly to be published by Colonel Rawlinson, upon further discoveries he has made. He found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill, and whiles he was ellifous he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of Berlpture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreampt, when making them, that, twenty-live conturies after, the Queen of England would eat some of the identical preserves that figured at her master's table 1 The uselden lineare main of Honden. The game

The "golden image-maker" of Babylon-who committed sacrilege and a grand larceny at Jerusalem by taking the consecrated vessels of gold and silver from the Temple-is represented as having been actually "turned out to grass" as a punishment for his offences. According to the accepted version of the original text, his Majesty was engaged in recounting his own great achievements, in a manner which would have been regarded as especially unbecoming a personage of less distinction. While he was yet engaged in "airing" his opinion of Mr. Nebuchadnezzar, "there fell a voice from heaven," and a spiritual communication was given, which did not at all corroborate his own high estimate of that gentleman. It announced the fall of his kingdom, and his own speedy removal from the corrupting influences of a great city into the rural districts, where he would be put on a purely vegetable dict. He was to board in the country during the somewhat uncertain period of "seven times." All this literally came to pass, if we accept the record from which the following is extracted:-

"The same hour was the thing fulfilled upon Nebuchad-nezzar; and he was driven from men, and did cat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like cagles' feathers, and his nails like birds' claws."--Dax. iv, 38.

But according to the diary, his Imperial Majesty did not graze at all, or herd with horned cattle. He appears to have spent his time in the gentlemanly pursuits of gunning, drawing, and painting portraits-as an amatour-and in keeping a diary. Instead of cating grass, he gratified his palate with excellent "preserves," and was kind enough to leave a few for Mr. Rawlinson and the Queen. If the "hunting diary" is worth anything as evidence, it certainly goes to prove that the Biblical story of his living on herbage has no better foundation than an insane fancy of his own-the offspring of extreme illness and consequent delirium. And this our trans-atlantic cotemporary regards as a "wonderful corroboration of Scripture !" Those who have not been

We learn, moreover, that the Physicians of the Institute "furnish gratuitous advice and medicines to every servant and every indigent connection of the subscribers.

Atlantic Monthly for December.

The Atlantic has lost none of its old vim in the transfer from the hands of Phillips & Sampson to those of Ticknor & Fields. In fact, the present number is, to us, more than usually interesting. In it the ...Minister's Wooing" is brought to a close. The "Experience of Samuel Absalom, fillibuster," is an interesting sketch of adventures with William Walker in Nicaragua. "The Northern Lights and the Stars," is a poem, we judge from the pen of John G. Whittier. The article on 'Thomas Paine in England and France," is in much the style of the former papers treating of this distingnished moral pioneer, and is candid and fair in the handling of the subject. "Elkana Brewster's Temptation" is a humorous sketch of great merit; ditto "Beauty at Billiards." "Magdalena" is a poem after our own heart, though we have no idea who wrote it. Strange Countries for to See," seems well worth reading, though we have n't read it yet. "Italy-1859," is poem which smells strongly of the rhymic oddity of R. W. Emerson. "The Aurora Borealis" is a scientific paper, treating of the phenomenon of the northern lights. The Professor at the Breakfast Table" is lively as ever. He has feasted with us for a year, and now bids us good by. We feel that we have profited by his long companionship, and hope that he who comes to take his vacant chair will be as sociable and as kind.

Social Lovee.

Our readers will bear in mind the assembly at Union Hall, on Wednesday evening, Nov. 30th, complimentary to Mrs. B. K. Little, the well-known medium. Tickets, admitting a gentleman with ladies, one dollar, to be had at the BANNER OF LIGHT office, at BELA MARSH'S, 14 Bromfield street, and at her Rooms, 35 Beach street.

Mansfield in Baltimore.

We have received from F. H. Smith, a long article relating interesting experiences with Mr. M. during his present sojourn in Baltimore. It shall be printed next week.

A Word to the Gifted.

D. White, M. D., of Springfield, Mass., is in want of a good clairvoyant and test medium.

But the reform of the household must not be partial It must come with plain living and high thinking.

We must put our domestic lives on another founda tion. It must come with the hearty acceptance on the part of each man of his avocation, not chosen by his

parents or friends, but by his genius. Nor is this redress so hopeless as it seems. If we begin with eforming particulars, we shall soon give up in despair. raise our aim. Let us understand that human culture is the end to which the house is built and garnished.

It stands there, under the sun and moon, to ends analogous and not less noble than theirs. It is not for festivity, it is not for sleep; but the pine and the oak shall

gladly descend from the mountain to uphold the roof of men as strong as themselves, to be a shelter to the true, and good, and brave, with faces which shine with sincerity, with brow ever tranquil, and a demeanor Impossible to disconcert. Its tenants have their own aim. Character, life and action yield so much enjoy-

Fourth page-Mr. Beecher's Sermon.

Sixth page-Bour columns of Spirit Messages; "Devotion," by Warren Chase; "The Embarcation of the Pilgrims," poetry, by Lizzle Doten ; A Spiritual Communication.

Seventh page-A letter from Providence, R. I., by Lita H. Barney; "Mediumistic Power," by Dr. C. Robbins; "The Feelings and Emotions," by Prof. Spence; "True and False Spiritualism;" "Strange Automatic Action;" Poetry; Movemonts of Mediums, etc.

Eighth page-Mr. Chapin's Sermon.

mer Our advertisers will find their favors upon our third and seventh pages. We were obliged to adopt this course on account of the non-arrival of Dr. Chapin's sermon in season for our first form.

THE We call the attention of our readers to a well written article, from the pen of Professor Spence, of New York, entitled. "THE FERLINGS AND EMOTIONS." which may be found on our seventh page.

An apprentice boy, who had not pleased his employer, one day came in for a chastisement, during which his master exclaimed, "How long will you serve the devil ?" The boy replied, "You know best, sir; I believe my indenture will be out in three months."

An architect proposes to build a "Bachelor Hall," which will differ from most houses in having no Eves.

A FOUNDLING,—We (the editor) take this method of ad-vertising a stray DADY, which was left on our hands at our office yesterday by its careless or designing young mother, during business hours, and was not discovered till after the presumed "parient" was out of sight and hearing. Having how with Cato? What kind of house was kept by Paul, and John, by Milton, and Marvel, by Johnson, and Richter? I see not, said Mr. Emerson, how labor is to be avoided; but many things of opinion and price tice in regard to manual toil, may go far to furnish the answer to our problem. Another age may divide labor more equally, and so make the labor of a few hours minister to the wants and add to the vigor of the race. fuil complement of babies of our own, we have no desire to

young miss of ten summers, who declares it is her "dolly," and nobody else shall have it for love or money.-National Eagle.

longed, for " playing cricket, against the remonstrance of the But the way to set the axe at the root of the tree, is to pastor and elders." Other young men have received warning, and their hands are now forbid to touch the once familiar ball.

> Counterfeit fives on the Merchants' Bank of Albany, and also on the Safety Fund Bank of Boston, are in circulation in New York,

> Thanksgiving morning, a widow lady was summoned to her door to receive a splendid turkey. "Who sent it?" asked the lady. "I was towld not to lisp," said the Hibernian. "Ah, I can guess," responded the lady. "Bedad that's just what I tould Deacon Grant."

The Times Washington correspondent says Major Smith of Virginia, had passed through Washington, en routo for ment, that the refectory is an inferior consideration. Charlestown, where he will relieve Col. Davis, and take en-

There are as many roads to fame and fortune as there were gateways to ancient Thebes. Your ambitious warrior is for carving his way with the sabre—Your aspiring politician for manœuvring his way by subtlety and consummate art; but there is one broad grand path to the goal, along which noth-ing base can travel. It is the path set apart for the march of talent, energy, and noble purpose, and though full of obsta-cles, it contains none which a great man cannot surmount. This fact has been exemplified in innumerable instances, but in few more forcibly than in the career of Dn. HoLLOWAY, of London. For twenty-five years he may be said to have been climbing Thore are s roads to fame and fortune as there we climbing

-"The steep where Fame's proud temple shines afar," scattering blessings at every step. Heappears to have reached the summit at last. The staff upon which he has leaned in his ascent has been ADVERTISING, and by its aid he has not nly realized a world-wide celebrity and a splendid fortune, but has been enabled to familiarize millions of the sick with the healing properties of his pills and ointment, who would novor otherwise have been benefitted thereby. The victims of dyspepsia in this country, and unfortunately their name is legion, have good cause to rejoice that so wide a publicity has been given to the virtues of his pills through the col-umns of the American press; for, if we are rightly informed, they have oured and are now ouring more cases of this dis-tressing complaint than all other medicines combined. We hear, too, of cures of scrofula and other external disorders by the ointment, which if they were not vouched for by the best antfority, we should pronounce incredible. These medicines seem to do what no other advertised medicines have ever done before—fulfill the promises of the advertisement.—N. Y. Phice "Gazette." but has been enabled to familiarize millions of the sick with

ALL SPIRITUALISTS who are true to their God, themselves and humanity, should purchase, read and disseminate the great truths which we have just published-by DR. T. JOHN LEWIS-in the form of a large, beautifully tinted Lithograph engraving, entitled a "Dog eat Dog state of Society," and a book of forty pages, describing the same, together with other new and important facts on the Evils of Capital Punishnent, Slavery, Money, Commerce, Cities, Matrimony, Lust, Roman Ca-thol-i-cism, Creeds, Sectarian Ministers, Intemperance, Government, Labor, Law, and a loud call for the long promised Harvard Collego pamphlet against Spiritualism. Price only one dollar, postage free. A liberal discount to Agents and dealers. REDDING & CO. REDDING & CO.

8 State st., Boston.

AFFECTIONS OF THE THEOAT.—From the Rev. S. J. P. An-derson, Fastor of the Central Church, St. Louis. "I have been in the habit of using "Brown's Bronchial Treches," or Lozenges, when compelled to speak though suffering from cold. They are very beneficial in clearing the throat, having no injurious tendencies of any kind. I can confidently re-commend them to public speakers generally."

"I heartily units in the above commendation."-Rev. M. Schuyler, Rector of Christ Church, St. Louis.

CURIOSITY.-John J. Dyer & Co.. No. 35 Behool street, BOS-ton, have just published a most novel "ILLUSTRATED SCRAF BOOK." It is in large quark form, and contains Five Hun-dred Pictures, upon overy conceivable subject of sveryday life, wit, humor, pathos, natural history scenery in all quar-ters of the globe, antionalities, types of character, famous architecture, portraits of noted individuals of both sexes, and, in short, an inexhaustible resort for study and amuse-ment for old and young. It is the first book of the kind, and the cheapest we have ever seen. Any person ecclosing twen-iy-dvo cents to the publisher, in letter stamps or silver, will receive a copy, post paid, by return of mail. Here is some-thing to amuse the family circle the coming long evenings, Nov. 26. 3p Nov. 26. 3p

WANTED .- The New York Editor of this paper, who resides at 129 Elm street, Newark, N. J., wants a healthy, industrious, and efficient American woman to perform general housework. She must be skilled in every department of housekeeping, and be willing to be useful wherever her services may be required. One who fully answers the description, may have a good home and any reasonable compensation for services. Apply to Mr. Brittan, at the New York office of the BANNER,

THE IRON RULE .- Several young men of Maryland have been expelled from the religious societies to which they be-

J. L. D. Otis is doing a very large and successful business as a clairvoyant physician in Norwich, Ct.

P. S.—The child has just been reclaimed by its mamma, a

The Messenger.

6

Each message in this department of the liannen we claim was poken by the spirit whose name it bears, through Mrs. J. H. Cowart, while in a state called the Trance State. They are not published on account of literary morth, but as tests of spirit communion to those friends to whom they are ad-

We hope to show that spirits carry the characteristics of sheir earth-life to that spirits carry the characteristics of sheir earth-life to that beyond, and do away with the errone-ous idea that they are more than **vinix** boings. We be-lieve the public should know of the spirit world as it is-sheuld 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, in these columns, that does not comport with his reason. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not ex-perienced.

perienced. Visitors Admitted.—Our sittings are fron to any one who may desire to attend. They are held at our office, No. 3 19 Brattlo street, Boston, every Tuesday, Weinesday, Thursday, Friday and Baturday afternoon, commencing at HALF-BAST TWO °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?

From No. 1734 to No. 1783. Saturday, Oct. 29.-"How is Man allied to God ?" Charles

Cater: Barah Franklin Bacho. Tuesday, Nos. 1. — "How are God's elect known in Hea-ven?" David Hamilton, Belfast; Caroline, to Amelia L. Win-

Vent" David Hamilton, Bellast; Caroline, & Alleria E. Will-ters, New York; Hoses Ballou.
 Wednesday, Nov. 2.—"What is Charity ?" John Moore, London, Eng.; Philip Curry, Williamsburg; Rebecca Fratt, Boston; Samuel Willis, New Orleans.
 Thursday, Nov. 3.—"And there shall be no more Death;"
 J. G. Wyatt, Boston; Martha Dwight, Boston; Nathan Brown, Toleto.

Friday, Nov. 4 .--- James D. Farnsworth ; Simeon Adams. Saturday, Nov. 5.—" What do Spirits think of Henry Ward Beecher?" "How shall man discern good from evil?" Wil-

Beecher?" "How shall man discern good from evil?" Wil-liam Bebley. *Tuestay, Nov.* 8.—"Is there any good in man?" James Fairbanks, Philadelphia; Louisa Davis, Cambridge; John T. Gliman, New Hampshiro. *Wedneday, Nov.* 9.—"How shall we know we commune with Spirits?" Eliza Chase, Buffalo: Thomas Campbell; Pe-ter Schroudher, Washington; John T. Gliman, Exeter, N. H. *Friday, Nov.* 11.—"When may we look for Christ's com-ing?" David Pease, New Hampshire; John Elton, Philadel-phia; Abby Ann Tubbs, New Hampshire; Noah Blanchard, Boston.

Hoston. Saturday, Nov. 12.—"Fatalism;" Rufus Long, Portsmouth, England; Mary White, Concord, N. H.; Olive Hedge; Jo-seph Winship; Thomas Walnwright. Tuerday, Nov. 15.—"Thou shalt not kill;" George Talbot;

Cornellus Coolidge, Boston; Juliet Hersey, Boston; William

Wednesday, Nov. 16. -- "What is perfection ?" George Washington Bowman, Portsmouth, Va.; Nathaniel Hill, Thet-ford, V4.; Charles M. Thorndike.

Who and What was Jesus?

This question has been given for our consideration this afternoon

It would seem that our questioner is not satisfied with what he finds in the old record concerning the man Jesus; or, if he is satisfied, he has called upon us because he is curious to become acquainted with our views upon the subject. The record tells you that Jesus was the son of Mary, and the especial son of the Holy Ghost, But this is not so; Jesus Christ was the legitimate son of Calphas, the high priest, Mary was his wife; yea, his wife, she being privately n.arried to him; for as death was the penalty of such disobedience to law, thus the high priest could not marry, or, if he did, was obliged to keep it private, fearing higher forces than his own-still higher powers. Now Mary was a medium ; Caiphas was a medium, and from the two came Jesus, a perfect form, an organism well fitted to receive and to give intelligence, with might and glory from God-yea, from God, that Spirit of Wisdom that existoth in Heaven, Earth and Hell. The old and popular theology_hath taught its believers that Jesus was the especial son of the Father: that he was divinity clothed with mortal form. True, thus far; the

divine light shone through him in his materialism, that it might be understood and comprehended by the people of his time.

But popular theology teaches that he yielded up his natural life, that he might secure thereby the salvation of the human race. This is not so. He yielded it up in obedience to the dense darkness of the times. Behold, the light shone in darkness, and it comprehended it not, and crucified it. By virtue of its power, it came in contact with that mortal form and crucified it, because it had power over it. But not so the divine principles which Jesus promulgated-they will live forever.

But man has never yet understood Christ or his mission. He came, like a bright star shining amid the darkness of his time. Behold, the common people heard him gladly, and gazed with joy on the light reflected through him. But the high priests and scribes would not hear his teachings, because they feared he would rise above them in mortal power. They were jealous of that nower, and thus they tried offtimes to come in rapport with him, that they might avail of his power, knowing, as they did, that there was a certain something which governed him beyond their power, which would rise above them in mortal. But the spirit of God

aitract the spirit, and comfort it, for the time being, beneath the folds of temptation and of sin. Ob, could men and women only see the negel that over stands by the Tempter's side, whisporing, "Come, come away, and be not tempted to sin ; rise above that which seems to thee beautiful, but carries with it Death and holl !" Oh, that man and woman could only soo the augell that they were so far developed as to be-hold him while in the natural! But while the Principle of Evil is floating in the atmosphere of humanity, poor human nature will often be led astray-will oftsimes suffer in conse-quence, unless they are folded around by that garment of

ightcousness-the mantle of the pure in heart. The good book tells us, "Blessed are the pure in heart, for they shall soo God." When the Tempter comes, holding out inducements for them to stay, behold, only the pure in heart can see the angel who seeks to lead the mortal from the Tempter's chains. Oh, the pure in hearti they have an armor that cannot be penetrated. The pure in heart I they only are in rapport with the intelligences which are beyond the earth; while they who suffer evil thoughts to take root in their hearts, see only the Tempter, while the Angel of God is nowhere to be seen. Oh, then, I would urge poor mortal men to be pure in heart, that every thought may be accepta-God's throne.

The pure in heart always draw to them the bright angels of for him, and he reads along to see what he would say, and God, while the evil thoughts of the soul draw to man the he sees a letter from me. demons of the spirit sphere. Oh, then, if you would not have

the company of domons, always be pure in heart. All may wear the robes of righteousness, and the garments of peace, if they will-none need suffer by the Tempter; but home. I would like to go spaking like as I spake here; but in order to become pure in heart and truly righteous, men must lay down all sectarianism, all bigotry, all pride, all which is not acceptable to a God of justice, and then seek for the gem of purity, that will be a non-conductor of evil. Oh, would to God I had wrapped the armor about me; but I did not do it, and in consequence of this I have suffered. My suffering has been keen, but, thanks be to God, I am emerging from the past, and rising in the glorious light of the Redcemer's love. I see my God in all his purity. Oh, that mortals could stand nearer to him I They would have less to suffer,

more to enjoy. I have been requested to come here, and although no particular time was given. I thought I might as well come to-day as at any other time. I have but given a few rambling thoughts to-day; they are of the same color and bearing of my spirit. I stand at present upon a plane nearly allied to earth, but I am fast unwinding the chain with which sin bound mo, and then I shall befree-free indeed; for the freedom that cometh from God is freedom in every sense. The spirit that finds itself floating in an atmosphere of purity, free rom the mortal body, is wholly free. But while evil clings to the spirit, or that dissatisfaction which says. "I have not done my whole duty," he is not free. When he casts this off, and can say "Behold, I have done my duty," he resides in an atmosphere of purity.

Are you in the habit of receiving names here? Well, the name of my old form was Augustus R. Pope. I have not taken a new name here. Good day. Oct. 37.

Silas Dudley, Georgia.

Do you allow any questions asked? Then allow me to ask if you are an Abolitionist? Then you and I have no chance to disagree on that point. I was for sixteen-most seventeen years, an old Georgia slave-holder. I was born in Massachusetts, but I did not get so many of the old Massachusetts ideas instilled into my brain, that I could not get them out quite as quick. The people of the North are as rigid as the climate is. They get one idea instilled into their heads, and never get it out. That cold-hearted class of Northern men. styling themselves Abolitionists, have only one idea-there is only one outlet, either, and that is only big enough for one idea. "The slave is abused, and the master is a tyrant." They don't suffer themselves to go South to find out the truth; they do n't get so far as to find out the true condition of the master and slave. I contend the master has a worse time, often, than the slave. I was often tortured to death. almost to know what I should do with my slaves. What would you Abolitionists do with the colored population of the South? Clothe them, feed them, bury them when they die, take care of them when they are sick? I see them doing it! Oertain reasons have induced me to come here. I do n't think I should ever have troubled myself to visit these cold, northern shores again if I had n't been called upon to do so. I have two northern friends living in Massachusetts, styling themselves Abolitionists, and they think I have gone to hell. want to let them know I am not in hell, and that brings me here to-day. I am very glad to be freed from the care of so many children-slaves.

When I know I could n't live long, I said, "Well, I suppose am going to a free country, and shall not be troubled with the care of slaves. I shant have Dick, Jim, Dolly and Nelly coming to me and saying, "Massa, I want this thing and that thing; such a picaniny is sick, and such a one is born'd, massa." I always made it a point to care for my slaves. I never

knew of a want I did not supply. They could not get along without me, and I could not get along without them. One of them came back to me, after a year's trial of freedom in the North, the poorest-looking nigger I ever saw.

"Oh, Massa Dudley," said he, "take me back-I never will

The tempter slways holds forth something beautiful, that will I shall give you something more ; I only want to let my true condition be known-that's all. These friends of mine have lately been in Baltimore, and are a little excited in regard to slavery and liberty; and that is one reason, I suppose, they take such an interest in my case. If they want to discuss this matter with me, I shall be happy to give in, if I am convinced I am wrong. I wish them to do the same, if they are convinced they are on the wrong side.

Have you got any more to say to me? Then I'll travel. Oct. 27.

Mary Oreenan.

Do I spake to you? I'd like to spake to my mother-she's in Boston. My name is Mary Oreenan. I die in the hospital, three years agono-down on the Island I die, of small pox. I was twenty-one years old. I have one brother. My mother's name is Mary. I'd like to tell her I have come back-that's all. When I spake to her, I'll tell her much about the church, and about the folks at home. Faith, I do like the Catholic Church, sir; it's me mother's prayer that brings me here. Faith, she intercedes with all the saints that I would come and spake to her. Every Catholic prays for what he likes. 'T was meself me mother saw a little time after I die, when she pray I would come spaking to her. ble to the Greator. Instead of sending forth thoughts that will draw to them the ovils of the immortal life, may they before. I try, but could not spake, and I come here and find send forth such thoughts as will draw to them the angels of plenty to help me spake. My brother reads often some letters you put in-somebody comes spaking, and you writes

My brother come over two years formant he send for me, and me mother to come. It makes no odds how you write it, so you write as my brother will read and let me come it is little use for me to go, if I can't spake.

My mother lived on Lowis street onco; now she is with my brother. She likes to go home to Ireland, and my brother will not let her go. She's all the time talking about it since I have been here. She have a brother there who will take care of her, if she likes to go. It wa'n't him would give her a pound to come here.

Are you not a Catholic, sir? Do you not believe in it, sir? Faith, sir, you should believe it all. Will I go, sir? Oct. 27.

Daniel Blaisdell.

As I find myself again possessing mortality, again controlling a human organism, I can but thank Jehovah for the blessing. It is sweet, oh 't is sweet, to be permitted to visit the home of our childhood, after passing so many years in a foreign sphere. My earthly home was a pleasant one, and I look back upon its scenes with much pleasure; and although I find the change is great, yet I recognize much that I was wont to gaze upon when I dwelt in mortality. The faces that I loved to look at that were so dear to me, are familiar still, though I see time has changed them. The form is passing to decay, and the spirit is nearing its higher home. I tancy that all spirits who are permitted to return to earth's inhabitants, find great joy in so doing; I fancy they press the gift to their bosoms, thanking Jehovah for it. But with every blessing we find a shalow-overy rose has its thorn. And so I find in the pathway, as I return to earth, that the thorns are there. Shall I meet with a welcome? Shall, I be recognized? Will those friends who once held me in sacred remembrance, stretch forth the hand of welcome and love to me as I return from the foreign shore of life.? or will they turn their backs upon me, and say, "You are no relatives of mine? My brother, my husband, my father has gone to dwell with the Lord God of Tsrael; he comes not to earth, but rejoices in the far-off heaven prepared by God for his chosen ones."

When the spirit considers all the difficulties he is obliged to surmount in coming to earth, he then finds the thorn, he then sees the cloud; and yet, with an eve of faith, and his hand upon hope, he steadily pursues his course, hoping, yea, believing, that he shall in time enter the souls of those he comes to in mortality; that they shall recognize him, and welcome him-not as one afar off, but as one ever nigh unto them.

Religion, notwithstanding it is a brilliant star of intelilence, has done much toward placing thorns in the pathway of the returning spirit; yes, it has unwittingly caused many spirit to mourn his advent to earth.

But we are told the time is not far distant when Religion shall be what it purports to be, not what it is-a religion that will see God in all things, will gather all that is in the Past, will collect all in the Present, and stretch forth its hand to welcome the Future. Oh, then I shall see the spirit treading a pathway to his friends where no thorns are seen, and no shadow goes before.

Near twenty-one years ago I parted with my body; I saw it deposited in its resting-place, the earth; I listened to the sighs and regrets of friends; I saw their tears, for I was there, even there, able to pencirate-yes. I saw beyond the cloud. And though it rose in might, I looked beyond it, and saw my friends. Yet they saw me not, because of their materialism. But to-day I come, asking a welcome; I bring no news from the land I dwell in. No; I have come to glean somothing from earth, and whon I shall receive my gift, I will give tenfold in return.

I have a son, I have two daughters on earth, a wife, brother, and many other relatives. They tell me I may hope to be recognized by them, and that, by sending thoughts from this place, I shall be called upon to come nearer home. ak, friend; tell mo, am I right in coming here? They say you ask for certain facts-may I ask what they may be? I died of no disease, but by accident. I was coming from Liverpool to New York, whither I had been on business. I was subject to fainting fits, and provious to being attacked with one, I foolishly went aloft, not because I was obliged to, but because I desired so to do. While aloft, I was seized with an ill turn ; I fell, striking the side of the vessel, and from thence I suppose I fell into the water. I suppose you mean to ask me if my body was brought the vessel. It was not. My form was washed home by ashore, I suppose. From thence it was taken to Chesapeake City, and there my friends met it, and saw it decently buried. But that was three months after my death; or near that time. I was fifty-four years of age. My name was Daniel Blaisdell. I was born in Boston; I lived in New York. I have one son, whom I suppose to be near me, in Boston, but I do not know. I was told if I came here I should be likely to meet him in some other way. I carnestly hope I shall meet with something more than curlosity when I meet my dear friends as near as I meet you. I hope they will not talk with me because they are curious, but because they are glad to meet me. Perhaps a little fact I am able to give you, will be very satisfactory proof to my son. He now carries a watch that I carried quite a number of years, and that was taken from my person after my body was recovered. A very singular circumstance, but a very true one. Porhaps that will serve better than anything clase to identify me. May it not be so? In early life 1 learned a tailor's trade. Not liking it, I gave up the thought of following it for a livelihood, and turned my attention to trading. I was a professing Christian, but I think I might have done better if I had professed less and possessed more. Well, I tried to do right here, but it is very hard to know what right is-exceedingly hard. Do you send your letters, or in what way do my friends get my

print it in? A newspaper? What is the price of it? He THE EMBARKATION OF THE PILORIMS wont buy it-wont you give it to him ?

My sister can 't speak, but she knows more than I do. Bhe

I'll come three or four times. They would n't let you into The band of pilgrim exiles in tearful silonce stood, the circus for nothing. I had nine conts once, and they While thus outspake in parting, John Robinson the good : would n't let mo m; and mo and some other boys stood outside and fired picked rocks at the canvas. Was that wicked,

I'm going now, I don't know how to go, sir. I don' go to school, sir; I go round to see the sights. My sister will help me go, sir. What do you say when you go, sir t I likes farewell, and I'll say that. Hut this aint much to come-I could do that any time. Oct. 28.

William Laws.

came to you? Do you remember where it was? You never published anything for me. I came to you one night at your own home, before you ever made use of what you received from spirits. You know I told you I died in California-was Ayl rejoice that yo may leave them an altar unto God. shot. I was in a saloon-got up a little quarrel.

I have got some friends who would like to have me comhow I am situated? They don't care a straw; but I thought I would see what I could do. I knew I could speak; because I did that before. I don't care to enter a long string of vents.

I suppose I lived to suit myself, and I died to suit some body else. Tell my friends I have as much business here as can attend to, and I do n't care to come back at all.

This is plenty good enough. Itcame to you a short time after I died, in 1854. That's as good a way as any to diemight as well go out in a hurry as to go slow. I think you gain something by going in a hurry-sometimes, at any rate. I haven't got anything more to say. I suppose it is all that is necessary, for me to come here and give my name, and that you have.

You kept no books when I camo before, I believe. If you had, you might have looked over them and compared my stories. But I suppose it is all the same to you. Oct. 28.

Dr. John Mason.

My name was John Mason, and I've come here for the purpose of answering a question. Is there any objection raised ?

I do n't know as I have been called upon to answer the question, but porhaps I may as well answer it as any. The question is: "Is it right for the medical faculty to make use of mineral or vegetable poison in the cure of dis eases ?"

If it is not wrong, it is right. The question is, is it right? Some would suppose it wrong, and to those it would be; but And thus an infant nation was cradied on the deep, to me it is right. Sometimes it is necessary to use violent While hosts of hely angels were set to guard its sleep. remedies to get rid of violent diseases. Sometimes it is No seer, no priest or prophet, read its horoscope at birth. necessary for us to use one poison to rid the system of an- No bard in solemn saga sung its destiny to earth. other violent poisen. The time will come when there will But slowly-slowly-slowly, as the acorn from the sod; view of the subject, and if he is as rigid in his way as I in mine, we shall not be likely to agree.

I have sometimes proved the most violent of all poisons to be the very best remedial agonts in some cases, and what Like the foaming of the ocean around old Plymouth Rock, has proved good and true to me, may prove itself so to others. If I made a man or woman whole, by giving a certain kind of poison to counteract a poison in the form, I was And words of solarm warning come from the honored dead a benefactor, not a murderer. He says all physicians who ise poisons are murderers, and should bear the signature on their forchead through eternity. Well, well, that is his For the feeble and the faithful are the conquerors at last." opinion. I am very much inclined to think my questioner does not understand the theory or practice of modicine; if he did, he would be more mellow. It seems to me he has proved himself incapable of using any kind of remedial agent whether poisonous or otherwise.

If I were back in my old form again, practicing medicine while humanity is at its present state of progress in life. I I have known people to carry in their forms a certain kind opposed to using any other kind of polson to remove it. Now any kind of polson given will not remain in the system; i poisons to itself, and pass out with them, leaving the system n a better condition.

If 'our questioner wishes to discuss the matter, let him give me an opportunity to speak with him, and if he can convince me I have murdered anybody by giving minerals, I will acknowledge it; and if I convince him I have used poisons, mineral and vegetable, with beneficial effects, I want him to acknowledge me correct. I have nothing more tu say. Oct. 28.

> Written for the Banner of Light. DEVOTION. BY WARREN OHASE.

BY LIZZIN DOTEN.

who pays for mo coming, sir? Nothing to pay? Then their splitter splitter, and looked not much to those things but their splitter splitter, and looked not much to those things but their splitter splitter, and looked not much to those things but their splitter splitter, "-E. Wirstow.

"Fare-thee-well, my brave Myles Standish ! thou hast a trusty sword, Yet not with carnal weapons shalt thou glorify the Lord.

Fare-thee-well, good Elder Brewater thou art a man of prayer:

Commond the flock I give thee to the Holy Shepherd's care. And thou, beloved Carver 1-what shall I say to thee? I have need, in this my sorrow, that thou shouldst comfort me.

In the furnace of affliction must all be sharply tried; Do you remember of a person coming to you by the name But naught prevails against us, if the Lord be on our side, of William Laws? There's a good many curious people on Farewell, farewell, my people 1-go, and stay not the hand, earth, aint there? Do you remember how long ago it was I But proclous seed of Freedom sow ye broadcast through the land.

Yo may scatter it in sorrow, and water it with tears, But rejoice for these who gather the fruit in after years ;

On the holy soll of Freedom, where no tyrant's foot hath trod. All honor to our sovereign, his majesty King James, back here and tell how I am situated. What do they care But the King of kinge, above us, the highest homage claims." Upon the deck together they knelt them down and prayed-The husband and the father, the matron and the maid ; The broad blue heavens above them, bright with the sum-

mer's glow, And the wide, wide waste of waters, with its treacherous

waves below; Around, the loved and cherished, whom they should meet no more.

And the dark, uncortain future stretching dimly on before. Oh I well might Edward Winslow look sadly on his bride I Oh i well might fair Rose Standish press to her chieftain's Bido I

For with crucified affections they bowed the knee in prayer, And besought that God would ald them to suffer and to bear; To bear the cross of sorrow-a broader shield of love Than the royal cross of England, which proudly waved above. The balmy wind of summer swept o'er the glittering seas; It brought the sign of parting-the white sails met the

breeze; One farewell gush of sorrow, one prayerful blessing more. And the bark that bore the exiles glided slowly from the shore.

"Thus they left that goodly city," o'er stormy seas to roam ; "But they knew that they were pilgrims," and this world · was not their home.

There is a God in heaven, whose purpose none may tell; There is a God in heaven, who doeth all things well ;" be no necessity of using these poisons; but until that time It grew in strength and grandeur, and spread its arms abread. comes, I do not consider it wrong. The friend who asks this The eyes of distant nations turned toward that goodly tree, question, thinks it decidedly wrong-all evil. That is his And they saw how fair and pleasant were the fruits of Lib-' erty, -

Like Earth's convulsive motion before the earth-quake's shock,

So the doathloss love of Freedom-the majesty of Right-In all kindreds and all nations is rising in its might; Wo, wo to the oppressor, if righteous blood be shed 1 . Rush not blindly on the future I heed the lessons of the past I

For the Banner of Light.

SPIRITUAL COMMUNICATION .- NO. 2.

THROUGH THE MEDIUMSHIP OF MRS. A. B. HALL.

The mission of spirits will be accomplished. Are not the seasons true to their original design? seed-time and harvest hould use mineral and vegetable poisons as much as I ever upheld by immutable, unchangable law? So is the seed-time did, and should consider them great blessings to humanity. and harvest of the human soul. Its long winter and repose is breaking before the geniat warmth of spiritual love and of poison all the days of their life, because they were so influence. The icebergs of infidelity and doubt must yield before the softened rays of noonday truth and light. Its stormy clouds of error ovaporate before the mild and hely will follow its antagonist out. The very object of giving it smile of peace and salvation, born of inward trust and lave. is to make such a commotion in the system as to draw other The natural world, with its thousand tongues, is with us, proclaiming God's goodness: the human heart, when it dare plead with its own voice, responds to our embrace. It is the forced views, the exotics of other climos, which ory heresy, Are we not, then, strong in our own strength, and in the reflected weakness and desire of a tempted and despairing world ? These who decry us, yet long for our advent. Would we come in some remarkable way to the great and the learned, making them more powerful, would not our raimout be purple and fine linen ? could we not sit with honor at the councils of the wise? with joy at the feast of intellect, as

acknowledged and honored guests? How, then, should we promote the cause of our Master's kingdom? Pride now raises her head towering to the skies ; reason and intellect have almost blotted out God and eternity from the human soul, leaving 14 fatherless in a world of ite own creation. Shall we, by adding to its power, increase its humility? Let those who, with Gamallel, study the law, answer-look deep into their own souls, and trace the effect of added glory. We know too well to hazard the experiment; our own experience is yet a readable book. Ages and generations we have scanned with spirit observation, and studied the marvelous workings of the mind and will. Its secret springs are lesigned. There is a spirit in devotion that has run like a in our hands; we trace motives ere they are framed into thoughts, and know results ere their possessor has droamed of their agency. Pride, with its secret force; ambition, with rms, by turns, ripon, decay and disappear, and new ones proud desire; wealth, with its thirst for gold, are but the external phases of the internal world. These we study, compare and decide. We know the form, size and statue of prinspirit alone is of value and needs no forms. In the soul of ciple, ere its seeds have germinated. Can we not, then, with power, guard, guide and influence? These elements in ourselves must be subservient to truth and holiness, ere we are capable of healing the sick. They were rife in our day and generation, for our spiritual light compared with the present was darkness; but with nature and the light of his spirit, we found out God, and were blessed. With his image reverently and humbly enshrined in the soul, we awoke on our resurrection morn, with desire and hope pendent of them, have a thread of pure devotion running for more of his illuminating to lead us onward. Desire and prayer brought their own fruition. We have tasted and known that the Lord is good, and his goodness we are pers given in mirth and glee, in music and dancing-of others mitted to preclaim to the sons of men, that they partake of

LIGHT. BANNER OF

through Jesus, told them to go hence-his mission w among the lowly, his work to do his Father's will, and he was not to be bribed by the high priests.

Now Jesus was both natural and divine. Behold the divine spirit clad in a mortal organism, for Nature must ever be true to her law. The Maker of all, and Framer of Wisdom, could not, if he would, step aside from the law he had formed -no, not even to serve the creature. Our questioner stands in a peculiar position. For many years he had wielded the sword of popular theology, and now the foundation of that theological light seems to be crumbling beneath his feet; he begins to see defects therein, and he looks about him for something to lean upon. And we believe he calls upon us half in curiosity, half in honosty. It would be woll if he would stand aside, for a time, from all that which has enslaved him, and thousands like him-come down from the foundation, ere it crumbles beneath him, and as he asks for aid to build a new one, it shall surely come. This same Jesus of Nazareth shall be with him, shall shed a new light around him, and by it he shall know who and what this Jesus is. Look you well at the simple teachings as given through Jeaus-the bright guide to wisdom: those gams of promise which extend not only into the present, but through all time, and see if you can find aught but a natural law governing all. He was an offspring of nature-a perfect man, a perfect medium-a son of the living God, as are the sons who inhabit the earth at the present time-no more so, no less so. We behold divinity beaming from every face before us-we recognize the divine in every human; and if our questioner would do this, he would be less mystified in thinking of Christ. Instead of being lost in a wilderness of doubt, he would be upon the mount, able to see all beneath and around him, and to understand it also.

When any bright, intellectual star rests over a temple of darkness, the inhabitants of that temple, the dwellers therein, are ofttimes lost in wonder; they contemplate the star, but fail to understand it, because they do not look by wisdombecause they do not look through Nature's telescope. They who seek to understand the works of Nature, other than by her own laws, shall be mystified; darkness shall be about them. But when they look at her work through her own laws then, she shall aid them, and they shall live, and not die; for knowledge is life-ignorance is death. Oct. 27.

Augustus R. Pope.

Why am I here to-day? To whom shall I speak? 'Tis. but a short, a very short time since I was here, controlling a form of my own; but there is a change-yes, a mighty change has been wrought in me. I have lost the old, I have espoused the new; and I find myself fast growing out of darkness into light; fast overcoming all those temptations that belong, perhaps, particularly to the natural, but which, I think, have close alliance with the spiritual.

Men cannot forget themselves. No; cach one carries a mirror with him into the spiritual world, in which he sees reflected all his past life. He sees himself as he is-not as others have seen him. He becomes thoroughly acquainted with himself; and if he is dissatisfied, he sets himself at work to make all wrong right, and then he commences to make his journey toward heaven-toward peace.

I would not come informing my friends that I am in an unhappy condition here-no, nor would I come speaking of great joy; for although I have, by virtue of confession and repentance, cast off a great portion of the load I brought with me, yet I must so far outgrow the past as to go without the utmost limits of materiality, beyond the clouds of temptation, which are fair, beautiful to gaze upon, but by which he who follows is sure to be led to sorrow, by their magnetic force.

rùn away again.'

"Well," said I, "if you have got enough of it, go to work, and when you want to run away again, do n't come back." Talk about educating niggers-it can't be done; genera dons ago it might have been done, but they have been too ong in darkness. The nigger that is a nigger, and not hall white, is no more capable of caring for himself than a child. Send them to the North, and they'd work all day for a picayune, and spend it at night for a loaf. Nigger is a nigger and always will be; he might have been made a white man but he was n't; and so it is.

I used to pinch myself to take care of my slaves, and no one of them but would have me for a master. I never whin ped one, and never had one whipped, and I contend there is to necessity for it." Talk about your Southern slaves-better look to your Northern Blayes. I had rather take a dozen lashes than go about as some of your Northern slaves are obliged to do-go out in the snow barefoot, and beg for mone to buy bread with.

Da Southern slaves have to do this? No. You have go nore slaves here than are in the South; and I advise my Northern friends, who are so Christlike, to go to work lib erating the Northern slaves. I'll work for them, and won' ay down my sword till overy one is free. While we are free ing them, the Southern slave will have plenty to eat, and if you ask him to take the place of the Northern slave, he will efuse quick.

We have no slaves here. No; that is a fortunate thing for s, who had to take care of slaves on earth.

"Freedom is sweet!" Yes, it is mighty sweet for the who have to work twelve hours a day to keep soul and body together. "Separate familles !" What is the difference? Northern slavery separates families, and so does Bouthern slavery-the slave to poverty has to give away his children fitimes; husbands have to go thousands of miles away from vives.

You say they have the liberty to come back. Now I say they are no more free than the Southern slave. Suppose they are miles away-money will bring the family together; but he has no money, and he is a slave. Railroad Companies want their money, and will have it.

Slavery is not right in any senso-every Southern slave should be freed. I own it is wrong in the abstract; but as long as there is no way to right this moral wrong, is it not better to get along with it as best you can. If I have five

hundred slaves, and I know they are not capable of taking care of themselves, is it my duty to send them off upon the world? or shall I keep them, and care for them? If you take care of himself, it is your duty to free him-his intellect

lemands it. Oh it is well enough for you Northerners to take a peep through your glasses at slavery; but go out there, and see for yourselves.

I am not arguing in favor of man's law, but I am arguing slaves, and I say the South should protect their slaves, in spite of all opposition. I hold to every man and woman doing just what they consider right. It is a pity these Northern philanthropists do n't care for some of your poor slaves. I think it is right for every slave-holder to free every

slave that he knows has intellect to provide for himself or family.

So, then, tell my Southern friends that I did not place a mill stone about my neck by being a slave-holder. I am not three brothers where you live-on earth. I've got one in hell in consequence of this; but, on the contary, I think It has been a stepping-stone to a great deal of happiness here.

letters? I would like to speak with some one near to me, or who knew me. I have been told this was the only safe means where one was not able directly to communicate with his friends, which could be employed by the spirit.

By what means do I leave the medlum? Oct. 28.

George Henry Grogan.

Why don't you speak, or talk, or something? Is it me that's to talk to you? I don't know you, and I don't want to talk to you. My folk's don't know how to read writing. What will I tell you ? Do n't tell me so much at a time-I 'll have a good, smart nigger, that has an intellect enough to forget. My name was George Grogan. Yes, sir, I had a middle name-it was Henry; but that don't make any dif. ference, for folks always called me George. I was nine, most

ten; I lived in South Boston; I did n't die of nothing-I fell overboard. No, I do n't mean that-I fell under the ice. My father worked for the city. We lived a little off B street.

My sister makes me come here to-day. Her name was n favor of a moral law. I say it was right for me to hold Eliza; but she do n't stay long with me. She's been dead a long time. My father drinks too much, and she wants me to come; and my sister wants to talk to him for it. Why, yes, sir, you must publish this, clee how can I tell him of it? You must lot me go to him. My father and mother do n't stop together. My sister wants him to stop drinking. Yes, I do.

but she knows more about it, 'cause she's bigger nor me. Wont you tell him he better stop, and go live with my mother, and tako care of her? I have got one sister and

brother who goes to sea; he's bigger than I. He went 'long of Capt. Howard, the last time I was here. My sister says I've been here two years. What will you do to make the

My name was Silas Dudley. I shall be here sgain ; maybe folks see the letter? He can't read writing. What will you

10 A.

"Spirit only is deemal; Forms have autumn days and vernal— Have their beauty and docay; But their truoness feeds the newness, With the leaven of Life's foray; Blossoms grow to seed-burrs rougher, That the in-life shall not suffer,"

This may seem a strange application of Bro. Burleigh's beautiful sentiments, quoted above, but I often discover a tness and adaptation in things for which they were not thread through the past and present forms of worship, stringng them like pearls for the neck of the human race. These ake their places, leaving the thread of devotion over intact. The forms are only for outward show and display. The man devotion burns as a living incense, over giving its odor to the Supreme Power, and it must ever be individual and spontaneous, to be pure or useful; hence forms and ceremonics, organizations and societies of men and women, are temporary, non-essential, and constantly subject to change and decay. Many persons love their forms and ceremonies of worship more than the spirit of devotion, and feel little or no devotion in the religion of their churches : but out of them, and inderound the neck of their lives, that goes out to God spontaneously in the busy affairs of life. The devotion of some hearts in kind words and gentle caresses; of some in sports and la- its blossedness and emulate its holiness. bors among the beasts, birds and flowers; of others among the naraphernalia of church exercises-these too often sadden and dampen the heart, and suppress for the time its expression of true devotion.

As well might we expect music from an instrument out of beauty and the fragrance of their offering. Would mortals tune, or unstrung, as devotion from an unstrung heart. 'Tis when it is in tune that it gives out its devotion in most perfact tones. Devotion is natural to man, not supernatural-is required by our nature, not by any foreign power. God could will bear from you pains, foars and doubts, leaving the bloom ever exact of us that which was above our nature; hence and youth of immortal desire, made perfect in the knowledge the absurdity of teaching total depravity, and requiring good ness as a duty. Nor could God exact of us for himself (or etornal hopes.

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herself) that which could not increase his happiness, and numish us for not yielding it, especially if it were above our natures. 'T is our own good that calls out or requires devotion, not God. Churches can never make devotion, nor can they give any to God; and if they could, He does not require nor need it-and why should we send it where it is not nor falter for scornful rebuke. Our bark is floating above the vantod?

It is written in our natures, Bo happy-"To enjoy is to obey," and we could add, to obey is to enjoy, nature's laws. Devotion is in us and of us and for us, and is ever an individual action and expression. Churches are certainly worth

less to God; and I think we have abundant evidence that they are worse to man, taxing him greatly without a corresponding benefit. When we learn that religion is in lifeactions, and consists in doing good to mankind, and that stranger by the hand, bidding a truthful God-speed by thought devotion is the spontaneous breathing of the soul, and goes and act. "Who is thy neighbor ?" said Christ. The response out when we are happy and busy all the time, and not in must be deep and large, including the sufferer and the waystrings of prayer-words, or psalm-singing and prosy preaching-we shall let the churches go to their graveyards, and platform is established. He can neither diminish its length build social, charitable and educational institutions instead. True devotion would be greatly increased if the churches were suspended and people lived truer and more natural Magdalen and the sinner he assists. But the worldly and lives, and gave their devotion for their own glory, and not for God's. What can be more silly or simple than to hear a learned man talk about glorifying God and praising him, as if the poverty of their riches. He were a being fond of flattery and loving loud sounds and words strung on a prayer-string, or sermon-stand!

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The river of Jordan is flowing between us; its waters are the cotton bales and bank notes; and of a few only among peace, its banks are green and pleasant; the ebbing tide flows over on-its receding wave bears our blessings and your desires. Tiny boats play upon its surface, laden with the loved and loving; the whole atmosphere is redolent with

> but listen to the chorus of love and good will to all, their star of hope would gillde to a Bethlehem of peace and joy. Come, then, and listen; gather our flowers, share our fruits, and we of our destiny, and the promised fulfilment of your own We ask no tithes of anise, mint or cummin; there must be

a voluntary offering upon the altar of truth. We uro but the agents of a mighty law, whose lowest echo is music to our souls, and its mightlest thunder the voice of God's providence for the good of all his children. We ask no meed of praise, eddles of mortal frown or favor. They reach not the inviola-

ble demands of eternal law. Think us not above the sphere of sympathy or affection; they are our magnets, but must ever point with truth and humility, to guide to the haven of eternal rest.

Solfishness in love we must repel, for it warps the spirit; It cannot expand to grasp the universe while measured in its own little interests. There it must forbear taking the farer; and then Christ is with us, to do all his work. His or breadth, to serve a conservative soul, however robed in learning or power. He bends to the lowly and humble; the proud are satisfied; they are left to work out their own salvation, though centuries may roll ere they are convinced of

Such our mission-such the appeal we make. If the conscience and the heart greet and answer us, we know we shall

LIGHT BANNER OF

be met with kindness and answered in love; and one tribute before me, and have read scaled letters sympathetically, or of these to lay on our altar of sacrifico, is joy ecstatio for a by nervous sympathy. Thus hearing, sceing, and talking pirit brother.

Our cause we leave with you. For you we plead, for you we labor; and when the Master gathers his sheaves, we shall bo adjudged of sincerity and faithfuiness. 'Tis not the numbor that have heard and received us, but our purity of motive, which will pronounce the sentence of "Well done, good and fulthful;" and the happiness and progression of your spirits scal our ministry in love.

God's blessing be upon you and us. May prayer and praise ascend that the gates of an eternal home are opened for all, while angels bid us onter and be blest. God our Father and Ohrist our brother are there to welcome and love us; and may our love flow forth to mingle with this great occan of purity, that all sin be washed from our garments, and our spirits rejoice in the perfected holiness of immutable law and and love.

Letter from Providence.

EDITORS BANNER-AS I did not, in my former communica tion, devote any space to the spirit-exposers that have been so fashionable with us for a few weeks, I again address you The verifable J. Stanley Grimes has been here for five or six weeks, at Franklin Hall, the place of worship of the Free Evangelical Congregational Church of this city. I went to hear him the second week of his lectures, thinking to be willing to weigh both sides and choose the better. Many Spiritualists paid him a visit, but being disgusted with hi his low buffoonery, blackguardism, and total lack of any argument but ridicule, as well as the entire absence of gentlemanly actions, went no more again. His experiments in Magnetism and Psychology are very good, though not equal to lecturers upon those themes; but if he would call things by their proper names, they would be much better understood as he scouts the idea of Psychology. His audiences for the past four weeks have been composed almost entirely of church people, and young persons, who enjoy the experiments. But a lady told me last week, that she heard two church-members, in speaking of it, say that "Grimes was deceiving them;" that "he did not do as he had promised, to prove how mediums were made." I have the authority of a leading Spiritualist, that Grimes told him, before he commenced, that he " just as lief lecture for as against Spiritualism. if it would pay as well ;" so that those who knew this, would not go near him. It is reported that the ministers of the city have made up a purse of five hundred dollars to keep him here; but if they know the good they are doing to the new Truth, they would soon bid Grimes go on his way. They are filling the whole city with this debate on Spiritualism ; every barber's shop, saloon and hotel is alive with it, and the high priosts of the city are paying for it, if report be true. We have never seen a time when Spiritualism held so bright and commanding a place as it does now; and this commotion will only throw more into our ranks. I will give you an exact recitation-almost verbatim-of his method of making mediums. Asking for three or four of the audience to come up on the

platform, as subjects, he causes them to put their hands together in a supplicating position, and to close their eyes. His theory is, that all religious revivals are caused by an undue excitement of Veneration (or Submissiveness, as he terms it) and Fear; (I would like to ask Mr. Grimes how he would unduly excite a Veneration marked three, as is A. B. Whiting's.) and that mediums are made in the same way. He pays close attention to his subjects for a short time, and listons often to note changes in breathing, or in the pulsations of the heart, then selects those who have become influenced, and presenting them to the audience, enters into conversation with them. Grimes, moving subject's arm, says, "I wish you to write the name of some friend of yours that is dead. Write it plain, if you please."

(Boy writes in air.)

- "Now, sir, have you written a name?"
- Boy-"Yes, sir." Grimes-" Well, what was the name ?"
- "James Jones, sir."
- "Was he a friend of yours ?"
- "Yes, sir."
- "Is he dead ?"
- " Yes, sir."
- "How long ago did he die ?"
- " One year, sir."
- "How old was ho ?"
- "Twenty-one, sir.'
- "Was the name in your mind before I asked you to write?" " No. sir."
- "Do you know what made you write it?"
- "No, sir." (Nothing like Psychology there, of course.)
- Grimes-turning to audience-"You see here a specime

of the way of making mediums. No one writes, or ever cal write, the names of those of whom they have never heard." Here a gentleman arose at the right of the speaker, and said, "You are mistaken, Mr. Grimes, for I know to the con trary, as I have had names written through my hand that I never before heard of, and have had them afterward prove bona fide, and have seen, not only this, but hundreds and thousands of the same."

Grimes-"If the contleman had said he knew of one case to excite their laughter and ridicule.) But the gentleman told him that neither be dreaded by him. Grimos then proceeded to make a speaking medium, by saying to one who had been previously influenced soveral times, "Now, sir, you are Mr. Grimes. Do as Mr. Grimes does. You will presently give us a speech." (No psychology there, either, for Mr. G. says his mind has nothing to do with the medium, but this is only a state into which any one may pass at will.)

this for more than three thousand times, gratuitously, for others. I romark that, although over conscious, I am a stranger to the laws that regulate such communications. I have some general notion as to some of the conditions.

A. J. Davis, years since, claimed to know all about the future, the laws that regulate communications, the distance of Heaven by measurement. Since that period, he has become satisfied that he knew but little about it, and in this result he is every day getting additional numbers. Bo of our flippant speakers and writers on inspiration: they are mere arthing tapers, which reflection blots out.

We are in the infancy of Spiritualism, although it has been advancing for five thousand years. While I speak of the little we know about spiritual communications, there is no occasion for being led into error. These mediums only get lies, that love and practice lying. The pure and intelligent

no doubt make blunders from not fully understanding the subject. Again, their standpoint may be low, hence have no intercourse with superior intelligences. Honce a wise man yould no sooner go to an ignorant person for instruction and advice, than to a blacksmith to repair a chronometer, or hammer out the eclipses or the motion of the heavenly CHAS. RODBINS, M. D. Charlestown, November, 1859.

Written for the Banner of Light.

THE FEELINGS AND EMOTIONS .-- NO. 1.

BY PROF. PAYTON SPENCE, M. D.

Everything in nature grows, and that growth is from the general to the special. The general contains the special, but it is not yet specialized. Everything that grows begins as a germ, and the development of that germ is but the gradual unfolding of all its latent possibilities. The whole animal kingdom is a unit, and has exemplified this truth in its development from the monad up to man; and every individual is a unit, made up of many parts; and both the individual and the parts are visible exponents of the same law.

The animal kingdom, we say, is a unit; and its first beginnings were simply as manifestations of sensation or feeling That is the germ in which all forms of intelligence began that are now to be found in the entire animal kingdom. The carliest and the simplest forms of animal life which appeared upon the earth were but sensation, or feeling, incarnate; and from that general expression of life have been evolved all the various types of emotion, instinct, moral sentiment, and intelligence, that are anywhere to be found in man, beast, fish, or fowl.

Man, also, we say, is a unit, and begins as a germinating principle; and the material germ of his body is the solid language in which the spiritual principle asserts its own nature, telling us, not in words, but in fact, that it also is a germ containing possibilities, some of which may become actualities in a year, or in a century-others of which are the possibilities by which the soul constantly asserts its own immortality; for they will still be possibilities toward which the soul shall tend and aspire, when the condition of chernbim and scraphim shall each, in their turn, be put on as a glorious thing, and then again put off as an antiquated, cumbersome garmont. As sonsation is the gorm of the spiritual principle of the animal kingdom, considered as a unit, so also sensation, feeling, emotion, which precede all morals and all intelligenco in the child, is the germ of man's moral and intellectual nature; and the morals and intelligence of man are but the varied processions of that germ. It is the primary, containing all the subsequent ultimates It is, as it wore, the foundation, the basis of the man.

We have said that everything in nature grows from the general to the special-from the primary to the ultimate. In the vegetable kingdom we have first the seed, then the roots, the trunk, the branches, the bud, the flower, the fruit; and this order we cannot change. So in the procession of mind there is but one order of development, and no arbi trary or mechanical systems can make the last precede what is really the first. They may retard the first, and thereby retard all the subsequent stages which must grow out of it; but the mind, to be natural and spontaneous-to be a beautiful, glorious and luxuriant thing-must begin at the beginning, and pass through the primary stage, before it can entor upon the second.

Now, childhood is the period for unfolding the feelings and motions-for developing the roots, as it were, of the mind; and children are to be measured, not by their size, nor by their age, but simply by the question as to whether they have passed through the first metamorphosis of mind. There are few childron now-a-days. They are, most of them, miserable failures. Parents try to make them intellectual men and women prematurely, and hence they are neither children nor adults-they are blighted abortions. They are taught to repress all those feelings and emotions which are proper to that period of life. They must not cry, nor get angry, nor laugh, nor be exceedingly joyous, or boisterously happy. They must not be spontaneous, and give themselves up to themselves, and roll, and riot, and tumble, in the exuberant outpourings of the deep fountains of their nature. No, no 1 The child must stand, like a vonerable, dignified

sage, while an ambitious parent, or a mechanical teacher, we might possibly believe him; but he speaks of hundreds binds upon his tender brow an iron crown that shall weigh and thousands !" (curtiseying and grimacing to the audience, him down to the earth; or, perhaps, he must be sent to college-a prison often worse than a penitentiary-where his wings are clipped, and where, like the criminal with ball and chain upon his feet, his free movements are trammeled, and into his hands are bound bundles of dry branches, with withered leaves, which once grew and flourished with bright flowors and green foliage in the domain of other minds. Thus equipped and encumbered, he emerges from his prison into the world, never again to be free until all those encun brances shall crumble and fall from him. The shackles which bind the body can be put on, and again put off in a moment. Not so with the shackles of the mind; when once they are fairly on, no power on earth can take them off.

These itis that fill the man with a life and a power, and robe him in a majesty which commands and brings under its over outrode. For many hours the boat lay at the mercy of away-under its irresistible, positive magnetism, other men, multitudes and nations. These it is that take us deep into the unformed chaos of ourselves, and there tell us something

about a great mystery, which the overlasting ages shall not solve-how, within the small compass of a man, is packed up magazine of life and of power which is inexhaustible, and which meets every draft that is made upon it, from the faintest hope of a new-born love, to the wild, tumultuous phrenay of jealousy or revenge.

> Written for the Banner of Light. A PRAYER. BY W. A. IRELAND. Thou who in charity, Readest our heart, Let not thy children From Virtue depart; Strengthen our good resolves, Increase our good deeds, Make us subservient To poorer friends' needs. Teach us humility Charity, Love Let thy arm strengthen us, Lift us above; So when we pass away, And our work 's done Of all our earthly deeds We'll not regret one. As our hearts raise us up To each bright sphere, To stand with holy ones We shall not fear : Mingling with dear friends Suff'ring on earth, Light'ning their spirits and Giving new birth. To hopes and desires To know more of God; And humbly receiving The stripes of the rod, Of those who would persecute, And the soul chain And make of thy holy love. Fear and a bane. To watch o'er these loved ones. And lead them up higher, And thy Will do on earth, As our only desire.

New York, Nov. 8th, 1859.

True versus False Spiritualism.

DEAR BANNER-On Nov. 15th, I heard the Rev. Dr. Robin on, Methodist divine of this city, preach a sermon on the above subject. I will give you some of the doctor's funda-

haps the doctor means it came from that part of the Bible which dwells with such a pious zest on that gentleman in black. But see with what logical reasoning he arrives at this conclusion. First, he says: "If they did n't get it from the Bible, where did they get it from ?" Then he tells us the heathen, even, has an idea of immortality, though it is evitent that he didn't get it from the Bible; if he did, why

Third—IIe said that what was taught by one was contra-dicted by another. "Now, for instance,"said he, "they used to believe in a hell-were, in fact, almost Orthodox Univer-salists. Now," said he, "they don't preach that; it's out of fashion." Who does not feel pleased at this assertion from that source?—that hell is out of fashion; but what joy we may experience is not embittered by grief to know that man in the nineteenth century could be so ignorant, bigoted and prejudiced, as not to know that any doctrines ennobling in their nature cannot contradict others of a like spirito the Bible. But why linger on that? "Tis absurd. And fourth—He said that Mr. Coyle, (correct me if I am wrong.) promised that if a hall would be furnished, he would

wrong,) promised that if a hall would be furnished, he would prove that all physical manifestations could be made without the add of a point. "And," said the destar, "he believed and the aid of a spirit. "And," said the doctor, "he believed one I would like to make a remark, or at le msolf." question. Why did not the pious part of New York hold him to his word?

escaped one of the most fearful storms that that good boat the sea, and not one soul expected to see home sgain, and by those on shore was considered lost.

Organizations.

All organizations are conservative; the interests of progress are not promoted thereby. Man, as a being allied to the Godhead, should be free in thought and deed; he should feel no trammels, no more than the bird that files in the air, or the fish that glides in the sea. When society progresses, and unfolds the inherent elements of life, man will roam on his native soil unrestrained by aught but the fear of the Most High ; he will bare his soul to the sunlight of truth. as the ocean waves to the oye of God. He will listen to the still small voice within, as the only divine oracle, and obey its dictates as unhesitatingly as the gentle dove listens to the voice of its mate. Philosophers may plod, and scientific men may delve for knowledge and its facts, but the grand Elixir of all true life is yet undiscovered by them-as in days of old-it is yet born in mangers, and the self-styled lights of "CYBENIUS." the world see it not.

Miss Laura De Force.

J. JUDSON, COLUMBUS, PA .- Let me tell you in sincerity that we are proud of the BANNER OF LIGHT; and it is a pity that Uncle Sam's leather bags should occasionally be remiss, and cause its irregular coming. Spiritualism is growing in strength and power in this region-in fact it is becoming quite "respectable." Miss Laura Do Force has been lecturing here to large audiences. She makes friends wherever she goes.

Card-Spiritual Register.

Card-Spiritual Register. On or before the first of January, I shall publish the Fourth Annual Spinitrutus Receitzen, with Counting-House and Speakers' Almanac for 1860. Friends throughout the country will please report in full, all statistics, number of Spiritual-lists, names and addresses of lecturors and medlums, schools, homes, places of meetings, catalogues of Spiritual books, &c., and send before December 20th, 1850. The Rostrers will bo a neat pocket annual of thirty-six pages, with the Facts, Phi-losophy, Batistics, Progress, Fractical Teachings, &c., of Spirit-ualism, indispensable as a guide to believers inquirers and skeptles. As the work will not be sont out on sale, and only a limited number will be printed to fill out orders, those who desire it, must send in their orders, with cash in advance, be-fore the first of January. Mailed free of postage-one hun-dred for How dollars; flity for three dollars; fourteen for ono dollar; ten cents a single copy. Address, URTAH CLARK, Auburn, New York.

URIAH CLARK, Auburn, New York.

THE ONLY PREPARATION WORTHY OF Universal Confidence and Patronage.

For Statesmen, Judges, Clergymen, LADIES and GENTLEMEN, in all parts of the world tes-tify to the efficacy of Prof. O. J. Wood's Hair Restora-tive, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given- see circular for more, and it will be impossible for you id doubt. 47 Wall streat. New York Des 20th 1955

son, Alchoolst divide of this city, preach a sermon on the above subject. I will give you some of the doctor's funda-mental principles on this subject. He said-Ist, Spiritualists present no original ideas; 2d, that their doctrine is stolen from the Bible; 3d, that the teaching of one contradicts another; 4th, that the manifestations can be produced by physical causes. Allow me to make a few com-ments. First-I was agreeably surprised to find that one of the Orthodox, school possessed brains enough to comprehend what Spiritualists have been endeavoring to impress on their minds for the last cleven years; namely, that the doctrine or, at least, the philosophy, has existed since the creation of man; and that the best parts of the Bible are scarcely any-thing else. Second-That if he wishes to retain his place, I would at-vise him to make no more concessions to Spiritualism; for, haps the doctor means it came from the Bible, other divines of the Evangelical school declare it came from the part of the Bible to the Evangelical school declare it came from the tay the to down. For this surprised to find that part of the Bible to be and that the other streamed to the scale on the case of the bible, other divines of the Evangelical school declare it came from the tay the to down. For this surprised to the tay and the scale of the

duced to try it. For this, among the many obligations I owo to her sex, I strongly recommend all husbands who value the admiration of their wives, to profit by my example, and use it, if growing gray or getting bald. Very respectfully, BEN. A. LAVENDER.

BEN. A. LAVENDER. To O. J. Wood & Co., 444 Broadway, Now York. My family are absent from the city, and I am no longer at No. 11 Carrol Place.

MOVEMENTS OF LEUTURERS.

17

Two lines, under this head, will be inserted free of charge, All over two lines must be paid for at the rate of six cents per line for each insertion wanted.

Lecturers will please remit, after the first insertion, at the above rate. The increasing demand upon us in this department renders this step necessary. Changes in appointnents will be made free of charge, at any time.

MES. AMANDA M. SPENCE will lecture in

MES. AMANDA M. SPENCE will lecture in Boston, 4 Bundays of Deo.—Frovidence, 4 Bundays of Fob. Taunton, 2 Bundays of Jan.—Norwich, 4 Bundays of March. Foxboro', 3 Bundays of Jan.—Philadelphia, 4 Bundays of May. Address, the above places, or Station A, New York City. Miss EMMA HANDINOB will lecture in December, in New Orleans; part of January in Georgia, roturning to the East via Chuchmat in March, 1860. Applications for lectures in the South to be sent in as speedily as possible to the above address, or 8 Fourth Avenue, New York City. Jour MAVIEW, M. D., will visit Grand Haven, Grand Ban-

JOHN MATHEW, M. D., will visit Grand Haven, Grand Rap-ids, Lyons, Ionia, and other places in Northern Michigan, where hlsservices may be desired. Friends on this route will address him before the end of this month at Grand Haven. This will probably be his last journey in Michigan. From the middle of January to March 1st, he will labor in Indiana, and from thence, to April 30th, in Illinois, and the castern part of lows. Letters from the three last named States may be directed, if before the end of the year, to the care of S. Brotherton, Pontiac, Mich.

JOHN II. RANDALL will answer calls to lecture on subjects onnocted with the Harmonial Philosophy. His address will e, until further notice, Northfield, Muss.

N. BRANK WHITE will spend the month o December in Maino. Calls for vacant Bundars or week evenings will be ittended to, addressed at Portland.

F. L. WADSWORTH Speaks Dec. 4th, in Richmond, Ind. 11th and 18th, in Terre Haute; 25th, in Attica; Jan, 1st, in Delphi; 6th, in Elkhart; 16th, in Sturgis, Mich; 22d, in Adrian. He can be addressed as above.

ANNA M. MIDDLEBROOK will lecture in Providence, Dec. 18th and 25th, Jan. 1st and 8th. Applications for week eve-nings will be attended to. Address, Box 422, Bridgeport,

DR. P. B. RANDOLPH'S address, till further notice, will be Joston, care of Banner of Light. Enclose stamp for return otter.

WARREN CHASE loctures Nov. 20th and Soth, and Dec. 1st, WAREN CHASE locures Nov. 20th and 30th and Dec. 1st, n Foxboro'; Dec. 4th and 11th, in Providence, R. 1.; Dec. 18th, in Taunton, Mass.; Dec. 25th, in Waltham; Dec. 27th, 28th and 20th, in Windsor, Ct.; Jan. 1st, in Hartford, Ct.; Jan. 3d, 4th and 5th, in Winstend, Ct. Address as above, or at 14 Bromfield street, Boston.

MRS. OHARLOTTE M. TUTTLE'S address will be at West Win-ted, Ct., during the winter, and the time of her present sick-ess, which is very delicate, and nny messages from friends which is very delicate, and any messages from friends

MRS. FANNIE BURDANK FELTON will lecture in Putnam, John, the two first Sundays of December; in New York, the Aird, and in Philacleiphia the fourth Sunday of December and two first of January.

Miss ELIZADETH Low, trance speaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Onttaraugus Co., N. Y.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Coun-ties,

GEORGE M. JACEBON Will speak at Moravia, Sunday, Dec. 4th. Friends in the Chemango Valley, or on the line of travel from Binghampton to Syracuso or Utica, will please address him at either of these places.

Miss A. W. SPRAOUE will speak in St. Louis, Missouri, hrough the month of Dec. Her address while there will be call, as she returns eastward, can address her accordingly. MES. M. S. TOWNSEND will speak in Quincy the two first jundays of December; in Mariboro', December 25th.

LINDIER M. ANDREWS, Superior lecturer, will visit the South and West this fall and winter. Address him, either at Yellow Springs, Ohio, or at Mendota, Ill.

Henow Springs, Only, or a kneaded, in: H. P. FAIRFELD will speak in Cochossel, Mass., Sunday, Dec. 4th: in Foxboro', Sunday, Dec. 11th; in Stafford, Ot., Sunday, Dec. 18th; in New Bedford, Mass., Sunday, Dec. 26th. Those who may wish to engage his services on week ove-nings will address him at the above named places.

Mus. Mary Macombas, Carponier street, Grant Mill, care of Z. R. Macomber, Providence, R. I. Sho will speak at Ply-mouth, Mass, Sundays, Dec. 4th and 11th; at Willimantic, Conn., Dec. 35th, Mrs. Macomber contemplates visiting Cal-ifornia in the Spring.

ifornia in the Spring. MIRS ROSA T. AMEDEX will lecture in Oswego during the mouth of January, 1860. Friends in the South and West, desiring her services, for Saubaths, and week evenings, in the two or three months following, will please address herat 33 Allen street, prior to Dec. 28th, and during the month of January care of J. L. Pool, Oswego, N. Y. 10-4jani. LEO MILLER will answer calls to lecture in any part of Now England, on "The Facts and Philosophy of Spiritual-ism." Address, Hartford, Conu. 10-10t.

Mns. J. W. CURNIER, LOWOII, Mass., box 815. CHARLES H. CROWELL, Watertown, Mass. Address, BAN

NER OF LIGHT offico. WILLIAM E. RICE, 142 Harrison Avenue, Boston. MISS A. F. PEASE'S address will be Now York City, till far-

er not!ce

her notice, MI-B ELLA E. GIBSON, Barre, Mass. MBS. H. F. M. BROWN, "Apitator "office, Oloveland, Ohio. J. H. CURRIER, Lawrence, Mass. DR. JAMES COOPER, Bellefontaine, Ohio. OHARLES W. BURGESS, Inspirational Speaker. Box 22, West. Killingly, Conn. Rev. John FIREPONT, West Medford, Mass. MISS BARAH A. MAGOUN, No. 33 Wintor street, East Cam-ridge, Mass.

MIBB BARAH A. MAGOUN, NO. 53 Wintor street, East Can bridge, Mass. MIBS LIZZIE DOTEN, Plymouth, Mass. H. L. BOWKER, Natick, Mass., or 7 Davis street, Boston. BENJ, DANFORTH, Boston, Mass. ELIJAH WOODWORTH, Leslie, Mich. O. T. IRISH, Taunton, Mass., care of John Eddy, Esq. A. B. WHITING, Providence, R. I. MRS, BARAH M. THOMMSON, WORCEStor, Mass. MRS, BRATH M. THOMMSON, WORCESTOR, Mass. E. R. YOUNG, DOX 85, Quincy, Mass. L. K. COONLEY, care of A. Mittenberger, St. Louis, Mc. LOVELL BEEDS, North Ridgeville, Ohio. MRS, B. MARIA BLES, Springfield, Mass. PROF, J. E. CHURCHLIL, NO. 202 Franklin street, near Rac

Soon we had a short lecture upon Temperance -which Grimes brought to an end by telling him he had said enough and then an examination of diagrams.

Grimes-with a graceful spread of both hands, palms to ward the audience, and the ten digits expanded-"This is the way to make speaking mediums. He will soon be as good as any of them. I will make thom so plenty that they won't be good for anything." (Very likely-such as he makes.)

Same gent, as before-"You will spoil the business of the ministers, if you do." To which a dignified Rev. replied, to the effect that money was not the object with ministers of the Gospel,

Grimes began his discourse by telling all before him that they were fools, or words to the same effect; and I began to think that any one must be pretty near that, to follow him up, night after night.

Prof. Spencer was here a few nights, but did not meet with success to warrant anything further. His object was to prove that Grimes performed his operations by Psychology-for Grimes admits the immortality of the soul-and if he owner that mind could control mind while in the body, he could not deny the probability of the same after the change called death. Prof. Spencer evidently desires and longs for a proof of spirit communication. He is favorable to the theory, but Incks tests.

One of our particular favorites-Mrs. Fannie Feltonwith us this month. I shall speak of her hereafter. LITA II. BARNET. Yours in truth. Providence, Nov. 18th. 1850.

Mediumistic Powers.

No spirit can perfectly communicate with us of earth, or account of the difference of organisms. We are surrounded by spirits cultivated and rofined, or gross and ignorant; they are like ourselves. If a lofty mind comes to advise or direc an ignorant man or woman, it would do no good; it would blind them, as light blinds bats, by their and its brightness; they would have scales on them that, like Saul, which would need praying off. We have seen a man who has certificates of having performed great cures in the Tumor line. No does begin, there is no hope in that direction-the seed is person was over seen around him but a man with a green buried too deep, or the soil is unsuitable, or it is beclouded. baize jacket and a short pipe. Such a person was better fitted to instruct this "doctor" than one exalted. This man, no doubt, honestly thought it was Jesus Christ, as he told us within him-the struggling of the child-and he will realize BO. Yet not believing that Christ smoked a little short pipe, and panoramaed in a green jacket, I have no confidence in the name given. Names give no cortain clue to the spirits glorious than another, it is when the full grown man in body that surround us, apart from other considerations. All communications are more or less diluted, or colored, when coming direct from the fountain, or spirit, as it must partake of the cask.

We know little of the laws that regulate spiritual communications. I have seen the spirit form of my father as often

They must wear off. The man must move among his fellows, dragging his ponderous weights and clanking chains after him; and only here and there will a fragment be knocked off, or a link lost, by the friction of opposing bodies. and by hard blows, laid on sometimes by friends, and some times by enomies.

How often does the silent prayer go up: "Oh, that I were a child for once, to sport, and frolic, and gambol among my fellows, in the full abandonment of childhood's emotional nature?" It is a sad sound to hear the full-grown man pray to be a child; and still more sad is it, for him who has reached the years of maturity, to feel that he has never been a child, and that he must of necessity go back and begin at the beginning, and be a child in all the feelings and emotions of childhood, before he can attain the full stature of his spiritual manhood. Yet it must be so. The roots must precedo the flower. The feelings and emotions must be deve loped before the intellect-the mind must be a child before it

can be a man. The mind of man, though a unit, is yot made up of many parts. Using the current language of the day, it has many faculties. Now each faculty has its beginning, its unfoldings and its possibilities. Each faculty has its germ, and that still the same-it is still feeling, emotion. But this germ is gorm-this concentration of possibilities, like the seed of a plant, may lie torpid for many years-perhaps for ages, and yet not perish, still remaining a possibility, awaiting the action of proper elements and influences to set it in motion -to make it grow, and out of the possible to bring the actual. There is some hope of any faculty of a child's, or of a man's mind, just so soon as it becomes a thing of sensation-just so

soon as the feelings and emotions that are proper to that faculty are awakened, and the child or the man is interested in those things which appeal to that part of his nature-just so soon as the faculty begins to put forth its radicles, and greedily drink up whatever properly pertains to it, and can contribute to its growth. Until this process of gormination But its latent possibilities may not perish, and some day or. other the full-grown man will feel the stirring of the germ new emotions, new feelings, new attractions, new loves. If there is one thing in the progress of mind which is more begins to know that he has not yet attained his full stature in mind-that he has taken a new start in an unexpected direction-that there are new emotions welling up from

another exhaustless fountain-that there are new joys shooting their electric flashes across his soul-that costacles hitherto untried are shaking him from centre to circumference. as once in two weeks, for twenty-four years; have conversed I care not whence such emotions, such joys, such ecstacles with him for five years; have seen the spirit forms of living may hall. Who is it that does not feel ennobled by overy individuals; have conversed for more than an hour with trembling susceptibility of soul, every thrilling, quivering them; have taken messages from them, and can send them emotion, and every vague, undefined and indefinable agita-back-I have dono this. I converse with my own spirit tion that shakes his frame, and wakes up mind and body to friends, and can call around me any writer from my own new life and new energies? Who is it that does not feel the sphere. There is scarce a day but that I hold converse with aublimity of the soul when its deep forces commence their immaterial beings; have the panorama of their life spread volcanic movements and shake him as with an earthquake?

And how does it happen that he believed before he invest gated? No doubt if he had investigated, he would have a ived at the same conclusion prior to believing it. It r mires no faith. The assertion gives me to understand the this gentleman (Mr. Coyle) went (as it is very vulgarly bu xpressively called) it blind.

After this, the doctor gave us a portion of True Spiritua sm; but many things he said made me believe that he ha been robbing from a source he would n't like to acknowledg For instance, he believes that man's heaven begins here also his hell. To be sure, he introduced the devil, but that only seemed to be the effect of education. Doubtless h could have got along without him. J. 8.

Yours for Truth, Philadelphia, Pa.

Strange "Automatic Action."

We copy the following narrations from a long letter fro . V. Wilson, dated at Hallowell, Maine :---

Capt. 8----, an old and worthy citizen, one who has pass nuch of his life on the deep, said :-- "One night I left th deck of my ship in charge of my first mate, and as I w bout to turn in, I heard distinctly an order given-thus-Helm a-lee.' I could not comprehend why my mate should give this order, as I had left the deck but a few moments h fore. There was a fair breeze: 'overy sail was set, and w were bowling on our course at the rate of seven or eigh miles an hour. We were in a clear sea.

I sprang to the deck, and asked why this order? What order ?' said my astonished mate.

I repeated the order I had heard. I gave no such order,' said the mate.

I noticed that we were on our course-all sail set-and a fi wind. I took two or three steps back and forth on the dec and again essayed to turn in. Just as I was on the point lying down, I heard again, in a clear, distinct voice-"He a-lee-hard a-lee! Ciew up and clew down! In top-sail, to gallant and royal. Lively, my lads-in with overything !" I sprang to the deck and involuntarily reiterated the ord It was instantly obeyed. About came our good ship, like child obeying our orders. Well for us was it that she did else we should have all been in Davy Jones's locker. And she filled away, we saw the waves madly dashing against t rocks. We were saved. Who gave the warning? No more

n board that ship." Second .- Says Capt. S---: "I was in Liverpool. Eng. the year 18-. I had about finished my day's work. I w in my cabin, lounging on a locker. I was not asleep, ye was in a dreamy, meditative condition. All at once I thoug that I was in Hallowell, Maine, standing yonder on street, and saw a funeral procession coming. One whom knew came along. I asked who was dead. His reply w Your brother.' I joined the procession-went to the grave any my brother buried-heard the prayer and singing-s: the friends and relatives leave for their respective hom and I found myself in the cabin of my ship in the port Liverpool. I at once made a memorandum of the vision took the time-and on my return home I found that

brother's body was being carried to the grave in Hallow at the precise time I saw it."

Mr. A. Merrill, of Hallowell, tells me that some three yes go he was on the point of leaving for Boston-had made his mind to go in the steamer Eastern Queen. But on evening provious to her sailing, he, Mr. M., dreamed that vent and was on the steamer, and that they had a terril storm, and came very near being lost. In the morning took the cars instead of the boat and through this dream | July 23

ice	tails for one dollar per bottle; the medium holds at least	MRB. S. MARIA BLIES, Springfield, Mass.
k a	twenty per cent, more in proportion than the small, and retails for two dollars per bottle; the 'large holds a quart, 40 per	PROF. J. E. CHURCHILL, No. 202 Franklin street, near Race, Philadelphia
m	cent, more in proportion, and retails for \$3.	MRB. J. B. SMITH, Manchester, N. H.
	O. J. WOOD & CO., Proprietors, 444 Broadway, New York,	DR. C. C. YORK, Boston, Mass
iti-	and 114 Market street, St. Louis, Mo.	MRS. F. O. HYZER, CATE Of J. H. Blood, Box 546 P. O., St. Louis, Mo.
ar-	And sold by all good Druggists and Fancy Goods Dealers.	J. C. HALL, Buffalo, N. Y.
re-	Dec. 3. cowSm	CHARLES P. RICKER, LOWELL, Mass.
hat	MRS. GRACE L. BEAN,	A, O. ROBINSON, Fall River, Mass.
but	WRITING, TRANCE AND TEST MEDIUM,	LORING MOODY, Malden, Mass. Mrs. J. R. STREETER, Crown Point, Ind.
	No. 30 Eliot street, Boston.	N. S. GREENLEAF, Lowell, Mass.
al-	227 Also, Clairyoyant Examinations for diseases. Dec. 3. ff	MISS SUSAN M. JOHNSON, North Abington, Mass.
ad		MRB. A. P. THOMPSON, Raleigh, N. C. W. K. RIPLEY, 10 Green street, Boston, care of B. Danforth.
ge.	CLAIRVOYANCE AND MEDICINE.	Mns. FRANCES O. HYZER, Montpeller, Vt.
	M RS. E. O. DORMAN, MAGNETO-BOTANIC PHYSICIAN. By long practice and eminent successin the applica-	MRS. M. H. COLES, care of Bela Marsh, 14 Bromfield street,
hat	tion of Clairvoyance to the discovery and cure of disease-	Boston. H. A. TUCKER, Foxboro', Mass.
he	has become so widely and favorably known, that it may suf-	GEORGE ATKINS, Boston, Mass.
	fice to notify the public that she may be consulted daily-on	DR. H. F. GARDNER, 46 Essex street, Boston, Mass.
۱. I	very reasonable torms-at her residence, No. 12 Orchard street, Newark, N. J. Nov. 20.	LEWIS B. MONNOE, NO. 14 Bromfield street, Boston. DARIEL W. SNELL, No. 6 Prince st., Providence, R. I.
1		CHRISTIAN LINDY, Care of Benj. Teasdale, box 291, Alton,
	J. PORTER HODGDON, M. D.,	Illinois.
1	ECLECTIC PHYSICIAN,	DEXTER DANA, East Boston, Mass. JOHN C. CLUER. Residence, No. 5 Bay street, Boston.
om	658 WASHINGTON STREET, (in Pine Street Church, up one flight of stairs, Reom No. 2.) Boston.	J. J. LOCKE, Greenwood, Mass.
1.1	Psychometrical delineations of character, and Clairvoyant	F. T. LANE, LAWRONCO, MASS.
sed	examinations of disease, dally, from 9 A. M. to 5 P. M. Terms,	
the	when present, \$1,00; by a lock of hair, when absent, \$3,00. N. B No notice taken of letters unless they contain the	CEORGE ATKINS, CLAIRVOYANT PHYSICIAN, HEALING
VAB	fee for examination. 3m Nov. 20.	OT AND WRITING MEDIUM, No. 3 Winter street, Boston, at
<u> </u>		the rooms of J. V. Mansfield. Examination, when the pa- tient is present, \$1,00; by a lock of hair, when absent, \$3,00.
uld	MISS B. H. BARRETT, CLAIRVOYANT PHYSICIAN,	Also, Healing by the laying on of hands. 3m Oct. 1.
be-	Sopt. 3. No. 33 Beach street, Boston. 3m ^o	"Seek and ye shall find."
we		DERSONS who believe that spirit communion and its men-
ght	MRS. NEWTON, HEALING MEDIUM,	L tal developments can ald them in the dimedicies of fife,
1	NO. 30 WEST DEDIIAM STREET, four doors from Wash- ington street. Terms, 50 cents for each sitting.	can have my services in their behalf. For my time and ef- fort in writing out a full examination of a person from their
. •	Oct. 8.	hair, or handwriting, I am compelled to charge \$3,00; for
		attention to a single subject, or question, \$1,00.
	NATURAL ASTROLOGY.	Office No. 7 Davis street, Boston, on Saturdays, from 9 to 4
<u>.</u>	PROFESSOR HUSE may be found at his residence, No. 12 Osborn Place, leading from Pleasant street, a fow	o'clock. Full oral examination at the office, \$1,00. Address H. L. BOWKER, Natick, Mass
fair	blocks from Washington street, Boston.	Nov. 19. tf
eck,	Letters on business questions answered for - \$1.	MRS. LIZZIE BEAMAN,
t of	Full Nativity written,	TRANCE, WRITING AND TEST MEDIUM, assisted by
elm	Oct. 1. 3m	GEORGE W. ATWOOD, Trance, Healing, and Developing
top.	MR. & MRS. J. R. METTLER,	Medium, No. 11 Hanover street, corner of Friend street, (second story,) Boston. Cures performed by Laying on of
	Psycho-Magnotic Physicians.	Hands Medicines prepared by Spirit direction. Examina-
der.	CLAIRVOYANT EXAMINATIONS, with all the diagnostic	tions \$100. Communications, 50 cents. Circles, Tuesday
ю а. Івоі	U and therapeutic suggestions required by the patient,	and Friday Evenings, commencing at half-past 7 o'clock. Admittance, 10 cents. Hours from 9 A. M. to 9 F. M.
	carefully written out.	Nov. 12.
d as the	MRS. METTLER also gives Psychometrical delineations of character by having a letter from the person whose qualities	
rtal	she is required to disclose.	DB. W. O. PAGE, HEALING AND DEVELOPING MEDIUM, No. 47 West 27th street, New York. All diseases of the Erg and EAR
1 641	It is much preferred that the person to be examined for	27th street, New York. All diseases of the Erz and EAR
., in	disease should be present, but when this is impossible or in- convenient, the patient may be examined at any distance by	treated by mental and physical absorption. Reference given.
Was	forwarding a lock of his or her hair, together with leading	Nov. 5. Im
et I	symptoms.	DR. C. MAIN,
ight	TERMS-For examinations, including prescriptions, \$5, if the patient bo present; and \$10 when absent. All subso-	SPIRIT AND MAGNETIC PHYSICIAN,
_	quent examinations \$2. Delineations of character, \$2.	No. 7 Davis street, Boston.
m I	Terms strictly in advance.	227 Special attention paid to the cure of Cancers of all descriptions, Deformity of Limbs, Deafness, &c.
was,	Address, DR. J. R. METTLER, Hartlord, Could.	Patients accommodated with board at this Institute.
ve		Sept. 10. tf
8a.w	ADA L. HOYT,	MRS. E. C. MORRIS,
nes,	RAPPING AND WRITING TEST MEDIUM, is giving sit- tings daily, for the investigation of Spiritualism, at 45	MEDIUM FOR THE PHILOSOPHY AND PRINCIPLES of Spiritualism, 106 East 14th street, New York, Also,
t of	Carvor street. 3m Oct. 29.	IVI of Spiritualism, 106 East 14th street, New York. Also, messages from spirit friends. Private circles attended by
n	SEALED LETTERS ANSWERED.	appointment. Bept 10
my	TOTICE The undersigned will attend to the answering	W. H. NUTTER, HEALING MEDIUM.
vell,	Nof Senied Letters, whether describing diseases, or any other business which may be inquired of. Letters must be	THE SICK ARE HEALED BY THE LAYING ON OF
	i proparly placed in an envelon and then placed in an extra	hands at 103 Pleasant street, Boston. Terms moderate.
care	ionvolon and the sum of one dollar and one postage stamp	Sept. 10. 3m
e up	laccompany each letter. The scaled note must have the	MISS JULIA E. LOUNSBURY,
the	wants of the writer plainly stated; also their name and place	CLAIRVOYANT,
t he		
	of residence.	No. 98 Christopher Street, New York,
rible	of residence. Communications of an incongruous character property dealt with. All answers returned in six days.	No. 98 Christopher Street, New York., Between Hudson and Bleecker streets. Back Room, No. 10,
	of residence. Communications of an incongruous character properly dealt with. All answers returned in six days. Address M. W. WELLMAN, Woburn, Mass.	No. 98 Christopher Street, New York,

LIGHT. BANNER OF

EDWIN H. OHAPIN At Broadway Church, N. Y., Bunday Morning, Novomber 20, 1859.

8

REPORTED FOR THE BANNER OF LIGHT, BY BUAR AND LORD,

TRXT.--- The woman saith unto him, Sir, theu hast noth-ng to draw with, and the well is deep: from whence then not thou that living watery. Art thou greater than our about hash when we have y father Jucob, which gave us the well, and drank thereof himself, and his children, and his cattle?"-Jonn iv, 11, 12.

Some time since, I called your attention to this conversation of Jesus with the woman of Samaria; and from the preceding verse, especially, I urged the lesson of wayside opportunities. I take the words which I have selected for my text upon the present occasion, as unfolding some suggestions respecting forms and tra-ditions, and their relation to spiritual religion. You will observe, I suppose, that throughout this passage there is a gradual development of ideas in the mind of the woman, from her first conversation with Christ, to the moment when the truth flashed upon her mind that he must be the Messiah. At first, Jesus appeared to her simply as an ordinary Jow, bound up in the usual projudices of his nation; and, therefore, she inquires of him with surprise, "How is it that thou, being a Jow, askest drink of me, who an a woman of Samaria?" And when Jesus answers, "If thou knowest the gift of God, and who it is that sails, "In thou knowst the given God, and who it is that sails that check Give me to drink, thou wouldst have asked of him, and he would have given thee living water"—when Christ makes this answer, something in the manner or substance of that reply touches a mysterious chord in the woman's nature-a chord more or less conscious of reverential awe. We see this in the use of the simple word with nature—a chord more or less conscious of reverential awe. We see this in the use of the simple word with which she commences the question in the text. "SIr." says she, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

Her notions of the great truth contained in the Saviour's words, were very literal and very vague no-tions. She thought of water, like that in the well before her; she thought of white, had that in the went before her; she thought of a hencit only like that con-ferred by the venerated patriarch. She had no concep-tion of that inward and enduring life which the spirit of Christ imparts to the human soul. And thus, my friends, it seems to mo we have an illustration of that condition of the human mind which spiritual religion -which the truth, as it is in Jesus, has to encounter.

It is hard to tear away from the soul of man the veil or network of material conception. It is true that in the depths of human nature we find wonderful ininstincts instincts of something behind the vells— instincts of something within the form—Instincts of something spiritual and divine. In this respect, hu-man nature stands high above, and distinct from, mere brute nature—for this is an instinct. If the animal has an instinct of hungar or of affection, just as surely has man an instinct of God, of duty, of immortality. And you cannot cancel or deny the one any more than And you cannot cancel or deny the one any more than you can the other. (And I say, in this character of his instincts, in the objects to which they refer, man stands high above, and distinct from, mere animal nature. He recognizes the signals, the intelligence, which stream out from all this material array and conwhich stream out from all this material array and con-course, and with some consciousness of kindred intelli-gence, he responds to them. And yet, while the soul of man thus possesses the instinct of spiritual realities, I repeat, its conceptions are material. By the very condition of its being, it cannot utterly free itself from the tendency to localize and materialize spiritual facts. Duty will always start up before us with the sugges-tion of some particular work, and some palpable form. Heaven in our conception will always be involved Heaven, in our conceptiou, will always be involved with the notions of place and limits. God, however we may modify the idea, is conceived of by us in his personalities of definite shape and features. These are conditions from which the most enlightened and com-prehensive minds cannot extricate themselves. Nay, I do not know that the soul of man can ever expect to be delivered from such limitations. I do not know that what we call spiritual will ever be real to us in the rear of a sensence reality in this world or in any way of a scusuous reality, in this world, or in any other; that is, I do not know that we shall ever be in a place where we shall be without the conceptions of limits, or that we will ever see God, unless it be through some form of symbolism in which he will present himself. Here, at least, we know that in a mortal state material forms must always be the vehicles of spiritnal life; that only in opportunities, and by sug-gestions of outward action, can there be truly ex-pressed the life of the Gospel, and only in Jesus Christ

And yet undoubtedly Christianity itself is a spirit-ual religion; its object and its tendency are to make us look upon spiritual things with spiritual discern-ment, and to experience the deepest blessedness of being as an invisible and interior light of the soul. This is its distinction from everything else that has been called religion, that it is, 1 repeat, essentially spiritual, that its work is with the inner life of man. of man those realities which are veiled by time and sense. "The words that I speak unto you," said Christ, in the chapter which I read this morning, "they are spirit and they are life." And in this conwe hey are spirit and they are life." And in this con-versation with the woman of Samaria, in the words immediately following the text, he declares that the water which he gives shall be in man a well of water, springing up into everlasting life. This, the woman, with whom the Saviour talked by the way, sitting there upon Jacob's well so long ago, did not comprehend. And this tens of thousands do not comprehend even

satisfy you to-morrow; it is found to be more empty, will, ray, a hundred years hence, be regarded as a re-to be more dead. But the spiritual blessedness which is with you today, is fiself found to be larger and who stand peculiarly upon what they call the founda-more capable of satisfying you to-morrow. Now you can easily see how men, limited with worldly concep-tions, bound up with the idea that all good and all blessedness is to come simply from these material and temporary wells, misapprehend the trath as it is in Christ Jesus, which truth is the spirit of life, which truth is a wall of water in the human soul surjuding think that thing stand still, because we ourselves are truth is a well of water in the human soul, springing up into everlasting life.

In order to comprehend the reality of Christ's re-ligion, we must know something of that religion, we must have in our own minds some conception of it, and some desire for it. It is not, therefore, enough error stands surrounded by bastions, and moats, and merely to preach about the religion of Jesus Christ; it is not enough merely to state it in formal propositions of the truth. In some way or another the great want that illudsits home in a good man's heart. And yet the of this spiritual reality must be awakened in the heart and soul of man. In some way or another man must be brought into that condition wherein the excellence of Christ's truth and its application to his soul will be seen and felt. A decorous assent will be given to the proposition that Christianity is based on truth: a decorous nest will be given to the proposition that the Gospel is authentic, and that's the end of it. That is mere tradition, that is mere opinion. But the actual acceptance of Christ's truth is a reality to the soul; the personal application of it as a practical element of our

because all of its services are not of the deepest kind of pictism, because all of its truths stated are not truths of experimental religion, and what is called evangelical life. They must remember that there is a large mass of people to preach to; men in different condi-tions, and with different states of intellectual development, with different degrees of spiritual life; and the truth which is apprehended by the one would not he aparchended by the other. And, therefore, often is it he case that elementary religion, natural religion, of blessedness. the case that elementary religion, natural religion. for blessedness. Inust be preached. Some people have a great objection to anything in the pulpit that brings science to bear on religion, or that alludes to the physical occurrences of the day. They think that all this is outside the sphere of the pulpit. Not at all. By these illustrations, by concrete facts, which every man can comprehend, by the thing which being the grant being the spiritual religion of Jesus Christ. But it to the thing which being the grant being the spiritual religion of the spiritual life, from everything its indistitutions from ectence, from may be jammed into a position, driven into a position, forced into a position, morally speaking, by which they will comprehend that there is something in the words of Christ that appeals to their inner life, and is a former there more than anything from these old of efficacy there, more than anything from these old, stagnant wells of earthly ambition, or wealth, or pleasure. Anything that can create in man a sense of piritual want is a divine and efficient agency to this

Sometimes it is the very surfeit of pleasure; some Sometimes it is the very surfet of pleasure, some times men run the gauntiet of all the vices, and at the end, when they have exhausted nature, and at every step trampled God's light in their soul beneath their feet, so to speak, they then begin, by the very recoil of the immortal nature within them, to think that there but of which it is expressed." It is true that in pro-portion as you assimilate your spirit to the spirit of Christ, in proportion as his personality becomes your personality, you shall live; that is the meaning of Christ's words; and yet men have taken the shell and husk of that which contained a living spiritual truth for the truth itself. must be something else than mere intelligence, mere life, mere transient service of the senses. There is no agony, sometimes, like the agony of a sonl surficient with worldly good, crammed to repletion with worldly luxury, filling up the measure of all it can dip out of these earthly wells. And sometimes, under God's agony, sometimes, like the agony of a soul surfeited with worldly good, crammed to repletion with worldly luxury, filling up the measure of all it can dip out of these earthly wells. And sometimes, under God's mercy, it has awakened a divine thirst within thom for that living stream which Christalone can supply. And sometimes it is sorrow that does it. It is the breaking down of our worldly supplies; it is the exhausting of our human wells, the drying up of our ordinary springs, that leaves us a thirst to look around for something which will fill up this deep immortal nature of ours. that leaves us a thirst to look around to be also in mortal nature of ours. Remember that while I said that man's conceptions come to regard the outward fabrio rather than the re-were naturally material, that he conceives of spiritual things through the medium of earthly symbols, he has within him instincts of spiritual life. And sometimes, is the thing which was offered, or the spirit in which the the thing was made. And men have gone so far that the thing was made. And men have gone so far that the thing was made. And men have gone so far that is that the truth which Jesus utters, the divine word which he speaks, the blessed offer which he makes, is comprehended as it caunot be before. Oh I men come to the New Testament in a shady room, with the dark-to the New Testament in a shady room, with the darkness of this world around them; and then it is that like the myriad stars, that are only seen by night, the great texts that fell from the lips of Jesus shine out, and they awaken suggestions we never saw before, and which burst from them, kindling and blazing along the old lines that have been written there for nineteen hun hads that have been written there for matching that have been written to understand what is the burden, and the heft, and the application of such pas-sages as, "Come unto me all ye that are heavy laden, and I will give you rete;" "Lay up your treasures in heaven, where neither moth doth corrupt, nor thieves break through and steal?" "The water which I shall give him, shall be in him a well of water, springing up into everlasting life." How often, I repeat, sorrow by which h will awaken this divine thirst in man, by which he shall begin to comprehend that there are other wells to draw from, and other solutions of the despite which are merely earthly and material. And, sometimes, it is the experience of sin, the sense of our moral weakness, a consciousness of the despite in ordinary transactions—no matter where the merey of God. This consciousness of the despite in ordinary transactions—no matter where the base of guilt and alienation it is that makes a man look decently devout on Sunday, taithful and believing in church, and the rest was to be free altogether from rear around him for something that is deeper than the sources from which this world's good can spring and flow. But in no way is this awakened more than by the actual perception of Josus himself, as he comes before us in the world. Tarry you yonder until I go up to pray, the horizon of time, in his own moral and into a mere secular day for the clang of hammers and the which of noisy wheels, and all the spectacles of the which of noisy wheels, and all the spectacles of the which of noisy wheels, and prayer, draw from, and other sources to rely upon, than those which are merely earthly and material. was never obscured, upon that self-sacrifice which was frivolity. Let it ever be strictly a day of rest, a day made for all, as we consider the perfect harmony of that divine life, and read in it God's intention, and God's and love. Let it not be a mere formal custom, a mere ened in us the consciousness of sin, of imperfection and unworthiness, by which our material scales drop off and we find the aning which the woman did no at first know, when Christ spoke to her of the well of of man. There are other respects, too, in which the religion of Jesus, as a pure and spiritual religion, is frequently ob-structed. After all, it is a religion of abstraction, and structure it sometimes a source of mockery and smear-ing at an individual because he only gives us abstrac-tions. Why, men say, this is a practical world; give us something that we can grasp and handle, and apply to use, that we can handle on change, that will become a vehicle to cross the water or the land. Anything that will source us in this way we can believe and true fidel. a vehicle to cross the water or the land. Anything that will serve us in this way, we can believe and trust in. But your abstractions—of what good are they? And here is the blind and sensual state of man. But, my hearers, what is it, after all, that controls these material elements, but abstractions? What is it that governs the earth in her revolution? what is it by which every nature itself preserves its harmony and order, but an invisible force which we cannot see?

more and more painful in proportion as we seek for more and more. For this always is another condition of mere workily good, that the more we have of it, the harder it is to satisfy us. It is not like the draught of water which we take to-day at one hour, and then as did the first. With workily pleasure it is different, in duction to be gratiled the second draught of statisfying us as well to be gratiled the second time with regard to workily pleasure, than it did the first time. While it is solid it to the satisfy you to-more we have of it, the more joyful we are. The difference is great between the two things, the word dauge that the more we have of it, the more joyful we are. The difference is great between the two things, to be more dead. But the spiritual blessedness which more and more painful in proportion as we seek for round about why, and call those impractical men who think that things stand still, because we ourselves are disposed to stand still. Not at all. Abstractions move the world; ideas wear crowns, sway sceptres and draw swords, and principles conquer. There is nothing so immutable as truth, nothing so fluent as error, though

that indicates a good man's heart. And yet the idea is strong—the error is weak—that which is endu-ring is the abstraction; that which is changing is the palpable fact. And the most impractical men are those who call themselves the most practical.

who call themselves the most practical. And here is Christ's truth to-day; so is it balked be-cause men admit what they call a palpable realization of good, something that they can count and haudle, and measure, and weigh; and trust in that rather than in the inward and spiritual reality. The well that is right before them, the well from which old Jacob drank, from which his bildean down and which is marked personal application of it as a practical element of our from which his children drew, and which is marked daily and essential life is a very different thing. And with the hoofs of camels for twelve hundred years, that hence it is that men have to be brought into that con-dition in which they will apprchend the reality and the yold of the application of the truth as it is in Jesus. And much preaching of the vestibule, the preaching of the preaching of the vestibule, the preaching of the vestibule, the preaching of the source find fault with the pulpit costs sacrifice, to speak the truth though it costs mar-pictism, because all of its services are not of the deepest kind of good in the market, behind the counter, that is the good they look for, and not the good that says—let us suffer for the present and trust in the future, let us put by the gainful good of to-day, and look for the blessing of God in the coming time. To do the right though it costs sacrifice, to speak the truth though it costs mar-tyrdom—that they cannot comprehend. They are be-wildered by it, as the woman of Samaria was when Christ offered her living water, instead of that which she came there to draw. And the man who falls back on an abstraction, who lives in a divine realization of on an abstraction, who lives in a divine realization of that which is permanent in the truth of Jesus Christ, he is the fanatic, the hereic, and the infidel of to-day; and the godly and believing are those who, looking to Jacob's well, think there is no other spring of life and

of the pulpit. Not at all. By these linkstrations, by is not merely among those people that we had these concertions which hinder the the things which bring the remarks immediately home to him, a man may be bronght gradually into that con-dition where the more spiritual and evangelical forms of religion can touch him, and not until then. Let us for religion can touch him, and not until then. Let us remember how Christ brought this truth home to men - not by telling them of the strictly spiritual elements of religion, not by speaking to those who heard him as though they were in the profoundest depths of spiritual life; but by speaking to them of elementary religion - in that very statement regarding all life; but by speaking to them of elementary religion - in that very statement regarding all life; but by speaking to them of elementary religion - in that very statement regarding all life; but by speaking to them of elementary religion. The state where the concrete facts of life and nature he made vehicles of his spiritual truth; and gradually, through symbols and patables, did he bring his hearers into the state where the comprehensive elements of his day and of this hour. Our preaching, therefore, is necessarily, a great deal of it, elementary religion of jess to but the material and drinking his blood. They could think concrete, drawing its illustrations from science, from life, from everything that passes, that in some way men life, from everything that passes. That in some way men life, from everything that passes into a state way the provide the of no application of it but the material one; and see-ing him state it so strongly and so carnestly, they fell back from him. And we know that a large branch of the Christian church has found no other interpretation of these words of Christ than the literal one; who teach that we vorily, by some mystic process; eat in the wafer of the mass of the flesh, and drink of the blood of Jesus. And yet what does Jesus Christ say? "The words I speak unto you are the words of eternal life—do not take them in the material shell; it is only in this way that I can speak to you; it is only by some material symbol that I can convey the truth to your hearts and souls; take the truth, and not the sym-bol by which it is expressed." It is true that in pro-portion as you assimilate your spirit to the spirit of

is though ood and hot placed ins footsteps upon every rood of earth; as though his presence were not every-where; as though that were not a saced sleeping-place which was in the heart of the sea, or on the mountain top, or wherever wo may lie; as though God were not always present in every horizon of sunset, in every burst of morning glory, as he was in the burning bus that Moses saw. Oh! they have limited and corrupted that Moses saw. Oh I they have limited and corrupted the spirit of Christianity until even the building is come to be Christianity itself, to many, and all outside of that is regarded as descerated and unsacred. Some-times the religion of Jesus Christ is identified with a particular day—with the first day of the week, and every other day is regarded as secular and profane. And what has been the consequence? Men have crammed and cramped their religion all in a Sunday—in a few hours of the Sunday—in a few hours in the church and regarded their religious service performed, and all the rest of their lives as lying outside of religion, in anything else than religion—in business, in politics, in ordinary transactions—no matter what. Only be decently devout on Sunday, taithful and believing in church, and the rest was to be free altogether from re-ligion. and love. Let it not be a mere formal custom, a mere misorable slag lying on this crater of worldliness. Let Sunday be ever kept within the spirit and cheer-fulness of the religion of Christ. But, at the same time, let not Sunday be the only religious day, and all at first know, when Christ spoke to her of the well of living water. So, I repeat, often in a gross and world be crowded in the few hours which we spend in church. That comes from making one day peculiarly sacred. and his spirit of truth find our obstruction, and that worldly and material conception must be broken up be fore it can have its true power and efficacy in the soul of man. often the case that men come to look upon the corpo-rate bodies of the church as the only places where they can get at the truth as it is in Jesus, through thes hereditary and organized associations, and to regard all outside of them as lax, uncertain, isolated and in-Now let me not be understood for a moment as sym-pathizing with that exclusive spirituality which dis-dains the use of all forms, which would melt all tests down into one common stream of secularity; which would say of the Church, there is no more in it than there is anywhere else. I have no such feeling as that. I do believe that in a church of God there are sugges-tions which steal upon us, and elevate us more than, perhaps, anywhere else. I have already told you what I thought was sacred about the Sabbath. I believe in the Church; in the communion of Christians—heart to heart and face to face, there is a protical neuron which what is it that lies behind the workman's hammer, and the merchant's trade, and the farmer's labor, and the orator's speech, and everything that moves men in the world, but abstractions? things that we cannot see? Men boast of being practical men, who confine them-selves simply to hard, visible, tangible realities, in a

ons, and observances, it will help you-that is all rell. So it will help you; you are not spiritual enough to be free from these associations; you cannot stand alone out of them. But, on the other hand, when you say — Only in the builded Church which has been conscora-- Unity in the builded Church which has been conserv-ted to God, only upon the first day of the week which has peculiar reverence, only in the outward, visible Church, can you find God's truth—then 1 say, you are making a Jacob's well of it, confluing in a limited and marrow space that which God sends into all souls. It is the exclusiveness of the thing that is peak against. These are the means, not the ends. Preach-ing, praying, the church—they are means to bring the truth of Christ into the souls of men. And the truth of Christ in the souls of men is the great end, after all. its laden ships. So man is greater than the church; the soul is higher than the church—not the soul for the church, but the church for the soul. And whenever the soul is brought into communion with Christ, and this divine life comes with it, the end of all is reached. But it is the formal and material conception of the truth that reverses this; and that formal and material con-ception of, the religion of Jesus Christ is often met in

And let me say, still further, that while we thus find the suggestions of the spiritual and inward nature of true religion, and of the truth as it is in Jesus, we also find the suggestions of the superitual and investigations. find the suggestions of the truth as it is in Josus, we also find the suggestions of the authority upon which that truth is to be received. I reflect, we have seen what the religion of Jesus is. It is not the form—it is the spirit of love in the soul. We now have the suggesspirit of love in the soli. We now nove the sugges-tions of the authority upon which that spirit of love is to be received. Jacob and Jacob's well were in the mind of the woman of Samaria, when Christ spake to her of the living water. She knew of no other source of living water than that before her, which was so of hving water than that before her, which was so dom, its Universallst love, its Presbyterian assertions shallow and so far down. And she thought of no one who could be greater than that father Jacob, who gave that well. How common it is, when any one professes a trath, to bring against him an array of venerable names! How often, when a man utters something which to him is true—which has been inwrought in his soul—which is the fruit of prayer and eruest convio-tion—how often the world says to him, "You are stand. In gout against some of the greatest and best me whol so near to tho human soul, that be alone is the medium soul-which is the fruit of prayer and earnest convic-tion-how often the world says to him, "You are stand-ing out against some of the greatest and best men who have ever lived. Here is a long array of names—look at them i—holy, pure, gentle, learned 1 Do you pre-sume to set up your little thought against such an array as that?'' How often is it said of a sect or a denomi-nation, "Why, look how small they are—how comparatively recent their statements and professions are-and see how vast an array is brought against them.' How often those who are called upon to defend what for the sake of distinction, and not arrogance, I trust, we call the more liberal faith, are secured, and charged in this way of being comparatively small, and having a great majority against them. But it is not the size of a thing that indicates its efficacy; it is not the most of a thing that indicates its efficacy; it is not the most bulky thing that is the most pure; it is not that which is largest, and occupies the most space, that does the most work. Thought is invisible—is pushed in a small compass. It is the having the truth, and not the mem-bers merely, that is to be regarded. We know by the way in which God works, that that which is compara-tively more recent in its form of utterance—that which assumes a higher statement in its proposition—is more likely to be true than that which has gone before it. Truth is new, as well as old. Truth has new forms; and where you find a new statement, an earnest state-ment, you may reckon that, by the law of progress, it and where you find a new statement, an earnest state-ment, you may reckon that, by the law of progress, it is more likely to be a correct statement than that which has been repeated for ages by the lips of tradi-tion. Therefore, there is very little force in this com-mon babble, Art thou greater than our father Jacob was?--than those who have gone before ?--more wise and philosophical--more thoroughly developed ? It is worthy of consideration, to be sure, when a man undertakes to utter a truth that opposes the com-mon convictions of human nature, he should ask him-self, am I sure it is true ?-- and then--- is this time ex-

mon convictions of human nature, he should ask him, self, am I sure it is true?—and then—is this time ex-actly fitted to utter it? is this the way in which to the time is and it is the religion of Christ is good for your own souls, it is good for others. And, therefore, "freely as ye have e it? and do I know that I have

cateless and indifferent? You do not take a man's opinion, unless you know upon what it is founded, in regard to a dolar bil; in regard to a political state-ment, if it differs from your preconceived notions. Even science you want verified to you by some sort of experiment. And yet you will take the opinions of another for your religious belief; that which bears upon your soul's everlasting destiny you will take from cus-tom and tradition. Now in a true state, with the true religion of Jeaus Christ in the heart of man, it bé-comes our own trust; we have communion with him. The consciouness of religion, my friends, is believing in Jeaus, not believing about Jesus. If it was believ-ing about Jesus, perhaps tradition would do. I could It is the exclusiveness of the thing that I speak against. These are the means, not the ends. Preach-ing, praying, the church—they are means to bring the truth of Christ into the souls of men. And the truth of Christ in the souls of men is the great end, after all. And when a man attains to that, he stands in a posi-tion higher than the building, the day, or church or ganization. Peace, joy, rejoicing in the Holy Ghost— this is the great thing for a man to attain to, for a man to find. And, I repeat, whenever he reaches that, the Sabbath. Christ says the Sabbath was made for man, not man for the Sabbath. The soul is greater than the Sabbath, because it can love God, recognize him, obey him and his requirements; not greater to violate the mortal nature than the Sabbath. The scul of man is greater than a building; God breathed the breath of life into this bodily tabernacle; he gave this mysterious power of conception, aspiration and action, which we call the haman soul. The poorest beggar that valks the street, is greater than clossal New York, with all its anchitectural grandeur, and its crowded marts, and its laden ships. So man is greater than the church: that to do with the divine life in Christ? What has mere opinion about many things to do with that? I do not say that opinions are unimportant, but they are also mere vehicles. The end is the believing in Jesus, the coming to him first hand, as to a well, to draw that divine consciousness of grace in your soul that you cannot get from any other man. And re-member that just in proportion as we come near to Christ, we do not create diversity, but unity. For in coming not to opinions about Jesus, but to Jesus him-self, we come together. And there is the only source coming not to opticize alternary, but unity. For m coming not to opticize alternary, but to less a him-self, we come together. And there is the only source of optical for the Christian Church. Let optinions be ventilated, and forms of examining and finding out the truth be discussed. But, after all, the church comes the truth be discussed. But, alter all, the church comes together around the bleeding heart of Jesus, as the first church did in the upper room at Jerusalem. It was not opinions about his character—It was not schemes of salvation set forth in theological dogmas that bound those twelve together, but the central Christ himself. And the great church that streamed out from that little nucleus through all ages, and in all lands, that great church with its Roman Catholic com-plexity and its Quaker simplicity, its Unitarian free-dom, its Universalist love, its Presbyterian assertions

so near to the human soul, that he alone is the medium of the father; that the poorest and the obscurest has this way of access, and this divine right. He partook of the cup of sorrow, he wept with those who wept, of the cup of sorrow, he wept with those who wept, he lived and died himself, and to him can come all

he lived and died bimself, and to him can come all who need his help. He stands close to all the hearts of poor, suffering, bleeding, tempted, dying humanity. But no church, no creed, no symbol, between any man and Christ Jesus. He alone, filled with human ex-perience, can fill all souls with his divine love. Christ's religion is its own proof; not to thumb over great books of divinity, and to read over the great array of evidences of Christianity. but to know what it has done for your own soul, what wants it has met, what desires it has quickened, what ideals it has created, what sorrows it has comforted, what hopes it has opened up to us, what an immortality it has made. created. what sorrows it has comforted, what hopes it has opened up to us, what an immortality it has made real, what a God it is made present to us—to know bat is the proof of Christianity; and if you have not that, all the subtle reasoning in the world will not con-vince you. But to know that Christ's religion is true, to know it in the wants of your own soul, to know it as a well of water springing up into everlasting life— that is my faith, beyond all dogmas, and all creeds. It is that which comes with so much of joy and peace to the individual soul. And, therefore, in calling upon you to-day to make your contributions to this mission-ary movement, I do it because I verily believe that is a better form of spiritual religion—not because it is a better form of spiritual religion—not because it is mere opinion, but because by bringing you nearer to the love of God it makes God more real to your souls; because it makes Christ as the representative of God more authentic to you; because it brings man into a freer, truer, and nearer communion with God. And

now

now. Nay, my hearers, what is so much needed at this very hour as a clear comprehension of the spiritual character of the religion of Jesus, of its inwardness, of its nearness to the human soul? The religion of Jesus encounters conceptions in the mind and in the soul of man which stand in the way of its acceptance and its complete operation. It meets these concep-tions in two very different classes of men, perhaps in men of a very gross and worldly nature, and men of deep religious convictions. It is often prevented, I say, by the grossest material conceptions, while the innate pulse of spiritual sympathy keeps fainty beat-ing, even in the soul of the most worldly and sensual man. So how many are the great principles of the Gospel nothing more than unrealities and abstractions on the one hand, or facts of exclusive forms on the other. Go to the man absorbed in this world of time and sense, and tell him of the peace of believing, of the joy of faith, of the satisfaction of love, of the beauty of holiness, and you talk to him of dreams and of shadows. He knows nothing of these things in himself; and, therefore, your words have no meaning for him. You talk to him, as it were, in a foreign dia-lect, and there are hardly any corresponding ideas in his experience which can furnish you with terms for the translation of joy, beauty, and God. He knows only of these things in earthly and sensuous forms. This well of joy, found by the wayside, hardened and beaten by so many feet of wayside, every day, common blies, this well of earthly pleasures, of gain, or of am-bition, is all the source of good that he knows any-thing about. Alast the well is indeed often very deep; it is hard; to draw from it requires the labor and the effort which an exhausted, a weary, and troubled soul has not to give. Very often we find it very deep to draw our pleasure and our satisfaction from these earthly sources. And yet how many limit their con-ceptions of good to this! How many are there, to whom the uterances of religion prove very vague, dim uterances, snatches of music that fly unregarded through the air, whispers of the summer wind that through the air, whispers of the summer wind that wander where they will, and exert no life or reality in their souls. And they find, too, that drinking of these wells, carthly, limited, material as they are, that they thirst again with the same old, dry, parched, feverish thirst, for that is the everlasting condition with which man possesses earthly good. However blessed it might be in itself for the time being, how-ever lawfal a transient pleasure may be, however right a temporary pursuit, it is the everlasting condition of worldly things. I repeat, that when we partake of them we thirst again, and must often go thither to draw. For there is nothing in the nature of man draw. For there is nothing in the nature of man which corresponds to these alone. There is that in the nature of man, on the other hand, which these cannot fill and which they cannot satisfy. And it is a blessed truth of God, it is a blessed fact to realize, blessed truth of God, it is a blessed het to realize, that, though, after all; we may partake often, though it may be lawful in its transientness, though it may be right for the moment, we cannot be satisfied, but we thirst again. While that which Christ has to give to thirst again. While that which Christ has to give to the soul of man, and of which he spoke to the woman of Samaria, causes us never to thirst in the painful, exhaustive sense of the term. The moment we feel the want we have the supply. It is the glory of spir-itual truth; it is the glory of inward life, and peace, and righteousness, that with ever enlarging capacity there is an ever enlarging abundance, and as we crave more the more comes to us. While I momest with more the more comes to us. While, I repeat, with fevered, dry, parched lips, men lle around this old, mossy brink of worldly pleasure, these crumbling curb-stones of human graves, and again and again come to lap there of that which cannot fill and which

never can satisfy. And vet. it is the only conception of good, of beauty, of blessedness, which too many have. The well'is-deep, and the supply, when they get at it, is often shallow, and the effort which we must make, becomes

correctly and hor setty come to these who hold to the traditional forms of religious truth have any actual realization of thes things within their own souls? Men go by imitation You see one sheep go over a fence, and you will see a hundred follow immediately after. You see a crowd of men come out of a car or ferry-boat, and another crowd will immediately step into their places. And so a common statement of the truth may have been re-ceived by hundreds and thousands of men, and yot brought home to their own consciousness, never brought home to their own convictions, never made their truth, only their father Jacob's truth, the truth of some venerated men gone by. And you sometimes find men of great intellect, men of high standing in he social world, men of letters and science quoted a advocates of a certain kind of religion, as a great tri-umph. It is said that such and such a man believes in It; but that does not prove the truth of the thing. Men of letters, men of intellect, men of political pow-er, are not the men who know much about religion; they have taken their religion upon trust-taken if from their father Jacob in a traditional way. And with all their intellect, and all their skill in other things, they may be no authority for the simple sou who knows why it believes, and is forced to its convic alon by its own carnest consciousness and experience. Each man must be true to his own soul, to the authori ty of Jesus Christ that comes to his own soul, and not

ty of Jesus Christ that comes to his own soul, and not be affected by the consideration that others, a large majority, differ from him in views. I spoke the other day, and 1 speak again, of the dan-gers that are inherent in this matter. There is danger when a man says, "I will follow that which to me is truth, that which comes as the divine word to my soul"—I say there is the evil that men may become fanatical; they may mistake false voices for true ones; there is that dancer. But where is there a blocking there is that danger. But where is there a blessing without danger? The greatest blessings, by a mysteri-ous law, involve the greatest dangers. But yet in the last analysis there is nothing for a man to do, but to trust to his own convictions, and not to the convictrust to his own convictions, and not to the convic-tions of others. The moment you say you will not trust your own convictions, but will take the convic-tions of those round about you, then I would like to know why a man would not be a Buddhist or a Brah-min? The moment a man says. "I will not believe so and so, for I must go with the majority"-then he would be, not a Presbyterian, or a Roman Catholic, but a Buddhist, for I believe they have a majority among the religious believers in the world; and in the track of the majority he will go to any extreme and be How so is now would not be a Buddhist or a Brahmin? The moment a man says. "I will not believe so and so, for I must go with the majority"—then he would be, not a Presbyterian, or a Roman Catholic, but a Buddhist, for I believe they have a majority among the religious believers in the world; and in the track of the majority he will go to any extreme and betrack of the majority is and that is, that he is true to Jesus Christ; for there is one thing for a man to feel sure of, and that is, that he is true to Jesus Christ; for there is one greater than Jacob near to us? . Why true to him more than to any other individual?"—I will tell you why: I find that all other veachers are limited and defective. I find that all other veachers are limited and defective. I find that they were out in time and are exhausted by expreience; as we go on we begin soon to find more errors and faults in them. Therefore, we cannot take them. But they were out in the son to find more errors and faults in them. Therefore, we cannot take them. But they were to thing, to more than go ard ered, will the heart of man. Therefore, we cannot take them. But they were to thing to the couples son to find a power to apply to the religion has a splrit and a power to apply to the heart of man. I find emoty buddless. that his religion has a spirit and a power to a the heart of man. I find something in this bounces that I cannot exhaust, that my intellect d ness that I cannot exhaust, that my intellect a pierce, that my experience does not make ar mockery to me. And, therefore, in the bound and excellence of Christ's life and presence. I fin which makes him differ from all other teachers, take him for my guide with fall trust and confi as I can no other teacher. And even though may come to me with his teachings, one greated Jacob is here, one said truly to be the head church, and one for whom the church works to

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Vermont Convention.

Vermont Convention. The next Quarterly Spiritualist Convention will be holden at Rockingham Centre, on Saturday and Sunday, the 10th and 11th of Docember, 1850. Arrangements have been made with the Rutland and Burlington Rallrond Company to carry those who wish to attend the Convention for fare one way. Quarterly Conventions, of which this is one, have been es-tablished by Spiritualists, in Vermiont, and it is hoped that our friends, both in and out of the State, will encourage them by their presence and hearty co-operation. Mediums and Speakers, from this or adjoining States, are aspecially invited to be present. NEWMAN WREER, CHARLES WALKER L

NEWMAN WREEKS, CHARLES WALKEE. Com. BAM'L B. NICHOLS, A. E. SIMMONS.

OBITUARY.

Dirtuarty. Died, on Saturday, Nov, 12th, after a lingoring illness, Mr. SAMUEL REED, of Robury, Mass. aged 75 years, 3 months. Patiently, calmly, and resignedly he bore his lingering ill-ness, sustained by an unwavering faith in God, "who doeth all things well," and the glorious hope of a happy, progres-sive immortality beyond. For five years past he has enjoyed the happinces of a belief in the truths and heautiful philoso-phy of spirit communion. Our hearts are heavy and sad at parting with his kind and loving society in the mortal. Yed, thank God, in this cup of sorrow is ningied a sweet and rich draught of Joy, bolloving he is not dead, but passed, a little before us, from the evening vale of corrow, pain and disso-lution, to the bright morning-sphere of peace, health and yout eternal.

Yes, to spirit realms immortal. Passed pencefully through death's portal, To the blessed angel-goal.

And we know his spirit, deathless, Will oft return to cheer, Though his clay be cold and breathless, Loved ones in mortal-sphere. S. W. R.

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