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NO. 17.

THE SERMONS

Of Reva HENRY WARD BEECHER and EDWIN H. THIRD PAGE-Rev. Dr. Chapin's Sermon. RIGHTH PAGE-ROY, H. W. Beocher's Sermon.

For the Banner of Light.

# ADOLPH:

THE POWER OF CONSCIENCE.

Translated from the German of Frank Hoffman, die 12 to BY CORA WILBURN.

(CONCLUDED.)

Adolph, alone with the wounded Indian, sat down by his bed; and did all he could to alleviate his sufferings. But little could be done for him. He called incessantly for water; the burning thirst seemed to oppress him; but gradually he ceased to complain of the pain of his wound.

A couple of hours passed on. For awhile the Indian lay quiet and with closed eyes; he breathed painfully. and a cold perspiration covered his brow. Adolph thought he was asleep; but, suddenly, he opened his eyes, looked wildly around, and sought to raise him-Bolf. He fell, mosningly, back. Adolph sustained his head, and endeavored to arrange his bed more comfortably.

"I thank you, senor," he whispered. "You are very kind to the poor, despised Indian."

"It is my duty," replied the sympathizing watcher,

"and I do it gladly; you need not thank me for it." Good, good | And yet you shall see that an Indian

can be grateful. Are we alone?" ... We are: you know my man, Gottfried, has left us,

to go for a physician ?" It is too late-death is nearing my heart-I must hasten. Go and see that no one is prowling near. No other ear must lieten to what I have to say. Go. I im-

plore you I go quickly—there is urgent need of haste!" Adolph obeyed his impatient entreaties; he left the hat, and looked all around him; no human being wein sight. He returned and told the Indian so.

"That is well. Now sit down; place your car to my month, and do not lose one syllable of what I whisper to you. Write down the words: Vallede Dies-a grove of mahogany trees—a gien to the north—entrance to the rook at the right! Have you written ?-write, write it, that you may not forget it-write it I say !"

... But wherefore ?'' demanded Adolph. "Oh, write it down I write it quickly ! I have not much time-my strength is all departing-write, before

The young man drew his memorandum-book from his pocket, and wrote down the words. Valle de Diosgrave of mahogany trees-glen to the north-entrance to the rock at the right. "I have written as you told me," he said, and read it aloud.

"That is right," said the Indian, and a gleam of listen further. The valley de Dior is distant two hoprs' ride from here. To reach it you must go west-ward. There is no path, but you will know the spot by a mass of rock, on the summit of which arises a weather beaten wooden cross. You must descend the hoprs' ride from here. To reach it you must go westweather beaten wooden cross. You must descend the rocks, and follow to the north, until you reach a grove of mahogany trees. You cannot full-it is the only grove in the valley. Five hundred paces from these wealth. Enough; I can speak no more. Remember | wealth, to be dispelled on awakening. the picture of the sun - seven hundred paces - the stream - Valle de Dios !-oh, oh, oh !"

The effort had exhausted his remaining strength; his thoughts grew confused; he fell back, with deep antiering imprinted on his countenance; he grouned of such a place as the Valle de Dios. They had never several times, then relapsed into unconsciousness beard of it, and knew not that such a valley existed. Adolph, almost stunned by the bewildering communication that opened so glorious a vista into the future. yet left nothing undone that could administer to the of its existence, if indeed such a place there was, save wants of the wretched man. He used every emort in the fevered phantasy of poor Alonzo. And yet, within his means to recall him to life; he sprinkled his whenever he looked at his memorandum, he saw the face with water, poured water into his holf-opened lips, spot so clearly indicated; and then he remembered his chased his hands and feet, and finally succeeded so well conversation with the stranger at the lan in Pasco. that the sufferer once more opened his eyes.

to find himself yet alive.

"I hope you will be restored—that you will escape not bring himself to accept of its reality. death." said Adolph. "No, no-my fate is scaled!" replied the Indian, in

yours." "But I must be dreaming!" said the astonished youth. ; "I have been told that an Indian never reveals two allotted to his own use, which was obserfully the source of his riches to a white man."

"It is so," replied Alonzo; "but you have been expectation, he pursued his way. kind to me; you took my part against the treachery of the white man; you took my part, and sought to save started long before daybreak. The indian's grave was my life; you left your companions, to render me assist undisturbed. Once more, he took the memorandum ance; you have been a brother to me. Alonzo is the from his pocket and read the words inscribed there. last of his family; he has no brother, no sister, no relations who should inherit his secret. He had determined it should go to the grave with him; but you try, at all events, to find it." came. Alonzo is grateful; be gives you his riches; you shall be his heir. Promise me only one thing- path, and he rode thus for an hour and a half over a do not let my body become the prey of wild beastspromise me this !"

will use his art to restore your ficeting strength."

With a faint smile, the Indian shock his head. "No. no," he whispered, "it cannot be; I am a dead man. OHAPIN are reported for us by the best Phonographers of But you-you now know my secret; will you forsake New York, and published vorbatim every week in this paper. me ? Will you seek the cave, and leave me here to die alone, to be devoured by wild beasts?"

"Oh, no! I will not leave you; be calm, I entreat you." soothed Adolph, taking the cold, nerveless hand. ·I am no promise breaker; I shall not forsake you. Fear not: I remain with you."

A grateful look was the poor Indian's reply. He closed his eyes and lay quietly awhile. Adolph moved not from his bedside, and relinquished not his hand. A sudden shudder passed over the frame of the sufferer; be opened his eyes, and beholding Adolph's pitying face, a smile passed over his own, a sigh escaped his lips, a elight pressure of the hand, and he again lost consciousness. As before, Adolph made every effort to restore him, but all was in vain; the Indian awake not from this swoon.

The young man was still occupied in his humane offorts, when the sound of hoofs was heard, and soon after, Gottfried, accompanied by a physician, entered the room.

"God be thanked!" cried Adolph. "Please, basten, senor—the wounded man has fainted."

The physician went to the bed, and bent over the Indian. "I have come too late," he said. "This is no swoon, it is death ! There could have been nothing done to save him; this wound was a mortal one."

"Poor Alonzo!" sighed Adolph. "But the murderer must not escape bis punishment! I will return with you to Pasco."

Who is the murderer?" inquired the physician. A gambler, and villain I they call him Don Guer-

"He? oh, then you need not trouble yourself any further," replied the questioner. "He has fled beyond the reach of justice, and will take heed not to return to Paseo. He has gone to Chill, or to some other country, where he is unknown and can feel safe. So spare yourself the trouble, young sir; but if you desire it. I will state the case to the authorities; but I know they will not take pains regarding the death of a miserable Indian."

"It is a sad state of things, when crime has so much license in a country," said Adolph, with a deep sigh. "It is end," responded the physician. "But I believe that every crime punishes itself. I have always observed that the divine retribution has reached the transgressor whenever human justice failed to exercise its power. Soon or late, it will reach the murderer; and the ball or the dagger of the gamester will reach him; even as his treacherous weapon killed the poor Indian before

us. Travel on in peace, senor! nothing can be done

here, save to trust in the justice of God." The good physician was liberally rewarded for his time and trouble, and as he returned to town, Gottfried was about to urge bis leader to continue their fourney, but Adolph motioned him to remain. They both dug a grave healde the hot, and with an inward prayer, con signed the body of the Indian to it, and covering it well, placed thereon large stones and rolled several pieces of the rock upon it, to secure it from the aggressions of the wild beasts abounding in that region. satisfaction passed over his swarthy face. "And now When this last duty of gratitude had been fulfilled Adolph was ready to depart. He and Gottfried mount

> CHAPTER VII. THE TREASURE.

Although burning with impatience to convince himthere is a ridge of rocks; a little stream winds among self of the truthfulness of the dying Indian's statethem. You follow the course of this stream until you ments, Adolph was compelled for several weeks to hope reach a cave, to the right of the stream; the entrance and fear alternately, without taking a stop to seek the is difficult to find, for it is overgrown with bushes. It indicated place. There was so much to put in order, is seven hundred paces from the beginning of the to arrange; so much work to superintend, that it took stream. You must count and search. When you have all his time, and all his strength, to attend to the busifound the entrance to the cave you must creep through ness in Vomeras. He had scarcely the necessary time the narrow opening. The cave receives light from for repose, and the journey he meditated would be one above. You then turn to the left. Ten paces from the of several days. Strange to say, as time passed on, he entrance you will find a picture of the sun, hown out lost his faith in the communication of the Indian; he upon the solid stone-that is the place. In a cleft you began to doubt whether the secret confided to him was will find a crowbar; turn it in the cleft; it will give not the mere raving of delirium. It almost appeared way, and you will find the source whence I derive my | to him as if it were a dream, that promised boundless

> .. Alenze was mortally wounded, he suffered from fevery and all that he has told me, is probably a fevered hallucination," said Adolph to himself.

Yet one day he inquired of the miners if they knew This renewed his doubts; the workers in the mines. acquainted with that region, surely would have known Hope and doubt alternately claimed possession of his "Not yet released!" he whispered, as if astonished feelings, but doubt predominated; for the promised treasure was of so vast, so fabulous a nature, he could

At length there came a time that renewed the hope, and afforded the opportunity so anxiously desired. a low voice. "Do not forgot what I have told you. I Adolph received the order to go to Pasco to conclude mean well with you. You will find treasures enough some necessary business arrangements for the mines. to last you a life time -to give you wealth for you and The road led almost to Alonzo's but, and Adolph determined to make at least one effort to find the valley. He requested, therefore, permission to have a day or granted; and so, despite of himself, full of hope and

Before noon he had reached Alenzo's but, for he had

"Well," said be, "the information is plain enough the question is, whether such a place exists. I will

He urged on his mule to the westward; there was no hilly country, looking ont for every prominent rock and the wooden cross, indicated in the directions. He I promise, and shall keep my word, so help me saw only barren moors, rough bills, and rocky deflies, God I" said Adolph, solemnly. ... If die you must, you The mule appeared to weary of the rough, stony road; can die in peace | But I still hope for your recovery; his pace elackened, and at length the animal stood still Cottified will soon return with the physician, and he and shook his head, as if refusing to proceed any further in that direction.

"Perhaps you are wiser than I. good mule," said Adolph, as he softly strokéd the creature's neck. "But gone so far, it will not make much difference for a half feelings. Feebly and gaspingly he cried: hour more. Come, my good beast, forward! One half hour more, and we shall have certainty. Come on, my good mule, come on !"

The animal, thus urged, obeyed, and continued on ils way. Adolph, from time to time, looked at his to the hidden mine. The hand of time moved on, but

no such valley met his oye.
"Five minutes more!" said Adolph. "If I meet with nothing then, we turn back. I have allowed myself to be deluded long enough."

Five minutes longer! but, to make the best use of his time, he urged the mule on to a quicker pace. The ng the summit, suddenly planted his fore feet resolutely together, and stood motionless. Adolph uttered more. In a few hours he had accumulated a goodly

He saw the rock in the distance, the weoden cross upon its summit. He could no longer doubt; he had found the valley, even before the expiration of the allotted five minutes.

"So poor Alonzo spoke the trath," he cried. "The of the place weighed it, and paid for its full value. rock, the cross is found, the valley is before me; but shall I find the way to the cave?"

Adolph had almost given up all hope of over finding the valley. Great and pleasurable was therefore his surprise on finding it stretching before him; lovely and blooming as an oasis in the desert it spread from north to south; and like a silver thread a stream woned in its midst. Green flolds and blooming hedges formed the banks, and rocky walls enclosed it. In the distance he thought he saw a grove-his heart beat wildly, his head grew dizzy-could it be the grove of mahogany trees the Indian had spoken of? So far, all was realized; it was no dream. He dared to hope, to find the glen, the cave, the wealth therein; the treasures that would restore peace and competence to the beloved ones at home!

Adolph spent several moments to recover from his Remembering the advice of Alonzo, he rode in a northerly direction; and in half an hour he reached the grove. One glance convinced him; it was the indicated place.

vershadowed his triumphant joy. What if Alonzo has of his body. The Indians are a counting race; it is not | duty bound him. Impossible."

Then he remembered the fervent gratitude of Alonzo. could not so dissemble ! he was candid and truthful. I will continue the search."

and pursued his further investigations on foot. No human being was in sight; and he counted the paces as be their usual work. His face was absolutely radiant with went on. He walked thus until he reached the desig. Joy, as he saluted mother and daughter. nated glen.

"I have nothing else to do now, than to follow the stream, and count seven hundred paces, in order to take some recreation, madame. You need not work so find the cave." said Adolph, as he passed quickly on.

At the end of his counted walk he paused and looked | ger brought you Adolph's carnings. ound him. To the right was a huge rocky wall, covno opening. But Adolph would not permit his hopes to sink, and he sought dillgently. With the sharp giance of a falcon he scarched amid the bushes, and at length found a place somewhat less densely covered; in a few moments he found a sort of path amid the bushes, and, following it, he stood before the entrance of the cave, at which aspect he could not retain an exclamation of the deepest joy. Without a moment's reficction, he threw himself upon the ground, and crept the interior without much difficulty; it was sufficiently lighted from above to render all objects visible. Adolph ery of delighted surprise. But little remained to be Elbe." done; to seek for the cleft in the rock and the iron crowbar. One moment, and he held it in his hand. and strength were capable of-the rock gave way, a ly accommpany him with Emma; so she yielded the brough, when he suddenly stood as one paralyzed! aterrupted in his labor by a low, mocking laugh from

"I am betrayed," he murmured. Again the mocking laugh resounded. Adolph sum noned all his resolution, and, taking up the only

He saw no one; carefully crept through the entrance, and carefully looked around. "If it is a wanderer," he said, "honestly passing by, I will share with him; but if it is a robber, I will defend my property with my

life, for it has been given to me by Alonzo." He still saw no one, and heard no footsteps. "He is oncealed in the bushes," whispered prudence. Suddenly, and quite near him, sounded the ringing, sarastio laughter. He drew back in alarm.

"Who laughs there?", No one to be seen! At last he broke into hearty aughter himself. . Fool that I was, to be so fright

ned," he said. "It is only a bird." It was indeed a small parrot that had uttered that shrill laugh. As Adolph discovered him, he was in the

ered, he spread his variegated wings and flow away. Our adventurer quietly returned to the cave. He found everything as he had left it; he pressed reigned. He saw glimmering objects scattered upon deep sigh, she said: the ground; he soized upon the one nearest to bim, and

He was now utterly overcome; be panted for breath, and leaned against the stony wall, that he might not we must sometime take this road; and, as we have slak to the ground, overwhelmed by his tumultuous

> "Oh, God, my mother! She is saved; she is no longer threatened with poverty and trouble! God, I thank thee for being the instrument of thy grace!"

It took him some time to recover himself. When somewhat calmed from his joyous excitement, he rewatch and then looked around for the valley that led traced his way into the open air. He gathered an armful of dry sticks, and returning to the grotte, he piled them together and set them on fire. By the vivid light thus obtained, he could see the extent of his treasure. He found imbedded in the rock, a vein of solid silver of astounding thickness. An axe lay there, which had probably been used to how off pieces of the precious metal. A quantity of pieces lay upon the ground, as patient animal passed swifty up a steep hill, and reach. If they were so many pebbles. 'Adolph gathered them carefully, and then proceeded to provide himself with a loud cry of joyful surprised the reins fell from his portion of the ore, and wrapping it up, and putting hands, and with brightening eyes he gazed upon the some of the pieces in his pooket, he closed the aperscene before him, upon the valley spreading beneath ture, concealed the crow in its usual place, and left the spot.

> He found his faithful mule where he had left it. He mounted, and pursued his way to Pasco. When he reached the town, he went into a jeweler's shop and offered one of his pieces of silver for sale. The owner

"This silver is good and pure," he said. "If you can bring me more, you will always find a purchasor

here. I presume you have discovered a mine?" "I have, sir," replied Adolph; "and here, if you will buy ellver, I have more."

The jeweler was amazed. That must be a splendid velo, that yields such ore," he said. "I wish that you will continue to find

plenty such." "I shall find enough for my needs. I doubt not."

said Adolph. And he took his money and departed. His pulses beat, his heart throbbed with joy. His most fervent, holiest wish was realized. "Oh, my

mother," he said in his heart, "this is the fruit of thy tears and prayers; for I am unworthy of such blessings (" Adolph completed the business required of him in loyful surprise. Billi dizzy with hope and expectation, Paseo, and returned happy and contented, to Vomehe led his mule down the stody side of the hill, and then ras, without another visit to his silver mine. It was mounting again, sped swiftly scross the blooming fields. enough for him that he had found it; and having

proved by his own experience the mighty power that conscience exercises, he was now too conscientious to endanger the interests of his employers by any negli-"Found! found!" he cried. But a sudden doubt gence or self-interest on his part. He had engaged bis services for a year, and he fulfilled every duty that was descived me?" he murmured; "telling me of treasures required of him, remaining at his post like a brave solin order to ensure my attendance, the careful interment | dier, moving not from the spet to which honor and ۰ A beautiful summer morning shed the fullness of its

gardens were musical with the song of birds. The same Herr Freising who the year before had so stornly Adolph dismounted, and fastened his beast to a tree, turned away from his suppliant clerk, now entered the room in which Madame Brackenberg and Emma sat at

.. Always at work, always so industrious (" he said gleefully rubbing his hands, "You must for this time hard, capecially since the time the good Captain Ren-

.. It does no harm to be industrious, cousin." replied ered with thick bush and mosses, that seemed to reveal the lady; "beside, that money belongs to Adolph, and not a shilling of it shall be touched by mo. Thanks be to God, we earn what we need, and Adolph may some time use the money to better advantage than we can I am contented and happy to know, by the captain's report, that he has reformed, and has become a good and honorable man."

"Yes, God knows he ist" said Herr Freising, heartily. "I have heard of him this morning, and the news is glorious! The Messra, Bache & Company cannot sufthrough the narrow entrance. He succeeded in gaining | ficiently praise him. And for that reason, I do not want you to sit so quietly here to-day. The morning is so beautiful, the sunshine is so cheering, the heavens sought with tremulous haste for the picture of the Sun, | so blue, you must take a walk with me. I will take f which Alonzo had spoken; and when he beheld it, no denial. Quick, Miss Emma, get your bonnet and in the very spot he had designated, he uttered a new shawl-we will take a stroll along the banks of the

The mother healtated on account of the accumulated work, but Herr Freising threatened silence upon the He placed it in the cleft, used all the efforts his youth good news received that day, if she did not immediatewide aperture was disclosed. He was about to press contested point, and they left the house. They passed out of the city, toward the banks of the Elbe, further His arms fell to his side, the instrument fell from his and further, until they stood before the pleasant house hand, deathly pallor overspread his face. He had been and garden once owned by the widow. Madame Brack. enberg shook her head, and said, sadly: "You should not have brought mo here, cousin; the

sight of this place awakens painful recollections." "Pooh, pooh! I mean to take you still further; 1 shall take you into the house and through the garden." weapon at his disposal, hastened to the entrance of the said Herr Freising, as he opened the gate and urged his lingering companions to enter. "So," he continued. now think yourselves at home, and try to forget all that occurred since then and now. Take heart. cousin! enjoy the present. It is so beautiful here. it makes one forget everything else. Courage, couragemy cousin! Do you not find the garden greatly improved?"

"Very much so," replied Madame Brackenberg. "The present owner has added many improvements; and our dear little house looks fresher than ever. Well, he is a tich man, and can afford it."

"Yes, yes, he can afford it," said Herr Freising, with a peculiar and meaning smile. "But look well around you; you will find many things that will please you."

Mother and daughter walked up and down the garden; and were much pleased with all they beheld. act of repeating it; and when he found himself discov. The familiar trees, bushes and flowers, appeared to greet them like trusty friends, met with after a long parting. A thousand recollections were awakened. and all were so sweet and lovely, their thoughts gladly through the opening he had found, and beheld himself lingered upon them. But, as they approached the in a sort of cavern, in which an uncertain twilight house, the brow of the mother clouded, and with the

"Yes, then-then all was hopeful and cheering; but returned to the daylight; he held a heavy bar of silver | now\_ah ! with this little property. I have lost much of the joy of my life. The melanchely thoughts re-

turn-let us go, cousin; let us not enter the house; I fear I am not strong enough to retain my self-posses-

"But, how is it, cousin, if the house and garden again belonged to you?" said Herr Freising, with a triumphant smile. "To me? Oh, my God! what did you say?" cager-

ly inquired the mother. "I entreat you not to mock me-I cannot bear it l" "I am not macking you, my dear, good consin," he

replied. "A friend of yours has made you a present of it, or rather has returned it to you." "A friend-present-returned? Surely I am dreaming!" said the bewildered mother. "What friend

would do this? You are jesting with me. Come, Emma, we will go." "You do not leave the spot !" cried Herr Freising. 'Take heart! be strong and steadfast! You shall see

this friend-he is close by-his name is Adolph-and there-look there! there he is bimself!" Breathless and delighted, he stepped aside. A young man stepped from the house, with radiant countenance and for-illumined eye: with outstratched

arms he approached, and fell at his mother's feet. "Mother-dearest, best beloved mother!" he cried. in a voice that trembled with emotion. "Your son. your repentant son, has returned! Your blessing and the blessing of God has rested upon him. I can pay the heavy debt incurred; house, garden and all are

yours again !" The mother went: Emma cried aloud for joy-all three minuled their tears, and sobbed in each other's arms. It is impossible to describe such a meeting: thepen cannot pourtray it: Its blessedness and beauty can

only be felt and understood by the sympathizing heart. "And, how, my dear son," somewhat later inquired. the mother, when the first stormy joy had subsided, how did you succeed in obtaining such privileges ? ".

"By the mercy of God and your precious blessing, my mother!" replied Adolph. "When my frivolous conduct, my sinful thoughticsaness had destroyed your peace, then God awakened my conscience, and I behald the enormity of my offence. The power of conscience. impelled me to use every effort to atome for the past. I left home, and your blessing followed me. I found a place where I could make myself useful, and I did all in my power to render satisfaction."

Adolph told them how he obtained the good will of the captain; how he remained in Peru, and came in possession of the silver grotto.

"I said nothing about the tressure I had found," be continued, "until the year of my engagement was past, and my friend the captain came to take me home to Europe. I would not remain in Peru, for my heart yearned to share its happiness with my beloved mother and sister. So I confided my secret to one of the firm, under the condition that one half of the proceeds of the mine were to be my portion. The condition was gladly accepted; and, rich and happy, I returned to The house of Bach & contract, and I then sought the means to execute a favorite plan. With the help of our friend Freising I succeeded; I bought your former property, and now give it into your hands, and may you enjoy it many, many happy years, dear mother.'

"What blessedness, what joy is mine!" said the mother, with a grateful look to heaven. . To Him be the honor and the praise! And you, too, my son, can look tranquilly upon the past. Your errors have been atoued for by sincere repentance, by your unremitting efforts to do right. Thank the Lord! that he awakened your conscience, and imposed on you the bitter pange of remorse. Without these pange and sufferings, that were a revelation of the power of conscience upon the heart, you would have been a lost, an erring soul ! Yes. ves. the voice of conscience is a powerful and awakening voice! Blessed are those that hear it and obey; for it is the voice with which God the Lord. speaks to our souls in the hours of temptation and danger."

In America, we are all living to work; in Europe, there is little of this feverish uprest—they barely work to live; and it is folly to say which is right-each people do as an unseen destiny impels them. A great overraling power quiets the life pulse of one nation... and sends bounding along in a hot, feverish, throbbing tide, the life-current of another; and it is only when cycles of ages have passed, that the great events intended to be gained by His wise direction are shown; but individual man, like the silly fly on the wheel in the fable, will continue to fret and fume, and fancy he creates all that is made; he may mar for a while, and cause jerks and harmless confusion in the great whirring machinery, but that is all—he is still but the fly on the wheel, or one of the trilling accessories to a

Of making many books there is no end; and much, study is a weariness of the flesh .- Ecclesiastes, the

> Written for the Banner of Light, HONEST AND MERRY. DY COUSIN BENJA.

"Tis well to have a ten-pound note At interest on demand; 'Tis well to own some stock in trade If honestly you can ! "Its well to count one's friends among The mighty and the small, But a morry, loving, honest beart,

Is better than them all 1

'Tis well to have a mansion made Of granite, brick, or wood; 'Tis well to have one's table spread With dainties from abroad ; But should the needy chance to call-Oh, bld them long remain. For a marry, laving, honost heart, Should never know a stain!

The rich man has his bage of gold. And acres without number; But I would not give my merry heart-For all his woulth and plunder; For when Death robs him of his wealth, Oh, how he'll shake and abiven. While I shall take my morry hears, With me across the river ! . . Thatchwood Cottage, 1860.

Wellien for the Danber of Light. LINDS.
Respectfully dedicated to Mr. and Mrs. O. E. Machi----

DT JONE WM. DAT.

Boft the aunlight wakes the morn-Bread its kindling Pplenders dawn ! Bright the million dow-drops gleam Like the pearls of castern stream! But with acontides heat they rise Vibwiess to their native skies!

Wheele the ann o'er noontide's crest-Trooping downward to the west, Pour his glittering legions, free As thy waves, ob " Purest Bea!" Noiseless, to the twilight shere, Evening brings the dew once more!

Thus, oh lore, thy dawn appears, Brightning through a mist of tears-At its neontide, pure and high, Bwift its fancied terrors fiv i Be its evening calm and bright-Dimless as the Polar night!

Friendly eyes with moisture fill-Priendly hearts would shield from ill: Live in truth, and noble deed, Noteclessly the moments speed! Let your pure example shine Clear as day's meridian line !

No'er may friendly eyelide fill Through your journeying calm and still-'Till the evening grey and cold Shrouds life's rearward headlands bold ! And before doath's heaven-bound gale Bweeps your galley's trembling sail i Annisquam, Mass., Jan. 3, 1860.

## MAN AND HIS RELATIONS.

BY S. B. BRITTAN.

SECOND SERIES.

CHAPTER VII. THE PHANTOM CREATION.

The organs of sensation do not always convey correct information to the mind. When the corporeal instruments are not imperfect in their structure, or their general integrity otherwise impaired, the functions may still be temporarily deranged by the improper distribution of the medium of vital motion and sensation. The subtile agent that transmits the images of outward obleats to the reasorium, may be so disturbed from causes within and without as to occasion all sorts of illusions.

"Strange phantems, rising as the mists arise," deceive us with their mysterious semblance of reality. Whenever the nature of the case suggests the possibility of deception, it is proper to test the revelations of one sense by the exercise of all the others, (so far as they may be employed in the trial,) and by aid of our Renson. It is seldom that an illusion of more than one sense occurs at the same time; and hence, if we have the concurrent testimony of two or more of the senses To the fact of the existence or occurrence of any outward object or event, the probability of our being deneived by sensational illusions is greatly diminished; and the strength of the evidence-of the reality of what appears to have an objective existence—is increased in proportion to the number of these witnesses and the coherence of their testimony.

Wherever substantial things exist we may reasonably expect to find their shadows, more or less clearly defined, and as widely varied as the nature of the objects themselves, the degrees of light-state of the atmoaphere, and the strength and clearness of the individual powers of perception. The irisated arch has its secondary bow formed by the second reflection and refraction of the sun's rays, and those are segments of concentrio circles. Descartes doubtless furnished the true theory of the exterior bow, in his Dioptrice, and the philosophy of this splendid meteoric phenomenon was clearly explained-and the disposition of the colors in the solor spectrum accounted for-by Newton's great discovery of the unequal refrangibility of the different primal rays. The shadows or images of natural objects often appear at great distances from the bodies they represent, as in eclipses of the sun and moon and the transits of the planets. But the optical phenomenon known as the mirage, offers a more suggestive illustration. This is sometimes seen by the traveler on the great Eastern deserts, but more frequently by persons sea. Ships have been perceived and re the distance of thirty miles or more-even before they were visible above the horizon's verge-by their inverted images seen in the upper strate of the atmosphere. This singular illusion-known among the Italians as the Fata Morgana-is perhaps nowhere more perfect than along the Straits of Messina, where-if we may credit the testimony of travelers—the various objects on shore are represented with remarkable fidelity in the erial regions above the sea. M. Monge, who read a philosophical paper on the subject, before the Institute at Cairo-at the time of the invasion of Egypt by the French-referred this singular phenomenon to the difference in the density of the upper and lower strata of the atmosphere. He supposed that the rays coming from the lower portions of the atmospheric heavens are refracted by coming in contact with a stratum of air of different density, and in such a manner as to produce the images of terrestrial objects in the sky. The laws of light and the philosophy of vision may

many optical and spectral illusions. It is worthy of observation that ideas have forms, which are only imperfectly represented in their material incarnation; and a mental conception may be sufficiently forcible to leave a distinct image seemingly before the eye as well as the mind. When the electric forces of the brain are deranged, and, especially, when they are greatly intensified in their action, from whatever cause, the ideal images become so vivid that they may be duplicated by refection, and thus be made to assume every appearance of outstanding forms of the objective creation. A whole Phantom World is thus suddenly called into be ing. The fantastic chapes stand by the midnight watcher in his lonely vigil; they bount the untenented houses; they appear in the dim twilight about grave. yards; they are multitudinous in the deserted halls of old castles; and they start out from the deep shadows of every venerable ruin; while the guilty man hears their low wall in the autumn winds, or their footsteps in the rustling of the leaves. The brain and the visual organs become a kind of phantasmagoria, the images of what is within being cast up from the cerebral camera, and made to appear like tangible objects. Even in the broad light of day

possibly aid us to suggest the proper explanation of

### "The soul-Wrapt in strange visions of the unreal, paints the illusive form."

That our ideas and emotions do. in some important sense, take forms, and are ultimated or expressed outside of ourselves-even at a distance-is made evident from the capacity of thousands to receive impressions from other minds, through some noiseless agent and by an invisible process. Moreover, if ideas or mental conceptions, by their more direct action, occasion a similar electrical excitation at the sensorium, to that which is produced by external objects through the subtile medium that pervades the optic nerve, it must be obvious that our ideas may-when conceived with sofficient energy-assume visible forms. In every case where tangible objects are presented to the eye, their images are subjective. In other words, they are all in the brain, and remain more or less perfectly defined when the material forms have been withdrawn from the outward field of observation. Though the objects thempelves are outstanding, the pictures presented in the ocular spectrum are all in the man, doubtless on the

passions are strongly conceived and powerfully exer- about the sick man. cleed, sometimes project images of their ideal conceptions from the brain, and are startled on beholding the forms of their own creation.

Home of the phrenologists profess to have discovered sumption does not so well accord with the facts in the many, no doubt, would be inclined to say with Pope. case as the view in which they are recorded as reflex images of ideas, produced by the retroactive powers of But, also, the hosts of hell follow in the train! Those holding the same figure at the opposite end of the the first scientific observer of the phenomena of ocular spectra. Concerning his observations in this direc tion, I extract the following passage from a popular author, already named in this connection:

"When he produced a spectrum of the sun by look ing at it with the right eye, the left being covered, upon uncovering the left, and looking upon a white ground, a spectrum of the sun was seen with it also. He littowise acquired the power of recalling the spac-tra, after they had ceased, when he went into the durk tra, after they had ceased, when he went into the dark, and directed his mind intencety, 'as when a man looks carnestly to see a thing which is difficult to be seen.' By repeating these experiments frequently, such an effect was produced on his eyes, 'that for some months after,' he says, 'the spectrum of the sun began to return as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with my curtains drawn,'''

If you stop in the street with the attention fixed and—pointing in a particular direction—you proceed in an carnest manner to describe a balloon which you bave just discovered at a great altitude, you will be surprised to learn that about one in three or five of the bystanders—after gazing for a few moments—will be able to see it, though no such thing exists save as an ideal image. Thus the more susceptible and imaginative observers discern the form of a mental image or conception, produced by the cunning device of a trick ster, alded by the psycho-dynamic action of their own minds. The psychological hallacinations, of which I

was valet de chambre to Francis I. The accomplished as well as of Egypt, were borne and eset up in the but mischievous Louis was deeply enamored with a place' in a similar manner to that of Israel's God, young lady who possessed all the attractions of youth, and 'was adopted by the Jews,' " Though these had parents on account of his inferiority in rank and for of Kings and Lord of Lords, yet neither in this did tune. At length the father of the beautiful heiress de | they surpass the vain boastings of their neighbors, who parted this life, and Brabant soon found on occasion to set up like claims for theirs. visit the widow and her daughter. During the interview he successfully personated the deceased husband salem, he centered into the temple of God, into which and father. The widow was most impressively ad none was to enter by their law but the priest; in dressed by a voice so much like that of her husband, which, when he found the image of a man with a long that she was forced to believe that he had spoken to beard, carved in stone, sitting upon an ass, he took it her from within the vell. The oracular chade com- to be Moses, who built Jerusalem, and settled the was worthy of her-and he declared that he was him- toms and practices, abounding in hatred and enmity to self suffering the pains of purgatory for having refused all other men." Again, this author, in noting the his consent to their union. Of course young Brabant claims of different nations in referring their laws to vas politely complimented as a man of fine accom- some good Genius or Godhead, as Juj the unscrupulous valet for her son-in-law.

But the drama was not yet complete. The next seen gree, he one day interested him in a conversation con- out her hands to God." cerning the Invisible World. During the interview. the banker heard the voices of his father, and other nature of the performance—having excited his suspi- silent ever after. cions. The ghosts were more imperative at a subse of his idolatry to the altar.

M. St. Gill, the ventriloguist, having on one occasion sought shelter from a storm fu a Convent, found the community overshadowed by a great bereavement. standing by the temb-in conversation with several much feeling of the virtues and graces of the defunctthe voice of the departed was auddenly heard in tone of deen lamentation and words of stern reproof. The of all who were present. The shade complained, as in the former case, that he was in purgatory, and he called for the performance of special religious services in his called together, and while they were chanting a vide profundis," in a full choir, the ghost employed the occasion-during the intervals in the performance-to express his satisfaction, and to intimate the timely relief derived from their devotional exercises.

The phantoms that haunt the minds of the sick are very numerous and greatly diversified. They often take form and appear to the sense of vision as independent objects, and the patient never once suspects that he has had ought to do with their origin or continued existence. A patient on recovering from the measlesso says Dr. Abercrombic-saw all objects diminished to the smallest discernible proportions. When a patient who had typhoid fover began to convalence, heall at once discovered that he was ten feet high, and that guardian angels, and talk to them face to face through his bed was about eight feet from the floor! The same author mentions, on the authority of Baron Larry, the short work made of forms, ceremonies, or ritual tomcase of a gentleman who-after being partially cared of amaurosis-eaw all objects immensely magnified; and it is also recorded of the man whom Jesus restored, that he saw "men astrees walking." While I was suffer

• "Inquiries Concerning the Intellectual Powers, etc.," by John Abererombie, M.D., F. R. H. Harper's Edition, p. 64.

choicld membrane, or second coal of the eye. When Ing from a billous fever, for many days I could see my the images are derived from external forms, they are own body and conceive of myself altogather, only as transmitted by means of the electrical excitation at upile of hickory plank by the road-side. Being greatly the extremity of the optic nerve, occasioned by the worn and attenuated by a long confinement, it was not rays of light reflected from the surfaces of such ob- without an adequate reason that I was constantly jects. That an intense mental action and corobral troubled by great pressure on the bottom plank, which excitement may suffice to produce bimilar pictures on was required to support the superincumbent weight of the same delicate membrane, and that such images all the others. Thus the senses are decauged by diswould appear to be objective—often at a distance from case. In inflammatory fovers, especially when the electhe observer—there can be no room for a rational doubt. tro-nervous excitation is very great, the shadowy hosts Thus highly imaginative persons, whose thoughts and of the Phantom World often gather in great numbers

Ambition and fancy build their airy castles; the living creations of Genius are unveiled in our presence, and Utopian visions, born of the poetle imagination, are east up from the mental camera into the moral and located a particular organ, whose office is said to heavens. If the phantom throng were all of this debe the production of spectral illusions; but this as scription they might be comfortably endured, and "Ye soft lilusions, dear deceits, as iso !"

the mind, more or less clearly defined according to the who make a free use of narcotics and stimulants, soondistinctness of the primary image. Dr. Abercrombie or or later disturb the forces of the nervous system. refers to the experience of Dr. Ferriar, who, after and many learn at last, that their own disordered facviewing any interesting natural scenery; a military ulties are the open portals of Paudemonium. The review; or some venerable ruin, could reproduce the senses of the opium eater are often strangely deranged. whole picture at pleasure—whenever be had occasion and his faculties saily impaired. The poor wretch rento relire to a dark room—and with all the apparent dered delirious by alcoholic stimulants, is left to reality and brilliancy of the real scene as actually wrestle desperately with foul demons and every nameviewed by daylight. The same author speaks of a man less monster. Basiliks charm him with their fatal who had been looking steadily, and with intense in- magnetism, and flory serpents coil about the distracted terest, at a picture of the Virgin, until—on suddenly brain. When the delirium subsides and the searful tenraising his head—he was startled and amazed at be-sion is succeeded by the reaction, the nervous system resembles an untoned lyre. The nerves are morbidly apartment. Bir Isaac Newton appears to have been impressible; all sounds seem to be harsh, and all scenes are repulsive or terrible. The poor victim starts at a footfall, or turns pale at the rustling of a leaf. The gentlest music of the summer winds is hollow and mournful as the despairing wall of imprisoned spirits. Where once he beheld only graceful forms, warmed with youthful fire, and all glowing with love, now cold, spectral shapes appear-grim featured and ghastly-to baunt the long, deep midnight of the soul. It is granted that these are extreme conditions, and yet in delirium tremens and other forms of disease, which result from excessive dissipation and protracted abuse of the nervous system, they frequently occur. Such cases most impressively admonish us that we trifle with our neace, when we defile the temple of the soul.

### Anoient Glimpses of the spirit LAND.

NUMBER THREE.

With many writers there is an educational and moral cowardice which withholds them from measuring their own by the same rules with which they would measure other people's religion. Their own is sacred-their neighbor's is not. Their own is directly from heaven -their neighbor's is fabulous, though the mode of obtaining it be the same. Even Sir Wm. Jones, before paying tribute to the many beauties of Persian reshall treat in another chapter, are in part illustrations ligious teachings, deems it proper first to throw a sop of this class. The sense of hearing is often deceived to the three-headed Cerberns of his own theology. in a similar manner, by the remarkable ventriloquial Rawlinson and Wilkinson, in their notes and appenpowers of certain persons.—different voices appearing dices to their new publication of Herodotus, someto proceed from above and beneath, and likewise from times throw a similar sop to such "weak knees" as various localities remote from the position occupied by suppose that the tutelary God of Israel had claims not the speaker. This entertaining deception altogether common to those of the adjoining nations; yet these depends on a skillful imitation of sounds, aided by the latter authors admit that the same mode of carrying capacity of the hearer to assign them any specific lo. the Ark, where God dwelt between the cherubim, was cality, as may be determined by his preconceived idea. common in that early age to a much wider range than An interesting story is related of Louis Brabant, who to Palestine. Says Wilkinson, "The Gods of Babylon, beauty and wealth; but he had been rejected by her their pompons title for their tutelary divinity, as King

Diodorus juforms us that when Antiochus took Jergmanded her to give the daughter to their guest-who nation, and established by law all their wicked casolishments and an excellent character. It is scarcely says "that Moses alleged the God called JAO to be the necessary to add that with this emphatic endorsement author of his." He also speaks of the common pracfrom on high, the venerable matron decided to accept tice of toting Gods from one locality to another in arks or tabernacies. He says "the Egyptians every year carry Jupiter's tabernacle over the river into pened at Lyons in the mansion of a rich banker by the Africa, and a few days after bring it back again, as if name of Cornec. After cultivating this man's ac the God had returned out of Ethiopia;" hence, probaquaintance, and acquiring his confidence in a good de- bly, our Bible exclamation that "Ethiopia shall stretch

By the same author we learn that doves or pigeons were adored as the visible manifestations of the Syrian deceased relations, commanding him in the name of Goddesses, as well as when they were the messengers God to assist his guest by giving him a large sum of of the spiritual guardians of Jesus. He also speaks of money, for a certain humane and religious object. The some of the people of India as being "skillful in matconning valet did not emit to affect the utmost surprise ters relating to the affairs of the dead in the shades on the occasion, accompanied by expressive signs of below"—that they were skillful in prophecy of future awe and apprehension. Cornee took time to deliber events, and that if any of these philosophers proved to ato, his avarice, however-more than anything in the be mistaken in their prophecies, they were to remain

Grote, in his history of Greece, has the manhood to quent interview, and the banker could no longer resist let fully appear the prophecy and fulfillment and other the voices which appeared to come from above, and manifestations of the Grecian Mediums without trying with the authority of Heaven. Cornec yielded to the to make them inferior to the Jewish. On the contrary, mysterious oracles, and Louis Brabant returned to Paris it appears that the Gentiles were even more successful with ten thousand crowns, and soon after led the object in divining future events. In early days, the Prophet Tiresias was considered an infallible oracle for all Greece, and his daughter Daphne, as Diedorus relates, was nothing inferior to her father in the art of divingtion. She was a priestess at Delphi, and spoke as the The fraternity had just been deprived of one of its spirit gave her utterance in such prophetical verses, most distinguished members. While M. St. Gill was that it is claimed that Homer borrowed from her for the adorning of his poems. She was an inspirational persons who accompanied him, and who spake with or trance medium, and was supposed to have been inspired by the tutelary God of Greece.

Herodotus, in character with his times, was a Spiritualist, and was initiated into the mysteries whose revoice seemed to fall from the roof of the choir, and to ligion is interwoven through his history. We touch inspire emotions of the despest solemnity in the minds only upon a case here and there as sufficing for our purposes to show that divine revelations were as common without, as within, the pale of Palestine, and that soothsayers or prophets were as reliable on Heathen as own behalf. The whole community was immediately on Hebrew ground. Both were clairvoyant, and in rapport with the inhabitants of the impouderable world, whom we term Gods. Angels, or Spirits. "The Gods of popular religion," says Cicero, "are the souls of mortals deffied." This intercommunion of the two worlds was then as now but darkly understood, and the priest-class have ever striven to maintain an ignorance of mysteries as the mother of devotion. Mr. Gibbon has well remarked that "Every mode of

> religion, to make a deep and lasting impression on the human mind, must exercise our obedience by enjoin. ing practices of devotion for which we can assign no reason." Hence Dr. Bellows, with fossilizing proclivities, would clothe naked Unitarianism in the castoff rags of olden imbecilities. But when we meet our our home circles, with no priest to mystify, there is fooleries. True, we must be observant of the delicate laws and harmonies which govern the inter-rolations of spiritual with incarnate spheres; but, in this, there is no room for the dross of the old theologies.

> We have already alluded to Polycrates, who, unheed. ing the predictions of the prophets and the vision of

ble daughter, was put to a miscrable death. Full as is barbarous nations, indeed, we meet with proof that the eightvoyants and Score of the Bible.

firmed Zamoluis, their God, to be the only true God, ylon." This was also foretold by the Chaldean Magi, and asserted the worship of all other nations to be ad. Seers, Prophets, or Mediams, who warned Alexander dressed to mere fictions and chimeras." They differed of his impending crisis. from the Jews in that they believed in the immeriality of the soul: but they were as barbarous, bloody and feroclous in their exclusiveness, as even the Hebrows of ence of real life is equally rich in them." their time.

We also learn from this author, that a certain Pheretima had so provoked the indignation of the Gods, that Great.

.. And he went down to Casarea, and there abode; and upon a set day. Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the

By the same author, we are informed that Hiplisaster which afterwards befel him, and that Periander received a test of the spiritual identity of his wife, Melissa, by sending to consult the test medium and oracle of the dead, the Cumunian Sibyl, which was equivalent to sending to inquire of God through Bibyls, Scors or Prophets of the Bible; as we read in Samuel. Beforetime in Israel, when a man went to inquire of lot to fill the place of Judas. God, he said, Come, let us go to the Sevr."

Wilkinson says, "The religious resembled each other, partly from having a common origin, partly from di- we reach his time, let us continue a little more with rect imitation, and partly from adaptation." and that Cicero, who says, "There exists in the mind a presendelty as a first cause, a divine intelligence, the "holy is enclosed in the soul by divine operation. If this beinfinite spirit" of Empedacies, or other notions of the comes very vivid, it is termed frenzy, as happens when

The dove was sacred to Astarte, queen of heaven. It by a divine inspiration. was also supposed to be a medium for hely spirits in the time of Jesus. "Jonah" signifies a "dove," and the connection between "fish" and Joppa is remarkable. Say Rawifnson and Witkinson, in their appendix to Herodotus. Both the Syrians and Assyrians considered the dove a goddess," or symbolic of a love ly and beautiful spirit; and Homer sings:

-"No dove of swiftest wing, That bears ambrodia to th' etherial king."

Nothing stands more distinctly out than the similarity of ancient beliefs in the interpositions of tutelary Jods; nor is it possible to make an exception of Judasm, as beyond the plane of contemporary civilization. Josephus and Philo-Judaens, as well as the Bible itself, epresent the interposition of Providence from the same standpoint, alike in their claims with the Gentile auhorities. If the tutelary God of Israel was fond of the blood of bullocks and the fat of rams, with libations of wine, had respect unto Abel and his offering, as a sweetsmelling savor unto the Lord, so, too, the infernal Rods of Homer:

"Thick and more thick they gather round the blood, Ghost thronged on ghost (a dire assembly) stood."

If the Hebrew "Lord cast down great stones from he Grecian religion that it was by the benificent inter-Persian invasion was destroyed.

In matters of divination, the parallel will hold as ap- day, and will be redeemed to light. plicable to Jew as to Gentile. If it be replied that In Scipio's Dream, Cicero has given an apt counterfor should such mysteries be known at large, to the ceople, as may be in modern democratic spirit-interhe formed for open intercourse with angels or with

Josephus does not speak of divination as forbidden n the Hebrow religion, but he highly commonds the medium of Endor, through whom the spirit of Samuel spoke to Saul. Saul had destroyed "the Lord's priests," or those "who had familiar spirits." The Lord then refused to commune by Urlm or by Thummim, though in the spirit of Samuel, he did speak through the medium of Endor; and Joseph was a diviner by the silver cup.

Let us hear Cicero: "Will you then be able to persnade your mind to speak against the argument which I adduce on the subject of divination? What, do you ask me. Carneades, why these things take place in this manner, or by what art it is possible for them to be brought about? I confess that I do not know; but that they do happen. I assert that you wonredf are witness."

Again: "What shall I say more? From whence bave you received that staff of yours, which is the most celebrated ensign of your augurshship? That is the staff with which Romulus parted out the several districts, when he founded the city."

Here is the parallel of the Bible staffs with which Moses and the prophets divined—sometimes called the rod of God. Our clorical augurs use the Bible now, instead of the staff, as the red of God, and come down rather heavy on the ignorance of the people.

In speaking of the trance or inspiration condition Cicero says: "And under this head we ought also to rank oracles-not those which are drawn by lot, but those which are uttered under the influence of some divine instinct or inspiration. . . Come, then, you vain and deceitful barbarians, has the history of the Greeks likewise spoken falsely? Who is ignorant of the answer (that I may speak at present of natural divination.) which the Pythian Apollo gave to Crossas to the Athenians, the Lacedemonians, the Zegeans, the Argines, and the Corinthians? Chrysippus has collected a countless list of oracles—not one without witness and authority of sufficient weight; but as they are known to you, I will pass them over. This one will mention and defend. Would that oracle at Del phi have over been so celebrated and illustrious, and so loaded with such spiendld gifts from all nations and kings, if all ages had not had experience of the truth of its predictions f . . Only let this fact remain -which cannot be denied, unless we will overthrow all history-that that oracle told the truth for many

Cicero, after much of the same import, passes to the consideration of presentiments and dreams, and quotes the poets, prophets, or diviners, as saying: "Dream: are, in general, reflex images of things that men, it waking hours, have known; but sometimes dreams of loftier character rise in the tranced soul, inspired by Jove, prophetic of the fature." -

The Eastern Magi are cited as being true predictors of future events; and, continues Cicero, "Among all

ancient bistory of that linked equantion which can only they likewise powers the gift of divination and probe clairvoyantly or spiritually discorned, yet there were sentiment. The Indian Calanus, when led to execunot wanting these of old time, as now, ready to main- tion, said, while ascending the funeral pile, 'Oh, what tain that "mortals know nothing of futurity, and there a glorious departure from life! after my body has been prophetic Seers are all impostors." Dr. Felton would consumed by fire, my soul shall depart to a world of say amen to this, unless, perhaps, you should disturb light!' And when Alexander asked him if he had anything to say to him, 'Yes,' replied bo; 'we shall The ancient Getes bear a close resemblance to the soon meet again. And this prophecy was soon ful-Jews in the exclusiveness of their religion. "They af- filled; for a few days afterwards Alexander died in Bab-

In giving a synopsis of these things, Cicero adds, · All history is full of similar accounts; and the experi-

"Again." he says. "what a man, and how great a It would seem from Herodotus, that Lot's wife is not man, is Xenophon, the pupil of Socrates. He, too, in the only pillar of salt that spangles in the dews of the his account of that war. in which he accompanied the Orient; but that in the deserts of Africa .. vast pillars younger Cyrus, relates the visions which he saw, the of salt are discovered, from the summits of which flows accomplishment of which was marvelous. Shall we, stream of water equalty cool and sweet." How then, say that Xenophon was a liar or detard? What many a weary pilgrim may thus have slaked his thirst shall we say, too, of Aristotle, a man of singular and from the ever-flowing tears of Lot's wife, the Niobe of almost divine genius? Was he deceived himself, or does he wish others to be deceived, when he informs пя," &о., &с.

Again: "The body of one who is asleep lies like that whilst alive, her body was the victim of worms, and of one who is dead, while the spirit is full of vitality so perished miscrably." This, says the translator, the and vigor. • • And that the dying are often Rev. Wm. Beloe, cannot fall to bring to the mind of possessed of the gift of divination, Possidonius conthe reader the miserable end of Herod, surnamed the firms by that notorious example of a certain Rhodian, who, being on his death bed, named six of his cotemporaries, saying which of them would die first, which second, which third, which next to him, and so on."

"There are, he imagines, besides this, three ways in which men dream under the immediate impulse of the Gods; one, when the mind intuitively perceives things by the relation which it bears to the Gods; the second, arising from the fact that the air, being full of immertal spirits, in whom all the signs of truth are, as it were, stamped and visible; the third, when the Gods parchus had received intimation, in a vision, of the themselves converse with sleepers—and that, as I have said before, takes place more especially at the approach of death, enabling the minds of the dying to anticipato future events."

Here we find Milton's expression, that .. Millions of spirits walk the earth," and divination by lot was practiced by the Christian Apostles, who divined by

Bacon was rather inclined to the reception of the truth of divination, but as it will be some time before Many early Greek philosophers admitted an ideal timent, which strikes the soul from without, and which the soul, being abstracted from the body, is stirred up

· What sudden transport fires my virgin soul! M nate sudden transports are my virigin soul My mother, oh, my mother i—dearest name Of all dear names! But oh, my heart is full Of divination and impending faces, While dread Apollo with his mighty impulse Urges me poward."

This is equivalent to the Bible expressions-"The spirit of the Lord is upon me." "Thus saith the Lord," &c. &c.; and though Hebrew and Centile prophets had not always the gift of clairvoyance to foresee in every case correctly, yet says Cicero). It is sufficient to prove the existence of divination, that some event should have been once so correctly divined that none of its circumstances appear to have happened fortuitously. ' And as a multitude of such events have occurred, the existence of divination ought not to be doubted. have already quoted in its favor Pythagoras. Democritus and Socrates. There is no exception but Xenophanes, among the ancients. I have likewise added the old Academicians, the Peripatetics, and the Stoles; all supported divination; Epicurus alone was of the opposite opinion."

We have said that Cicero was a Spiritualist or believer, for the weight of his argument appears to lie on this side; but he is a lawyer withel, and urges the other side with as much skeptical force as prevails among the neaven" upon the enemies of Israel, so too we read in sceptics of today. Modern knowledge will confirm many of his spiritual phenomena, and disperse his vention of their Gods, who opposed to the invader the negative philosophy. With much garniture of fable more terrible arms of storm and hurricane," that the in Hebrew and Gentile clairvoyance and divination. there yet remains a basis of truth which reaches to our

parts of the Bible forbid this, so, too, was it farbidden part of modern unfolding. The soul or spirit of the by the esoteric or private religious of the Gentiles— elder Scipio appears to the younger of that name, and that is, the vulgar or people should not practice it, but says, "Consider your body only, not yourself, as moronly the initiated or priests. The Elusinian Mysteries tal. For it is not your outward form which constitutes condemned necromancers to death the same as Moses; your being, but your mind; not that substance that is palpable to the senses, but your spiritual nature. Know, then, that you are a God-for a God it must be course, who would go to the priest, when circles would which flourishes, and feels, and recollects, and foresees; and governs, regulates and moves the body over which it is set, as the Supreme Ruler does the world which is subject to him."

Cicero has very much more on kindred topics, but we have not room to cite him further. Every step in Gentile and Hebrew theology shows their esoteric and common origin from the imponderable or spiritual world; and that all their crusts and ritual worships were only the gross coverings and swaddling clothes of the undeveloped spirit. It is the effort of our dying churches to bind us with the ligaments of the ancient. status, and many a younger birth will be so swaddled, and thus deformed in growth; but the strong will break the bands, and walk in larger newnoss of the modern life. Not what exclusively was said by them of old time, as utterance from the spirit world; but what does the same world utter now, and what are its diviner revealings? Wherein the old is better or as good, let us adopt, not as dominating authority, but as congenial with divine out growth of to-day. Then It is that the dead fathers shall speak with the living God-Jesus shall be the shining light, and vevery scribe instructed into the kingdom of heaven shall bring forth out of his treasures things new and old."

> C. B. P. Written for the Banner of Light. EFFIE GALE.

BY MARY B. W. DAVIS Her heart was as light as the air, For sorrow had ne'er tarried there, Our sweet Effe Gale. Hor brow was fair as the morning. For virtue sat there adorning, The pride of our date.

Her voice with its music would thrill Every ear, and hearts would stand aim i To extch the rapt song; The birds sang sweet at her coming-The boes gave welcome with humining; But now she has gone,

Bright angels from you beauteous land Bought "our darling" for one of their band; And smilling she went To her home; and though we're weeplag. We know that to our fond keeping.

She only was lonk, We know that at ove's hallowed hour, As we meet within you sweet bower. Her Eden on earth, Bhe'll come, her loved ones caressing; Then let us breathe God a blessing,

For Effic's new birth. Her purity there, like a crown O'er her brow, will shed light adown On those that still walt For the hour when angels shall come

And lovingly shelter them home To you bright, blissful state. Providence R. L. Jan. 1st, 1860.

### RALPH WALDO EMERSON AT THE MUSIC HALL Decamber 25th, 1860. [Reported for the Banner of Light.]

"The Philosopher of Concord" lectured before the Twenty-eighth Congregational Boclety, in Boston, on

Christmas day. His theme was Conversation.

This day, he said, is kept, all over the world, by nations holding the Christian faith, as the birth-day of their founder-a day of joy. What is the object of this cosmopolitan remembrance? They celebrate the upon the highest mysteries. Swedenberg threw a forbirthday of a lovely, inspired youth, who was born and who died nineteen hundred years ago; whose in a society of souls, from which come to him all his career on earth had no hint of this remarkable jubilco. It is remarkable to what manner of person this world thoughts run back through all the thinkers of time. of men has given its largest fame. A world of sen. Not less large, not less exact than the circulations of qualists and triflers, it has given that same not to a sensualist or trifler, but to the deep wisdom of the moralist and to an cuthuslastic plety. It is stronge that a creature of eternity should date our time-tables and almanacs. It is a proof that we are wiser than we know. We have an after thought, which is same, and sets us right. In like manner, all our cetimates of life are at first widely wrong; but are corrected by this deeper oracle, following after. In the narrow walls of the human heart, the whole world of morals, the tribunal by which the world is judged, finds room to exist. The worthiest celebration of this birth-day, is not the sacerdotal magnificence, nor the thunder of oratorios; but the private joy of families. The purest joy of life these two points I propose to draw the substance of my is not the career of success, nor the crown of distinction, political nor social, nor wealth—no, nor the com-The worthjest celebration of this birth day, is not the tion political nor social, nor woulth-no, nor the comtion, political nor social, nor wealth—no, nor the comforts that perish in the using; but conversation, the
profound communion of one mind with another. The
plergyman walks from house to house, to give people
the comfort of good talk. The physician helps them, the comfort of good talk. The physician helps them, mainly, in the same way. The dinner, the club, the walk, the fireside, all have that for their main end. The days of life are those of some choice conversations with choice friends. Thought is the native air of the mind, but pure, it soon burns away our organization; it must be tempered with coarse elements in the material world. Of all the cordials known to us, the best and safest and most exhilarating, with the least-harm. is society. And every healthful mind passes a large part of life in the company most easy to bim.

The staple of conversation is widely unlike in different circles. Sometimes it is facts; sometimes thought, as from a person who is a mind, only; sometimes a eloging; sometimes experience; sometimes love. Some thereby imply that it cannot be comprehended by man, spikers excel in the precision with which they formulate because language is the measure of human comprehended. thoughts. Some-women especially-use words that are not words, but reproduce the genius of that which they speak of. With some men, conversation is debate. And how often we go to people to say nothing; as the child longs for its companions, but among them plays by itself: it is only presence that we want.

The beginning of our sympathy is the conviction that all men are, in spite of seeming, of one pattern. The only sin we never forgive, is difference of opinion. This is at once the legle of persecution and of love. But, at all events, we must have society. We lose our thoughts, for want of some person to talk with. The understanding can no more empty itself, of its own ac-

they are so vulgar, that you shall have no Academy. The course of things makes scholars either egotists, or wordly and jocose. In the scientific association, each sayan shows that he, and he only, knows anything about the subject in discussion. Poor nature, and the sublime law which is all we care for, is lost in this egotiatical argumentation. Was there ever prophet who did not confound private folly with public wisdom? This egotism can be escaped by going into society. Here they play the game of conversation, as they play billiardsfor pastime and credit. But here, conversation is low. By fantastic tricks, by being something else than they are, men of talent, in their society, kill conversation at once. It is only upon natural grounds that conversation can be rich. A gentlemon undertook the experiment of attempting a true and profitable system of conversation, among some people of cultivation in attentive faculities, it knows the character and disposithe large city where he resided. He induced a sciention of its mother. But does it comprehend that city of one hundred and sixty thousand inhabitants.

the man of genuine good nature and humor. Our for- b tunes in the world are as our mental equipment for conversation. What is a match at billiards or chess. compared with a match at wit? Social rank and spiritual The cloquent man cannot be stopped or managed. The man whose birth, said the speaker, is this day commemorated, was a man who spent his life in discourse. memorated, was a man who spent his life in discourse. ever deep it sinks below us in our sense of its g Lather, Johnson, Coloridge, and, to some extent, inystery, there is no alteration in its character Goethe, are best known by their conversation. In the northern mythology, the Gods went to each other to try conversation, with their heads as forfeits for failure. Still best is he who gives the answer which cannot be strikes wide from mere speculation and hits the primary answered again. When great men have met, now, it is still the same as with the Northern Gods. The use of London is, opportunity of conversation.

In all civilized countries attempts have been made to cultivate convergation, by bringing cultivated prople together under the most favorable conditions. It requires people who are not surprised or shocked, people who take a great deal for granted-which is the test of cultivation. They must be men of loyalty and character. In the history of conversation, it is a perled marked, when, in France, houses were for the first time built with rooms for society, instead of, in the feudal manner, with open courts for horses. The history of modern clubs and coteries always goes back to that period. The Mermald, Harrington's Club, Bentley's, and Johnson's, are famous instances of these associa-

Conversation is a game to which a man goes, not hitherto only wrapt in our consciousness, detaches itself wholly, and allows itself to be seen as a thought. and is thus as entertaining to us as to our companion. Money does not more burn in a boy's pecket, than a piece of news burns in his memory until he can tell it. There are difficulties in this attempt, as well as in that of obtaining the knowledge which others possess. We know not the key by which to get at the views which another man has, and which we want to use for quite another purpose than his. To give this, was the promise which Mesmerism made to the hopes of mankind. Sulfathors of purpose than his to give this, was the promise which Mesmerism made to the hopes of mankind. Sulfathors we look the promise which this bubble broke. It was found at the interest of the promise we look the promise which the sulfathors we look to be the promise which the sulfathors we look to be the promise which the sulfathors we look to be the promise which the sulfathors we look to be the promise which the sulfathors we look the promise which the sulfathors we look to be the promise which t Unhappily, on trial, this bubble broke. It was found that what we gain of the other's mind is obtained at the expense of so much experience of our own. The old Spartan rule of one to one, is usually enforced. Discourse, when it rises to its highest pitch, is between two. In Jeremy Bentham's room, where he received his guests, there were but two chairs. To such conversations we have ewed the best hours of life. It is the best thing we have in our life. In such con-

truth, and dip our hands in its waves; we are sure of eternity: we are apprised that we belong to better circles than we have yet beheld-that a mental power to awaiting us, whose decisions are more worth for joy and bonefit, than anything, now, in philosophy and literature. We have perceptions of immense power, native to the soul; we are not the men we were; we are made

partakers of a heavenly gift. The use of conversation in, the light that it throws midable theory into the world, that each person lives thoughts. We think in an awful antiquity. Our the blood, are the circulations in this limitless system. Each thought passes through all, hastens to incorporate itself in action, and builds cities, and nations, and all the history of the race. .

### EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, January 8, 1860.

ESPORTED FOR THE BANKER OF LIGHT, BY BURN AND LORD. TEXT.—"And we have known and believed the love that God bath to us."—I John iv. 16.

vital religion, the great truth that composes, so to speak, the very heart of Christianity itself. The state-ment with which the words of the text are involved. that God is love, is not a more incidental expression, a mere figure of speech. It is the solid premise of a great argument. It is the expression of a truth that cannot

be too literally rendered.

The apostle John rises here beyond the region of mere speculation, and of mere theological distinctions. He declares what God is. He proclaims what is the moral substance of the divine nature. Of course he does not give as an intellectual flesinition of God, which could not be expressed in any terms of human speech, and if it could, the faculties of man could not comprehend it. Indeed, when I say the one thing, I virtually say the other. When I say that the nature of God could not occause language is the measure of fluman comprehen-sion. What man can in any true sense say, man can understand; and what he cannot understand, he cannot in any true sense say. But white the necessities of the case forbid an intellectual definition of God's nature, that is, a definition of the infinite and the absolute, an explanation of the coexistence of unlimited attributes, while certainly the human mind cannot comprehend these, and while I think I may say that it does not need to comprehend these, the writer of this epistle sets be-fore us the moral substance of God, that which the fore us the moral substance of God, that which the heart of man does need to know, and which by the process described in this chapter it may know, even

In this statement the apostle penetrates beyond the region of mere speculation, and lifts us above all these riddles, and quibbles, and cloudy perplexities, which the intellect generates in its endeavor to find out God; tion, than a deal box. In youth, we are impatient of and so he gives a distinct denial of the proposition that the interception in our studies of books; but in later years, conversation restores the thoughts which we begin to lose.

Nothing seems so cheap as the benefit of conversation; nothing is more rare. Seek the literary circle: will it yield satisfaction? No city is large enough to farnish the most desirable of all society. Bring the best wits together; they are so impatient of each other, they are so vulgar, that you shall have no Academy. ed within it to blossom in unlimited expansion, to reach out to endless attainments. It is startling to think of a child's mind, of an infant's mind, encased within a feable casket of ficals, flickering dimly through these windows of sense, but by and by becoming a Newton's mind, a Humboldt's mind; a mind expansive enough to grasp the forms of the external universe, and to penetrate its tremendous laws. It is far more wonder-ful to think what Newton's mind, or what Humboldt's inind will become when disentangled from the en-thrallments of the flesh, it shall sweep through the re-gions of eternal splendor, and gather the trophies of immortal endeavor. But, my leavers, the human mind in no development, no created mind, can comprehend the uncreated essence. Only the infinite can under-stant the infinite.

stand the infinite.

Who, by searching, can find out God? But the humtific gentleman to open his house for the purpose of an assembling there a circle of literary persons, to consult upon the best manner of carrying out the scheme. But, just as they were met, a door was thrown open, and in the adjoining room was disclosed a table covered with bivalves; the whole company sat down to supper, the object of the meeting was forgotten, and thus ended the attempt to establish a profitable conversation, in a city of one hundred and sixty thousand inhabitants.

mother's nature, or know the mysteries of her existence? Nay, of all the countless objects we may know, my friends, is there one that we do comprehend? You know the hill over which your youthful eyes have so often seen the sun rise or go down. You know the threat which ran near by. You know the treat which your youthful eyes have so often seen the sun rise or go down. You know the treat which ran near by. You kno mother's nature, or know the mysteries of her exist In conversation there must be reception, as well as giving. How delightful, after vain, showy talkers, is some way involved in the mystery of his inscrutable

being.
But we may know what God is, although we cannot comprehend him. The apostic tells us in language that versation. What is a match at billiards or chess, compared with a match at wit? Social rank and spiritual power it is, that are compared in a true conversation. Intellect, that God is love; and whatever intellectual definition we see fit to superadd, whatever intellectual perplexities we may think best to start, however wide the extent of the divine nature in our thoughts, how change in its essence. It is this, and nothing but this; God is love, And whatever intellectual puzzles we may start to ward off presumptuous folly, and baffle intellectual acuteness, in these words of the amostle he

Not only does this statement of the anostle remove the incubus of these puzzling intellectual mysteries, by letting us into the essential truth which lies back of them all, but it also refutes all pantheistic abstractions; because, as you well know, there is a form of believing in God which is sometimes confounded with Atheism, but which is the exact antipodes of Atheism, the other pole of falsebood or truth as one may choose to put it, that, instead of denying any God at all in the universe, affirms that everything is God, that all is God, that we are emanations from God, that God continually reproduces himself in nature, continually becomes conscious in human intelligence; in fact, that all history is but the ripple of the great sea, every generation but the culminating wave of the infinite ocean, every soul but a spark of the divine fire, flickering a little while in its individuality, and then re-absorbed in it. It is a statement consistent with very devout feeling, certainly consistent with a highly poetic state of mind, in some respects very beautiful and very different from the bleak, parren negation of Atheism, which places us in the Conversation is a game to which a man goes, not only to play upon others, but to be played upon him self. For it is a capital benefit of society, that, in the effort to unfold our thought to our friend, our thought. It is not contact with living spirit. And yet, my friends, while this view may be very pleasing to the poetic feeling within us, and may relieve perhaps that dark and horrible sensation which comes over us at the thought of no God at all, it virtually, so far as the individual merely is concerned, amounts to the same thing, be-cause, if we are annihilated and absorbed in that esence, we might as well be unnihilated and absorbed in

In the fundamental instincts of our nature—call it solution is concerned. Panthelsm is as cold and bleak as Atheism. To think of those we love vanishing from us into the boundless ether of God, becoming undistinguished parts of God, is no consolution to us. The thought of getting nearer God, in a moral sense, of rising to a higher perception of his nature, of becoming more like him, is the crowning glory of the Christian faith; but the thought of becoming absorbed, even in him, does not give that consolution which we desire, does not answer the proper selfshness with which we regard ourselves individually.

Moreover this is rather an artistic conception of God

versations, we go down to the shore of the ocean of than a moral conception. It does not give a foundation for the learni sense to rest upon. It gives us that which cultivates the beautiful, but we want a faith like that of for the moral sense to rest upon. It gives us that which gallty men; terrible and indignant to every soul that cultivates the beautiful, but we want a faith like that of deeth evil, Jaw or Gentijo. It is very true that man, the old Hebrews, through a filmal and Hereb rock. In in his own consciousness of cyll, feels, so to speak, his for the marel sense to rest upon. It gives us that which collivates the beautiful, but we mant a faith like that of cold Hebrews, through a Sinal and Horeb rock, in the substantial reality of God, which is not consistent with the idea of God as a mere force is distince essence, as everlasting ocean from which being rippies and into which it flows back. The statement of the apostle atrikes through the Pantheistic abstraction when he gives us the trush that God is love; for love is a guality of personality. God becomes personal, and to impersonal. God bears a relation to our personality. He is not the diffuse force which does not love. He is not the diffuse force which does not love. He is not the scattered essence which does not love. He is to be served. Our intellect may be anable to see him. We may be unable to see him. On the seattered essence which does not love. If the lot is a person. Our intellect, may be anable to see him. We may be unable to see him. We may be unable to see him. On the seattered essence which does not intract to do a renort the realons of a spark to the saue, or of a rippile to the ocean; but of a kindred being to a kindred being, to one whose personality is sacred to himself, and who keeps seared the personality of all the beings he has made. In fact, we find that God becomes related to things, and personal to things, just in proportion as they can comprehend and love him.

God has a care for the plant which is hilling under the sheet of winter. God eares for it, provides for it. But the flower and the plant have no conscioueness of God, and therefore he bears to them only the relations of control, or the relations of a sort of general law by which the rain falls and the sunkhine is diffused. To the animal. God bears a pill nearer relation, because there is consciousness of the animal and some degree of thought; and thus, as we rise higher in

must be appeased; that God is offended for the viola-tion of his laws by human creatures, because that law has not been fulfilled, and requires that some being should come as an atonement between God and man. to ward off his wrath by fulfilling the law and reconciling God to man. Whatever modifications this doctrine may have had in recent theologies, whatever subtle explanations it may have received, that is the essence of it, that God's wrath, God's offence at his violated or it, that God's wrath, God's offence at his violated law needed to be put by, and the innocent Son of God, the pure expression of the Divine love, came to the carth to placate that wrath and reconcile God to man. The apostle, in this verse before us, shatters that theory logical dectrine in one word; for not the wrath of God was the primary motive of Christ's death, but the love of God. Not to reconcile God to man use the grand good to accomplish, but to reconcile man to God. The Apostle Paul, as though he stood in Christ's stead, says, "Bo ye reconciled to God, not God to you." God loved us before we loved him, and out of the bosom of that love came Christ upon the earth to assure allenated, guilty man of God's love for him; and in order that that love might have its most vivid expression. Christ died upon the cross, laid down his life for the guilty. As the pure and holy and divine expression of God's love he came upon earth; he lived and died upon the cross, to assure us of that divine love, and to reconcile man to God.

That is the doctrine of human redomption, plain and cannot comprehend; and that child in a large family cannot comprehend; and that child in a large family and considered to have a roughly and considered to have a roughly and considered to have a roughly and the creament in its."

That is the destrine of human redemption, plain and every list, that man, as a sinner, does not comprehend sit; and it is all the more to his condemnation that he does not. That may be a true statement; but that he which is has kindled within us. on the point at present. The simple fact is, that God loves man, and loved him from the foundation of the coming can we find him out. Not by intellectual not the point at present. The simple fact is, that God loves man, and loved him from the foundation of the world, and that out of the springs of this love came forth all the phenomena of Christianity and all the velicles of his grace; and in no way in this world can mitten cycles, not by our plummets sounding the insurant wist the grand assertion in the massage before up.

for the good, his mercy to the good, wherein would it he more do we comprehend God's love, the more do bave differed from the other announcements before that of the good God's love for the good? Wherein To know and believe it.

To know and believe the love that God has to us, would it have differed radically from the dectrine of that is the great point to attain, the great thing to beloving them that love us? Even the publicans do come sure of. Oh, what efficacy, what power, in every the same, says Christ, in the fifth chapter of Matthew, department of life, in every incident of human experithe same," says Christ, in the fifth chapter of Matthew, department of life, in every incident of human experilify a love them that love you, what thank have ye?"

This is what Christ condems as a limited statement of the extent of God's love. What is that aunouncement of love which shines in the gospel? Oh, it is the extent of God's love for the sinful, his care for the cast a-way, his reaching out for the far-off, his pleading with the obdurate, his calling the prodigal to come to his arms. It is the proclamation of God's sympathy dim, misty morning arches the blue sky, so arches the with all that is human his care and love for it, his love of God, and the brightness of his majesty breaks careching for it through Christ Jesus, lik the shepherd with all that is human, his care and love for it, his searching for it through Christ Jesus, lik the shepherd of this lost sheep, or the woman for the lost piece of silver; it is the consorting of Christ with the poor and eleptived every riddle, the clue to every labyrinth, the one sure silver; it is the consorting of Christ with the poor and light to light us in our darkness. Not that every mysdepawed outcast, while he turned away from the fight and the formal, and self-righteous, and respectable, his going among those that were far away from the right and the faith and promise to the heart. In sorrow to be astruth—it is this which is its divine power. It is all confirmed and all explained in the apostle's declaration that God is love. Men know and believe the love from us those we love, that sets up and puls down, that God hath to them.

But. my friends, what is involved in the love that

that God hath to them.

But, my friends, what is involved in the love that ble, that is the great central principle in serrow. Tears God has for us? Some people may have an idea of a may fall. The heart may heave, but the tears full very vague and very weak sentiment floating before light, and the heart rests upon the axis of eternal them when the statement comes up, tood is love. Holipeace.

It is very true that God may oppear in wrath to

He bears not only the relation of divine control and general law, but of providential care. But man alone has a conception of God as a spiritual being. His spirit needs spiritual dependency, cries out to him from the depths, claims his communion; and therefore man, having this possibility in his nature, being thus exalted in his being, gets nearer to God than any other visible creation. He finds God more than a general law, more than a providential care. He needs a spiritual father, and he finds him in the profoundest sense of the word; for God is love.

But the importance of this fact with which the text is involved, that God is love, appears also in this; that here the apostle goes beyond all mere theological distinctions, and declares here, as I said in the commencement, an eternal fact. Of course it is not a fact limited by huwan conditions. It is not a fact for saints, but no fact for sainters. It is not a fact which becomes a fact when a man becomes a saint, and does not exist as a a lity, led astray by evil passions, has formed gods from

fact for sinners. It is not a fact which becomes a fact when he remains in unrepentant guilt. It declares when a man becomes a saint, and does not exist as a fact when he remains in unrepentant guilt. It declares what God is, and here is the fact. "We have known and believed the love that God has to us." What is it we know and helieve? A fact that is an unalterable fact, not a theological conclusion which would make God love for the saints and not for all. Right or wrong, saint or sinner, here it atands, that God is love. While we were yet sinners, Christ died for us. God so loved —what? So loved the Jews? So loved the peculiar Christian? So loved this man or that? No; "God so loved the world." Hear it, narrow theologians, wilth your cramped notions of God Almighty's grace. God so loved the world that he gave his only begotten Son to die for us. The primary fact is love, and it is beyond all kuman recognition or acceptance of that here we have the true ground of human recemption.

There we have the true ground of human recemption. Here we have the true ground of human redemption, stated, as it seems to me, in a very plain and direct way. Nothing has been so complicated; nothing has been so covered up and rendered vague and mysterious to men, as the doctrine of human redemption, and the to men, as the doctrine of human redemption, and the to men, as the doctrine of human redemption, and the precise part which Jesus Christ fills in the economy of God. You know what the popular doctrine is in its real essence, the idea that it was God's wrath that must be appeased; that God is offended for the violation of the love that God had for them, and they what has been part in the faith in a sudden jar and mystic impulse, called regeneration; and something of his kind has been put in the faith in a sudden jar and mystic impulse, called regeneration; and something of his kind has been put in the faith in a sudden jar and mystic impulse, called regeneration; and something of his kind has been put in the faith in a sudden jar and mystic impulse, called regeneration; and something of his kind has been put in the place of simply knowing and believed that God has to us. That is what the early believers did. In some way or other, in their configuration, and the faith and darkened minds, the light streamed out upon them of the love that God has for us. That is what the early believers did. In some way or other, in their configuration was a sudden jar and mystic impulse, called regeneration; and something of simply knowing and believed to us. That is what the early believers did. In some way or other, in their configuration is in the faith and darkened minds, the light streamed out upon them of the love that God has to us. That is what the carly believers did. In some way or other, in their configuration is in the faith and darkened minds, the light streamed out upon them of the love that God has to us. That is what the carly believer and something of some place of simply knowing and believed in the place of simply knowing and believed the place of simply kn

of religions life. You may believe what intellectual conceptions you will, you may enroll yourself in what church answers best your sympathies; for God forbid that I should say that one kind of church or creed is necessary for all men. I devoutly recognize many sided human nature, which seeks a many-sided expression in religious forms and ceremonics, and intellectual state-

prehend; and that child in a large family clear. That is the doctrine of the atonement in its will stand apart and be considered to have a rough true statement, God sending Christ as the expression grained disposition and to be unlitted for its place of his love to man. The apostle, therefore, when he makes this statement states an unalterable fact, and that family and find out the cord of affection that lies makes this statement states an unalterable fact, and that family and find out the cord of affection that lies not a fact which varies with the conditions or affect that rough, ungainly exterior, and touch the springs of love which surely exist there, and that perrevolution. Christ came to show us what eternally was, not to make an alteration in God's economy. He came to show us an eternal fact, which man did not comprehend, not to alter the nature of God's governion. You will never know your neighbor or your dearest friend until ment, or the aspect of God toward man. Man may not realize this love of God. It may be said that it is a great truth that God is love, and love to all; but the clover bud and glistening in every star, until you love revil is, that man, as a sinner, does not comprehend nature. You will never know God until you possess

you twist the grand assertion in the passage before us. finite depths, not by our microscopes scanning the to say that God loves the good and not the bad—that minutest forms of being, not by all these can we find God loves the saints, those that love him, but does not food. They are only the vestibule of the great God loves the saints, those that love him, but does not love the sinners.

There may be, indeed, a peculiar complacency with which God looks upon those who try to serve him—who, in their own feeble way, are in some sense good. There may be a wrath which God manifests, an indignation toward evil. But he loves alt men. It is not to the good alone that the divine love is ilmited. If gospel would lose all its peculiarity, the grand distinctiveness between it and all other systems which ever came upon the world. If the gospel was solely the announcement of God's love to the good, his care know God better. [And the more do we comprehend God's love, the more do

them when the statement comes up. God is love. Holiness is involved in it. Justice is involved in it. Mothing that could exalt God in lieve the love God has to us? That is the evil that outcast man too often foels as an outcast. The conscious cause us to tremble in his presence, is wanting. Not cause us to tremble in his presence, is wanting. Not only is the majesty, parity and justice of holiness, but he knows it is wrong, and that alone in its hopeless the majesty, purity and justice of love. How easy world aggravates that evil by showing him that it also not exist without these qualities, and that all these qualities must have love at their core, on the other hand. There can be no love without purity, that is link, that we do despite the infinite grace, and sin true, There can be no love without purity, that is leave that is a negling averlasting mercy, that we are adding new And, in sin, what do we need but to know and be true. There can be no love without justice, that is gainst everlasting mercy, that we are adding new genuine. There can be no love without rectitude.

All the qualities which make out what little we can a keener point to the spear which pierced him, that we comprehend of God, his majesty and power, are involved and contained in this fundamental, crowning quality of love.

If we are not sure of God's love, we are sure of nothing. If this infinite God has not been presented to us in the chapter I read this morning, where has he been presented to us? How can we know anything about him?

It is sometimes said that this is very flattering to man's causal nature and wicked will. No matter what you do, if you know and believe the love of God. But God's love is not thus flattering when you know all that comes from that: It is not flattering when you know how mean your sin is, how vile you are; it is not flattering when you know how mean your sin is, how vile you are; it is not flattering when you know how mean your sin is, how vile you are; it is not flattering or not, it is the trath, to be taken as true and received as such. If it is not the truth, we come at once to simple Atheism. If this is not the central truth in God's universe, we know nothing of God or the immense realities which surround us. If this is not true, welcome any theory, any creed, any form of faith. But if it is true, all things fall into their proper order, and nature has its interpretation, which we are encouraged to pursue to the utmost limite. History has its explanation; and in the darkest crisis, when the hearts of mon fait for fear, when nationalities crack, when conflicts arise, when the heavens darken we fail for fear, when nationalities crack, when conflicts arise, when the earth rends and the heavens darken, we have no fear of him who sends over all the arching bow of promise and guides the nations in the working of his

No. my friends, to hold to this doctrine, that God is ove, is no weak sentimentalism. I have sold that it love, is no weak sentimentalism. I have said that it is the grand promise of a grand argument; not a figure of speech; and I say that the reception of it is not mere sentiment, and the denial of it is not more sentiment. It is the marrow, the spring of true religious life, to know and believe God's love to us. If you, after all its effects, are still sinful, still unbelieving, the only remedy is more and more to know and believe the love God has for us. If men will persist in sin, more and more must we make them feel that truth. If they persist in doubt and skepticism, more and more must the light of that truth blaze upon them.

It is said that it is necessary to true Christianity, not only to love goodness, but to hate evil. Therefore it is supposed that when men come to the knowledge of the love of God, and when they render that love to all men, that is not enough; but they must hate the evil. But we must remember, my friends, that this love of God is not the love of mere sentiment; it is the love of the

is not the love of mere sentiment: It is the love of the person in whom all truth and rightcourness are centered; and therefore it must involve hatred of evil. How can you hate evil unless you love God truly? How do you know what evil is—how does any meanness appear meanness unless you do hato it? How does oppression appears and notification to the state of the stat appear as such until you contrast it with the mercy and love of God? How does the willful wickedness of piunging into iniquity look base until you feel that fod loves that soul dealing so hardly with itself? Only by the love of God do you get true light to see evil and to hate evil as you should.

evil as you anough.

Then, again, only by the love of God do you see the true distinction between principles and men. Some people tell us there is no distinction. There is; for you may hate the sin and not the sinner, although the sinner is steeped with sin; because he is not the sin after ner is steeped with sin; because he is not the sin after all. That soul is the creation of God. For every soul Christ died, and every soul God loves! If you take God's point of view you may distinguish between the sin and the sinner. You may hate libertinism, cruelty, falsebood; but you must not, and cannot, if you have God's love, hate the man. As the river rolls, mingled with turbidness, dark mire, filth and slime, yet has something of the pure, gusbing, mountain spring, as it rolls out to the infinite ocean, so the soul of man is not all filthiness. As you rise into contact and communion with the love of God, your hatred of evil is coupled with the love of the good, and you make a distinction between the sin and the sinner. You pity the infirmities, have a concern for the weaknesses, have a care for poor, fail, and it may be guilty humanity; but you excuse no sin, you excuse no sinner. You pity the sinner, while you condemn the sin.

sinner, while you condemn the sin.

Sorrow for us if God did not make that distinction.

Sorrow for us if he did not distinguish between our sins and ourselves, our weaknesses and ourselves. If in hating the sin, he did not love the sinner, sorrow for us. If we have his love, we can love all souls. guilty as they are, for while yet sinners he loved us, and sent his only begotten son to die for us. It is the privilege of true souls to believe and know the love God has to them. It is the sadness of sinful, guilty souls, that they do not know, and do not believe, the love God has to them.
Oh. my friends, it is not merely to say God is love.

Oh. my friends, it is not merely to say God is love, to make it a vain sentiment, but to know it so poorly that it shall encourage us in our sins and cuddle us up in our iniquity, and to say, as God is love, we may do what we please. Not as God is love, you cannot do as you please. As God is love, death comes after sin, and retribution follows. As God is love, rededged wrath must follow every transgression of the divino law. God is love, and it is not therefore wrapping bimself up in fine sentimentality. Do you know and believe the love of God? Have you ever, in your sin, stopped to consider it? If you had, sin would not have been a steadfast pursuit of your life. It may be an occasion; it may be with us all. It may be a slip; it may be a fall; it will not be the color of your life, if you know and believe the love God has to you. In trouble and trial, when doubt hangs like a pall over you, when you are inclined to back down from principle, to surrender the right, to do anything that is degrading, if you will think how God has cared for your soul, think how over the darkness his light spreads, and may the gloom his banedlesse everts existed. n) think how over the derkness his light enreads and over the gloom his beneficence surely exists, it becomes to you a healing and a restoration. Have you over taken up this truth into your hearts? Are you able to say, with the graud, conclusive emphasis with which the apostle said it, "We have known and believed the love God bath to us?"

# CORRESPONDENCE,

A CHRISTIAN PRIEMD, NEWPORT, KY. - I subscribed for your paper solely for the purpose of listening to the words of such men as Beecher and Chaple, but I find myself both enortained and instructed by the collectate and miscellancous articles that fill its columns. Permit me, a Presbyterian, to thank you for that editorial on "Human Nature," Tho nanner in which it treats the fall of Dr. Pemrey comm it to all Obristian minds ; the spirit of our Redeemer breathes n overy line.

Without any sympathy with the dectrine of Spiritualism my notions of it, however, are crude.) I can but thank you again and again, not only for the publication of those cerone, but for the beauty of diction and purity of tone which characterizes a few of the articles which it has been my Remnathizing with all efforts which look to the moral, in-

effectual and apiritual elevations of the races, I bid you God-

[We thank our brother for the above note. It is friend-, penceful and kind; K shows a true Christian spirit. We do n't care what denomination he belongs to or whether o belongs to any; his note is the breathings of Christianity.]

MISS PANNIE M., DORORESTER.—Are you conscious, dear LANKER, of the numerous benefits which you confer upon he many souls who seek and find comfort outside of the churches and their creeds? You are indeed a light and a pleasing to budding souls who are ready to receive fresh. beautiful truths: to souls that can appreciate them the morebecause they have been denied the blessed privilege of freedom of the spirit. Yes, I say such some know better how to ratue them, having suffered from bondage.

"'T is liberty alone that gives the flower Of fleeting life its lustre and perfume, And we are weeds without it."

I await with impatient delight your weekly visits, for you tave truly become an indispensible visitor, and I gather much spiritual food from your beautiful truths-among the brightest and most beautiful of which are those contained in the flows of Dr. Child. And could they be rend with an unprejudiced and liberal mind, I think your readers would perlyo to them as much truth and boauty as I do.

Ask your kind readers to mark his language, his converselon, and see if there be any attempt to assert a builtef for others, or even to judge others. No, far from it. I think if people would exercise more magnanizative of soul, more liberality; if they would consider and weigh well his beautiful heory, they would not condomn but admire its beauty. I dmire his liberality, his progressive soul, his divine leve for all and I trust there will be a time when the whole world will look upon humanity with the same leving and progres-

R. L. HAMLINTON, M. D., gives services and medicine free f charge to all who are nulleted with disease. His office is 218 Congress street, Lanzinburgh, N. Y. This generosity onthe part of Dr. Hamilaton will perhaps surprise some. We cannot doubt that there is a better way to live than the way of buying and selling everything; and this way must be first ened by bold and enterprising individual movement.

A. M. E., BLAURSTONE, MASS, Writes that Mr. C. T. Irish, Taunton, Mass., has lectured in Taunton, to good houses, and has given excellent satisfaction. He speaks with power and eloquence, from subjects chosen by the audience, in both

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NAPOLEON AND THE POPE.

A namphlet has lately been published in Paris, that calls forth most decided expressions of applause from the liberal English press. The title of it is-"The Congress and the Pope." Inasmuch as the European Congress was to assemble in Paris on the 20th inst., it is an unavoidable inference that this pamphlet, like the previous one on Italian affairs, was dictated substantially by the Emperor Napoleon, and, of course, represents his peculiar views respecting the Pope and his present position. What causes this pamphlet to attract such wide attention, and call out such general approbation, is the very significant fact that the French Emperor has, in its pages, taken a stop in advance of his former position, and declared in so many words that the spiritual authority of the Pope is not compatible with his extended temporal power! Thus does Napoleon heed the signs of the times. If he maintains this position, as he has hitherto maintained all he has chosen and taken, he will have introduced reform into the political affairs of Europe indeed.

The pamphlet asserts, in the first place, that it is essential to the spiritual dignity and independence of the Pope that he should be an independent sovereign:

"If the Pope were not an independent sovereign, he would be either French. Spanish, Austrian or Italian, and the title of his nationality would deprive him of his character as universal Pontiff. O O O The apriliual power, the seat of which is at Rome, cannot be displaced without chaking the political power, not only in the Catholic States, but in all Christian States. It is equally important for England, Russia and Prussia, as it is for France and Austria, that the august representative of Catholic unity should be neither constrained, nor humiliated, nor subordinate."

This is sensible and sound, and a good basis upon which to proceed. Yet the writer freely admits the great difficulties of the case. The problem manifestly -How can the Pope be at the same time pontiff and king? How can the man of the gospel who forgives, be the man of the law who punishen? How can the head of the Church, who excommunicates heretics, be the head of the State, who protects freedom of conscience? If we were to seek for the solution of this problem in the customary forms of the government of peoples, we should not find it. There does not exist in the world a constitution of a nature to conciliate exigencies so divorse. It is neither by monarchy nor by liberty that this end can be obtained. The power of the Pope can only be a paternal power: he must rather resemble a family than a State. Thus, not only is it not necessary that his territory should be of large extent, but we think that it is even essential that it should be limited. The smaller the territory, the greater will be the sovereign. A great Stale would wish to follow up the politics of the day, but the Pontiff cannot do this. ... Ilis laws will be shackled by dogmas; his authority will be paralyzed by traditions." Either the people will submit, and nothing of public life will remain, or olse the "noble aspirations of nationality" will break forth, and the Pope will base to rely on Austrian or French military occupation. A painful resource, for every power that does not exist upon its national strength and public con Adence is simply an institution—is but an expedient. The church, far from finding therein a condition of andependence, would only find a cause of discredit and incapacity. This is not what France can wish. This is not what truly religious men can desire.

The writer, from this point, goes on very truly to

observe:-"Thus, then, the temporal power of the Popo is nocessary and legitimate; but it is incompatible with a State of any extent. It is only possible if exempt from all the ordinary conditions of power-that is arom all the ordinary conditions of power—that is to, say, from overything that constitutes its activity, its development, its progress. It must exist without an army, without a parliament, so to say—without a code of laws or a court of justice. It is a distinct system, and which approaches nearer to family authority than and which approaches nearer to family authority than to the government of a people. The city of Rome is the natural coatre of such a government. In losing her political domination she has acquired a domination of a more elevated character in the spiritual order, and she styles herself 'The Eternal City'? Religion, sonvenirs, and the arts also form a nationality. Thos who live at Rome, under the authority of the Mead of the Church, are doubtless subject to peculiar conditions of social and civil life-but they are still the citizens of a glorious metropolis, which extends its influence wherever faith is maintained and spreads. History. roligion, politics, justify then, completely, a deroga-tion from the regular and normal conditions of the life of peoples. Nothing more simple, more legitimate, and more essential than the Pope throning at Rome and possessing a limited territory. To satisfy so high

an interest, it is fully permitted to withdraw some fundred thousand souls from the life of nations, without, however, sacrificing them, and giving them guarantees of welfare and soild protection. The government of the loops must be paternal in its administration, as it is by its nature. He who calls bimself the lifely Father ought to be a father for all life subjects. If his institutions are beyond the principles which guarantee the rights of government in a political society, his acts ought to be only the more irreproachable, and when he cannot be initiated by any one, he will be the cavy of all men. We look, therefore, upon the temporal government of the lone as the image of the government of the clearch. It is a pontificate and not a dictatyship. The large development of his municipal area relieving him from the responsibility of administrative interests, he can maintain bimself in a sphere far above the management of affairs. A monther of the Italian Confederation, he is protected by the Federal army. A Pontifical army ought not to be more than an emblem of public order. When enemies are to be fought, either at home or abroad, it is not the head of the Church to draw the sword. Blood shed in his name seems an insult to Divine mercy, which he represents; when he raises his hand, it ought to be to bless, and not to strike."

Another very important point is, that the Catholic

Another very important point is, that the Catholic eligion does not remain exclusively at the charge of the subjects of the Pontifical government. The Pope s the spiritual sovereign of all his flock; it would not s the spiritual sovereign of all his flock; it would not mon and women all over the civilized globe. It is just no equitable that the necessary expenses to maintain like Napoleon, and betrays at once his silent, thoughtthe splendor which appertains to the majesty of the Head of the Church should be supported by the populations of his States. It is for the Catholic powers to provide the means which concern them all by a large tribute paid to the Holy Father. His budget will thus not be exclusively Roman, and will be international, like his authority which, in a religious point of view. is recognized and respected everywhere where the dogma which he represents is the law of consciences In this manner a double result, equally precious, will e maintained. On the one hand, the Pope will find In the tribute of the Catholic powers a new proof of the universality and unity of the moral power which he exercises; and, on the other, he will not be obliged to press upon the people by taxes which would not fill pressure except by throwing discredit on his name.

In short, there will be a people in Europe, who will be ruled less by a king than by a falter, and whose rights. the universality and unity of the moral power which he In short, there will be a people in Europe, who will be ruled less by a king than by a father, and whose rights will be guaranteed rather by the heart of the Sovereign than by the authority of the laws and institutions. This people will have no national representation, no army, no press, no magistracy. The whole of its political existence will be limited to its municipal organization. Beyond that narrow circle it will have no other resources than contemplation, the arts, the study of rulus and prayer. He will be forever disinherited of that noble portion of activity which in every country is the stimulus of patriotism and the legitimate are the stimulus of the mind of superior characters. try is the stimulus of patriotism and the legitimate exercise of the acculties of the mind of superior characters. Under the government of the Sovereign Pontiff, there can be no aspiration either to the glory of the soldier, or the triumphs of the orator or of the states. It is absolutely impossible that such soldier, or the triumphs of the orator or of the states. It is absolutely impossible that such soldier, or the triumphs of the orator or of the states. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjects. It is absolutely impossible that such information of their subjec

The sum and substance of the reflections and ideas Necessity, to achieve this, of restricting instead of extending his territory, and of diminishing rather than increasing the number of his subjects: Necessity of giving to the population of these States, thus deprived of political existence, compensations by a paternal and conomical administration.

The writer adds, that Rome evidently is in a situa tion quite exceptionable, which traces her destiny. She is destined by her past greatness to the position she occupies since the establishment of the Papacy. She canthat which is necessary for Rome also possible for the other cities of the Roman States? We do not think so. for the inconvenience of that intervention, already so considerable as regards the metropolis of Catholicism.

readers, the following elequent and significant passage from the pamphlet itself:-

"Let us go still further, and ask who will be charged with this restoration by force? Would it be France! Would it be Austria? France! But she cannot do it. A Catholic nation, she would nover consent to strike so serious a blow at the moral power of Catholisiam. A liberal nation, she could not compel a pro-ple to a government which their will rejects. Catho-ics who seek such a triumph for the Church, appear to us as dangerous for it as would be for the monarchy the royalists who would dream of recentblishing the ancient legitimacy by the aid of a new invasion. As egards compelling peoples, France is not used to such vork. When she meddled in their affairs, it was to work. When some meaning in their analys, it was to enfranchise them, and not to oppress them. Under Louis XVI, we went to the New World, to help it to achieve its nationality. Belgium and the Danubian Principalities are indebted to us for their political existence. It is not the Emperor who could prove unfaithful to these generous traditions. In Italy, more gathen any other country, France is being to which! the transfer of the country, France is bound to uphold the principles of her liberal policy. France has carefully avoided encouraging and recognizing the governments de facto in Central Italy—she has exhausted her diplomatic efforts to reconcile the princes with the population by the country these governments are the country to the country the country that the country the country the country the country that the country the country the country the country that the country the country the country that the count ation; but she cannot forget those governments sprung no life the day Austria retreated. They arose from a cgitimate reaction against foreign occupation, and rom a noble outburst of nationality toward France, which came to save the independence of the Peninsula. But, if France cannot intervene, let her allow Austria to have her way. This is what the partizans of foreign intervention in Italy say. And should we have run the risk of a great war, gained four victories, lost 50,000 men, spent 300 millions, and shaken Europe, that Aus-tria might, on the morrow of peace, resume in the Peniaula the domination she exercised on the eva of her de sain the domination and Solferine should be simply trophics of contemporaneous history! Shall our soldiers have shed their blood for vain glory? French heroism be sterile? No. no; French policy does not harbor such inconsistencies and degradations. The domination of Austria in Italy is at an end. This is the grand result of our campaign, consecrated by the peace of Villafranca. For Austria to return to Florence, to Parma, or to Botton the state of th For Austria to return to Florence, to Parma, or to Bologna, it would be necessary to admit that it was she who vanquelsed us. Let us render justice to her honesty and common seine. She does not pretend it, and those who in France make the pretence, forget at the same time what our principles impose upon us, and what our honor probablis us. Our principles bid us leave Italy to herself, and respect the sovereignty we have restored to her, on the condition that she will know how to conciliate its rights with the equilibrium of Europe. Our honor probablis us from recognizing the right of Austria to armed intervention, which we do not admit for ourselves. France, then, cannot intervene for the re establishment of the temporal power of the Pope in the Romagan, and she cannot allow of the Pope in the Romagna, and she cannot allow Austria to have recourse to force to compel the popu lations when she rejects its employment on her own

It is then shown that the King of Naples cannot in tervene. "By provoking a struggle, he would run the risk of a revolution at home." There is only one intervention that can be regular, efficacious, and legitimate-it is that of the whole of Europe, united in a Congress to decide all the questions that affect the modifications of territory or the revision of treaties. The Congress of Paris has full power to alter what was at Vienna in 1815, gave the Romagna to the Pope; wise in regard to it.

No political measure has been advanced in this age, so fraught with influence on the destinies of the European peoples, if not finally involving the sentiments of ful sagacity, and his brave boldness when the hour comes in which to speak and act. The present posttion of the French government, therefore, relative to the affairs of Italy, and especially of the Pope, will give a fresh and remarkably wide significance to the discussions of the present European Congress, and lead men to speculate on the results it will be likely to arrive at, with much more than the ordinary interest of mere politicans. Concerning this pamphlet, the London Times remarks in the following highly candid

manner: "Government, it is now proclaimed, must, if it is to of politics will not trespass, and which will only have mind to entertain contemporaneously two sets of ideas the sweet and calm contemplations of a spiritual absolutely contrary to each other—arbitrary, unyielding and exclusive as regards spiritual things, and liberal absolutely contrary to each other—arbitrary and liberal contemplations. and tolerant as regards temporal matters. It is im-possible for the same man to extend his condidence to thus brought forward, therefore, in the pamphlet, are two sets of advisers, the one narrow-minded and big as follows:—The necessity of maintaining the temporal oted churchmen, the other public-spirited and enlight power of the Pope. Necessity of divesting it as much as each statesmen. The Pope, infallible as he is, cannot be considered and the property of the population power of the Pope: Recessity of directing it as much as possible of all the responsibilities incumbent upon a government, and of placing the bead of the Church in a sphere where his spiritual authority can neither be shackled nor compromised by his political authority; of the Church. Such seems on a priori principles to be the difficulty which attend the steps of the Pope, spiritual authority in the Church. Such seems on a priori principles to be the difficulty which attend the steps of the Pope, spiritual authority in the Church. Such seems on a priori principles to be the difficulty which attend the steps of the Pope. considered as a temporal prince. It may, indeed, be said that the same principles that are good for the State are also suitable for the Church; and that assumstate are also sultable for the Univers; and that assuming, as we are bound to do, the religion taught to he true, it has nothing to fear, but everything to gain, from the freest discussion and most ample toleration. This may be—may, we believe it is, substantially correct; but these are not the maxims on which the Church of Rome relies for success, and it is far too late for her to change them now. Her maxims are drawn from ages when men knew of no power but that ouples since the establishment of the Papacy. She can of bruto force; and from whatever progress society not escape from it; her fate is settled. It is the decree has made since that period. Rome has effectually cut of civilization, of history, and of God himself. But is herself off by the leftiness of her claims, and the assumption of intallibility, which leaves no room for the recantation of the most obvious errors. From these considerations, confirmed as they are by the historical ovidence of a thousand years, it would seem to follow that the very nature, the very perfection, as some would would be far more serious if it became necessary to lay siego to every town of the Legations. It would be the moral rain of the authority of the Sovereign Pontiff.

Instead of reigning by acknowledged right, and by the respect he inspires, he would have to reign by force.

And on this point, we quote, for the benefit of our readers, the following eloquent and significant passage position of a subject? The paniphlet, which represents, as we are told, the opinions of the first Roman Catholic power in the world, makes not the least difficulty in deciding this question in the negative. It seems that the same power which preserves the Pope la spiritual matters from those errors which so fre quently dog the footsteps of all other human beings, does not extend to preserve him intact from the meaner external influences, and that though, of course, he would always do right, there would, semeshow or other, he a coincidence between that right and the real or supposed interests of the sovereign to whom he would owe allegiance. For the like reason, the infallible Pope must not be left permanently under the influence of a foreign garrison, lest he should become the tool of the power to whom he owes his political existonce."

A Golden Token. Mrs. C. E. Dorman, of Newark, N. J., whose card will be found in our advortising columns—has for many years employed her clairvoyant powers in the examinition and treatment of the sick; and during this time she has supported the justice of her claims by such incontrovertible evidence, as is alone to be found in uniform success. Her patrons have not all been unmindful of her merits, or disposed to undervatuo her services. One of Mrs. Dorman's patrons, who resides in the vicinity of New York, made the commencement of the New Year the occasion for the presentation of a timely and golden testimonial of his gratitude-for the bles sing of renewed health-in the form of a fine gold lever watch, full jeweled with rubles. It is not often that the real and unpretending benefactors of mankind are remembered in this way, and for this reason the present instance merits our special attention.

# Still Voices.

The springs of the everlasting life are within. There are clear streams gushing up from the depths of the soul, and flowing out to enliven the sphere of outward existence. But like the waters of Siloah, they "go softly." You must listen to catch the silver tones of the little rill as it glides along. You may not witness its silent march; but its course will be seen in the fresh verdure and the opening flowers: Its presence will be known by the forms of life and beauty that gather around it. It is thus with the gentle spirit and with the pure in heart. You may not hear the estill, small voice." or heed the effent aspiration: but they have a moral influence and a redeeming power that will be widely and deeply felt. The wilderness will smile in their presence, and flowers of new life and beauty spring up and flourish forever.

# Night.

We all know something of that lassitude or exhaus-tion which is induced by continued physical or mental action. After protracted toll and incessant activity, we become weary, and then a season of rest is required to restore the exhausted energies of nature. Then the discordant sounds of day give place to a hallowed stillsettled by the Congress of Vienna. Europe, combined ness, and the busy world quietly slumbers through the ellent watches, till the light appears, and man comes Europe, combined at Paris in 1860, may decide other- forth with new vigor, and the earth is clothed with a more vivid beauty.

LETTER PROM LONDON.

Spurgeon's Course of Power—The Revival Raula—A new work upon it—The Sydenham Crystal Palaco—The Great Fastern—She will come to America—An Eventug with Charles Dickens.

DEAR BANNER-In my last I took your readers to him, filling me with wonder to comprehend wherein to his teachings. His theology, by the better classes. or. I should say, the more intelligent class, is stamped as of the very lowest order; and so I found him, not a step in advance of the terrible dectrines of Calvin and his cotemporaries. Thus one is relieved of his amazement, and finds his answer to "whence his power?" in the great majority being the andeveloped and ignorant who flock to hear him. It would be a great era now for a tour for either of our prominent pulpit orators to build up a foreign fame, and leave behind thom thousands who would remember them with praise.

The immense success of the revival in Iroland, and the constant increase of wonderful tales connected with proof that as a reader he stands prominently in his it, I imagine, is having its effect, though perhaps slowly, in England, and one is not surprised to meet, at from letters taken at random from a pile, being absoevery corner, a poster, informing the passer-by of a rovival to be held here or there.

I saw a few advance sheets of a book, shortly to appear, under the head of . The Revival, its Physical, eychical, and Religious Aspects," by W. M. Willkinson, who treats the subject, I judge, quite ably and from a Spiritualistic point of view. From what little know of the work as yet. I imagine there will be nich of value in it, and that a few of its chapters laid before our readers will be quite acceptable; therefore you may depend upon receiving it immediately on its atives lost their lives, and a great number were mutippearance here.

since, and, although I found it but half filled, still I would not be necessary at this time, as our readers have was completely bewildered by everything about me. probably ere this perused them in the daily prints. A Doubtless every one who reads, has pered over the recapitulation in a Lawrence paper fixes the number of countless descriptions of this gigantic palace, and its dead bodies recovered at 99; of missing 107; a total of vast collection of everything comprehended in Nature, Art and Science. Here you meet with models descrip. slightly do., 109. The building and its contents was ive of the scenery and life peculiar to our own far valued at about a million of dollars. West, with life-size figures of the Indian and his game. Again, you are carried to the extreme north of Europe, to the south, and to the isles of the different seas, in a dmilar manner. Here you enter a large apartment, port boys, of this city, with Luke P. Rand, went to the the exact model of some crypt, crowded with tombs, town of Mexico, Oswego County, and gave one of their armounted by the efficies of the Kings and Queens of exhibitions at a school-house there. They were subse-England. Here the Egyptian Court, with all its quently sued for trespass by one of the trustrees. On incient aplendors, where sit, in gigantic model, the leven Ramesis; from this to the Assyrian Court, and guilty, and they were fined \$25 and costs of \$5. Rand then to the Albambra, which has been pronounced one appealed to the County Court, where the judgment was of the most costly models over made, as well as the reversed. This throws the whole costs upon the prosemost bewilderingly beautiful. It gives one a new conception of Oriental splendor, and of that luxury which sans all the vitality and activity of a nation. Here imprisoned for a time, because they refused to pay this you walk through gardens crowded with the rare exotics of every clime; and you could stand for hours. and never tire of the beauties peculiar to the flowers of the tropics. Among the things which pleased me most were the letters and autographs of the distinguished men of the world. Among them I read letters written the ovening. Miss D. is the young lady who, some by Napoleon 1st. Nelson, Wellington, and our own Washington: Bhelley, Spencer, Shakspeare, Chaucer; Byron. Moore, and others, and one by that frail but left the palace half unseen. There is little useful to striking resemblance to Mrs. Hatch. man but what is to be seen and comprehended at Sydenham; and the scheme of the Crystal Palace may be regarded as grand and courageous—of which no better proof is needed than that both France and ourselves have followed.

Last Monday, in company with Mr. W. T. Partridge. of New York, I visited the Great Eastern at her moorings in the Solent off Southampton. We approached her in the Royal steam yacht Gem, off her bows, and I the conclusion that it can never secure one loyal subwas struck to notice that she appeared no larger than ject. our common ocean steamers; but when we rounded her sides she loomed up above us like a mountain. We steamed close up to her, to the staging erected for visitors; and the Gem looked like a jolly-boat beside her, -about the size, say, of Union Hall, in Washington ase to as since the sun has risen. street. Boston-and then up two by no means short llights of stairs, to her upper deck, which alone is over two acres in extent. I visited the engine rooms, both for the paddle wheels and the screw, and stood in per- entry, last week. He says, if the thief comes back he no description ever read conveys anything like a satis factory idea. The ship must be seen to realize in the slightest degree its gigantic proportions, especially by those who know but little about the usual size of ves els. But the entire workmanship, as far as the wood work is concerned, is little better than fit for a tov The upper deck, which is to be entirely rebuilt, at a vast expense, is laid with plank, not one of which, l un safe in saying, is free from knot holes and other defects. To a great extent it has splintered very badly, sponge. So with the work below; it is gaudy, and loubtless very costily gilded, but is badly put together, combining neither strength nor endurance. Mr. J Scott Russell, to whose supreme knowledge regarding ngineering is laid her late accident, after having won the ship's company over to withhold certain very important testimony, which would, it is asserted, have made his case savor very strongly of man's slaughter. turns King's-evidence, and in a base attempt to clean his own skirts, is now hopelessly ruined—as much so. it is stated, as though be had been convicted of manslaughter. The game now is to get up a third company, as purchasers; and we are quite often entertained by reports of the "Great Ship's Company's Meeting. held lost pight." Ac., the neguent of which gives one no very exalted idea of any brotherly feeling existing between the stockholders. The last meeting ended, according to the reports, in a grand dispute, arising out of the denial of a statement of one party by another, who stated the wine bill for the different celebrations to have amounted to upwards of £20,000 (\$100,000.) Yet there is little doubt but what, by the ist of May next, the Great Eastern will quit England for Portland: for the Board of Trade have agreed to pass her after the completion of certain specified

renaira. I passed an evening, not long since, with Charles Dickens, who, I bolievo, stands quite prominently as an opponent of Spiritualism, and delights, if one may udge by his last Christmas tale - "The Haunted Home"-to castigate the believers in its philosophy. That his pen is powerful none will question, but that he puts it to a very poor uso when he attempts to ridicule the adherents to a faith of which he is supremely ighorant, is quite as apparent. However, I found him very affable and courteous, and evincing, as I thought, a desire to inquire into the subject quite out of keeping with his more public demonstrations. It is current here that he proposes to occupy a noted haunted house, on the outskirts of London, mention of which will be found in Robert Dale Owen's forthcoming book. I wish him success, and firmness to fathom its

I shall favor your readers, as early as possible, with me extracts and articles from the new magazine to appear in January, 1800. Its pages are furnished by writers whose names, many of them, have long been familiar to the most of them. Squing, London, Dec. 17, 1859.

UFJ. V. Mansfield, we learn, left Cincinnati for St. Louis, the first of this month, at which latter place he is to remain some time.

P. B. Dandolph.

Mr. Randolph is doing a great work while journeying hero in the East-Indeed, the reports which reach us from every place without exception where he has lectured, unanimously speak of him and his speeches Spurgeon's with me, and did my best not to picture in the mest glowing terms. The depth, force, and. him as inferior to the prolific and poetical Beecher, or character of the thoughts uttered by his lips, and the the polished and elequent Chapin, but just as I found beauty, clearness and vigor of their expression, have charmed his hearers and extorted praise even from lay his power over the multitude congregated to listen these who pretend to disbellave our beautiful faith. The elequence of this remarkable man is universally represented as something wonderful, forcing many to believe that spirits do communicate, else conclude to accept a theory regarding this phase of Spiritualism. repugnant at ouce to both common sense and reason.

Owing to the very many applications made to Mr. R. for psychometric portraits, or delineations of character from a letter, or other writing, he has concluded to devote a portion of his time to that object. His fee will be from three dollars to figo, according to whetherthe portrait be in outline, or full and complete. In our office he has given abundant and unmistakable profession; several readings which he recently gave, lutely true in all respects, and evincing the mysterious faculty of psychometrism in its highest perfection. He may be addressed as usual, and the portraits will be sent; or, if sickness prevents, the fees will be re-

The Lawrence Catastrophe.

The terrible disaster of the falling of the Pemberton Mills in Lawrence on Tuesday, the 10th Inst., about five o'clock in the afternoon, by which so many operlated for life, is sad to contemplate. We have not room I visited the renowned Crystal Palace, a few days to give the heart-rending details; and, if we had, it 206. The same paper fixes the badly injured at 100:

Tables Turned.

Last summer, says the Buffalo Republic, the Daventhe trial at Mexico, before a Justice, the jury found them cutors, and puts the spirits decidedly shead.

It will be remembered that the Davenport boys were unjust demand.

- Miss Fannio Davis at the Molodeon.

Miss Davis will speak at the Melodeon on Sunday mext, at 234 o'clock in the afternoon, and at 714 in five years ago, was entranced and remained so for forty-five days without food. She was not then a Spiritualist, and knew nothing of the phenomena. cautiful Ellen Gwynn. I spent four hours there, and She is now twenty years old, and is said to possess a

Fear.

The raven locks of the terror-stricken may become white in a moment. Fear may overthrow the empire of Reason and leave the temple of the Mind in ruing; but it can make no one wiser, better, or happier," It is the influence by which tyrants rule, and the nature of man, no less than the experience of the past, warrant

Conservatism.

The real conservative of the old, school, is the man who prefers a little light because he has tried a little her funnel barely extending to the water-mark of the one, and found it to answer his limited purpose. If gigantic ship. We passed in at the extreme aft, we were surrounded by midnight darkness, we might through the side, to a large apartment, nicely floored be obliged to him for his small taper; but it is of no

The Right Feeling.

Dr. Farnsworth had his cloak stolen from Dr. Main's owns no hat-if he did, he would give him that.

Lebturers wanted in Wisconsin.

Our correspondents in Wisconsin tell us that mediums and lecturers on Spiritualism are in great demand in that part of our country. Any of our good castern speakers would be gladly welcomed there.

ng Hon. Judge Mason, of Iowa, who made himself o popular with the inventors of the country while he and would make to day about as good a percolator as a held the office of Commissioner of Patents, has, we learn, associated himself with Munn & Co., at the Scientific American office, New York.

New Publications.

Gorrnoun's Emburne; or, Invisible Things understood by things that are made. By Christian Scriver, mislater of Magdeberg in 1671. Translated by Rev. Robert Menzies, Boston: Gould & Liucoln, 59 Vasington street, 1860.

This is a book made up of short articles, meditations on the hings seen and felt by the ordinary senses in the world bout us. They are over one hundred in number, and are characterized by a rare chastity and simplicity of etylo. It is hard to distinguish, by the work, whether the author was a Protestant or Catholic minister, and the publishers give us no cluo to it-perhaps wisely; but the picty which characterizes the book can make it objectionable to none; white, on the other hand, all Christians can fled it a source of conplation, and may, through its pages, learn to praise God through his humblest creations.

THE LIVE OF THOMAS PAINE, RULDOR OF "COMMON SCHOOL" "Ago of Roason," etc., with critical and explanatory observations on his writings, ally G, Valo. Boston: J. P. Mendum, Investigator office.

No man, probably, in our country ever received from the ands of the religious community more unjust, inhuman and brutal treatment than the author of the "Age of Reason." Bigots have not scrupled to misinterpret his noblest deeds, in order to desirey his influence over the popular mind. Probably the man had his faults, but they were such as the times he lived in warranted, or, at least, extenuated. But no man's neceastillocs can be so mean that that disposition of nesting up man's faults, for the sake of it, is not tenfold meaner.

This book is written by one who sympathizes with Mr. Paine, and he takes pride in scraping off the foul calumnies that have been thrown against his character, and showing to the world that "here was a man."

Bin Roman's Guert. A Romance. Boston: J. E. Tilton & Co., 161 Washington street. 1860.

No book has for a long time appeared, anonymously, which has excited more surmisings than the neatly printed volume before us. It has been attributed to more than a dozon difforent authors; but the gener al opinion is that it is the proluction of some mind not yet widely known in the world of letters. Albeit the work is one of the most vigorous and absorbing we have ever read, and its merits alone willmake it one of the standard romances of the nineteenth century.

APELLES AND HIS COTENTORABLES. By the author of "Ernest Carroll." Boston: T. O. H. P. Durnham, 143 Washington street. A series of Greeian aneadoles, or a " web of Greeian yarna,"

as the author says, quite well told. A very presty present for one of humble protentions.

Stories of Hener and Heneretta. Translated from the French of Abel Dufresner. Boston: T. O. H. P. Burnbam, 143 Washington street.

This is a collection of charming French stories for children. written in the peculiarly light and attractive style of French literature. A charming present for children.

Reported for the Bannor of Light. BROMFIELD STREET CONFERENCE.

## Wednesday Evening, Jan. 11th.

Quetyton-"What effect does the destrine, . Whatever it, is

right," have upon men and seclety t"

Dr. Outen-What effect does the doctrine, whatever it, it right, have upon men and society? It has no effect. What effect does the soul have upon men and society that has a there to nothing that does not produce greater good than condition developed which can see the hand of God in everything; that can see beauty in all life; that can, from its we call good and cvil. deepost convictions, unreservedly declare that whatever is, is right; that evit is good; that both ovil and good are God made manifest? The effect of such a toul upon every body and every thing that comes within the sphere of its influence, is to produce heaven. Such a soul has light in which it can see the machination of natural darkness; it can discorn the hidden eprings of physical laws; It can read the human heart, its intents, designs and purposes; it can see the Godpower beneath, that produces att the manifestations of human life. It has grasped what sages and philosophers, poets and divines, have reached for with life struggles and have longed to grasp; It has found the key to the mysteries of life; it sees God in everything. Such a squi, too, has a power that transcends all the powers of matter combined and concentraled to a single point. It is conscious of a power that matter cannot influence, oppose, injure, break, or desirey. It realizes a power of its own that rises triumphant above all the antagonless of earth and the philosophies that belong to it. It is free as the air of beaven. It is as peaceful as an infant child. Combat such a soul with the war of unkind words, and they have no more effect than the firing of cannon balls would have, made of sonp bubbles; such a soul is not hit or hart by the religious warriors of time. Prison bondage has no effect upon such a sout, for the sout dannot be confined. Disease has no effect; every pang is but the breaking of a matectal thread that hold it in the earthly body. To such a sou death is a trivial affair; death is but an incident that con-es hotween the pulsations of the human soul; a quicker breath, a little damp upon the brow, and the garments of the first minute of life (viz., time) are dropped, are changed for these of the next minute, which time we have supposed was the be glaning of our coiritual existence. Such a soul has learnt that the material body has only been a garment of spiritual childhead, and that the thorns of life, as we journey on, were made to scratch it off, and give place to new garments adapt od to its advanced condition. The thorns and the thistics of life we thought were evil, while in the light of truth we see that they are useful instruments-shears, scissors and rip ping kuives, that cut the earthly garments away, the affect tions of the soul that bind it to matter and make it soone free, and the affections of the soul for things above are soone developed; which affections make the new garments of spiritual existence for more levely, far more beautiful than the garments of the earth, the physical body. . The whole idea, that the world is all wrong, that all things

things are not as they should be, fales out of the soul's conpuenoss, and, like the illusion of phantems, are gone, leav ing ne real traces of the existence of evil behind. And all ger, and let the poor woman go. And I fear she is hungry life comes up clothed in new beauty; for the soul has breader conceptions; worlds of new truths open to its deeper percor tions: stars shine with a new lustre; planets revolve in the order of a new creation, and new perceptions of the eterna God go out in the light of undimmed reality. The horizon of human leve is as broad as the conceptions of the soul; and beauty is seen emanating from the heart of life through everything that has existence—through deformity no less than through symmetry—through ovil no less than through good -and the soul has come to see God by its natural growththrough the avenues of the love of Christ, the Jesus of Naza

. In the light in which no evil is seen, every human sou appears [mmorth]; and the real recognition of the property of immortality in a human soul is enough; the beauty is too great-it staggers our feeble powers of endurance to behold it-it stifles our utterance, if we attempt to describe it-it is too mighty for our consciousness to weigh. And it is here we cease to weigh the merits and the demerits of another soul; here we cease to Judge. The possession of the properties of eternal life and eternal progress which belongs to every soul, with no exceptions, if it belongs to one-this simple truth, when realized, is brighter than the material sun that shines upon us at neon-day, in the light of which no shadows of the night of ovil can be seen. In the light of these truths the noul nees and values the real thing-not the effect, which to but darkness, and it pusseth away-or the soul comes up through it.

In every day practical life, these views, if reached fully, aunihilate hell and open heaven. The camily of the soul ceases; bitler feelings coase; seeming feelts, in others disappear; slander and calumny are no more; a war of words is ended; getting mad, and being contentious is done with; war is ended, murder is ended, both legal and illegal; reblary, both legal and illegal, is ended; the curses of prostitution, both legal and illogal, are ended; bondage is ended, and freedom has commonced. Justice and injustice fall into the arms of opment will make men always kind and friendly to one an other: It will make men religious, by being apontangous and natural in all their actions, true to the dictates of reason and common sense; it opens the book of nature for our Bible and we shall rend with understanding, and leasn by nature development.

A soul that can see no avil, no wrong, sees some good an somirable qualities in every one, even in the most repulsive; and these apparently small, dim developments of goodness when gazed at intently, become so luminous as to make the darkest soul look bright and beautiful; and it is this light of goodness that we may, in every one, always see, when we have the capacity to do so, that destroys repulsion, and burns away all the shedows and darkness of what might othorwise be counted ain or cvil.

A soul that sees no evil, sees goodness and beauty every where, in everything. It has no fault to find, no opposition to make, no war to sustain, no hell to combat-all is peace all is charity, all is love. You ask what influence a man ha upon society, whose soul is developed so as to see that all God's works are right? Why, I cannot but repeat—that hear on is wherever he goes. His faith in God is without limits his charity for others is as broad as the household of human ity, and the kingdem of heaven is within his besom.

Is such a man as this a bed man in society? Are w that it is not wrong to stenl. And many others are afraid when they hear the truth declared in unqualified words-"There is no cvil." The fear of the Lord is the beginning o wisdom; this fear is right and in its right place. But we shall all sometime see, as we grow in spirit and in truth, that there is no coil-then there is no fear. Perfect love castet! out all fear; a growth of soul that is capable of seeing God hand in sin, does not, cannot fear it.

A man who sees no evil is a guardian angel to human suffering; he walks with the lowly and talks with them; be is an rapport with the most degraded couls—souls most in fantite in spiritual growth. Infant children have the guardi an eare of angels and scraphs. And so it is with the souls of men-infants in spirit—buried deepest in the darkness of the material world; they have the leve of God, through his them, unseen, in darkness, through all the childish, or as we may eay, ovil, manifestations of early existence.

A man who sees no evil, does not cannot wrong another Ho needs no government of human law to make him do to others as he would that others should do to him; he neve uses human law to protect solf possessions. He needs no locks, no guns, no prison walls; no human legislation no executive, no human tribuncis, no courts of Justice, no hu man judges. He carns his bread by the sweat of his brow He does the work of life peacefully, honestly, truly, humbly.

Mr. Cusuman repeated what he had before said in oppose tion to the views of Dr. Child. He said that Dr. C. had not uttered a new thought; that Oalvin and Luther taught the same destrine precisely, that he believes in. Ills basis is the same as theirs. He talks about forgiveness, I would ask what there is to forgive, if everything is right? Forgiveness implies that gin exists. If there is no sin, there can be no forgivences.

Mn. Broomen-Our idens of good and ovil seem to have had their origin in pleasure and pain. Those actions that make us happy we call good, and those that make us unhappy we whatever pillows the vicissitudes of fortune may place call ovil. We say of things, also-those that give us pleasure are good, those that give us pain are cvil. We speak of the weather, and call it good weather or bad weather; of an enweather, and cats it good or bad, according as its results ing when it comes up to-morrow. give us pleasure or pain. From childhood we have learned

victuous nish is one who surrenders to temptation for the noment, without regard to the pain that comes in the end. Virtue and vice we know only by contrast. Beauty and deformity, light and darkness, heat and cold, we know only by contrast. We know nothing, except by contrast. It is peceseary that these contrasts should be perpetually occurring in the natural order of things. It seems to me that it is nocessary for us to grow in the knowledge of good and ovil. As a whole, nothing should be set down as ovil, because ovil, in the end. I think that God caused everything that

'As to the effect of this belief on man in his actions. I think It is harmonizing; It takes away blame; it makes all feelings of revenge cesse; it makes men see that it is no fault of the welf that he is a welf, nor no virtue of the lamb that he is a

Mr. Erson was highly pleased with Mr. Spooner's views; he thought that in such decirine was a peaceful flow of humiffly which was heavenly; he thought that all who took the ground of Mr. Spooner, and adopted his views, would become more peaceful. harmonious and heavenly in consequence. He said when he was in the church he was a hard shell Daptiet, had an iron, unyfolding will; but, as he had gradually grown out of the church to the adaption of those more liberal views, he found himself more forgiving, more peaceful, and more kind in his manifestations to every one I like the man that can take the hand of the wickedest soul.

and feel that he cannot get to heaven without him. Mn. PLACE-Those who take the ground that there is no ovil, assume that sin is as eternal as goodness, this I cannot accept. I cannot believe that sin will exist ferever, for if h does we shall suffer forever. When we cease similar, we cesso suffering. I believe that the mission of suffering is to teach us that a law has been violated, and lead us to obey the laws of our nature. Mr. Place closed his remarks by repeating an original poem appropriate to the occasion."

### Nature Balances Extremes by Extremes. "Mountain tall and ocean deep Trembling balance duly keep.

In changing moon, in tidal wave, Glows the fond of Want and Have."

Whenever we see excess in life, then we may be sure there is somewhere a want, corresponding to the amount of excoss. If there is extravagance and waste of pecessary and usoful things, there must be somewhere in humanity a correananding need unanswored. When the tide runs high in one piace, it is correspondingly low in another.

A woman in Chicago recently bought a shawl for which she paid one thousand deliars; and a set of lace for which the paid five hundred dellars. Another woman in New York was recently arrested for stealing a turkey. The officer who arrested her and "redcemed" the stoton turkey, reported to the judge who was to try her case, that there was not a restige of food in her attle room, which room was destitute of every comfort; and that her three children, before he made are wrong, that men are what they ought not to be, and the arrest, were so hungry that they had tern the raw ment off from the turkey's lege and wings, and had ate it. The judge thought that the Bible justified stealing to satisfy hun-

still, to balanco some excess. Pifteen hundred deliars, the amount paid for the shawl and eco, if judiciously expended on the soil of some of the millions of appolitivated acres of land in our country, would produce one thousand bushels of wheat and five hundred turkeys, or an amount of produce large enough to feed a great many poor widows, with their starving families, for the

whole winter. Anna West 1 ad a Christmas present sent to her, a box of owelry worth cloven hundred dollars. Mary Jones did not have a present; and was so poor that she could not go to church, because she had not even the plainest clothes to wear. Mary worked hard for a dollar and a half a wook, and with all that she carned she could hardly make her aged father and mother comfortable.

A woman in Cincinnati came so near starvation, that she sold her baby for five dollars, whereby she was enabled to procure food to sustain life. A gentleman on Colonade Row. n Boston, had served on his Chrismas dinner table fourteen luxuriant courses, with eleven servants in attendance.

Jennette Fellet, at New Year's evening ball, were a dress made of white tarleton, with twenty-four flounces edged with a full rucke of tulic Musicu, and the rucke itself edged with very narrow black lace. Over this, she were a borthe to match the flounces, composed of four chrysapthomorepink, pale, lilac, white and light cerose without leaves. Bouquets to match the skirt, six on each side, arranged on toblice, from the bettern of the skirt to the walst. Her hair was dressed with chrysanthomums, and blue, and black and white blonde. On the same day, little Mary Ruboney, in a dirty, ragged calico dress, an old rag for a shawl, hugged close over her shoulders, with an old pair of cast-off shoos twice so large as her little feet—holes in them, through which her naked, freezing toes could be seen, without drawers and warm under clothes, shivering with the winter's cold, asked alms, because her father and mother were hungry; her futher was poor and helpless with disease, and her mother on. With shrinking rolu was dying with consum abo sald, "I'leme give me a cent to buy some bread!" Jeanette had every earthly comfort in her possession, and

she had a great deal more than was necessary-while little Mary was destitute of almost every necessary earthly comfort. Jeanette was smiled upon, bowed to praised and flattered. Mary was frowned upon sent away, chilled and atmost frozen for want of human sympathy and human com-passion. Is Jeanette better than Mary? No; each one is a lawful child of God. If Jeanetto claims more of the good things of this world than is necessary for her, there must be n deficiency somewhere—and by fate it has fallon on Mary. Mary only needs that which Jeanotto does not need for her comfort. Give to Mary what Jeanette does not need for her comfort and happiness, and Mary, and her father, and mother, too, would be made comfortable. A. H. Chillip.

# ALL SORTS OF PARAGRAPHS.

This week's BAUNER.-In the present number we con clude the story of "Adelph." On the second page our readers will find the seventh paper of "Man and his Relations," and the third chapter of "Auction Climpses of the Epirit-Land;" also, two pieces of poetry. On the third page, disment is intercetting; and on the same page are two pleasant Is such a man as this a bad man in society? Are we affide stream Dr. Hitchcock, of Toric Haule, and Warren chart of such a man as this? Henry Ward Boocher says that he is afraid of such a man as this, or of a man that says that he is afraid of such a man as this, or of a man that says the man as the page, the miscellaneous matter is interesting; and that he is not wrong to sten. And many others are afraid. on the eighth page, Beecher's sermon is unisually interest-

> on, who speaks in the highest terms of Mrs. Macomber's lectures in that place. He eave:-

PLYMOUTH .- Wo have recoived a letter from B. H. Cran-

"We are constantly having new converts to our faith; the interest is so great here that on stermy Sundays even, when the different churches have only from fixen to twenty is attendance, the congregation of Spiritualists have numbered two hundred; and is pionsant weather, with a good speaker, from five to six hundred."

The Jananese Embassy, numbering seventy persons, viz., two chief amhassators, eighteen officers of various ranks, and fifty attendants, will embark for the United States Feb. 22d. Poterson's Philadelphia Counterfeit Detector and Bank angels and scraphs, to hold, nurse, protect, guide and direct Note List for January is for sale by the Periodical Deniers everywhere.

FRANKLIN'S BIRTHDAY will be colobrated in this city by the Franklin Typographical Society, on the 17th inst. Edward verett will deliver the midress

Whon, you hear a man severely condemning the acts of nother, you may be positively sure that man is werse than the one he condemns, says a correspondent. And we may ndd, it is folly for men of morit to think of escaping censure and a weakness to be affected by it. Fablus Maximus said. He was a greater coward that was afraid of repreach, than he that fled from his enemics."

Bomo Chiunman were arrested in Ban Francisco for fighting in a drinking-house. One man who could speak English, was called in testify. "John, where were you?" "Me up stairs." "How did you get there?" "Him got up a steps." "Orent crowd in the house?" "Yes; two, three, filern,"
"Was the house full inside?" "No; houseful outside,"—

Meaning that there was a great crowd around the house. A head properly constituted can accommodate itself to

under IL We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is wear-

the causes of pleasure and pain. From childhood we have learned the causes of pleasure and pain, and have thus distinguished between good and ovil. In maturer life we have often found that what produces pain, at first, produces pleasure in the end, and vice versa. A virtuous man is one who does not particlepste in present pleasures when they lead to pain. A.

tions her lectures Jan. 1st. She then goes to blacen, Georgia,"

Spinituat, Charles,... The present number of this paper, ublished at Auburn, N. Y., opens to us as fresh, fragrant and cautiful, as a new blown rose. It is filled with interesting intelligence about spiritual things in this material world. It | Measts, Joseph Bunnerr & Co.:

Superior Court, admitted to practice as attorney and couneller-at-law, in all the courts la the Commonwealth.

J. C. CLUER and his daughter will be at Putnam, Ct., the we last Sundays of the present month.

A FRESH CORED BY MANIPULATION.-A friend of ours informs us that he had a felon coming on his right thumb recently, and was told that Dr. Charles Main, of this city, ould allay the pain, at least, by manipulation. His faith in the new remedy was extremely small, but his curiosity was not, consequently he engaged the Dr.'s services. In less than a wook the swelling abated, the pain ceased, and he was cured. We are informed that Dr. M. has had many sees of this description under treatment, and that he has seen successful in every one. This method of cure is vastly uparter to the poultice or lance, in our opinion.

NEW FLANNEL MILL IN BALISDUET .-- Wo are informed that the capital for the building of a new Plannel Mill to be located at Salisbury Point has been subscribed, and that the Company will commence the erection of their building in the Borlug .-- Ameebury Villager.

### Matrimonial.

In this city, 10th inst., in Grace Church, by the Rev. Dr. Charles Mason, Mr. Henry A. Gore, of New York, to Miss Harriet Sabine, of this city.

Gone to the Meavenly Home.

Josephiene, daughter of George and Sophia Clark, departed his life, from the residence of her parents, in Newark, N. J., dec. 18, 1859, aged 17 years, 8 months and 26 days.

"Hotween two worlds she hovered like a star
"Twixt night and morn, on the horizon's verge."

The night of earthly trial and serrow departed—the Morning came, and that fair star disappeared from the mortal contentiation, only to rise more gloriously in the heaven of heavens, to be obscured no more forever. It is true that thick clouds now gather around the bergaved enes, casting their cold shadows on the serrowing hert, and concealing the risen object of their deep and deathless affection, even as dark vapors from the realiess sea hide the stars from the gaze of the anxious mariner. But, far above and boyend the clouds of earth, the stars of heaven, and the immertal level ones—whose cheerful presence was the light of home and the jey of the heart—still abuse with undiminished splonder. Josephine was an only clith, a pure, carnest and noble girl, as gentle and beautiful in spirit as also was firm and brave in action. Her disease was consumption, the was never startled nor dismayed at the thought of dying; but she remained strong, secone and hopeful in the most trying moments of the mortal conflict. Even oh the day of her departure also seemed all unmindful of herself, and strove, while she could speak, to comfort her afflicted Mother, or to support her Father, whose stout heart and resolute will stee feared might bow down beneath the crushing weight of his great serrow. It was sad, indeed, to see the light and the bloom of eighteen summers—reflected from the fair brow, or blended on the delicate check—thus fade oway! But it is a consoling reflection that, as the check grew pale, and the nowers of life. In the frail, attendanted body, almost meen. "Botween two worlds she hovered like a star "Twixt night and morn, on the horizon's verge."

bloom of eighteen summers—reflected from the fair brow, or blended on the delicate cheek—thus fact away! But it is a consoling reflection that, as the cheek grow pale, and the consoling reflection that, as the cheek grow pale, and the powers of life, to the fruit, attendated body, sincet unconsolinely and imperceptibly dedlined, the soul seemed to absert the light, and, from day to day, became more luminous and beautiful; until the indwelling divinity—arrayed in the robes of the resurrection life—emerged from the polished and beautiful; until the indwelling divinity—arrayed in the robes of the resurrection life—emerged from the polished and beautiful; until the indwelling all elication, and the seed and a final home in the "house not made with handa." As the prospect of continued life on earth—such are the "dissolving views" of our poor mortality—gradually faded away, light from the upper world appeared to dawn on the soul, and the sindowy forms of the now life were doubtless visible. In her last moments—when she had ceased to notice those who weps as her bedelde, and oral speech was no longer possible—her movements were significant, and her large, deep, spiritual eyes were cloquent with thoughts that found no andable expression on carth. Her eyes were torned toward the ceiling—her gaze fixed in a rardeular direction, apparently on objects that were invisible to others—her lips noved as if she were conversing with super-terrestrial belogs, whose bright images were invisible to others—her lips noved as if she were conversing with super-terrestrial belogs, whose bright images were invisible to others—her lips noved as if she were conversing with super-terrestrial belogs, whose bright images were invisible to others—her lips noved as if she were conversing with super-terrestrial belogs, whose bright images were invisible to others—her lips noved as if she were conversing with super-terrestrial belogs whose bright images were invisible to others—her lips noved as if she were conversing with super-terrestrial belogs

"How wonderful is Death,
The wakenor of the soul I
Ills eyes are full of steep,
Ills heart is full of love,
Ills touch is full of pose.
County the languist motion Gontly the languid motion Of every pulse subsides, Gliding from out the body we have worn, The mystic strain of harmony, that winds. mee dissolving music, through the soul, We are at liberty."

Fond friends may deplore their less; but the generous soul whill find its compensation in the sweet relief and the great gain which must be realized by the enfranchised spirit. The smitter and tender heart may almost sink beneath the waves of present anguish—as water thies droop and disop-pear in the angry floods—but the illuminated spirit will pendical the sembre clouds that darken the mental heavens, and ale the sembre clouds that darken and living Joys and a lasting repose.

It is Wordsworth who says:

"Tue doop dle first, While they whose hearts are dry an aummer dust, Burn to the secket."

Barn to the socket."

The pool's idea is sometimes true, at least. Josephine loft us in her virgin lanocome. Thus had traced no furrow on her youthful brow, and there was notther spot nor cloud on the crystal purity of her name and life. She same to inspire bright hopes, and in her early departure has left a precious treasure of sweet and gehien memories. White Christian charity, and a true philosophy of human nature and practical refere, must prompt the wite man to drop the voil on the imperfections of our poor Humanity, we all owe it to consolves and to each other to preserve the memory of all that is heautiful and noble in human nature, and praiseworthy in the fives of the departed.

Away from the rude which and killing frosts of this bleak whiter time—up in the suncy etime, and by the pure River

worthy in the lives of the departed.

Away from the rude which and killing frosts of this bleak whiter time—up in the sunsy elime, and by the pure River of Life—the pale rose blowns to-tay, while the remains of the alabater vace are carefully lath away in the Evergreen Cemotry. The fond mother—bending beneath the mild eyes of the Angel-wathers—may moisten that little mound, since it opened is the casket that so recently contained her brightest jowel; nor is it unnatural or unseemly for the strong man to drop a tear on the consecrated dust. While we cherish the momory of those who have gone before us, it is project that we should also respect their ashes. It evinces our appreciation and love of the graces and virtues which made their natures beautiful, and their lives a bleasing. If the conquerer has a right to preserve his trophtes; if the partiet cannot but love ties native soil; if the classic traveler reverently uncovers his head when he stands by the ordit alters of the burled nations; and even thoughtless men speak solemnly—with hushed volces—in the descrited halls of their fathers—surely, it can not be unbecoming to fester the memory of these we loved, and to tread lightly above their sacred ashes. Gonius and Art have reared some of their most enduring memorials in the affect clies of those whom mon call "the dead," These witness to all how the living remember, and love, and revere the thoughts, and deeds, mud names of the departed. Moreover, while we delight to honor the great and the noble, we should also cherish the pure and the beautiful. Nor shall our fair young frelued be forgetten by one who shared her love or cherished her friendsbip.

"Oh, far within of the bow world—

"Oh, far within the soul—
Amidst the rushing of the busy world—
How many a secret thought shall linger still
Around that image!" B. B. B.

FET MISS ROSA T. AMERICA will lecture in Chicago and Milwankie during the month of May and June; friends on the route desiring her services for Babbaths or week evenings in April, will please address her as soon as possible during the present month, care of J. L. Pool, Oswego Post-Meo: address generally, 92 Allon street, Boston, Mass. Jan. 21.

Mrs. A. P. Thompson will speak in Lawrence, Mass., Jan. 2d. She will answer calls to fecture in the surrounding owns, addressed to her at Lowell, Mass., till further notice

Paine Celebration in Boston.

Paine Colebration in Boston.

The 1231 Auniversary of the Birth Day of that much abused Patriot and Statesman, Thomas Parks, whose pen, during the American Revolution, so effectually seconded the sword of Washington in the achievement of our Independence, will be held at Union Itali, 400 Washington street, or ner of Essax street, on Mokday Eyssing, Jan. 30, 1860.

The exercises of the occasion will consist of Speeches, Bongs, Toasis, Support, and Ball.

Tickets, admitting a Gentleman and Ladies, \$1,50. Support, extra

Music-Savage's Quadrille Band. Dancing to commence

Tickets to be had at the office of the Investigator, 45 Cornhill, and of either member of the Committee of Arrange

Doston, Jan. 14, 1860,

or, we cannot express any Totolon of their icetures; Dut, as far as outside public notice gave, the Spiritualists certainly have the best case; for their falls, if not their character, was availed at the outset. And while that entheth Christian grace, charley, is worthy of all commendation everywhere, we can't see why one seet is to be blaned, for calling hard names, more than another; and if one denounces a brother church, and cries "hombug," why so lender when the coingling of the Brown Meeting, held in Claveland, Olio, on the 2d of December, are printed in book form. The properties could be supported to the specific content of the specific content of the benefit of the widows of the killed at Barpor's Forzy and of Charlestown. Frice 25 cents, Under date of New Orleans, Dec. Stat, Bro. L. K. Coonley | postage paid. For sale by Mrs. H. M. Brown, 288 Superior

Burnott's Coccaino. The following testimonial is conclusive of its efficacy in the

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Bosrow, July 10, 1857.

is cuterprising, chergetic, and eminently successful, in belog a paper richity worth the price of its subscription, which is condition a year.

Admitted to the Dan,—Ou motion of Thos. W. Clark, Eag., James C. Squire was, on the 17th of December, in the Squire Court, admitted to practice as atterney and courted the price of the subscription.

use of various advertised hair washes, which I have since been told contain comphone spirit.

By the advice of my physician, to whom you had shown your process of puryling the Oil, I commenced its use the last week in June. The first application allayed the itching and fritistion; in three or four days the reduces and tenderness dispected—the hair ceased to fail, and I have now a thick growth of new ladt. I trust that others similarly afflicted, will be induced to try the same remedy.

Yours, very truly,

Jan. 21.

Ip SUSAN R. POPE.

### ADVERTISEMENTS.

TERMS.-A limited number of advertisements will be in serted in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements,

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Account of His Early Life, by Capt. Brown Himself. This important document has not, and will not, app are in the public press, as it is the desire of the friends who contribute it that it should appear exclusively in our Publication, you will be prosecuted as an infringement of Copyright. Of this Autolography it is sufficient to say that nothing of the kind, since the AUTOBIOGRAPHY OF FILANKLIN, has been published, which is at once so characteristic and so interesting.

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Extract from a Letter of Mary A. Brown, Widow of Capt. John Brown,
Messes, Thaxen & Elderdon: North Elba, Dec., 1850,
Dear Friends—I am satisfied that Mr. Redpath is the man
to write the first of my beloved husband, as he was personally
acquainted with him, and I think will do him justice, 9 0 0

The satisfied by t

acquainted with him, and a think who we may be a fall think that the Portrate is a very good one. 9 9 9 9 Yours respectfully, Mary A. Brown. Letter from Salmon Brown. Son of Capt John Brown. MARY A. BROWN. Mosors Thates & Elbartos: North Elba, Dee, 1889.

Dear Hirs.—I was somewhat acqualated with James Redpath in Kaness. I am also familiar with his writings, and I consider him an able blographer, and rue Man Asoyz also cruses to write the him of my beloved father. I believe him to be a man of undeduced research, de justice to the work he has undertaken.

Vous respectfully, Balkon Drown. i veracky, and fully bollovo be wii

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Jan. 14.

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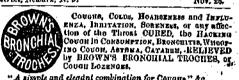
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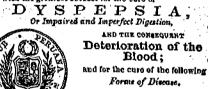
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Oct. 1. 1983

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M. P. BFRAR, A. M., Principals, Dec. 17. Im

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T. MUNSON, formerly at No. 3 Great Jones atreet, based, established blunself at our New York office, where he will supply orders for any book published in the United States. Address E. T. MUNSON,
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Each message in this fetter tment of the Rawsen we claim was spoken by the spirit where name it bears, through Mrs. 3. If. Conser, while in a state called the Trance State. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are ad-

To hope to show that spirits carry the characteristics of We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the erroneons idea that they are more than runra beings. We believe the public should know of the spirit werid as itsshould learn that there is evilua well as good in it, and not 
expect that purity alone shall flow from spirits to merials.

We ask the render to receive no decirine put forth by 
spirits, in those columns, that does not comport with bits 
reason. Each expresses so much of truth as he perceives.

reason. Each expresses so much of truth as he perceives—
no more. Each can speak of his own condition with truth,
while he gwes opinions morely, relative to things not experionced.

perienced.

As one medium would in no way suffice to answer the felters we should have sent to us, did we undertake this branch of the spiritual phonomena, we cannot attempt to pay attention to lettern addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. 812 Brattle street, Beston, every Tuesday, Wednesday, Thursday, Friday and Saturday afternoon, commencing at mats-past Two o'clock; after which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

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

a spirit they recognize, write us whether true or false?

From No. 1703 to N. 1871.

Thursday, Dec. 1.—"Are there animals in Spirit-Life?"
Simeon Kison, Galvesten; Alfred Allen, Albany.

Saturday, Dec. 3.—"When and how shall there be a new Heaven and a new Earth?" William Oegoed, Boston; Sarah Elizabeth Tilden, Boston; Patrick O'Brion, Boston; A Prayer.

Therday, Dec. 9.—"Is it right for men to buy and soil and hold in bendage their follow-men?" Daniel M. Wilson, Sacramento, Cal.; Mary Ann Tilden, Boston.

Thursday, Dec. 9.—"What is e in, and how are we in mortal to avoid it?" Samuel H. Sponcer, Thomaston, Mo.; Joseph Gardner; Lucy Smith; Francis H. Smith.

Friday, Dec. 9.—"Are spheres in spirit-life localities?"
Stephen Osrroll, Iowa; Lizzie Cordin, Richmond; A prayer,
Saturday, Dec. 10.—Joy H. Vairebilde; Clark Mason, Rochotter.

oster.

Oster.

Thursday, Dec. 15.—"Faith;" Thomas Bell, Boston; George James Harwich, London; Charlotte Maria Foster, New York.

Friday, Dec. 10.—"Is it possible for mortals to understand fod?" William Pope, Salem; Jack Boward, New York; Ellen France, Georgetown, D. C.

Salerday, Dec. 17.—"What is the condition of the Drunkard after Death?" Josh, Houston, Boston; To John Kerris,

prisoner.
Tuesday, Dec. 20.—"How are we to know when we berre
God" To Kahgegahgabkow; Anne Maria Fostor, Buffalo;
George Walker, Buffalo; Jenny Wilson; Hernec Atwood,
Wednesday, Dec. 21.—"Evil Spirits;" William Cooper;
Prayer; Nathaniol Morton.
Thursday, Dec. 22.—"Why are evil spirits permitted to
commone" Edward Perkins, East Boston; Louisa Herbert,
ta Betasy Colton.

commund: Lawrid for the best of the best o

Woodard; John Barrow, Lowell; Bophy Lindsay, Brooms,

I. U.

Tuesday, Dec. 27.—"Had Josus attained the highest possible state of perfection?" William Barnard, New Bedford;
Bamuel Billings, Boston; Hannah Ediritge, Bangor,
Fyednesday, Dec. 23.—"Is the spirit of man affected in any
way by death?" John Loring, to Mary Elizaboth Loring; Mary Moore, to hor son John

Mary Moore, to nor son John Justiday, Jan. 3.— Slavery and the Bible; "Francis Smith, Belfast; William Gay, Beston; Capt. George W. Knights; iara Perelval. |Fednesday, Jan. 4.—"What is Magnetism?" Lucy Lee, oughton; Harriet Richels, Tauuton; Samuel Richardson,

Hoston.

Thursday, Jan. 5.—"How do we know that God dwells everywhere?" Mary Castle, Boston; Robert Sanderson, Philadelphia; Julia Bruce, Cambridge.

Friday, Jan. 6.—"Is God the Author of Evil?" E——n Copple; Corolli.

### Invocation.

Oh, thou God of Nations, we offer thanks unto thee for the blessings we daily receive from thee. We praise thee in be half of the great family thou hast on earth, that by so doing we may draw to our ald such high and holy intelligences or are so much peeded on this dark carth-plane.

Our Rather, as the earth yields up her hidden treasures to the embrace of yonder sun, so we will yield up every gift thou hant given no. when thou callest for them. Then hast tought us to occupy all then host given us, and to return thee mere at thy bidding, thus fulfilling the law of our nature, and worshiping thee, thou God of Nations.

Oh, our Father and King, we view some before us to-day who have recently been called upon to part with those near and door to them. Thou hast galled in wisdom, and they have reluctantly yielded up the treasure. But, oh, our God, we know thou wilt send a comforter; thou wilt not sunder material ties unless they hast power to regione that hermony that appears lost. We praise thee in their behalf, knowing that in thy wiedom thou hast drawn them another step from earth. And, oh God, may they profit by the call; OVERT BYOURS OF God, then bast called, and we give thee."

11 Oh, Barlour of couls, look especially upon thy children who are bere to-day. While they come for gems of wiedom from spirit spheres, oh, do then send mighty messengers, that the seed sown may spring up to thy honor and thy glory,

Bend ne, oh Spirit of Power and Wisdom, the Angel of Peaco; may be whisper in his own language to every coul hore; and while he whispers, may each spirit be in a condition to hear and to receive; for peace may find an abiding place, even on earth. The whiriwind may sweep over us on earth, yet the Angel of Pence may find a pince to dwell in.

Oh, bless all thy children, oither in upper apheres or lower hells. Bless those who call not upon thee for blessings. We are strong, and thou biddlet us to strongthen those who are week. If they call not upon thee, we will call for them. knowing that then wilt hear and answer, to-day or in the fu tare.

Did Christ appear, after the Crucifixion, in a Natural or Spiritual Body ?

One in morial asks that we, according to our knowledge, solve the following problem. He cays: "Did Christ appear to his disciples, after the crucifixion, in a natural or spiritual

The whole theological world are contending in reference to this subject. From our standpoint, we find scarcely two thinking alike upon it. All differ—each one bas his or her Christ; each worships a different God, a different Christ One says, "I cannot receive salvation by your Obriet." "My God is not such a God, and I cannot worship at such o shripe," says another,

Yet the whole human family, in the interior, are at harme ny with themselves and their God. Notwithstanding each has a peculiar God, all these Gods belong to the Godhead, and Jehovah will not reject any of them.

True, the Record says, "Thou shalt have no other Gods be fore me, and to me, and me only, chalt then render hamage." But may not the same God speak to each of his children in a different manner? May be not appeal to the exterior and interior, through the flower, the sun, or through the Record you call the libbe? Sorely he may; and he would be a feelish God to appeal to his children in a way that they could not

If God is a God of wisdom, he will appeal to his children in lifferent forms; and if his children would be true to nature, they would see that the God of one may not be the God of another. You may each worship at a peculiar shrine, and yet be recognized by the God of all. But we wander from our

Bid Christ appear to his disciples, after the crucifixion, in

a natural or a spiritual body? Our God always manifests to his children in accordance

with natural law. He never trespasses upon that law; he could not be God if he did thin.

Now, after passing through what the natural form of Jesus was called upon to pass, the connection between spirit and mortal was severed forever. The body of Jesus was like unto any and every other body of the subjects of God, subject to the same grand law; and the Greater of that law would not step aside from the law at that time, any mere than new or any other time. And if Jesus Christ was perfect in spirit and rtal, he must of necessity be subject to that law. Therefore the body was dead after the crucifixion—the connection was entirely severed between the affrit and mortal. The s; irit had no power over that body-no matter if it was the body of a Jeans. It was subject to law, and if perfect, must obey that law. So, then, the spirit could not hold control over that body; nature prevented it-nothing in nature could countonance it. And thus, we contend, Jesus appeared in spirit form. True, the two Marys went forth early in the morning, and beheld Jesus apparently in a material form;

Vory true; but the spirit of Jesus alid not remove that body. faith they required, he drow to himself a curtain amount of materiality, to render himself visible, precisely the same as we disembedied ones of to-day draw to ourselves materiality to render ourselves visible to our mediums. But this is no

our material bodies, nor any part of them. But the question arises, What became of the body of lesus? We answer, the friends of Jesus stele away the body, for it was dear to them. The same power that sets upon mediums of to-day acted upon the watchers, causing hom to slumber awhile, that the friends of Jesus might not to mourning all their days, because his body was not when his friends could centrel it.

The Record tells you that Jesus was the son of God; that fehovals in his case trampled upon his law, and bespoke another God. Lo! we tell you Johovah never disoboys his laws. Though he may take on various forms, yet he never

disobeys any of his laws. Your Record will teach you a great many things that will end you to darkness rather than light, unless you read understandingly. Bring the knowledge of to-day to bear upon the Record, and you will read more understandingly; what appears to be mystery will be bright as the neon-day sun. Go not back to gather the light of olden time-you have nothing to do with that, unless you bring it in contact with the light of to-day. Nature hall developed you to a higher law, yet this law is the same. Bring your law of toay to bear upon the law of yesterday, and you will not charge your God with being unjust to his creatures. You ill see he is divine, and must be a subject to his law-for livinity is but the offspring of asture under favorable and perfect conditions,

While our friend and questioner seeks to understand the Tosus of ancient ilmes ha shanid not full to tanka himself acquainted with the Jesus of modern time; they are appa ently different, but bring the same light of to-day to ben soon him, and you will see the likeness. The same power that guides us to-day guided Josus of the other days. He stands not upon law, but walks by it; and how grand the example Johovah sets! Law is light; and he or she who grasps at law shall grasp and hold the sunlight, and shall inderstand their own surroundings and those of others whother of Jesus or the mutdeter, for the law is the same to one as in the other. So, then, we will eay the natural body of Josus Christ was nover reastmated after the crucifixion All nature, our God, tells us so; for everything in nature is against it. When our questioner shall lay aside life hody, he vill know we have given him truth. Truth is the child s law: oh, that all would understand it, instead of running into the dark mazes of the past to gather food for to-day. Oh, that they would grasp at the light of to-day, for where that shines upon the past, it is no longer mysterious and Nov. 20. dark.

Andrew J. Gavitt.

Really, the position I occupy seems more novel than I avail hought it would. I used to have an idea that all spirits who ontrol mediums to speak, felt precisely the same as they did in their old bodies, and did not recognize a change.

It may be so to some, but it is not to me. It is a strange poition to me, notwithstanding I was acquainted with Spiritualism before I died.

I find a mixed feeling of pleasure and pain. I feel none of my old suffering. I was slok but a short time, yet the imresslou was se deep upon my spirit as though I had been tak longer.

The last time I was in this room I controlled my own body. was a Spiritualist then, yot, I confess, bad I then been told should so soon have lost my mortal body, I should have been

artied. Yet it is gone, and I am glad of it. I have a great many dear friends on earth, and I wish I could speak to them all—yet it is impossible, except in a gen-

To those who were dear to me, I will say, I am happy if I see those who knew me happy. If I cos tours, they cast a gloom over me; they make me feel that I can do something o make them happier, and I am discontented. I am told I shall get along last here; my acquaintance with these things vill help on my advancement. Scoing I am done with mor tailty. I am going to set myself at work in real carnest to see what I can do for those I love on earth. They may rest as-sured I shall not wander far from them, and if a shadow falls over them, I shall do all I can to lift it. It seems to me that true Spiritualists should not suffer shadows to ite long in their path. But nature—so the old gentleman said, who spoke pero-is ever true to herself, and sorrow makes the apiris oright. One old gentleman says serrow to the spirit is like Bristol brick to steel, but you have to rub it often. I foar ou will all see some shadows, even after you are here. Dul, as you konw. you will be theroughly purged from all evil. In

I have met with some of my connections here; but strange o say, some are deeper in dorkness than I. Thanks to God. filled my lamp with oil before I left earth, and I am neither obliged to beg. Sorrowner buy. They are going to earth to

buy oil. had passed through a hard atruggle, and that my apirit needed roat. I wished no one to trouble me. But, after a few hours, that passed away, and then I saw what seemed to be the sky. It was mild and clear, yet it seemed to be like an evening aky. I seemed to be resting on what appeared to be earth to mo. The scenory was beautiful, yet it seemed to be twilight, as of earth. After a few hours' rest, I felt that I wanted some one to speak to me. I felt that I was in apiritlife, yet I was anxious, and that desire drew to me cortain friends, who congratulated me upon the change. They told me I was far better off than some of their company, for I had studied of apirit life before I died. I then desired to go back to earth, and whon I saw my body dressed for the grave, I must say I felt uneasy. like one who had lost a dear friend. felt the form was dear to mo, yet I had nothing to do with it; etill it was dear, and while the friends were taking it to the region-ninco. I watched with intense anxiety. I wished to see it well cared for, yet I desired to have it taken from the sight of my friends, for I should be happier for it; for I knew that while the friends of a spirit are in sorrow, that

spirit partakes of it. After my body was taken care of, I began to look around to entisty myself as far as possible to see if what I had learned ppearth of spirit life was true. I found that many of the ideas atertained by Boiritualists are more fancy; but the Thee ry of Spiritualism, it seems to me, stands upon one founds ion, and that is Nature. All those ideas of man which are unded upon nature are genuine, and it is an easy matter to royo which are genuine and which false,

I suppose you hardly thought you would be obliged to serve me in this way since I last saw you. You cannot recognize ne, but I know you. I have changed my exterior, but I am myself. Bay to my friends I am coming to them with some nanifestations that will be both instructive and gratifying. Then I am able to control some of the subtle elements as wish. I shall do something; but I cannot do so now.

It is very strange we feel the sensations we do when we re nen to earth: yet, when viewed in the light of nature, io not find it so strange,

I of course was thinking very strongly upon the sufferings I my old form, and, if I was not acquainted with these things, I could hardly satisfy myself that the form I now conrol was not afflicted with the same disease. But I know it s but the action of myspirit upon the organism which make no feel as I do.

I shall be obliged to introduce myself as Andrew J. Gayiti will call upon you again in a short time, perhaps, Nov. 29.

# Irene.

Bhadows and sunbcame are fleating together over earth and it would not be strange if the children of the Pather are omotimes found in the shadow. But the giver of the sun cam is the giver of the thadew; they both come as bless ngs, and the child should receive both with thankfulness.

I have done friends on carth, and they have said, "Come ome, and bring us a sunbeam that shall dispel the shadow that linger around us."

No, this cannot be; the Great Spirit, in his love and wis om, bath given the darkness that it may beget light-hath given the midnight sky that the day may be more brilliant. Fear not, weary wanderers on earth. There is peace, joy, and a blissful reality in the apheres beyond earth. 'Tie but a step, the putting off the natural body, and putting on the

'Tis valu to wish to die, thinking that you will be at once free from sorrow; for there are spiritual sorrows. The spirit sometimes alts in sorrow's cloud, and praye to be delivered. Even the bright ones sigh for more light. So, then, do not sigh to break these mortal bonds; for I tell you there are shadows in spirit life, yot not like those of earth, but pecultar to the spirit alone.

thor went to the sepoichre, and no Jeans was found there. In the upper sphere of spirit realm there are no shadlows, so they say t but when the Father soon no are fit to To one of his doubting once, the record tells you that Josus dwell in this bright realm, he will call us there; but while said, "A spirit bath not blood and bonce, as I have." The we dwell where corrows are, it is well to receive them joyrecord says to, and positbly is to true; but we doubt if. Yet, fully, for the Nather sends them. Court the angel Peace; for in order to appeal to their external senses, and give them the if Peace be with you, you shall pass through the cloud of sorrow with thoukfulness.

From Irone to her friends.

Jeremiah Mason. Say that he who closes your circle would have spoken this day, but did not think it best. He will do so soon. Office

losed by Jeronilah Mason, Shall the Jews return to Jorusalom?

The following question we find before us for our discussion ible afternoon We perceive it was given by one of that class of moriale

who are yet looking for their king-or, in other words, who are looking for the first advent of Jesus Christ. The question is this... " Shall we as a people ever return to or native land; shall we oversee our beloved city reinstated

n its former beauty and glory?" Our questioner refers, no doubt, to the City of Jerusalem. potent Record tells us that one of old forshadowed the ownfull of Jerusalem. Her people were to be scattered, her palaces overthrown, and those who ant in high places were o be brought low. Be said the Prophet. We find also that the same intelligence, speaking further of this city, said there should be a time when the Jews should return to Jerusalem; when they should sit under their own vines and fig trees, refolding of home.

If the prophet was true in one case, why may be not be in he other? Jerusalem is laid waste. Her high places are no longer so. Behold, desolation refers there, thus clearly proving the truth of the prophecy. As we wander among he great variety of children dwelling on earth, our attention is often called to that portion of men called Jaws. We find no class of Individuals so closely wedded to their opinions as tro they—so theroughly wrapped up in that which belongs to oldon time. That which their fathers received, they receive, and are wholly unwilling to receive the light which shines to-day. The light of 1800 years ago is all they are willing to

Now, if our queationer seeks in honesty of spirit, he will o well; but if he calls upon us from curtosity, he will obtain othing, or that which shall be as nothing to him.

Everything connected with this people to-day proves ore will be a time when they shall return to Jornsalem; when they shall no langer dwell among Gentiles. But behold, they shall return by the light of Modern Spiritualism. Though key do not receive it to-day, the time shall come when they shall eco their King riding in the chariet of Modern Spiritunitem; and behold, he shall command them to go up to ferusatem, and they shall go. Thus and thus says the same Intelligence which enoke so many years ago,

Go forth, oh questioner, and inform thy people that their King is horo, and will bid his people roturn to the Hely City. And they shall do his bidding. They who could not own Icaus of Nazaroth, of 1800 years ago, shall bow before the Christ of to-day. Yes, the light shall shine upon them ere this generation shall pass away.

True, our questioner says, "We mourn among strangers. We sit with enemies; we have no home, no sure abidingplace. Tell us, ye invisible once, shall we as a people return o Jerusalom ?"

Verily they do as a people walk in a strange land. That which is good to the Gentlies is evil to the Jews. They cannot receive it as yet. The Contile received the bread in the past, the Jew will receive his in the eleventh hour. Hear us, oh, ye questioner, and believe us. By repudiating

is, ve shall sit longer in darknoss, Home! How beautiful the word. Yes, ye shall go home. and delight in the pleasures of home. And light shall shine there, and not darkness, for Jesus shall be in your midel. The power you rejected 1600 years ago, you shall receive tolay—you cannot, you will not, you shall not dony him again.

### Hannah Moore.

I want to know what you expect of mo? My name was Hannah Moore. I was forty-six years old. I died of consumption, in the year 1840, in Roxbury, Mage. I have our on and two daughters. 'I wish to speak with them. Oan 1? My son is not here, nor near here. Oh, I would counsel him against his course of life. It will bring him a moral death. Oh, I would speak with him as I cannot here; but oh tell bim, for God's sake, for his own sake, to turn and live. One of my daughters has married eince my death, and has moved to the western country. I would commune with her in private. I have one daughter still living in Boston-my prest child. I hope to reach my son and eldost daughter

through her. I wish her to forward it to her elster, and my son, as soon as she receives it. The course he is pursuing not only renders blu miserable, but me unhappy, too. Oli, tell him I am often with him; I want him to know I am, and I am sure if I can impress him with my presence, he will turn. Oh, my son, turn and live, for you will die if you do not. Ob. I know the newer of temptation is mighty, but, oh. turn, and many holy once will gather about you and give you coive the aid you so much need. Do not say the way is marked out, and I must walk in it. It is not so; temptation has marked out the path you pursue. But there is another, all strown with roses, and your feet shall walk therein, if you resolve to turn and live.

Olare, my oblid, my daughter, you will receive this first, )h, send to your brother, your slater.

I cannot speak longer. Good day,

# Francis Stearns.

One of my friends in mortal wishes to know how he shall prove Spiritualism true. To my conception, there are a great nany ways how this can be done. My friends require facts something that will give positive evidence to their external sonses. This is woll; I do not blame them for wanting to be positive—it is right they should know as well as delieve. But I will here say the question does not come from a believer n Spiritualism, but one who says, "I would like to believe."

Now that dear friend was alone when he gave birth to the thought, and directed it to mp. He never clothed it in rords: but strange to say. I have get it and I have come here to answer it: "How shall I know that Spiritualism is truo?" Trath points the way, and virtue walks therein, Everything is true in nature; and if you would prove Seith pallem true, you must do it by natural law, for the Instant you try to prove it by any other way, you are in the fog. Pirel, find out, satisfy yourself, if you can, if it is nosathin for spirits to commune with mortals under any conditions.

I think the most correct way to go to work is the way you inversemed to take. Call in a natural way, by natural law. and if you receive a natural response, which could come in other way than that it purported to come from, then it come to me Spiritualism is true. Do sure there are no cars bout, no eyes to see; then send forth your unclothed thoughts to some spirit you know. Then be sure you look for an answer from some place where all spirits can com-

Your mode of procedure is true to nature, and the repense must come in a natural way; for do you not see you avo cut off all chance of deception in the beginning? You bave builded a wall so high that nothing but Truth can penetrate it. Nothing can go over it.

.Now, then, I have seen your wall, I take the sword of truth and penotrato that wall, and answer your question in a natural way. If you are still dissatisfied, I will say, seek on. There are many forms you many take in accordance with nature, and if one has power to come, he will do so,

I would give the name of the person who sent the question, but it is not necessary nor politic for me to do so. I wait for a response from the individual. I caution him to build his wall higher, if possible, that nothing can overleap it but truth.

You may say you received this from Prancis Stearns. Good day, etc.

# Charles Robertson.

I want to say a good many things. In the first place, I want e say I come here; then I want to go home; then I want to ialk there like as I talk here. My name was Charley Rob inson. You have not spelt that right, etc. If you had printed it that way, they would have said I forgot how to spell my namo. I gaw you spell it wrong. It is liobertson not Robinson,

I died of headache, and got broke out all over-was sick all over. No. it wa'n't menales; I had them when I was little, and didn't die then; I had scarlet fever, too. But this time I was lichy all over. Oh, dear, what made you ask me what I was sick with ? it makes me feel bad, Whore did I go to school? Do you want to know the schoolmarm's pame? You need n't write to her, for I do n't like her very well. Her name was Barclay.

aunt is a Spiritualist; sho's my mother's sister, and her name is Wildes; she is married. I guess it's her that likes me to come here. My mother do n't believe like her stiter loca; but I want to go there. Wont you say so?

I're been dead ever so long; you want to know the year follow-man, and the month ? I can give it: I died in January; it was in it each in each. 1859-January. Do you want to know just how old I was? I was not ever ten, but I was ever nine. I like to have you acomy mother. I lived in Chambers atreet. Bly father is lead. Oh, yes, he died before I did. I don't remember him: he knew me when I not here.

Aint it near New Year's? I thought so. Aint you going o give me semething for coming? Went my sunt? I want omething for New Year's. I'd like a new sled. If I could spend money, I'd like that. My nunt always used tagive no something, when I did anything to please ber.

I'm all squeezed up here, and my head aches. Sha'n't go now? I wish you'd fix things so I can walk around whou I come here again. Bhe went get me to come here again, unless she given me semething. I'd like a piece of mince-ple. How ill got With hard to go somewhere? with I'd got something for coming. Oh, dear, I'm tight; I lon't like to be dressed up so. If I had my own clothes i effould not feel so. Wont you fix things better when I come bero again? Tell aunt I sha' n't come again, 'less she gives me semething for coming. Her husband goes to sea. Mothor has n't got so many things. Mother used to buy her things of Brown. The boys call him Kit; you must n't write this, for ho'll be mad. I know what the boys call him Ki -something about the cate; I guess he knows, and that 's vlist makes him mad.

Give me some tea, will you? Aint you got nothing? I'd ike some vinegar—I drinked some once. Good-by Nov. 80.

### Ghosts, etc., in Terre Haute, Ind.

Mrssas. Epirons-To-day a family is making preparations o movo out of a house on Third street in this city, because o the strange disturbances—marvelous sights and soundswhich have alarmed the present occupants from time to time, as they have those persons who have dwell in it before They say "the house is haunted." It is an "old lavern" o me thirty years' standing-a two-story frame-none the otter for its untiquity.

Lest I trespass too far upon your patience, I propose to give out briefly a few of the facts according to the statements of soveral individuals. About fifteen years ago Mr. II. occupied the bouse in question, and, as an instance of his experience therein, he states that at night, on one eccasion, he hear ofses in a room adjoining his elecping apartment; and, whilst he was listening to determine, if possible, their na ture and cause, his wife was awakened and (supposing be vas eleoping) called to bim, and asked what that noise could be. Thinking of burginre, etc., he felt uncast, but get up nd opened the door to the room where the noises were when ho saw three men standing near the middle of the floor It was a bright moonlight night, and sufficient light was ad mitted into the room by three large windows on the south and west sides. The men were engaged in carnest conversa tion, and he heard their voices, but could not distinguish what was said. Bupposing, very naturally, that they were there for no good purpose, and, of course, fully prepared for offence or defence. Mr. H. felt that his situation was anything bu agreeable; however, before he lind renelyed what to eay of , the three figures faded away, and he neither saw no heard thom again. The windows were well scoured, the loors locked, and nothing in the room had been disturbed.

Since the time above mentioned, the old house was occapled by another family, several members of which, with their positions, being at one time seated at mid-day about the inner table, when they were startled by the cry of murder thrice repeated. The voice appeared to come from the cetter eneath them, yet after excited search and much inquiry, hey could find nothing to account for the unusual outery; and, other mysterious occurrences—sights and sounds—relering them disentished and their abodo uncomfortable, they uitted the premises.

But recently the old "Engle Tayorn" has been tonauted y a family keeping boarders, whose experiences have not only renewed the old stories of ghosts, etc., in connection with said house, but have excited more than common inter est, and an inclination to investigate the causes and the facts, if facts exist in the matter.

Within a few days, it is said, a woman living in the family, oming into the house from the yard, was followed by a child who took its position by her side. At first, she did not think there was anything strange in the occurrence; but noting things more closely, she became excited, and called to other in the house, who came and east the child, that, while they were looking at it, sild away toward a corner and disap eared.

Mr. S. had his attention called to unaccountable noises in the back part of the house, and going thither to look to the matter, he saw a man come out of the cellar-way, and stood cing him within a few feet. Before he had recovered from his surprise, the apparition melted away.

Frequently, of late, strange figures have been seen, and unusual netses heard; the clothes have been pulled off from deeping persons, and the annoyances have become be comidea great about the house that they are senmendurable, hence the preparations for removal mentioped

We propose to investigate this matter in the way that mema most fit, and if our efforts lead to any important dis overion we will report to you. Could you suggest anything

hat may aid our scarch ofter the spirits? I cannot finish this besty and epitomized notice of inter esting phenomena without adding to it an expression of our rest craiffication in having had the pleasure, last week, o istoning to divine discourses from the line of that angelic omen, Miss Emma Hardinge. She came lither from Bt. only, and gave us three lectures, which I have not language to justly characterize, except, in saying, as above, that the ero divine. May good angels ever attend and inapire her.

J. W. HITCHCOCK, M. D. [We would suggest to our friend, Dr. H., to take one of ore cood mediums to the "old tavorn," and fearlessly and almly await for whatever manifestations play there take daco. Let the mediums, if possible, be en rapport with un progressed spirits; be friends of spirits denominated syl and free from self-righteensness.]

### The Old Year and its Lessons. Bo the eld year has gone! I heard the clock tell its knell s it expired, last night, and bade him a hearty adieu as the ast sound died on my wakeful ear,

Soon the last dying echoes of the temportemposts which ave disturbed us will fade in faintness, and the little com notions created at Franklin Square in Washington, at Oher in, Ohio, and Harper's Ferry, Va., and a thousand losses emmotions, of greater and smaller places, will excite us no nore, and be laid away in the history of 1859, to be recalled nly as we read or talk of them; they will only be known as neldents of history, of far less importance to our children han what they shall cut and drink,

We are making up here for the long time; and it would be will to sum up and foot the accounts occasionally, and see what we have done to become better, and to make others applor, in the here and hereafter; whether we are using our powers to the best advantage, and laying a foundation or happiness in the next life, of which we can only have broken fragments in this; whether we are harmonizing ou ives, fraternizing our feelings, affectionizing our spirits.

"What hast thou done to be saved-to save?--what-re elved-what given?" I have asked myself these questions t the close of each year for several years past, and have tried o make each succeeding one more useful to myself and thers. I have tried to increase the happiness of these l have met, and if I have falled, it is my less and regret; and if I have wronged or injured any, I am sorry, and ask for iveness, and will try to make amends, and do bottor. To those who love me I am thankful. Those who hate me forgive and pily. I would not injure or wrong them, but ask ablessing on these, and a blessing on those. I have ofter erred in life, and over been trying to amond. How far I have ucceded, the future most decide.

My last year's labors are scattered over the country, and coorded on my boing, and will go to make up the me of uture life. I have devoted the year to lecturing, and have raveled and lectured in fifteen States of our nation, and given two hundred and thirty-three discourses in the time; nave been well received, well paid, well treated, in every place, and have left my thanks and blessing everywhere especially at the many kind homes that have been so freely pened to me. I have nover been disturbed in my meetings nd have over found candid and attentive heavers, and have during the last seven years that I have been engaged in spreading the harmonial philosophy, seen it grow into popularity, power and influence, in hundreds of places, and strengthen, each your and month, until it has become an

I lived in New York city; that fau't here, to fit? My eccential ingredient in the literature and religion of our time and country.

Bright promises are hanging over us for the future, when the age of harmony and love shall take the place of the age of strife and struggles-when man shall learn to love his fellow-man, and see the God in man, and respect and protect

A happy new year to you, dear Bannen, and to all your rondors. A thousand thanks for your many favors of the past year, and the best wishes for the future, from Hartford, Ct., Jan. 1st, 1850. WARREN CHARR.

> Written for the Banner of Light. A SONG OF THE FOUNTAINS.

FOR THE BOYS. There ence Bred, long age,
On Hampehlro's high mountains,
A good reoman called Jo,
Whose structure was Boundars;
Though high rose his home there,
Yet Fountains rose higher,
As all who might rosm there,
Could but see and admired
He lived to beautiful,
Joseph, the dutiful,
The way when you saw it,
You paused not to flow it,
But took it!
This Fountains, that rose high

But took it?
This Fountains, that rose high
Above the high mountains,
As all saw that past by,
Had troops of young Fountains;
He loved them most truly,
And they were all truthful—
For he was no Thula,
But heart-warm and youthful!
Youth was so beautiful
To him, the dutiful,
Its joys he did reap them,
By virtue did keep them,

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virtuo did keen them, Ever green! Ever green!

His tycop of young Sountains
Worn romping and lusty;
They played on the mountains
In fair days and gusty;
They were Jountains of fun,
And sometimes of deaster;
They were Jountains to run—
Wo foontains could Inster!
Ob, they were beautiful,
Healthy and duffin,
And prompilly for greeting,
The seasons for eating,
They were clocks!

Their mether, dear creature! Up there in the mountains, Was called sweet of feature, And "Mother of Fountains," And "Mother of Fountains,"
Her young broad was so larged
Bhe surpassed all her name
In the care of her charge,
And the mother's true fame i
Oh, she was beautiful,
Loving and dulful,
And, had you once met her,
You could not forget her,
Nor wish to!
Thus lived the good Fountains

Thus lived the good Fountains
With their girls and their boys,
High up on the mountains,
For removed from the noise, The strife and commettee. The vices and folly, Of life's troubled occan, Contented and Jolly!
Ob, it was beautiful,
They were to dutifu They were so dutiful,
To witness the measure,
Of innocent pleasure,
That crowned them!

That growned them!
Their dear cottage threshold
Was untrodden by Death!
Of their band, young or old,
He had plucked not a broath!
And ever, when sickness
Up the mountains would roam,
Came faithness and weakness,
Bro it reached their sweet home!
They lived as beautiful. They lived so benutiful,
To laws so dutiful,
In the best of all wealth,
The good conscience and health,
They were rich!

Inggard Want, "the armed man,"
And the sheriff, for dues,
With the long-visaged clan
Of the Hypes and Blues,
Up there in the mountains,
Were all a dark myst'ry,
And known to the Fountains.
Only in blattry! Only in bistory (

mly in history!
Their stores were all ample,
Of each kind and sample;
And always held planty
For twelve more, or twenty,
And welcome! To was the fair Fountains To woo the late Fountains
Came the home spun and gay;
For climbing the mountains
The first smile did rapsy!
The rich merchant or bard,
Who came there for a bride,
Only found the way hard
When his sult was denired!
The damests were youthful. The damesta were youthful, ... Kind, bleeming, and truthful! And the weeing that falled

Was most endly bowalled, An I know f Such beaux so young Pountaing Though firm as their mountains They were gentle and kind— Rising colmly above The vile bable and low, The vile habit and low, then they whispered of love. Not a charmer said, no! Such lovers were prizes, Of Purlian sizes; And she that secured one, At least but they are done.

Парріневы Oh, the days were so bright.
Up there in the mountains,
And enchanting the sight
Of each smilling Fountains! In fond recollection The heart lingers, to view, As kind retrospection

The loved scenes doth ronew. no loved scenes doth ronows.
Are they not beautiful?
Were they not dutiful?
As the pulso whilly beat,
Comes the thought that we greek
Them no more!

Springs up in the mountains
Know less of defiling;
Our pure-hearted Fountains
Eaw only a reiling
When the wild tempests blawf
And then, on their borders,
Let the white lilice grow
In the mire of disorders! In the mire of disorders! There blossomed so sweetly, They thought it was meetly To bless Him who orders The mire of life's borders, For Illios1

Old Time, the strange creature!

Changed andly the mountains: Changed sadly the mountains;
But changed in no feature
The lives of the Sountains!
Living on like the just
In their homes on the sod,
Giving "dust unlo dust."
They ascended to God!
Oh, there may we meet them,
Together there greet them,
And drink from the Fountains
That flow from the mountains
Of Ziun!

Now and then the sweet springs
From the hill-side that Jet,
Are seen fleelged with dark wings
By the Jow-lands they 've mot;
And thus souls are begulled,
That once spotless had been,
And pure garments defiled.
By the world and its sin! By the world and its sin!
The then less benetitul,
Less true and dutiful;
The dear Fountines flow on,
Till their billows have wen.
The occan! What ocean? Give thine car

To the voice of the soul—
"The Great Pather was near,
Their wild ways to control;
And this truth is firm-cast And deep anchored in Love, That all Fountains, at last, That all Fountains, at last,
Bwell the Fountain above!"
A faith so beautifol,
Makes pure and dutifol
The souls that receive it,
And lovingly live it
More and more!

A dry song we have sung-Nor worth smile or a tear-Nor worth smile or a toar—
Of the Fonntains arming
The hills of Old Hampshiro—
In your homes, my good boys,
On valleys or mountains,
With your sports and your noise,
Remember the Fountains;
Like them, so beautiful,
Bo pure and duiful,
May your lives other on

May your lives follow on, Till of Love they have won The Fountain! New London, Ct.

Letter from Cawego, H. Y.

out of place to send the Bannes a lotter, rehearing, as it were, our progress during the past year, with some reference to the future prospects of Spiritualism in this place. We commenced holding regular meetings in September, 1858, and up to January let, 1850, depended on an admission fee to pay the expenses of the same. But there being many eldectionable features in this plan, we resolved to try the experiment of holding regular free Bunday meetings, and depend, as we knew we should have to, on collections and the liberality of those who should attend our meetings, to custain them. We according | plan as the Spiritualists of Oswego have adopted to sustain ly started a subscription paper, and, receiving favorable response to our calls, we opened a correspondence with several few Hpiritualists reside, it would be found to be of great benespeakers, and made engagements with them, from time to fit; and where Spiritualists are numerous, there certainly time, sufficiently in advance to insure some good speaker on can be nothing more destrable than to have their meetings every occasion. Our audiences have invariably been large, free to all who wish to altend them, sometimes to overflowing, and our success has been more than we could have expected.

We have had during the past year the following apeakers: F. D. Felton, Mgs. A. M. Henderson, Leo Miller, R. P. Amblor, Miss Emma Hardinge, Miss A. W. Sprague, Rov. J. Plorpont, J. S. Loveland and J. M. Poobles, all of whom have given satisfaction, and all are well calculated to present the truths of the spiritual philosophy in a clear, convincing and rational manner.

Mr. J. M. Peebles, who has spoken here during the month of December, fermerly held a three years' pasteral office in this city, and, boing without any peculiar denominational proclivities, was universally esteemed, not only by his church and congregation, but by refermers and liberalists generally. He is now paster of the Pirst Independent Congregation, (after the Theodore Parker style,) at Battle Crock, Mich.

In fact, without particularizing, all have done most nobly for the gespel of spiritual freedom. And we know they have been appreciated; we know there has been a keen and sensitive thirst for the waters of truth, and none have been left | the same in their proper time and senson, and stand in fear unsatisfied. Some of the teachings have eparkled with the finest funcies of pootic genius-have lifted the soul in grandour and meledious thankegiving to the Author of Humanity -have weven around each heart a garland of gems plucked from the ideal world of beauty-transporting, as it were, for the time, each listener away among and boyond the flecor highlands and golden-burd landscapes of the skies. Some have glistened like diamonds with the onunciations of, and treatises on, practical reform—reform in all departments of life-recommendations of cheerfulness and harmony in our homes, when these elements are needed to insure happiness -of honor and integrity in all our business relations-of younger years I often listened to his teachings, as he was an sympathy and humanity, not only toward our families and friends, but toward everything and everybody on this beautiful world of ours-recognizing the great principle of love as the lever of human hone and human good, and all humanity as one brotherhood, irrespective of color or nationality; o one God, the Father of all, in all, and the Guardian of all. Bome have reached forth the arm of science, and grappled with the mysteries of nature—have peered into the depths of the parth and over its surfaces, and made the discovery of mighty and sublime revolutions—have brought forth new he sooks our good, and says there are many fruits he cannot catalogues of truth that have lain dormant from time's first morning, the pages of which are being studied by millions of attentive students, and all the civilized nations of the globe. Some have gazed into the steller regions, among the stars and planets, and beheld newer and diviner evidences of the workings of the glorious and unlimited universe-have studied the architectural structure of the human spirit, and out the fear of man. beheld in its wonderful organization an infinite mechanism. transcending, in its minuteness of detail, the keenest resourches of past ages. Its criticisms, unconfined by theologi. there to be foar, and not love; therefore we see the necessity cal limitations or hiblical statutes, have taken hold of the levers of thought, and are uphenving the errors of the past, and regenerating with new life and new action the presentthe over-living present.

steam-plows and telegraphs, but has penetrated the heavens duty first—that is, to fulfill the Commandment, "Bo ye perfect and called to its aid the unwrition records of the angelworld. It has asked whence its origin and whither its destiny, and behold, the answer comes, gentle as the summer breezes and touchingly beautiful, that man lives forever, an immerialized and ever progressive personality. The future is no longer the dark, unknown, undefined something of the lity of the wisest of the day? No. Was it because he propast; but, like a perfect transparency, it reveals to our gaze freacd to love his brethren, and then caused destruction to a most sublime reality. And through the instrumentality of come upon them? No. Was it because he served God one. moseengers from the spirit-land, we are made acquainted day in a week, devoting the remaining six to the opposite with its most hidden mysteries, which, when understood, are intelligence? No. But because he manifested the spirit of

Then, with this most cheering light to guide us, may we not soar like the white-winged dove of peace, above the petty conflicts of earthly existence, east from us the impediments to progress, and look above and beyond the conditions all—that is, Divine. to progress, and look above and beyond the annoyances of our mundane pligrimage, to our spirit homes—whence we over source it may be given,—whether through the lewly may return to administer consolution to those who need it Jesus, or through these who were once thought to be wiser-In the earth? And are such toachings valueless? Are there we see the necessity of a more practical religion. We think and to more elequent appeals than have come from woman? nearer we live in accordance to those Divine inws, so much Where has been presented a more searching analysis of meral standard than at Mond's Hall, during the past year from time will come when our spiritual natures will become so Spiritualism debases woman as well as man. 'Tis falce! our inner natures as abundantly and as naturally as the water code of morality, than is to be found in the teachings of nature blend with that truth that angels have taken from Spiritualism? and whon found different, an investigation into God's great crucible; then can our souls be fed without the characteristics of the individuals would reveal them, not motion and without price. Spiritualism, defective. But, like all new discoverion, it must undergo the ordeals erected by bigetry, prejudice, and miss our progression: The religious world has been against the representation; and most nobly has it proved itself superior to them all, and at the same time worthy of our acceptance. | tend to enlighten the human family. However true it might Like some shooting meteer it darts athwart the horizon of be, they would not accept it, unless it was manifested through mind, and carres for itself a passage to the world of intellect, without the aid of cardinals or bayonets, and still more, like they finding by laws that all are recipients of some truth, a huge and gigantic steamer, as it parts the waters in its on- and perhaps to that extent that in time our souls may be deward course, it gently, yet determinedly, throws askie the pendent upon the truths of its own inspiring, that we may spray of opposition, and the floating chips of superstition, not be bound down to a poor, dead Christ, for Divine knowlthat try to impede its progress. It cannot be stopped. The edge. He has done his duty and gone to the father. There unseen forces of the angel world are back of it, and it must has been but little advancement in the religious world since prosper. It will prosper. Its course is onward, ever onward, the death of his form. They have been waiting for a dead without cathedrals or bishops; its temple is the world of hu- Christ to speak. It cannot be realized. He has done his manity, its dome the arching heavens. Its ministry, the live duty, and cannot do yours. But let us have a living Christ, a ing inspirational manhood of the age. Its lessons are lessons principle that is eternally with us. Let us have a living sacof life, and life practice. And though we have no velvet rifice, and not a dead one. We know it is eald that he was a cushioned powe on which to recilico, do we need them as Saviour to the world. He was, so far as his love, mercy and auxiliaries to instruction to the botter land? Though we truth were made to penetrate to the souls that were penetrahave no draperiod altars, or elaborately furnished churches is not truth just as because the early like the paraphernalia? Truly it in; and what better ovidence of this fact, than the deep and ever increasing interest of thinking men and we might go out from its little temple and grasp the knowledge men, as the utterances of its life-inspiring sentiments are given to the world. And now, in closing this rather lengthly Saviour; but, in after time, when the germ had become so letter, I wish to say a few words for the benefit of places animated by God's rays it burst forth from its dark temple, gestions on the presperity, and hence attributable to the

pensable to the maintenance of regular meetings, for the very good reason that what is everybody's business is nobody's to believe such a truth; but since then their time has come business. We found, in our experiments, that an admission fee would not answer, as it kent out many whom we desired should listen and reflect upon the merits of inspirational from its little temple and grasped the great truth that was thought, se given by tranco and impressional speakers. Thorefore this plan was set aside. Be we adopted the following system: First, to engage our lecturers for a month each, alternating mais and female speakers, and adopted the fellowing organization: A President, who should act as chairman of all business meetings, introduce new speakers to the audience, &c.; a Vice President, to act in the absence of the Probldent, a Corresponding Secretary, a Treasurer, Executive and Reception Committees. These officers embrace and form all the organization we have; nor do we want any other, There are no written articles or agreements, but it is voluntary in every particular. The labor is mainly performed by the Executive Committee, who volunteer to circulate a subscription paper, and collect their respective autocriptions. Our city is divided into four wards. The Executive Committee is composed of one from each ward, and each operates only in his own want. And every month, as the engagements draw to a close, the Committee, with a couple of hours' labor for each in collecting, provide funds for the Treasurer to settle with the speakers, and all works along harmoniously aud with little trouble. Of course, we take up collections every Sunday, and obtain therefrom somewhat more than enough to pay for the Hall. The fact is, that where Spiritualism is presented to the people, without their being required to pay snaked out?

And first, I would say that a business organization is indis-

an admission fee, there will be many and very worthy people. Massas. Entrons—As it is a long time since Cawege has who, out of curiosity, are attracted toward it, and the liberal-been represented in your columns, I thought it would not be minded hearers find themselves, ere long, associated with or embracing it-honce, willing to assist in its support.

The first fow months it may be hard work for a Committee to meet all the expenses; but with good speakers, its beautiful sentiments will irresistibly force themselves upon a community, and ere long a self-sustaining audience is gathered together.

It is to be regretted that there is such a lack of enterprise on the part of Spiritualists in many places, as to be unable to hold regular meetings; and I have no doubt that if such s meetings were to become general in all cities where even but

In the presentation of these views. I trust many of the good and true hearts of the nation may be awakened to a trial of this system, knowing as I do that they will be able to Ira S, Hitchcock, H. D. Storor, J. H. W. Tochey, Mrs. F. O. conduct their meetings profitably and harmonicously to the Hyzor, H. P. Pairfield, N. F. White, F. L. Wadsworth, Mrs. glorious and that inspiration and spirit communion may beglorious and that inspiration and spirit communion may become the prevailing religious sentiment of our country and the world.

With countless good wishes for the prosperity of the Ban-MEM, and the cause it advocates, I am, very truly, yours,

J. L. Poor.

Oswego, N. Y., Dec. 80th, 1850.

A Spirit Message Correborated, &cc.

Massas, Entrops-I noticed in the Bannen of Dec. 24th a mmunication purporting to be from James D. Farnsworth, of spirit-life; also a request to those who may recognize those spirit-intelligences to respond to its truth, if they could do so without injury to themselves. I feel myself bound to speak the truth at all times, in order to carry out the duty which God has assigned me, and can speak the truth without injury to myself, and feet the assurance that all will be able to do of themselves and not man. What must be the condition of that man who knows the truth, and yot will bend to his neighbor and become his slave-mentally earling to his master, "What would you that I should say?" Buch a man lacks manhood and everything that constitutes a man; he has oradicated from his nature that brightest jewel that God has given that makes him to advance of the brute, and therefore ocomes the same.

This spirit proves to be a spirit of truth. I was personally acquainted with him in his earth-life; in my infancy he gave mo rov name. (as you will eco. I bear his name,) and in my Orthodox Divine. Since he has passed to spirit-life, he has often visited me, and has controlled my organism, as I am susceptible to spirit influence.

We have had communications from him in various ways, and have requested him to communicate through the columns of your BARNER, and he has responded to the same. He has often soared with wings of light from our circles of truth into God's great garden of Love, and there caught the fruit as it he sooks our good, and save there are many fruits be cannot bring, for, as one of old has said, "You cannot boar them now." He is not only a spirit of communication, but a guardian spirit, as some are gifted with the power of discorning spirit forms; and may the time soon come when we shall all be fed from that fountain of troth-when we can all say, We will speak the truth, from whatever source it may come, with-

It is said that love casts out all fear; but, as we look into the religious world, we find the greatest element existing of a higher conception of God. Then lot our conceptions t higher, and higher, and still higher; let our conceptions be sublimated, until we can come in a perfect conception of lave, for the less fear we have, the more God-loving and God-like Mind, in its restless and unceasing yearnings for new light, we become Let us, before limiting our laws and bluding and intelligence, has not been confined to locomotives and ourselves to any creed or dogma of the past or present, do our as your Father in Heaven is perfect." And when you have done this, you have cast out all fear, and have become one in

> It is said that Christ was a recipiont of Divine Love, a menument of God. Was it because he acknowledged the authortruth. He spoke from no author; but from his own soul-in-

not mines of wealth concealed in such Instruction? Truly, our souls should be God's throne, and he should sit chemithere has been joy unspeakable in the ministrations of the cally in judgment there seven days in a week, allowing twenakors who have been with us during the past year: at ty-four hours in a day, that he may judge rightcously the food least, I feel it to be so. And is not Spiritualism liberalizing which is nourishment for the soul, that it may not partake of and equalizing in its philosophy? Where do we find woman anything that is not adapted to its nature. We conceive that the co-worker and equal of man, as in the ministry of Spirit. God's laws are progressive, therefore all matter subject to medism? And, speaking of our own city, where have we list- these laws must be the same. It is evident to us that the woman? And yet, we are told by assumed authority, that penetrable to angel light, that its intelligences will flow into Never was prosented to the world a better or more perfect flows down the mountain side. Then will our progressive

We think we see one great mistake which tends to retard advancement of Science, or any new thing that would in time Christ, until they were forced to do so by popular opinionthat truth of him, it was because the seed had not germinated enough in your nature to burst asunder the shell, that it that was held before it. Therefore, to such he was not a where lectures are not regularly sustained. Basing my sug-gestions on the presperity, and hence attributable to the shadow of; then the due season has come for your undermanagement attending the regular Sunday meetings of this standing of the Divine nature, which is the knowledge of truth. Such a one has become your Saviour. The pricets of old could not believe one great truth that Christ was the Bon of God. It was because their natures were not in a condition to bolieve. The little germ has been receiving rays of God's light, and has become animated by it, and it has burst forth aco so despised. Therefore we see the necessity of breaking away from the narrow circle of thought, that we may grasp a higher truth, and add one thought to our little circle, and entinuo adding until it shall encircle all matter. And may this circle draw closer and closer, until the dress shall say Truth, we know thou art victorious."

JAMES D. PARREWORTH LYONS. West Randolph, Mass., Dec. 20, 1839.

"Oh, weary hearts! Oh, slumbering eyes, Ob, drooping souls, whose destinies Are fraught with four and pain, Ye shall be leved again! No one is so accursed by fate— No one so utterly desolate— But some heart, though unknown, Responds unto his own. Responds—as if with unseen wings.
A breath from beaven had touched his strings,
And whispers in its song:
"Where hinds thou stayed so long?"

Those are the biggest bumbogs who say that others are bumbugs,

How were Adam and Eve driven from Eden? They were

Rejoinder to Mr. Howton. Biggans, Epirons-It seems to me that the sense in which Mr. Nawton uses the form "consclousness," is much more limited and confined than is warranted by general use and supported by actual truth.

It is considered an axiom, that there is no effect without a cause; and action of the mind is an effect, the cause of which may be either consultonal or ometional impression. We are not only conscious of the workings of the mind, but also of the sensational and emotional impression of which it is the

Mr. Newton is conscious of having read my first communi cation; he is conscious of a consequent action of the mind, and he is also conscious of having written a realy. Now I would ask, Is his consciousness any more reliable in either of these cases than in the other? And if not, what becomes of his assortion that "the only things we really know, are those that exist or transpire within us?" Are we not us truly conscious of sensation as of emotion? And what proof is there that emotional impression, from which arises moral con outness, is more reliable than consultonal impression? What proof have we that our perception of what passes in the mind is more reliable than our perception of externaliiles? Is the internal life so easily comprehended, and so devoid of complication and mystery, that we can accept its seemings," without the acquirecence of the intellect?

Should I adopt his manner of statement, I might perhaps may that the "belief" that avil is a positive and absolute in fury "is a mistaken conclusion of the intellect, based upo lacious testimony of the emotions."

That moral evil exists, no one will tiony. Experience proves that its immediate consequences agitate human an ure with a terrible and convulsive energy, which I believe will yet prove an efficient agent in revolutionizing and im

provinga world. I will conclude by thanking Mr. Newton for the friendly and uncontroversial spirit in which his reply is evidently written

and will subscribe myself, also, a seeker for truth.

Portsmouth, N. H.

Massas. Epirons—The cause is by no means in a state of quiescence here. Father Oluer has visited us, and excited an nterest among friends and focs. Rev. Mr. Buckley, of Dover, ectured with the vain attempt to demotish the faith of the believers, many of whom heard him. Hen, Cluor was there and took notes, and on a subsequent evening replied, to the satisfaction of all candid minds. Buckley's discourse was t re-hash of the old stuff commencing with a netice that he should not discuss the subject. These lectures do us more good than harm; for the free men and women are sure to come to our Hall, to hear the other side, and he hencilited by Spiritual discourses. The truth is in the hearts of energetic non and women, and cannot slumber. Bro. Cluer has done good work here, and the fruits of his labora will be seen and felt in this life as well as in the other life. There is no such thing as stegnation where he is. He is an earnest ercible speaker, and people will go to hear him. Yours.

MOVEMENTS OF LECTURERS.

BERTRAM.

Ibrtemouth, N. II., Jan. 2, 1860.

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

MBB. AMANDA M. Spence will locture in foxboro', 3 Sundays of Jan.—Pranklin, Jan. 17, 18, 19. Sheldonville, Jan. 24, 25, 26.—Providence, 4 Sundays of Fob. Nurwich, 4 Sundays of March.—Putnam, March 6, 7, 8. Willmanile, 2 Bundays of April.—Boston, 3 Sundays of April. Philad's, 4 Sundays of May. Address, the above places, or Station A, New York City.

Mannen Chase loctures January 22d, in Dodworth's Academy, New York; Jan. 20th, Nowark, N. J.; four Sundays of Feb. in Philadelphia. Address for January at our office, 143 ulton street, New York.

Muss Emma Hardings, in January and February, speaks in Momphis and Gindinnati, and in March in Philadelphia and the East. Postolice address generally 8 Fourth Avenue, Now York City.

JOHN MATHEW, M. D., from the middle of January to March let, will labor in ludiana, and from thebee, to April 30th, in Illinois, and the castern part of Jown. Letters from the three lest named States may be directed to the care of S. Brotherton, Pontine, Mich. P. L. Wadswonru speaks Jan. 22d, in Adrian, Mich. Ho an do addressed as above.

Dn. P. B. Raxpolpu's address, till further notice, will be Boston, care of Danner of Light. Enclose stamp for return

Mns. Charlotte M. Tuttle's address will be at West Win-Miss ELIZABETH LOW, trancospeaker, of Loon, Cattaraugus Co., New York, lectures at Ellingion and Rugg's Corners, (Cattaraugus Co., N. Y.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Cou-

LIEDLEY M. Andrews, superior lecturer, will visit the

outh and West this winter. Address him, either at Yellow prings, Ohio, or at Mendots, Ill.

oprings, Unio, or at Mcogora, III.

MRS. Mary Macomber, Carpenter street, Grant Mill, care
of Z. R. Macomber, Providence, R. I. She will speak at Plymouth, April 22d and 29th. Mrs. Macomber contemplates
visiting California in the Spring. Grongs M. Jackson will spenk at Utlea, N. Y., Sunday, Jan. 20th. Friends in Control Non York wishing his ser-vices will address him at the above time and place, care P.

Dn. L. K. Coonlet, one of the most successful clairregant hysicians in the country, assisted by Mrs. S. A. Coonley, awing determined to make his restioned in New Orleans or the winter, has taken rooms at 193 Triton Walk street, and will our many diseases without medicine. The Doctor is also a spirit-secr. trance speaker, and reader of character by interior colors. Office hours, 9 A. M. to B. P. M. Examina-tions satisfactory, or no charge. Turms within the reach of all. He will lecture, every Bunday, and at other times, at such time and place as local notice will be given.

LEO MILLER will answer calls to lecture in any part of New England, on "The Facts and Philosophy of Spiritual-ism." Address, Hartford, Conn. 10-1019

roun. Address, Hartisty, Conn. 16—1019

J. H. Randalt hitends to travel through the central and western part of New York, during the months of January and February, 1860, and will answer calls to fecture, to the fittends of twith, during those months, through that section. Address Northfield, Muss. 11—610 Mns. II. M. Martes is to fecture at Conneaut, O., Jan. 21st, 2d and 23d; Girard, Pa., 24th to 29th.

Mns. E. D. Simons, tranco spenker, will answer calls to secure, after the month of January, through Conn. and lass. Until that time she is engaged West. Address her at ristel, Coun.

Mas. R. H. Bunt will give lectures on every thing northing ng to Spiritual and Practical life, Hedgion and Motaphysics, nder the influence of spirits. Address the above at No. 2 columbia street, Boston, Mass. Sm Dec. 8. Miss A. W. Spaague will speak at Cincinnati, the third unday in January; at Torre Haute, Ind., fourth and fifth sundays; and at Chicago through February.

H. P. Paintreen will speak in Willimantic, Conn., the two ast Sambays in January; four Sundays in Feb. at Bridge-Mas. A. P. Thompson, trance speaker on Bible subjects Waterbury, Vt.

N. FRANK WHITE Will lecture in Taunton, Mass., Jan. 16th. MRS. PRANCES BOND, care of Mrs. Thomas C. Love, Box A B. Whiting may be addressed at Brooklyn, Mich., till arther notice.

further notice.

MRs. J. W. CURRIER Will lecture in Chicopes, Mass., Jan. 22d and 22th; in Potnam. Ch., Ecb. 6th; in Foxbore, 12th and 19th; in Marhichead, 20th. Applications for the Spring should be sent in as carly as possible. Address Box 816, Lowell, Mass.

MISS ELLA E. GIESON, Barro, Mass. Da. JAMES COOPER, Bellefontaine, Obio. CHARLES W. Bungess, Inspirational Speaker. Box 22, West

CHARLES W. BURGESS, Inspirational Speaker. Box 22, West Milingly, Conn. Rev. John Pierront, West Medford, Mass, Miss Saria A. Madoun, No. 39 Winter street, East Cam-orlige, Mass. Miss Lizzie Doten, Plymouth, Mass. II. L. Bowern, Natick, Mass., or 7 Davis street, Boston, Benj. Dansonth, Boston, Mass. Elizah Woodworth, Loslic, Mich. C. T. Istan, Taunton, Mass., care of John Eddy, Esq. Mas. Bertha B. Chase, West Harwich, Mass.

E. R. Youvo, box 85, Quincy, Mass. Loyatt. Rights, North Ridgeville, Obio. Mass. B. Marta Blies, Springfield, Mass. Prop. J. E. Onukmitti, No. 203 Franklin street, near Race Mns. J. R. Surrn. Manchester, N. II.

Inc. C. C. York, Rotion, Mass lies A. F. Peask's address will be New York City, till fur J. C. Hall, Buffalo, N. Y.
Charles P. Hoern, Lowell, Mass.
A. C. Robinson, Fall River, Mass.
Loring Moody, Maldon, Mass.
Line, J. R. Streefer, Grown Point, Ind.

N. S. GEBERLEAF, Lowell, Mass. Mns. Frances O. Hyzez, Montpeller, Vt. Mns. M. H. Coles, care of Bela Marsh, 14 Dromheld street, oston. H. A. Tuczen, Foxboro', Mass. II. A. TUCKER, FORDORO, MARS.
GEORGE ATKINS, BOSTON, MASS.
DE. H. B. GARDNER, 40 Esses, strock Doston, Mass.
LEWIS B. MONROE, No. 14 Bromfield street, Evston,
DANIEL W. SNELL, No. 6 Prince st., Providence, R. I.
CHRISTIAN LINDY, CARO of Benj. Teasdale, box 221, Alton

Hnois.
Dexter Dana, Esst Boston, Mass.
John C. Cluur. Residence, No. 5 Bay street, Boston,
J. J. Loors, Greenwood, Mass.
Anna M. Middlennook, Box 422 Bridgeport, Conn.

Mus Busan M. Johnson, tranco speaker, may be addressed at Clinton street, Brooklyn, N. Y.
Mae, H. F. M. Baown, "Agitator" office, Cleveland, Oblo,
Janep D. Gaos, Guelda, N. Y.
Muss M. Monson, Ean Francisco, Cal.
Mae, Banan M. Thomson, Toledo, Ohlo.
A. B. Parker, Clyde, Sandusky Co., Ohlo.
F. T. Lang, Lawrence, Mass.

CHARLES II. Crownet, Watertown, Mass. Address, Dan-WILLIAM E. Rice, 142 Harrison Avenue, Boston. J. H. Cunnier, Lawronce, Mass.

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DHYSIO-MEDIOAL AND CLAIRVOYANT PHYSICIAN
AND HEALING MEDIUM, has taken rooms at No. 143
Court street, Boston, where she will give oxaminations and
prescriptions for all diseases, particularly those of females,
Unless a true disgnosis of the disease is given, no. fee will be
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Examinations and Prescriptions, \$1.00 each.
Jan. 14.

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Caroful and thorough examinations made in every case, and the most efficient means adopted to remove disease. References given, if desired. Examinations \$1.00. 121 Independent of the control 
MUSICAL CIRCLES.

MISS MARGARIST E. KNIGHTS, of Lynn, a remarkable Medium for the production of rapping and musical manifestations, will be at the rooms of Oceane Atkins. No. 3 Winter street, to give sittings during the day; and on Monday, Tuesday, and Saturday evenings of this week, for musical manifestations, and on Wednesday evening for communications. The guitar is played in open daylight without contact, bells are rung, &c. Private sittings, \$1.00. Admission to the evening circles, 25 cents. The number of fickets to each circle is limited to twenty-five; to be obtained at No. 3 Winter street, Besion.

MRS. MARY A. RICKER,

TRANCE MEDIUM. Rooms 146 Hanover street, Boston.
Ollice hours from 0 a.m., to 6 p.m. Terms, for private stitings, \$1 per hour.

2m Jan. 7.

MEDICAL CLAIRVOYANT, PSYCHOMETRIST, AND MEDICAL CLAIRVOYANT, PSYCHOMETRIST, AND Office at Dr. Main's Institute, No. 7 Davis street, Boston.
Terms—For answering scaled letters, \$1, and two postage stames, for an effort to elye actification; for \$21 an answer Torms—For answering scaled latters, \$1, and two postage stamps, for an effort to give entisfaction; for \$3 an answer will be guaranteed, or the money and letter will be returned within thirty days. For defineations of character, written out, \$2; or al statement, \$1—the name of the person must be sent, written with ink. For medical examination and prescription, when the patient is present, \$2; when absent, by a lock of hair, \$3. Medicines sent on reasonable terms.

Jan. 7.

Im

CHARLES H. CROWELL, CHARLES H. UNIVELLY,
TRANCE MEDIUM, No. 31-2 Drattle street, Boston, (office
In Banner of Light Building.) Medical examinations
and prescriptions, \$1.00; general manifestations, \$1.00. Office
hours, from 9 to 12 o'clock A. M.; and from 2 to 5 p. M.
Patients visited at their residences, when required.
Dec. 31.

MRS. B. K. LITTLE MRS. B. K. LITTLE

HAS POSTPONED GOING SOUTH THIS WINTER, owing to the earnest collections of the runmerous friends and patrons. Mrs. L. with continue to occupy the same rooms—35 Beach street. Hours—from 0 to 12 A. M., 2 to 0, and 8 to 10 r. M. Terms, per hour, for one or two persons, \$1.00; clairvoyaut examinations, \$1.00; examinations by hair, \$1.00.

1. Doc. 24.

MBS. A. W. DELAFOLIE.

TEST AND TRANCE MEDIUM. examines and prescribes for disenses. Also, Clairvoyant Exuminations on business. Hours from 9. m. to 2 r. m. and from 4 till 9 r. m.

No. 11 Lagrange Flace, Boston, Mass. 9m9 Dec. 10

MRS. GRACE L. BEAN,
WRITING, TRANGE AND TEST MEDIUM, No. 30 Eliot
street, Boston, Alac Clairman and Company etreet, Baston. Also, Clairvoyant Examinations for dis-

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ECLECTIC PHYSICIAN,

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up one flight of staira, Room No. 2.) Boston.

Assisted by Miss Gar, the colobrated Tsychometric Chair-

royant. Psychometrical delineations of character, and Cintroyant examinations of disease, daily, from 3 A. M. to 5 P. M. Torms, when present \$1,00; by a lock of hair, when absent, \$5,00. N. H.—No notice taken of letters unless they contain the fee for examination. Sm Nov. 20.

CEORGE ATKINS, CLAIRVOTART PRESIDIAN, HEALING AND WRITING MEDIUM, No. 8 Winter stroot, Boston, at the rooms of J. V. Mansfield. Examination, when the patient is present, \$1,00; by a tock of hair, when absent, \$3,00. Also, Healing by the laying on of hands. 8m Aug. 27. DR. C. MAIN,

SPIRIT AND MAGNETIC PHYSICIAN, No. 7 Davis street, Boston.

223 Special attention paid to the core of Cancers of all electristics, Deforms, Deforms, Deforms, Cancers of all Patients accommodated with board at this Institute.

APPING AND WRITING TEST MEDIUM, is giving sitting daily, for the investigation of Solvitualism, at 13 Trement Row, nearly opposite Hanover street. Room No. 4. Oct. 20. ADA L. COAN,

A WONDERFUL CLAIRVOYANT DISCOVERY.

Attained Rikkir Prilinganaria.

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A instant relief and permanent core for Consumption,
Asthma, Coughs, Code, Bleeding at the Lungs, Bronchitte, or any Discuss of the Throat or Lungs, and Norvous
Bebilley. For Whooping Cough, Group, etc., it is a complete specials.

Wor sale, wholesale and retail, by GEORGE ATKINS, No. 8
Winter street, Boston, and for sale by all Druggists. Price
50 cents and \$1 00 per bottle.

Doc. 31.

W. H. NUTTER, HEALING MEDIUM. THE SICK ARE HEALED BY THE LAYING ON OF hands at 105 Picasant street, Boston. Torms moderate. Dec. 17.

LEWIS GEORGE, M. D., ECLECTIC PHYSICIAN; HAT-TIE P. GEORGE, CLAINVOYANT PHYSICIAN, No. 37 Bow street, Charlestown, Mass., near City Square. Ladies preferring to consult one of their own sex. will find in Mrs. Gzorge a superior Chairvoyant and sympathizing

Terms for Clairvoyant examination \$1.00. To insure attention, those sending locks of hair will enclose \$1.00 and ootlage stamp. P. S.—All Clairvoyant examinations warranted satisfactory, Office hours, 10 to 12 s. m.; 2 to 5 p. m. 5m Dec. 31.

JUST PUBLASHED: THE JOHN BROWN INVASION:

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WASHINGTON STREET, has always on hand every variety of pure and fresh Eclecite and Betanic Drugs and Medicines, which he will sell at wholesale or rotal as low an can be purchased at any Biore in Doston.

Dec. 31.

Optimize

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CLAIRVOYANT EXAMINATIONS, with all the diagnostic and therapoutic suggestions required by the patient, carefully written out.

Mas. Merrien also gives Psychometrical delineations of character by having a letter from the person whose qualities

ensisted by defining a fetter from the person whose quantities he is required to disclose.

It is much preferred that the person to be examined for discasse should be present, but when this is impossible or inconvenient, the patient may be examined at any distance by forwarding a lock of his or her hair, together with leading a problem.

Aymptome.
TERES—For examinations, including prescriptions. \$5, if the patient be present; and \$10 when alseen. All subsequent examinations \$2. Delineations of character, \$2. Terms strictly in advance.
Address, Dr. J. R. METTLER, Hartford, Conn., Oct. 1. 3m

DERSONS who believe that spirit communion and its mental developments can aid them in the difficulties of life, can have my services in their behalf. For my time and effect in writing out a full examination of a person from their hair, or handwriting, I am compelled to charge \$3,00; for attention to a single subject, or question, \$1.00.

Office No. 7 Davis street, Boston, on Saturdays, from 9 to 4 o'clock. Full oral examination at the office, \$1.00.

Address H. L. BOWEER, Natick, Mars.

Nov. 19.

Hew York Adbertisements.

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This superior model health Institution possesses, it is conscientifiedly believed, superior claims to public crystence to any other in the United State.

In this important particular, viz:—It has been the carness other in the United State.

In this important particular, viz:—It has been the carness of condeavor of the faculty to investigate, and thoroughly understand the numerous modern Maladics, which have become so very prevalent and Isla, especially to the young, known as nervous debility. The external imanifectations of this class of discases are Relaxation and Estacusion; Morasmus or a wasting and consumption of the vital finish and the muscular and nerve itsence; sallow countegance; pale lips; dizinces of the least; impaired momory; dimeas of sysisty, loss of belance in the brain; nervous deafness; palpitation of the heart; great restlessness; deependency of spirits; dreamy and restless sloop; fould or had breath; vitiated or morbid appetite; ludgestion; liver complaint; diseases of the kidneys; suppressed function of the skin; spinal irritation; cold extremetics; muscular debility or lassitude; rheumatic and neuralgic pains; hurried breathing; cough; broachitie; sorences of the threat, catarrh and dyspeptite tubercular consumption.

Also, lunivarive Different, known by capricious appailie; sense of weight and fullness at the pit of the stomach; rirregular bowels; tongue white; sovere lancinating pains darting between the shouldor-blades from the stomach; pulke quick and irritable; dult, heavy aching pain across the loins; excessive depression of spirita, deepondency so latence as efficient to exclice the most painful ideas; hence this class of discorders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that had and unassimilated chyle gets into the blood. It should nover by forgotten, therefore, that so

at this Institution.

A Word of Selemn, Conscientious Advice to those who will reflect!

Binistics now show the selenticuts, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and premature decay.

There cannot be an effect without its adequate cause. Thousands of the young, of both sexes, go down to an early grave from causes little suspected by parents or guardians, and onen little suspected by the victima themselves.

In view of the awful destruction of human life, caused by such debilitating diseases, such as Spormatorrhom, Somical weakness, the vice of self abuse, Spinal Consumption, Epticips, nervous spasma and diseases of the heart—and in view of the grass deception practiced upon the community by base preceders—the Directors and Faculty of this Institution, conscionitionally assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladice cannot be surpassed.

Patients, for the most part, can be treated at home: On application by letter they will be furnished with printed interregatories, which will enable us to send them treatment by Mail or Express.

Mail or Express.

All communications are regarded with sacred and MET All commands.

Objectionious fidelity.

The institution gives the most unexceptionable reference to give a standing in all parts of the country, who have been

to men of standing in all parts of the country, who have been successfully cured.

\$\frac{1}{2}\tag{Ty} \tag{Ty} \tag{Ty

THE ONLY PREPARATION

WORTHY OF Universal Confidence and Patronage.

This statesmen, Judges, Clorgymon,

Tables and Gentlemen, in all parts of the world testive, and gentlemen of the Fresa are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

A few testimonials only can be here given to doubt.

A wall strick, New York, Dec. 20th, 1658.

Gentlemen:—Your note of the 15th last, has been received, saying that you had heard that I had been benealted by the use of Wood's Hair Restorative, and requesting my certificate of the fact if I had no objection to give it.

I award it to you cheerfully, because I think it due. My ago is about 50 years; the color of my hair auburn, and inclined to curl. Some five or six years since it began to turn gray, and the scalp on the crown of my head to lesse its sensibility and dandruff to form upon it. Each of these diargreenbilities increased with time, and about four months since a fourth was added to them, by hair failing off the top of my head and threatening to make me badd.

In this unpleasant predicament, I was induced to try Wood's Hair Restorative, mainly to arrest the failing off of my hair, for I had really no expectation that gray hair could ever be restored to the gray hair and sensibility to the scalp, and dandruff ceased to form on my head, very much to the graiffication of my wife, at whose colicitation I was induced to try it.

icalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose colicitation I was induced to try it.

For this, among the many obligations I ewe 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,

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 Pince.

Stamaston, Ala, July 20th, 1850.

Siamasion, Ala., July 20th, 1850. To Paor. O. J. Woon: Dear Sir—Your "Hair Restorative" has done my hair so much good since I commonced the use of it, that I wish to make known to the PUBLIC of its effects

of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more benutiful than over; at least this is my experience. Believe it all!

Your truly, "M. H. KENEDY, P. S.—You can publish the above if you like. By publishing in our Southern papers, you will get more patronage South. I see several of your certificates in the Mobile Mercury, a strong Southern paper, W. H. K.

WOOD'S HAIR RESTORATIVE.

Proyessor O. J. Wood: Dear Sir—Having had the misfortune to less the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851, I was induced to make a variety of the properties of the tentum to less the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851, I was induced to make a variety of the properties of the pay thing needed. My hair is now thick and glossy, and no words can express my obligations to you in giving to the afflicted such a treasure.

The Restorative is put up in bettles of three sizes, yiz: addicted such a treasure. FINLEY JOHNSON.

The Restorative is put up in bettles of three sizes, viz: large, medlum, and small; the small holds 1.2 a plant, and retails for one deliar per bottle; the medium holds at least twenty per cent. more in proportion than the small, and retails for two deliars per bottle; the large helds a quart, 40 per cent. more in preportion, and retails for \$9.

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# HENRY WARD BEECHER

PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Evening, Jan. 8th, 1860.

REPORTED FOR THE BANKER OF LIGHT, BY T. J. ELLINWOOD. Taxx.—"For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in trembling. And my speech and my preaching was not with entiting words of man's wisdom, but in demonstration of the Bpirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."—I Con. B, 2-6.

From this passage we are perpetually worried with false interpretations of duty. A minister's business is said to be to preach nothing but Christ; that is, to preach upon no other topic. But if we were looking form text from which to advocate a wider range of preaching and may note in asymmetry with the account. form text from which to have the transfer of the preaching, and one more in sympathy with the every day wants and experiences of men, we should select this, in connection with the rest of the epistle; for there seems to have been scarcely a subject in civil so-clety, or in social life, which had any direct or indirect influence upon man, that is not handled in the Corinthinn letters of the apostle. You get, perhaps, a bet-ter insight into the whole civilization of Corinth, its ter insigns into the whole civilization of Corinth, its morals, and its social state, through these lotters, than through any secular history whatever. A sligular commentary is this fact upon the belief of these who suppose that it is wrong to preach anything except the doctrine of Christ in the pulpit. If a minister of the pulpit may have a liberty of topic as wide as the apostle took, then there is not an influence in human life the took, then there is not an influence in human life that may not form a basis for his sermons. But the standard from which subjects are discussed, and the moral power which belongs to their discussion, are a great deal more important than the particular name

great deal more important than the particular name and nature of those subjects.

The apostle was disclosing the nature of that power by which he hoped to affect men in his journey to Corint; not at all the topics which he meant to speak about. He meant to speak about everything that was presented to his mind. He expected to meet universal human life. He expected to have the mind of every man that should hear him as a teacher, brought into condict with his own. He expected to address different men from different standpoints; some from the side of pleasure, some from the side of business, some from the side of philosophy, some from the side of rhetoric, some from the side of art, and some from the side of luxury. The topics upon which he meant to speak were in the minds and lives of men. He was speaking of the power which he meant to exert upon men in the discussion of these topics. The text is one that tells, not what subjects he intended to treat of, but what was the power which should animate every of, but what was the power which should animate every subject of which he selt inclined to treat. He declared subject of which he felt inclined to treat. He declared that this power was Christ—Christ crucified—the life, and death, and teaching of Christ. No matter what topic he spoke about, he intended to discuss it from a heart perfectly inspired by Christ; from the standpoint of the truths revealed by Christ. He determined that every topic which he touched upon, should be Chris-

Corinth was a city, I need not say, that for splendor. wealth, pleasure, intelligence, luxury, and the utmost license, slood second to none in the age in which Paul lived. It was a grand thoroughfare. It was the central point between Greece and Asia on the East, and Rome and Italy and the whole Western world in the other license. pleasure, or business, or curiosity, were constantly passing both ways, tarrying for a time at this central point, which may therefore be said to have been cos-

The entrance into Corinth of one moso Jew, alone, without any personal appearance of distinction; with out any circumstances of attraction; without heralds without the sympathy of even his own countrymen-for he had receded from the Jewish faith, or rather, had fulfilled it in Christ, and acceded to it in his spiritual teaching; wholly opposed to the reigning religion of Corinth; without wealth; without any one element of human power; a poor foreigner, and a mechanic at that sustained himself by manufacturing tent-cloth -for he sustained himself by manufacturing tent-clotin and fashioning tents; neither eloquent, nor, as we should judge from many circumstances recited in his own episties, even fluent—the entrance of such a man into Corinth, was seemingly a matter of very little consequence. How insignificant that history to this old magnificent city—the incoming of one small man, dusty from travel on foot, putting up at the house of a poor man, and beginning to teach doctrines entirely at variance with all the religions of Jaws and Gentiles! And yet, Paul's entrance proved to be the most member over the average crystal in the history of Company of the party of Company of Company of the party of Company of the party of the p orable event that ever occurred in the history of Cor-

And now, entering thus, and proposing to himself the revolution of Corinth, how should be produce any impression? He must needs have thought of that as be neared the city. He doubtless said to himself, How shall I gain the ear and the beart, and influence the lives, of this great people? Many ways, it may be presumed, presented themselves to his mind. He could not but have perceived—for he had already traveled in oreclan cities—that there was an element of influence very much in vogue, by which men gathered to them; selves a great train of followers, great personal influence, great wealth, and great consideration. It was this element that he called "excellency of speech" the attractions and persuasions of an orator who wins men's admiration by his exquisite periods and dainty devices of language, who makes thought, and feeling, and utterance, but a varied strain of inusic. But such an influence as this, although normal in certain relations, would not strike deep enough to do the work which he desired to accomplish; for it was not admira-tion for himself, but character in them that he sought. Eloquence had no power to produce that. It might dazzle, it might for the moment excite and give pleas were; but it would produce no lasting effect. For mere cloquence is like the light of shavings, which burn with a sudden flash, blazing for an instant, and then going out, without leaving either coals or heat behind.

There were thousands, every day, in the various schools of philosophy, who yielded themselves to the attractive displays of the sophists. The higher think-ors, such as Socrates, and Plate, and their schools, had dled out, and there was a degenerate set called sophists. who had substituted ingenious casuistries and line word-reasoning, for moral thinking. But although these things had some power, and these teachers had in their schools many disciples, and exercised a certain public influence, they could not do what Paul desired to do—namely, reform the life, and save the souls of men. He alludes to them in the most explicit terms, in the first chapter of this epistle:

"After that in the wisdom of God the world by wis-"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign"—the intervention of the divine power in such a way as to be manifest to the senses—and the Greeks seek after wisdom"—philosophy. "But two preach Carlst crueified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

That was the thing that he was seeking the calculation.

That was the thing that he was seeking—the salva-tion of men; and he was asking himself, "Where shall there be found a power that is adequate to cope with mon's dispositions? Where is there a power that shall reach down to the very centre of feeling? Where is there a power that shall take hold of men's will? Where is there a power that shall permanently change the currents of men's feelings? Where is there a pow-er that shall be more to men than the sight of their eyes or the solicitation of their senses? Here are men thrailed in wealth, and periled by ten thousand potent influences; where shall I find a power that can be successfully brought into antagonism with these things that are binding men in the bundles of damnation? Where shall it be found?" He declares that it shall he found in Christ crucified, as the manifestation of

God.
This, therefore, I remark, must be the source and serote of all power for the regeneration of men as indi-viduals, and of human society. It is Christ failhfully preached and rightly understood, that has power to do

r this world what it needs to have done.
I desire, then, to affirm this grand fact, that the traibs revealed in the life and leachings of Christ, are of sovereign power, and are the most influential upon the motives and the conduct of human life. It is the the motives and the conduct of human life. It is the truths of Christ that go to the very root of moral consciousness. These truths reveal human character by applying to it a standard higher than any that was ever before applied to it. They define and mark the nature of sin in human conduct. They establish obligations upon immutable grounds, leaving them not to the chifting ingenuity of human reason, but imposing them according to divine principles. They reveal the infinite reach of moral conduct, and its eternal consequences. Thus, they reveal to man the nature of himself, the nature of the government under which he lives, the nature of God, and the nature of immortality.

These truths of Christ carry with them, in signal and

These truths of Christ carry with them, in signal and eminent degree, the Spirit of God, which gives them an energy and an efficacy that does not belong to any ordinary and natural truths. There is a power in all truth. There is a natural adaptation between a thing believed and the faculty which receives it. Natural truths, and philosophic truths, have a certain power. traths, and philosophic traths, have a certain power; but the traths of Christ carry with them a special di-

Iruth. It can never grow old: It can never grow feeble. And to-day, just as much as at the Pentecost, it has a direct and efficacious relation to the conceience, the character, and the life of man. To-day, Christ being faithfully preached, will be the wisdom of God and the power of God; and will be for the salvation of every man that believes. And to-day, after all the civilization that has Issued from the bosom of Christianity, after all the advances that have been made in social life and cleich infairs. Ladov, inches much as when Christ. and civil affairs—to-day, just as much as when Christ came, men need a Saviour, an illuminator, a guide, a God revealed and manifested in the flesh.

and wrong, good and evil, expectations and disappointments, hopes and fears—to lift themselves up superior to their circumstances, so that they will be neither puffed up by prosperity nor cast down by adversity, and so that they will be content with either extreme. I know of no other influence that can do this beside the living truth of the living that the Release of twen from their f the living Christ, the Redeemer of men from their

I am new laboring among you, my dear people, in the hirteenth year of my ministry. I have endeavored to make Christ both the theme and the secret of power, in make Christ both the theme and the secret of power, in my preaching to you. And I desire, to-night, with your permission, to speak somewhat of myself and my own preaching. It would seem proper, at the beginning of another year, that one should make a declaration of faith. If there is any time when one may be indulged, without an imputation of vanity, in speaking of himself, it is when a pastor, for purposes of future co-operation and good understanding among the people of his charge, tells, as Paul told in writing to the Corinthians, what have been the secret thoughts that have animated his procedure among them.

ils procedure among them. Let me say, then, that I have looked upon men as, in Let me say, then, that I have looked upon men as, in-variably and without any exception, so spiritually dead, so simil and carnal, as to need a change of heart wrought by Divine power. I believe that men univer-sally, just as much where the Gospel is preached as where it never has been heard, are in a state which, if they are not redeemed out of it by God's Spirit, will be fatal to them. I believe there is a character to be built up by the truths of Christ, and by the influence of God's Settit in mon. The conversion of men from their sins. spirit, in men. The conversion of men from their sins, and their edification in the Christian life, therefore, have proposed to myself as the very aim of my life among you. To that I have given the burden of my life among you. Although, that I might draw the attention of the young, that I might draw the attention of the young, that I might adapt my teaching to the ever-varying disposition of this great congregation. I have sought to come at these substantial things from many different sides—sometimes from the side of fact, sometimes from the side of fact, sometimes from the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of reaching the side of sympathy, sometimes from the side of the side

although no one sermon may seem to have any particular and the most unquestionable indicalar relation to anybody, and although I may think of nobody while speaking of this or that truth; will infine tion, in the view of that age, that he was God upon nobody while speaking of this or that truth; will infine tion, in the view of that age, that he was God upon nobody while speaking of this or that truth; will infine carth.

And just in proportion as men are ignorant, and outsuch preaching will do those good who sit under it, carried the most speak, and despised, and oppressed, my soul goes out for tainly. And some good may result from that remote them, without regard to color, or nationality, or anyway of presenting the first that they are children of God and way of presenting the truth; but it le a way which has not been consistent with my ideas of preaching, and which I have not, therefore, adopted. I have felt as though preaching was a direct work, bringing living thought and soul immediately in connection with men's

thoughts and souls. aim among you, then, has been to preach right to men, rousing them to a sense of their sinful state, and bringing them into Christian dispositions. And, to this end, it has been a part of my purpose to study you, as well as my Bible; to make myself acquainted with your wants, your habits, your occupations, and your feelings; to bring myself into commerce with hugan nature, and into sympathy with every possible phase of men's lives, that I might understand you, and know how to preach a truth that would reach the case of every individual. I have sought, as far as I knew how, to go around and touch human nature on every single side; around and touch numan nature on every single side; and always with one object in view-namely, the redemption of men, and their justification before God.

I have attempted to gain this by the presentation of Christ in all his life and all his teachings. I have sought, first—I would that I had met with better success—to be myself under the full power of Christ, that

I might speak with the unction that belongs to experience. Brethren, I count this the weakest place in my misstry. I should have been a better minister if I had been a better man. I have never attempted to preach God, that I have not feit the leanness of my own soul. I have never attempted to set before you the glory of Christ, that I have not felt how little of Christ there was in me—for no man can preach any more of Christ than he has in him. And there has been my conscious weakness. I have felt that I was not enough like my Master to preach him successfully. But I can say that I never attempted to preach anything which I did not believe, as my own existence. I have most scrupulously let alone everything that did not seem to me to be true. I have never sought to mislead you in any degree, that I might stand well with my own brethren. I have sought you, and the glory of God in you, by the most fatthful teaching of Christ that I knew how to utter. And I have tried to have the spirit of Christ as a preparation for this most ration for this work.

and thave tried to have the spirit of Christ as a preparation for this work.

I have set this end before me with a determination to use any and all proper means that experience has shown would affect the human soul, and with a determination to reject, at all hazards, whatever things seemed to me to stand in the way of man's good. I have studiously avoided being drawn aside by parties, or entering into any such affiliations with ecclesiastical organizations as should make me a preacher in sympathy with you. I have zealously watched the things which threatened to take away from me the power of Christ's multiple of the Sabbath day, and yet you find fault with me for and the salvation of men as my end, in the ministry.

It has pleased God to give us five powerfol revivals of religion, and hundreds have been converted wrought among you! How many that now would have been dead, and going down to perdition, have been dead, and going down to perdition, have been dead, and going down to perdition, have been saved by the truth of Christ! How many that, blindfold, were getting for ther and further into the mazes of infidelity, have been bronght in faith to the Lord Jesus Christ! Oh that I could read the bistories which I see, and express the thoughts which flow in my soul, as I stand looking, sometimes, in those moments of inspiration that (food gives men, when they see all things at a glance! There is a history. How volunthous it is, running bask through many years! There is a soul that was resoned from danger that threatened in one direction, and here is a soul that was resened from danger that threatened from danger that threatened in another direction. Before me lies a stroke has presented itself, I have struck, and struck

vine illumination, and divine power, which no other truths do.

The secret of all real divance in this world, since the days of Christ, has been the truths of Christ preached in their simplicity, and set home by the Sphit of God upon the conscience and upon the heart. Organization, and systems, and forms of faith, and modes of reasoning—these, and various other collateral inflations, and systems, and forms of faith, and modes of reasoning—these, and various other collateral inflations, have done something; but, after all, the real advance in this world during the last eighteen hundred years, has been wrought by the blessing of God's Bphit upon the preaching of Christ, the manifestation of God, and the Saviour of mankind.

Nor has the truth of Christ yet lost its power. The eternal youth of God belongs to this most precious truth. It can never grow old: it can never grow feeble. And today, just as much as at the Pentecost, it has a direct and efficacious relation to the conscience, the character, and the life of man. Today, Christ being faithfully preached, will be the wisdom of God and the means of salvation  means of salvation and the means of sanctification.

means of satistion and the means of satisfaction.

I have allied my life, as I have said, to the welfare of living men; and I have continually endeavored to make the work of my ministry the preduction of both remote and immediate effects upon the life and character of men. Leaving to others the liberty of employing after all the advances that have been made in social life and clyil affulrs—to-day, just as much as when Chist came, men need a Saviour, an illuminator, a guide, a God revealed and manifested in the flesh.

All mere efforts of religious worship, appealing to the sentiment of veneration; all mere philosophic teaching, appealing to the instructed reason; all mere philosophic teaching, appealing to the instructed reason; all mere philosophic teaching, appealing to the instructed reason; all mere philosophic teaching, appealing to the instructed reason; all mere philosophic teaching, appealing to the instructed reason; all mere philosophic teaching, appealing to the instructed reason; all mere philosophic teaching, appealing to the instructed reason; all mere justice, however excellent, if it stands only in than, that of the natural sentiment of henevolence; all mere justice, however excellent, if it stands only in human fides, will be found to grow dull, and to wand in their force. They never can carry that electric, entitusinatel-impulse which is necessary to the propagation and permanence of any inducence in the community and the world. Their power is soon ended, for the springs from which they rise are slender, and soon dry up. Nothing, indeed, will endure, nothing will have endless power equal to the emergencies of human life, but that which brings the very God before the soul, and sets it home with the power of God upon the understanding, and the conselence, and the heart of men.

Anothic polpit in our day will be powerful in the degree, except the power that is in Christ jesus. Instead of losing confl. There hearts, in any eminent degree, except the power that is in Christ jesus, no power to sanctify their hearts, in any eminent degree, except the power that is in Christ jesus, no power to sanctify their hearts, in any eminent degree, except the power that is in Christ jesus, and the power of the ministrations of the more philosophic and the power of the ministrations of the power in the power in the power i

I think that it anylody wants to find samished, at had better look somewhere elso than in the church. It will do for children to worship father and mother, but any other man-worship I do not believe in. I make no special claims to sancity of living. Many of you have lived a better life than I have. But I can say that I have in sincerity and truthfulness endeavored to inspire you with the highest thoughts and the most enhabling aspirations, and to bring your souls under the direct influence of the Lord Jesus Christ, for his glory, and your salvation. So far I have been faithful. I have been weak and imperfect, but to this great purpose of my life I have adhered.

If at any time I have seemed to you or to others to run with undue severity upon men, or churches, or orders of men, or institutions, it has never been from any personal bitterness. I do not think I feel personal bitterness toward my man. Nor do I ever feel angry, execpt when I see one man injuring another. I confess that sometimes, when I see a strong man taking advantage of a weaker one, I do feel an indignation which has a little mucor in it; but I try to pray that down.

has a little mucor in it; but I try to pray that down. Nor has it ever been from any partizon zeal. I bave

refused to ally myself to any party, any further than to take sides with all good men. But my zeal for the welfare of men, as being so dear to Christ that his love for them is represented only in the extreme act of dying, my earnestness that nothing should interpose between God's purposes and men's good, my opposition to anything that tends to separate mankind from Christ, have led me to indulge in denunciations at times.

late led me to indulge in denunciations at times.

I think I would give my own life, if called to do so, for the cause of Christ and the welfare of men. Why, then, should I besitate to denounce anything that stands opposed to the cause of Christ? Why should I besitate to inveigh against anything, however sacred it may be to other men, which is injurious to the welfare of men? I will not fear to condemn any organization, or any frowing institution, that seems to me to stand in the way of food's play or man's redeemption. It is

sides—sometimes from the side of fact, sometimes from the side of sympathy, sometimes from the side of reason, and sometimes from the side of imagination—yet, the target at which I have thought and aimed has been the redemption of men from their sins, and their salvation, through faith in Jesus Christ.

Now there is more in this than the mere general statement. When I say that I have proposed to myself the salvation of men, I mean that I have had—as I do still have—a living and distinct thought, in my preaching, of men, not merely in masses, but as ludividuals. There is a remote way of affecting men. A man may say, "I propose to preach a system of theology, which, although no one sermon may seem to have any particular the salvation of the salvation of men, and distinct thought in my preaching, of men, not merely in masses, but as ludividuals. There is a remote way of affecting men. A man may say, "I propose to preach a system of theology, which, although no one sermon may seem to have any particular than the most significant and the most uncuestionable indications. tion, in the view of that age, that he was God upon

And just in proportion as men are ignorant, and out-cast, and despised, and oppressed, my soul goes out for them, without regard to color, or nationality, or any-thing except the fact that they are children of God and

heirs of immortality.

Bear me witness whether this is not the right side for a Christian minister to take. Would you want a copel that made ministers to be only friends and parasites of these in power? Would you respect a teacher who was always seeing which way the currents of respectability went, and avoiding all doctrines except those which run safely along in those currents? Are they not true ministers of the Gospel who count not their life dear, who fear not to advocate what is right though it be unpopular, and who speak in behalf of the weak, the ignorant, and the sinful?

In this work, then, of the salvation of men, and their calification in the Christian life, I have sought the ut-most liberty of this pupilt in your midst. I revere the Sabbath day; I love the church; I have no objection to church organizations, and believe they must exist for unknown centuries yet. But, on the other hand, I bave counted everything in this world as a mere instrument to be used for the benefit of the human soul. There is not a thing, therefore, that I can make influential on the understanding, the affections and the conscience, that is not good enough to use on Sunday. The use canctifies the instrument under such circum-

Many men seem to feet-and I am bound not to ridicale their convictions—that the Sabbath day is so sa-ered, in and of itself, that there are topics which, though they may properly be discussed in the newspapers, and talked of on week days, ought not to be preached about on Sunday, in the church, and from the pulpit. Now I take the soul of man, and say that that soul is of more value than the Sabbath, the church, the pulpit, or any Value than the Sabbath, the church, the pulpit, or anything else on earth. I stood on that passage of my Saviour, which says, "The Sabbath was made for man"—that is, to be his servant—and not man for the Sabbath." And I say that the Bible was made for man, that the church was made for man, that the pulpit was made for man, and that I have a right to bring, on the Sabbath day, into this church, and on this plat-form, any instrument that God may place within my reach, which I can make contribute to the awakening

of men, and their salvation.

er, if I had forbore to speak upon any subject which had a material bearing upon your welfare. In our time a successful minister must be different from a successful minister of a bundred years ago; for a minister, to be successful, must adapt himself to the wants of the age in which he lives. A man that was fit to preach in the days of Augustine, would not be fit to preach in our time. And a man that is fit to preach now, would not be fit to preach a hundred years hence. God raises up men, and qualifies them for the work to be done in their from the want of grace and the want of sufficient plety. I know my own estate and my own weaknesses. I shall abor among you with these weaknesses in time to come. But that, grace which her agreefited man man of passions like your own. I am a man age. The work to be done in different ages varies—not in kind, but in specialities.

in kind, but in specialities.

The work of summer is one; but March, and April, and May, and Juno, and July, and Angust, each have and any, and June, and July, and Angust, each have their separate work in the one great harvest work of the year. So each age has its particular work in the great work of time; and every man must adapt himself to the work of the age-ta which he lives, or else he cannot successfully apply himself to that work.

And in the times in which I have lived, and you have lived, a large new large which I have lived.

And in the times in which I have fived, and you have lived, I have not only sought to preach Christ to you in respect to your personal relations to God, and God's claims upon you, but, having read in the New Testament, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," I have attempted to tell you how to obey this command in the family, in society, in your business, in your social relationships, in your civil duties, and especially in the emergencies that come upon you in life. And I do not apologize for it, I only wish I had done it more faithfully. I have not regarded it as a thing to be excused or even explained. I have spoken about your social pleasures and amusements; I have spoken about your relations and duties in the spoken about your social pleasures and duties in the have spoken about your relations and duties in the family and in the community; I have brought physicological questions into my preaching whenever I thought they would enable me to throw the least light upon the training of your children and your own training; and, above all. I have gone out upon those subjects which have agitated the whole American community, and at-

have agitated the whole American community, and attempted to tell you what was the law of the Gospel respecting them. And in doing these things I did right. When I hear men say that they are ordained to preach the Gospel, and that they are consequently not to meddle with public questions, which disturb peace, I always ask myself what gospel it is that man is ordained to preach, which forbids him to meddle with public questions that disturb peace. For it is explicitly declared that the Gospel of Christ should cause disturbance. It is true that the angel, looking over the whole round of human events, foresaw a time when peace and good-will toward men should reign upon the earth; but that is to be the harvest-period of the world. Christ says, "I came not to bring first peace, but to bring first the sword. I shall set at variance every man that stands for a moral principle with every man that will not stand for it. Every man that is for impurity. Every man that is for truth I shall set at variance with every man that is against truth. Every man that is for truth I shall set at variance with every man that is for truth I. Every man

rity. Every man that is for truth I shall set at variance with every man that is against truth. Every man that is against truth. Every man that is for God I shall set at variance with every man that is against God." And if there was anything plainly taught by Christ, it was that his Gospel should cause disturbances and revolutions among men. Peace is to come by-and-by. We are to look for peace after victory, but not before battle.

Therefore, when I hear men say that it is the business of a minister of the Gospel to preach trulems and platitudes, and to read eld psalms and old epistles, reading them so as not to disturb anybody, so as to send his hearers away in a peaceful state of mind—meaning somnolency by peace—when I hear men say this, I say, "Those may be your views, but they do not accord with my conception of the Gospel." If I am true to my convictions, I can never measure my duty as a minister by such views. I am bound, however, to that is for God I shall set at variance with every man that is for God I shall set at variance with every man that is against God." And if there was anything plainly taught by Christ, it was that his Gospel should cause disturbances and revolutions among men. Peace is to come by-and-by. We are to look for peace after victory, but not befor buttle.

Therefore, when I hear men say that it is the business of a minister of the Gospel to preach trulems and plattindes, and to read eld psalms and old epistles, reading them so as not to disturb anybody, so as to send his hearers away in a peaceful state of mindmental growth in the correct of the Gospel," If I am true to my convictions, I can never mensure my duty as a minister by such views. I am bound, however, to respect the man who holds them, if he is consistent. When a man believes that the preaching of the Gospel, when a man believes that the preaching of the Gospel should be a simple enunciation of moral truth, and confines himself to that, I respect him but not his judgment. When a man holds that he has no right to preach anything but the genealogy of Christ, his life, and his doctrines, and never wanders in his preaching upon any collateral questions, I say, "That man is consistent and is to be respected, although he is tan an oright to preach anything but the Gospel, and yet, stops aside and preaches historical sermons, geographical sermons, sermons on travers, and the like, till it. error." But when a man professes to hold that he has no right to preach anything but the Gespel, and yet, steps aside and preaches historical sermons, geograph-ical sermons, sermons on traveis, and the like, till it comes to some critical question, the discussion of which would produce excitement, and then throws himself nack, and easy he is ordained to preach nothing but the Jospei of peace, I both dissent from the man and his

loctrines. I do not say that he is a willful deceiver, but I say that he is under a delusion.

I hold that it is a Christian minister's duty not only to preach the Gospel of the New Testament without reservation, but to apply its truths to every question which relates to the welfare of men. And as far as I am concerned, I am willing to do this, and take the consequences, whatever they may be. Moreover, I hold that in preaching of secular things, for the good of men. I am preaching the Gospel.

of men, I am preaching the Gospel.

Do you not know that a man may be preached to lit. rgically, and doctrinally, and never he touched by the ruth, or understand that to which he listens? Suppose were to preach to you in Hebrew, how much would you understand? Suppose I were to preach to you in Greek, how much would you understand? Suppose I were to preach to you in any foreign tongue, how much rould you understand?

Now, when I preach so that a banker, who has all along been sitting under doctrinal preaching, but has never folt its application to his particular business, feels, the next day, when counting his coln, a twinge of conscience, and says, "I wish I could either practice that sermon or forget it." I have preached the Gospel to him in such a way that he has understood it. I have applied it to the sphere of life in which he lives. When the Gospel is preached so that a man feels that it applies to his own life, he has it translated to bim. And it needs to be translated to merchants, and lawyers, and mechanics, and every other class in society, in order that all may receive their portion in due season

This I have not attempted to do in a splift of wantonness. In my ministrations among you, I have not attempted to do anything wantonly or recklessly, but
have in all things guided myself by this one thought:
"What is best for men, and what is most honorable for
Christ?"

THE THENKELL.

Christ? In doing this I have had, to a very great extent, I believe, the sympathy, the prayers, and the co-operation of the people of my charge. I could almost say that I know that every Sabbath you watch in prayer for me, that I may be able to utter the trath of Christ with power and with success. I have not been wont to ask much in that regard. I have scarcely felt that anything was left me to ask. I have felt as though I had beforehand whatever I neededof sympathy and prayerful help.

of help.

My Christian brethren, I have just entered upon mother year. The results of my teaching may vary, but the principle upon which I teach will be the same. out the principle upon which I teach will be the same. I shall exercise the same liberty of speech. I shall exercise the same liberty of speech. I shall exercise the same liberty of discoursing upon any topics, the discussion of which seem to me to be demanded by the times or the welfare of men. I shall exercise the same zeal. I shall pour out my feelings with just as much freedom. I shall play upon the different faculties of your soul, eccording as I feel moved. By the help of God, I shall labor for the awakening of your children and you, I shall attempt to make you more just, more the discussion of which seem to me to be demanded by the times or the welfare of men. \*I. shall exercise the same zeal. I shall pour out my feelings with just as much freedom. I shall play upon the different faculties of your soul, according as I feel moved. By the belp of God, I shall labor for the awakening of your children and you. I shall attempt to make you more just, more honest, more simple, more homble, more conscientious. Income simple, more homble, more conscientious, more affectionate—in every respect more like Christ Jesus. I have already learned that my fidelity to you will not provoke your anger.

May 28.

I simple MISTARE OF CHRISTENDOM: OR, JESUS AND HIS MISTARE OF CHRISTIAN HIT MISTARE OF CHRISTIAN HIT MISTARE OF CHRISTIAN HIT MISTARE OF CHRISTIAN HIT MISTARE

will not provoke your anger.

God has been gracious to you, and he has been gracious to me in you. It is not often, I think, that, in the

boldly, without any care as to whether mirth would be excited in my hearers or not—and I will do it sgain! There is no part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's nature that is not an oponing the part of man's not because it have been a past or indifference on the problem of the problem of the part of man's nature.

In the part of man's nature, which is dead in trespasses and sline. For I am called to be a minister of feeling and anoliton, that shall, wake you from cril, and give you an implied toward good. In every part of your nature.

In respect to doctrines and forms of trath I have also used my liberty to do God's work upon men in that way in which it seemed to me best that it should be done. I have enough to be such work of one, but because I think there may not be such work of one is the bear of do not feel called to do it. Whether or not I have erred in judgment, and have cought immediate effects at the expense of remote ones, time will show. I have not hesitared to care off the rubbish and reveal their true nature, To me there is no sacredies in forms. To me twen is no sacredies in forms. To me twen is no sacredies in forms. To me twen is no sacredies in forms, remaining the providence, that I am a preacher and a pastor. I am to be your teacher, and all an to do my work among you and in this community by the nower Christ and him cradited. I have not hesitared to care off the rubbish and reveal their true nature, To me there is no sacredies in forms, To me woo have a secretian to the providence of the provid

from the want of grace and the want of sufficient piety. I know my own estate and my own weaknesses. I shall labor among you with these weaknesses in time to come. But that grace which has appointed may yot appoint so that weaknesses shall be mighty through God to the pulling down of strongholds.

Bear, thee, with me, co-operate with me, strive in prayer with me. Let this one thing be before us all—the glory of God in the ralvation of men. You do your part in the family, and help me by your prayers to do my part in the congregation, and all of us will do our parts in the great community in which we dwell. And before long, when that impurpled sun which for most of us has gone past the meridian, and is slanting its light upon us, shall veil the West, we shall have permission, in its flood of glory, to go forth and take hold of the morning of that eternal, nover-ending day which awalts us. And then how sweet will be the recounting of the labors we have performed, and the trials we have borne. In the hope of that day, let us begin the year working for God and for man. begin the year working for God and for man.

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DR. H. E. SCHOONMAKER, DENTIST,

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Oct. 29

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