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THE SERMONS Of Reva HENRY WARD BEECUER and EDWIN H. OHAPIN are reported for us by the best Phonographers of New York, and published verbatim every week in this paper. SECOND PAGE—Roy. Dr. Chapin's Bermon. Eighth Page—Roy. H. W. Deechor's Hormon.

Written for the Banner of Light.

SBACLIFF:

LOVE'S STRUGGLE.

BY MRS. ELIZABETH DEWEY.

There was a struggle in the girl's mind between hope and fear, as the last anchor was weighed, and the salls were all set, that bore away her betrothed for his long and perilous cruse among the Pacific islands, and the wild wastes of more northern oceans. Bhe walked across the rocks from the harbor until she came to a small bay, crescent-maped and lonely, From the high rocks hung trailing plants, that waved light heart, and had improved so much in personal softly in the gentle air; and on the white shore the appearance, that some even called her handsome. An wave came lapping gently; and the sea seemed to artist might have found in her his ideal of Ruth. breathe in long, low swells, as though faintly, in What country youths and maidens sometimes dignify some sweet dream, he marmured of spicy tropic by the title of beauty, is not always recognized as Islands, where he had kissed the feet of dashing, such by those who are more discriminating as to the flower-crowned maidens, and laughed at their sportive genuine artistic development. gice. But as it came murmuring to the feet of the maiden who sat on the shore, it breathed a plaint. hair in human form, apostrophized as levely. So tve sigh, and she thought it said, . Never more !" and Esther, in her seventeenth summer, was perfectly safe the cadence of the wave was mournful, and still it from the reputation of being a belle. In the afterechood, "Never more!" He might never return; he might never return true to her; he might change his mind; alas! what security had she for the most pro. her song-book—and, must I add, her dream-book, also, cious gift of her garnered life!

"See I there is the ship Hebe, rounding the cape !" Eather starts up, and waves her handkerchief; her check dimples with a sad smile, and her full, brown slone by herself." Then she would smooth and areyes swell with tears. She sat down to watch, until range her mass of dark, brown hair, and, reinvigorthe sun was drawing to the west, and the ship had be ated, come down to set the tes things, and obey the come a mere speck.

the Hebe came into port again. Aunty Storkill used sflently and sweetly fed? In quietness and coufidence to tell of a princess who was enchanted for years. How strange it would be to wake up and and him here again, as one wakes up from a dream at night | fill, our little urns from the supplies of others. And I have the beautiful work box he made for me; and he my poor Eather, sweet flower, growing so bravely on will bring me back silks and shawls from China. a sterile rock, lifting thy young forehead so undis-Suppose my father did die in jail-it was no fault of mayed in the solitude, there are those that care for mine! I have to work all the time, and see nothing thee-that watch over thee. Uh, mayest thou ever but work before me. But when I come here, and hear | heed their voice! the stories the sea tells, and see the blue sky and the In her seventeenth year she met with Renben Sandrocks that have been there for ages, I forget the cruel ford. He was mate of a vessel, spending his brief things they say to me, and all my troubles. I think holiday on shore. He was quite smitten with Eather, my soul would dry up if I could not come out and and she could not but be pleased with the fine, manly look at the sea, and the sky, and the birds, some. figure, unfailing good humor, and bashful attentions times. Surely, I shall one day be free-free as the of her admirer. Besides, it was so new and so delight. sea gull, that is never caught or tamed, and can go ful to have some one to care for her, to love her. skurrying into the clouds, or over the foam, and Motherless, fatherless, brotherless, she had a home in a mind to, even the grimmest pirate. I do not think I fear anybody-no, not even God himself, for I love him. I used to think that I feared old Deacon Pothestaff, with his grim, black eyes, and his solemn talk; but I never have, since I slapped his face for trying to kiss me, one Sunday, going home from meeting !"

I do not mean to say that Esther uttered all this like a speech in a play; but I have tried to put into words what I saw passing through the young girl's brain, and read in her great brown eyes: for there are natures everywhere which make the world richer by their presence, and never, or seldom, talk in words. but only in acts and looks.

Esther owed but little to her birth-but little to the sweet charities of home. Her mother had deserted her child in its infancy, to follow the uncertain fortunes of a lover; and her father, heart-broken, became negligent of all his interests, till one day, stupefied with liquor, he became the victim of an adroit scheme. rogues. He ended his days by his own hand, after a year's imprisonment.

The little girl was bound out-bound out to drudge out its little childish years for the greatest amount of profit on its labor: poor little exemplification of the ancient saying, that the sins of the parents are visited on the children. But in Eather's case mercy was fortunately tempered with judgment, for her mistress was a kind-hearted, easy-tempered woman. Her early years had been spent in comparative comfort, with no more labor to perform than she could perform without injury to her development; on the contrary, her frame was strengthened and improved by exercise, and she was provided with a sufficiency of good, wholesom food

As the moss covers the rock with its tender green. as the wild vine hangs itself in graceful festoons, so will human nature, if not originally cramped and thwarted, run into some form of beauty. So Esther grow up straight as a young poplar, with full, dark eyes, and soft features; and, though not generally called handsome, for rustic ideas of beauty are not always very just, her native grace gave her a sort of winning charm, and with her little figure, dark, full eyes and reserved demeanor, when you saw her you Instinctively recalled the Arab maidens, who stand at the doors of their tents in the desert. But life, as seen by Esther, did not look very brilliant-long perspectives of toil, with here and there a glimpse of sunshine; but it is mercifully ordained that we can only see a little way at a time, and the rainbow cloud of hope hides the rest. So Esther, poor girl, worked and sung and sported, and perhaps the first real sorrow she knew was when, at the age of fourteen, she lost her kind mistress, and it became necessary for her to seek a new home and a new sphere of labor.

Sllas Wright's wife, a well-to-do managing dame, had often thought Esther would make a good servant, with a little "training;" and so to Silas Wright, Esther went, and there was quite an amount of fixing and arranging, and lamentations and exclamations over the state of her wardrobe, and exhoriations for future conduct-all of which Eather took with a sort of quiet resignation, until Mrs. Wright, unfolding taking her hand, he sat down by her. He asked her if from its corner a book of song, wrapped up in a

pocket-bandberchief; asked: ·· What trash is this?"

"It is not trash; it is a book of songs," answered Esther, quietly.

At Mrs. Wright's, the requirements as regards dress were strict, and the requirements as regards work no less so. Mrs. Wright was a model housekeeper, and people said Esther was very fortunate in getting a place where she would learn so much. But there was a great vold in her heart. She missed the kindly smile and ever-welcome face of her former mistress. Everything at Silas Wright's was ordered to the last degree of perfection: the tins glittered like silver, and there was not a speck of dirt to be seen anywhere around; but the involcries of housekeeping were enacted with a solemnity and precision that was perfectly terrifying to a novice. Through sheer fear, at first, she could not perform her daties properly; but she soon learned them so well that Dame Wright was enchanted with the results of her "training." and rewarded her, at times, with a sparing meed of solemn

So it went on till her seventeenth year, when she met with Reuben Sandford. She did her work with a

I have known a doll's waxen face and expressionless noon, after she had done her work, she would go up to her little chamber, and, taking out her Bible and which she bad in a moment of weakness purchased under secret protest-she would sit, and reflect, and read, and, as she phrased it, "Have a good time all orders of punctitious Mrs. Wright. And did not the "I must go home now. I wish I could stay here till | young girl's soul crave spiritual food, and was it not is our strength. Ah, did we but realize this, we should not be so everlastingly going about seeking to

ugh at the storms, and boldly heard any ship it has one human heart. Bo, after a variety of preambles, half quarrels, and sweet reconciliations, they came to understand each other, and were engaged, with the understanding that they were to be married on the Hebe's roturn. And so Esther went up to her room that evening in quite a little flutter of excitement. Her dreams were all good, and there was something in the future for her to hope for.

But the time came when they must part. Reuben was naturally gay and cheerful-one of those natures that never look beyond the surface, but dwell content on the fair earth on which we live, without over wishing to penetrate her hidden depths.

Very different was Esther. She had all the love for the hidden, the mysterious, inherent in her Norwegian

One day they stood upon the sea-shore—this joyous Reuben and this pensive Esther—and,

"Oh," said she, "if some wizard could only roll the vaters of the bay far out into the sea, that I might see by which he was made the scapegeat of some skillful the sunken ships, and the strange fishes, and the green, waving meadows that lie in the deep hollows, rhore the sea-maids sport!"

"Do you wish so?" said Reuben. "That would not be a pretty sight. It's best to take things as they are, if we can't alter them for the better. And in changing. I suppose we have always to risk something. even if it is only in changing our condition," said he. laughing. Six months had passed, and they seemed more mo-

notonous than any that had preceded them. She had received one letter from Reuben, dated Honolulu, rather brief but very affectionate, and somewhat startling in regard to spelling, concluding with—

"If you love me, and I love you, No fate shall e'or divide us two,"

This, of course, was duly treasured. The winter had passed, and it was now early May. The sea, just released from its winter's prison, looked up blue and loyous. The gulls screamed and sourced. and the royal sun lit up with a joyous smile the long, low beach, bringing out a clear tint of amber, which contrasted beautifully with the lapis lazuli blue of the sea. It was Sunday afternoon, and Eather thought that she would gain her favorite retreat, and spend a little time there with her Bible and song book. There was a way over the rocks, down to the beach, which the light-footed girl had been in the habit of taking, and which, with a little care, was perfectly safe and practicable. But in making the descent, her foot slipped, and she fell. The first thing she noticed afterward, was a man bolding one of her hands in his own. white with the other be gently supported her, and

looked anxiously in her face. Bhe looked steadingtly at him for a moment, and then, recollecting herself, said that she supposed that she had been stunned, but was better now, and would try and get up.

The gentleman asked her if she felt any pain.

"No," said she, "only a little stunned and dizzy." "It is well that you were caught in the bushes; otherwise it might have been rerious," said he, looking at ber steadfastly with his clear, grey eyes; and then making some passes over her, he aided her to a seat, where she could recline against the rock; and then she did not feel better now. She said she did; for her agitation had subsided, and she felt ascreation of most

own, from whence she felt powerless to withdraw man, from the moment when Esther's fresh face

He was a noticeable man, that stranger. You would have looked at him twice had your eye once caught that sorrowful face, that proud, yet subdued look. His profile was singularly fine, and derived more exexterior, he looked like a man to be trusted. And he could not have been less than forty years old, so Es. above her wages, and some very good advice. • ther'did not feel afraid of him-not at all. Finally he replaced her hand, and they gat very quietly for a sea and shore, and then up to the sky, as if taking counsel with himself. .

"I think now that I will try and walk, sir," said she; so he assisted her up and offered her his arm. They took a few turns on the beach, and she declared her ability to walk home. The stranger offered her his assistance and escort, but she humbly and grate fully refused. That night, on retiring, the thought long on the events of the day. The stranger's grey eyes remained fixed in her recollection, and the last she remembered before she sank to sleep, were those some groy eyes fastened upon her as she had seen them after reviving to consciousness from her fall from the

It was two or three days before she was able to be out again. There was a roud to the nearest market not like to come and live with her. town by the beach. It was not the nearest way, but Esther preferred it, and it was here she loltered, in t slip. What was her surprise to see the stranger sitting on the very spot where he sat and held her hand awhile." the day she fell. She felt almost dizzy when she saw him; it took her so by surprise, combined with the recollection of her accident and escape. He smiled a

He asked kindly of her health, "though I need hardy do that," said he smiling, glancing at her fresh face | she's a handy girl, and a willing." nd clastic form ; "youth so quickly repairs its losses," said he, and then, hesitating; "you live in the village впррове ?**

'I work at Bilas Wright's," said she. "I'es, you work there, but while you work there,

our soul is here, and you say, why cannot I, too, be free like a sea bird, that clangs around the cliff, and omes and goes without the will of a master?" Esthor fairly trembled, as he said, this. Then rais-

ng her eyes till her soft brown orbs fairly met the lear grey ones of the stranger-"Who are you that dare to read the soul? I have

meard that the enemy of mankind loves to haunt in solitary places, seeking rest, but finding none; but and she hesitated."

"But you would say," resumed he, "that he does ot often appear in such a shape as mine." The girl blushed in mute wonder.

Bit down here a few moments, and let me explain to you how, and wherefore, I am here; and I think discursive details upon matters and things in general that I can prove that so far from being the enemy of -what Silas had done, and various items of village mankind. I have some claim to be considered as his friend. I am a physician, Esther; not of the old school of the lancet and pill-box, but a disciple of a living school-not of dead demonstrations, but of liv- took a seat, waiting for Miss Falconbridge to speak ing facts. In the old times men sought by the examination of the dead forms; to find wherewith to increase their knowledge of the hidden life. What is and plainly braided; there was a peculiar sweetnes lord of the beating pulse, and chief engineer of the whole machinery? But I maintain that soul matadies are the main cause of the body's diseases, and that by regulating the main-spring, we can more easily rectify the disordered action, than by any merely local renairs. Nature holds out a helping and a healing hand to all her children, but we have turned away from the simplicity of facts, because, forsooth, they are childish, and we have sought names, and a long array of fine theories. But the greatest and the best men of this day are those who are quietly returning to the simplicity of nature, willing to take a fact where they find it, and to open all their windows to the light, Do you feel any inconvenience from your fall on Sunday? No stiffness, no aches? however, it was a pretty severe one. Well, had I not been here at the moment, and by my influence equalized your system after such a severe shock, you would probably be suffering at the resent moment.!!

"I do not quite understand all you say, sir, but

ove to hear you talk," said Esther, thoughtfully. "There are many things we know that we cannot understand, and perhaps it would be well if we were more governed by our knowing than by our understanding," said the stranger. "See the sea that is now sleeping so quietly, stretched along the shore. I have seen a sea as calm as that, and twice as fair. beave in a moment with a sudden shudder, as if fright. ened at the trembling of the earth. And so our lives, too, have moments when thoughts that have elept for cars rush back, and our souls awake from their calm, begin another series of difficulties and dangers." Esther listened in silence.

"What books have you here, my child ?" said he. "A Bible and a song book," sald Esther.

And what is that a dream book? Oh, sweet simplicity! Childhood of the soul, guided by dreams and shadows! so much of the light of heaven as can hine through a knot hole !"

"What do you mean by light shining through a inot-hole, sir?"

"I mean as much of truth as can come to the soul rom without. The full light chines within, and illuminates, and warms and calms at the same time. It was said by Him who spake as man never spake, The kingdom of heaven is within you.' My child, you have often felt this, but did not know how to

Esther could venture to stay. She often met him cottage of a wealthy citizen who had been in the there afterwards, and by degrees it grew so that there | habit of coming down during the summer season. was a void in her heart when she came there, and did | The garden was well stocked with fruit, and enriched not see his tall, dark figure between the sea and sky. With many rare and valuable plants which the doctor Her soul was filled in his presence. Unconsciously to had collected, for he was a naturalist, and a close obherself she became a larger, nobler, grander being- server and lover of nature. different to what she felt she ever was before; and Dr. Falconbridge — the grave and melancholy Dr. Falcon-

dawned upon him. In the meantime Silas Wright decided to go out

West, and there was to be a great packing, and a great auction. And Mrs. Wright, who was really a good woman, (though a most punctilious housekeeper, pression from the circumstance of his wearing his and possessed a voice that outvied the shrill clamors beard and moustache. Grave and decent in his whole of the bird of dawn, and began to be beard almost as early.) gave Esther a pretty muslin dress over and "You have got to be sadly negligent, Esther, lately.

It was but the other day I seen a hole in your stock few moments. He looked calmly and eadly round the ling. You're altogether too much cluttered up with books, and all that ere trash; you'll never be a dellar the better for all that unless you're going in for being a school-marm, and they reads different kind of books from what I see round you. That ere Falconbridge ends 'em to you, doesn't he?" It seems he 's mighty particular to you, Esther; I heerd on your walking on the beech the other day. But have a care, Esther: never did set much store by them kind of fellers."

What more she would have said, there is no telling; ut at this moment some one rapped at the door, and Esther ushered in Miss Falconbridge. She supposed it must be the doctor's sister, though she had never seen her. After a little preliminary conversation, the lady told Mrs. Wright that her object was to ascertain if, as Mrs. Wright was going out West, Eather would

"Well," said Mrs. Wright, "I must say the girl's a good girl—hain't anything to say agin her; but, as preference to exchanging talk with the gossips of the I was jest a saying, when you come in too much town. It was toward evening, and she took the cliff carried away by them ere books that don't do no path, but this time she was more careful, and did not good, but jest set a girl's senses a flying up into the seventh heaven, where we wasn't meant to live yet

"Well," said Miss Falconbridge, smiling, "I supnose you'll agree that there is no harm in trying to make earth as near like heaven as may be."

sort of grave, sad smile, as she came and stood beside "In course, in course," said Mrs. Wright, "I shan't object to Esther finding a good place: there's two or three spoken to me about her a'ready. I can say that

"Indeed," said Miss Falconbridge, "It must have been an advantage to her living long with you as you have everything so neat and in such good order." "Don't talk about that now, mercy sake; you may say I had, and I hope I shall have again, but Lord knows when," said she, sighing, "as one may say I've got the desert to wade through first; and it does come hard for a body to have to pull up and leave, when they 've got all around them neat and nice, and when we love the very sun that shines in at the window, and the path we've walked to church nigh unto thirty years, and, more than all, the graves of those who have passed before us, and all because so much money can be made, and the gold dollars can be raked in with the hundreds of acres of yellow grain. But the Lord's will be done-there never was any turning of Silas yet; the way he sets his face, that way he'll

keep it." And then the worthy dame went into some quite news, till at last being fairly run out, she said she would call down Esther, and Miss Falconbridge could talk to her. So Eather came in quietly, and silently to her. Miss Kate Falconbridge's eyes were darker than her brother's, her bair was sprinkled with grey, in her smile and speech that was quite winning, for she was a Maryland woman, and had all the Southern blandness. The arrangement was soon made; Esther was to go to Miss Falconbridge's, at a dollar and a half a week, as soon as Mrs. Wright moved: That evening, as Dr. Falconbridge and his sister were sitting at tea, she told him of the arrangement she had

"What is her name, did you say, sister?" "Esther," said Miss Falconbridge, innocently; "and ho seema a nice, capable girl.".

Dr. F. blushed slightly; he was a man of but few

words, and did not speak unless he had something to say. The surroundings of the little family were very pleasant. The room was airy and sunny, lighted by windows which opened on a piazza which led into a little flower-garden, whose perfume stole in upon the soft breeze. Beyond the meadows lay the sea-the

never-weary, ever changeful sea; books were plentifully distributed; a long, low book-case, filled with books, occupied part of one side of the room. The little tea-table was placed near the open window, and Miss Kate, ever kind and smiling, presided over the simple, tasteful repast. The evening sun lighted up with living beauty a picture of a Virgin and childa copy from Albano-one of the tenderest creations of that great master. A few bright, masterly paintings of flowers, in water colors, some sketches of landscape in oil, a few engravings, among which was the Beatrice and Dante; one of Scheffer's most poetical creations decorated the walls. Little vases of flowers were scattered round the room; a roomy sofa, placed so as to command a view of the sea, occupied part of one side. A table with flowers and books was placed beside it; there was also a work box, and other signs of feminine occupation. The furninture was old and substantial, the only approach to luxury helno a rich Brussels carpet. It was a little pleasure to Miss Falconbridge to have tea in this room, instead of in the dining room, and, as to the doctor, he was pleased with anything. Be had faced so many storms, and had seen so much bud weather in the world, that he felt charmed with the snug little barbor which his sister's provident care had secured to him; for he had been in the habit of remitting her money at several times, and from many places; this she had never used, and at last sufficient had been accumulated to enable her to purchase the pretty little place they now owned. In such talk as this passed away the time that as a pleasant surprise for him. It had been the rural

ed am afraid Mrs. Wright feels hadly at having to

in the good order of all belonging to her, and has so pleasant a home; and now, to abandon all her associations and begin again, it is hard indeed."

.. It is one of the inevitable fates that have to be submitted to with the best grace possible." said the doctor; "and Silas is a hard headed and hard fisted old fellow. Destiny says to the West; let your valleys be the storehouse of the world, so that there may be no more famine! Silas is inevitably urged forward, and so poor Mrs. Wright is ruthlessly torn up, of course. Our lives are so mixed up with the currents of other lives, that it is hard to tell if we are most governed by choice or destiny."

"But there was no necessity in this, brother; it was simply his grosping nature."

"It was a necessity of his nature, then, I suppose." said the doctor, "that he should go where the chief want of his nature could be supplied. It is a pity. however, that he should have such an inordinate craving. It is as unfortunate as if he had an enlarged liver, and perhaps more so."

"Oh, brother, now do n't, please, begin to ride your hobbies," said Miss Kate, smiling; and she touched the hell which summoned a mulatto girl, neatly dressed and tastefully "coiffed" in a bright colored handkerchief, to clear away the ten service.

That day week, Esther came. She was very much struck with the whole expect of the house, so different from any she had yet entered, and more especially with the atmosphere of peaceful serenity that seemed native to the place. The mulatto moved about so quietly and poiselessly; the nicest little dinners came and went: all was in perfect order, without turmoil or confusion, and by degrees Esther glided into the peaceful current. It was more like her native atmosphere than any she had found yet, for Eather had a very fine nature. It seemed at first rather strange to the doctor to see the sea shore maiden, who in imagination he had classed with some. of his visions of foreign lands, engaged in the house. hold tasks of his own home. But by degrees he came to think that they became her well. She also imperceptibly improved in delicacy and refinement. It was a part of her work to arrange and put the parlor in order. She never wearled of gazing on the loving face of the Madonna. She thought it seemed to breathe a

sweetness on all around, for the beauty of nature had opened her soul to the beauty of art. And the untainted simplicity of pature is never vulgar-protence of any kind is the essence of vulgarity.

She came into the room, one morning, when the doctor was reading, on an errand from his sister. He took a volume and handed it to her. .

"You can read this Esther; perhaps some of it will interest you; and you can find out the names of the places it speaks of on the map I gave you." the Personal Narrative of Humboldt-a narration so touchingly true, so beautifully clear and plain, that, arart from its scientific details, even a child might read and understand it. He felt curious to know what effect it would have on a mind like hers, and he felt almost sure that she would be interested in it. Ah! be careful, philospher! Thou hast already felt the charm of this profound simplicity, the element of all greatness, yes, and of all great passions. which have always a childlike sort of pathos about them.

.. Oh, youth and hope i'' said Falcoubridge; "sweet blindness of the soul to all the ills that stand in woman's path as she fronts the world with so much unconscious courage !" and he turned his head, and lo! there were Kitty and Esther, in the garden, as busy as bees, propping up the tematees and arranging the flower-heds. "Occupation of Eve in Paradiae." said he, half smiling; and also highly useful as well as agrecable, for what more delicious than tomatoes i'

Falconbridge was a klud-hearted man. Disappointed In a noble and faithful attachment, he had devoted his mind to scientific pursuits, in which he had been quite successful. He was called, by his lady acquaintances, an inveterate old bachelor; but he was laughter-proof and so he lived on. But who does not know that the affections often take us by surpriso-

"They kies the velled lids of him who slumbering list."

Falconbridge was a loyal gentleman. No mean or base feeling toward woman found a lodging in his breast, and a great part of the interest of his character was owing to that circumstance. Mistaken in his theories he might be, but his heart was true and pure. and his brow open and undaunted as that of a shild. Esther had never seen such a man before, never been able to form an idea of such an one. He was, to her, a being descended from a different aphere, so that her interest in him had none of the uncertain character of love, at least at present; but rather the reverent columness of confiding affection. A softer light filled her brown eyes, and by degrees her taste displayed (task) In a corresponding refinement in her dress.

Miss Kate said, one day, "Fother tolk me that she knew you before she came here; that she will from the cliff, one day, and that you helped her."

"Why, yes, I recollect," said he, slightly embarrassed; 'yes, I remember, she fell some distance, but escaped without serious injury." .. It is strange he never mentioned it before," thought

Miss. K.

She might have suspected something, for she was a roman of the world; but how could sho suspect Esther, o perfectly frank, free and ingenuous? Besides, she had heard that she was engaged to Reuben Sandford.

In the meantime Esther spent much time in reading; and as knowledge does not always bring happiness, so in proportion as her sphere extended, did her desires, hopes and fears; and a pensiveness began to steal over her, which gave the last charm to her shadowy eyes, and singularly added to her attractiveness-so Falconbridge thought. And yet she was his sister's maid; and he instinctively dreaded Miss Kate's mild, amused smile-and then the "world's dread laugh." After all, why should he not admirebeauty wherever it was found? Was it not the immortal gift of God to the world, constantly renewed with the unfailing youth of nature? and has not genius always sought its models from the fresh beauty of nature's growth, and not from the starched conventional forms molded by what the world calls society? So he sometimes turned from lis studies. move out West, and I really feel sorry for her." said his hygrometers, his plants, and his electrical theories. delicions caim while the stranger, held her hand in his | bridge-became a lighter-hearted and more cheerful Miss Kate; "she has always taken so much pride | to think of Esther, and perhaps the thought would a intrade oftener, and fook up more of his time than he was really award of.

Bo the time passed on, till Esther had been there e year; nor was It possible that she should five in an atmosphere so serene without imbibling something of its grace and refinement. She had more time than she had at Mis. Wright's, but I am afraid she did not alyaya ugo it to good account, for alas, Esther was falling into a very pernicious habit, the habit of reverie.

Alas I how much time do women dream away: It is their crying sin. It is that, above all else, that makes them dependent and slavish creatures, and keeps them so. Besides, it is very dangerous. A fixed idea allowed to take root in the mind, insensibly becomes a governing one; and the immortal soul ought to own no governor but its own idea of duty, the intuitive inspiration of God-his voice speaking in the soul. The present is for us to act and work in, to use for ourselves and others; but ob, what incalculable hours of woman's most golden time, the time of her youthful years, ero home cares and responsibilities press upon hor, le wasted in this most pernicious habit of reverlet The hours spent with the crochet needle, and with the embroidery, are often really only passed in simple dreaming; and every mesh of silk, and every stitch as it slips through the fair fingers, is often only adding another strand to the net of destiny in which the girl is dragged down, a poor, unfortunate victim. Let woman stand screne and ready to play life's subtle came, and perform life's solid duties in a cheerful and kindly spirit. And skill and courage are needed, unless she would rick being the loser, for chance befriends but few, very few indeed. And let her cultivate the habit of viewing things as they are; the true view of life is not that which is least poetic. Human nature blooms and blossoms with poetry, if it will only remain true to itself, as naturally as a prairie is

But Esther had her day's work; she must work to live, and so the greater cvil was avoided.

Sho sat in the arbor one June evening, sewing. It was one of those long days when all is warmth and light till a late hour. Miss Falconbridge was out spending the evening: Mary had company in the kitchen. She looked up at the westering rays of the sun as they shot their golden arrows and gilded the tops of the tall trees that lay between the garden and the meadow, and threw their long shadows on the grass. If a maiden must over dream, such an hour and scene would almost excuse it.

Suddenly she blushed and started at hearing the sound of a familiar step, and before she had time to go, Dr. Falconbridge entered the arbor. He did not notice her at first, or pretend to notice her, but, turning round with a sort of pleased surprise, said:

"Are you here, then, Esther ?"

She folded up her work. "Don't let me drive you away. Here," said he placing a microscope on the table, and adjusting it, come and look at the eye of this fly, and tell me if you ever saw anything so beautiful.'

She rose, smiling, and looked into the glass with an exclamation of pleased surprise.

"Oh, how very beautiful !" said she. "I see hundreds of eyes, each one perfect, and near together, so that they look like a sheet of burnished bronze, divided into the shapes of eyes."

"That is the eye of the horsefly, or rather his eyes, for he has hundreds of them. He cannot turn them: one eye has to look one way, and enother another, and from that arises the necessity for so many eyes. Is not that beautiful?"

"It is indeed, sir," said Esther. "I could not have believed it, if I had not seen it."

"So it is ever; we live in the midst of perpetual revelations of beauty, if we will but open our eyes to see them," said the doctor. "The beauty that lies around us is infinite; it is displayed in the infinitely small, as well as the infinitely great. And this law of

sloud of sadness, or thought, was rolled away, and the cheerful light visited him for a moment.

"Look," said he, "how beautiful is all around ! how the rock, and the weed, even, are glorified in this golden light! I have sometimes dured to hope." continued he, hesitating. "that the evening of my life might be lighted, too. Esther, did you ever love?"
"I have thought so," replied the young girl, trem bling and blushing, "but I cannot tell."

Dr. Falconbridge took a seat near Esther, and looked at her carnestly with those deep, far-seeing eyes. .. Life was young with me when I loved, and thought I was beloved. Sadly, very sadly, did I unlearn that error! Long, uscless years were mine, wasted in the insignificant duties of a consul's office in a foreign port. I abandoned my noble profession of medicine, and sought a relief in change of scene. But the dawn of a brighter day led me upward, and I found that I had not suffered in vain. My position was a favorable one for scientific investigation; and the visit of a distinguished scientific man—who was also a man of rare kindness and goodness of heart-gave a new interest to my life; and thenceforward all was not barren. A new sphere of interest and usefulness opened to me; and I have been content. But, oh, Esther, to be happy-" and he paused.

"A moment o'er his face the tablet of Unutterable thoughts was traced.

"To be happy," said the young girl, speaking as it in a dream, "that is to be beloved !"

·Oh, that one true word," said be, venturing to take her hand, "that one true word is worth cartloads of theories, Esther; but such a man as I amcould I be loved?-not young, alas, and little skilled to please !" Bether glanced at him with a kind of trembling sur-

prise. That such a man should doubt of his own powor-he seemed so grand, so noble, and all the more interesting because he doubted of himself. How could any woman ever betray such love, or trifle with such

"Indeed, eir, it seems to me that the fairest lady in all the land might love you, and be proud of her

.. The fairest in the land ! The fairest is she whom ! love, and by whom I am beloved. Ah, Esther, true love takes no counsel of worldly reason-it is of higher birth. There are affinities, whether magnetic or otherwise, that draw soul and sense into one charmed cir. cle, from which it neither hopes nor desires a release. Esther, I love you, and my love is sincere and honora

"But, you, Bir," said Esther, hesitating and shrinking, .. you, sir, are a learned man, and I am an ignor-

"No, Eather, no! A soul that is open to receive as yours is, is always rich. You have a rich nature. Esther. Culture," said he, almost scornfully, "is often superficial; and what women call education, sometimes vulgarizes, rather than elevates-leads astray from the true elegance of nature, and substitutes a vile varnish. miscalled polish. De yourself-be my gentle, my loving, my truthful Esther, my island maiden !"

Alas I alas I'' said she, with almost a shrick,

ingagal to Reuben Bandford I"

"And is it so ?- is it to be so always?" grouned Falconbridge: "is the cup always to be dashed from my thirsting lips? As to that which is pressed upon me, it is too muddy, too earthy-I cannot drink it And this was so fresh and clear, so sparkling, clear and cool ! Is it destiny? Does destiny shake us up together in a bag, and sort us out like so many beaus?" And he smiled grimly at the sorry jest.

am so changed since be went away, that I hardly know myself. I must talk to Reuben. I can never marry him—no. I never can marry him. I was glad to love anything when Reuben came, it seemed so nice to have some one to care for me. But Doctor, oh, Doctor in his conditions to enter into such a state of perfect peace as

noro than a year ago.

"You shall stumble no more, Eather," said he 'You shall no more walk on rough places," said he with inexpressible tenderness.

"Had I not stumbled," said she, smiling, "I should never have met with you. And seet there is the Hebe,'' pointing to a ship just entering the bay. Not till I have seen Reuben, am I free. But whatever happens, my heart is yours, wholly and forever." The greatest effort on the part of Falconbridge, was to tell his sister. The tears welled up in her eyes, though she tried to hide them by a smile.

"Oh, Frank," said she, "I know you are not a mar o love lightly; but it does seem so strange !" Reuben Sandford did not lose any time in going to

see his sweetheart. "Well, I hear the old doctor's Been a courting ye,"

"Oh, Reuben," says she, "I did think I loved you. before you went away, but I've changed since. I can't tell whother it 's wrong or right, but it is so. cannot help it. You have my promise; but it was a heart you wanted, not a hand."

"Certain, certain," says Reuben; "the heart must

as ever? Have I tried to deceive you?"

strangest thing in the world. Dr. Falconbridge's mar-rying his servant girl, and what a trial it must have been to poor Miss Kitty. But I never heard that it But with God at the centre of things, God intending

on his return married the daughter of his old captain. She had a few thousands for her share, left her by an unt. With part of this. Reuben purchased a share in vessel, and when last heard of he was the responsible head of a fine, thriving family, and doing a good busi-

His Mary one day said to him, "Why, Reuben, I heard Mrs. Falconbridge was an old flame of yours!" "That may be," sald he, chucking her under the chin; "but all is. I know that I 'vo done a deuced deal better than if I'd married her!" September 5th, 1859.

> Writton for the Banner of Light. WASHINGTON IRVING, BY FRANCES LOVETT.

The loved one of the people rests—is calmly sleeping now: lot one bright laurel leuf has fallen, faded from his brow. Ionored and well beloved by all, he sank into the tomb, caving a nation mourning, in sorrow's deepest gloom. rephets were they who, at thy birth, chose that belove

and linked with thine a nation's God, our great, good Was he bravely, good and generous as that true-hearted one to might unblushingly have borne the title of his son. In all great deeds, in all resolves, ye who aspire to fame, Breathe reverently, lovingly, these talismanic names.

He has attained that "perfect rest," and reached that "shi Ing shore."

Dear friends, look up! he is not here, and for him weep

T0010:

lessi

h, mourners, deep in midnight gloom, go search the heave And see, if in that golden throng, yo find not one new star! The spirit of the waters bade the waves be slient now:

For he who leved their beauty bere death's seal upon hi prow: The grand and glorious Hudson then husbed its fainter

breath. As calm, as from the tells of life, that soul is hushed in death The little brook paried mournfully a requiem that day, For he on deepest waters and datkest passed away. They heard it not, who listened, for the paddle of the car,

The sun, its brightest, fairest ray, left on that death-dame t mourns for him, and Sunny Side is ever shady now He passed away, who lived for this, to brighten and to bless; The chain of human life moves on with one bright link the

Bo quietly and peacefully it touched the other shore

He is happy whose circumstances suit his temper

thing abruptly, and rushing from the athor, of am THE LAWHINOU CATABEHOPHE EDWIN H. CHAPIN At Broadway Church, N. Y., Bunday Morning,

January 15, 1860. ASPORTED FOR THE BANKER OF LIGHT, BY BURN AND LORD

TEXT.—Thou will keep him in perfect peace whose mind is stayed ou thee, because his trusteth in thee."—Isalan xxvi. 3. beans?" And he smiled grimly at the sorry jest.

"But does she love me? Oh, is it possible? Bhall I never cease to be a fool?" said he. "Other men keep their dreams for poetry, but I must try and realize mine in this very practical world. If I had not done as I have, perhaps I should have been happier. But how strange all this would sound to Kitty! And who, who is Reubeu Sandford?"

There was no trace of the vanity of conquest about Esther. True love is ever humble, and disparages itself.

"That he should love mo!" said sho. And the consciousness of a gift so priceless filled her eyes with grateful tears. "But Reuben, poor Reuben! Ob, I am so changed since he went away, that I hardly know is a very profound declaration. It is a word speaking from out the very liker to with every liker of things, from the centre of all like's tomult and mystery. Deep as the declaration is in itself, it meets a deep want of the human mind and heart. It is deep answering unto deep. It meets that want of human experience universally, the want of something to rest upon, some final truth from which to proceed, to which we may turn, and in which we shall be kept in perfect peace. How near any man has ever come to perfect peace, is a question which i shall not take up the time in attempting to answer. But, my hearers, of this I am very sure, that the secret of that desired peace is in God; and, in proportion as one really trusts in him, he will approximate to that consummation of perfect peace.

some one to care for me. But Doctor, oh. Doctor Falconbridge, in your presence I know and understandd more than I over thought it was possible to know or understand; and a brightness streams through overything, such as Christian gaw streaming from the land of Beulah. And must I leave this—all that calls my soul upward and onward, and is ever present with me—because I promised what I thought I could give then. soul upward and onward, and is ever present with me—
because I promised what I thought I could give then,
but what I can give no longer? It would be misery
for both of us."

A month later, Falconbridge and Esther were on the
cliffs. It was just at the spot where she had fallen,
and the potentially, at least, a state of war. With the
cliffs of peace in nations, or in communities, we connect all forms of cheerful industry, rolling wheels,
light the peace in the peace i gliding ships, busy ploughs and looms, high aspiring thoughts and splendid discoveries, cager endeavors and glorious achievements. Why then should we in any degree associate such a peace as that of which the text makes mention, with anything like absolute cessation of effort, passive quietude? Why should heaven seem to us a realm of unbroken repose, or a mero indulgence of spiritual felicity, instead of a field of ever unfolding

possibilities and ever higher attainments?

It is singular what notions people have of peace in the high spiritual sense in which the statement is made in the text before us. How they transfer to beaven a conception which would make it a place of absolute tedium or weariness, the conception of utter inactivity and entire repose. The peace which the human heart craves, the peace which the text speaks of, the peace which the mind finds when it is atnyed upon God, is a peace perfectly consistent, and indeed necessarily consistent, with the loftiest and the grandest action. It is not absolute inactivity, absolute cessation from the busy world and the great endeavor of the possibilities and ever higher attainments? action. It is not assolute inactivity, assolute cessation from the busy world and the great endeavor of the
outward world. Man needs peace that he may work,
peace at the centre of all glorious activities, as the resource in all outward discouragements, as the interpretation of all mysteries. In one word, while bis
hands are striving, while his intellect is busy with curious explorations, and needs the peace when his
heart or mind, his inward or spiritual life, is stayed. beart or mind, his inward or spiritual life, is stayed

Let us then proceed to see in what respects the text "Certain, certain," says Reuben: "the heart must go along with the hand. You're free, Esther. But I did not think this of you, for I trusted you, and thought how happy we should be together. But, my lass, yours are not the first pair of bright eyes that have smiled on me, and I guess they won't be the last."

Oh, Reuben, why cannot you trust me now as much as ever? Havo I tried to deceive you?" heartily believes that his work has a purpose and an ond. Nothing is so depressing, nothing in fact is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing, nothing in fact is so depressing, nothing is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing, nothing in fact is so depressing. Nothing is so depressing, nothing in fact is so depressing nothing in fact is so depter in

small, as well as the infinitely great. And this law of beauty runs throughout. Rising up like an anthem from every part of nature, the unshapely rock contains beautiful crystals, and the most unshapely human being contains its gem, that only wants growth and good conditions to—"

But here Falconbridge paused and smiled, for he folt that he was running upon his hobbies, as his sister used to call them. But it was a perfect charm to ealm came over her, and seemed to brood like a dove in the inmost recesses of her spirit; and when he smiled—for he had a very sweet smile—it seemed to her almost like a glimpse of beaven, so much truth, beauty and tenderness was expressed when the dark cloud of sadness, or thought, was rolled away, and the extended, now that his hearth was brightened by love.

It is true that Mrs. Grundy did say that 't was the lask and burden. If man had nothing set before him but the

need to poor Miss Kitty. But I never heard that it But with God at the centre of things. God intending troubled the doctor or Esther, for they were not in the good for us beyond the mere quality and form of our habit of paying a great deal of attention to Mrs. Grundally work—that is a thought to inspire us in the dullnault of paying a great deal of attention to Mrs. Grunday.

And poor Reuben—did he go wandering up and down the world with a broken heart and a rueful visage? Oh good will concerning us, our minds are stayed on God; no; he took heart of grace—made a good voyage, and now he world the daughter of his old content. us to do our work, even the keenest and most severe with cheerfulness and patience. Surely, my friends, hold to no such idea as that God is needed by one class bold to no such idea as that God is needed by one class of men more than by another; as, for instance, that the rich do not need God, because surrounded with worldly comforts, and finding their resources in the conditions of luxury in which they are placed; because we know how soon the heart sickens at this; how trouble breaks through silks and velvets, gold and silver; how they become cankered and moth-caten; how the proof beart in wealth is rocked and tossed, even in the midet of the meat sulcadid environments, on it is to the midst of the most splendid environments, as it is in circumstances of the most terrible poverty. I shall make no such distinctions in the human heart's need of God. But, after all, I may ask. What could the poor do without God? What could the man do whose faily work hardly affords him the support he needs, the bare living he must have, did he not feel that there is a God in heaven, who ordains to every man his lot, who has placed him there, and who, out of all that work, the severe pressure, and calamity, and hard toil, will bring forth a result higher and better than the more worldly gains, and meagre, stinted earthly pittanee he gets? If his heart is stayed on God, the poor man may bear his burden, and do his work, and be at peace—enjoy that peace which enables him to go forth to the activi

that peace which enables him to go forth to the activities of life.

Without this, how dark and perplexing would the mystery be. It is necessary as the spring of all work, as the inspiration of all noble action. Remove God, in our thought, from the universe, and of what need is any effort? Better the Epicurean's theory, Let us eat and drink, for to-morrow we die. To what use this curious exploration, this carnest endeavor, this eager excitement of the human mind? Why course the tracks of science, or climb the pathway of the stars? Why seek to find out the mysteries of life, or open the human frame like a hieroglyphic book? To what end is all our knowledge, all our labor? The book of Eoclesiastes would be the gospel, if there were no God in whom our minds were stayed, and in whose wise and heneficent purposes, working beyond all human ends, we could trust. But if we are resting upon him, what meaning in every problem which excites the intellect, in every curious question which appeals to human thought!—a meaning higher than a mere theory, something more than a mere question of the time. I need not say how for all moral efforts, how for all bigh and heroic achievements of the soul, how for all bigh and heroic achievements of the soul, how for all bigh and heroic achievements of the soul, how for all the fountains and everlasting springs, which work for humanity and philanthropy, the mind must be stayed upon God.

I do not mean by this, that a man would not be called upon to work for humanity if there were no God. I can conceive, if we were living in a universe, barren even of a first intelligent cause; if we lived in a world where we were here to-day and passed into annihilation to morrow, that even then there would be a work for

even of a first intelligent cause; if we lived in a world where we were here to-day and passed into annihilation to-morrow, that even then there would be a work for human sympathy and endeavor, which would be noble and well. But I say that the great work which forecasts the ages, which sees the victory afar off, and surely sees the victory—that never would be performed in this world unless the mind of man was stayed on God. For why work, unless assured of the future? Why die for the truth a lumnitable but he is more excellent, who can suit his temper to for the truth, unless we know the truth is immutably any circumstances.

which that moral ideal surings? Why not perish, and which that moral ideal surings? Why not perish, and which that moral ideal surings? Why not perish, and which can be stoped and that this is a fact open which our who liver, and who wills eternal order, will it the fatture establish eternal order, will it it the fatture establish eternal rectifude and justice in the earlis? With mere hap-lazard Athelsm, with a chance that the wrong may triumph as well as the good, there would not be that inner peace which the moral warrior needs when he goes forth to conflict—the peace of assured victory in the forth to conflict—the peace of assured victory in the cand, because there is a flod who rules the universe.

I say, then, that the apring of all action, the calm assurance with which we say hold upon principles, the power by which we look through temperary and format transactions to moral ends and moral intentions—all this comes only as the mind is stayed on flod. Man finds in this truth a clear field from which to strike, a still axis upon which to tern and to accomplish.

while occurs, and even makes the busy tide of earn-est self-seeking and selfish endeaver stop, which even shecks the irritations of political excitements, and wakens the pulse of agony and sympathy in the most ndifferent human hearts, raises the question, . Why are we here, and what are the great ends of life?" Admit the interference of human agency; admit the munion with him, with deep and carnest love? Transguilt of human agency, if you please, in this matter, for this to God. They have perfect peace whose minds and behind all and above all, there still springs the are stayed on him, who are in alliance with him, who and behind all and above all, there still springs the great arch of mystery, why man should be so exposed to the guilt, to the mistakes, to the ignorance of his fellow men. You do not get at the root of the mystery, however much you may shift such an event from Providence and throw it upon the shoulders of human belings. You do not get at the root of that continual mystery which comes upon us when we ask the question, why are we placed in a world capable of such iten, why are we placed in a world capable of such in feels such icen agony, or that every now and then an avalancho of that agony bursts upon him? No great question of this kind has ever been fully answered. Take the great problems of humanity, the great problems which for six thousand years have troubled the minds of philosophy from the earliest to the latest from the stick—there is a great deal of that in the duestion of this kind has ever been fully answered. Take the great problems of humanity, the great problems which for six thousand years have troubled the minds of philosophy from the carliest to the latest period, and a logical, scientific, absolute explanation of the mysterics of human existence has never been

at all? Is this a standard by which the events of life will fall into the most harmony, and which will show us the most of life, that we are the sport of facts, that when we are driven by wild calamity, we are as uneared for as 'he atoms making up the substance of the globe, that we are whirled hither and thither by the hands of chance? Would such u proposition at all satisfy us? Does it answer the curious nature of man? Does it explain the deep yearnings within him for personal sympathy above all those forces of nature and those laws of matter? Does it answer the deep affections welling in his heart, the deep aspirations rising up the lise soul?

Suppose that we could come to the conclusion that on the whole, the testimony of things is of the rule and centrel of a malignant being. Suppose we should get the idea that whatever we see of beauty in the universe is only seeming, and that when it comes to us and speaks to us of goodness, it is only deceit. What a horrible conception would this be, that we are really in a universe of marquerade, of horrible deception; that the being, the great force that controls all things, and the ranking change of nature is and speaks and the proposition and the seems of marquerade, of horrible deception; that the being, the great force that controls all things, and they have a proposition and the seems of marquerade, of horrible deception; that the being, the great force that controls all things, and they have a proposition of the proposition of the purposes which can onty be honestly attained by those near thus the trusts in chance. But the man who seeks to do God's laws, does not trust in God. It of the trusts in chance. But the make, the trusts in chance comes back to him as a child to his failings, but ever comes back to him as a child to his failings, but ever comes back to him as a child to his failings, but ever comes back to him as a child to his failings, but ever comes back to him as a child to his failings, but ever comes back to be over present with him, who seeks to

a horrible conception would this be, that we are really in a universe of masquerade, of horrible deception; that the being, the great force that controls all things and bold us up in all trials. When all things and guides all things, is an essence malignant, and that the good is simply, a transical deception by which he allures us to evil. What a change there would be in the whole universe. Suppose that as science penetrates deper into the embankments of space, it should begin to discover in the hidden machinery of the world, great wheels of torture, which the infinite has set spinning there forever. Suppose it should lift the veil of secret, substantial malignity, and that every fact should come streaming in through the many channels of science, and through every scientific discovery, should keep corroborating this fact, that it was a hasty thought keep corroborating this fact, that it was a hasty thought and transient defusion, by which we supposed that he who made the world and controlled it was good, but that the real essence of all things is malignity. I ask you what kind of a universe would this be? Oh, what to us would be the sun that rises in the heavens, the tars which come forth in nightly splendor, what to us the beauty of the soft breath of spring, or the glory of he summer, what to us what are now called the do. ights of life?

Do you not see that the very supposition is itself absurd, by the very reports of our experience, and the deepest conviction within us? Do you not perceive that after all, this will not explain what we do see of ife? Even this fact, that when evil comes to us, when sorrows occur, when calamities break in, they never come, or occur, or break in, as the root and substance of things, that evil never stands before us as that which we discovered as seeming good, but that good often comes to us from that which we discovered as seeming evil-that is the beautiful report which truth and reson give us. What seems to be exceptional, dark, and cruel, when further explained and placed in its true relations, is brought into harmony with the great whole, and is transfigured into a blessing. The dark fact, when we go deeper, sends out veins of light. We are continually coming to this result. The seeming evil changes into good, but never does the seeming good change into evil; never does evil appear as the substra

tum of things.

What, therefore, is the analogy? I leave out, of coarse, here, the light which Christ has shed upon this, and speak upon natural grounds alone. What is the analogy? Evidently that what we do not see, what we cannot explain, what is not palpable to our touch, what is not clear to our vision, is nevertheless good; and that it is because of the breadth of God's infinity, because of the greatness of his purposes, that we are perplexed and troubled, and mourn; and could we see wider and and troubled, and mourn; and could we see wider and deeper, when deeper, and when we shall see wider and deeper, when the environments of the flesh shall be struck off, and the limitations of the intellect put by, much that is dark shall be bright, much that seems sad shall be beautiful, much that seemed cruel shall be found benificent

we know that there is an everlaiting source, out of in its working. That, my friends, is the explanation

power by which we look through temperary and fornal transactious to moral ends and moral intentiona—all this comes only as the mind is stayed on God. Man finds in that ruth a clear field from which to strike, a still art un how the field from which to strike, a still art un how the field from which to strike, a still art un how the field from which to strike, a still art un how the field from which to strike, a still art un how the field in a stayed on the field from which to strike, a still art un how the field for the field from the field for the field from the field

ng to timbers, human tears mingled with blood and child who trusts you, who reveals to you all his secrets, went, the great human agony lit by the fire of human who comes to you in all the confidence of flial love, lestruction! An event like that which every once in and tells you his thoughts, tells you what he needs, and who, though often it may be transgressing your wishes and commands, keeps that confidence in you, and keeps close to you? Is not that what is implied in trust? Is the mere faith that my father is good and kind, and will do me no harm, a real trust in him? or is it the confidence which comes into constant communication, with him, with deep and correct love?

lems which for six thousand years have troubled the minds of philosophy from the earliest to the latest period, and a logical, scientific, absolute explanation of the mysterices of human existence has never been made. But after all, there is at least a truth upon which the heart of man can be stayed. The intellect may not have all its questions answered. The sharp oves of the human mind may not see every point in clear, full light. But there is a place of anchorage where our hearts can rest. Though our mind, like a ship at anchor, may swing this way and that way as the tides of calamity and the currents of mystery sweep by it, it does not slip its anchorage. It is at peace with the final result. It is at peace with the significance which lies beneath the cavelopment of these mysteries and all these changes.

What is the standard by which things are best explained upon the whole? Shall we say it is mere fate, the fact that we are the sport of bilad instincts and relentless forces? Is this a position upon which we can rest at all light that a standard by which the course of the man who really trusts in God. But a moral alliess forces? Is this a position upon which we can rest at all light that a standard by which the course of the man who really trusts in God. But a moral allies forces? Is this a position upon which we can rest at all light the standard by which the course of the man in the who is seeking by a conviction that he is God, but a moral allies forces? Is this a position upon which we can rest at all light the standard by which the course of the man in the who is seeking by a conviction that he is God, but a moral allies forces? Is this a position upon which we can rest at all light the standard by which the course of the man in the who is seeking by a conviction that he is God, but a moral allies forces? Is this a position upon which we can rest and which the course of the man in the whole is seeking by a conviction that he is God, but a moral allies forces?

less forces? Is this a position upon which we can rest ance with him. The man in life who is seeking by at all? Is this a standard by which the events of life ends by false means, sham matters, the attainment of will fall into the most harmony, and which will show those purposes which can only be honestly attained by

and trial be what it will; let life come as it may, death come as it may, they will be at perfect peace whose minds are stayed on thee. Carry that with you into the shock of action, into the trials of life, that to trust in God is to live in alliance with him; not a mero intellectual faith in him, but an alliance with him. With that trust in God, go forth, and let changes come, or trial as it may, in what aspect it may, you shall stand as all true souls have stood, shel-tered by the unchangeable One, and in perfect peace.

TEARS AND HAPPINESS.

Careless ones say when they see a tear start, ... why are you unhappy? " We cannot always give a reason, So many tendrils that should have entwined themselves with our thread of life, we are grasping continually for in vain, and in the prostrating effort, " tears are molded by the same sublime law that spheres are." and as naturally, perhaps, as the perspiration cozes from the body. By whatever cause they come there is some unhappiness there, but so long as they flow, not wholly irremediable. They are signs in our pathway here, indicating a deficiency of that most life-giving attribute of the All-Father, love-a deficiency that could all be made up by an earnest practice of the Golden Rule; and then, the signs that mark the highway of life, might be joyful instead of sad. Tears again! Some one whom we neither see, nor hear, says, (pointing to the glorious future). "do n't weep," and the soul rises in the eestacies of hope, we con all these heavy life-lessons with renewed strength, and cheerfulness; the same causes of grief may exist but we do not heed them, being sustained by the pure love of ministering spirits, the soul grows into a longing for the brighter and better beyond; glimpses of which our own deepest needs attract to us more and more.

It is said that no fort soffered so much from a single battle as the plano forte from the Battle of Prague.

LINES. Written on the death of Mrs. W. Il. Maron, of Laurence. BY BRILT P. DODGE.

> Mother, 't is for thee we woon ! Wand'sing to the spirit-land, Does thou now with angel eyo See our weeping, serrowing band? Yes, we know and feel thy presonce Hovering near the lonely band Thou has left in lears and sorrow In this blook and storito land.

Thou hast gone to join our father Who has grossed to you bright shore: Thy mortal form within Mount Auborn Lies at rest forevermore. Angel spirits now surround theo In the mansions of the b'est-But no less our grief at parting When we laid thee down to rest

When the hours of deepening twillight Oast their shulows softly round, Wilt thou come to obser the layed ones Kneeling by thy waving mound? Wilt thou come when care and luber Tire our saddened, longing hearts? For we then shall need the comfort Which a mother's love imparts.

Ohl the bitter, sudden angulsh When the ley hand of Death Came and touched thy whitened forehead-Blowly stole away thy breath. When our parting klas we gave thee, 'T was on lips that answered not-Lips which never more should bless us. Yet why murmur at our lot?

'T was the Lord's hand that boreft us, 'P was his will that it should be: He who mave us that dear mother. Bot her wearied spirit free. She has prosed lift's surging river. Gained the portion of the blest. Joined the long-lest, angel loved ones, Bought and found the heavenly rest.

tWe are assured that the author of the above lines is only thirteen years of age.)

RETRIPTIALISM IN THE SOUTH.

MESSRS. EDITORS—Lest the report of my experiences at Memphis should appear to convey to the numerous readers of your widely diffused pages the only illustration I can offer of Spiritualism in the South, permit me as I promise you a statement as candid as the former, I hope you will in justice place it before your readers.

I arrived in New Orleans the first part of December last, and was received into the house of one of the wealthtest merchants in that city of merchant princes. and by him was treated with a kindness which I shall flesh. never forget. This gentleman is a fine medium, and, in the exercise of his beneficent gift of healing, has of of the union of the present with the land of spirits. feeled some very remarkable cures, which, in his mod. Indeed, if the future of life is cut off from the present, set, unostentatious kindness, the world knows nothing and no loved one is permitted to return, we may well about. Half of the period of my residence in New be haunted with visions of the land of silence, the Orleans was passed in this gentleman's house, and the shades of the forgotten, the extinct. The only fact other portion in the family of another New Orleans that makes us cling to the future, is, that inspiration morchant, where I spent my Christmas and New Year.

Those who have ever experienced the festivities of an

English Christmas, and beheld the affecting picture of family re unions, which the very poorest in the land contrive to effect at this time, the healing up of old wounds, the uniting of long estranged hearts in the cordial bonds of universal peace and good will; but, above all, the tender rivary with which families and kindred heap upon each other the tokens of their genorous love and mutual affection, may picture the English medium and her only friend or relative on this vast continent, far away from friends, home, kindred and all accustomed ties-and even this lonely mother and daughter separated by a distance of more than 1500 miles-and yet with these apparently mournful exter nalities to weigh upon a heart keenly slive to the world of sympathics. I am bound to acknowledge that the beautiful sphere of affection and human kindness by which I was surrounded, robbed the cold external of all its gloom, and made as bright and happy & Christmas for the stranger as she ever experienced in the midet of home and kindred. Amidst the profuse generosity with which friends greeted each other, I was never forgotten or omitted, and my noble host and hostess, and the darling, fair Creole girls of their family, made me forget every shade of gloomy remembrance, save the absence of the beloved, far away mother. My heart swells even now at the remembrance of this beautiful ow Orleans family; and there are many such therebright jewels-which make the place to me a green and flowery haunt where memory loves to dwell.

My first four lectures were given in a small hall which the committee of gentlemen, by whom I was engaged, had hired for this purpose; but, as great numbers had to go away on each occasion for want of room, a large and splendid room was secured for the remainder of the course. I remained in New Orleans during five Sundays, and, in addition to the usual morning and evening lectures, gave, with one or two exceptions, two weeknight lectures during each week; and, notwithstanding the drawback of many days of unusually cold and pieroing weather-some heavy rains and such conse quent mud as the State of Louisiana alone can boast of, together with the interruption of the Christmas festivi ties-we never had a bad house, or failed to secure a good attendance. Night after night the same intellectual heads, and clear, scrutinizing faces, might be seen in their accustomed places. Many of the fivest minds and clearest heads in the city announced their purpose of investigating the matter to the foundation, and waited on this course of lectures to the exclusion for the time. of all the ordinary attractions for evening entertainment

with which this gay city abounds.

Except in Boston, St. Louis, or Philadelphia-cities with which my warmest love and gratitude are entwined-I believe no spirit medium on this continent ever addressed a more intellectual and appreciative audlonce than that which honored me in New Orleans; and either the noble Creoles are determined to take Spiritualism by storm, or the spirits are determined to its a universal assertion of all ghost-seers, and all take them. I believe, myself, the attraction is mutual; writers on the subject. No attempt has ever been possessed of medium power; and, despite the humidity tion of this oftenserted fact by all grades of witof the atmosphere-so unfavorable to the production of nesses. these electro-spiritual manifestations—there is such a of the philesophy, and mediums of the phenomena, there are elements enough in New Orleans to spiritual-

ize the entire South.

Shortly after my own arrival in the city, Dr. Redman made his welcome advent; and never, surely, did a fairer opportunity present itself of practically testing presented in the lectures, than this most excellent test medium afforded. Theory and practice were here combined, as if by the determined and systematic order of the spirits; for neither Doctor Redman nor myself had the least concert in the matter. Dr. Redman's scances, like my own lectures, were nobly sustained; and it move substances, as chairs, tables, hats, clothing, must have been a much colder heart than mine, that could have remained untouched by the carnest and patient spirit of inquiry manifested at the lectures, and the many affecting scenes of recognition between long lost friends, and bereaved hearts, that received news from the beloved immortals beyond the vell, through Dr. Redman's wonderful powers as a test medium.

There is but one more point I must notice era I bid farewell to the now most dear Crescent City. The they are more likely to be seen at that hour again. ball bired for me was a very expensive one; the charge They are seen by the sick, and more frequently by the for printing and advertising, in New Orleans, is very well in body, etc. They are often connected with the

of Arrangements were very small; yet the whole of these lectures were given to the public by the liberality. of the Committee, without the charge of one single cent. Whatever contributions were made toward the expenses were wholly voluntary. That these were most generous, the many shining gold pieces that gilltered in the hats of the gentlemen who nobly and fearlessly stood to receive them, bore ample witness.

Parowell, New Orleans, land of the shining orange grove and fair magnolia-strange and beautiful city of life and death, in its most gorgeous and terrible luxuriance! Should I never more grasp the dear hands that have so lovingly and generously sustained me in my work there, one of the most hallowed recollections of my mediamistic pilgrimage will be the effort I have been permitted to make, and aid in planting the giorlous white standard of Spiritualism in thy midst. May its purity enfold thee, its strength sustain thee, and the countless legions of angel hosts who bear it, Inspire thee. I can but add my last, best prayer for thy weal. May its only motto, "Onward and Upward," ever remain the rallying cry of New Orleans and the much loved friends it contains.

I am at present at Macon, Messrs. Editors; and as I expect my coreer in the South will terminate in the course of another fortnight. I will reserve the finale of my experiences in this section of the country for another paper.

I am, gentlemen, yours for the truth,

EMMA HARDINGS. Macon, Ga., Jan., 1860.

THE LAND OF CHIBIABOS.

All nations have believed in the return of departed spirits. Some clergymen are beginning to see that Spiritualism is based on the highest elements of homan nature-the love of the departed, the memory of the loved ones who have gone before us.

When the disciples of Christ were scattered and broken by the enemy, he returned to comfort themreturned to speak to them and console them. Mary saw him by the garden, and spoke to him. The disciples talked with him going to Emmaus. His spirit returned from the dead, and came among them while at supper, and appeared to them by the sea-side.

Before his death, the disciples were with him in the mountain, and Moses and Elias came and talked with them. The disciples John and James saw them, and the face of Christ was radiant with a light from beyond the tomb. His face was like lightning, and blazed to present you with the reverse side of the picture, and with a celestial fire. Be transcendent was the scene, that the great master of painting has rendered his name immortal by painting the "Transfiguration," as his last great work. Raphael attempted to put on canvas the scene of the return of spirits immortal from beyond the temb, to talk with Christ manifest in the

The Christian system is everywhere full of this idea assures us that then we shall see the beloved on the Islands of the Blessed."

Our American Tasso, Longfellow, has flushed the light of his genius over the darkness of the tomb. In his inimitable scene preceding the death of Minnehaba, he introduces into the narration the return of spirits to the home of Hiawatha. The great hunter was away in the forest hunting the deer and blson, with which to feed Minnehaba and old Nokomis, his grandmother. The two latter wait in the wigwam-

> "One dark evening after sundown, "One dark evening efter sundown,
> In her wigwam Laughing water
> Sat with old Nokonis; waiting
> For the steps of Illawatha
> Homeward from the hunt returning.
> On their faces gleanied the freelight:
> Fainting them with streaks of crimson.
> In the oyes of tell Nokomis
> Glimmered light, the watery mounlight;
> In the oyes of Laughing-water
> Glistened like the sun in winter;
> And belind them crooked their shadows
> In the corner of the wigwam,
> And the smoke in wreaths above them And the ampke in wreaths above them Climbed and crowded through the s When the entain of the doorway From without was slowly lifted, Brighter glowed the fire a moment, And a moment swerved the smoke-As two women entered softly, Passed the doorway uninvited, Without word of salutation, Without sign of recognition, Bat down in the furthest cornor, Cremeling low among the shadows. Olimbed and crowded through the smoke-flu Crouching low among the shadows, From their aspects and their garments. Birangers seemed they in the village;
> Yory pale and haggard were they,
> As they sat there and and cilent,
> Trembling, cowering with the shadows,
> Was it the wind above the smoke-flue,
> Muttering down into the willywam?
> Was it the owl, the koke kehe,
> Hooting from the dismat forest?
> Boon a voice said in the cilence:
> "Those are corpses, clad in garments,
> Those are gluest that come to baunt you
> From the land of the hereafter!"
> Homeward now came Hawatha Strangers seemed they in the village: Homoward now come Hiswaths From his hunting in the forest, With the snow upon his tresses, And the red deer on his shoulders, At the feet of Laughing water, Down he throw his lifeless burden; Down he threw his lifeless burden; Noblor, bandsomer she thought him Than when first he came to woo her, As a token of his wishes, As a promise of the future. Then he turned and saw the strangers, Cowering, crouching with the strangers, Said within himself. Who are they? What strange guests has Minnehahs? But he questioned not the strangers, Only speke to bid them welcome To his lodge, his feed, his frecide."

Homer, Dante, Tasso, and most modern poets, recognize the doctine that the departed can return. In the cautiful scene by Longfellow, a few lines of which i have quoted, he clearly defines the conditions under which all spirits manifest themselves to the living:-

"These are corpses, clad in garments, From the kingdom of Ponemah, From the land of the herester,"

This condition, in their return, always being clad, for there are an unusual number of persons in the city made by any writer to give a philosophical explana-

Let me note some of the few conditions of the repreponderance of intellectual and artistic mind in this turn of spirits, and see if any explanation can be found city, that I cannot but feel, with aid from the exponents that will set aside the fact that they are really the spirits of those they appear to be:

1. The spirits of the living have, in thousands of instances, been seen at great distances from their resi-

2. Persons often see their own ghosts near them, or walking before them; and this is frequently just before the truth of the radimental forms of the philosophy the death of such persons. This often occurs to these who do not die, but remain in good health.

3. The ghosts of those recently dead are often seen. and also of those who have long been dead.

4. Ghosta sometimes appear to sing Idance, laugh. shout, eat, drink; they are always clad in garments, etc.; and this latter fact occurs with the ghosts seen of living persons. Ghosts of unimals are sometimes seen by living men.

They are seen in all localities, in houses, graveyards, cellars, near water, in gardens, in the streets. 6. What is stranger still, they are seen most fre-

quently at certain hours, as at sundown, midnight, daybreak, and noonday. If seen at a certain hour, high, while the numbers who ormed my Committee localities of the dead; and on removing skeletons, or

performing cortain tots requested of the living, they ceaso to appear.

tial inhabitants of platets, occurred near sunrise.

for all the phenomena in this department of Spiritual- ing, we know not. ism on the theory of visual illusion, is sheer folly. Ignoranco.

With the permission of the readers of the Banner, ry accounting for that class of facts must also be given. "Footfalls on the Boundary of Another World." 1. Many of these slipts, or ghosts, can be referred to

law of vision, connected with mental images. 2. Another class can be referred to bodlly emena tions from the living, which is organized into a human form, and may be terped a nerve-suric ghost. Another class must be, for the present, admitted to be the spirits of the departed

ANOTHER "NEW DISCOVERY!"

France, my attention has been called to another 'new" one, nearer ome, yeleped, "Electro-Phrenopathy," recently ambunced in this city. See, now, what a string of "ew" discoveries this last one makes; and, each oneborrowed from Pathetism, thus:

1. "Electrical Psychology."

2. "Mental Alchemy" 3. "Electro-Biology.

4. "Monsieur Tonson's new discovery of precisely the same thing in Paris, And,

5. "Electro-Phrenopthy." And is it not a little arious that these "new" dis coveries should follow are another so thick and fast? In March, 1843, I pulished my first Book on Pathetism. The Magnet was issued in 1842. In both of these works I gave be name of "PHRENOPATHY" to my discoveries in resect to the susceptibilities of

or, the fingers of the lunan hand."

My experiments halo now been continued for some eighteen years, since I invented this term for designating them. In m works on Pathetism, I have given the reasons, (afficient, I am sure, to convince any candid mind.) by such artificial excitoments of fixing the location office organs or diagnosis. I have may be sure of your identity?" myself, as is well known, never used the term . Electricity," as characteritic of the phenomena peculiar the hours of two o'clock and four in the afternoon, my to mind, or the nerous system, and the following brothers, James and John, were sailing in a pleasurequotation from Dr. Sark, in the London Athenseum of March 4, 1843, wil show the reasons. The facts. here stated, are wellknown and fully relied upon throughout the scientic world, and they show how egregiously those persons blunder who make such extravagant assumption in respect to the sameness in Electro-Magnetism anothe vital forces:-

1. The nerves are bacconductors of electricity. They

are filled with an oily abstance, and are not so good conductors as the musics, or fluids.

2. Galvanism, or eletricity. like all other stimulants when applied cotinually, so far from producing the phenomena of lifeproduce death. If you take two muscles from an animi recently killed, with their respective nerves attaced and galvanize one of them with a feeble power, kille you lay the other aside, you will find that the one galvanized loses its constitutional blood before to other varieties. you will find that the one galvanized loses its con-reactifing long before to other, nor can it be restored again after being one destroyed! And the same re-sults may follow who galvanism is applied to the living tissue. W. Filip divided the pacemognatric nerves of two dogs; to animals were as near alke as possible. To one happlied galvanism, and it died in two hours and a quiver, while the other, which was not galvanized, live four hours, and might, perhaps, have lived longer, by it was killed by a blow on the

head.

8. The neurilema or covering of the nerves, is not a non-conductor, as it hould be, were the nerves them.

neither electricity is any other stimulus will excite contraction in the hiscles to which they lead. Were the nervous energylagnetic this agency should produce the same relies on the muscles after death, when conveyed though the nerves, that it does dur-

the same results have been produced without galvan-ism, by mere mechanism or chemical stimuli.

Scarcely any othe term known to science, has, per haps, been so muclperverted as this one of electricity, as it has been highed on to nearly every one of the "ieme" having respet to therapeutics, since the wonders performed by Perkins' Tractors." And these unfounded notions in respect to electricity are each, in its turn, a "" discovery." and set forth as a "new science;" wereas, there is nothing new in the electrical theory of life, for this was taught by Dr. Wilson Philip, and long ago refuted: there is nothing new in the exciterent of the phrenological organs by electricity, (Phrespathy.) for I did this myself in 1843. And it shoul be added, perhaps, that there is nothing "new" in hese announcements of old notions under new terms ta "new discovery;" nor is it any new thing under he sun" for unsuspecting people to pay their moneifor these pretended secrets; and then, after a while hey do, indeed, make a discovery which, to themselve, is really new, similar to the dis covery made in the city in 1850 by those who paid \$5000 for the "sectt" of "touching the ulner nerve," and, of holding tplece of zine and copper in the handl

However, lot minope, that before any of my friends contribute means or establishing a school in which this new science f "Electro-Phrenopathy" is to be taught, they will cad the history of "Perkins' Tracors." LA ROY SUNDEBLAND.

Boston, Jan. 13,1860.

CHARLES DOKENS AND SPIRITUAL ISM.

The London (Eg.) Critic, of the 17th Dec. last, in a landatory notic of the story of "The Haunted House," in "All'the Year Round," says .--

It is curious, though not surprising, to find how hese monstronsphantoms vanish whenever they are approached and bucked. In the introduction to "The Haunted House, Mr. Dickens himself declares that be once saw the apparition of his own father:- "He was alive and well, and nothing ever came of it; but I saw hlm, in the dayfight, sitting with his back toward me, on a sent that good beside my bed. His head was resting on his had, and whether he was slumbering or grieving, I could not discover. Amazed to see him there, I sat up, noved my position, leaned out of bed and watched him. As he did not move then, I became alarmed, and hid my hand on his shoulder, as I thought, and for was no such thing." We are told that with the Canbridge Club, instituted for the purpose of investigling ghostly matters, the ghosts have this wise? Le them lay their hands upon the shoul-

the**ro** is no suc| thing. about these spitual matters. Mr. Howitt's communications to the public prints, the War-office Ghost, and lood into a glorious Individuality. many other chies, have contributed to this, and in many circles thi coteries about England, there is now and sustain them in their progressive march. Disquite a rage for investigations of this kind.

A very few nights back, a party of literary gentlemen assembled to hear a lecture from a gentleman who The visions of Swelenborg, in which he frequently has often interseven the lourers of dramatic triumphs saw angels and spirit, and conversed with the celes- with the fog wreaths of metaphysics, on the subject of the younger Fichte's theory of psychological manifes-What does all this mass of facts prove? To account | tations, with what calightenment to their understand.

Another alarming symptom is, that on the let Jan .. There is no such principle as operal illusion-it is a 1860, is to appear a new Magazine, to be called "The term without meaning, used by writers to conced! Spiritualist." in which articles will appear by Win. Howitt, E. Rich, Judge Edmonds, Dr. Ashburner, Dr. Dixon, Hon. Robert Dale Owen, Mrs. Crowe, D. D. we will attempt to solve this class of facts connected | Hume, Rev. T. L. Harris, and other able contributors. with the human organization. To simply assume that Finally, the peace of the world is threatened with a all these sights are spirits of the departed, will not do; book, which is to appear in America, also on the 1st for the spirits of the lighing are seen, and some thee. Jan., from the pen of Hon. Robert Dale Owen, called

EVIDENCE.

About one year age a retired merchant in this city. buried a very amiable and lovely wife. Neither this gentleman nor his wife were professed believers in Spiritualism. A few minutes before death, the wife called her husband, and said to him. "I see my mother before me, as real as I ever saw her in my life." These were the last words she spoke. In a few minutes she was DEAR BANNER-Sime writing the article you pub numbered with the dead; her spirit had gone out of ished in respect to as alleged "new" discovery in her diseased body into the fond embrace, we doubt not, of that loving mother, that she saw with her spirit nal eves before her.

This gentleman knew that his wife possessed common sense, good judgment, and was always truthful, and he concluded that if she said she sawher mother's spirit, it must be so. This was more to him in proof of the claims of modern Spiritualism than all the wonderful reports he had ever heard.

He loved his wife, and her death to him was a great affliction. A few months passed away in mournful silence, but not without deep and constant reflection upon the last words she apoke-the beautiful vision

In the month of July last he was advised by a spirit ual friend who knew of his bereavement to visit Miss Waterman, and through her medium powers again have communion with his wife. He heeded this advice the Human Brain, and my new methods of exciting and went. Miss Waterman was immediately entranced, its functions by external applications of electricity, and approached him as a child would a father after a long absence, manifesting great joy and affection. He eaid:

"Who is this?"

"The spirit answered, "My father, do you not know your own daughter. Susan Elizabeth?" He said. "If this is my spirit daughter, Susan Elizthe mental organs danot be relied upon, either for aboth, please give me a test of your presence, that I

> She answered, .. I will. On Saturday last, between boat on Charles River, and my spirit was with them." The wife then took possession of the medium, and gave her name and other most satisfactory evidences

of her real identity. This gentleman and all his family were perfect strangers to the medium, so that she could have known nothing of the boys sailing on Charles River on Saturday, or of their names, or of the names of the

When this gentleman returned home, he asked his sons, James and John, where they were on Saturday last in the afternoon, (for he had no knowledge of their having been sailing at that time.) And they acknowledged the fact, that unbeknown to him, they had been on a sall on the last Saturday, between the hours of two and four in the afternoon.

daughter and wife, all of which were given correctly.

These manifestations to this gentleman's common sense and reason, gave evidence, positive evidence, that his deceased wife and daughter had talked A. B. C. with him.

JESUS A FIGHTER.

The prevalent Rationalism and Spiritualism embrace so many misconceptions and misrepresentations of the character of Christ, and kindred subjects, that it is selves the channels fetthe conveyance of the magnetic forces. Hence, as themuseles and other organs into which the nerves run tre good conductors, there is no way for confining thegalvanic fluid in the nerves:

4. The nerves coluct as well after death, when the nerves coluct as well as the nerves coluct as well as the nerves coluct as the nerves c character of Christ, and kindred subjects, that it is about as much of a task to follow them up closely, as and if the advocates of Spiritualism find their hands full in ferreting out the pagan falsitles of the church. what kind of a task must be have, who is weeding out not only the church, but Spiritualism also, with other tasks into the bargain?

Among other mistakes concerning the character of ing life.

5. The results p duced by experiments with magnetism, or electricit, upon the nervous system, prove just nothing at all because we know that precisely late article. "The Fighters." is not the least, though late article, "The Fighters," is not the least, though it may be the last. It is as directly contrary to fact as it is to sound philosophy, for any person to assert of Christ, that "in him there were no fighting elements;" that such as he "cannot fight," nor even engage in "slashing intellectual contests." Even though friend Spence "cannot conceive of Christ's participating in a knock-down in any cause," let me inquire whether tumbling over the money changers' tables in the Temple, did not have a trifle of the "knock-down" quality in it? And was there just a little bit, at least. of the "fight" and "fighter," when Jesus knotted that whip of cords, and drove out the money changers, and them that sold doves, tumbling their tables after thom? But there is no need of pursuing this subject further just now. This and various other kindred and import-

ant topics, will be resumed, either in the columns of the Bannen or elsewhere, when it will be seen that the quictly noble and divinely meek and true, are, on special occasions, great and mighty in their assumption f majesty and superiority, and in their magesterial mastery and conquering force. D. J. MANDELL. Athol Depot, Mass.

A PROGRESSIVE FAITH.

Nothing can be more marked than the contrast between the Faith of Spiritualists, and that set forth in theologic creeds. One is an illimitable principle; the wher a narrow dogma; one is like a beautiful kalcido scope, ever changing, because ever progressive; the other is an endless repetition of the same monotonous scene; one la a picture radiant with living inspiration; the other an ancient Calvinistic production, sadly marred by many moral disfigurements.

Spiritualists do not hold their Faith, but their Faith holds them-buoys them up like an undulating ocean, and bears them onward, right onward.

Spiritualists are like juveniles tugging away at a mammoth snowball; their Faith receives new additions at every evolution, and thus they are stimulated to redouble their exertions. A lazy Spiritualist is the worst kind of sinner. He is as indolent as those who count themselves among the "elect," and as sadly deficient in INDIVIDUALITY, as those who pionsly hope "that their wills will be swallowed up in God's will." Theologians have, in order to make men humble.

buried them so deeply in the grave of selfaborgation. that it will be'a wonder if the long expected Gabriel does not have to blow long and lond before all are aroused to a full sense of their individual worth.

True, Spiritualism is a feast, and the faculties of the soul are the attendant walters. Every guest says his own "grace," and craves a blessing, not for Christ's t by a large miority. But have the majority acted in sake, but for his own sake. Many who have been feeding so long on the cold slow of ancient Mythology, are ders, as they think, and perhaps they, too, will find that now looking heavenward to receive the "manna" that is being handed down by angel hands. Their souls Latterly a valumount of curiosity has been excited are nourished with food, warm with a living inspiration, and are beginning to emerge from spiritual baby-

Men will soon rely on their inherent powers, to guide carding creeds and formularies, they will stand forth a day, always sign their name with an X.

in a true, digolded, spiritual manhood, and witnessing old, decreptd, time-worn Theology, as it tumbles headlong into the grave of obliviou, they will say, "Peace to its gakes."

SPIRITUALISM IN ENGLAND.

A new publication has just been commenced in Logdon, which has our hearty approval and sympathy. It is styled "The Spiritual Magazine," and counts among its contributors some of the finest minds of the age? We have just received a copy of the first number, in which occurs articles from Judge Edmonds, William Howitt, and others. Judge Edmonds's article is on the .. End and Aim of Spiritual Intercourse," and from it we extract the following sterling and timely paragraphs:—

As by the inspiration through a foundling of the Nile there was revealed to man the existence of one God over all, instead of the many deities he was then God over all, instead of the many deities he was then worshiping; and as by the inspiration of Him who was born in a manger, there was next revealed man's immortal existence beyond the grave, of which even the most enlightened had but a faint idea, so now through the lowly of the earth comes a further revelation, confirmatory of those, and adding the mighty truth what is the existence in which that immortality is to be spont.

is to be spent.

Throughout all the manifestations—in every form and in every language—whatever the discrepancies, uncertainties, and contradictions on other topics, on this of the nature of man's future existence, all coincide and harmonize. It comes in broken fragments of scattered revelations, here a little, and there a little. scattered revelations, nere a lattle, and there a lattle, part through one, and part through another, but forming, when gathered together, a sublime whole from which we can surely learn the nature and condition of the life on which we shall enter after this shall have

This, as I understand it. is the great end and object This, as I understand it, is the great end and opject of the movement, all else being mercy incidental to it. But it has only begun, and its progress is slow; not from want of power to communicate, but from want of capacity to comprehend. Much that has already been revealed, has not from this cause been received even by the most advanced Spiritualists, and of course not given to the world. But the work is going on; more is added day by day, and it will not be long before enough will be received by all to open to their conception a knowledge of our future existence, whose value no man can calculate, whose effects no man can imagine.

On the subject of the mistake Spiritualists make in trying to open the eyes of those who wont and can't sec. Howltt observes, in a laughing way:-

The learned pig does not believe that, at his death, he shall be translated, or metamorphosed into pork, bacon, spareribs, and sauages, which things, novertheless, are undoubtedly true, but he ignores them; they do n't and can't exist dud realize themselves to him; and he is all the more screen for it. Wrapped in his comfortable carboniferous grease, and eschewing what is "too big to evallow, and too hard to bito," he passes his days in rest and qulet; and if there be a folly in man, it is to drag him out of his corpulent tranquility. Once and once only did the devil get permission to torment the learned pig, and he did it by forcing upon his consciousness the presence of Spirit, and we all know the tragic result,—he and all his learned brether ran violently down a steep place. The learned pig does not believe that, at his death,

by forcing upon his consciousness the presence of Spirit, and we all know the tragic result,—he and all his learned brethren ran violently down a steep place into the sea, and were—choked.

Why, then, I would tenderly ask Spiritualists, should they be so continually desiring to lead the learned pig into the same catastrophe? Why try to force the existence of spirit on his poor lardy brain, and pigant smelling snout, and get him choked in the vasty deep a second time? Good Spiritualist, let the learned pig follow his safe and unerring instinct; let him wallow voluptuously in the slough of theory, and feed amongst the troughs of materialistic faith, and don't drive any spirit into him, which must by nature and all her laws—choke him. The learned pig, in his own sphere and character, is a respectable and useful, if not always a shining character. Once I saw him taken for a lion, when attempting to escape from a show, where he had been teaching clowns their letters—he raised a dreadful rear, and a whole fair fied before him. But the learned pig is usually no lion, therefore let him alone in his sty, and don't choke him with spirit; and don't persist in dragging moles into this upper and phantasmal world. Netther, when an estitch sticks his saplent head into a hole that he may not be convinced of things that will force themsolves disagreeably on his attention, trouble vourself to null it out of it. of things that will force themsolves disagreeably on all attention, trouble yourself to pull it out of it.

Yet this is what Spiritualists are continually at-

tempting to do. They will neither let learned pigs, moles, bats, nor ostriches alone. They think it most natural that because they see spiritual entities, these creatures should see them too, and they fret and worry themselves to convince them of the truth. But this, though it is natural to the Spiritualist, is most unnatural and agonizing to the learned pig, for the more spirit you pour upon him, the more he must be choked—and to the mole, for the more you show him the light. the more you blind him.

THE TOMB OF SWEDENBORG. In a recent London letter, we find the following par-

agraph: .. A few days ago I inquired at one of the thousand old book shops for any of Swedenborg's books, and was told by the old man that there was of late a great inquiry for Swedenborg's works, but that none were fored for sale. From thence I went to visit the tomb of the greatest man of learning and plety of whom there is any record. Swedenborg died in London in 1762, and was buried in the vault of the Swedish Lutheren Chapel in Princes Square, Ratelli Road City. It is a quiet, neat little square, not more than eighty yards on a side, and the little chapel surrounded by two strong fron railings, stands in the middle of the churchyard. Two old Swedes in attendance, unlocked the great gates and door of the Chapel, and we entered the prettiest place of worship I remember to have seen. On the northern side wall there is a neat white marble tabet erected to Swedenborg, and the guide pointed out to us the spot where his remains lie in three huge collins. I learned that the number of visitors to the tomb was yearly increasing, and although his doctrines and faith were not quite in harmony with the Lutherans, that nevertheless, his memory was much revered by this congregation. The house where he had lived and died was in the neighborhood, but is not exactly

THE TRUE DOCTRINE .- Our praying, singing, and. Bible reading will not bely us beavenward, unless weare just between man and man. The Christian profession is nothing without the Christian life. Our religion, in order to change us mationally, must descend into all the commonest duties. It belongs as much tothe shop as to the family, and as much to the family as to the sanctuary. No man can be a Christian who is not falthful in his common daily-life pursuits. The judge must administer justice from equity, and not from favor or the lure of bribes. The physician must regard the life and health of ble patient above all other considerations. The merchant must deal justly, and the mechanic execute his work in all things fuithfully. It will not answer to disregard these things. My brother, do not hope to reach heaven by the old way. You must. walk in another and narrower road.

known, so little notice was taken of him in London;

for he lived in great modesty and quictude, occupied

with his imperishable works, which now are attracting

the attention of wise people of all lauds.

Let us suppose you are a workman. Now what is Christianity in the workshop? You cannot leave it behind you, go where you will; for it is no loosely fitting garment, but an element of life. Yes, you must take it with you into the worshop. Not as the Biblein your hand, nor as hymne to make the air melodious, nor as plous talk with fellow workmen. No, no; workshop Christianity consists in a religious fidelity to your employer and his customers. If you neglect or slight the work you are paid to perform, you commit sin-you are irreligious—and your pious acts will go for nothing.—Channing.

A man who don't take a newspaper is not only poor, but always remains so. The less men know, the less they carn. Folks who labor for seventy-five cents THE

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THE LESSONS OF CALAMITY.

If the world were not so full of cant, there is no doubt people who express themselves for the general ear and benefit would be more likely to say both what they meant and something that had a meaning to it. We were led to this remark more particularly by reading in several of the papers reported discourses of the clergy on the subject of the late Lawrence tragedy. One "reverend" gentleman treated the matter in this

He first described the desoluting nature of the calamity, and then considered it in its moral and religious aspects. There were some who would say that this visitation was the result solely of natural laws; but the Saviour said that the sparrow will not fall without our Father, and we vare of more value than many sparrows." Although there are laws of physics and of nature, which we can depend upon. and whose existence is one of God's chief blessings to mankind, still, it was He who made those laws, and directs their results; and this is one of the principal lessons taught by reflection on such an event.

The most important instruction thence to be derived, said the preacher, is the necessity of righteousness, and our duty to inquire whether we are prepared for sudden death, whether we are building our hones of eternal life upon a goodly foundation, trusting in Christ as the truth and the life.

Now, were the applicat not of the extremely serious nature it is, a part of the above remarks would almost excite a disposition to laughter. We speak as we do, of course, in mono but properest spirit. Let us see:

The "most important instruction" to be derived from this enormous calamity is-not, as we think, by logical inference, the lesson of "righteousness," whatever the preacher may think that means in such a connection, but-a very serious and sober lesson for those who erect immense structures of the kind recently thrown down at Lawrence, to build better and Armer ones; to dig deeper foundations; to raise more substantial walls; to stay and prop and brace up and gird about with ten thousand times stronger aids; to hold in clock their selfishness and greed, and so crowd a less weight of solid from into walls already insecure, and regard the lives of the laborers by whose busy fingers their gigantic fortunes are rolled up as of at least quite as much importance as the looms at which they stand all day, and the massive iron wheels that propel their restless works. Something like this. we should think, is the real lesson to be deduced from this bideous Lawrence catastropho-something that is practical, that bears on the subject, that has to do with the uncounted losses of hundreds of mourning families, and will hold out some trifling promise of safety in the future for others.

Our "duty to inquire whether we are prepared for sudden death [" Suppose every person who goes into a factory, where he, or she, carns a living for the family, were to pause on the threshold each morning and say - Am I prepared to have this building fall down upon me and crush me before I can get out .again?" Is it to be imagined that any set of mill owners on the face of the earth could ever induce operatives to enter their building, if even a suspicion suggesting such a question were to rise in their mind every day? Common sense laughts at such a notion. and tells the rhetorical creedists that, however well they are working for their churches, they have not yet got hold of the first letter of the alphabet of human nature. And again-we grant that it is very important that each one of us should know for himself whether be is .. building his hopes of eternal life upon a goodly foundation," but that is not the first, and most pungent and impressive, application to be made of this calamity. Here the point is -not, whether the dead operatives just dragged forth, limb by limb, from the ruins were "prepared for sudden death"-And, whether the members of the corporation, the active, money-making owners of the mills had built their structure "upon a goodly foundation!" In their seeing to it that that work had been done securely and firm, they had performed the highest religious duty; because it was their nearest one. We need not go careering off toward the heavens to try to make our peace, and find out if our whole duty be done; but here is the place to see to that, and now is the time. If a mill-owner is about to shut up a thousand helpess women and children in a building five stories in height, we care not a fig what trouble he has been at to build his "hopes of heaven" on an oternal foundation-those hopes rest on sand if he knowingly renders those thousand lives insecure by building less , noble truths along the highway of life.

substantially than life needs require, or if his seifisic might have forged and wrought, for its vestness and weight, into floors that he knew must in time yield to the glant namer of its esclitations.

Look at the preacher's application again. He observes that "there are some who would say that this visitation was the result solely of natural laws." Yes, indeed; if any will say so, all will say so, of mony asunder. They are the .. butness." or the manifest expression, so far as they go, of God. No man, and no corporate body of men can hope to set them aside without at once taking the peril of the result: contradict and contravene the principles of God. Rut. alas for ust in these cases we mortals are only permitted to study into and find out the secrets-the tant, and over more and more distant, approximal his first experience of life among the heathen. tion. Yes, we insist that this lamentable accident

eally prepared to meet with a "sudden death"-or though they might all of them be models of rightcousness both in their hearts and lives, still all this could ground with its mingled freight of precious human are as sure to follow as the night the day.

But this is enough on that. Lot us pass to speak of some of the real, true, overwhelming lessons that were taught the heart and soul of every reader and every beholder of the details of that dire catastrophe.

out grand and alone above all other facts in the case, that when this unexpected occurrence took place, the breakwater walls of human pride were suddenly, and as it were miraculously, thrown down, and the great tidal wave of human sympathy flowed in and labored with all its strength to swallow up every vestige of back into the terrible conviction of "total depravity." suffering. This tells its own story. It signifies that England is noted for its parkes, as well as London men and women have hearts not entirely bad, as they distinctly for its districts, when paupers are recogare wickedly and falsely taught, but radically good, nized or known as a distinct lass, and whose chiland tendor, and kind, and true, whenever appealed to dren are born paupers, and ca trace their lineage by occurrences of sufficient power to call them out. In back from generation to generaton, each of which has this discovery we rejoice; for in this lies hidden the found its support from the paris or district. So with germ that is yet to redeem, and exalt, and ennoble the the thieves; they are not made so by such want and whole race. It is not greatness of intellect that will misery as might drive a people b crime, but they are form the Sant standard, but largeness and depth of born thieves, and delight to bolble to trace their desympathy. Even though the lesson is taught the scent from some of the most noted criminals on record. world by such severe methods as this, still it is better The reply of the keeper at the Mitel Prison at Pentonlearned at such a cost than not to be discovered at all. When the appalling news flies over the land, the 11ch and the poor alike contribute without a sordid thought born and bred thieves, whose parents and grandpato the relief of the sufferers. Wealthy gentlemen perform hospital service for poor operatives whom they never looked in the face before. Tender and delicate women administer apiritual consolution at the couch of the dying, with whom never had they thought of er; and her first remark was, tell, I'm glad you 've exchanging soul-language in all their lives. Then it got a new 'un, for I'm hawful lick o' old Newgate. was all love-love-love. That feeling is larger than all. It throws its white arms tenderly around all-old. poor, ragged, ignorant, maimed, foreign and homeporn-without distinctions of any kind or shade, and seeks to make up to them what of life they have suddealy and so cruelly lost by the superabundance of its own newly developed resources and gifts. This, at least, is glorious as a result, though, like all lessons humanity learns, it comes to us through a discipline of

blood and tears. Then see the many instances of heroism that were related of that fatal afternoon. One young girl finds horself caught fast by three fingers of her left hand, and in danger of losing her life if she remains longer where she is; so she resolutely tears herself loose from her cruel anaro, with all of a Spartan's vaunted courage, and leaves her singers bohind her! Here is a much more touching and beautiful instance: A very young girl, who had escaped as by a miracle, and had even led out others of her companions from the ruins, ran with all possible speed for the cars, with torn clothes. bareheaded, and a picture of allright. When asked natural baste to get to the cars, she replied that tended by two of his ald-de-came, also armed, and she must certainly get over to Lewell as soon as the many a one's heart was heavy wit dread and distrust news got there, for if her mother should hear of it from as they saw that cold look of ounsing, which is most somebody else, it would cortainly kill her !—And many remarkable in his features. Hisappearance during more have made the columns of the newspapers glow most of the interview, however, we that of a man opwith light, for days and days past, as they have been pressed with wonder; owing, doubless, to his bewil crused by an excited and a deoply sympathetic public.

Let us all pray to be delivered from the record of any pore such wholesale slaughter of human beings, when the causes are so obvious and the blame so palpable. But, above all, let us not cease still to hope better and better things of the human race, when we see how deenly its heart is nonetrated by the tale of suffering. And this shall compose our homily.

A Nut for the Scientific to Crock.

There is a man named Meredith Holland, in St. ouis, who was born in Macon county. Tennessee, in 813. He is not a healthy man bodily, nor is his mind well balanced. What makes him remarkable is, that ho will answer the most abtruse arithmetical question faith similar to his own. Since his ubmission, his enwith astonishing promptness and accuracy; will calculate interest, simple and compound, for any time, amount and rate, and for this alone would be an invaluable acquisition to a counting house. He is totally unable to explain how he arrives at the result, and it is said that philosophers have studied him in vain. He has a natural gift that the most acute observer or inveterate student cannot wrest from him. His mind is incomprehensible, and its mode of operation upfathemable.

Miss Lizzio Doton.

This deservedly popular lecturess will occupy the desk at the New Melodeon on Sunday afternoon and evening next, and for the three following Sabbaths. ext Sunday afternoon, her subject will be "Sunday Theatricals;" and in the evening she will speak from St. Paul's First Epistic to the Corinthians (chapter this article in the Moniteur, signed by a number of 14, verse 35.) . It is a shame for women to speak in French officers, was a call to the Emjeror to lead them the church."

Reformers.

ournals in our country, contains the following sensible

All reformers must be greeted with the sneers and sts of the inconsiderate and unprogressed mind. Men nd women, therefore, who start upon missions to re-orm particular laws, fashions, creeds, ceremonies, or labits, believed to be injurious to health, to the social relations of man and his general welfare, are prepared to receive these buffetings, and to regard them as gross that necessarily flow out of the purifying crucible. Vhen thus cast off, the vision from whence so many mparities flow, becomes less obstructed and they ventually perceive, through the light of reason, a germ of that truth so zealously embraced by these "mrsezed women and hobby broken men." If the individuals who give utterance to these unreasonable demandations will take the standpoint of manhood, and read the history of all reformers, as far back as the gentle Naza-rene, they will see their own position truly reflected in the thousands of weak-minded "humanities," who simply raise their heads, as geose by the road-side, to biss "strong-minded women" and reformers, parsuing

LETTER PROM LONDON.

bess drive bim to pack machinery that the Titans London Sharpers-liver Pickpockets are Livested-Thiores and Paupore-Bohamyl at the Patelan Court-Helations between England and Pranco-An Evening with Humo, the Medium-The Brench Emperur-Items.

With many who have lived and written before me, I repeat that remark which must be sage indeed, if judged by its frequent use-"Lendon is a great city." where a traveler may see whitsoever he will, and course | Not only some, but all! These same "natu" where all classes, from the King of Oude's Prime Minral laws" that are talked about with such a patronic. fater down to your humble servant, may, in the most ing air, are nothing more nor less, in truth, than the inconceivably easy manner, become the victims of laws of God; the same all-pervading laws that compet such a set of knaves as frequent no other city on the apples to fall to the ground, and held worlds in har- globe more than here. I speak from a slight though decidedly uncomfortable experience, while my companion in misery was the mouner over thousands to my one. This above quoted judividual, in his official capacity, enters London with bills of credit to the clse we might ourselves set up principles that would vast amount of £140,000, and to save a little trouble, borrows a simple £100 of a friend, for which he is induced to give a blank with his name attached, to be filled by the friend. It is filled to the tune of about causes we must be content to leave at this still dis. £100 to £1 loaned; and the poor Moulvic enters upon

London is full of establishments for "teaching the was caused by gross and culpable negligence of, or young idea how to shoot;" and, not least among disobedience to, well-known "natural laws;" and them, I found, the other day, temy utter surprise and though every man, woman and child who worked in sorrow for my kind, was an establishment for the pursuch a structure should each day satisfy himself, or pose of turning young but wel trained thieves into herself, before going in to labor, if he, or she, were the crowded thoroughfares of london. In one of the courts, a day or so since, an ild offender was tried, convicted, and sentenced as a "Thieves' Tutor." Some of his illustrations wer sad indeed, though not hinder such a building from falling flat to the they showed to what extreme perfection the art of "prigging" might be carried. Pendant images, life and not so precious heavy machinery. In fact, dressed as men and women, hus upon wires or cords, there is but one view to be taken of it; and that so as to be subject to movement almost by a breath, s, that whenever and whorever such very obvious with pockets filled with everylling likely to be car-'natural lawe'' are set aside, devastation and wee ried by the real man and woran, are surrounded by the students, who exercise ther ingenuity to empty these pockets without causing any movement on the part of the image, which always insures them a good beating from the master of cermonics; and thus, with beatings and practice, they son succeed, and, one by In the first place, look at the simple fact, standing one, are turned out to rob Ladon, and to people its jaila and prisons.

To know that such depravly exists, and that any portion of humanity may become so utterly deprayed as to devote its energies and gerius to such an end, is sad indeed, and takes one, with rapid strides, far ville to the question as to whit per cent. were old offenders, was, "Sixty per cent of them, who were rents were thieves, and who over can be anything but thiores. Why," said ho, that woman there"pointing to a middle-aged femal- .. was sent in here a short time after this prison was wilt, as an old offend-Why, sir, those new prisons are good as houses, and the 'prigs' like to get in for a cange."

So it is. These model prisos about London are quite comfortable, with convelences for a limited number, who are well guardedand seen to; and we may add that every person whols promoted to them from scoues of vice and sin, is inmediately presented with a watch as an inducoment teremain.

Russia is in high gice for Schmyl is taken, or, in other words, he surrendered. I mist say whom I heard this news I was sorry for the brice old chief, who so long has been the successful priot and warrior of his country, the scourge and terro of the Russians. I met a Russian officer who saw cim presented at the Court to the Emperor. .. So terible is the name of Schamyl," said he, "that I havecen a dozen of our bravest officers seated at table in ent, at the mere accidental mention of his name by a soldier without, turn pale and drop their knives and orks as if struck by lightning." Yet be appeared at Curt fully armed, with a poniard and a most exquisite bace of pistols at his side, of which to have deprived him, would have been whither she was going, and why she was in such un-i to subject him to the greatest inignity. He was atderment at the scenesso entirely nw. A young officer present, remarking the exquisite reauty of Schamyl's pistola, was overheard by blm, who instantly Schamyl grasped them, turned their barres in, and presented them to him, at which instant his al de camps advanced and placed their own pistols in hi belt, it being impossible for him to be a moment winout arms. Schamyl was surprised and expressed his allike to see the women with nucovered faces, but onbeing taken to the ballet, after getting deeply engrossed with the dancing, he exclaimed, "Ab I I know now, why the Russians cannot go to beaven-they have helens of their own." He has petitioned the Russian Corr to be cent to Turkey, as was Abd el-Kador, to be monget those of a tire people have laid down their ams, and we shall probably hear no more of their terrile bravery, and of Schamyl's wonderful successes. I fell in with a copy of the NewYork Herald, the

other day, and you may judge I as pleased to see what a bobbery would be very naturally expected, if the foreign letters with which it favors to readers about English and French troubles were stictly true or correct in their conclusions. There is thro no such feeling or sentiment as is written up at hope in such correct journals. The very fountain head of all that has been surmised of a war between the two countries, was an article which appeared in the French official journal. the Moniteur, about the time of the Orsini difficulty. The English journals, with true spiri, had commented severely upon the parties implicated a the affair, and with the most friendly feelings for the Emperor. But against the den where the murderes were harbored. These sentiments, important from the fact of their having appeared in an official way, o course, at once The Buffalo Ropublic, one of the most ably edited fired up John Bull, and through the fines the panic was spread. England was told she he no protections. that France was daily growing struger. Then the Emperor takes an army into Italy, rots in successive battles the flower of the Austrian and England, looking through jaundiced eyes, vey naturally exclaims. "It might have been us." Augland was told through her journals that the army d Franco was su perior to her own, which was false—that she had more available men, which was false. Proveyer all this served to get an enormous sum vote for defenceswhich also served to quiet matters plittle, and now. while there is little doubt but what England and France are fast friends, still the svil has left is influence, and wily politicians use the bugbear to kep up the Reform Bill which is now agitating here. The is the story, and people who fear a collision are said to be "touched with the contagion."

Last Thursday ovening I spent at he house of B. Coleman, Esq., where I met for the flot time Mr. D. from the press of the "Tri-weekly Publisher."

D. Humo, that now widely known medium, who, in apite of all opposition, has made his way into almost every Court in the continental world.

Our party consisted of tou, beside Mr. Hame and took an accordeon in his right hand and held it under the table, his left hand visible on the top. A number of different airs were played at the request of two or three present. The accordeon was passed to the next person, a lady, in whose hand it played also.

These are etatements which cannot be set down as ach things daily occurring within their reach, if they would but seek them, what a picture it is for justice o see scientific men, in the easy-chair of a popular system, hurl their vituperations at that which they vill not investigate.

on the surface. During the evening, Mr. Hume was lifted without any contact completely to the ceiling. ters I and D. being the first initials of his own and my name. Subsequently I was lifted bodily myself from the floor, but there seemed hardly force enough to carry me entirely up, although the few feet I did rise vas deemed quito auccessful.

Prof. Farraday once sneered at these things as being clentific principles. Mr. Hume is a most interesting and entertaining gentleman, and not as far advanced in years as many friends imagine him to be, being new in his twenty sixth year only. One at first is struck to hear him speak of the crowned heads of Europe as nan, I might say titled, of his years, bas been on nore lutimate terms with kings and queens than he. among many ancedotes related by him, was the following, which will perhaps tax the credulity of some, ven of the initiated:-

"I sat one evening with Napoleon, the Empress, and to see quite distinctly the forms of those present, and the active duties of our present life. the eight hands upon the table. Shortly after we took ble. lifted the pen, filled it with ink, and traced upon sheet of paper the well known signature of Napoleon I. The Emperor and Empress were spell-bound. Slowly, like a buoyant thing in air, it moved close to the lips of Napoleon III., who inclined his head and t, and it vanished."

To a question as to whether the First Napoleon is any way advised his nephew about the late war. Mr. Hume replied: "I only know that for a short period he was constantly communicating; but what he received never knew, as he carried on the communications mentally."

To me, it would not be difficult at all to believe that many of the remarkable moves of this .. man of dessuperior, and doubtless now more highly developed udgment of the First Bonaparte.

England, like a good parent, pities the impulsiveness of her son Jonathau, and has grown more quiet since the San Juan difficulty. (See the Times.) But Mr. Punch, who sees something in everything, and can't see the reason why a groom should n't be hard-hearted. when he's sure to become 'ossifted, must have his hay, and consequently we are told, that the best way to get out of the San Juan trouble is—an expedition to Kill/H)arnov.

The Moors and the Spaniards are still fighting, but the latter are telegraphed as constantly victorious. The world at large here is on the watch to see the Emporor of the French make the Pope simple King of of the West. Rome, which of course must make his power decidedly temporal. If he succeeds, he must be regarded as hav. Tutile by the publication of his Angana or Nature, a handore the crown of France.

Our Christmas here came in with fog, and went on in the same uncomfortable way, with a electy rain during the afternoon; nevertheless it was a great day, as was Monday also.

I can write no more, for you will have to sacrifice. I imaging, some space and no little patience to manage what I have already penned. So I close, wishing you a Merry Christmas and a Happy New Year. Squitte.

The Heart of Mid-Lethian.

London, December 28th, 1859.

flection respecting the author's design.

Mr. Bourcicault's new drams, from Sir Walter Scott's evel, entitled "Jeante Deans, or the Heart of Mid-Lothian," is now attracting crowds to Laura Keene's Theatre. The

uther of the play-doubtiess with a view of increasing the framntle effect-has taken some liberties with the great novellat, which may not leave the most favorable impression on all minds. It is searcely to be expected that the first rondering of a now piece will be the most effective; much less have we a right to expect that close artistic discrimination. and masterly defineation of character, which result from familiarity with the subject, careful study, and mature re-

We were present on the occasion of the first presentation of the new Scottish Drama, and if it did not fully realize the demands of the most critical and exacting minds, it was, nevertheless, received by an intelligent audience—that filled the house to its atmost capacity—with every demonstration of anarabation and delight. The characters were well distributed among the company. Charles Fisher personated David Deans—a character, by the way, that does not derive any additional importance from the labors of the dramatist: Miss Laura Roone represents the beautiful but unfortunate Elle Deans, while the part of the gentle Jenule is useigned to Miss Agnes Robertson; Mark Smith is at home as the luke of Argyle, and Marion McCarthy is an excellent Madge

If Mr. Boureleault has not catisfied all the critics, he has at least produced a popular drama, which will be quite sure to have a long and successful run. The trial scene repreduces-with the addition of living and speaking forms-Landor's colobrated pictoro, with remarkable Adelity; the nightecone in the hut of the highwayman is highly dramatic and exciting; and the storming of the Policeth by the populace, the confingration and the reseas of Ellis Deans are suirited and affective accues. At the conclusion of the third and last act the audience manifested great enthusiasm, and the prin cipal actors, as well as the author of the drama, were repeat dly called for. Mr. Bourcicault acknowledged the compile ment for himself and his fair supporters in a brief but grace

The entertainment was onlivened and rendered more effect ve by appropriate music, which comprehended some of the nost popular Scotch airs, with solos on the flute, violin, cornet, trambone and other instruments. The patrons of Laura Keene's Theatre must all be mindful of their ledebtedness to Mr. Thomas Baker, the accomplished leader of the orchestrs, for his important contributions to the general attractions of

We have received from the preacher, a sermon delivered Lawrence before the Spiritualiets, by Rev. Robert Hat sall, of Haverhill. His text was from Samuel: "It was no the Lord's hand that smole us." Uplike much other ser menizing, such a discourse, taking a practical view of things is truly refreshing. The neat pamphlet before us emanate

ARUANA OF MATURE.

It is now thirteen years since an uneducated youth agpeared before the world sa the only visible author of a large octave volume of nearly eight bundred pages, wherein the "Principles of Nature" were explained, and her "Horeismyself. We proposed attempting some manifestations, tions" recorded. The same Book contained an earnest and and sat down for the purpose to a large, heavy makeg- cogent appeal to Manking respecting the existing causes of any dining table. Mr. Humo and myself were scated physical, social, meral, and spiritual inharmony, and containaccording to direction, five each of the party on either ing suggestions concerning the principles and processes slip of us. Very noon rapping of a very loud character whereby the beaventy harmonies may be according to the ccurred on the table, on a bookcase near by, and, in individual life, thought, and action of men, and finally emfact, in nearly every part of the room. Mr. Hume then bodied is the social, political and religious institutions of the world. Some men heard the Voice with delight, and they rejoiced together as did the ancient shepherds. But the literati and the teachers of the popular theology were incredulous, while multitudes of the common people were startled and amazed at the announcement that a new star had suddonly rison in the mental heavens from the nether darkness of the deepest obscurity. The testimony of many serious and nanufactured for purposes of deception, and with intelligent witnesses, who fearlessly certified to the facts and circumstances connected with the origin of the Dook, did not remove the popular skepticism; nor did the assurance of the Scribe, that it contained "the consecutive reasonings and revelations of a spirit freed by a cortain physical processthe philosophy of which was explained-from the obstructing influence of the material organization—and exalted to a The ponderous table rose frequently from the floor position which gave access to a knowledge of the structure entirely, even to cause those seated about it to rise and laws of the whole Material and Spiritual Universe." from their scale in order to continue with their hands serve to fasten conviction on thousands of incredulous readors. It is, however, proper to observe that many who were not disposed to accept testimony respecting the mysterious where with a pencil he made two crosses and the let. origination of the Book, were singularly impressed by the peculiar force of its internal evidence.

Since the appearance of "Nature's Divine Revelations" many persons have entered a new field of investigation, and the occult powers of Nature, and the possibilities of the human mind, are beginning to be more clearly perceived and comprobended. The royal road to knowledge was veiled in the ancient mysteries, and the travelers were few in number; against Newton's laws; now he is silent. He was but now the way is more clearly revealed, and the pilerims twited not long since to visit Mr. Hume, it is re. who seek the laner courts of the Temple are indefinitely mulported, and sent his refusal, based upon religious, not tiplied. Boys of not more than twolve years old dispute with the dectors, and even the "babes and nuratings" of the modern aptritual household have led storn men to bow in reverence, or to break forth in songe of praise. Now while we cannot presume-without evidence and against reason-that the absolute truth can obtain a fitting receptacle in the several parts of speech-much less that the infinite folinees of the friends and companions with whom he has been inti- Divine Wisdom can find expression on earth-we neverther. mate, yet it is not the less true; and perhaps no plain less regard with intense interest these psychological developments which illustrate the capacity of the human mind to enter into intimute association with the invisible forces laws and cattles of the Natural and Spiritual Worlds. Hence, while we call no man master—and will not content to follow any spirit that does not respect the integrity of our reason and conscience-we will still be thankful for the service of the humblest teacher who may be commissioned, either to IIhe Prime Minister of France. It was just light enough luminate the realm of thought, or to illustrate and enforce

It is several years since an entertaining little volume enour scats, directly in the centre of the table appeared titled Scence in the Spinit Would; or Live in the Spiners, hand, which slowly glided to an inkstand on the ta. by Hudson Tuttle, was published and widely circulated smong the Spiritualists of this country. The public was duly in-formed that the reputed author was an uneducated youth who had seen less than twenty years, and whose life had been chiefly employed in the very usoful and henorable occunation of cultivating the soil. Nature had regarded him with favor, but society had not. His educational training at school kissed it; the Empress did the same, and then it moved had allegether occupied less than two years. With such o the Minister, who likewise kissed it. I spoke at limited apportunities for the discipling and development of this moment, and asked if I might be allowed humbly this mental accelties; and, at the same time, without mortal to kiss his hand; it moved quickly to my lips-I kissed guides or tangible instructors-without many influential friends and in the absence of all favorable circumstanceshe commenced his career, and was first introduced to our notico in his capacity as an author. We found that his first book messessed a degree of interest that does not often characterize the productions of juvenile aspirants for literary distinction But the fact was never concealed, that the interest of the book was chiefly referable to a species of natural inspiration rather than to the author's very limited attainments.

Some time after the publication of "Life in the Spheres," Mr. Tattle exhibited, in New York and elsewhere, his Paneramie tiny," as the Irish name him, are attributable to the Yiow of the Creation, which he had designed - under the infigsnooof some inspiring agent—and executed with his own hand. The greatest artist in the world would scarcely have dreamed of so bold an attempt to depict the material developments of uncounted agos on a few yards of canvast. Of accessity, any attenna to represent so vast a subject could be little less than a total fallure, even in the hands of the most illustrious gonlus on earth. Angolo's Last Judgment and Raphnel's Banquet of the God's were comparatively simple excercises and easy in their execution. It is, however, due to the daring young limner to say, that it was not, in fact, a work of Art that he almed to accomplish. It was rather his purpose to illustrate his idea of the order of the development of the several kingdoms in Nature; and, if his panorama possesses no artistic merit, it doubtless served his older purpose, and suggested to other minds his own ambittons range of thought, and a measure of scientific information tarely possessed by the young farmers

Our attention is now especially called to the claims of Mr. no 12mo volumo lust issued from the Ranner is claimed for our author that, in writing this book, he has received material assistance from some invisible intelligence. He has not only been conscious of receiving such foreign aid. but the influence has been apparent to the outward observer. Not only were kiens infused into his mind-a sentence or part of a sontence being thus communicated at once, and the flow of ideas being interrupted at proper intervals to admit of a literal record-but there was often an automatic movement of the hand, and the style of chirography varied from time to timo. On these points we have the explicit testimony of Ur. Datus Kelly, of Ohle, who has had every opportunity to become acquainted with the facts in the case, and whose verseity will not be called in question

Some of the most distinguished philosophers of ancient and modern times have occupied their minds with the subject of Cosmogony, and their various theories-which need not be classified or so much as named in this connection-have had their faithful disciples and carnest defenders. The work before us professes to unfold the general order, to indicate the great processes, and to explain the fundamental laws of the Oreation. Among the books that claim a similar origin, it is cortainly one of the most remarkable that we have had eachsion to notice. It is not our purpose, in this connection, to pass a critical judgment on its morits as a scientific treatise. That would be unnecessary, even if we were qualified to render such a judgment after a cursory reading. We may however observe that as a literary production, it is quite up to the average standard of our popular scientific books, while it greatly transconds them in freedom from arbitrary scholastic restraints, and in the exercise of independent thought. Nor is this all. Compared with the works of its class, it displays much research, an unusual familiarity with the records of selentific discovery, in the several departments of which it treats —and a more than youthful ability in the use of material. In respect to style it differs in its most essential features and baracteristics from nearly all the writings of modern Media. The manner of treating the subject is direct and familiar; the ideas are concleely and clearly expressed; the text is neither encumbered with technical etumbling-blocks, mixed motaphore, nor redundant language. On the contrary, the views advocated are set forth with a simplicity and a philosophical procision-both in the manner of statement and in the use of language-which we shall look for in vain in such book a as the "Educator," (7) and many others which have emanated from the Spiritual press, claiming an inspired origin,

But we have already exceeded our limits, and will conclude by expressing the hope that the patrons of the Bannen will send for the "Arcana of Nature," and give it a careful permenl.

OAROANA OF NATURE; or the History and Laws of Greation, By Hudson Tuttle, with an Appendix by Datus Kolly, Yol. 1, Boston: Berry, Colby & Company. 1860.

Warren Chase's Lectures in New York.

We have just had from Warren Chase four lectures at Dod worth's Hall, which for argument, originality and sublimity of thought, have seklom, if at all, been excelled by this powerful speaker. I regret the state of the weather was such as to keep many from attending, who have lost, in my callmation, a great treat. Those who were in attendance are loud in their praise, and we may next Sunday look for an overflowing house.

I learn that Judge Edmonds will occupy the sland at Dedworth's liall on the 20th of this month, when a forther exidence will be given to the world that the Judge has not lost nor given up his faith in Spiritualism.

Yours truly, ALVE E. LAING.

Scandal, like the Nile, is fed by innumerable streams; but it is extremely difficult to trace it to its source.

Reported for the Banner of Light. brompibld striet conference.

Wednesday Evening, Jan. 18th.

QUESTION .- " What is Religion!" Da. Curto-It is the use of a word that gives to us its meaning. From the common walks of every day practical life I have gathered the meaning of the word religion-not from the dictionary, the commentary, or from the pulpit.

Feet the pulse of the throubing hearts of humanity, and

decide whether the following definition of religion is not true. Rallelon to a longing for something not possessed, always so companied with an effort to satisfy that longing. Religion consists in uncattaffed desires, by which desires we are infinenced to actions which mer answer the ends of these

What is the religion of human life? It is simply the do sires of human life. What are the desires of human life? The desires of human life, without one single exception, are for happiness. All men love happiness, and all men seek it Byery human being has desired; each one has desired necu liar to him or hereoif; and every desire, for the person that desires, is for good, for greater good: A human stop is never taken that is not signally to this end in its intention; and we may not say that it will not be in its results.

Every human soul longs for something not yet possessed and this longing is inseparably leined with the effort to sat lefy this longing. No one longs for pain, for misery and suf fering, but always for good, for pleasure, for happiness. This is religion: and it is possessed by one no less than by another Every human belog is moved by natural religion, is gov erned by natural religion, is obedient to natural inclinations, the source of which is good, the desire of which is for good and the end of which we have confidence must be good.

Our desires lead us through many dark avenues, and the gods of our bearts are sometimes daily changed. Our desires are the gods we worship. Old gods are vanquished as new ones come up. All the avenues of carth-have a final door and almighty good in triumphant in the end. There are no vain pathways in the journey of life; all the avenues through which our desires lead up are useful to up are necessary for us; through them we pass, redeemed, to bliss. Darkness makes the habiliaments of mourning; but as sure as the night is, so sure is the day to follow. Our religion is Godgiven, and is for a God-purpose always; and we make the sun rise and set no more than we make our religion, our suffer ing, and our bappiness. There is not a soul on earth that loves not power, and that

does not desire it. This desire is religion. Power kills pain and commands happiness.

"Who would not lift the world with a lever of light?"

This desire is religion; and every desire that is not this ! religion; for every one

" Doth only that which is most natural." Earth hath her deserts mixed with fruitful plains."

And on we go, on to future joys and sorrows, while the past to taid in ruins. The thankegiving for everything that has passed, is the fruition of religion; and this has come, or will come. Every desire is a grand prediction of good to come. Religion is the surest evidence of future happiness, for its demands are always means never too short to reach its onds. "Words are but notes of thoughts."

Professions are dead cinders, of soul-desires, of true religion. Religion is not gained by toil-it comes from God immediatedirect. Desires are not made by us-they grow in us like grains in wood, and leaves on trees. Desires are spontageous; religion is always spontaneous. Religion runs through human hearts like streams of water through woods and fruitful plains, and by their running make their own channels. The running water finds its level by a law of unseen power, defying eliently all the dams and forcing-pumps of earth. So religion runs, moved by a silent power, in defiance of all the foreing-pumps and dams of religious appli-

ances, contrivances, rites, forms, and coremonics. Boligion is like that which feeds it. What feeds it? God feeds it. God is good, and all that comes from God is good; so all religious must be good, though semetimes eceming wrong.

A kiss, a bubble, or a prayer; a blow, reproof, or solomn acorn; are of religion. The plays of childhood and the cheats of manhood, produced by human desires, are the fruits of rollgion. Great moral and worldly distinctions; material this: that religion consists in the performance of certain excellence and restoried degradation; sectorial convictions of excellence and goodness above those who are without the enclosure of a sect; fashionable extravagance and corresponing want; surfaiting and hunger; excessive indulgence and excessive restraint; bad actions and good actions—all these are the product of human desires, are the fruits of human religion. Human actions are produced by human desires; so all the doings of human life are effect of religion, without

Baltef and decirine have little to do with religion; want and have have more. There is no volition in belief; there is edge, my religion must change, for my views of God and his no volition in unbelief. Doctrine and belief are the smoke will must change. The more accurate and profound my of our soul desires, the worthless effects of religion. Every desire has a cause, and consequently is lawful. Every religion is of God, und is consequently good.

Every man and every woman is deeply and truly religious And religion is a gift that comes, unseen, direct from the hand of nature. Who shall stand spart, and say, "I am re-ligious, and you, my brother, are not religious?" Every be-Hof is from a force of nature, and every desire is from a force

Fannie Green, who all church time thinks how handson her new bonnet and dross look to others, is as truly religious as the excellent Mary who everybody knows to be plous and our duty to God; the duty we owe to one another is the duty good, who listons to every word the minister says, and joins devotedly in prayer and praise always in church time.

The sporteman who shoots game and catches fish on Sun day, is no less rollgious than is the good minister who fire guns of self rightcousness at the faults of others, and fishes for men on Sunday. Both have desires that are true to the condition of each. Notther is to the pursuit of pain; one is not truor to life than the other; one loves happiness no more than the other.

The business man, who forms his plane and schemes for enterprises in commerce, in sermen time, is as true to God's religion as the man who hears every word of the sermon in the confidence of a certain hope that, what he calle the word of God, will be fulfilled, viz. "The wicked shall be turned into hell, and all the nations that forget God."

The man who laughs is as religious as the man who sighs. Bolemu, devotional, sectarian curses are no more religious than unmeaning, trivial, secular curses.

The homicide of restraint is no less the effect of religion than the homickle of indulgence; both are the effect of human desire, and every human desire is natural religion. The lady in heavy slik, in fine, clean linen, and nest kid

gloves, has desires—is religious; she loves God; she loves happiness-and the woman in thin, dirty rage, in equalid wrotchedness, in degradation, deep in sin, poor in spirit, is no less roligious; destros happiness no less; loves God no loss; has a heart that beats longing throbs for heaven no less than the other. Both are religious.

Religion ever brings its demands. Every desire must, in the order of its spiritual nature, be estisfied. The stream of Lethe washes away what the soul desires to lose, and the stroam of God flows in to satisfy every want.

Ma. Epson-I cannot but be pleased with Dr. Child's ideas of religion, for everything with him seems beautiful and religious. Yet I do not think his views are safe, or that his poaition can be trusted : that is, his views are not safe for me. Lagree with him that the definition of religion written in books is not the practical and true definition of the religion

of human life. Old definitions will not define new steps in religious progress. The old definition of religion signifies to be bound. We cast off old bondage as we advance and come into a new order of

things, perhaps into a new bondage. There is a distinction between morality and religion, and there is also a distinction between rollgion and spirituality. Spirituality is a heavenly influence that will separate man from the love of earth and set his affections on things above

A man may be religious, and lack spirituality. A man may be moral, and lack religion. There is as much difference between religion and spiritual

ity, as there is between morals and religion. The simply moral man cannot understand what religion is: and the simply religious man cannot understand what spirit-

Religion is the soul of science. Ms. MINTHONX-The man here, you call Dr. Child, implies

that religion is follypop; a perfect lesseness. Glery to God for piratical institutions. The speaker referred to Latin and Greek, and gave a very ancient definition of the word religion. He thought it was very necessary for us to distinguish | tend to advertise? Porhaps a gymnasium,

between a good Bible religion and Dr. Child's religion of "perfect looseness." He thought that Reitliusiam and Dr. Ohlid had fallen into "initally of the Pope of Rome ;" and that "all Protestantism had become prostituted to a dollar and cent gospell"

REV. Mr. THAVER-There is a difference between religion and Christianity. Every one is raligious-but every one is not a Christian. My definition of true religion to Christianity, the essential features of which have been everlooked. Mr. Thayer gave a labored definition of the religion of Christianity, which in short was to do unto others as you would that others, should do to you.

Mn Sroomen-One of the speakers has said that religion eignifics to bind up a breach between man and his Greater; but as I do not think there is any breach between man and ble Maker, I do not accept the definition. .

Religion, as the word is commonly used, significs the relation or tie between man and his Creator; and the different religious that exist, are only mon's different ideas of that relation.

My idea of religion is very simple. I do not think that there are any great duties which man owes to God. Duty implies an obligation to do something for the benefit of another. Man owes duties to his fellow man, because it is in his power to benedit his fellow man; but as he cannot benefit God, it cannot be said that he owes any duties to Him.

It will be said that we are under obligations to God; that we owe him gratitude. If we see that God does us good, it to natural that we should feel grateful; but God does not require gratitude as a duty, because our gratitude can de him no good. I doubt if there is any such thing as a duty awad to our Creator. He does not need our assistance, either to make him happy, or to accomplish his wishes. Our duties are to our fellow men, because we know their wants and

how to relieve them.

People who tell us what God wants of us, cannot tell us how they know what God's wante are; if they could, they would give us light that the world knows not of.

The idea that he desires our praises, that he is suffering for the want of our applause, does not convey a very worthy impression of Him. Nor does the idea that by crying foudly upto him, we can gain some favor of him, or induce him to change his place, or give him any information of which he was ignorant. I think he understands how to manage this universe, without the ald of our suggestions.

Mn. Cusuman criticised and condemned what Dr. Child and others had eald, and his time was up before he had come to tell what he thought religion was

DB. GARDERE-Spiritualists, and all progressive men, find difficulty in expressing their ideas, for want of proper terms. We want a uniform understanding as to the mean ing of words. We do not understand each other; the old definition of words do not convoy, in their application to new truths, a uniform measuring.

Mr. Oushman thinks that Spiritualism reveals no new truths. He may not be expected to see and understand these truths yel, therefore he save this. I do not done that these so called now truths have always existed, but they are constantly being developed to the conscious perception of progressive minds. Truths are brought out and compreconded now, that were not in ancient times,

The definition of religion has differed in different eyes of the world, and it is different in all the different religious sects. I like the following definition of religion by Henry Ward Beecher:-

Ward Beecher:—

"Lot me say, then, in the first place, nothing is religion that does not early with it a regulation of mind and all the outward life, according to the establand of virtue and morals contained in the Word of God. Nothing that sine to do less than this is to be regarded as religion. The knowledge of religion is not religion; the experience of religions feelings is not religion; great enjoyment in devout duties is not religion. All religions observances, buttels, and experiences, are but the instruments, and not the end; and they all may be employed so as to leave man's life void of real honor, truth, justice, and love. The presence of the severeign things in our hearts and in our lives—love, justice, and truth—are indispensable to true religion; and a hite which is regulated and pervaded by these divine qualities is a religious life. Any man, whether is or out of the church, whose life is regulated by the divine idea of love, truth, and justice, is a religious ning; not no matter if a man stands inglest in the ranks of Onristin professore, no matter if his hymne assail, the very bery battlements of heave,, or if the joys vie with the brightest effects in experience—all knowledge, we are told by divine teaching, all knowledge, experience, and prophecies are vain without this controlling element of divine love. A man that has not error religious living is not a Uhristian, even though he may be a light Priest of rothgion."

Mr. PLACE-The answer to the question, what is religion, may be sought for—first, in these actions of human beings to which they have given the distinctive name of religious. The answer derived from this source amounts, on the whole, to acts, or coremoules, in the service of God, or a god, having an especial merit or virtue in themselves. Briefly stated this is religion viewed objectively." But another answer to this question may be obtained in the inner life and consciousness of the individual. All the phonomena of outward worship, just altuded to, are the indices, or table of contents, of that life. Here, it seems to me, we get this response to our question. My religion is what I do in obedience to the supposed will or command of what I call God. Briefly stated this is religion viewed subjectively. Now, as I grow in knowl

wants, the higher and truer must be and will be my religion. Houce there are bad religious and good-true religious and false-not absolutely so, but relatively. Judon Parston-I would not say, as some have said, that Christianity is the only true religion. There are many religions in the world that know nothing about Christianity.

knowledge of the laws of the universe, of man's nature and

would define religion as being that which binds us to gether. MR. LEONARD-Mr. Spooner thinks we owe no duty to

God. I think that he is mistaken; for our duty to man is I believe that God loves overybody; that he loves the au

foring sinner as well as he leves the happy, good man; that he leves the robber as well as he leves Dr. Gardner. I betiove he leves all, because all are his own children. Mn. Thompson, the good Shaker, was called for, and he

inswered, What can I do for your This is my definition of religion. I have heard a great deal of misrepresentation among you

about what one and another has said. You have given your platons, and what is my opinion worth more than yours? I have, for some time past, watched the sayings of Dr. Child. I cannot combat him. I cannot reason with him, for ie ia liko a butierdy, ali around. There are in the Bible eternal truths, as there also is in

For many years I have been acquainted with Spiritualism, and I must confuse there is great beauty and honesty in it. Question continued Wednesday evening, Jan. 25th.

The Atlantic for February.

The Atlantic Monthly for February has made its welcome appearance. Its hundred and twenty-eight pages are cov ered by interesting miscellany, showing great talent on the part of the writers, and judgment on that of the editors. Among its most interesting papers, we find, "The Amber Gode," (concluded,) and "Some Account of a Visionary," The "Professor's Story" is also continued, and promises to be an absorbing remance. There is a poem by Whittler-"The Truce of Piscataqua." One of the most noticeable features of the Atlantic is the portion of each number devoted to Literary Reviews. It is under the charge of a master mind.

Leaturers.

Judge Edmonds will speak at Dodworth's Hall, New York, on Sunday, Jan. 29th; Andnew Jaceson Davis will occupy the desk on the Sundays of Pebruary. Mas. J. W. Cunnier will lecture in Moodus, Ct., on the

evenings of Jan. Slet and Feb. let; Joshuntown, Ot., evening WARREN CHASE'S address for Pebruary will be Philadel-

F. L. WADSWORTH Speaks, Feb. 5th, at Battle Creek, Mich : Feb. 12th, 10th, 28th, at Rockford, Ill.; March 4th, 11th, 18th,

Notices to Correspondents.

26th, at Lyone, Mich.; thence East.

A. R. W. PHILADELPHIA.—The communication was of a private nature, addressed to a friend of ours now in Sante Fe, in the army. It was not published, because it gave directions for certain things to be done in December, which had passed when its turn came.

WIL PARRHAM, MIDDLETOWN, R. I.-We feer your ques lions, for the present, are too obtuse for the clergy to solve. J. R. WALKER, PREDONTA, N. Y .- We have received your letter and the communication.

The Barre Gazetto is our pet. What does "Hercules" in-

ALL BORTO OF PARAGRAPHS.

CONTENTS OF THIS WERE'S BANKER .- Pirat Ruge-" Hes iliffs or Lovo's Struggles." By Mrs. E. Dewey.

Second Juge- Washington Irving -poetry: Rev. Mr Chapin's sermen on the sad secident at Lawrence. Third Suge-Poetry : "Bpiritualism in the Bouth;" a let ter from Emma Hardinger "The Land of the Chiblabore" "Another Now Discovery," by Dr. Bunderland: "Erklance;" Jesus a Fightor;" "A Progressive Faith;" "Spiritualism is England:"" "The Tomb of Swedenborg." etc.

Blath Juge - Three columns of Messages; "Familiar Words," by Lita il. Barney : An address by Mr. Laing, at the New York Conference: Letters from W. M. Laning at New Orleans, Dr. John Maybow, it: Minnesota, Lita II. Darney &

Seventh Page-Correspondence; J. V. Mansfield in Pitts burg, Pa.; Letter from Corn Wilburn; "A Good Suggestion,

Elakth Phase-Boschor's Bermon on "Troubles." "THE LESSON OF THE PAST YEAR," a discourse given a

Hope Chapel. New York, by Rev. Gronge P. Norzs, will apear in the forthcoming issue of the Bannan. "Applent Glimpses of the Spirit-Laud," No. 4, will appear

METADVERTISARS will bear in mind that the BARRER or JOHT circulates in every State in the Union, in the Canaas, and in England. It has a larger circulation than any other weekly paper in New England, and is consequently one of the very best channels through which merchants and there can reach customers.

Of all the hideous sounds of midnight squalling, None can compete with that of caterwayling.

A collision occurred on the Hudson River Rallroad recently between the afternoon express train from Albany and the Sing Sing train, both going one way. The rear car of the express train was crushed. Ten or twelve nassengers were more or less injured, and one, Mrs. Thomas W. Field. was

The Boston Board of Trade have made their sixth annua eport. It discusses the subject of weights and measures ecommonds the abolition of the present incongruous mod of ascertaining quantities, and the substitution of the system of decimals.

Within the past week, from fifty to sixty men from Wash ington and Baltimore have gone to New Orleans, abundantly provided with arms. They form a portion of a large party whose destination is said to be Mexico, to assist the Libers government.

The Banger Spirit Quardian copies our report of the Bromfield Street Conference, Dec. 27, and gives credit to the Age. Bey De Horrann, we understand, has enough a course of Lectures on Germany, Goethe, Humboldt, Carlyle, and one o we other kindred topics, in the "Young Men's Christian Union Rooms," at Clinton Hall, New York. Mr. Holland has lived in Germany, and we understand that he is ac quainted not only with Humboldt and Carlyle, but with say eral of the surviving contemporaries of Goetho who knew that remarkable man. Mr. Holland possesses a rare order of creative and appreciative powers, and under his strong ability of thinking, no doubt these lectures will be interesting to he thought ul and intelligent hearer.

The first lecture of the course was given Thursday evening anuary 10th. The price of tickets will be \$1 for the whole course, \$1.50 for a gentleman and lady, or 25 cents for one coture—to be had at Francis's Bookstore, 554 Broadway.

Roy, Henry Ward Beecher delivered a lecture before the Morcantile Library Association, on Wedneaday evening to an audience which completely filed the hall. His subject was "Politics and Religion," and his remarks were frequently applauded. Our want of space alone prevents our giving a synopsis of this excellent discourse. He said among other things, that newspapers were another powerful auxiliary in the teaching of Christianity and religion. A marked change, said he, has taken place in the press within the past twenty years; and he considered that we were indebted to the secular press for its religious teachings than to the religious prots. No one know the influence the press excreted, as newspapers were cantered breadcast over the country, and men read, pondered, and were mellowed under the process.

23 Miss Rosa T. Ameney will lecture in Chicago and Milwaukle during the menth of May and June; frigude on the route desiring her services for Sabbaths or week evenings in April, will please address her as soon as possible, during the present month, care of J. L. Fool, Oswego Postoffice: address generalty, 83 Allen street, Boston, Mass. Rev. Henry Ward Beecher delivered a lecture before the

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Im Jan. 28.

OPIRIT MUSIC ON THE GUITAR AND DELLS, AT TH CPIRIT MUSIO ON THE GUITAR AND BELLS, AT THE bibles of institute, 49 Tremont street, Buston. Mrs. Cuentaka, (iermorly Mrs. Pawers, Musical Medium, will be present on Wednesday and Saturday ovenings. The spirits will play on the Guitar, with the strings in sight leaving no opportunity for the Medium to use her hands or feet. Gro. A. Redman's sister will be present on Monday and Thursday younings, to give ovident tests of spirit existence. Admission: Gouss, 15 ets.; Ladice, 10 ets. Friday ovening, Oircles for the development of Mediums; Antission, 10 ets. Tues, for the development of Mediums; Antission, 10 ets. Tues, day ovening, private sittings for tosts and examination of disease.

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237 We are permitted to refer to the New York Editor of Bannen. Stn Dec. 10.

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Mark A. Brown.

Letter from Schmon Brown. Son of Capt John Brown. Letter from Salmon Brown. Son of Capt John Brown.

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and to detail the history of his primitive state.

VI. To prove man an immortal being, and that his immorial state is controlled by as immutable laws as his physical

CONTENTS.

CHAPTER II.—THE ORIGIN OF WORLDS.

Robular Theory of the Creation of the Universe; Geological Testimony; Increase of Temperature; The central Ocean of Fire; Volcanoes sympathetically related; Edrihquakes; Torridity of Climate of the Ancient Eras; Figure of the Earth and Planeis; Geography of the Moon; Lunar Volcanoes; Physical Constitution of the Sun; Rings of Saturn; The Asteroids; Intlinate Relation between the Members of the Planetary System; Size; Distance; Density; Direction of Revolution and Retation; Eccentricity and Obliquity of Orbit; Planeiary Laws; Comto's Calculations; Robulay; Herschel's Conclusions; Redutation of the provailing Theory; Nebulæ of Andromeda, Argo, and Orion, Change of Form in; Distance of; Constitution of; Magellanic Clouds, Constitution of; A Review of the Heavens, and Conclusions.

CHAPTER III.—THE THEORY OF THE ORIGIN OF

CHAPTER IV.—HISTORY OF THE EARTH, FROM THE GABEOUS OCEAN TO THE CAMBRIAN. becomes liquid; Law of cooling Bodies; Creation of Water; Deposition of the Metals; Scenery, &c.

PART II.

OllAPTER V.—LIFE AND UNGAMIZATION.
elations of Life to the physical World; Impenetrability and
Extension; Elaticity; Gravity; Electricity; Heat; Light;
Affinity; Absorption; Capillary Attraction; Endosmosis;
Ontalysis; Cause of the Ascension of Sap; Of the Circulation of Blood; Secretion; Respirgion; Norvous Power;
Digestion; Creation of Life by Electric Currents; Author's
Experiments; Conclusion. CHAPTER VI.-PLAN OF ORGANIC DEINGS.

CHAPTER VII.—INFLUENCE OF CONDITIONS.

Confliction of Species; Hybridization: In the Horse; Ox; Sheep; Deer; Dog; In Plants; Influence of Conditions; Of Demestic; Of Natural; Design in Structure. OHAPTER VIL-DAWN OF LIFE,

The Ago of Moliusca; Conformity of all living Beings to one Archetype; Blurian Life; Sea of the; Graptolites; Poly-pes; Corallines; Crinotilans; Lily Enerinto; Mollusks; Cophelopods; Grustnecans; Trilobites; Nautilus; Verte-bruts; Blurian Scenery. OHAPTER X.-THE OLD RED SANDSTONE SERIES.

mapter XL--carboniferous or coal formation.

Conditions of; Origin of the Coal; Lopidoindron; Silgima-ria; Arborescent Ferns; Calamities; Norfolk Island Fine; Carboniferous Scenery; Luxurinauce of Vegotation; Islands of the South Sea represent the Coal Era; The Marine Dopths; Fucoids; Orthoceras; Cephalopods; Terebratula; Productus; Ammonites; Fishes; Ganeids; Sharke; Sau-rolds; Terrestrial Reptles. CHAPTER XII.-PERMIAN AND TRIAS PERIODS. CHAPTER XII.—PERMIAN AND TRIAS PERIODS. Ibbanges of Conditions; Pormian Flora; Magnesian Lime-stone; Fishes; Reptillan Fishes; Plants; The Sea; Grand Convulsions, and Change of Level; Inference and Proof; Confirmed by the Trias; Ideas of Perfection; Melluskus; Saurokis; Pettilled Sea Beaches; Office of the Ocean; Sand Rock of the Connecticut Valley; Nature ever the aame; Chelonians; Birds; Ornithorlynchus; Labyrinthodou; Saurians; Rhimochesaurus; Extinction of the Coal Flora; Distribution of Thants and Animals; Convulsions the Exception; Gypsecus Deposits; Salt Beds; Scenery of the Trias.

CHAPTER XIV.—THE CRETACEOUS OR CHALK PERIOD.

OHAPTER XV.—THIS TERTIARY.

Socene; Miccoue; Pilocene; Drift; Olimailo Changes; Zones
of Temperaturo; Origin of Mora and Fauna; Eccene Fauna; Lophicdon; Palzectherium; Ruinocoros; Anaplotherium; Gracilla; Cetaceans; Zeuglodon; Becnory; Approach ro,the Prosent; European Fauna; Mastodon; Mammoth; Dinotherium, &c.; Indian Fauna; Mastodon; Mamde; Bouth American Fauna; Gignatic Bloths; Negatherium;
Mastodon; Giyptodon, &c.; Theory of Drift; Causea of;
Now forming. CHAPTER XVI .- A CHAPTER OF INFERENCES,

CHAPTER XVII.-ORIGIN OF MAN.

CHAPTER XVIII.-THE HUMAN BRAIN. comparative Anatomy; Embryonic Growth of the Brain. CHAPTER XIX—STRUCTURE AND FUNCTIONS OF THE BRAIN AND NERVOUS SYSTEM, STUDIED WITH RE-BERENCE TO THE ORIGIN OF THOUGHT.

DIPTER XXI.—RETROSPECT OF THE THEORY OF DE-VELOPMENT, AS HEREIN ADVANCED; CONCLU-BIONS; FACTS VOLLOWED FROM THEIR BOURGE TO THEIR LEGITIMATE RESULTS.

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Cometary Vapor; Primordial Nature of Nebulous Vapor; Origin of Cometa; Production of Planetary Zones; Experiment; Cause of Revolution and Rotation; Form and Size of a Stellar System; Centre of; Motions of; Special De-

CHAPTER V.-LIFE AND ORGANIZATION.

Monding of all Organic Beings in the Cell; Vegetable and animal Lines of Advance; Embryonic Growth; Four Arch-ctypes of Greation; Four Types of the Vertebrata; The Plan of Living Beings.

The primitive States: The primitive Ocean; Dawn of Life; Gestation of the Globe; Difference of the great Divisions; Progress of Life; Preservation of Organic Remains; Traces of; Mingling of the Extremes of Classes; Permanency of Type; Reproduction of,

CHAPTER IX.—THE HISTORY OF LIFE THROUGH THE SILURIAN FORMATION

dending of the Sermations; Definition of the Term Period; Duration of; Disappearance of Species; Reign of Fishes; Ganoids; Cophialpale; Pterychitys; Cocceteus; Placoj-dians; Devonian Scenery; The Law of Progress.

CHAPTER XIII.-CÖLITE; LIAS; WEALDEN. CHATTER ATH.—COLTTE; LIAB; WEALDEN.
Lias; Pentscrinite; Outtle Sich; Belemnite; Saurelde; Lepidotec; Port Jackson Shark; laye; Marino Roptiles;
Nothosaurus; Lehthyosaurus; Plesiosaurus; Oolite Proper;
Cornis: Description of a Corat Ido; Terobraula; Inacets;
Gavial; Cottosaurus; Megalosaurus; Plan of Vertebral
Articulation; Perrodactyle; The Wenden; Igusnodon;
Hellosaurus; Dawn of Mammais in the Maraupials; The
Saurian Age; Scenory of this Era.

A Transition Ago; Existence of Species; Origin of the Chalk; Now forming; Of Flints; Birds like the Albatros; The Polyphychodon; Mosessurus; Ichthycsaurus. OHAPTER XV .- THE TERTIARY.

Embryonic Growth of; Ills Relations to the Animal World; From whence derived; A Bavago; Human Fossile; Their Testimony; Caucasian Civilization; Its Origin; Disseminated from the lighlands of Asia; Earlier Period still; Number and Origin of Races; Primitive History of

PART III.

CHAPTER XX.—THE SOURCE OF THOUGHT STUDIED PROM A PHILOSOPHICAL BRANDPOINT.

APPENDIX.

The Messenger.

Each message in this department of the Barren we claim was spoken by the spirit whose name it hears, through Mrs. J. H. Ussarr, while is a state called the Trance State. They are not published on account of literary meris, but as teste of spirit communion to those friends to whom they are ad-

drassed.

We hope to show that apirits carry the characteristics of sheir earth-life to that beyond, and do away with the erronces idea that they are more than surra beings. We believe the public should know of the spirit world as letaeshed learn that there is evilas well as good in it, and not expect that purity alone shall flow from spirits to merials.

Are ask the reader to receive no decirine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives no more. Each can speak of his own condition with truth, while he sweet opinions merely, relative to things not experienced.

perionced.

Answering of Letters.—As one medium would in no way sudies to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters 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. 5.1.2 Brattle street, Boston, every Tuesday, Wednesday, Thursday, Friday and Baturday afternoon, commencing at Materian zwo o'clock; after which time there will be no admittance. They are closed usually at helf-past four, and isiters are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 1801 to No. 1871.

Tuesday, Dec. 6.—"Is it right for men to buy and soil and hold in bondage their follow-mon?" Daniel M. Wilson, Sacramento, Cat.: Mary Ann Tilden, Ession.

Thursday, Dec. 8.—"What is sin, and how are we in mortal to avoid it?" Samuel H. Spencer, Thomaston, Mo.; Joseph Gardner; Lucy Smith; Francis H. Smith.

Friday, Dec. 0.—"Are spheres in spirit-life localities?" Biephen Carroll, Iowe; Lizzie Cordin, Richmond: A prayer.

Saturday, Dec. 10.—Joy H. Fairchilds; Clark Mason, Rochester.

Saturday, Dec. 18.—109 H. Fairming, Olimberton; George Sames Bawele, London; Charlotte Maria Foster, New York, Friday, Dec. 18.—"Is it possible for mortals to nuclerstand God?" William Pope, Salem; Jack Seward, New York; Ellen Brazer, Georgetown, D. C.
Saturday, Dec. 17.—"What is the condition of the Drunkard after Doath?" Josh. Houston, Beston; To John Ferris,

prisoner.
Treaddy, Dec. 20.—"How are we to know when we serve
God?" To Kahgegnhgabbow; Anne Maria Foster, Buffulo;
George Walker, Buffulo; Jenny Witson; Horace Atwood.
Wednesday, Dec. 21.—"Evil Spirits;" William Gooper;
Prayer; Nathabid Morton.
Thursday, Dec. 22.—"Why are ovil spirits permitted to
commune?" Edward Perkins, East Boston; Louisa Herbert,
to Ratany Colton.

to Bestey Colton.

Friday, Dec. 23.—"What is the religion of modern Spiritualism, and who can understand it?" George Williams,
Taunton; Baniel, to John S. Colins.

Saturday, Dec. 24.—"Is not modern Spiritualism ancient
Witchersk revived and revised?" Bilva Brown, Boston; Culyin Woodard; John Barrow, Lowell; Sophy Lindsay, Broome,
T. C.

L. C.

Tuesday, Dec. 27.—"Had Jesos attained the highest possible state of perfection?" William Barnard. New Bedford; Banuel Billings, Boston; Hannah Eidridge, Dangor.

Wednesday, Dec. 28.—"Is the split of man attected in any way by death?" John Loring, to Mary Elizabeth Loring;

Mary Moore, to her son John

Tuesday, Jan. 3.—"Havery and the Bible;" Francis Smith, Belfast; William Gays Boston; Capt. George W. Knights; Clara Percival.

Wednesday, Jan. 4.—"What is Magnetism?" Lucy Loe, Stoughton; Harriet Nichola, Taunton; Bamuel Richardson, Boston.

Thursday, Jan. 5.—"How do we know that God decide.

Boston.

Thursday, Jan. 5.—"How do we know that God dwells
everywhere?" Mary Casile, Beston; Robert Banderson, Philadelphia; Julia Bruce, Cambridge.
Friday, Jan. 6.—"Is God the Author of Evil?" E-——
Copple; Corelli.

Are there Animals in the Spirit-life?

This question we find before us to-day :--

"Do the lower grades of animal life have an existence in the Spiritual world?" In answer, we will say, yes. Life, as developed in the brute

creation, does have an existence beyond this earth-life. As you in the mortal, or, natural, are dependent, to a certain extent, upon that order of life, so we in spirit are to a certain extent dependent upon it; nor could we exist without it any more than you in mortal can do so.

All the higher developments of life receive sustenance from the lower. These natural or physical forms are sustained by lower conditions of life. You receive austenance partly from the lower order of animal, partly from the lower order of vegetable life, and partly from a lower order of mineral life, while the spirit is held in connection with a higher order of

When man is so far progressed in the spiritual as to be able to do without the lower order of life, then he will go beyond it then he will not find this lower order in his surroundings. Call one from a high condition of spirituality-ask such an one if he is surrounded in his condition of life by a lower order of life, and he will tell you no; it is not necossary for his development, his sustenance, and he has it not, A cain : Aall one from a lower degree of apirituality, and nak him the same question. He will tell you, "I have the horse, the dog; all animals grace our sphere." And why? Because they could not exist without that lower life any more than you can exist without it. The Creator controls all in wisdom, and you in mortal life should be willing to bow before him, and acknowledge him Lord of all. Instead of striving to sear beyond your present condition of life, wait until Nature calls you forward, and develops conditions for you. What would become of you in the natural world if the Divine Father had not given you all these developments of life? Behold, you are representatives of all beneath you. A grand temple, wherein the Oreator hath placed a specimen of all ble creations. You live upon the animal, vegetable and mineral, all sustain you; and when you pass to the second degree of life, you will not be without these lower orders of life. And so we say, as you draw sustenance from them; so do we. They are being gradually merged into our life, and

thus coming up to God.

Behold the ex that is slain that man may be sustained thereby. The Creator bath given this temple, this human and divine organism, to rule over all lower life. He strotches forth his hand and slays the animal; he takes of the vegetable and of the mineral to sustain himself. And what becomes of the animal, the atom? It is passing through a changing process, as much as do you when you pass from mortal life. It is going through one of the degrees of its life-coming to its

And our questioner naks still farther: "Are the brute creation blossed with spiritual life?" We have answered it; for if they have an existence in apirit-life, then they have a spiritual existence while here. Intelligence does not sit upon thom; but they, too, are merging from their state of life to a higher condition. Every atom of life g ven them is given to glorify the Creator, They are destined to live cternally, for not one stom that bath been created by our wise Mather shall ever die-not one. There is no death-no, not with anything. God, the author of life, bath marked eternity on everything he hath mode, and, as everything is slowly wonding its way from mortal life, so everything is merging to

In the second condition of life, we find an exact counterpart of everything existing in mortal; and it is quito as tangible to us as the same is with you. We could not exist without this. The tree, the flower, the fruit, the animal, the mineral, the vegetable-all live with us. But as the mind loses materiality, it gradually loses its sight of those things. As it merges into a high intellectual life, it loses sight of them, because they are not gifted with intelligence. But in the second degree of intellectual life, we have all that

you have. So, then, our questioner, you have the animal with you in the second state of life. There is nothing created to disno, not anything. As God is all in all, so cternal life is in all. He created the blade of grass, the flower, and man also. Shall they die? No, but live eternally.

By the influence or magnetic intelligence we have received from our questioner, we perceive he is totally unacquainted with those things. He expects to pass an elemity proleing his God apart from the lower animal life. He expects to have done with all mortality when he shall leave the first state of life, and come in rapport with his Greater.

But, as truth is life and light, so shall our words find way to his inmost soul; and when he reasons with the light of God within, he will see us true. He will gradually lay aside the garment of superstition and bigotry, and, instead of soaring to some far-off heaven to worship some unknown God. ho will see God here and everywhere. He will see him in the eye of the animal; he will feel that he existeth in hell, as wall as in heaven; and, wherever he is. Progression is marked upon him, and he is ever marching onward. Dec. 1.

Simoon Kilson.

I have a father, and I wish to commono with him. My arno was Bimeon Kilson. I lived at Calveston, Texus. Ter care before death, I lost my speech. Was twenty years old. My father said if I would come here and talk, he would believe. I had the king's ovil. Good day,

[The above was spelled by means of the alphabet for the dumb. After the spirit had given up control, the following was writion by another spirit]:-

"The young man who last spoke, parted from the form in Toxas, seven years ago. The father is at present living, and doing business in New Orleans." Dec. 1.

Alfred Allen.

You don't bell us with three times three when we come into your pork. This is a mighty anugerath, but I think I'll manago it. What is the natchword, skipper? My name was Alfred Allen. I belonged in Albany, N. Y. Nine years ago, I was lost off the ship Henry Taylor, ewaed in New York, on the passage from Cronstadt to Livernool. I was twonty-one years old, and was an able scaman. Was lost from the rigging in a storm. Was n't sick, so I 've got no nches and pales to bring with me. I was on duty, not lying below as a landlubber would be. Now, you see, I have a mother and two sisters-that's the secret of my coming here. I should have gone into port nigher home, but I could not felch it. I want to report myself all safe-not leat, by any means-and what is better, I'm in the market for communi cations. My mother has always troubled herself with some thing like this-"If I could only have spoken with him be ore death, I should have been content; but to have him die away from home is terrible." I 've come back to speak with her, and it will answer just as well new as before I wonnder.

Just add, I'd like to speak a little nearer. That's all. Good by. Doc. 1.

The New Heaven and the New Earth. And there shall be a new Heaven and a new Karth, wheredwelleth Rightcourness. When and by what means shall

this come to pass? This is the question we are to consider this afternoon. "And there shall be a new Heaven and a new Earth, where-dwelleth Righteensness."

That portion of God which men and women of yesterday and to day have been taught to call Evil, is the fire by which my own dear mother standing by me. She said, "My child, all nature shall be cleaneed—the mighty agent in making it is not all dark. God is not all justice, without mercy. ell a heaven-in restoring that which was and is not, Peace, Truth, Purity and Love. This mighty principle, that is overy- parth, I will guide you back to watch over its footsteps. here found and everywhere ignored, is no less a part of Jehovah, than that which stands before you clothed in spotless white, called goodness. By physical disease, which is free from the seriews and sins of earth. True, I said, the physical ovil, this spirit receives its purification. By moral Bible is true, when it tells us, eye bath not seen nor car heard isease, or moral cyll, the elements become purer and of the goodness of the Bather. And, oh, as I was permitted etter—goodness and truth are made to shine, through the to return to earth, I could not but praise my God. I said, sgency of darkness and well. The shadows of the past, and the superstitions which have ciustered around past ages have one much for the present generation—chil how much none knoweth save Johovah. Every my of light felt by people of p-day was given them by darkness of ancient times. Behold was its parent-the bud of life its offspring. Within every shadow there liveth an unbern sunbeam, a gem of sternal life and glory; and as the shadow floats o'er humanasket for a time, that it may be preserved, and be given in lue time to humanity as God's offering.

making hell a heaven. Bo then we argue that orll is neces- death of its torror and power, sary, that you may profit thereby-that you may behold the light. How would you appreciate the light if there were no imperfect perfect? There shall indeed be a new heaven and new earth, wherein dwelleth Righteousness. The spirit of Wisdom is fast bringing these things to pass, fast changing a nothing to a reality; and, although the vell is heavy that hangs between the mertal and the immertal, yet it shall be fited, and the glory now obscured shall be given as God's iff. But it cometh by the agent called ovil. Sin bringeth orth atornal life-yea, though its wages be death, yel death ringeth forth immortal life. Evil is the fire that burneth ip that which seemeth at war with God and goodness.

When life in the mortal shall have he need of these shadws, when the minds dwelling upon this plane of existence shall have progressed beyond the shadow-then shall they be a wnow heaven, even on earth, and righteousness shall be with you. They shall understand their God, and shall war to more, because there shall be no enemy to war with. The companion, which has followed them all their lives, shall be inderstood; they shall shake hands with him. Every individ-3od's own; he is but working out his own mission and sale on the other side. vation, and bringing blessings to many in humanity. These opinions may clash with your present views, but none the

which were in the past. These are but the casket which contained the gem. Why condemn it, when it gives you such his mission; why then call him ovil? When thy brother sinneth against thee, oh child in mortal, look for a gom, a star, whose brilliancy shall outvie yonder sin. Look for it. and you shall find it. He sinneth against you, he trampleth on the law that is yours, and by his sin you are able to so a higher light, to enjoy more perfect communion with higher intelligences. Bo, by the shadow, a new ray is begetten in yourself, you are enabled by it to see the shadow that lies at home, and you gain strongth from higher intelligences. Bo then, good is developed, and the cyll is a child of God. It worships the same God, and, however far it may seem to wan der from him, it bows in obedience to him to-day and forover Who contradicts this? They who understand not their God They who say he hath fashioned in ignorance and in felly

Our questioner, recognize thy God in all, and look upon nothg as common or unclean. God is in all. However black the shade, however dark the hoe, Jehovah is there, and Life Light and Elernal Glory are there.

Lot when you, children of humanity, shall have no longer need of darkness, you shall dwell in sunlight. When ma torial minds shall become so spiritualised as no longer to need is ald, Jehovah will withdraw it,

Bohold, love is the clear water that washes out all sin lehold, it shall be given freely to you, when you learn to love one another. Then shall all these stains be washed out, and ou be made to see good in everything.

"Blessed are the pure in heart, for they shall see God," said the Divine One. See him where, we ask? In everything; in the murderer, as he takes his brother's life. For will God give up his power to an inferior force? Never. Will be permit a child to usurp his power? Nover. He fashioned all bings, and controls all.

Bo, then, see God in the shadow; and then you shall dwell n a new heaven and a new earth, wherein abideth Right

William Osgood.

I see you here, and I see others, but I don't see any one new. I don't understand it.

Your explanation makes quite a change in things. I supesed I might have an interview with my son or daughter hardly expected to commune with her, but thought ! ight with my son. But it seems I am to talk to you, and whatever I may say to you, they have a chance of getting. My name was William Degood. I suppose it is right to

give you my name. You want me to give you what I can ? was born in the lown of Chester, N. H. I died, if I am not mistaken, here—that is, I died at Beston; and if this is Beston, I am right. I was sevenly-seven years old. I cannot iold again, at profit. That's what I was engaged in some ng little trades now and then; and what I didn't get that wal blessing received from their hands. way, I took from what I had. But I did n't live right, by a

I do n't know at the cause of my present state may be atcould. I had n't much, but I guess I ought to have given of human progress.

that little. It has given me some unessiners since I have

been here, and I don't get slong fast-They talk of people coming back and getting rid of their troubles, and I think I'd has to get rid of some of mine; and I thought the best way for me was to come back and tell others how they might avoid the trouble I am in.

What do you do with what you get? Publish it? Then I ata still more opposed to giving you many things of a personal nature I might givo. But can I come here and talk with my son ? No? Then will you say I wish him to go some medium and let me talk to him !

Cannot you have mate mediums for male spirits, and female for the other sex? I do not like my situation. I was tall, light complected, and protty stout, whom I was young. Whom I was old, I was different. But here I am short, and occupyng something far different from my own.

I'm just the same as I was here-feel the same-only I see things different, and wish I had done different. I should not have felt this trouble of conscience if I had done different. I did not keep a shop. I have thought of that a good deal. I suppose I should have kept one; but then I could not as ford the rent. Then my heree-that troubles me some. I was not just to him-did not feed him well. It always troubles me-always.

I've learned a good deal since I have been here. I have heard many good discourses, and, if I had a chance, I could tell much that would benefit people. Good-by, sir.

Sarah Elizabeth Kidder.

Eleven years ago to day I parted with my mortal body; but, alast when I glance back to that time, I find darkness still lingers there, for ob, my sorrow was so great, my night of doubt so dark, when I was called upon to change worlds, that I thought I should nover see a ray of light-that all would be dark, forever dark. Oh, what anguleh to know was to close my eyes on all I know on earth, and journey I knew not where. And then I was to leave behind me a little one, whose life had just opened in this dreary world, with no guide. He bark was launched upon the rough ocean of life, its pilot was called away. I feared it might be traced in darkness and rough water. I pictured to myself many shadows, many nights, fow mornings. And then I said I am going far from it. If there is a hereafter, a heaven, a hell, I shall not be able to be with it. My spirit passed out with a shudder and a sigh; but the scene soon changed, and I saw Whon you shall have recovered from the shock of leaving Look upward, then, for where is your serrow?"

Oh then no darkness was in my puthway, for I said I am why laif that mortals do not understand this? Oh, why is don't thus terrible; why is it not called an angel of goodness. for it cuts off many shadows and gives us many lights?

Oh, when I found I could trace the feetsteps of my little one, and impress her infant spirit, I was continually inhalling some now blossom, some fresh flower from heaven.

To-day, for the first time, I come through an organism not my own, to speak to my companion ;--yes, across the river ty under the name of evil, behold it leaves a gem whose so dark to me cleven years ago. I ask him to give me the brightness is truth, whose life is immertal life. Every gonuine blessed privilege of speaking to him, that I may speak to that truth comes clothed with darkness. It hath need of the rude little one, that I may guide her still higher, turn her from all that is dark, and orgo her to all that is beautiful. Oh, let me speak to her, that I may unfold a new flower, and inhale its Human minds are to be removated, changed, purified by fragrance. They tell me I shall, and again I praise God. wit. This is the all powerful agent used by Jehovah in Oh, every hour is spent in praise to him who has rebbed

Life, all, all is life, all is beautiful, for God is everywherel I come bearing no darkness, but light—no pelsonous weeds, hadow, no cloud, no antagonistic principles to render the but all flowers. I shall be welcome, for God hath sent me here, Barah Elizabeth Kidder-died in Doston.

Patrick O'Brien.

Faith, I thinks I'm in the wrong box; it's me old woman want to talk to-not you at all.

Talk to me, and toll me how it is. I've seen since I got here that all religion is good for nothing at all; everybody gets a new one. . Yaith, I want to tell her not to hear any more to the pricet, but to hear to me. I'll tell her all about this place, and what sho'll do to get along. My name was Patrick O'Drien. I died in Boston, three years

ngo. I died in High street. What did I die with? Begad, you've get me there. I took sick and died-that's all I know about it. I was a tailor. I've worked for Young, Huntington, Blaisdell, Newman, and all round. I'd been in Boston something like nine years before I died. I come from St. Johns here. I've two children-a boy and a girl. Now, plaze God and yourself, I'd like to talk with my old woman next time I al shall understand that the cloud that passes over them, come. It's my age you want to know. I was nigh forty. Oh which they call ovil, contains a gem of goodness. The murderor that walks by their side they shall know to be one of I suppose it's all one to you who comes, if they gets permit

I've a good many things I'd like to say, but I don't know; it's very good to talk a little here; but things I'd like to talk to the old woman, I'd not like to talk here. I changed my The old is crumbling away, the new is springing up dailyr hourly. Behold the bud of light the present hour hath given youl Look back, and see the superstitions and shadows same as I do here. I've been round finding out about religion and the control of the bud of light the present hour hath given same as I do here. I've been round finding out about religions and the control of the control of the present hour hather the religion of the Present hour hather the religion to the Present hours are the religion to the present hours. gien. I'll find out whether the priests are right, or the Protestants. I think they are wrong, both of them. I see priests light? Your brother, who is called ovil, is but working out here, but they preach different here. They preach for the shilling with you, and for nothing with us, and the thing is far different.

You'll say this is from Patrick O'Brion, to Mary. Good

Prayer.

Oh mighty hource of light and darkness, then from whom cometh all good and all evil, as we view the vast concourse of souls that gather here at this time, we offer prayer to thee in their behalf.

We would ask thee, oh Divine One, to so inspire each individual that they shall feel thy presence in the cloud, and shall acknowledge thy love in the tempest, and bow before thee as hou manifests in sin and death to thy children, as well as n peace and for. Oh then upon whose brow sitteth divinity and power, so fill their material senses with divine light, and wiedom, that they shall be reflectors of light from thee. Give those who sit in suplight to feel oright the influence of the brother who sits in darkness. Let them know that they are there, guiding the sinner to thee.

Oh. Divine One, so overshadow humanity to-day with a knowledge of themselves, that to-morrow they shall proles thee, and future generations know thee better. We praise thee for all thou hast given us, and all thou wilt give us, whether death or life, shadow or sunbeam. And, oh, while we welcome the darkness, give thy children in mortal to feel that while we welcome, they should do the same.

Bhow them, oh God, the rose; show them, oh Father, the thorn. Bhow them that thou art in all things; in hell, la beaven; speaking in hell, speaking in earth, speaking in beaven.

Oh, Father, while they wrap the shadow about them, show them the star that shall lead them to thee. Show them the gates of the celestial city, that they may go no more from hea, but dwell in a now heaven and a new earth.

Our Pather, we ask a blessing from thee for the clergy of the land, they who stand upon the mountain top and yet are ever-shadowed with bigotry. Show them their relation to thee and to those in hell who are calling to them through the many channels then hast opened. Make them feel that it is theirs to hold out the hand to those who are in darkness.

Oh, God, may they not turn aside from that which shows them the shadow of the past and present. Give them to see the star which shines within. Oh, then shall the people receive of thy glery; fresh crumbs from the table of the God Dec. 5.

Mas. R. M. Miller,-Mrs. H. M. Miller has returned from er lecturing in Pennsylvania and New York States. Having ell you what discess I died of. Something like five years be- had more calls for her labors in Pennsylvania than she an fore I died, my horse kicked me near the side. I suffered a ticipated, she did not make her whole tour in New York; good deal at the time, and when I was taken sick, my great- she consequently returned via New York and Eric Railroad, est trouble was there, and it seemed to affect me all over. I without visiting Cawege, as was expected. She gives a attribute my death to that. I was at one time ougaged in cheering and promising account of the anxious inquiries irade, in this way: I bought such articles as glass-old and deep interest in the cause of Reform wherever she wonk gists paper, iron, copper, brass, and things of that kind, and The many noble, warm hearted friends, who welcomed and sided her in her struggles to elevate and ennoble the sufferdixtoon years, I think, before I died; but during the last few ing ones of earth, have, she requests us to say, her most years of my life. I supported myself by doing little jobs, max- heartfolt gratitude and sympathy for the temporal and spirit-

The Buffalo Republic says that some one blamed Dr. Marsh for changing his mind. "Well," said he, "that is the ributed to my living an irreligious life, but it seems like it. difference between a man and a jackass—the jackass can't thought but little of the spirit part; the most I thought of change his mind, and a man can-it's a human privilege." was taking care of the body, and not of helping others as And we take the privilege to add that change of mind is Written for the Banner of Light. FAMILIAR WORDS, BF LITA II. BARRET.

Familiar words! they wake the spell Of memories that had carolass grown, Just as, sumotime, the evening beil licenils the lays of friends new gene, And when you speke that simple name. Although but simple, yet its power Could take me back to suffering's flame, And show my sad, my trial hour,

Familiar words I what dreams appear Of early youth and childhood's home, When with the loved we lingured near, Nor thought we o'er from them should roam, Now aundered, over earth we tread, Or seek another home to find, Forgotting not the years that fled, Or the dear "friends we left behind."

Familiar words! Oh, joys and pains Ye rouse within my spirit feall, If ye awake Love's awest refrain, Or sigh Despair's beclouded wall, The past yet claims us as its own-We cannot from its presence flee; Then, thrilling forth the harp's sweet tone. Wake strains for pleasant memory. Providence, Nov., 1850.

AN ADDRESS,

Delivered by A. E. Laing, at the floventy-Fifth Ses-

sion of the New York Conference.
It has been somewhat Cangerously and extensively circuted, that the phenomena new known or expressed as spiritual, had their foundation in, and grew out of, the sciences underatood as Psychology or Biology. I deem it proper and just, not only to myself, but to all whom it may concern-and it certainly concerns many-to submit the following.

To admit the theory that all we receive, purporting to be nicitual, has its origin in the montal or physical of pretended media, or persons present, can he shown as prolific of much more dangerous and permicious effects to us, as individuals, and in the province of another superior will-power and capacity, than to plainly and freely attribute it to spirits.

Ist. I nesume that spirits cannot, nor do not, control mortale farmer does like sell, thereby rendering them obedient and passivo: and, as my experience has shown, this preparatory work is not done without the exercise of the better judgment of the mission! Individual, some whys and wherefores being the right of such individual to understand; olse he has not individuality which is not possible; for man without is not man, nor yet a thinking being. When that is done, then I must admit they an and do operate upon the spiritual plane of man.

2d. This known, it is highly necessary that media should reserve the utmost caution in regard to the character and nality of it, for good or ovil, that desires to make use of his r her organization,

8d. It is man's duty in the normal state, not only to him elf, but to his Oregior, to question his surmises, and exercise that power with which all are endowed, according as their construction needs; for the atmosphere which delights the iberting would deal destruction to the pure in heart, who would shrink from him as the bird from the upas; whereas to the good and pure he would be as naturally drawn.

4th. Persons in the form, of all grades, have apportunitie nd do seek to take advantage of circumstances to benefit hemselves at the expense of others; and so strong are the nagnetic forces in some persons, acting upon the mind of thers, that a psychological influence is conveyed, as may be requently observed by the conduct of the more passive, to their own detriment, pecuniarily or otherwise. This condition in persons is so changeable, that it is not once in fifty or hundred times that the will performs its desires on others. You will therefore readily observe that proper conditions

the design of the will. In proof of this theory, how have some of you expressed seen so fooled, as you term it, or led away by another, into such a wild-goose chase, to less his money. Some of you have even been surprised yourselves, that you could have been induced to do thus and so, after the deed is done.

are necessary in both persons, at the time of trial, to effec

I have attempted to point out the influences we have upon sch other, thu one being psychologically setive, and the other passive. In such cases the phenomena are not to be lirectly referred to spirits out of the form; and yet spirits ut of the form do act a part, even, in cases thus described but in such a manner only as not to interfere with our selfood. For instance, a spirit in the spirit-world, having an atachment for a friend or associate still on earth, may be watchful and careful of the interest of his old acquaintance, nd will exert a powerful influence to affect his mind, if he nother upon him, and will cometimes—as in cases some of you have observed—suddenly cause him to stop short in an them to swerve one fota from their determined purpose, ndertaking, or even to back out of a bargain partly made, or will cause him to besitate if about to depart on a journey, and danger is seen ahead, (which the spirits have a much better lunity of sociar than we do b at the right time, or cause him to avail himself of a good offer, rinduence him in a hundred ways unknown to him. In uch cases, the action of the spirits upon mortals is in accordnce with the tone and character of both.

If you contend that the reading of another's mind by what re termed mediums is not done by entritual aid, but done alone by the medium, in his own proper personality, then you give a power to such to thwart you, to annoy you, and even take advantage of you pecuniarily, to their own agoran dizement; and of such a power I think you will hardly find an illustration.

Spirits out of the physical form, as we term them, are a various as those in the form or upon earth, and the influences xerted are as various. Those who, whilst upon carth, live sansual life-whose time and minds were mostly occupied n sports or solfish pastimos-you find whou demonstrating r presenting themselves here through mediums, frequently exhibit but little improvement above those thoughts that on upled their minds here; and so for as their magnetic influ nco can be brought to bear upon their felends here, it is nanifeatly in that direction. Hence I have seen men made o go on all fours, in imitation of an animal, and heard then

bark like a dog. ndividuality in this case reminds me of the poor miller ho, having imblied spirits in the liquid too freely, declared That if his dog did not bark, it is not I."

I have also seen ladies selze hold of gentlemen and make floor to dance, when in his normal condition he knew the lady did not dance, or he either. This, mind you, is from volun rily yielding to the influence. I have also seen numerous other manifestations of speak

ng, singing, etc., in the presence of thirty or forty persons nd, when the actors were told what they had been doing, hey expressed as much surprise as any one present.

I have also seen persons addressed, who were not known the person addressing them, with all the leving tendernes of a mother addressing a child, whose whole soul seemed increated in sympathy for him-the person addressed assuring is it was his departed mother, who was constantly seeing ind guarding bim.

Oh, wad some power the giftle gle us To see ourselves as spirits see us

The brain, being the seat of the will-power and reason, he depository of magnetic forces; and as a spirit is materia with magnetic force, it makes use of that force to operat upon that part of the brain that corresponds with its own nhere of action.

Honce, if the spirit is not much advanced, and its pursuit re yet on carth's physical plane, then the organs of the lowe boulties (the base or back brain) are operated upon, because hat portion of the brain governs the physical. And if the rontal brain containing the higher organs is capable, is in a lighly developed state, it is fair then to presume that said front brain is in such close proximity to memory, language ideality and color that the plate or blank canvas on which spir its of higher development deguerrootype their impressionswhilst those currounded yet by a burdening shadow of matte and material, or existing in the physical, are not sufficiently only govern the base or back brain. When spirits do have access to the front brain, and as the mind is given to reficelon, it partakes more and more of this influence,

ne of our greatest public speakers, without the benefit conferred by education, have had power given unto them in ven shown degrees of insanity.

The danger arises here in not understanding and allowing designer, tracing the picture, while all other higher influences trolled to point out letters from the alphabet. It is with

elielt besuttif and make the whole figure reasonable; hence lorcable, charming the physical, and condoring all perfect in God and nature's just balance; and leaving no possible cause of fear why all is not under control, harmonising and selen-

Interesting Letter from the South,

Mesens, Entrons-My lotter of the loth ult., from Mobile, nformed you of the prohibitory action of the Legislature of Alabama against the presentation of spiritual manifestations within the borders of that State, and the ridicule the unwise passage of a bill se unconstitutional received from all quartors among the wise, intelligent and reflective portion of the community." I have since learned that the governor has approved the bill, the terms of which inflict a ponalty of \$500 per day upon any one giving spiritual manifestations

You will perceive by the article I have out and enclosed from the Mobile Daily Tribune, something of the state of feeling that pervades the more liberal-minded, thinking classes of Alabamians. Hundreds have given vent to expressions indicative of abame and mortification, that so foul a spot should now be permitted to blur the fair escutcheon of their hithorto tolerant, if not liberal State—a blot which vill over mar her historic page, and be coupled with the disgracoful "blue laws" which in the dark past gave such unenviable notoricty to some of her sister New England

Dr. Redman and myself arrived in this city on the 17th of December, and, under the guidance of our ever-present though unseen friends, obtained a suit of pleasant parlors for our scances, in the French part of the city, on Rue Dauphine, 67. The first day or two is generally spent in calling upon friends, and preparing for the work before us, which is invariably an interesting though arduous one. No better school for the study of character can be found than our sanctum. All the diversity of shades, all grades of developmont-

"Mack spirits and white, Blue spirits and grey,"

here congregate to solve the great problem of the life to come, and the effect produced by the manifestations upon each mind is curious indeed to contemplate.

We found that indefatigable speetle of our faith, Miss Emma Hardinge, diligently laboring in her peculiar sphere of duty, sheeding the light of truth upon assembled multitudes, all eager to catch the jewels of wisdom that angels so profasely shower from her inspired lips. 'She delivered fourteen without first gradually preparing their minds, even as the discourses during her stay, to large and appreciative audiences, and left on the 2d last, for Mobile, pausing there but a fow hours, on her way to Macon, Georgia. God speed her

We found it rather difficult to get the good people of New Orleans fairly started for a few days, it being the holiday season, and every imaginable piace of amusement holding out its lures to entice the pleasure-seekers with which this city abounds. Our rooms now, however, are througed from morning till night with the eager multitude, each one auxious to obtain a place amid the groups that hourly surround out mystic table.

The manifestations are for the most part of such a marked character as to scatter the skepticism of the most faithless. One person will receive a fac simile autograph of a father or brother, another the last sentences uttered upon earth of a denarted loved one, another the counterpart of a memorable letter, and each one something of a startling and awakening

The Creek population take a deeper interest in the subject, and seem to be more susceptible to spiritual influx. than the American. Each night finds us at a private family circle in some portion of the city, surrounded by a group of these excitable French residents, while the expressions, "Mon Dieu! mon Dieu! il est extraordinaire!" are heard from every tongue amidst the nauses that occur between the revelations from the world of spirits. Scores that assemble to laugh at and trifle with the subject, find it a serious one for reflection e'er they separate; while many a strong man, assuming an air of bravade and indifference, finds his stern nature melted in the conscious presence of a dear mother, as the days of his boyhood's innecence pass retrospectively before him, and the long suppressed or pent-up emotions of his urprise that such a person, whom you knew, should have better nature flud relief at length in narcetrained and joyful cobs and tears.

We shall probably leave this city about the 20th inst, but whether we steer our course toward Texas, or wend our way up the Mississippi, is yet undecided. It is evident now that this South-western mission was long since planned and determined, as to its general features, by the denizens of the spirit-land; of this we have abundant and conclusive proof. Each important step we take is indicated by the lavisibles, and it appears to be their design that we shall visit alz or eight more places before we return, sejourning in each long enough to scatter a few grains of that good seed that thorns and brambles cannot hinder the growth of. Though the friends in each place importune us to stay longer, when the invisible ones point to the hour they desire us to leave, we find beerves that psychological influences are being exerted by it useless to demur, as the manifestations immediately cease, and no entreaty or prayer can induce a solitary rap, nor caus

> Daton Rouge, Natchez, Vicksburg, Memphis and Charleston, will probably be visited on our homeward route; and it is now doubtful whether we shall get through much before the let of Anril.

> A great and glorious work is evidently being done, the end which is but dimly foreshadowed. Cortain it is, that this mission is fraught with most momentous results to thousands, to whom the soul's immortality was but a mere phantom of the mind's creation, but now is demonstrated as a sublime and grand reality.

You will hear from us occasionally as we journey onward, W. M. LANING.

I am yours truly, New Orleans, January 6th, 1800.

We did not receive the letter alluded to above until too late to print.—Ene.

Letter from the West.

DEAR BANNER-I think it not unlikely that many in the East, who read your columns, will be glad to see a line from me, from time to time, reperting the condition of Spiritualism in the West. I will, then, commence my "notes by the way," with the village of

Farribault in Minnesota.-This village is delightfully altuated on the Birait River, about seventy miles south from St. Paul, accessible by a ctage from thence every other day, through a beautifully diversified country of hill and dala, woodland and prairie, interspersed with beautifully picturesque lakes and streams. It lies on a very handsome level plain, overlooked by gentic bluffs. Here I was received with great kindness by G. B. Dutton, Esquiro Grown, and iom waltz, and a gonlleman to fairly pull a lady out on the other friends; and, in a hall belonging to the last named gontleman, in presence of a large and attentive audionce, I raised the standard of Spiritualism, and endeavored to unfold to them its great and important truths.

While here, I met in circle at Bro. Dutton's, with several friends, and amongst them Rev. Mr. Henderson, formerly of the Methodist Church, whose wife is a writing medium; and a lady by the name of Traverse, a speaking medium. This lady was made to speak in the Indian dialect, and conversed with a gentleman present who had been much among the Indians. He pronounced it, if I remember righty, to be the Siouz language. After spending four days here, I left, kindly remunerated, according to the ability of the friends-promising to visit them again.

Minneapolis.—Hero I was hospitably received and enter-

tained by John Brown, Esq., and lectured in a large hall to a small audience on three successive evenings. This was owing to the imposition of an admission fee, contrary to my advice. Here I met with a lady, whose name I forget, who is used as a medium for executing a variety of very slugular drawings, differing in character and style from any I have contoleowhere.

This village is on the Mississippi River, opposite the St. Anthony Falls, beautifully situated on an elegant plain, and connected with St. Anthony by a suspension bridge. It may he reached by stage from St. Paul twice every day.

In St. Anthony I found several energetic friends of the Truth; foremost of all Dro. Norman Pract, who has since left for Missouri. Next Dr. Gould and Mr. Abbet. The last mentioned friend and his lady are both speaking mediums. I gave three lectures here in the basement of the Universalist Church, which was less spered than the upper part. otherialized or sublimated to gain access therete, and can and therefore accessible to a spiritual lecturer. The audionce was pretty good, though not large, but very attentive. I promised to visit this place again.

Burcheno Prairie.-This beautiful Prairie I found to be almost exclusively in the hands of Spiritualists. The original movers in this settlement were Brothers Chaffee and Thayer, his way, and some, no doubt, under spirit influence, have from Michigan. In the centre of this prairie lies the village of Osceo. There are two places of meeting, in both of which I spoke. I found here many media-healing, trance, speakthe intellectual and spiritual to blend as in one, as a simple ing, tipping, and writing; but more who are physically con-

pleasure that I fook tack looray shis to this place. The Mininess shown mo by D. Thayer, Emith, Bampson, Sherman, Andrews, Elisworth, Jonkins, and other friends, will long be

remembered by mo. St. Hud.-liere I found our good Brother Dr. It. Post, (who possesses remarkable healing power, and is using it honest-hearted Epiritualists will feel themselves alike govery extensively,) friend (inligher, Morton; and others, sponsible for the sprend of these great and glorious princi-There are many Spiritualisis here, and many more who are ples of harmony, love and good-will to man. to be reality, but dony the name. The query, "What will I would like to make some inquiries about Mrs. Mettler, the people say " makes cowards of them all. I have paved although you may say that I might be informed, if I would the way here, I think, for lectures on my next visit, through read and understand. I have read a deal of her wonderful the friendship and kindness of a notic, free mind, who is not performances and cures; but I think I have never read of a Spiritualist. There are several cases of mediumship in one case where discussed eyes were cured, and do not know this city-drawing, prescribing, and healing, which, in the that the has ever had a case; but, were it not for the exfuture, I hope may be available for good.

Lake Gity.—Here I found a small band of sincere, honest

minds-fearless of what the world may say-boldly standing ness of the nerve of vision, or the optic nerve; my eight is up for the right. I also found some timid souls, fearful of nearly lost in one eye, and floating dark spots are constantly sequences. The most prominent here are, Dr. Woodworth, who, with Mr. Abnor Develle, are our mainstay. Capt. Horton also is a staunch Spiritualist. I have visited liable to an instantaneous attack of total blindness at any this beautiful vilinge twice, and fectured six times, to good moment. Now this is herrible for me to think of, and the and highly appreciative audiences. On my first visit, I reflection has caused me to unburden my mind, and make lectured, first evening, in the Congregational Church. The same inquiries in order, if possible, to find some one that minister was present, and behaved to me in a most insulting and disreputable manner-by which he did me no harm, but towered himself immensely in public estimation. On my fol- I and that Mrs. Metiter's charges for examinations, at a dislowing visit I learned that; his church your having expired, a meeting was held for renting the pews by auction, which more with it, if I could be cured. resulted, if I remember correctly, in the renting of but one solliary pow! On the following evening, through the kindness of the Mothedist clorgyman, I occupied their place of old and young, I over read. mosting. The audiences were good, increasing in numbers and interest each evening. A good work has been begun here, and I hope Spiritual locturers will not pass by Lake gratuitously prescribe for the above lady in her present Olty-which lies on Lake Popln-without tarrying for a day or two.

Philadelphia Settlement,-Hero resides Dr. J. W. Comfort formerly of Philadelphia, Mrs. Benson, and other friends. No mostings have at present been hold here; but I have the invitation, and shall respond to it during the coming season. Nine miles from honce is the beautiful locality appropriately called "Breet House," where may be found our good friends Bros. Squires and Mayhow. Here, last September, I hold a grove meeting, which was attended by the lubabitants gen. erally—some of whom journeyed sixteen miles to be present The Spiritual standard was unforted to the minds of many if I do not think Spiritualism is gold down. I answer ves. who had not before heard; and a general expression of sette faction showed that good had been effected. No church establishments within twenty-two miles. I would carnestly tion of the manner in which it is going down, on New Year's desire to direct the attention of Spiritualists to this location day I spoke in Dover, N. H., to an audience of ever twelve one of the most levely countries I have seen -exceedingly healthy, fever and ague being unknown. Good epportuni- the statement that all rapping mediums were regues and ties may still be found for buying out the improvements of deceivers. Query: Did the gentlemen include John Wesley the first settlers, or for pre-empting; and it is becoming much sattled by Spiritualists. Spiritualists may address the foundation of Methodism, what becomes of the supertheir letters to Joshua Mayhew, Swoot Home, Wyoming Postoffice, Ohleago Co., Min., who will gladly afford them all the information they desire.

I have visited many other places of less importance, o which I will not now speak. One word, however, of Minnesota. It is, generally, a gently rolling country, interspersed with streams and beautiful lakes, abounding with fish and wild fowl. The soil is, for the most part, a rich sandy loamlying sometimes in prairies, and sometimes oak openings, easily to be brought under cultivation. The air is exceed ingly pure, the climate healthy in a remarkable degree, the winters delightful.

they are, with but few exceptions, of a high order. Mionepote, more than any other State in the Union, will, I think, become a Spiritual State.

In my next lotter I shall give you a general view of Wis-Yours for truth and humanity, JOHN MATRIM, M. D.

Pontlac, Mich, Dec. 20, 1860.

Letter from Providence, R. I.

EDITORS BANNER-Mrs. Felton, upon her first appearance here at this engagement, professed her lecture by relating a vision which was then shown to her, but which I can but imperfacily repeat. Above and around the audience was an extended circle of these advanced in years, and who had also progressed in knowledge of the laws of life, in the sciences and philosophy. Within this, another circle showed themselves, as those who were developed in the life of the affections, who had looked upon mankind as one vast family; and the tendrile of whose natures, groping and fluttering forth amid the breezes of atrife and discord, had yet caught and embraced many a poor soul, drawing them up to share their beaven of happiness with them. Within this was another found, of those who had passed away with the dew of childbood's breath upon their brow, who were sporting and gamboling in the fell tide of childish abandon. "The first bring to you Wisdom and Knowledge, that shall enrich your souls with the gems of thought; and in union with them came the second circle of Love and Affection, that fold loving arms around you, and whieper their tales of the old home-life in your cars; and the little once bring childish purity, affection and love, and look to you for a return to ald them in their cave her as a subject. "Does man help or rotard the progress of his follow-man ? and, if either, how, or why?" which was well considered, by reviewing the hard fought fields of which Truth has done battle with groy-headed Wrong.

Mrs. Welton gave many of the best, of tests while here; Indeed, it has never been my lot to meet with one whom I consider so perfect a subject for test-mediumalip; and combining, as the does, so many qualities of an excellent speaker, it is truly wonderful. Her solourn with us was very pleasant, as well as instructive, and her next, advent will be halled with dollght

We were glad to greet, as next upon our list, the Hon. War ron Chase of Michigan, who was with us last winter, and by whom Spiritualism was ably treated of in its Scientific, Philosophic, and Religious phases. Mr. Chase is a bold and vigor our speaker, there being a certain native elequence about him which enchains attention, and leads men to listen, again and again, to him, charmed even by the abruptness with which he places before his audience his acute observations upon men and manuors-so much more fascinating is truth than fiction. We were loth to part with him, as we will not most him again in a year and a half at least, as he will devote his next season of Winter to traveling in the great West. 1 was pleased to read his communication from Providence, and to his farewell to Massachusetts and Now England, would Says circles are being hold all over the country. say, "come back soon to us, friend Chase; cat again our yel low corn cakes, and good brown bread; repose beneath ou roof-trees, and flud your home in our hearts."

For the past four weeks, we have been favored with the leadership of Mrs. Middlebrook, who has not before been with us since she was Mrs. Henderson, whom she strongle resembles yet. Mrs. M. has not forgotten to follow Progress slon's laws, and improves each time the comes to us, and our people have been parted from her now, feeling that the ties which have bound us together are rendered stronger

She is followed (January 15th) by Miss Lizzle Doten. of of all the subsequent settlements resulting from the advent our stiff-necked and uncompromising fathers upon those shores, yet she must furnish her share in the army equippine for the war; and as she once aided in the persecution of a Roger Williams, until he sought a home in an untraversed and unclaimed section of country, so she now sends her

Since Grimes concluded his lectures, he has returned, thinking to revive the old interest, but as wounds when first as follows: made are numb and pain not until reaction takes place, so the maction had come in his absence, and overy one was blewing their fingers which he had burnt, and sewing up the holes in their pockets where the cash had leaked out; and the consequence was, that his andience numbered five per- well in an envelop and seal it well, so that there was no sons, and in a perfect rage he gave them back their monny and left in disgust, no doubt saying to himself, as a gentle. All she would write she should keep to herself. I would then man heard him at the Spiritualist Hall while here, "D—n try to get an answer to that letter through Mr. M., when he the churches!" Pity they proved such broken sticks to lean would come here. My family live in the country, and I go upon; but after Grimes had bled them to the tune of \$14, home onco a week. When, then, I came home the next time, clear of expenses, it is not much wonder that they tired of my wife handed me a letter for that purpose; and I put my waiting for that "future time when the entire mystery of seal on it, so that I considered it impossible for any mortal to Spiritualism was to be cleared up," and began to think that find out what it contained, myself included. I addressed the they had families to support, instead of "paying so dear for letter, "To those whom it may concern," and took it with the 'Grimes whistie!" It is said that one church procured me to Pittsburg. After I had kept it for some weeks, I un-\$5 worth of stokets to distribute to its members. They pay derstood that Mr. M. was in New Brighton, Pa., and would high, now, to learn the laws of that Psychology which they might have obtained at a far more reasonable rate at the time that they scouled and prayed against it in their churches,

LITA H. BARREY.

Thing, Providence, January, 1860,

so got humbugged at that.

CORRESPONDENCE.

Met. L. J. Ray, Pontaino, Mg .- I feel it a pleasure and on adispensable duty to do all in my power for the advancement of our noble and heavenly cause, and I think all

I would like to make some inquiries about Mrs. Mettler, ponse, I would like to give her a case where medical skill cannot reach. I am afflicted with amoresis, which is a weakfitting before my eyes at all times, which has been excited by sudden jars, or a fall. The dectors tell me that I am can reach my case. Now, if it would not be asking too much of you, I would like to be informed what course to persue. tanca are ten dellars. I would willingly pay that and ten

I must say that the Bannen or Liour, all things considered, is the best and most profitable family paper, both for

[We publish the above, hoping that Mrs. Mettler, or any other generous hearted medium who has the power, will

Notes form the Lecturing Pielp.-It has been so long eince your readers have heard from me, I wish to say a word to inform them that I am still in the field, with my armor and shield, and daily becoming stronger and more confirmed in the glorious principles of our heavenly philosophy. My lecturing for the past few months has been in the State of Maine, and New Hampshire, consequently, my notes have been through the "Guardian." The cause is rapidly progressing in the places I have visited. I am often asked This is very apparent; its philosophy is going down deep into the souls and consciences of the people. As an illustrahundred people. A Methodist clergyman of that city made among the regues, he being a rapping medium? If he denies structure?

I give these notes that my friends may know my doings and whereabouts. DR. LTON.

Mr. Deeson and the Indians,-The cause of Spiritualism and of the Indians, as Mr. Beeson presents them, are almost one and the same, for the noble spirits of that race are the most active to help ours with their magnetic forces. And certainly we as a people cannot progress, murally or spiritually, until a feeling of kindness and brotherhood is generally awakened, at least high enough to give them human sympathy and the protection of law. Could Mr. Beeson's offerts be T have met with many media throughout the State, and backed by the press of the country as they deserve, it would not be long before a new feeling would come over our people apon this important subject.

The editor of the Worcester Palladium, and the clorey. speak well of his efforts; and we fool sure it will gratify Spiritualists to know that something is being done for the remnants of a race who need our sympathy and protection. Worcester, Mass., Jan. 9, 1800. THOS. GRIPPIN.

Mas. A. L. Carson, Plymouth, N. H.—Afflictions are truly blessings in disguise," when they are the means of unfolding and developing truths that otherwise might slumber long in darkness. Personally, we have suffered much-montally. physically-yet, through the happy agency of Spiritualism. no have been rescued from what would have beilled all hu man skill; and though yet feeble in physical might ever strong in the hearty cry of thanksgiving and praise, that through "flory trials" we have been led to the investigation and practice of theories as beautiful and wise as true, and can over behold through the cloudlet the "emiling face" long veiled by the gross error of superstitious bigotry. And now, if our humble efforts are ought to the praise or promulgation of truth so divine, then are we mere than happy doubly blest, trusting the "widows mite" will not be un acceptable to the columns of the spiritual press,

D. G. ESTELL, BREVIDERE, ILL.-My object in writing, Messis. Editors, is, to draw the attention of the readers of your paper-especially in this portion of God's vincyard-to the necessity of doing comething for the rollef of the suffering poor more than giving them mere words of kindness This can be done by small contributions, according to the and love, and look to you for a return to slid them in their spirit-life." From out the Wisdom circle stepped forth an eld man, who, placing his hand upon the speaker's head, all the hand upon the speaker's head, the year, I trust, will have its effect upon those who have plenty of this world's goods.

> Ray, A. H. House, Passumpero, Vr., in addition to a letter re published from him semetime since, wishes us to state the following:-

"I am a Spiritualist only in this: I believe the departed know what is going on here, and visit us for our good. But while I do not believe that all is humbug that goes under the name of Spiritualism, I am for from boling, at this writing, a modern Spiritualist."

X. WALTER, DAVENPORT, IOWA, writes that Miss A. W. Sprague has lectured in that place recently, leaving a most avorable impression upon the minds of the people.

E. G. F., CLEVELAND, OHIO, Writes that the Bannen, as an organ of free speech for both spirits and mortals, has not its superior. Your article on "Good and Evil" is on file for pub-

ELIJAR WOODWORTH writes that he has, in his travels in Michigan, found many noble souls deeply interested in Spiritualism. In one Orthodox family he found six mediums developed. He speaks highly of Miss Harton as a speaker.

J. V. Mansfield in Pittsburg.

MESSES. EDITORS-Will you permit me to relate an interesting case of spirit-identity, showing the power of Mr. Mansfield as a tost-medium? I will remark that we have had Mr. M. here for nearly three weeks, and that he left un, yestorday, for the further west. The latter part of bis stay here he was not very well. May he be restored to his original health! Perhaps it was our smoky atmosphere that affected him so much. White here, numbers went to see bim; and many received through him convincing proofs of entrit identity-leaving them in the happy assurance that Parlianic associations. Although Plymouth was the leaven their friends live, and do come back. These tests being mostly of a private character, I do not feel at liberty to lay my of them before the public. I will, however, give one o the many extraordinary cases which have come under my immediate observation, to show the powers of Mr. M. as a test-medium. Yet I must refrain from giving the true names, and substitute fictitious ones; as names are necespeacoful messenger to be received in the arms of his de- sary to explain the case—and names, too, some of which are ot common, because foreign. I must remark that Mr. M. was an entire stranger to my family connection. The case is

Rome time in October last, when I had understood that Mr. Manafield would be here presently, I asked my wifewho was a skeptle in spirit-communion-to write a letter to some deceased person, whoever she might choose, close is up chance of getting at its contents without opening the letter not come here, but go on to St. Louis. Now, fearing that the opportunity had passed to have that letter answered in my presence, I wrote to Mr. M., and enclosed the letter in question, asking for a roply, if possible, as I expressly said, to the buclosed letter, which had been handed to me at the time when he was at first expected here-leaving, him by this, entirely in

the dark concerning the letter writer, as there was but my handwriting of the address, as above diated, and my test, discernable for anybody; nor could it be imagined where the letter had been written, as feent it from Pittsburg.

This took piece on Friday, and on Monday following I received the letter in question back, in the came condition as I had eent it, the real unbroken, the pasted part undisturbed, and the following answer, word for word, here given, except the substituted names:-

My DEAR WIFE, Elina-Yours of Oct. 8d in before the mo-My park wire, Elixa.—Yours of Oct, 3d is before the modium and me. Oh, have you, my dear wife, come for your dear husband. Victor Felletter, who has been buried from your physical sight? Oh, Eliza, when I look back to that time when we were so liappy, my soul is impatient to have you with me again—not that I would take you from your new dear one. But, dear Eliza, we shall meet again. Yes, toll Louis to be fatthful. The time is not far away whom we all shall meet again. And those darlings of yours, and raine, in spirit-land, could you see them, you would desire to be with them. Well—but be patient, and wait till the good Master calls for you.

Whi. 8—— is here; I see him now and then. His sphere is not with mine.
Oh, Eliza, I have naught to say or fault to find with you. Oh, Eliza, I have naught to easy or fault to find with you. You do your best to do right; what more could you do? Ages and dates we have not; could not tell you how long Wm. 8.—— has been here, and even myself; but mind that not—we are with you. Dear Catharine is about you, and will speak to you and her dear once, by and by.

Try and do, my dear one, right at all times; by and by you will be with us. Love to your dear one; and believe me your once dear mertal but now spirit bushand,

To Eliza Blanc, Morganicom, Rt. Victor Falleries.

Now I ask, who could have answered that letter, not know ing by whom it was written-not knowing the family con nections, etc —I myself unacquainted with its contonts, even up to the time that I handed it, unbroken, to my wife: In this answer we have the name of my wife, Eliza, addressed by hor first husband, Victor Poliotier, an exact fac simils of his hand-writing (the whole answer being of a different hand writing-perhaps that of the medium.) Victor is speaking of the darlings (two) which she has in the spirit-land-of the no of which he is the father. He is speaking of Wm. Small, a brother-in-law of my wife's, who came to his death in Indiana about three years ago. He is mentioning Catharine, my first wife, who died about six years ago, as being about, and ready to speak to her (Eliza) and her own (Catharine's) children. Binally, the fac-simile again, and the true address

One thing I could not harmonize, and that was the date. of October that I heard of Mr. M.'s intention to visit Pittsburg. When I read the answer to my wife, I asked her if
interior colors. Office hours, S A. M. to S P. M. Examinathe could recollect when she wrote that letter. She said
that it was November 3d; but when she opened the letter,
she found that she had made the mistake, and written Octoahe found that she had made the mistake, and written Octoof October that I heard of Mr. M.'s intention to visit Pittehe found that she had made the mistake, and written Octobor 8d. Her letter was so completely answered, that in her mind there was no doubt left in regard to the origin below lerived from the source from which it purports to be.

It is needless to say a word more for a candid and reflect Yours truly, LOUIS BLANG. Pitteburg, Ph., Dec. 30, 1650.

A Lotter from Cora Wilburn,

A "happy new year" to all the readers of the BANKER and to all the world beside. May the mesenges of peace love and consolution, that so righly freighted come from soul-land, bless the many carnest sockers of religious freedom and purest truth, wherever they abide. Here, beneath the wintry skies of Now England, my beart utters its prayer for the good of all; that the eventful year just opening upon us may still further unclose the portals of the hitherte mysterious realms of the hereafter, hitherto approached in shrinking fear and superstitious awe. Love-filled and wislom-seeking, we now approach the glorious veil that sercens the beauties of the life eternal, and voices of encouragement and duty say sweetly musical: "Go on, ever anward, over

The hitherte somewhat spiritually-neglected town of North ampton is being favored with the elequence and heart-truths f Solrtinalism. Leo Miller, with his anilable wife, have been here: the former gave two impressive and attring lee tures; the lady beholds the radiant forms of spirit friends. and the scenes of the past, thereby giving much consolution and evidence of immertal existence to the skeptic and the bereaved. She described to me a tropical island, and accurately pourtrayed my spirit father. She often gives tests o the identity of enirits.

On Monday, the 2d January, I took a pleasant sleigh-ride o Westfield, sixteen miles from here. The weather was intensely cold, some twenty degrees below zero; the sky was "beautifully blue," and the sunshine cheering. To me, the sight of so much snow was a novelty and I greatly admired the billy scenery and the farm-house stillness of New England. A cheering and peculiar feature of the wintry landscape are the groves and forests of bardy pines, green strong and deflunt, braving the wintry storms, and proudly lecked with sentiered snow-blossoms. We remained (self and friends) at a friend's farm-house for the night. The next morning drove to town, and heard that Bro. Miller was to ecture that night. Bo I concluded to remain; and seeking their stanting-idee, spent the day very agreeably and profit ably with Mr. Miller, his wife, and the good lady who enter ained them. Went to the lecture in the evening, and neguetomed as I am to hear our best calcitual lecturorsaverse as I am to aught like flattery of puffing-I am urged by truth to say that Bro. Miller's discourse that evening on The Immortality of Man," could not be excelled for argunont, cloquence and ferver.

I hope that the time is nigh when true worth, private as well as public merit, will demand the attention of Sairitual. ets, and that hearts humbly and willingly dispensing the raths of the higher life, names not yet enrolled upon the emblazoned scroll of public acclamation, will, by truth's power, win and rotain the place that should be theirs—that of fitting teachers and expounders of the laws and beautice of eternal life.

The next day I took the cars and returned to Northampon, boping seen to have the benefit of listening to Bro. Miller. He lectured two evenings more in Westfield, and, as heard, his nudlence increased in numbers. The towns and ilinges of Massachusetts need a thorough awakening, for mind there is active, and Shiritualism must find its way to their homes and seeking hearts.

We expect Miss Laura De Force, and hope that any speaker or test-medium, coming this way, will give us a call. Here, as elsowhere, the cry is still for "light, more light i"

favored us with an April-like mildness. Again the sun is veiled, and the skies look sullen. Fresh anow has fallen during the pight and morning, and the stillness scores to bode a coming storm. How beautiful, healthful and cheerful a winter in the country may be, I never knew till now. CORA WILBERT .. Yours for Truth.

Northampton, Jan. 14, 1860.

A Good Suggostion. MESSRS. EDITORS-I sm a stranger to you all; but not so to

the beautiful truths of Spiritualism, so ablyadvecated in your columns; as my heart has rejoiced in the reception of Spiritual truthe for several years past, and it is from a desire that all may come to the knowledge of these truths, that I new address you at this time. I am writing from the country; and, during my sejourn here, I have been astonished at the want of knowledge manifested as to what true Spiritualism le by those with whom I have become acquainted. There are no papers devoted to Spiritual truths taken in this place, to my knowledge, and I am indebted to the kindness of a friend for a copy of the Danner, that finds its way weekly to my table, and it is heartly welcomed, I can assure you while here, where all are so cold and dead to Splitteni truths and read and re-read with pleasure by myself and a few other kindred minds, who rejoice in the truth as the understand it And here I would state the object of my writing. It is to nggest to the numerous subscribers to this and other papers devoted to the same cause, a way wherein much good might he done throughout the country." Let every one new, at the heginning of the new year, when renewing their own aubscriptions, think of some friends in the country, or nearer, who are not interested enough to subscribe for themselves, or perhaps are not able to do so. Let them, I repeat, make out

could do nothing by haires. "Do a good deed well," is my motto. I know of some who need not to be reminded of this way of doing good, and others who need only the way pointed out to go and do likewise.

a list of all such, "or only one," and send their names and

address to you, Messre. Editors, and you to forward the same. (provided the subscription is paid in advance.) I trust they

I trust that you, Mesars, Editors, will make this suggestion through your columns to your readers, and thus do your duty if they fall in theirs."

Yours for the Truth. E. EMERSON. Bridgewater, Mass.

No man who were armer ever felt the sentiment of pity for he steeled his breast.

MOVEMENTS OF LECTUREUS.

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

Blas. Amanda II. Heares will lecture in Sheldonvillo, Jan. 26, 26, 26.—Providence, 4 Sandays of Fob. Norwich, 4 fluidays of Slarch.—Putnam, March 0, 7, 0. Colchester, March 18th.—Rodus, Blatch 14, 10, Williamtic, 2 Sundays of April.—Boston, 8 Sundays of April, Philad's, 4 Sundays of May.—Taurion, four Sundays of Juno. Address, the above places, or Station A, Now York City. Wanney Great Included Laurang 18th in Names Great Includes

Wanner Chass lectures January 20th, in Newark, N. J., four Sundays of Seb. in Philadelphia. Address for January at our office, 143 Fulton street, New York. Miss Enna Handings will lecture at Cincinnati in Feb.

Philadelphite in March; Providence, Portland, Oswego, &c., during the apring. At the end of February file returns to New York to form engagements. Apply to 8 Fourth Avenue, Mas. Fannin Bunnang Patron will lecture in Putnam.

Conn., four Sundays, commencing Fob 12th. Address, until Feb. 10th, Northampton, Mass. Mas. A. P. Thourson will answer calls to lecture in the surrounding towns, addressed to her at Lowell, Mass., till further notice.

John Marnew, M. D., from the middle of January to March let, will labor in Indiana, and from thence, to April 30th, in Illinois, and the eastern part of lowa. Letters from the three last named States may be directed to the care of S. Bretherton. Ponting Mich. Brotherton, Ponting, Mich.

Dn. P. R. Ramourn's address, till further notice, will be conton, ears of Banner of Light. Enclose stamp for return etter.

Mas. Charlotts M. Tuttle's address will be at West Win-

Miss Elizabeth Low, trancespeakor, of Loon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus-Co., N. Y.,) overy fourth Sabbath, She will answer calls to lecture in Chaulauque and Cattaraugus Coun-

LINDLEY M. ANDREWS, superior lecturer, will visit the South and West this winter. Address him, either at Yellow Bprings, Ohio, or at Mendota, Iti. MRS. MARY MACOMPRE. Carpenter street. Grant Mill. care

of Z. R. Macomber, Providence, R. I. She will speak at Plymouth, April 22d and 20th. Mrs. Macomber contemplates mouth, April 22d and 24th. Mrs. macomper contemprates visiting California in the Spring.

Geonge M. Jackson will speak at Utica, N. Y., Bunday, Jan. 29th. Friends in Central New York wishing his services will address him at the above time and place, care P.

Curtis, box 20. DR. L. K. COONLEY, one of the most successful clairvoyant One thing I could not harmonize, and that was the date. Physicians in the country, (assisted by Mrs. S. A. Coonley,)
He said, "Yours of Oct. 3d is before the medium and ma." having determined to make his residence in New Orleans
New this could not be correct; for it was in the interpart for the winter, has taken rooms at 105 Triton Walk street, and will oure many diseases without medicine. The Doctor is

LEO MILLER will answer calls to locture in any part of New Englund, on "The Racts and Philosophy of Spiritual-iam." Address, Hartford, Conu.

J. H. Randala intends to travel through the central and western part of Now York, during the months of January and February, 1800, and will answer calls to lecture, to the friends of truth, during those months, through that section. Address Northfield, Mass.

Mus. H. M. Millen is to lecture at Girard, Pa., Jan. 24th

Mas. E. D. Simons, trance speaker, will answer calls to octure, after the month of January, through Conn. and doss. Until that time she is engaged West. Address her at Irlatol, Conn.

Mas. R. H. Duar will give lectures on every thing pertain ing to Spiritual and Practical life, Religion and Metaphysics, under the influence of spirita. Address the above at No. 2 Columbia street, Boston, Mass. 8m Dec. 3. Miss A. W. Spingor will speak at Terre Haute, Jud., the fourth and fifth Sundays of January: and at Chicage through February.

H. P. FAIRFIELD Will speak in Willimantic, Conn., the last Sunday in January; four Sundays in Feb. at Bridgeport,

N. FRANK WRITE will lecture in Taunton, Mass., Jan. 20th. Mns. Frances Bond, care of Mrs. Thomas G. Leve, Box 2213, Buffalo, N. Y. A B. WHITING may be addressed at Brooklyn, Mich., till.

Mus. J. W. Connien will fecture in Chicopes, Mass., Jan. 20th; in Putnam. Ct., Feb. 5th; in Foxboro', 13th and 10th; in Marbichead, 26th; Portland, Me., the three first Sundays of April. Address Dox 815, Lowell, Mass.

Mus Ella E. Gideon, Barro, Musa. Dr. James Coopen, Boliofontaino, Chio. Charles W. Burgess, Inspirational Speakor. Box 82, West

Killingly, Conn. Ret. John Pierpont, West Modford, Mass. Miss Baran A. Macoun, No. 33 Winter street, East Cam-

eldge, Mass. Miss Lizzie Doten, Plymouth, Mass. H. L. Bowken, Natick, Mass., or 7 Davis street, Boston.

II. L. Bowker, Natick, Mass., or 7 Davis street, Boston, Bras. Danyonth, Deston, Mass. Elijah Woodworth, Leslic, Mich. C. T. Inten, Taumton, Mass., care of John Eddy, Esq. Mas. Retria B. Char, West Harwich, Mass. E. R. Young, box 85, Quincy, Mass. Lovell Berde, North Ridgeville, Ohio. Miss. 8. Maria Burss, Springfield, Mass. Proc. J. E. Guordhill, No. 203 Franklin street, near Race, bibliotechia.

hiladelphia Мав. J. D. Sигтн, Manchester, N. H. Dn. C. C. Yonx, Boston, Mass.

Boston Adbertisements.

MR. J. T. FARNSWORTH,
MEDICAL CLAIRVOYANT, PSYCHOMETRIST, AND
MEDIUM FOR THE ANSWERING OF SEALED LETTERS,
Office at Dr. Main's Institute, No. 7 Dayl's street, Boston,
Terms—For answering sended lotters, \$1, and two postage sumps, for an enert to give sateraction. If the first letter falls, the writer can have the privilege of sending two mere, by simply paying postage. For delineations of character, written out, \$2; oral statement, \$1—the name of the porson 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.

Im Jan. 7.

MRS. E. M. TIPPLE.

THYSIO-MEDICAL AND CLAIRVOYANT PHYSIOIAM
AND HEALING MEDIUM, has taken rooms at No. 143
Court strone, Boston, where she will give examinations and
prescriptions for all diseases, particularly those of females.
Unless a true diagnosis of the disease is given, no fee will be
required. Reliable references given, if required. Office
hours, 8 to 12 A. M., and 3 to 4 F. M. Terms.—Clairvoyant
Examinations and Prescriptions, \$1.00 cach,
Jan. 14.

WILLIAM HOLLAND,

CLAIRVOYANT AND ELECTROPATHO PHYSICIAN,
Careful and thorough examinations made in every case,
and the most efficient means adopted to remove discusse. References given, if desired. Examinations \$1.00, 121 lindson street, near Curve street, Boston. if Jan. 7. The intense cold weather was succeeded by a thaw that mrs. Mary A. Ricker.

TRANCE MEDIUM. Rorms 145 Hanover street, Boston.
Office hours from 9 a. u., to 6 r. m. Terms, for private studies, \$1 per hour. 2m Jan. 7. CHARLES H. CROWELL

TRANCE MEDIUM, No. 81-8 Enutio street, Boston, (office in Bannor of Light Building.) Medical examinations and prescriptions, \$1.00; general manifestations, \$1.00. Office hours, from \$ to 13 o'clock A. M.; and from \$ to 5 2. M. Pations visited at their residences, when required.

MRS. B. K. LITTLE ILES, B. K. LITTLE.

TAS POSTFONED GOING SOUTH THIS WINTER, owing to the earnest solicitations of her numerous friends and patrons. Mrs. L. will continue to occupy the same rooms—35 Beach street, Hours—from 0 to 12 a. u., 2 to 6, and 8 to 10 r. m. Terms, per hour, for one or two persons, \$1.00; chairvoyant examinations, \$1.00; examinations by hair, \$1.00.

MBS. A. W. DELAFOLIE.

TEST AND TRANCH MEDIUM, examines and prescribes for diseases. Also, Clairvoyant Examinations on business. Hours from 0 A. M. to 2 P. M. and from 4 till 0 P. M. No. 11 Lagrange Place, Boston, Mass. 3mº Dec. 10 MRS. GRACE L. BEAN,

WY RITING, TRANCE AND TEST MEDIUM, No. 80 Ellot street, Boston. Also, Clairvoyant Examinations for discases. tf Dec. 3. J. PORTER HODGDON, M.D.,

ECLECTIC PHYSICIAN,

658 WASHINGTON STREET, (in Pine Street Church,
Applied by Miss Gay, the colorated Psychometric Clair-

Psychometrical delineations of character, and Clairvoyant examinations of disease, daily, from 0 A. M. to 5 P. M. Terms, when present, \$1.00; by a lock of hair, when absent, \$3.0\text{\$1.00}; by a lock of hair, when absent, \$2.0\text{\$1.00}; by a lock of hair, when absent hair, w

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

ESP Special attention paid to the cure of Caucers of all secriptions, Deformity of Limbs, Deathess, &c.

Patients accommodated with board at this Institute,
Bept. 10.

ADA L. COAN, RAPPING AND WRITING TEST MEDIUM, is giving sli-tings daily, for the investigation of fluiritualism, at 13 frement flow, nearly opposite Hanever street. Room No. 4. Oct. 20.

W. H. NUTTER, HEALING MEDIUM. THE BIOK ARE HEALED BY THE LAYING ON OF hands at 105 Pleasant street, Boston, Terms moderate.

LOWIS CHOCKE, M. D., Parried Princelle, HAT-TIC P. (BEOLOGE, Callydyant Princelle, Ho, St atreat, Challedung, Mass., near City Square. diet preferring to consult opp of their own text will find Mas. Gaogon a superior Chairvoyant and sympathizing

Trems for Clairrogant examination \$1.00. To insure at-tention, those sending locks of hair will euclose \$1.00 and postage stamp.

P. H.—All Cintropant examinations warranted satisfactory,
Office hours, 10 to 13 A. M.; 2 to 5 y. M. Still Dec. 31.

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THE JOHN DROWN INVASION (AN AUTHENTIC DISTORY

-OF THE-HARPER'S FERRY TRAGEDY. WITH PULL DETAILS OF THE

Capture, Trial and Execution of the Invaders, and of all the incidents connected therowith, with a LITH-OGRAPH PORTRAIT of Captain John Brown, from a Photograph by Whipple.

Price 25 cents. Published by JAMES CAMPDELL, 62 and 64 Constitution Boston, and for sale by Periodical Dealers. Sent by mail, postage paid, on receipt of the above.

AGENTS WANTED. Good inducements offered. Jan. 7.

PURELY VEGETABLE BEMEDIES.

ANTI-SCHOFULA PANACEA, MOTHER'S CORDIAL,
HEALING EXTRACT, WINE BITTERS, COUGH STRUP, and
abort Compounds, which have been extensively and successfully prescribed by several of our most celebrated Mediums, may be obtained of the sele manufacturer, O. KING, 634 Washington street, Boston. cop6m Dec. 31.

MR. & MRS. J. R. METTLER Psycho-Magnetic Physicians. CLAIRVOYANT EXAMINATIONS, with all the diagnostic and therapoutle suggestions required by the patient,

And therapoutte suggestions required by the patterns carefully written out.

Mns. Marriest also gives Psychometrical delinentions of character by having a letter from the person whose qualities she is required to disclose.

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

aymptoms.
Tenus—For examinations, including prescriptions, \$5, if the patient be precent; and \$10 when absent. All subsequent examinations \$2. Delineations of character, \$2.

Terms strictly in advance. quent oxaminations 35.
Terms strictly in advance.
Address, Du. J. R. METTLER, Hariford, Conn.

Oct. 1. Sm

"Seek and ye shall find."

PERSONS 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 effort 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 eingle 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.

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Nov. 10.

New York Advertisements.

TROY LUNG AND HYGIEMIO INSTITUTE.

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COMBINING THE MOST ABLE OF THIS ECLECTIC FAC
ULTY AND MODERN SCHOOLS OF MEDICINE.

This superior model health Institution possesses, it is conscicationally believed, superior claims to public confidence to any
other in the United States.

In this important particular, viz:—It has been the carnest
of endeaver of the faculty to invostigate, and theroughly understand the numerous modern Muladles, which have become so very provalent and fatal, especially to the young,
known as nervous debility. The external manifestations of
this class of diseases are Islanation and Exhaustion; Marsamus or a wasting and consumption of the vital fluids and the
muscular and nerve (Issues; sallow countenance; pale libs;
dizzinose of the head; impaired memory; dimness of eyesight; loss of balance in the brain; norvous deafness; palpitation of the heart; great restlessness; despondency of
spirits; dreamy and restless sleep; factid or bad breath;
vitlated or morbid appoints; indigestion; liver complaint;
diseases of the kildneys; suppressed function of the skin;
sepland irritation; cold extremeties; musculer debility or lasstude; rhoumatic and nouralgic pains; hurried breathing;
cough; broughtits; soreness of the threat, catarrh and dyspeptic tubercular consumption.

Also, Ingiratury Dreeters, known by capitlesus appo-

cough; eronomis; soreness of the threat, catarth and dys-peptide tubercular consumption.

Also, Instractive Drefersta, known by capilclous appo-tio; some of weight and fullness at the pit of the stomach; irregular bowels; tongue white; severe lancinating pains darling between the shoulder-blades from the stomach; pulse

irregular bowels; tonguo white; evere lancinating pains during between the shoulder-blades from the stomech; pales quick and irritable; duil, heavy aching pain across the loins; excessive depression of spirits, deepondency so letense as extent to excite the most painful ideas; hence this class of disorders invariably indicate impaired mutrition, enervation in the organs of digestion and assimilated chyle gets into the blood. It should nover be forgetten, therefore, that some of the worst and most fatal diseases to which fich it help, commence with indigestion. Among others, it develops consumption in those predisposed to inderoular depositions to the lungs.

The Directors and Faculty of this institution purpose to care all of the foregoing diseases, by the judicious combination of antural and scientific remedies, selected with great discrimination and judgment that directly add nature in her recuperative energies to build up, three will and nature in her recuperative energies to build up, three will and estimated the first meridiant mercury, calomel, and all the old school remedies are most secreptionally discarded, both from convictions of judgment at this institution.

A Word of Solemn, Congeientious Advice to those

A Word of Solemn, Conscientious Advice to those Statistics now show the selemn truth, that over 100,000 die

Statistics now show the solemn truth, 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 promature decay.

There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. There cannot the young, of both sees, go down to an early grave from causes little suspected by parents or guardinary, and often little suspected by the victime themselves.

In view of the awful destruction of human life, caused by such debilitating diseases, such as Spermatorrhex, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilopey, nervous spasms and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this institution, con selectionly assure the invalid and the Community that their resources and facilities for successfully treating this class of maladies caunot be surpassed.

Patients, for the most park, can be treated at home: On application by lotter they will be furnished with printed interregateries, which will enable us to send them treatment by Mall or Express.

orrogatories, which will enable us to send them treatmens by Mail or Express.

**EP* All communications are regarded with sacred and conscientions fidelity.

The Institution gives the most unexceptionable reference to men of standing in all parts of the country, who have been researched to men.

to fit of standing in an parts of any country, where successfully cured.

APP A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sent in a scaled envelop, to all parts of the Uniton, on receipt of six cents for postage. It is a thrilling work, and should be read by every person, both male and founde.

APP Fail not to send and obtain this book.

APP The attending Physician will be found at the Institution of the country of the property of the property

consultation, from 9 A. M. to 9 P. M., of each day, Buntion for consultation, from v. H. to Fr. E., or secondary, to the forescome.

Address,
Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs,
Dec. 17.

19 56 Fifth-st., Troy, N. P.

ORIENTAL BATHS, A T NO. 8 FOURTH AVENUE, N. Y.—Elegant Suits of Roome, open daily, from 7 A. M. until 10 p. M. (Sundays axcepted.) Ladles' Department under the special charge of dus. France.

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

Mrs. E. J. French,

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Absent persons examined by the aid of a lock of hair.
Also all Mrs. French's Medicines carefully prepared and for sale at No. 8 Fourth Avenue, N. Y. T. GULBERTSON.
Oct. 22.

Oct. 23.

W RS: METTLER'S CELEURATED CLAIRYOYANT MED-IVI IUNES.—Restorative Byrup, quarta, \$200, plats \$1.00; Pulmouaria, \$1.00 per bottle; Neutralizing Mixture, 50 cts.; Dyscutory Carilal. 50 cts.; Elixir for Oholera, 50 cts.; Liol-ment, \$1.00; Healing Ohument, 23 cts. For salo by S. T. MUNSON, Agent, 143 Fulton etreet, New York. If Dec. 24.

MRS. P. A. FERGUSON TOWER, No. 65 East 31st street. New York. OLAIRVOYANT EXAMINATIONS

and all diseases treated by Magnetism, Electricity and Water. MISS JULIA E. LOUNSBURY.

CLAIRVOYANT.

No. 98 Christopher Street, New York.,
Between Hudsen and Bleccker streets. Back Room, No. 10.
Third Floor. In from 0 o'clock, a. M., to 9 o'clock, r. M.
Oct. 16.

THE PHRENOLOGICAL JOURNAL. NEW volume-31—commences this January, devoted to the Intellectual Moral and Physical Improvement of Mankind. Portraits of leading men, notorious criminals, etc.

l a year. Jan. 28. 2p FOWLER AND WELLS, New York. CLAIRVOYANCE AND MEDICINE

MRS. E. O. DORMAN, MAGNETO-BOTANIC PHYSICIAN.

In the property of the property of the cape in the application of Clairvoyance to the discovery and cure of discase—
has become so widely and averably known, that it may suffice to notify the public that she may be consulted daily—on year reasonable torms—at her residence, No. 13 Orchard afreet Newark, N. J.

Nov. 20.

HENRY WARD BEECHER

PLYMOUTH OHURUH, DECOKLYN, H. Y.

Sunday Morning, Jan. With, 1960. REPORTED FOR THE BANKER OF LIGHT BY T. S. BLLINWOOD.

The early Christians were called to great suffering on account of their faith. But we, too, just as much as they, are called to suffering—only the form of the suffering is changed. It does not come to us from the outside, gloolng itself up in such proportions, and addressing the senses so largely. It is mingled more with our ordinary life, and comes from ourselves to curselves. It does not come in violent disraptions, in domestic animosities, in civil persecutions, and in turbulent outbreaks of popular prejudice. But if a man determines to live a Christian life, to grow into a true Christian menhood, he will certainly suffer in some of the enaless ways possible. Buffering runs through all of the octaves. It belongs to the whole scale of the faculties. In every major there is its rolative minor.

The world was made for the education of the human race. The genius of this earth-school is development by the means of experience. This process involves the elements of time, of gradual attainment, of relative imperfection, of mistake, and of suffering.

This element of suffering has been the theme of remark, of wonder, of complaint, or of lyric sentimentality, since the world began. It is yet the same.

Before Christ came, there were men who suffered heroically, who triumphed over outward trouble by the force of inward nobility. But the cases were single. Nor were they connected with any moral ideas. They arose from the peculiar elevation of the individual character, rather than from the influence of any great truth. There was nothing that revealed the moral nature of The early Christians were called to great suffering on

acter, rather than from the influence of any great trath.

There was nothing that revealed the moral nature of suffering; its value as an educational element; and certainly there was nothing that taught men in massesthe weak as well as the strong, the poor and the ignorant as well as the wise—how to triumph, not over suffering, but in it—how to wear it as Christ wore his crown of thorns, and make it more lustrous than gold

or gems ever were. The sufferings and the death of Christ opened a new era in this world, and a chapter of human experience was then begun which had before nover been written.

was then begun which had before nover been written, or even dreamed of.

Where can you find such a passage as this of our text?

"I take pleasure in infirmities." One would think that he was about to set down to a banquet, and was declaring what dishes be specially liked; or that he was standing in a museum of art, and declaring what things uperated most delightfully upon him, when he begins, "I take pleasure." We all like to hear eminent men tell what they like and what they dislike; and we all flock "around about this apostle, to listen to his declaration as to what his special predilections, his pot luxuries as to what his special predilections, his pot luxuries are, when he says, ...I. for my part, take pleasure in indimities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then

You will observe that he does not say, "I can survive,

am I strong."
You will observe that he does not say, "I can survive, by reason of my fatth in Christ, infirmities, repreaches, necessities, persecutions, distresses." He does not say, "I have given to me that which will wear out these things by a stubbern fattence." He says, "I take pleasure in them." There has been a great change wrought in him. When he first began, as a Christian, to experience trouble and suffering, to him trouble was trouble indeed, and suffering was suffering indeed; and he wanted that chiosest of all reliefs, exemption from them, and often prayed for it. God's response to his prayers was, "My grace shall be sufficient for you;" not "You shall have trouble and sufficient for you;" not "You shall have trouble and sufficient for you;" Now, where can you find such a glorious paradox, by which one who yields himself up to weakness and suffering comes forth in joy and strength? And yot, this is the declaration of the apostle. Philosophies have before told us to be stoical over trouble. Nature says, "Breast your troubles, heat them down. You can soon get rid of them in that way." But what besides Christianity has ever said to the world, in respect to that part of suffering which will not go away, "Chango it into a luxury, and say, I take pleasure in it; I enjoy it; I like the flavor and the effect of it. It is positively sweet?" A great change indeed has been wrought in any nature that can say this. And Paul was not a man to make pretences. One man has come to that experience. to make pretences. One man has come to that experience, if no one clue ever does.

What are some of the leading truths which Christian-

ity teaches us in regard to suffering and trouble in this

world?

It is a part of the original constitution of things. It is a part of the erganization of the world. It is not something interjected. It is not even the subsequent condition introduced by primal sin. In the eighth chapter of Romans, Paul says:

"The creature was made subject to vanity, not willingly, but by reason of him who bath subjected the same in hope; because the creature itself also shall be delivered from the language of contruction into the glo-

delivered from the bendage of corruption into the glo-rious liberty of the children of God. For we know that the whole creation groundth and travaileth in pain together until now."
Now, without going into an exposition of this most

intricate and most perplexing passage of all the writings of Paul; it is sufficient to say that the general scope of it is this: The whole condition of men in this world is one, the original elements of which are of God, however much in detail it may result from their mistakes and lives. Men were not willingly born into states of imperfection, change, trouble and suffering. They woke up in birth and found themselves in a world where imperfection, change, trouble and suffering are a part of the ordained coarse of things. The moment men begin to live, they see evidence of the fact that God has made the world on purpose that there may be trouble and suffering.

when you go into a gymnasium, you do not see every-thing made so as to enable persons to take pleasure without exertion: you do not see the place filled with inclined planes which soft-limbed boys may roll gelaincilined planes which soft-limbed boys may roll gela-tinously down in cushioned carriages. On the other hand, you see all the elements of discipline to task a man, to oblige him to exert himself, to make him strong through the strife of endeaver. And tied has not built this world as a great dormant world; be has built it in such a way that the man who grows up to manbood has got to submit to a rigid course of discipline. In the dawn of men into life, we see that they are built dou-ble; that every one of their faculties is a two-edged than working toward for a regrey, and that it is seen one, working toward joy or sorrow, and that it is just as much a part of their original nature to suffer as to

enjoy.
Men come into life, also, at the lowest point possi-They are born as mere rudimental forms; and they have to make their way up to manhood by a process of growth which implies and necessitates gradualism, par-tialism, imperfection, mistake, and trial, all the way

, you may plant an acorn, and you may be perfeetly certain that if you give it good soil, and secure to it the conditions necessary to its growth, it will devel-op itself into what God meant that an oak should be. You may be sure that the buffalo on the plain, if left to himself, will illustrate the Divine idea of a buffalo. lion will be ilon enough, and eagles will be engles enough. Doves and sparrows never fail to become what God designed that they should become. Bees always work right up to the ideal line of bees. Insects, of all the ten thousand species, invariably fulfill the desions with which the Creator brings them into being. And although there is a limited extent to which cul-ture may be applied in the animal world, restraining ture may be applied in the animal world, restraining some faults, and augmenting some excellences, you do not find its full form till you come to man. He is ausceptible of indefinite expansion. He begins at nothing. He that is but little lower than the angels in this world, and scarcely that in the other state of being, begins at nothing, and is brought up, by successive experiences and disciplines, to the highest conceivable reach. That men should be developed thus, was the idea of God in the making of the world. Therefore, he made it in such a way that it does not serve them gratuitously—in such a way that it does not bring them up to manhood as it brings trees and animals to maturity. There is that in man which requires that he schools, in order that he most laboriously taxing schools, in order that he may become what God thought rity. There is that in man which requires that he should be put through the most laboriously taxing schools, in order that he may become what God thought of when he created him in his own image. This law of discipline is the law according to which man is to be developed. And the more thoroughly you examine this subject, the better will you become convinced that this world is adapted to the development of man according to the contract of the contract of

ing to such a law.

That which is true of the individual is true of man in That which is true of the individual is true of mai in his several relations. Government is said to be of God. Only in this way is it of God: He made men so that they need to be governed, and in that way he laid in the nature of men the foundation for government. But government itself—that is, the pattern of the best government itself—that is, the pattern of the best government. from civil procedure, from revolutions, and from all manner of oppressive systems, what is their proper

elements of human life, men have been obliged to seek, to rearch, by reason of lack, and to suffer for what they could not find. The whole world was flited with material for civilization—for chites, for towns, for ships, for a plentude of stores, for all that makes the house-ited free when ten dreft in tents, and burrowed in caves, and lived in hollowed-out trees. God made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never made a house. He made timber grow, but he never holds in the best put the stock into this world, so that men might, by their necessities, their sufferings, and a hint here and there, be led to work their own way up to civilization. And the growth of the human family has been a growth through great deprivation and want. Men have fain down and died on the herb that contains treasures of life that we do not suspect. The mountain and the vale are not exhausted. The howels of the earth have not parted with all their wealth. Nature is yet full of elements which by-and-by are to shine and glow in the civilization and comfort of the human family. There has not been a whisper rovened to us about these elements. We have got to find them out ourselves. We shall be goaded to the discovery of them by want. The prophote of this world are necledents. They stand and say, "Here is an invention:" and men, to relieve their wants, study out the inventions thus brought to their notice, and sply them to purposes of life. Such is the nature of this world, and of the system conditions in his world, and of the system under which we are living.

There is an invention: "and men, to relieve their wants, study out the inv

wants, study out the laventions thus brought to their notice, and apply them to purposes of life. Such is the nature of this world, and of the system under which we are living.

This is the more important because it meets an idea, mischieven in its practical evolutions, that sufficing is an accident; that dod made the world rounded and porfected, so that if there was any sufficing is the man's fault, and would come in secondarily through man. It is no such thing. I do not believe a word of it. I believe that if there had been no Adam to sin, the world would have been as much a place of suffering as it is now. It was built, in all its details, for suffering. Not a pin was driven, not a mortice was made, not a beam, in its construction, which had not reference to suffering. There is not an element in the air, or in the water, or in the earth itself, which does not point to this central idea. God built the world as a school-house, in which to educate uncounted millions of his children; and in building it, he meant to build it in such a way that their wants, and troubles, and sufferings, should drive them up in the scale of being. It was a part of the building plan of this world, that mea should be subject to suffering, troubles and wants. When, there is going on, known or unknown to us, a secret them up in the scale of being. It was a part of the building plan of this world, that mea should be subject to suffering, troubles and wants. When, there is going on, known or unknown to us, a secret them up in the scale of being. It was a part of the building plan of this world, that mea should be subject to suffering, troubles and wants. When, there is going on, known or unknown to us, a secret them up in the scale of being. It was a part of the building plan of this world. The world was designedly made with suffering as one of suffering.

What is the origin of evil? How old ovil come into this world; Why, you might as well ask how sap of the part of its nature. It was put into it in order that it might grow. And evil is

of its elements; and we were born into it, that we might receive our education through the experience of sultering.

But it is asked, "Would not this suffering cease if men would only obey natural law?" Unquestionably it would. That question is just about as wise as it would be for a man to say to one who was in such a state of poverty that he was without a house to live in. destitute of foud, and almost naked, "My friend, how amazing it is that you will suffer for the want of the comforts of life! If you will only avail yourself of wealth, you can obtain whatever you need. Just pay the money for hom, and you can get clothes, and food, and a house, and all the other things which those around you possess. Use money liborally. Money is the most powerful influence in this world." A man addressed thus, under such circumstances, would reply. "All you say is as true as truth can be, and there is only one thing to prevent my taking up with your advice—I have not got lany money." And when a man says. "Do you not suppose that if men would obey natural laws in this world, everything would go smoothly with them?" I reply, "Certainly I do; but there are it have not got any money." And when a man says. "Do you not suppose that if men would obey natural laws in this world, everything would go smoothly with them?" I reply, "Certainly I do; but there are it we circumstances which operate against them in this matter, irrst, they do not know what these laws are; and second, they could not obey thom if they did." There are a million natural laws of which we know nothing. We are gradually learning them, as we find out where beams are in the dark—by keeling a thump, by discovering that there is something in this world.

Moreover, each of these myriad laws are bearing upon us in a hundred different ways. They are subject to such endless mollfeations and diversities, that if a non world know then all, be would die of knowledge. To know natural law is the completion of man's education, the ultimatum of man's condition. In this world.

would, but as be can; who is held back by ignorant summer, he can form no true conception of what they parents; who is perverted by false education; who is mistaught by the church itself; who is directed wrong by the very spire that seems to point to God—to take such a man, and when he is overwhelmed by troubles, say to him, "Ah I my friend, the remedy for these things is to understand natural law, and to obey it." is just about as wise as it would be to say to him, "God is the remedy for evil." These are two synonymous generalities which mean nothing—which fill the ear, and nothing it is summer. So God is training us, not only with reference to the development of our manhood in this earthly life, but also with reference to the development of our manhood in this earthly life, but is no higher life. As the apostle says, "Now are we shall be." We do not know the meaning of being the life swhich mean nothing—which fill the ear, and nothing it must mean than what we see in men on earth.

**Blot we know that when he shall appear, we shall be

Mon cannot know what they are. They cannot understand what their nature is. That is one of the things to be found out by and by.

t. Take a new plant just starting from the ground be-fore the greatest naturalist in the world, though be as well versed in his profession as Linnwas himself. and say to him, "Prophesy what is going to be the evolution of that plant," and he will say, "I know

on are going to do.' But so it is with human life. We have got to unfold as a race; and we can only know the laws pertaining to that part of our growth through which we have passed. We cannot auticipate in any period of development the knowledge which belongs to a later period of development. It is so ordained of God, that only that which belongs to the time in which you live shall be your. We talk of men that know more than that. bo yours. We talk of men that know more than their age. A man may know more than bis age, when his age does not know much, but no man knows more than belongs to know maca, but no think the prophets knew any more than belonged to their age. I think they knew as little about the things of which they prophesied, as other men did. Do you suppose the lighthouse knows what mercies it is affording the sailors on the deep? It is an unknown light, shining out for the relief and research or progretuate men.

edge. To know natural law is the completion of man's condition, in this some of our rarest plants which cannot blossom in one world.

Now to take a creature who was born of woman; ty. If catried through the whole period of their who came into this world scarcely a unit, a mere cipher, to be filled up by and by; who develops not as he can; who is held back by ignorant summer, he can form no true conception of what they would, but as he can; who is held back by ignorant summer, he can form no true conception of what they would have been if they had passed through the second

"But we know that when he shall appear, we shall be like him; for we shall see him as he is." Then the disclosure will come, when we shall reach the second l summer.

Now in this comprehensive system of development, where millions of men are educated in societies, where the education is at once of the body, and the mind, and evolution of that plant," and he will say, "I know from analogy that there will be a stem, and leaves, and blossoms, and fruit, but what is the particular way in which it is going to develop. I cannot tell." If after the leaves and buds have appeared, you ask him, "What is going to come next?" he will say, "The buds and leaves are of such and such a description; but what is going to come next l'eanent tell. I have got to wait and see, before I can know." If you ask him, "What is going to come out of that joint?" lie, as much as what Bacon and Shakapeare were in their maturity transcended what they were in the does wait and see. He cannot do otherwise. I do not care how wise he is, he has got to sit at the feet of every new plant, and say to it "Bo my schoolmaster, and live to say that you must take on faith that God, by the exyon are going to do." the soul, where the education has relation to the in-terests of both time and eternity, and where the educaways and means which he employs in bringing about this wonderful result? And is it unreasonable for me to say that you must take on faith that God, by the experiences which he calls you to pass through in this world, is working out for you a far more exceeding and eternal weight of glory? It is not strange that a man who has this faith should say, "At last I see it, I realize it: not in detail; but I am to be made noble as the sons of God in heaven. Therefore, may God do what seemeth to him good. Do I suffer pain? It is for my good. Am I subjected to disappointment? It is for my good. All things are for my good. I take pleasure in infirmities. I feel every day that Christ is teaching me by these things. I am glad that I am made to suffer. Every disappointment is a hint to made to suffer. Every disappointment is a hint to perfection. Every pinch of want is a bud coming out. Every throe of pain is the birth of some new thing. Although I do not see this future glory, I believe in it, and I wait for its consummation."

I proceed, then, in closing, to say:

see may be applied in the animal world, restrained one faults, and augmenting some accellences, you can be found its fall form till you come to man. He is not spilled or indefinite expansion. He begins at nothing, and is brought up, by successive experiences and disciplines, to the highest conceivable vach. That men should be developed thus, was the dea of God in the making of the world. Therefore, he made it in such a way that it does not serve them gravitatously—in such a

Joya that come in griefs which never come in any loys that come in griafs which never come in any other way.

Now it is that spirit in which a man avoids trouble through aclishmens; it is that apirit in which a man-whom a trouble comes upon him, coddles himself, and philes himself, and wonders why he should be so troubled; it is that apirit in which a man does not see the use of his inving trouble, and feels that it does not agree with him, and thinks that he would be better suited if he had more comfort, and turns over his misfortunes, and probes them, and analyzes them, and these them are repeatedly; it is that and the in

and takes them up repeatedly; it is that spirit in which a man loves to rehearse his sad personal experience to other people, and loves to bave thom talk about it and pity him—it is that miscrable, mean and unmanly spirit, which makes trials and sufferings so oppressive to men. If, when troubles come upon your you, when is a teaching me by these things; and

oppressive to men. If, when troubles come upon you, you say, "God is teaching me by these things; and though they are not pleasant to bear, yet, on the whole. I am glad God is taking this pains to teach me," then you pursue a manly course.

It is not particularly agreeable to be rained upon; and yet, what if a man, being caught in a shower while on his way to visit a friend, should say, "Oh, what an unfortunate circumstance! Oh, my rainent! Oh my clim!" and what if arriving at his friend's though they are not pleasant to bear, yet, on the whole. I am glad God is taking this pains to teach me," then you pursue a manly course.

It is not particularly agreeable to be rained upon; and yet, what if a man, being caught in a shower while on his way to visit a friend, should say, "Oh, what an unfortunate circumstance! Oh, my raiment! Oh, my skin!" and what if arriving at his friend's house no more denched in body than in mind, he should say, "A sad calamity has befallen me. I am in great trouble. I have met with a serious misfortune!" Why, everybody would laugh at him, except the host; he might refrain from laughing, from politeness of the class. It has been successfully used in cases of DROP-EX and SysEPSIA. It timely taken, it is some of make about the sprinklings and drenchings that wo make about the sprinklings and drenchings that wo receive in the showers which God sends upon us in the shape of trials and sufferings. This low, mean, worldly way of looking upon the dispensations of Providence, is unworthy of any person who bears the name of Christ, and who believes that he will be a son of God in the future. God's sons ought to be herees.

If whenever a man has a trouble, he will nut a literal triangle and the modicinal preparation.

Jan. 28

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The Powleding from HEMORIA. The larged the fall of the best remedy and the best remedy in the story and the cure when seasonably upplied, in all Throot and Lungs, Stomach, etc.

It whenever a man has a trouble, be will nut a large difference and the modicinal preparation.

If whenever a man has a trouble, be will nut a large differe

name of Christ, and who believes that he will be a son of God in the future. God's sons ought to be becoes.

If whenever a man has a trouble, he will put a moral consideration under it, his trouble will be almost done. Troubles that have a moral consideration under them, are like sick babes craded in the arms of their mothers. They are sick; but oh, how sweet a place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that place they have to be sick in Whereas, troubles that they have the place they have the following the place to be sick in Whereas, troubles that he will put a referred to therein, are by an M. D. who have verified, in his not consideration in the arms of the place they have the place to the place they are their mothers. They are sick; but oh, how sweet a place they have to be sick in i Whereas, troubles that have not a moral consideration under them, are like lave not a moral consideration under them, are like sick babes all alone on a bare floor, crying to themselves. Men may make themselves as miserable as they choose over their trouble, by refusing to look at it in the light of Divine providence, or they may render it comparatively easy to bear, by the relection that God sends it upon them for their good.

3. There is a spirit of philosophy extant, the tendency of which is to make our trouble worse. There

are two ways of looking at things: the first is to ask, ... Where did they come from? and the second is to ask, ... What are they good for?" And many men are ask, ing, ... Where did this trouble come from?" but they forget to ask that for more important question. ... What forget to ask that far more important question. "What is it good for?" No matter where it comes from. If you have settled the question as to what it is good for, and if you have improved it, then it may not be wrong to inquire where it came from. But the inquiry as to why it was sent, is the most unprofitable inquiry in the world. The proper inquiry is this: "Being sent, what can I do with it. I was poor, but now I am rich: what can I do with my riches? I was rich, but Good has thrown no into poverty: what does he mean that I shall do here? I was surrounded by friends, but God, through natural law, has deprived me of them: what does he want of me here? If he lifts me up, what does he want of me there? If he gives to me, what use shall I make of what he gives? and if he takes away from me, what shall I do in that exigency?"

akes away from me, what shall I do in that exigency?"
The opostle, in his epistle to the Philippians, says thave learned, in whatsoever state I am, therewith to be content." Have you learned that? Catechetical Christians, Bible-reading Christians, and philosophical Christians, have you learned, in trial, in sufering, in everything that befalls you, to be content?

cal Christians, Bible-reading Christians, and philosophical Christians, have you learned, in trial, in suffering, in everything that befalls you, to be content? Have you learned to ask, in reference to every trouble which God sends upon you, "How can I make it work for my spiritual and eternal good?" The moment a respectively laforms those who need the services of fifteen years in the city of New York, he has established a crosses, and griefs, "Those must be for something or other; what can I make out of them?" that moment he has manufactured his troubles—he has worked them up; and that is the best way to dispose of them. Work your troubles up!

If a man fills my house with thorns, I will not go about saying, "What a distressed state of things is this?" They are good to make the pot boil, if for nothing else; and I will cut them up for feet. If a man fills my yard with the rubbish lying about the scenes of the late disaster at Lawrence, which consists of old pieces of iron and thaber, I can use it for one purpose or another. I will do something with it. It is not a mere heap of rubbish. The moment it is brought under an engineer's eye or an artificer's hand, its aspectics of the late of

for the distribution of insignia! When the soldiers of the Indian wars returned, how were they wrought up

that he might be made like us; and now if we suffer in turn, we are to be made like him. He, for purposes of wisdom, came down to take hold of us; and now that he has poured the light of encouragement and

that he has poured the light of encouragement and hope upon us, if we suffer cheerfully, he is to lift us up, and bestow upon us honor and insignia.

They are not the most happy who have the least trouble: they are the most happy who know best how to convert trouble into prosperity.

One thing more. I think that the whole language of our households is heathen, on the subject of death. I think that the language of the pulpit on this subject is heathen. I think that the language of half the exhortations at funerals on this subject is heathen. I think that the language of the language o that the language of Christian men about dying is cal-culated to make one think that there is no God but fare, and that death is a great calamity, instead of being the

most blessed consummation of human life.

most blessed consummation of human life.
So on the subject of troubles in this life, there is a heathen philosophy and spirit. I think we bring up our children on a heathen principle in regard to troubles. We teach them that the better way to deal with troubles is to dodge them; whereas, the Christian way is to put on the whole armor of God, and be able to stand in the day of evil, and, having done all, to stand. We do not teach our children that to suffer is nobler than any other experience of life. We do not teach our children that they are not to aim to avoid suffering so much as to maintain their manhood. Character and so much as to maintain their manhood. Character and nobility of nature are the things which we ought to in-spire our children with an ambition to obtain; and we spire our control with an annivent to obtain; and we ought to teach them that in obtaining these things they should count sufferings as matters of indifference. We ought to inspire them with this feeling: "Truth, justice, purity, picty—these are the things for which I mean to live; and if, in prosecuting my journey through this world, I am beset with storms on every hand, I am willing to bear them." We ought not to bring up our willing to bear them." willing to bear them." We ought not to bring up our children in such a way that they will put their trust in material things; but in such a way that they will make it the great object of their life to gain a rich inheritance in the life which is to come. We should say to them. "Endure, harnessed as good soldiers!" So we should bring them from the heathen ground of seeking the pleasures of this life, upon the Christian ground of taking up the cross and following Christ.

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is to find out that use.

4. Griefs and troubles wrongly used are more destructive to us, morally and eternally, than almost any other thing. The apostle says, "The sorrow of the world worketh death." On the other hand, troubles nobly borne advance us.

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HORACE H. DAY, INORACE II. DAY,
the indian wars returned, how were they wrought up
by the hope of having conferred upon them marks of
distinction! Out of these three great sireces, which
so near together sweet over the world, the armics
came waiting for the favor of their government.

Now God says if we endure to the end, if we suffer
with him, not that we shall have stars, or ribbons, or
badges, but that we shall have stars, or ribbons, or
badges, but that we shall reign with him. He takes
us right up to an equality with himself. He suffered
that he might be made like us; and now if we suffer in
turn, we are to be made like him. He, for purposes
of wisdom canno down to take held of me and were

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